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Commissioning

**What are we going to do
about the resurrection?**

IN THE NEWS:

**West Virginia
elects bishop**



Pierced and Glorified

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the first-born of the dead!" With such stirring words begins the last book of the Bible, Revelation, which we are privileged to hear in the Easter Season this year.

The theme of "who is and who was and who is to come" sounds again and again in this mysterious book, putting before us the awareness of the Eternal God, transcending time as we know it, but permitting to his saints strange visions of the future.

The title of the book, *The Revelation to John*, comes from words in the opening verse. Sometimes it is called *The Apocrypha* — this word simply being Greek for revelation. It is traditionally ascribed to "St. John The Divine," an expression often misunderstood. A divine was the old-fashioned English term for a theologian — thus there were the Caroline Divines of the 17th century or the Puritan Divines of New England. John, the author of this book, is apparently called a theologian because in this book he speaks of direct visions of God. It was traditionally assumed that this John was one of the 12 apostles, the son of Zebedee and the brother of James. Many modern scholars view it as by another John — this was certainly a common name in that era. (If you search, you will find at least four Johns in the New Testament.) It is widely agreed that this book was one of the last in the New Testament to be written and to be accepted into the canon of Holy Scripture.

This book is unusual because it foretells terrible plagues and calamities on this earth, yet so much of it is about heaven: God in heaven, the glorified Jesus, the blessed saints and angels, that city which is the bride of Christ, and the river of the water of life. Here is God's new creation. We do not suppose that the world to come will be just like these visions. "The divine" who wrote this book could only express himself in poetic pictures, but his message is powerful.

The passage appointed for the Second Sunday of the Easter Season, from the first chapter of the book, describes Christ in glory: "his eyes were like a flame of fire, his feet were like burnished bronze . . . his voice was like the sound of many waters; in his right hand he held seven stars" (verses 14-16).

This is at the same time the Christ who had been crucified, and whose "glorious scars" persuaded Thomas of the truth of the resurrection: "every eye will see him, every one who pierced him" (verse 7). So this day we adore him, pierced, risen and glorified forever.

H. BOONE PORTER, Editor

CONTENTS

April 2, 1989

St. Thomas Sunday/Easter 2

FEATURES

8 Commissioning

by Holt Graham

What are we going to do about the resurrection?

9 Should Retired Clergy Vote?

by Eldred Johnston

Answers, pro and con.

DEPARTMENTS

2 The First Article

3 Letters

6 News

10 Editorials

11 Viewpoint

12 Books

13 People and Places

ON THE COVER

Laying on of hands at the consecration of the Rt. Rev. John C. Buchanan, Bishop Coadjutor of West Missouri [page 6].

LETTERS

Changing Gas Stations

There is a simple answer to Bishop Benitez's question, "What's the Difference" between withholding support from the Episcopal Church and boycotting Shell products [TLC, Jan. 22]. I belong to the Episcopal Church, and therefore owe it my support, but I do not, thank God, belong to Shell Oil, and have no obligation to support Shell with my purchases. If I choose to spend my money on gasoline produced by another company, a company not doing business in South Africa, what wrong have I done? If I choose to inform Shell of my decision in hopes that the company might change its policy towards South Africa, what wrong have I done? If my actions reduce the revenues not only of Shell Oil, but also of my neighborhood independent Shell dealer, have I done anything more evil than if I had decided to change gas stations for some other reason? I appreciate the bishop's concern for the independent Shell gas station operator, but I am not responsible for seeing to it that every such operator prospers. I am responsible for following the dic-

tates of my conscience in my purchasing decisions. That I will do by dealing only with companies which have no business dealings in South Africa.

(The Rev. Canon) DANIEL S. WEIR
Diocese of Western New York
Buffalo, N.Y.

. . .

Bishop Benitez [TLC, Jan. 22] and Bishop Borsch [TLC, March 5] both draw forth sympathy about the confusing matter of our boycott of Shell Oil.

A recent summary in the *Wall Street Journal* of the top 10 enterprises trading in South Africa includes Minnesota Mining and Nabisco. With firm regret I am eschewing Fig Newtons and Scotch brand tape. (Shell didn't get on the list, Mobil did.)

ROBIN MAITLAND
Tudor City, N.Y.

. . .

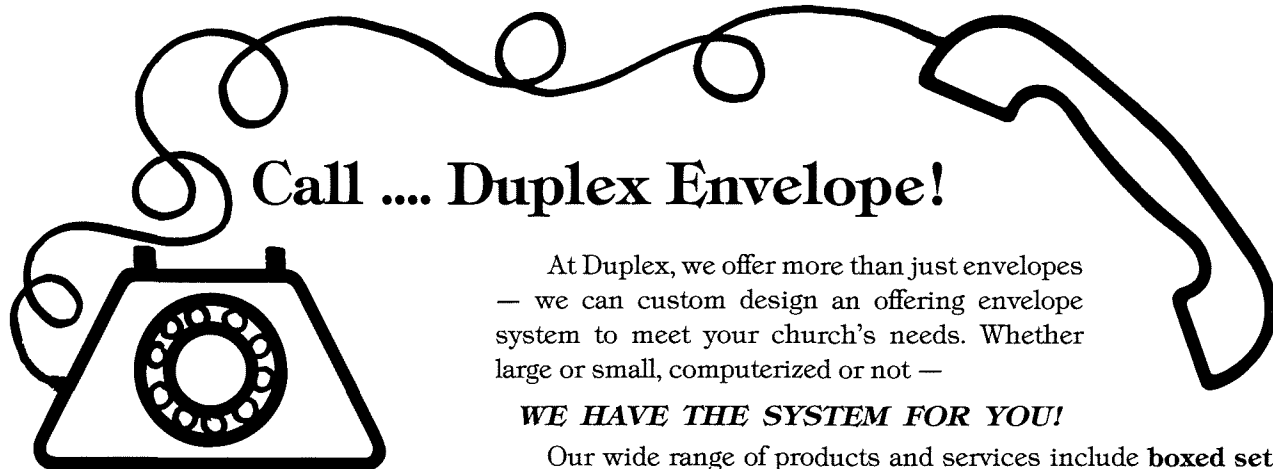
A letter in support of Bishop Benitez's articulate opposition to the proposed Shell boycott [TLC, Feb. 19] raises some serious stewardship issues

and asks for reaction from Bishop Benitez or the staff of TLC. Those individuals, however, cannot disagree with the proposal "to withhold funds to indicate disapproval of some of the harebrained schemes currently being hatched" without the risk of being called party hacks or institutional yes-men.

