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Recently, as many of you will have noted, Ann Landers conducted an opinion poll of her readers, asking them to respond to this question: "If you had it to do over again, would you have children?" The response was staggering: 70 per cent answered No.

Dr. Harcharan Sehdev, who directs the children's division of the Menninger Foundation in Wichita, Kansas, said that the response reflects the general changing trends in family life. He also said "It is a myth that Americans love their children." He cited the all too familiar evidence of widespread child abuse and child neglect.

Nobody else who has commented on that 70-per cent response seems to know quite what to make of it, and neither do I. With my own eyes I have seen some child neglect, and I have seen and heard considerable evidence that many American parents regret having had children. (By no means all of these are lacking in love for the children whose birth they regret.) But I have seen much more of the exact opposite of child-neglect: child-centeredness amounting to child-fetishism. It is undoubtedly a myth that all Americans love their children. It is no myth that many Americans smother-love their children.

Miss Landers rightly notes that people with negative views have a stronger compulsion to respond to such a question as those with positive views. Some allowance for that needs to be made. But after that is done the fact that 70 per cent of the responders would not have children if they had it to do over again is shocking as well as baffling.

All of my adult life I've sheepishly felt out of step with most of my wisest contemporaries on this question of birth control and family planning. Their arguments I cannot refute: People shouldn't have more babies than they can afford to raise. The planet is already overpopulated, for the food and jobs and lebensraum and other things people need. My own parents had no business, on all those economic and ecologic grounds, having five children—of whom I was the fifth. It may have been the world's misfortune, but never in my worst moments have I thought it was mine.

If my parents in their day had been asked whether they were glad or sorry that they had had us they would certainly have answered that they had no regrets. Yet it was not all fun and games for them or for us. To me it is conceivable that sometimes they were

at least tempted to regret having had us. But here is a significant point, as I see it: To decent people of their generation such a regret was a sinful thought to be repelled. I'm not sure that was the better way. The regret, if felt, needs to be honestly acknowledged, faced, and dealt with as a gravely important fact.

But I don't see how we can justify holding that regret if we regard human birth as an act of God's love working through human agents. There was a song of the '30s which ran — "I ain't much to look at, nuthin' to see — happy I'm livin', and lucky to be." For me it is an autobiographical sentiment that largely accounts for my ineradicable prejudice in favor of my having been born. What else can you expect of the fifth of five?

TO THE SENIOR WARDEN OF ST. X:

I think all of the specifications for the rector you are looking for are wise and sound except one. You say that the man you call must not be over 45. Since you ask what changes, if any, I would make in your "specs" I suggest that you remove the age ceiling altogether. You will be meeting personally all the men you seriously consider anyway, and if any of them strikes you as too old you can scratch his name then. But keep this one thing well in mind: If a priest is any good at all, he grows in pastoral ability as he grows in age. The very nature of his calling both guarantees and necessitates that. I said "if he is any good at all," having in mind such things as his continuing steadfast in prayer, study, and effort to improve his performance. If he isn't a man of that sort you don't want him. And if he is, he's sure to be a better priest, a more effective one, at 55 than at 45, or 35.

Many vestries and parishes have learned the hard way that to call a man to a demanding rectorship when he is too young to have the ripeness and experience for the job can be sheer disaster. I hope you will profit by their experience. Some ecclesiastical wit once suggested that American "pulpit committees" and other parson-calling bodies seem to take as their golden text this slightly modified excerpt from the story of the Prodigal Son: "Give me a kid, that I may make merry with my friends!"

In the ministry as in life, Shakespeare's phrase hits the mark: "Ripeness is all."

The Living Church

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An independent weekly record of the news of the Church and the views of Episcopalians.

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CALENDAR

May

- 9. Fourth Sunday of Easter/Third Sunday after Easter
- 16. Fifth Sunday of Easter/Fourth Sunday after Easter
- 19. Dunstan, B.
- 20. Alcuin, D.
- 23. Sixth Sunday of Easter/Rogation Sunday
- 24. Rogation Day/Jackson Kemper, B.

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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May 9, 1976

BOOKS

Affection and Values

GREAT MORNING OF THE WORLD. By Thomas van Braam Barrett. Abingdon. Pp. 189. \$6.95.

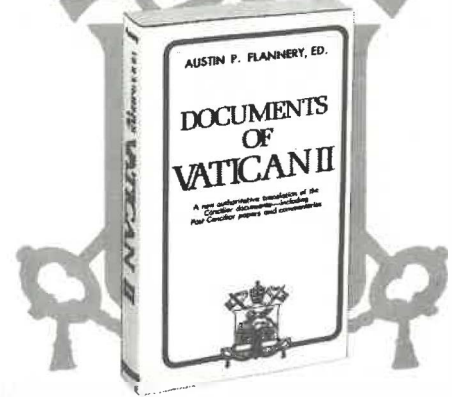
Thomas Barrett's affectionate memoir of his father, *Great Morning of the World*, has all the ingredients that can so easily cloy or sour but there is none of that in this book. "Portrait" is far too formal a word for the account and certainly this is no dissection of a father-son relationship. It is more recollections in tranquility of a son grateful to have had the father he had.

Written in an age of nostalgia, *Great Morning of the World* avoids all the sticky quicksand of that sort of thing. Harry Barrett, our gentle hero, was an Episcopal priest (though he would never have used that term) in the first half of this century, a priest who loved the ministry so much that he kept his age a secret, much to the frustration of his family, his bishop, and particularly of the Church Pension Fund. He is, to me, the Everyman of the parish priest who never makes the headlines (or the large salaries), who, as his son puts it, "have courageously labored in straggly vineyards around the land, visited the unknown sick, and buried the forgotten dead, and preached the gospel year in, year out with care and integrity though there be never more than fifty stumpy souls in the congregation."

It is difficult in this review to know whether to concentrate on Harry himself or on the values Harry instilled in his son. There is the father learning to play the trombone (poorly) since he had to take his son to band practice anyway, the agreeable supply cleric trying to adjust to a liturgical bent completely foreign to him, the indignant citizen insisting that no modern fireworks ordinances were going to keep him from firing his small personal cannon on the 4th of July, the unruffled parent who "always managed to find a hat that looked as though it had died five years earlier," the earnest pastor who "stormed from the house to preach about the serenity of the hills of Galilee," the kind father reassuring his disillusioned son that we all spill buckets of blueberries somewhere along the line.

But all this is just the fun of the book. The beauty is the son seeing what all his father taught him, Tom Barrett's lyrical descriptions of the enthusiasm Harry conveyed to him for country, for the church, for life's continuum, for holidays and, yes, even for duty. I can-

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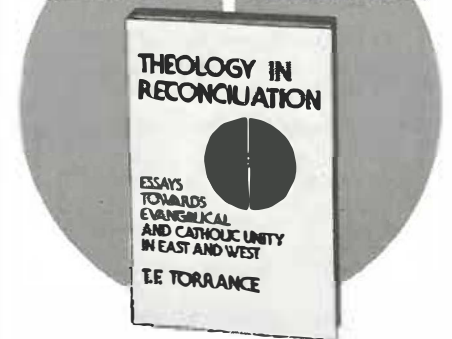
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by Avery Brooke

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not resist this particular sample: "It is difficult for me to understand what life can be like to someone without any experience of the wonder of church, the boredom of it, the smell of it, the sounds of it. What can life be without the unceasing march of the Christian year through the seasons . . . each with its own texture, tone, color: solemn, majestic, happy, or joyful sound, its own power of recollection?" What indeed?

There is much, much more. Dr. Barrett is a professor at one of the church's seminaries and I hope he pounds into his students the postlude of this book. Make it part of every canonical exam; emblazon it in every sacristy in the country. Says Barrett, "Harry and those of his generation would not easily have understood the modern seminarian, deacon, priest, bishop with their dismal complaints about lack of success and frustration in their work. For Harry the church was the church, the parish was the parish, and a man was a man. No perfection expected anywhere. A parish was made up of stubborn human beings who got sick, suffered, grieved, died, needed friendship, and were always standing in the need of prayer. Harry understood that there is no possibility of survival of Christianity without the parish, without some nucleus of Christians gathered together in a place: here, there, everywhere . . . Gathered to worship God and to attend to the instruction of children and to transmit the tradition of Christian thought and life to the next generation. To the idea that we might be able to have some sort of vigorous Christianity carried on by top-level theologians without support from faithful, ordinary Christian men and women with all the failings of little people in little places, Harry and his friends would have given a loud Bronx cheer."