I am not a church employee and so have no occupational tendency or obligation to support the Executive Council's latest venture — or whim. I am chairman of the stewardship committee in the Diocese of Virginia. While the letter to which I am responding suggests reducing contributions, it goes on to refer to "monies offered at the altar for the work of the church." There is the kernel of the matter: we give of our financial substance in thanksgiving and "for the work of the church."

While we certainly have a basic stewardship obligation to see that our money is used wisely, it seems to me illogical to expect to approve of every program, each disbursement, all recipients. If I had this requirement personally, I cannot think of a single

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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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LETTERS

organization to which I would contribute, including those I now support joyfully and (hopefully) generously.

If the church is trying to fulfill its mission "to restore all people to unity with God and each other in Christ" (BCP, 855), we are privileged and obligated to support it in every way, including financially. If not, we should work or lobby for change, unless the betrayal of mission seems irreversible. But we all need reminding that we give to the mission of the Church of God, and not to line 17 of the budget.

ROBERT F. ALLEN

Richmond, Va.

No Cover Picture

Come on! The consecration of Barbara Harris is the most significant event in the life of the Episcopal Church, and the Anglican Communion for that matter, in the 20th century, and you don't even give it a cover picture in your February 26 issue, and barely a page and a quarter of text and two pictures!

(The Rev.) ROBERT L. SEMES
St. Francis' Church
San Francisco, Calif.

I find the consecration of Bishop Barbara Harris very disturbing. It appears to be a ramrod effort by pressure groups, and a yielding of principle by our officials. I feel that our bishops should at least have the benefit of a seminary education. Does this mean that in the future our clergy are going to be picked out of the rank and file with the seminary education being optional? They have set a precedent that will probably come back to haunt them.

With the attention of the Christian world centered on the outcome of this matter, I feel that most people would have been more impressed if the Diocese of Massachusetts had held to certain educational requirements, and not just the fact that the candidate was a woman.

GEORGE K. FREDERICK

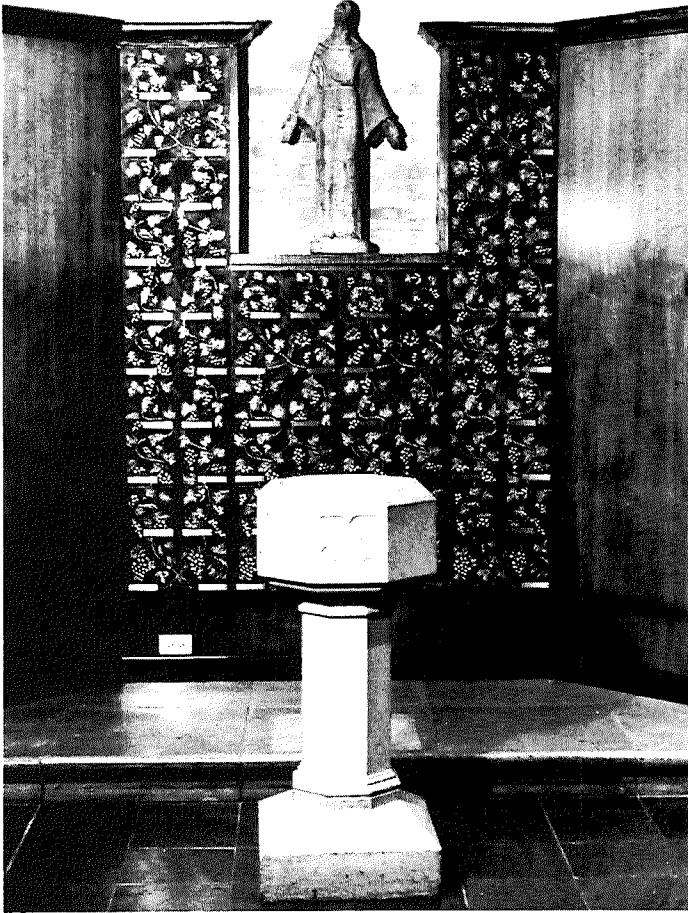
Anoka, Minn.

I am thoroughly perplexed since the consecration of Barbara Harris! When this happened in Boston, I asked myself if this could really be the Holy Spirit, and if so, how could this

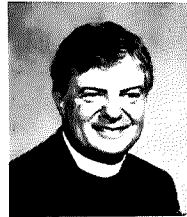
(Continued on page 14)

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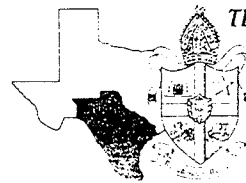
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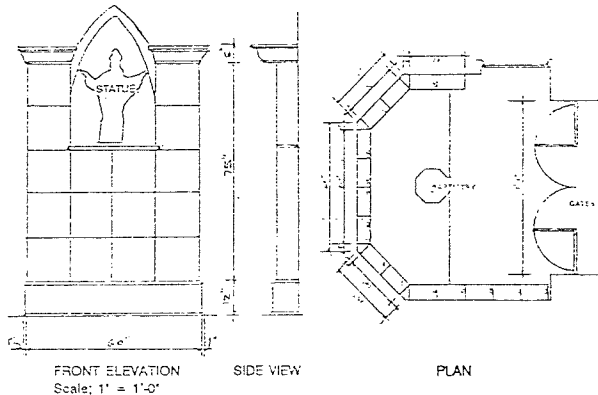
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West Virginia Election

Meeting in Charleston, W.Va. for a special convention, delegates elected the Rev. John Henry Smith, rector of Trinity Church in Rutland, Vt., as their new bishop. The February 24-25 convention was called because of the resignation of the Rt. Rev. Robert Atkinson, diocesan, who will take the post of Assistant Bishop for the Diocese of Virginia [TLC, April 24, 1988].

Fr. Smith won on the 18th ballot over five other nominees. These included: the Rev. Canon Norman Alexandre, canon to the ordinary for the Diocese of the Rio Grande; the Rev. David C. Jones, rector of Good Shepherd Church in Burke, Va.; the Rev. Philip Roulette, rector of St. John's Church in Glyndon, Md.; the Rev. Francis Wade, rector of St. Alban's Church in Washington, D.C.; and the Rt. Rev. William Franklin Carr, Suf-fragan Bishop of West Virginia.

Fr. Smith, 49, received his bachelor's degree at Cornell University in Ithaca, New York and a theological degree from General Theological Seminary in 1964.

He was ordained to the priesthood in 1965 and served parishes in Maine and as a chaplain at the National Cathedral School in Washington, D.C. from 1967-1969. From there he was called as rector of St. Stephen's Church in Middlebury, Vt. before joining Trinity in 1974.

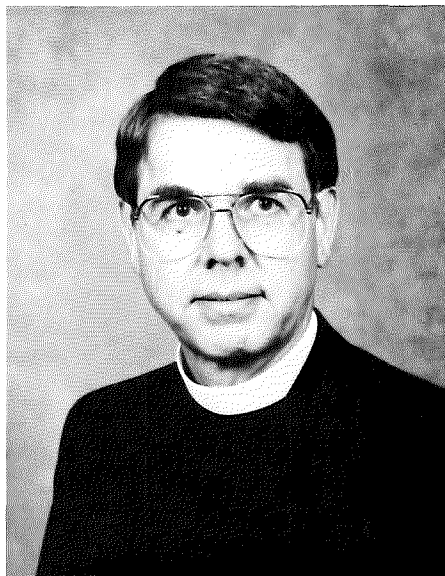
He has been married to his wife, Victoria, since 1964. They have three children.

Fr. Smith's consecration is planned for June 24 at St. Matthew's Church in Wheeling.

West Missouri Consecration

The Rev. John C. Buchanan, former rector of St. Andrew's Church in Mt. Pleasant, S.C. was consecrated Bishop Coadjutor of West Missouri on February 25. The service was held at Grace and Holy Trinity Cathedral in Kansas City, Mo., with over 700 people attending [see cover].

The chief consecrator was the Most Rev. Edmond L. Browning, Presiding Bishop, and co-consecrators were the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri; the Rt. Rev. W. Moultrie Moore, Jr., retired Bishop of



Bishop Buchanan

Easton; and the Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast.

The Rev. Jack F. Nietert, associate rector of Bishop Buchanan's former parish, was the preacher.

Bishop Buchanan, 55, was elected last October [TLC, Nov. 20, 1988]. Upon Bishop Vogel's retirement in July, Bishop Buchanan will lead the 48 parishes and missions comprising the Diocese of West Missouri.

Coalition-14 Meets

Ministry among American Indians and Alaskan natives continues to be a major focal point of Coalition-14, which held its annual conference February 20-23 at the Franciscan Retreat Center in Scottsdale, Ariz. Of the \$1.4 million appropriated to the coalition by the national church, \$1.1 million was allocated to jurisdictions with very extensive Indian ministry: Alaska, Navajoland, North Dakota and South Dakota.

Goals revised during the conference affirmed ministry among the American Indians and Alaskan natives. That ministry has been part of the coalition from the organization's inception. Other goals include development of new forms of ministry, assisting with problems peculiar to rural areas, and developing leadership training.

Coalition-14 was formed in the early 1970s by a covenant among the Episcopal Church's aided dioceses, then known as missionary districts.

The purpose then was to receive in a block grant the funds which had been distributed to those dioceses on an individual basis, and to appropriate them by a method which included mutual accountability and trust.

16 Dioceses

The coalition now consists of 16 generally small and rural dioceses, eight of which receive some amount of assistance through the organization. Only grants which were continuations of those funded last year were approved this year. Receiving endorsement, but unable to be funded were proposals for a cluster ministry in Montana, Spanish and Asian ministry in San Joaquin, and a regional ministry in Western Kansas. Those proposals amounted to \$92,000.

But Charles Bailly, chairman of the budget and review committee, noted that requests from the dioceses already receiving grants were greater than the funds available. One outgrowth of that was the coalition voting to aggressively seek additional funding from the national church in coming years. The current grant is the same amount that was provided last year by the national church.

Additional budget requests next year will include North Dakota and Navajoland, both of which will have full-time bishops then and, thus, will need additional funds. The Rt. Rev. Harold Hopkins, Bishop of North Dakota, recently resigned to head the Office of Pastoral Development for the national church [TLC, April 17, 1988].

The budget shortfall this year was solved in part by a donation to the coalition. The Rt. Rev. George Bates, Bishop of Utah, announced that Utah, which formerly was an aided diocese, would contribute \$50,000 annually for the next three years. That amount will be added to the funds from the national church and to smaller donations from the dioceses of Arizona, Northern Michigan, Rio Grande and Eau Claire.

That donation was particularly helpful to the Diocese of South Dakota, which received the largest grant from C-14, \$564,328. It had requested \$600,000. The Rt. Rev. Craig Anderson, Bishop of South Dakota, said there is a critical need for funds in his diocese to fund additional priests to

serve on the Lakota and Dakota reservations.

Presiding at the meeting was the Rt. Rev. George Harris, Bishop of Alaska, who concluded his term as chairman. He will be succeeded by the Rt. Rev. John Ashby, Bishop of Western Kansas.

In other business, delegates learned of plans from the Episcopal Church in Micronesia (Guam) to apply for status as an area mission of the Episcopal Church; listened to the Rev. Philip Allen, chair of the National Committee on Indian Work, who asked that the coalition continue to "build bridges" through ministry with American Indians and Alaskan natives; learned about the history of Coalition-14 and listened to daily homilies from the Rt. Rev. George Masuda, retired Bishop of North Dakota and first chairman of the coalition.

DICK SNYDER

Bishop Selway Dies

The Rt. Rev. George R. Selway, retired Bishop of Northern Michigan and former dean of Trinity Cathedral in Phoenix, died February 28 at St. Luke's Hospital, Phoenix, of a heart attack. He was 83.

Bishop Selway had served the church his entire life. In recent years, as a Phoenix resident, he was an assisting bishop for the Diocese of Arizona. He founded the Episcopal Community Services, a statewide agency which for 15 years has been dedicated to meeting unmet needs of the poor and the elderly. He was that agency's first executive director and remained on the board of directors for more than ten years.

Bishop Selway first went to Arizona in 1959 to serve as dean of Trinity Cathedral. He left that post in 1964 when he was called to become Bishop of Northern Michigan, a post he held until his retirement in 1971. Soon after, he was appointed honorary assisting bishop by the Rt. Rev. Joseph M. Harte, who was Bishop of Arizona at the time.

Born in Steubenville, Ohio, June 4, 1905, Bishop Selway received degrees from Kenyon College and Bexley Hall in Gambier, Ohio. He was ordained to the priesthood in 1931 and served churches in Ohio and Michigan before going to Arizona.

"The Diocese of Arizona is deeply

saddened by the death of Bishop Selway," said the Rt. Rev. Joseph T. Heistand, Bishop of Arizona. "He was a devoted and loyal servant of our Lord Jesus Christ who gave unstintingly of his time, talents and energy in the service of his master."

Bishop Selway is survived by his wife, Edna, of Phoenix, four children, seven grandchildren and four great-grandchildren.

Services were held March 3 at Trinity Cathedral in Phoenix.