It's a marvelous book.

MIB GARRARD
Sherman, Texas

Daily Refreshment

365 MEDITATIONS BY J. B. PHILLIPS: FOR THIS DAY. Ed. by Denis Duncan. Word Books. Pp. 255. \$5.95.

For the spirit as for the body it is easier to buy cannily packaged, cleverly advertised "daily supplements" than it is to undertake a regular and active diet of prayer, Bible reading, and meditation. All sorts of "strongly fortified" dietary aids are on the market and most of them are as pallid and dull as their analogies in the nutrition field. Unfortunately, there is no spiritual Food and Drug Administration or Federal Trade Commission to check on how these manna merchants live up to their claims and advertisements. Con-

sequently, many consumers try something, find they *don't* like it, and are forever turned off from making the effort again. Others wandering in this wilderness try every "biggest, brightest, and best" as it comes on the market, only to suffer a spiritual malnutrition, comparable to rickets and anemia. They survive, but they just drag along.

Therefore, it is with the greatest enthusiasm that I commend this book as an appetizer to add zest to the daily regimen of reading, prayer, and contemplation. It is as fresh oranges are to vitamin C capsules. Indeed, I can imagine people who had never really bothered before being so captivated by this book that they could take up the real diet ("read, mark, learn, and inwardly digest!").

Taken from the various writings of J. B. Phillips (probably best known for his translations of the New Testament), the daily readings generally follow the world's and the church's calendars. Presumably the editor intended the book to be used in the chronological order and from day to day. However, I found it so compelling that I sat down and read it through all at once. I have returned to it for the day-by-day reading as well as for categorical reading. There is nothing boring or platitudinous about it. Like all good hors d'oeuvres, this work whets the appetite for the piece de resistance.

ANNE SWEARINGEN
Washington, D.C.

Excellent New Edition

DIARY OF AN OLD SOUL. By George MacDonald. Augsburg Press. Pp. 132. \$2.95, paper.

It is like experiencing the healing warmth of a "second spring" to read this excellent new edition of MacDonald's spiritual classic. This compact volume of penetrating devotional verse can be happily recommended to any Christian pilgrim who wishes to deepen the interior life of the soul.

Diary of an Old Soul contains 366 brief poems arranged on a daily basis for more effective meditational use during the calendar year. The heart motif of the entire sequence is Christ. It is the soul's daily meeting with Christ that completely and gloriously matters. Of course, it was this supreme devotion to our Lord that made this winsome Scottish mystic, minister, and writer so instrumental in the conversion of C. S. Lewis. Of him Lewis wrote, "I know hardly any other writer who seems closer, or more continually close to the spirit of Christ himself."

I know no other great religious poet who has caught so completely the spirit of St. Matthew 6:6: "But thou, when

The Living Church

thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father, which is in secret and thy Father which seeth in secret shall reward thee openly."

Without wishing to be critical, it is necessary to correct a misunderstanding in the otherwise excellent foreward. It is stated therein that these poems of MacDonald's are *sonnets*, and that free verse is employed throughout. Normally, a sonnet has 14 iambic pentameter lines. Since all the poems have seven lines only, they cannot be termed true sonnets. Also, all the poem lines are iambic pentameter, and therefore *not* free verse. I would, perhaps daringly, suggest that the term "demi-sonnets" or, preferably "mini-sonnets" might be used as a possible compromise.

It ought to be added that these "mini-sonnets" are *not* easy reading. MacDonald's verse is gnarled, very much like Robert Browning's, and one may have to read and re-read in many instances to capture the full meaning. But that is part of the joy of the collection—the meditation search for the deeper message of the "Emmaus walk" with Christ.

(The Rev. Canon) JOSEPH F. HOGBEN
(ret.)
Albuquerque, N.M.

Serious Study

A DISSENT ON BONHOEFFER.
By David H. Hopper. Westminster.
Pp. 149. \$8.50.

David H. Hopper's *A Dissent on Bonhoeffer* is not a very strong "dissent." "The nature of the dissent" (Ch. 6) is that one cannot derive an aristocratic religion from the Bible, and that Bonhoeffer is accused of having done so (p. 143). The principle trouble with such a view is that it can mean so many things that it can come—and here it tends—to mean not very much at all.

Hopper allows Bonhoeffer to speak for himself through copiously and well quoted material. We do not get, however, by means of that procedure, a definition *stricte dictu* of "aristocratic." For Hopper, the aristocraticism of Dietrich Bonhoeffer is suggested strongly by the polarity of strength/weakness as those terms take on meaning in the writings of his subject.

The author makes a case for Bonhoeffer's aristocraticism in terms of *hilaritas*, and with respect to the early influence upon Bonhoeffer of his reading of Nietzsche's works. Hopper finds examples of *hilaritas* ("confidence in one's own work, boldness and defiance of the world and of popular opinion, a steadfast certainty . . .")—*Letters and*

Papers from Prison), in Luther, Lessing, Rubens, Hugo Wolf, and Karl Barth.

Why is it remarkable that Bonhoeffer should be faulted on this count? Bonhoeffer came to whatever maturity he achieved in Christ and in the church out of the only background from which he could come, viz., the only background he had: the cultured, educated, professional elite of Germany in the last century. People come to Christ from where they are (cf. the thief on the cross beside Jesus). This is not strange. The Russian Orthodox writer, Nicholas Berdyaev, who suffered at the hands of the Bolsheviks, wrote in exile of Christians as "spiritual aristocrats," emphasizing "spiritual." Simone Weil, that great lady-in-waiting upon God, was at one and the same time consciously and programmatically identified with the wretched of the earth, her French countrymen of the Resistance; and held the aristocratic Stoicism of the Emperor Marcus Aurelius. She never underwent baptism because, she claimed, too many of the lovely things of God had no place in the Christian (Roman Catholic) Church.

Finally, about aristocraticism: While Hopper may not be able "to conceive of a tradition more inimical to the aristocratic motif than the Biblical," there is a fierceness and passion in the Old Testament patriarchs and prophets (indeed in Jesus himself) that *crave* to be designated for what they are—aristocratic. The patriarchs and prophets (and Jesus) were all devotees of the *excellence* of the word of God.

The questions raised about Bonhoeffer by Hopper are, however, important ones. Especially welcome are the first four chapters in which the author rehearses the various receptions of Bonhoeffer's work in the theological-scholarly and the ecclesiastical worlds, and the subsequent more measured critical assessments of those initial receptions. *A Dissent on Bonhoeffer* is a book for the serious—as opposed to the casual—student of Bonhoeffer. On the whole, it is a worthy study.

(The Rev.) ROBERT M. COOPER
Nashotah House
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Transforming the Commonplace

ROOTS OF SPRING: A Narrative Anthology. Ed. by Avery Brooke. Drawings by Robert Pinart. Vineyard Books. Pp. 96. \$4.95 paper.

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Arguments on Female Priests Continue

From estimates made during a conference in New York, the Episcopal Church is exhausted with controversy over the ordination of women to the priesthood.

Several of the 16 speakers doubted that much new could be added to the debate, yet certain appeals brought considerable response.

The Rev. Carol Anderson of the Diocese of New York said she feared the church is losing a "sense of ministry" among both clergy and laity.

The Bishop of Eau Claire, the Rt. Rev. Stanley Atkins, called for revival of "real scriptural Christianity" within the Episcopal Church.

Most arguments seemed familiar to the 300 people who attended a day-long symposium on "The Ordination of Women within the Theology of Ministry" sponsored by the Dioceses of Long Island, New York, and Newark.

The first session was devoted to theological considerations, especially to ministry and human sexuality as related to the Incarnation.

Later, two panels, one composed of women and the other of bishops, responded to the assertion that "The life of the church will be different following General Convention."

"I hope to God it will be different," said Miss Anderson, adding that she believes the greatest challenge is to go about "doing" word and sacrament with a sense of wholeness.

Wholeness, she said, involves men and women. "If the wholeness is not true, some can't remain in this branch of the holy catholic church."