Endowed Parishes

"If the wealthy churches of America don't wake up and keep a sense of mission before their members, they will end up as 'nice museums,' eating up their own endowments to stay alive," said the Rt. Rev. William Burrill, Bishop of Rochester, while addressing members of the Consortium of Endowed Episcopal Parishes, at St. Paul's Church in Richmond, Va., February 2-4. With representatives of 95 parishes, attendance was the highest ever at the annual conference. Stewardship was the theme for the weekend.

The Rt. Rev. Furman C. Stough, executive for mission planning and deputy for the Presiding Bishop's Fund for World Relief, also addressed the group. He spoke of stewardship throughout the greater church, nationally and internationally.

A panel dealt with the problem of "Building Maintenance or Mission and Program — Is it an Either/Or Question?" Panelists agreed that through planning and good stewardship it is not an either/or question, but a both/and question.

Workshops dealt with concerns such as evangelism and church growth; moving from Every Member Canvass to stewardship; and community housing. One other workshop dealt with an in-depth case study of St. Paul's. Through this study other participants found their own problems and opportunities mirrored.

The consortium works to link endowed parishes for ministry, information sharing, development of leadership and promotion of stewardship. The president is the Rev. James B. Lemler of Trinity Church, Indianapolis, Ind.; the vice president is Juli Towell of Christ Church, Short Hills, N.J.; and the executive director is G. Nancy Deppen of Westfield, N.J.

BRIEFLY...

The Rt. Rev. Paul Moore, Bishop of New York, announced he will retire after a June 11 service at the Cathedral of St. John the Divine. In a letter to diocesan clergy, Bishop Moore said the Rt. Rev. Richard Grein, Bishop Coadjutor, will take on the responsibility of the diocese and will be formally installed October 14. Bishop Moore plans to travel, move into a house in Greenwich Village in New York City, and complete writing projects he is working on at General Theological Seminary.

Members of Riverside Church in New York overwhelmingly approved the election of the Rev. James A. Forbes, Jr. as the new senior minister, recently. Dr. Forbes, 53, is the Joe R. Engle Professor of Preaching at Union Theological Seminary in New York. The former senior minister was Dr. William Sloane Coffin, who left the 2,200 member church in the fall of 1987.

An invitation by the Rt. Rev. John Spong, Bishop of Newark, to have a series of debates with the Rev. Jerry Falwell, pastor of the Thomas Road Baptist Church in Lynchburg, Va., was immediately declined by Dr. Falwell recently. Dr. Falwell "didn't want to elevate him (Bishop Spong) outside his sphere of anonymity," a spokesman explained. The two men had debated briefly on ABC's "Good Morning America" earlier this year.

According to recent statistics, the Anglican Church of Canada lost 6.5 percent of its membership between 1985 and 1987. Church membership for 1987 showed parish rolls at 808,220 members, down from the 864,814 reported in 1985. The Rev. William Lowe, director of communications and planning for the Anglican Church of Canada, said people are less likely to be church members today out of a sense of social obligation than they were years before. Many nominal members have been stricken from church roles.

Commissioning

What are we
going to do
about the
resurrection?

By HOLT GRAHAM

What was the effect of the resurrection appearances upon the disciples? The answer that immediately suggests itself is that their effect was to elicit (or possibly confirm) faith/belief. There is a further dimension. A profession of faith or belief invites the question, "What are you going to do about it?" The answer to that question, or challenge, is given in the commission the Lord lays upon the disciples. One finds a noteworthy agreement upon that among the three accounts of the gospel that treat the resurrection appearances (excluding the additions to Mark following 16:8). In this "Lucan year" we may begin with Luke's account.

"Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations. Beginning from Jerusalem, you are witnesses of these things. And behold, I send the promise of my Father upon you . . ." (24:46-49).

The commission is to proclaim "repentance and forgiveness of sins." That is the formula in which St. Luke encapsulates the good news. Repentance and forgiveness, the expected order; and so it is in much preaching and evangelism. In this gospel, however,

The Rev. Holt Graham is a retired priest in Deer River, Minn., having been a professor of New Testament at Seabury-Western, Virginia and United Theological Seminaries.

the account of the ministry of Jesus puts a twist on that, as often as not turning it right around. Jesus moves out to outcasts of one kind or another (the "sinners") in unsolicited compassion. He takes the initiative unasked. So it is in the case of the paralytic on his pallet, the publicans and sinners in Levi's house, and others.

There are, to be sure, a number of instances where Jesus is first asked for help — where repentance precedes forgiveness; but the distinctive pattern in Luke is as indicated, for "The Son of man came to seek and to save that which was lost" (19:10). Hence the ministry of Jesus mirrors the "attitude" of the Father as that suggested in the parable of the waiting father (the parable of the prodigal son). The father's forgiveness is already there and waiting before repentance ever takes place.

As is the ministry of Jesus, so is that of the disciples (Christians) to be; for they are to be "clothed with power from on high" just as he was. In Luke 3:21-22, the Holy Spirit descends upon him at his baptism (commissioning), in 4:1 he is led by the Spirit into the wilderness, in 4:14 he returns in the power of the Spirit into Galilee, and in 4:18 he inaugurates his ministry in the programmatic sermon that begins with the words, "The Spirit of the Lord is upon me. . . ." The Lucan picture, then, is that Jesus carries on his ministry in the power of the Spirit. In Acts, the guidance and empowerment of the Spirit is with the church from Pentecost forward; and indeed, the ministry of the church is narrated in a pattern which mirrors the pattern of Jesus' ministry with many parallels in detail. The disciples, like their Lord, move out (now especially to the Gentiles) to proclaim and enact the gospel that elicits "repentance unto life" (Acts 11:18).

In this, as in so many ways, St. Luke and St. John hold hands. In the final commission reported in John's gospel, forgiveness is again at the center, as we hear it on the Second Sunday of the season.

"Jesus said to them again, 'Peace be with you.' . . . And when he had said this, he breathed on them, and said to

them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (John 20:21-23).

Some clarifications are perhaps called for at this point. It was assumed for centuries that the clergy stand in the place of the Johannine disciples, so that the forgiveness of sins was understood to be the prerogative of the priest in administering the sacrament of penance. Contemporary New Testament scholarship, however, catholic and other, recognizes that in John as in Luke, the disciples represent the believers.

It is the responsibility of all believers to mediate the forgiveness of sins. They are to do so in that they have received the Holy Spirit, of whom it was said in John 14:16-17, "he dwells with you, and will be in you." This then, the enabling of forgiveness, is a further function and gift of the Spirit, so to speak, in addition to the others specified in the Paraclete-sayings of chapters 14-16.