Bishop Atkins thought that there can be some binding of wounds after the 1976 General Convention. He said, however, he did not know how the church would minister to those who feel that the decision made at convention might change the nature of the church to the point they cannot accept it.

There will be pain either way — if General Convention opens the priesthood to women or leaves it closed, the Rt. Rev. John H. Burt of Ohio said. He expected that either decision would cause some individuals and parishes

"to take another route." He also indicated that a decision for women in the priesthood would not break off ecumenical dialogues.

The Rev. Dorothy Michaelsen of Texas said she believed the church should wait to ordain women priests until an ecumenical council, one including the Roman Catholic Church, concluded that the Holy Spirit approved the move.

Theological arguments for ordination of women as priests were given by the Rev. Richard A. Norris, Jr., of General Seminary, and the Very Rev. Urban T. Holmes of St. Luke's School of Theology, University of the South.

Opposing views were given by the Rev. J. V. Langmead Casserley, retired professor from Seabury-Western Seminary, and the Very Rev. Alexander Schmemmann of St. Vladimir's Orthodox Seminary.

EPISCOPAL CHURCH

Views of Coadjutor-Elect Questioned

Seventy Episcopalians have urged diocesan bishops and standing committees to question the Bishop Coadjutor-elect of Newark to determine whether his theological views are orthodox.

In a letter, the group asked that the bishops and committee members withhold their consents for the consecration of the Rev. John S. Spong, rector of St. Paul's Church, Richmond, Va., "if you find" he "still stands upon an unorthodox view of the nature of our Lord, or other matters of Christian belief."

The petitioners appended eight quotations from Mr. Spong's book *This Hebrew Lord* published in 1974 to question his orthodoxy. They also refer to a statement he made during a Christian-Jewish dialogue in Richmond in late 1974: ". . . it would be inaccurate both historically and theologically to portray the Christian position as asserting that Jesus is God."

Among the quotations cited are:

"If a literal Ascension is an important part of the Christian story, then the whole Christian enterprise is called into serious question."

"The simplistic claim that Jesus is

God is nowhere made in the biblical story."

The story of Lazarus was "not a literal story."

The early "Christians told of his living, his dying, his descending, his resurrecting, and his ascending . . . (This) explanatory packaging is not relevant to our day."

In an interview with Religious News Service, Mr. Spong said his dialogue statement was made in response to a question by a rabbi about the God described in the Old Testament having been transformed by Christians into Jesus.

Mr. Spong said he means to reject the "simplistic identification" of God with Jesus. "I totally concur with the statement that Jesus Christ is both God and Man," adding that Jesus is the way by which the "fullness of God enters human history."

There is "no part" of the Apostles and Nicene Creeds "that I do not believe without reservation," he said.

However, he distinguishes between the "framework" of the faith and the manner in which it is expressed. In that sense, he said, he made statements about the non-literalness of the raising of Lazarus, the events surrounding the birth of Jesus, and Jesus' ascension which are cited by the petitioning group.

Mr. Spong described his views as "very orthodox . . . not even very exciting," and said that the Episcopal Church allows freedom of biblical interpretation and does not require "fundamentalism."

His views, he said, have not "consciously or unconsciously" moved beyond the bounds of the historic creeds.

Recently, Mr. Spong told a reporter for the *Richmond News Leader* that he plans to write a book some day about the virgin birth and the resurrection.

"There is not a recognized biblical scholar of the world, Catholic or Protestant, that treats literally the virgin birth in his interpretation of the New Testament. I think it's time we let people know about it," he told Mary Anne Pikrone.

Also, the belief that Jesus "descended to the region of hell or of the dead," then "was ascended to the heavenly sphere" is based on a "pre-Co-

The Living Church

pernican" idea of a three-level world of heaven, earth, and hell, Mr. Spong said.

"This interpretation is unbelievable to our 20th century secular minds," he said.

The bishop-elect said he thinks church membership is dwindling because people are offered only two choices: outdated traditions or fundamentalism. Many can swallow neither, he said.

Fundamentalist churches are growing today, he admitted, but he called the increase a "last gasp of rigor mortis." People have a "deep emptiness" and "fear" these days which they are trying to cover by "grabbing on to" fundamentalism, Mr. Spong said.

Miss Pikrone said that for the past several years, Mr. Spong has been what is called "hot property" in the Episcopal Church — ripe for election as a bishop somewhere.

Mr. Spong has formally accepted election as Bishop Coadjutor of Newark. The consents necessary from diocesan bishops and standing committees are a simple majority of one.

The consecration rite is scheduled for June 12 in the Roman Catholic Cathedral of the Sacred Heart, Newark.

HOMOSEXUALS

States' Curbs on Activities to Stay

The U.S. Supreme Court has ruled that homosexual acts, even when committed between consenting adults in private, may be outlawed by states.

The action came in a challenge to a Virginia law which prohibits consensual sodomy. A federal court supported the state's law, ruling that the law did not violate an individual's constitutional right to privacy or freedom of expression.

In a 6-3 decision, the Supreme Court affirmed the federal court ruling without comment, without hearing oral arguments in the case, and without issuing an opinion.

Homosexual groups referred to the decision as "insensitive" and "highly destructive."

Justices William J. Brennan, Jr., Thurgood Marshall, and John Paul Stevens dissented, saying they would not have acted without a hearing of the arguments.

The Virginia law forbidding "crimes against nature" was challenged by two homosexuals using the fictitious names John Doe and Robert Roe. They had challenged only the portion of the law banning consensual sodomy.

The state's sodomy laws have almost never been enforced against private

and consensual sex acts, Virginia officials said, but charges have sometimes been brought against acts committed in such quasi-public places as movie theaters and cars.

The court ruling will not affect the laws in 13 states which have repealed homosexual bans, but is expected to discourage any changes in the 36 states which still ban sodomy.

Parish Asks Gay to Leave

The vestry of St. Luke's Church, Fort Valley, Ga., has asked a parishioner, who is a gay activist, to "find some other place of worship that may be more in sympathy to your thinking."

However, Dr. Louie Crew, founder of Integrity, says he "will continue to worship in St. Luke's in peace and love for my enemies at every communion when I am in town."

A letter bearing six signatures and sent to Dr. Crew, said: "We respect your rights to be a Gay liberator, but as a body would prefer not to take part in its promotion." The vestry also said it does "not . . . recognize your marriage to another man nor permit you and your movement usage of the parish hall for any of your activities."

The vestry said a check of its files led to the discovery "that you are not a member of this parish by confirmation nor by letter of transfer from another parish . . . We welcome all Episcopalians to our church and other visitors but do not believe that the business of this parish should be dictated and/or directed by persons outside of its official membership."

The Bishop of Atlanta, the Rt. Rev. Bennett Sims, "has assured me that I

am indeed a communicant of St. Luke's," Dr. Crew said, while attributing the vestry's action in part to what he termed the growing antipathy toward him by the rector, the Rev. Cecil Cowan.

Signers of the the letter concluded by saying: "For you and your continued success with or without our blessings, please accept our kindest personal regards."

Earlier, Integrity's founder had called the U.S. Supreme Court's decision on the Virginia law challenge "antediluvian."

It is "a bit much," he commented, "to expect nine old men to understand the dynamics of human sexuality, but I thought they would do a little better on civil liberties."

Dr. Crew said he feared the court's decision would be "taken as an invitation . . . to take massive, almost Nazi, reactions to the gay community."

ANGLICAN COMMUNION

A Canterbury Request, a Kelloran Response

The Archbishop of Canterbury urged the Anglican Consultative Council (ACC) meeting in Trinidad to approve the convening of the next Lambeth Conference for 1978.

At the same time, the Most Rev. Donald Coggan noted that the question of whether to hold such a gathering has become a focus of controversy in the Anglican Communion. "If I am wrong, I hope you will say so very clearly," he told ACC delegates.

Lambeth Conferences, he suggested,



RNS, Courtesy U.S. Agency for International Development

Initial needs in Guatemala having been met, plans are underway to rebuild homes. The Episcopal Church hopes to construct 400 of them at a cost of approximately \$527 per unit. Since the big earthquake on Feb. 4, there have been more than 1,400 quakes of varying intensity.

"should be less bodies making great ultimatums and more a chance for leisurely prayer and uninterrupted consultation, and, even more, perhaps, training sessions for shepherds to look after their sheep."

Dr. Marion Kellerman of PECUSA, who is chairman of the Consultative Council, warned that another Lambeth Conference might reduce her church to a state of inactivity.

She declared: "In my church this year, if they know there is a Lambeth 1978, there will be issue after issue on which they will say, 'Let us get the advice of Lambeth.' We are likely all to say, 'Let's wait to hear what Lambeth has to say,' and that's ridiculous in this day and age."

A preparatory committee submitted two proposals on Lambeth to the council. Both would restrict the number of bishops who could attend and would bring in some laity. In addition, one of the proposals suggests that another meeting of the ACC should precede the conference in 1978.

Archbishop Coggan told the council that another major issue facing them is "the need to marry synodical government and episcopal leadership."

"We need to work out the role of the episcopacy in the Anglican Communion and the government of the church as expressed in the Anglican Consultative Councils," he said. "We need to work hard at that and go deeper in our thinking and experimentation."

CANADA

Ramsey: Ordination of Women May Hurt Anglican-Roman Talks

Dr. Michael Ramsey said in Toronto that the ordination of women as priests could impede the movement toward unity with the Roman Catholic Church.

But despite the possibility of an impasse over the ordination of women, he is still optimistic about hopes of unity with Rome, he said in an interview.

Of the Anglican Roman Catholic International Commission's study on authority, the primacy of the pope and his infallibility, Dr. Ramsey said the commission will make "progress." There has been "remarkable growth in a new spirit between Roman Catholics and Anglicans" he added.

Dr. Ramsey was the keynote speaker at a seminar sponsored by Trinity College, University of Toronto. His subject was "A Moral Dilemma: Christianity versus Humanism."

"Christianity and humanism stand in contrast as rival concepts," he said. "Humanism has come to mean a reverence for man and a concern for his dignity, morality, and happiness,

linked with a belief that these ends are best served by the advance of the scientific outlook and by the demise of religions, since religion thwarts the scientific outlook and distracts man from his effectiveness in this world by an irrelevant occupation with another."

In a sermon given at St. James' Cathedral, the retired Archbishop of Canterbury referred to his meeting with Pope Paul VI in the Vatican's Sistine Chapel but made no mention of the pending ordination of women priests in the Anglican Church of Canada.

However, during his interview, Dr. Ramsey suggested there should have been more discussion of such ordinations.

As Archbishop of Canterbury, he opposed ordination of women fearing it would render reunion with Rome more difficult.

[Last November, the Canadian church voted to give the individual bishops the right to ordain qualified women to the priesthood. The bishops decided women may be ordained any time after Nov. 1, 1976, providing there is no overwhelmingly negative reaction from the other bodies of the Anglican Communion.]

SOUTHWESTERN VIRGINIA

Some People Move "Slowly"

Robert Hunt [TLC cover, March 28], the Anglican priest who ministered to the Jamestown colonists in 1607, has numerous living descendants in the United States, at least one of whom followed him into the priesthood.

However, the Rev. Robert Hunt, rector of St. Andrew's Church, Clifton Forge, Va., reports that the family has moved "slowly."

In 396 years, he said, "this" branch has moved only from the mouth of the James River to the head waters. The James is formed by the confluence of the Jackson River and the Cowpasture, which the Indians used to call 'Wallawatoola.'

A statue of the colonists' Vicar Hunt will have a permanent place at the Washington Cathedral where it was dedicated on Virginia Day, the tenth Sunday of the year. Some 40 of his descendants attended the service.

Things to Come

June

19-20: Annual Williamsburg-Jamestown Pilgrimage commemorating the first recorded Anglican service of holy communion, June 21, 1607. Sponsored by the Brotherhood of St. Andrew. For information: Ernest G. Cox, 1-703-979-4380.

20-25: The 96th annual convention of the Episcopal Conference of the Deaf, at Lynchburg College, Lynchburg, Va., with the deaf missions of the Diocese of Southwestern Virginia, the hosts. To be preceded by Lay Ministries Workshop.

In his address to the 81st annual convention of the Diocese of Los Angeles, Bishop Robert C. Rusack urged his diocese to be "persons of balance and perspective, positive people, and people of prayer." He said he was worried about the "biblical literalism and fundamentalism creeping into our communion." He called upon the church to "seek equality for women in every area of church life." He also said that those Episcopalians "who are out in the open 'homosexually' must be treated as fellow communicants, children of God." He said that he and other diocesan officials were preparing for the possibility that homosexuals may "present themselves as candidates for holy orders. He would "not be pressured by so-called 'in-groups' but . . . will respect those who cry out for recognition," he said.

Convention adopted two memorials to General Convention: (1) to restore the original intent of the G.C. assessment and to process all funding through the Joint Commission on Program and Budget and (2) to seek other "viable options" for retirement in regard to the Church Pension Fund. Convention defeated a resolution calling for a diocesan plebiscite on the Book of Common Prayer; approved a pro-life resolution acknowledging that human life begins from the moment of conception and calling on Christians to consider their faith when confronted with the issue of abortion; and approved a budget of \$922,000 on a pledged income of \$907,000.

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At the fourth convention of the Diocese of Central and South Mexico, held in St. John's Church, San Pedro Martir, delegates approved new canons dealing specifically with the work of the church in Mexico. They also approved a Five Year Plan for development of the work in which the following will be stressed: a greater understanding of the faith; numerical growth and geographical expansion; restructure of the diocese; a search for diocesan self-support; and greater intensification of the function of diocesan organizations. Convention accepted tentatively a companion relationship with the Diocese of Dallas. An increase of 25% in pledges from missions and parishes was approved with a minimum of \$500. Also approved was a request to borrow \$100,000 to begin an immediate program of building small chapels in needed areas.

A SHINING, WHITE LIGHT

*They wanted very much to have hymns
but had the good taste and humility to
realize that they could not make them.*

C. S. Lewis on the compilers
of the Prayer Book

Brian Moore's 1973 novel, *Catholics*, takes its inspiration from W. B. Yeats's famous meditation on history (written in 1919), *The Second Coming*. Here is the first stanza of Yeats's poem:

Turning and turning in the widening
gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot
hold;
Mere anarchy is loosed upon the
world,
The blood-dimmed tide is loosed, and
everywhere
The ceremony of innocence is
drowned;
The best lack all conviction, while
the worst
Are full of passionate intensity.

Yeats concludes with the lines: "And
what rough beast, its hour come round
at last, / Slouches towards Bethlehem
to be born?"

Catholics is set at an island monas-

Michael Hefner, a churchman, lives in
Lincoln Park, Mich.

May 9, 1976

By MICHAEL HEFNER

tery during a time in the near future. The monks visit the mainland weekly to hear private confessions and celebrate the Latin mass, both forbidden by Rome. To the church's embarrassment, these rites attract pilgrims and wide publicity. A papal emissary is sent from Rome to pull the Irish abbot and his monks into line, an angry young priest who acknowledges only revolution and myth. *The worst / Are full of passionate intensity.*

The abbot of Muck Abbey is a man of 69 who suffers acute attacks of spiritual dryness and doubt: "that null, that void." *The best lack all conviction.* But he is loyal to his monks and the mainland villagers; the necessities of their faith include the Latin mass and private confession; the abbot is loath to withdraw these. His object is protection of their faith, not the embarrassment of Rome.

Hollow man confronts hollow man in a drama of power and nerves that the younger priest, with everything on his side, must win. The abbot deprives the faithful of effective leadership; and it is

the faithful, as usual, who are left in the lurch. The emissary departs with the abbot's agreement to discontinue the proscribed rites. *And what rough beast, its hour come round at last, / Slouches towards Bethlehem to be born?*

Brian Moore's prose is as spare and lucid as his sense of irony is merciless. The conflict he depicts is oddly benumbed, as it were a bad dream not fully remembered, not forgotten. The novel makes deliberate use of microcosm to indicate a larger world of meaning; its form is cinematic, almost scripted. As in most good modern fiction, the author subtly buries his meanings in the action; and indeed *Catholics* — whatever else one may say about this novel — is indisputably a *modernist work*. Like Yeats's poem, it is an objective reflection on decay and collapse: an artist's disturbing premonition of a break-up and the birth of a new world that he perceives as deeply sinister.