Out of respect for the integrity of the text, and before turning to Matthew, a few words are needed concerning the part of the saying that reads, "if you retain the sins of any, they are retained." That is to be understood in the light of the following verses. At 21b we read, "As the Father has sent me, even so I send you." In 9:39, "Jesus said, 'For judgment I came into the world, that those who do not see may see, and that those who see may become blind.'" Just so, in 17:14 and 20, the presence of the disciples causes hatred in some, leads others to believe. Further, in 16:8 it is said that the Paraclete to be given will convince the world of sin, of righteousness and of judgment. In other words, the disciples/believers will retain sins by their very presence and function as witnesses to the one whom the Father has sent.

Matthew's Account

To return now to our main theme, we take up the third account of the resurrection appearances, Matthew 28:16-20.

"Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of

the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.’”

The appearance occurs (not in Jerusalem, but) on a mountain in Galilee. That chimes in with the forecast found in Mark 14:28 and 16:7; but there is more to it than just St. Matthew's usual adherence to the Marcan narrative. Galilee is *ha-galil ha-goim*, the circle of the Gentile (towns). It represents the Gentile world, the “all nations” of the saying.

The mountain to which Jesus had directed them: this is where Satan offered him “all the kingdoms of the world and the glory of them.” Here Jesus declares, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations . . .”, for over them (which necessarily means Gentile nations) the risen Lord has authority.

Make disciples of all nations: that is not to be taken to mean make all nations into disciples, for in Matthew the term disciple has a specific and restricting meaning. Rather, it refers to those who have been taught and are therefore authorized to teach. Hence the saying means, make disciples *from among* all nations. In the Matthaean narrative, the ministry of Jesus is summed up as preaching, teaching and healing. The disciples are told to heal and preach in 10:1-8; their commission to teach is reserved until this final moment with the risen Lord.

A significant block of material in Matthew, chapter 18, has to do with church administration. It culminates in 18:15, in the teaching on the paramount duty of forgiveness — “not seven times, but seventy times seven.” The teaching of forgiveness is to be at the heart of the matter when the disciples teach their successors “to observe all that I have commanded you.”

In these accounts of the gospel where resurrection appearances are reported, then, those appearances issue in a commission which comes to focus in forgiveness. There is more than enough friction in our torn world. It can use all of the lubricant of forgiveness and reconciliation that grace and the Spirit enable us to supply. Forgiveness is a difficult and exceedingly delicate business, as we know; but on the showing of the gospels, it is our business — whether we be the church's teachers as in Matthew or, as in Luke, believers in general.

Should Retired

Clergy Vote?

Answers, pro and con

By ELDRED JOHNSTON

Recently I was forced to make a decision. Our diocese was preparing to select a bishop coadjutor. Should I exercise my right to vote in this election even though I had been retired for almost 15 years?

On the “pro” side, the church needs the benefit of the wisdom and experience of ripe, old age. The years should have given me an increased ability to judge a candidate's character, ability and devotion. The years should have given me a perspective for a clear discernment of the nature and mission of the church and the basic needs of humanity. The years should have given me the opportunity for “a closer walk with God, a calm and heavenly frame. . . .”

On the “con” side: the guys in the trenches ought to be the ones to pick their leader. They will have to depend on the new bishop for wisdom and strength in the battle against evil, hedonism, and apathy. The younger

generation is in touch with the contemporary needs of society and individuals and therefore can work with their leader to establish priorities for building God's kingdom on earth.

Retired clergy are not only retired but apt to be tired — unwilling to accept the strenuous responsibilities involved in working in the modern world. Retired clergy have an education that is outmoded. Biblical research, theology, psychology, sociology, technology, etc., have made amazing strides in recent years. Significant terms in the modern world are a foreign language to the old guys: computer language, surrogate parentage, sexual choice, nuclear warheads, liberation theology, genetic programming, glasnost, inclusivistic terminology, heavy metal rock music, yuppies.

I admit — even as I write — that I am feeling more and more as an alien to today's world. What has become of Henry Thoreau, Grandma Moses, Mark Twain, Harry Emerson Fosdick, Dorothy Day, Eleanor Roosevelt, Paul Laurence Dunbar, Jane Addams, George Gershwin, Winston Churchill, Albert Schweitzer, William Temple, Mahatma Gandhi and Mrs. Miniver?

Now I find myself at the diocesan convention. An usher approaches and speaks to me — offers me a ballot. I respond: “Young man, are you asking me if I want to vote for the new bishop? Please go away. Don't disturb my dreams of those beautiful days of yesteryear.”

The Rev. Eldred Johnston, a retired priest of the Diocese of Southern Ohio, resides in Columbus, Ohio where he is rector emeritus of St. Mark's Church.

A Forgiving People

In a world filled with sin, guilt, shame, and despair, the forgiveness of sins is an important part of the message of Easter. The article by Dr. Graham [p. 8] exploring this theme provides a background for our observance of this entire season. The reality of sacramental absolution and the declarations of forgiveness in our liturgy are enhanced by the witness of Christian people who recognize both the need for repentance and the renewing power of forgiveness.

Stockholder Resolutions

Many interesting and helpful documents are distributed at Executive Council meetings. One of particular interest in Fort Worth was the booklet *Church Proxy Resolutions*, from the Interfaith Center on Corporate Responsibility in New York. The center is a coalition of different churches, religious orders and pension funds which file resolutions with corporations in which they hold shares. The resolutions cover environment, fair employment, world debt, safety of employees in nuclear plants, animal rights and various other concerns.

Not surprisingly, there are many resolutions asking corporations to withdraw from South Africa, and a number of resolutions asking for companies in Northern Ireland to conform to the MacBride principles for fair employment of minorities (Roman Catholics) and related matters. There is some concern over Chile. But where is concern about that nation guilty of constant oppression of native peoples which would be most sensitive to American economic sanctions? Why are the churches, universities and pension funds silent about that nation? We are, it need hardly be said, referring to Israel. It is ironical that bodies such as the Episcopal Church pass resolutions calling for civil rights for Palestinians, yet apparently do nothing that would put effective economic pressure on the offending government.

AK-47

The question of gun control has again become a live issue in the wake of the tragic killing of school children in Stockton, Calif., in January. The deranged assailant used the AK-47, a now infamous semi-automatic military style assault gun.

Now infamous? Well, to some. To others, this massacre has only served to popularize this dangerous weapon. A hardware store in a community not far from where this magazine is published advertised the AK-47 in the local newspaper, quickly sold its entire stock, and accepted orders from dozens of additional customers waiting to obtain the weapon. In many communities in many parts of the country, weapons of this sort are now in the hands of criminals who are out on the streets. The easy availability of such weapons ceases to be a matter of politics and becomes a matter of morality.

Some people do enjoy collecting guns and this is, in

itself, no more reprehensible than purchasing antique swords, daggers or Indian tomahawks — any of these could be dangerous in the hands of children or unbalanced persons. It is difficult to object to unusual weapons being fired at properly supervised public or private ranges. If the government was allotted the funds and personnel to enforce them, suitable licensing procedures could be set up for every sort of weapon.

All of this, however, has little bearing on a criminal who can walk into a store, make a few false statements, and walk out with gun and ammunition.

The U.S. Constitution gives to our citizens the right to bear arms. Like other rights, however, this only applies in a reasonable manner. Not every citizen has the right to bear every kind of weapon on every occasion. An even more basic right is the right of the citizen to be protected from assault and murder. Are you or your family so protected when a neighbor, who has had no training in the safe use of firearms, has an unlicensed but fully loaded semi-automatic weapon which he desires to use?

Promotional Mailings

THE LIVING CHURCH, like many other magazines, seeks new subscribers by mailing letters with subscription forms to prospective readers, telling them about the magazine and inviting them to subscribe. A number of dioceses are helping your magazine by making it possible for such a mailing to be sent to their entire diocesan family. We are extremely grateful for this highly important form of assistance and support. It of course happens, however, that persons in the diocese who do subscribe already, and perhaps have subscribed for many years, will also receive these letters. If you should receive such a letter “introducing” you to THE LIVING CHURCH, we hope you will not be offended, but rather will be glad to know that your diocese is helping your magazine to reach more readers. The address labels are affixed to the many thousands of envelopes by machine, and it is not possible to remove those of present subscribers. Meanwhile, we hope all of our subscribers will do all they can to encourage others to subscribe. There is no better salesperson than a satisfied reader!

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Can We Still Find Unity?

By RICHARD RISING

How is the church to come to terms with the secular culture in which it exists? On the one side are the prescriptions of Bible and tradition, open to sufficiently wide interpretation for opposing sides to square off at each other and still claim loyalty to the faith. On the other side is the awareness that to communicate the faith to contemporaries, Christians have to be able to “talk their language,” to allow the gospel to speak to the realities that exist around them. The proposals on human sexuality that originated in the Diocese of Newark were quite explicit efforts on this: we live in a different world today, and we can’t simply mouth hard-shell moral dogmas from the past. The danger, of course, is that we will end up with a devastating relativism that loses sight of objective truth.

If the cultural environment would just stop shifting all the time and would settle down to a worldwide stability and uniformity, things would be simpler — but this would make life impossibly dull! It has never been so. The first two centuries witnessed the shift of an essentially Hebraic gospel into the fabric of the Graeco-Roman world, resulting in a subtle transformation of the beliefs and practices of Christians that few recognize today. After the fall of Rome and the gradual conversion of the “barbarians,” the church itself provided much of the framework on which the medieval world was eventually built, but the

barbarians left their own cultural mark on the remnants of the classical traditions: it would have been hard for a first-century Christian to recognize that Christianity was still extant in the Middle Ages. Some historians see even the Reformation as basically an ecclesiastical adjustment to the new cultural forces emerging in northern Europe.

Westernization

When the modern missionary movement gathered strength a few centuries ago, the culture-faith problem was easily resolved. The dynamic of Western culture had such vitality by that time that the answer was simple: Westernize the benighted heathen, wipe out all traces of their primitive and barbaric so-called cultures, and make them good European-style Christians. The Jesuit Matteo Ricci in the 16th century still stands out as a heroic exception in his attempts to establish a church deeply rooted in Chinese culture (his work was roundly condemned by the papacy). The spread of Anglicanism, largely in the shadow of the Union Jack as the British Empire emerged, followed the same pattern, even in sometimes ridiculous details. Recollections of my days among the Igorots of the Philippines — and enriching days they were — are still jolted by memories of the Woman’s Auxiliary and the parish council meetings which were totally incongruous in the setting of delightful but very non-Western villages where no one wore shoes and women set their hair with snake bones. Attempts to build on the existing leadership structures of the Igorot society itself never even occurred to any of us.

Things are different today. We no longer assume the Westernization of the world that our predecessors of a

century ago saw ahead. Cultures alien to our way demand that we recognize their validity. Even changing patterns in this country keep us on the move, as we can see from the issues that faced the General Convention and the Lambeth Conference last summer. In some places, men are beginning to accept women as full human beings, but it is not the same in some cultures within which the Anglican Communion exists. The liberalization of sexual mores that has swept the United States is abhorrent to most of our brethren. Whether it be wrestling with church practices that touch us, or coming to terms with polygamy, it is clear that the multi-cultural picture that is emerging throughout Anglicanism is going to be the source of a great many headaches for church leaders in the decades ahead.

True Traditions

Can Anglicanism retain any kind of unity in the face of these centrifugal tendencies? The question is in the minds of many people. It will revolve around just what we see as the true traditions that we share. If the spirit of Anglicanism is focussed on no more than Victorian morality and the structure and practices that only emerged in recent centuries, it is not easy to see much chance of continued unity. We do have some things going for us, however. The office of bishop that has been preserved even in tough times is the best functional symbol of unity, as Lambeth so dramatically personified. But above all, we share a person — Jesus Christ — and Anglicanism (and the Episcopal Church here) have already revealed considerable talent in finding unity in Christ amidst diversity. The great task now is to be able to use that talent to deal with the growing cultural diversity that lies ahead. It won’t be easy!

The Rev. Richard L. Rising served as a missionary in the Philippines and later was dean of the Episcopal Theological Seminary of the Caribbean. Prior to retirement he was associate director of the Board for Theological Education.



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BOOKS

Evangelism Today

PUSHING THE FAITH: Proselytism and Civility in a Pluralistic World. Edited by Martin E. Marty and Frederick E. Greenspahn. Crossroad. Pp. 190. \$19.95 cloth.

This book is a thoughtful, incisive analysis of the problem of proselytism: in an era of religious pluralism, when a civil society demands toleration of all religions, how does a faithful religionist, who believes salvation is found only in his faith, propagate that faith? Does a committed believer have a duty to evangelize his or her belief in a civil, pluralistic society? Have Episcopalians, or Southern Baptists or Shiite Moslems or Orthodox Jews, for that matter, the right to pursue actively converts from other religious groups?

These 13 essays generated by a symposium sponsored by the Center for Judaic Studies of the University of Denver deal with these questions under four headings: universalism and pluralism; proselytism and Jewish exclusivism; proselytism and Christian exclusivism; and social science perspectives. Of special interest are the essays on the history of Jewish proselytism (10,000 converts in the U.S. last year) and contemporary attitudes toward evangelism in the Roman Catholic Church.