"On or about December 1910 human nature changed." Through this vivid hyperbole Virginia Woolf meant to

*The extraordinary sense
of conviction conveyed by Cranmer's rhetoric
is a product, in part,
of its period.*

suggest that there is a frightening discontinuity between the traditional past and the shaken present; that the line of history has been bent, perhaps broken. Modernist literature goes on the tacit assumption that human nature has indeed changed, probably a few decades before the date given by Mrs. Woolf; or, as Stephen Spender remarks, the circumstances under which we live . . . have been so radically altered that people feel human nature to have changed and thereby behave as though it has (Irving Howe, *Decline of the New*, 1970). Plain and tough, drenched in irony, Virginia Woolf's sentence is a stunning example of modernist style. Eight short words carrying worlds of meaning, displaying a nerve of steel.

Virginia Woolf is like a spirit hovering in agony over the collapse of one age and the dawn of another more awful. She was born in 1882; she suffered one of her recurrent bouts of insanity — her most violent — during the period just before and after the outbreak of the First World War. In 1941 she drowned herself, at a time when many believed that western civilization was going down the drain for good. (They were almost right.) This sensitive writer was caught at the tag end of an epoch the consequences of which we have not yet survived.

Scientific optimism and belief in the inevitability of progress had permeated most of 19th century liberal thought. This optimism was ultimately overwhelmed by the reality of industrial capitalism, which produced despair among the poor and a sense of moral alarm among the wealthy. Severe questioning of religious belief and the very idea of absolute value together with a new and disquieting understanding of human mind and feeling forced an ap-

preciation of the uncertain, the problematical, the ambiguous. (The shattering catastrophe of the First World War finished off what was left of belief in science and progress as a vigorous intellectual position.)

So it must have seemed to Virginia Woolf that on a winter's day around December 1910, the moral and political underpinnings of society were visibly rotting, the world had grown unsettled and alien, a strange and anxious place. She was among the first to understand this world and (heroically) to record it. We are living with this sensibility yet; facing and recording it still requires courage. For the celebrated *vision of the modern* in literature is hardly a vision of liberal utopia nor even of utopia's absence. It is not a glimpse of heaven; much of it is a terrifying revelation of hell.

The hell portrayed is usually interior, private, intensely subjective; the physical universe, the larger society, so decisive in works of earlier periods, fade into the background like a menacing shadow. This, in part, is the vision of modernist sensibility. It is a vision that sometimes foretells. For example, reading the novels and stories of Franz Kafka, who died in 1924, it is impossible to escape the conviction that he saw the Nazi death camps (or something very like them) some quarter century prior to their existence. The human experience scrutinized by the modernist writer is often narrow; but his analysis can go very deep and its meanings be wide.

Middlebrow thought, liberal and conservative, never has understood modern consciousness. Liberals have the apparently indestructible habit of predicting a rosy future provided we follow their advice. Conservatives, for their part, seldom object to this advice

provided they can market it; and God knows they marketed the greening of America. The myth of the '60s to the contrary, we have not had a rediscovery of community spirit and joy in our time. One notices, rather, new and intensified forms of the social, psychological and spiritual estrangement already charted by the realists and naturalists of the nineteenth century and by the modernist writers of our own century until the present day. *The center cannot hold*. But we cannot complain that the best of our artists have not kept watch.

The Book of Common Prayer speaks to countless moderns; and the notion that, by virtue of mode or content, the Prayer Book is somehow irrelevant is itself a suggestion worse than irrelevant because it ignores this reality. Contemporaneity is not enough to achieve modernity in any serious sense; and the proposed revision of the Prayer Book is pathetically unmodern. It is hard to imagine how authentic modernist techniques could be applied to the composition of a liturgy; but it does not help matters that the revisers seem quite innocent of such techniques. They have failed to appreciate the extreme difficulty of the literary task they set themselves. It is precisely on account of its literary naivete' — that is, its appalling inability to deliver meaning with grace and power — that no one will ever care very deeply about *Services for Trial Use* or, most likely, its successor.

The extraordinary sense of conviction conveyed by Cranmer's rhetoric is a product, in part, of its period. Having diluted or thrown out the best in Cranmer, the revisers have no convincing rhetoric of their own with which to replace it. So the effect, for example, of their eucharistic prayers (*Authorized Services 1973*, p. 74) is rather like that

of staring at a blank page; although pomposities like "vast expanse of interstellar space" (p. 76) tend to enliven the monotony from time to time with comedy.

The extensive changes the revisers have proposed are not a response to an explosive renewal of faith, such as occurred during the Reformation, but to widespread lack of faith. It is as if they thought spiritual renewal could be manipulated into existence by a process resembling social engineering. But removing the touchstone of Anglican faith and practice will almost certainly provide the opposite result. That changes in Roman Catholic practice seem more often to have exacerbated, rather than healed, the contemporary spiritual malaise as it exists among Roman Catholics is either ignored or denied by those who prefer not to be reminded of recent Roman experience of liturgical reform.

The joke of trial use is that it treats the enormous power of the Prayer Book as if this were a product, not of the work's intrinsic qualities, but of a transitory cultural habit which, once a new habit is learned, can be discarded as lightly as a necktie gone out of fashion. The nature of classics like the Book of Common Prayer is, of course, that they transcend all fashion. They may be attacked; they will certainly be reinterpreted. But they do not die.

In *English Literature in the Sixteenth Century*, C. S. Lewis says that the Prayer Book owes something to what he terms "the drabness of the age in which it was composed In the Prayer Book that earnest age . . . is matched in a most fruitful opposition with overwhelming material and with originals all but over-ripe in their artistry. It arrests them, binds them in strong syllables, strengthens them even by limitations, as they in turn erect and transfigure it. Out of that conflict the perfection springs Its temper may seem cold to those reared in other traditions but no one will deny that it is strong. It offers little and concedes little to merely natural feelings: even religious feelings it will not heighten till it has first sobered them; but at its greatest it shines with a white light hardly surpassed outside the pages of the New Testament itself."

To a mind attuned to the austere splendors of the Prayer Book and the often even more austere splendors of the best in modernist style, the work of the Standing Liturgical Commission will hardly seem liberating. Considered as an expression of modern sensibility, the proposed revision is shallow and unrealistic, out of touch with the best literature and deepest thought of its own age. The Book of Common Prayer is indeed a shining, white light, a sign of souls in a dark and uncertain time.

May 9, 1976

CARRYING OUT THE SPIRIT OF OLD

By DANIEL WARREN

Many say the language of The Draft Proposed Book of Common Prayer is too much of a departure from the compositions of Archbishop Thomas Cranmer, whose powerful and graceful prose underlies the original Book of Common Prayer. Consideration of the new general confession, among the often criticized passages in the new prayer book, shows that our Standing Liturgical Commission has been faithful not only to Cranmer's way of using his sources, but to his methods of composition as well.

Cranmer's two major sources for the holy communion general confession were the Sarum Missal — the Roman Catholic rite used in Salisbury, England — and the Consultations — a study of liturgical reforms prepared for Archbishop Herrmann of Cologne. Examination of the two sources shows that Cranmer, while borrowing ideas and even specific phrases from both, depended absolutely on neither. His was an essentially new composition written with careful concern to present the scriptural witness in his contemporary situation.

Daniel Warren is a student at Episcopal Divinity School, Cambridge, Massachusetts.

For a sense of Cranmer's concerns, let us consider what he did with the laments in Herrmann's confession. Here is but a part of Herrmann's lament:

" . . . and we lament, that we were conceived and born in sins, and that therefore we be prone to all evils, and abhor from all good things; that we also have transgressed thy holy commandments without end and measure, in despising thee and thy word, in distrusting thy aid, in trusting ourselves and the world. . . ."

The passage in the 1549 Prayer Book paralleling Herrmann's lament is:

" . . . we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty: provoking most justly thy wrath and indignation against us"

Cranmer's concern was less ideological than syntactical; that is, Cranmer, in putting together a public recital, feared Herrmann's Lutheranism less than his cumbersome prose.

The strength and sublimity of Cranmer's composition bore up through the subsequent golden age of Elizabethan prose. Consider the pacing of the language. Although lacking the strict iambic pentameter of Shakespearean dramatic verse, the

phrases of the general confession regularly form twelve foot units. Within these units, specific phrases are often echoed:

“maker of all things, judge of all men,”

“we do earnestly repent, and are heartily sorry . . .”

“the remembrance of them is grievous unto us, the burden of them is intolerable.”

To avoid a simple sing-song and attain emphasis where appropriate, key phrases form accented triplets. They are spread evenly through the confession and are without precedent in the Latin.

“father of our Lord Jesus Christ,”

“by thought, word, and deed,”

“for thy son our Lord Jesus Christ’s sake,”

Frequently, to add an extra shade of meaning, Cranmer used two words for one idea:

“sins and wickedness . . .

wrath and indignation . . .

serve and please . . .

honor and glory . . .”

In oral recital, this device has the added benefit of amplification: a worshiper, if missing the thought the

first time around, could catch it the second.

Almost everyone admits that we find ourselves in a cultural situation today greatly changed from Reformation England. Along with everything else, our language has changed. The question is, has it been all downhill for language? Can we today say a general confession that has something of Cranmer’s sublimity? Can we do it, as Cranmer would have us, in reference to Scripture and in our standard rhetoric?

Because I majored in English literature in college, I appreciate Elizabethan prose. But, I recognize that I am reading or listening to prose of a different era. Sometimes I yearn for it, but more often I try to listen for its echoes and transformations today. In the new Prayer Book, and in the general confession in particular, it seems to me, our liturgical commission has caught Cranmer’s original intent.

The trials and deliberations of our Standing Liturgical Commission, first formed in the 1950s, have followed a similar course as Cranmer and his colleagues, who, from 1549 to 1559 authorized three new Prayer Books. Our commission has made different

trials before putting forth the one they think best suited for our time. The following is one of the first, and least successful, trials of the general confession:

“Father Almighty, Lord of heaven and earth:

We confess that we have sinned against thee in thought, word, and deed.

Have mercy upon us, O God, according to thy loving kindness;

In thy great goodness, do away our offenses,

and cleanse us from our sins; For Jesus Christ’s sake. Amen.”

Gone are certain antiquated words; but, unfortunately, gone also is any cadence — the peaks and valleys of Cranmer’s confession. It is as if the authors tried to patch up Cranmer. For instance, the last two indented lines, have lost any sense of parallel structure.

The second revision of our liturgical commission, however, does Cranmer justice.

“Most merciful God,

We confess that we have sinned against you

in thought, word, and deed:

we have not loved you with our whole heart;

we have not loved our neighbors as ourselves”

We pray you of your mercy forgive what we have been, amend what we shall be;

that we may delight in your will, and walk in your ways,

through Jesus Christ our Lord. Amen.

Gone are awkward juxtapositions; returned is Cranmer’s concern for meter, parallel structure, and Scripture. By changing the first phrase, the authors have matched one of Cranmer’s original triplets: “Most merciful God” parallels “by thought, word, and deed.” We have enough repetition to give us the echoing Cranmer provided. The sentences,

“we have not loved you with our whole heart;

we have not loved our neighbors as ourselves”

point even more directly than Cranmer’s confession to the two great commandments, the sum of the law and the prophets.

On the basis of these principles of composition, I invite you to consider whether the new confession in The Draft Proposed Book of Common Prayer stands up to Cranmer’s criteria. My only regret is the deletion from the second revised version of,

“forgive what we have been amend what we are

direct what we shall be.”

As a whole, I believe our liturgical commission has used contemporary rhetoric to carry the spirit of the old.



Come, Sweet Death: Bach

Come, sweet death! The organ, through my lips,
with soft-suspired chords yields up my breath,
and the small, pink hand of living slips
into the larger, darker hand of death.

Now I — a trusting innocent — am led
out of light into the looming shade
of an unmapped terrain, on which the tread
of an uncertain soul is truly played
in soft and groping chords, that slowly shift
into solemn minors, and resound
like footsteps growing bolder, and I lift
my head to stare at splendor all around.

Come, sweet death! The swelling minors rise,
Sounding certainty after surmise!

Gloria Maxson

EDITORIALS

How Bishops Can Unify

A note of caution has surfaced recently in a number of episcopal elections. It is the matter of unity *perceived as an issue* — something, in other words, that is suddenly in doubt. Seen in this light, unity is being described as an issue that takes precedence over women's ordination. Faced with the larger issue, bishop after bishop is finding himself cast in the role of an Abraham Lincoln, deferring the present possibility of freeing the slaves because of the paramount need of holding the union together. Faced with this issue, one aspiring bishop after another has qualified his desire for women's ordination with the phrase, "in the context of a united church." It is plain that many people are having second thoughts about the price they are willing to pay. Even the most progressive may not be willing to accept major schism as the price of progress.

But what of unity itself? The Druids, who were our forebears and whose thought had great impact on both the Anglican and Gallican churches, had one supreme motto, "The truth against the world." Their motto was taken up by the Celtic church, and has been held ever since by Anglicans for whom catholic faith and order are not to be tampered with. For people of this mold no victory is too small to seek and no loss too great to bear. This is because for them truth and unity are one.

For those for whom truth and unity are *not* one, and for whom "the historic" is merely "the out of date," the following are matters for consideration:

1. Unity is meaningless for one branch of the church unless it ultimately involves unity with the other branches. *This* kind of unity can only be a unity in truth — and *revealed* truth at that.

2. If a bishop is a symbol of unity for his people, it is not so much of their unity with one another (for they are already united under his jurisdiction) as of unity with the rest of the church.

3. "Defender of the faith" is more than a role required of a bishop. Episcopal obedience and godly admonition are themselves rooted in a truth and a unity that exist outside the bishop's person. Since a layman's only sworn obedience is to follow Christ, and since a priest's obedience is to Bible and tradition as well as to his chief, a bishop can merit obedience only if he himself is obedient. And his obedience, it may be added, is not to his own *interpretation* of obedience, but to what the church has required and to what he himself has promised.

4. Truth is not truth "that alters when it alteration finds." No more can vows, once taken, be redefined. One cannot possibly vow obedience to a truth that has not yet been discovered or defined, nor can an old vow be redefined so as to press a new obedience within it.

What we are witnessing is, I believe, a bit of un-

conscious process. In the past the "progressives" have expressed only relief when an evangelical has joined the Baptists or when an anglo-catholic has gone to the East or to one of the "apostolic" sects. Even the departure of an occasional congregation has been viewed with relief as diminishing the rocking of the boat. But when there arises the threat of a schism that may involve substantial numbers of Anglicans *remaining where they are*, the issue becomes one of frightening dimensions. Especially when it offers the possibility that when the reshuffling has taken place and the dust has died down, one third of the clergy will have obtained the loyalty of two thirds of the people.

(The Rev.) ROBERT C. HARVEY

All Saints Church
Bergenfield, N.J.

Compound Metaphors

for Sunday Morning

No war of earth and heaven darkens
the stillness of this timely church.

Earth is ours:
It blusters against the windows
and shakes the panes
we eye the sky through.

And heaven too:
Falling it intersects the wind,
cuts through all panes
and fills with light the eyes
we close to see.

The long division of the saints
is set aside.
In the mathematics of the cross
all products, sums and quotients
equal one.

John Leax

Celebrants, Concelebrants, and Assistants

By H. BOONE PORTER, JR.

What should additional clergy and lay assistants do during the celebration of the holy eucharist? The question often arises in making plans for more elaborate services on major feasts (such as Ascension Day and Whitsunday), or on special occasions (such as confirmations, installations, and ordinations). This is a theological question. For as in the eucharist we celebrate the sacrament of the Lord's body, so the assembled church should be an outward sign of the Lord's body, with different members carrying out different functions.

When a bishop takes part in the holy eucharist in a parish, what should he do? Liturgical tradition would indicate that he should preach (if willing and prepared to do so) and should officiate at the altar as chief celebrant. In recent years, our canon law has come to recognize these as normal functions of a bishop visiting a parish in his diocese (Title III. Canon 18, Section 2(a)). When a bishop so celebrates the eucharist, it is appropriate that the rector or vicar of the congregation (and other local priests, if any are present) join him at the altar, and that any deacons present also perform the duties of their order. It is also appropriate that members of the congregation read lessons and perform other lay functions. All of this gives outward and visible expression to the spiritual order of the church. Our bishop is our chief priest and chief liturgist; all members of his diocese worship in communion and fellowship with him. The priests are supposed to be his colleagues, councillors, and associates in the ministry. They express this visibly and experience it spiritually as they share with him in the liturgy. Similarly, deacons are the bishop's assistants, helpers, and servers. They likewise should reflect in the liturgy what they carry out in their entire ministry.