The book is a significant contribution to an understanding of evangelism in today's world. Its historical and theological dimensions, as well as its sociological material, raise disturbing, probing questions. It will serve greatly anyone seeking to place the issue of winning converts in its proper place.

(The Very Rev.) CHARLES U. HARRIS
Dean Emeritus
Seabury-Western
Theological Seminary
Evanston, Ill.

Convincing Portraits

PEOPLE FROM THE BIBLE. By Martin Woodrow and E.P. Sanders. Morehouse-Barlow. Pp. 180. \$25.95.

This is a reference book which can be read straight through — or in portions as needed — or simply wherever one opens it. Depending upon your predisposition, your "eye may" go first to the texts on the 8 1/2 by 11 pages or to the largish, color, character portraits and their explanatory descriptions.

There are 176 pages devoted to the stories of individuals and it is through reading these stories that one also accumulates historical and contextual knowledge about the times and countryside. An introduction and explanatory notes on the Old and New Testament set the stage.

For those who are meeting biblical characters for the first time, there is the needed wealth of information. For those who bring knowledge to this reading, there is admiration at how skillfully the book is written. And, finally, for those who find "Sunday school" religious portraits undigestible, there is a growing appreciation at how well these are done. These are faces that we glimpse every day. A Sunday school resource — yes, but this book would be suitable as a resource for all church groups.

(The Rev.) SUSAN M. CLARK
Christ Church
Whitefish Bay, Wis.

For Minds and Hearts

PSYCHOLOGY, MEDICINE & CHRISTIAN HEALING: A Revised and Expanded Edition of Healing and Christianity. By Morton T. Kelsey. Harper & Row. Pp. 363. \$24.95; \$14.95 paper.

Morton Kelsey is one of those rare individuals capable of shining a ray of hope through a voluminous tangle of complicated data to produce a reasonable and unified view of a controversial subject like healing. In his revision of *Healing & Christianity* he has traced the development of attitudes and practices concerning healing against the background of human thought and experience as it relates to Christianity, psychology and medical science. The result is a highly recommended text.

In his thorough presentation, Kelsey includes an array of sources both ancient and modern along with a bibliography reflecting his years of study. But the importance of the book is the author's sharing of himself in such a way that he becomes a witness of the unity of things spiritual and material in God's creation.

The reader will be engaged in a therapeutic process and find assurance of God's goodness and faithful love. Minds and hearts are sure to be opened by this offering.

(The Rev.) WILLIAM N. BEACHY, M.D.
Kansas City, Mo.

PEOPLE and PLACES

Appointments

The Rev. **David R. Hackett** is rector of St. Timothy's, 630 Mississippi Ave., Signal Mountain, Tenn. 37377.

The Rev. **J. Edwin Heathcock** is associate administrator and continues as chaplain and director of pastoral training, St. Luke's Hospital, St. Louis, Mo. Add: 232 S. Woods Mill Rd., Chesterfield, Mo. 63017.

The Rev. **Andrew Horton** is interim pastor of St. Stephen's, 33 N. Clay, Ferguson, Mo. 63135.

The Rev. **James L. Kellaway** is rector of St. John's, Box 2237, Vernon, Conn. 06066.

The Rev. **Gregory W. Murphy** is assistant of St. John's, 679 Farmington Ave., West Hartford, Conn. 06119.

The Rev. **Donnel O'Flynn** is vicar of St. John the Evangelist, 360 Church St., Yalesville, Conn. 06492.

The Rev. **James Tendick** is curate of St. James', 6876 Highland Dr., Salt Lake City, Utah 84121.

The Rev. **Mann Satterwhite Valentine, VI** is rector of Church of the Holy Cross, Simpsonville, S.C.

The Rev. **Patricia Wilson-Kastner** is rector of the Church of the Resurrection, Norwich, Conn.

The Rev. **Ronald Winchell** is diocesan missionary to southwest Utah and vicar of Grace Church, St. George and St. Jude's, Cedar City, Utah. Add: 55 West, 400 South, St. George 84770.

Ordinations

Priests

Connecticut—**Claudia Dickson**, (for the Bishop of New York), curate, St. Thomas, 830 Whitney Ave., New Haven, Conn. 06511. **Scott A. Ruthven** (for the Bishop of Colorado) curate, Trinity Church, Box 5, Tarriffville, Conn. 06081. **William H. Padgett**, assistant, Trinity Church, 25 Prospect St., Waterbury, Conn. 06702.

Lexington—**Joseph Spurgeon Hays**, associate, Church of the Good Shepherd, Lexington, Ky. Add: 761 Cooper Dr., Lexington 40502. **Jeffrey Garvis Hopper**, assistant, Trinity Church, Covington, Ky. Add: 1042 Amsterdam Rd., Covington 41011. **Howard Wilson Whitaker**, rector, St. James', Prestonburg, Ky. Add: Box 1103, Hazard, Ky. 41701.

Montana—**Roy Turley**, assistant, Majestic Mountains area ministry, Box 992, Ennis, Mont. 59729.

Minnesota—**Robert H. Furniss** (for the Bishop of Chicago), assistant, Church of the Epiphany, 4900 Nathan Ln., Plymouth, Minn. 55442.

Utah—**Ernest Leo Bebb**, staff member, All Saints, 1710 Foothill Dr., Salt Lake City, Utah 84108 and director of University Union, University of Utah, Salt Lake City, **Barbara Joan Smith**, St. Francis, Kane Creek Rd., Box 96, Moab, Utah 84532.

Western Louisiana—**Leo L. Crawford**, assistant, Christ Church, Box 52, Bastrop, La. 71220. **Robert G. Whirl**, curate, St. James, 1620 Murray St., Alexandria, La. 71301.

Wyoming—**David Duprey**, vicar, St. John the Baptist, Box 1071, Big Piney, Wyo. 83113. **Linda**

Pineo, vicar, St. James, Kemmerer and St. Bartholomew's, Cokeville, Wyo. Add: 506 Cedar, Kemmerer 83101.

Permanent Deacons

Lexington—**Gardner John Hartlin**, deacon, Church of the Advent, Cynthiana, Ky. Add: 720 1/2 E. Main St., Georgetown, Ky. 40324.

Rhode Island—**Robert Bruce Adams**, St. Matthew's, 191 County Rd., Barrington, R.I. 02806. **Robert William Field**, St. Michael's, Box 414, Bristol, R.I. 02809. **Eloise Nielson**, Church of the Holy Spirit, Box 241, Charlestown, R.I. 02813. **Leslie Gail Wheelock**, St. Augustine's, Lower College Rd., Kingston, R.I. 02881. **Elizabeth Louise Wright**, 172 Sherwood Dr., Portsmouth, R.I. 02871.