What about several priests participating in one celebration? Earlier in this century, it was customary for an assisting clergyman, whether priest or deacon, only to read the epistle and administer the chalice. If there were two assistants, one might read the epistle and the other the gospel. There was

usually no convenient way to include a larger number of clergy in the action. Some places even followed the curious practice of having one priest read the entire service from beginning to end (including the epistle and gospel) even if several other clergy were present. The latter were permitted to assist only in the distribution of holy communion. Such an arrangement gave liturgical expression to a highly individualistic view of the priesthood.

Almost 20 years ago (September 30, 1956, to be exact), the present writer wrote an article in this magazine advocating the revival within the Episcopal Church of the ancient practice of priestly concelebration. Priestly concelebration is the practice of having two or more priests stand together at the altar as an outward and visible expression of their partnership in the offering of the eucharistic sacrifice. At that time, some greeted this proposal with consternation. Over the years, however, this usage gradually has come to be widely adopted at ordinations and other special occasions, and is a normal practice in some places where several clergy are regularly present. It has always been customary in Eastern Orthodoxy. It was widely revived within Roman Catholicism following the Vatican Council II. We have already indicated the appropriateness of concelebration when the bishop is present. What about two or more priests celebrating together? (Ecumenical concelebration is another matter.)

How is such a concelebration carried out? Usually the additional priests will wear surplices and stoles, or albs and stoles, or all may be fully vested in chasubles. If there are just two or three priests, they may share the entire service in a convenient manner. If there are several, it is suggested that the senior or chief celebrant officiate for the first part of the service (This chief celebrant will, of course, be the bishop if he is present.) Before the *sursum corda*, the others should come up to the altar and stand at his right and left. During the eucharistic prayer, they should join him in the manual acts and other gestures (preferably made in a restrained and decorous manner). The breaking of the

consecrated bread is an ancient function of the concelebrants. All can then make their communions standing at the altar, passing the vessels from one to another.

In some places, the priests say part of the eucharistic prayer out loud. In the experience of the present writer, this tends to fracture the unity of the prayer, and destroys the dramatic similarity to the Last Supper. On the other hand, if a very long eucharistic prayer is used (as in the 1928 Prayer Book, or in Eucharistic Prayer D of the Heavenly Blue Book), a case can be made for having the chief celebrant sing or say the *sursum corda* and first part of the canon, another priest say the oblation and invocation, and a third say the last part, or some similar division. Such an arrangement should be carefully planned in advance.

The position of deacons requires greater attention, as many correspondents and contributors to this magazine have recently pointed out. When one or more deacons are present, their ministry should not be expropriated by priests, as it too often is. The present writer witnessed a pleasant change for the better when recently attending a clergy conference in the Diocese of Nevada. At the principal eucharist, one deacon was crucifer, another gospeller, and another led the intercessions. Together, they arranged the elements on the altar at the offertory, distributed holy communion, and made the ablutions. On this occasion, the bishop, the Rt. Rev. Wesley Frensdorff, solemnized the 25th anniversary of his own ordination to the diaconate by renewing his own ordination vows and washing the feet of six representative persons in the diocese. It was a very striking service. In his sermon, the bishop voiced his hope that every congregation in the diocese might someday have its deacon.

Although liturgical leadership is, in a special sense, the work of bishops, priests, and deacons, significant responsibilities are also exercised by lay persons who read lessons and epistles, lead the music, and perform other functions. As priests should not take the reading of the gospel away from deacons, so neither priest nor deacons should take the reading of lessons or epistles from lay persons. The corollary of this principle, however, is that the appointed readers should always be prepared to read audibly, clearly, and intelligently. In some churches, the readers are excellent. In other cases, this is not so. Perhaps the clergy have set a bad example themselves. In many communities, it may be possible to find a teacher who can train clergy and lay persons in voice projection. With such training, many readers will be better equipped to do the job as well as they themselves would like to do it.

LETTERS

Two Prayer Books?

Now that we have had a few weeks to study The Draft Proposed Book of Common Prayer, it should be evident that the book is much too much, and yet a little too little. A thousand pages is much too much for the use for which the book is intended, but the absence of the traditional material that is omitted leaves the book a little too little.

Bishop Reed [TLC, Nov. 2] suggests the preparation of two versions of the Prayer Book, one traditional English and the other contemporary American, each being simply a translation of the other. Canon Olifiers and Mr. Zipp [TLC, Dec. 28] recognize the great advantages of dividing traditional and contemporary material between two books, but both ignore, as does Bishop Reed, the fact that the controversy regarding Prayer Book revision is not limited to the book's language, but extends to the book's contents as well.

Instead of adopting or rejecting The Draft Proposed Book of Common Prayer in its entirety, then, let us work toward the introduction of two versions of the Prayer Book: one contemporary American, essentially the draft book, but with only contemporary versions of the material that the draft book contains; and the other traditional English, a conservative revision along the lines indicated by Fr. Pickering [TLC, Dec. 7] and endorsed by Fr. Claudius [TLC, Jan. 25].

WILLIAM R. RENNAGEL

Eden, N.Y.

A Weighty Objection

Since the successive trial books produced by the Liturgical Commission have all received nicknames, I wish to propose a more appropriate one for the Proposed Book of Common Prayer than the Groundhog Book. It should be called the Medicare Book — drop it on your foot and you end up in the hospital.

(The Rev.) A. S. HILL

San Diego, Calif.

Divine Right of Committees

When I was in Brazil teaching leftist students, I picked up a book by the British historian and writer about America, D. W. Brogan, called *The Price of Revolution*. It effectively demythologized much in political history for me.

In this bicentennial year, one footnote comes back to me: "But roughly in

the West, the old doctrine of the divine right of kings had been transferred to 'democratic' parliaments."

In terms of our Prayer Book revisions, this means we have moved from the divine right of kings to the divine right of committees. Perhaps my Tory predecessor in this parish had some wisdom, if not relevance, in praying for the king.

(The Rev.) STEELE MARTIN
Christ Church

Quincy, Mass.

Who's Schismatic?

Some years ago our local Episcopal parish joined with the Presbyterians in a United Parish, much praised by the bishop for this "progressive step" and hailed as "the work of the Holy Spirit." The Presbyterians had more people and more money so it was logical that the joint minister should be Presbyterian. However, he wears Episcopal vestments and celebrates sometimes with a COCU communion form, as the bishop permits this for the former St. Paul's people. The St. Paul's rectory was sold and the purchase money used to make a kitchen and minister's study in the Presbyterian Sunday school building, to redecorate the lounge, etc. Now two memorial windows are being moved from St. Paul's decaying building to the Presbyterian church and "rededicated." (Why rededicated?) The only other connection I know of which the former St. Paul's group has with PECUSA is the quota to diocesan funds and a delegate to diocesan convocations.

But now let me quote from the current United Parish newsletter: "The National Coalition for Women's Ordination to the Priesthood and Episcopacy is urging support for passage of a resolution affirming the ordination of women to the ministry of the Episcopal Church through canonical change. . . . From now throughout this fall the Coalition needs to raise \$30,000 to underwrite mailings, pre-convention and convention organization, ads in the church press to raise visibility, and a booth at the Convention.

"People opposed to women in the ordained ministry of this church are well funded and organized. If you are supportive of this movement, you are asked to contribute at least \$10.00. Checks may be made payable to The Coalition and forwarded to the Presbyterian minister.

It used to be said that the Holy Spirit presided at church conventions and guided the voting into the way of all truth. Now we have political campaigns and war chests. I am desolated at the decay of the church I loved. Emphasis

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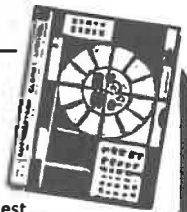
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on winning privileges, on individual rights; the old duties made easier; the word "love" reinterpreted to cover a multitude of sins; and just about anything else the speaker has in mind. We are being urged against Schism: but who are the schismatics, those who remain faithful or those who distort the church to fit their own interests?