Utah—**Elizabeth N. Cunningham**, deputy for social concerns, All Saints, 1710 Foothill Dr., Salt Lake City, Utah 84108; add: 805 E. 4200 S., Salt Lake City 84107.

Resignations

The Rev. **John D. Stonesifer**, as rector of St. Andrew's, Princess Anne, Md.

Retirements

The Rev. **Robert C. Dean**, as rector of St. John's, Farmington, N.M. Fr. Dean is volunteer staff chaplain at San Juan Regional Medical Center, Farmington; add: 2100 Lynwood Dr., Farmington 87401.

Deaths

The Rev. **Robert Woodworth Beggs**, associate of St. Paul's, Owego and assistant of St. John's, Ithaca, N.Y., died at the age of 72 on January 23 in Ithaca, N.Y.

A graduate of Ohio State University and Episcopal Theological School, Fr. Beggs became curate of St. John's, Waterbury, Conn. in 1945 and priest-in-charge of St. Paul's, Waterville, Conn. in 1947 where he served until 1950. After a short term in Massachusetts, he became priest-in-charge of St. Paul's, Aurora and Grace, Union Springs, N.Y. from 1952 to 1959 and, in 1959, rector of Christ Church, Clayton, N.Y. He went to St. Paul's, Owego in 1966 and St. John's, Ithaca in 1967. He is survived by his wife, Mabel.

The Rev. **James B. Olmstead, Jr.**, retired priest of the Diocese of Central New York, died at the age of 61 on January 17 in New Hartford, N.Y.

Fr. Olmstead held the B.A. from Kenyon College, the master's from Brown University and the S.T.B. from General Theological Seminary. His ministry was carried out in New York and Connecticut: from 1957 to 1960 he was minister-in-charge of St. Mark's, Clark Mills and St. Peter's, Oriskany, N.Y. In 1960 he became assistant of Christ Church, Horning, N.Y. and in 1961 assistant of St. Paul's, Riverside, Conn. The author of several articles, he retired in 1962. He is survived by his wife, Joan.

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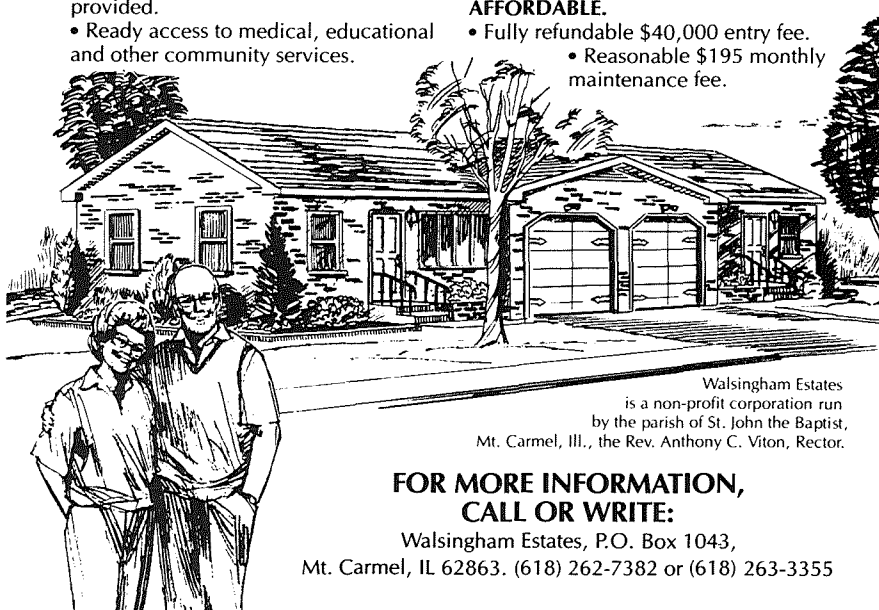
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LETTERS

(Continued from page 4)

be? I read about her record and her lack of education, and yet I see secondary students nearby who are studying long and hard. They are frequently doing so at severe financial hardship to their families. Many of their wives work to enable them to follow their calling. Surely this must be demoralizing for them. Why should they bother when one can now even become a bishop without that sacrifice?

When the Rev. Paul Washington preached at the Harris consecration, he said that "God has chosen this weak thing to confound the mighty." Who are the mighty? Am I one of the

mighty because I am a conservative who values moral standards and tradition? I don't feel a bit mighty. I feel very helpless and weak and overwhelmed. I am the weak one — the mother of three daughters and a grandmother of seven, who has sat in the pew regularly through over 40 years of marriage. The traditions of the church have helped hold us together. Will our children and grandchildren have such help and find strength in the church as we have, or will they now be confounded too?

I don't feel Ms. Harris is "a weak thing." We who have allowed this to happen, have been the weak ones. I have come to the conclusion that this is the Holy Spirit after all. This Boston episode is certainly stirring us up to

the point that we should all stand up and be counted! My hope lies in the brave bishops who have called a synod in Fort Worth in June [TLC, March 26]. They have risked being called racists and anti-feminist, but have remembered their vows to help preserve church unity. God bless them!

BETTY PFLITNER HANCOCK
Oconomowoc, Wis.

Myth, Symbol and Story

One can readily grant, as suggested in the book review by the Rev. David Keller on *Mythic Narratives of North American Indians* [TLC, Feb. 19], that Western Christianity has become overly intellectualized. One cannot grant, however, that that is due to our biblical heritage. The contemporary return to myth, symbol and storytelling is a needed corrective. But we must choose between the biblical and secular/pagan versions.

My experience with mythology (taught college level courses) tells me that the blame for the technological and intellectual degradation of Western civilization cannot be put at the door of biblical Christianity. The degradation of science, technology and intellect came as we secularized our culture, not because we were faithful to our biblical roots (which we were not).

To suggest, then, as *Mythic Narratives of North American Indians* apparently does, that "these Native American traditions have much to teach white westerners, especially of the Judeo-Christian background" (no doubt about the care of Mother Earth), may be to betray the richness of that Judeo-Christian heritage. One wants to learn truth through whatever channel it comes, but the biblical heritage is more than able to stand toe to toe with any myth the human imagination has contrived, even on the care of Mother Earth. It offers unique insights into human, cosmic and divine nature which are not found anywhere else, and puts all of those together in a stunning picture of hope and fulfillment in a way not even remotely duplicated elsewhere.

(The Rev.) EARLE FOX
Norwalk, Conn.

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Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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