JEAN S. DAVIS

Aurora, N.Y.

Hell

I have always admired your solid orthodoxy. However, in your editorial "Hell, and How to Get There" [TLC, Feb. 29], you write: "Whether there is hell beyond the grave may be a debatable question. . ." Did you really mean to say that? Jesus was pretty clear on the question.

(The Rev.) JOHN W. HILDBRAND
St. Andrew's Church

Fort Worth, Texas

Isn't any question a debatable one if we wish to debate it? And there can be some benefit in debating a question even when, for us, the answer to it is not in doubt. "Debatable" and "doubtful" or "questionable" are not synonyms. And what, precisely, Jesus actually said about "hell beyond the grave" will always be a matter of debate among Christians. Ed.

Correction

In your Feb. 29 issue (page 9, under the heading *Methodists*) you ran a story about the expulsion of a Methodist minister, the Rev. Victor Brittain (a deacon of the United Methodist Church currently studying for the M.Div. degree at Wesley Theological Seminary in Washington, D.C.), from his parish in northern Virginia following his public avowal of homosexuality, and his claim that there was a gay caucus of some 300 persons within the United Methodist Church, and a gay caucus of 250 on the Wesley campus.

For the past eight years, as Washington correspondent for THE LIVING CHURCH, I have done the coverage for the Washington area, including occasional news of other denominations, but I did not submit this article, which must have been drawn from other sources, since it repeated the typographical error in *The Washington Post* (later corrected) giving the gay caucus at Wesley, as reported by Mr. Brittain, as numbering 250, which he amended to 25 and later admitted to seminary authorities that this in actuality was not a Wesley group. There is no gay caucus *per se* on the Wesley campus. Three students currently enrolled have declared themselves, via the *Wesley Journal*, to be homosex-

uals. This number has now been reduced to two, since Mr. Brittain's withdrawal from the seminary.

As you reported, the United Methodist Church does not permit the ordination of avowed homosexuals. Mr. Brittain was well aware of this before he came to Wesley and before making his declaration to the parish he was currently serving. The triennial General Conference expects to act on this matter at its coming meeting this April, but until such time as present regulations are changed, they remain in force. I have checked this whole matter out very carefully with the administrative authorities at Wesley Seminary, where I serve as academic secretary to the dean, so as to furnish you with the correct information.

DOROTHY MILLS PARKER
Washington, D.C.

The New Catechism

I believe the Rev. Lionel T. de Forest's reaction [TLC, Mar. 14] to the definition of sin in the catechism of the DPBCP would have been different if he had begun reading at the beginning. Under the general heading, "Human Nature," the third and fourth questions and answers give the "clear moral principle" he is looking for.

Q. Why . . . do we live apart from God and out of harmony with creation?

A. From the beginning, human beings have misused their freedom and made wrong choices.

Q. Why do we not use our freedom as we should?

A. Because we rebel against God, and we put ourselves in the place of God.

In large measure the catechism is intended to be used for classes which try to impart the doctrines of the Christian faith. It begins with the church's view of human nature and the human condition. Therefore it is necessary to lay out the nature of sin at the outset, though not necessarily to call it by name. Twenty questions and answers later the term "sin" is introduced. By this time the existential problem of sin should be quite clear to the student.

In this later context, to define sin as putting ourselves first — rather than God — is just another way to state the earlier point: "We rebel against God and we put ourselves in the place of God." It is this fundamental attitude on our part which leads to sin's primary effect: "disobedience toward God's law and God's will."

This catechism should be studied as it might be used — straight through. It should be judged as both a practical and a coherent document, not a dictionary.

SYLVIA F. CROCKER
Laramie, Wyo.

BOOKS

Continued from page 5

seems to be crumbling about us? *Roots of Spring* is one of the very few which can lift heart and mind out of the depths while facing some of the dreadful realities we cannot ignore. It can widen the horizon of a life and spur the reader to action, whether that be mental or physical. One realizes that *something can be done about it*. The destruction around us may be met with assurance.

There is a big *if* in all this. The book, at first, looks like just another anthology. Take it in one big gulp if you wish, but after that have it by you, and read it slowly, in small pieces, until it becomes a part of yourself. It should be read as you would read any other narrative, and the story will speak to your own life. The commonplace is transformed.

If you had made the book, you might have chosen other quotations. These have a wide range — from Genesis to Buckminster Fuller. There are poets, theologians, scientists, from different periods in history and from different nations. The important thing is that they speak with one voice, and they can touch any mind open to receive them. They say: "Look, love, create. Go — do your part."

The illustrations by Robert Pinart add more light to the written word. You come to see that although we need not travel far, each of us is able to make or mar the place where he stands.

The quotation from Rebbe Aharon of Karlin ties it together:

"There are two possibilities. Either God is king of the world and I am not doing enough to serve him, or he is not king of the world and then it is my fault."

DORA P. CHAPLIN
Staten Island, N. Y.

First-Rate Introduction

A PILGRIMAGE IN FAITH. By Franklin C. Ferguson. Morehouse-Barlow. Pp.170. \$3.95, paper.

During the past few months three books, all introductions to the Episcopal Church, have arrived in the mail. Each is designed for use with confirmation and inquirer's classes, an area which badly needs new and fresh study manuals.

The first book was new. Its major fault was that it was so accommodating of every possible personal bias that it left several of our adult inquirers totally confused about the Episcopal Church's position regarding any doctrine, faith or practice.

The second book was old. We decided

to give it to our adult class to offset the problems caused by the first book. It was certainly more definite in its presentation of essential matters of faith, but it bored the readers. It was written for another day, another generation.

When *A Pilgrimage in Faith*, the third book, arrived I was in no mood to read yet another introductory book on the Episcopal Church. That mood was quickly dispelled as the fresh and moving presentation of the Rev. Franklin C. Ferguson unfolded.

This inspired priest has written a book truly representing the Anglican church and particularly the Episcopal Church in the USA. He makes definite statements, gives accurate data and avoids the pitfalls of identifying himself with this or that party or faction regarding churchmanship, political or theological bias.

The author has written a book that is faithful to essential matters of faith set forth in Holy Scripture and historical tradition. At the same time, his material is up to date with regard to new liturgical developments and theological issues. Clergy on either side of contemporary issues need not fear to use Ferguson's book since he tends to report facts rather than draw conclusions concerning them.

I am delighted to find *A Pilgrimage in Faith* and intend to use it for adult classes.

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's Church
Chicago, Ill.

Books Received

AT THE FOOT OF DRAGON HILL, Florence J. Murphy, M.D. The story of a surgeon's two decades in Manchuria and Korea. E.P. Dutton & Co. Pp. 240. \$7.95.

SONGS OF FAITH SIGNS OF HOPE, David Poling. The author traces 200 years of American religious music and the historical events surrounding some popular spiritual songs. Word Books. Pp. 124. \$5.95.

OPEN FAMILY LIVING, Dr. Thomas C. McGinnis and John U. Ayres. Practical guidelines for a more rewarding personal and family life for couples, parents, and young people. Doubleday. Pp. 396. \$8.95.

LAITY AND LITURGY: A Handbook for Parish Worship, William S. Pregnall. Designed for clergy and laity planning for more lively worship within the traditional structure of the Episcopal Church. Seabury/Crossroad. Pp. 122. \$3.95, paper.

RELEASE FROM FEAR AND ANXIETY, Cecil Osborne. The author gives insights into redirecting fear and anxiety toward self-preservation and creativity. Word. Pp. 206. \$5.95.

AFRICAN TRADITIONAL RELIGION, Geoffrey Parrinder. Revised edition of a comparative study of the main religions south of the Sahara. Harper & Row. Pp. 156. \$3.95 paper.

LIFE AFTER LIFE, Dr. Raymond A. Moody, Jr. The common phenomena experienced by those who have been revived from clinical death presented in an unemotional analysis. Stackpole. Pp. 125. \$5.95.

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PEOPLE and Places

Ordinations

Priests

Central Florida-The Rev. Robert E. Merritt, curate, St. David's, Lakeland, Fla.

Central Pennsylvania-The Rev. David Ira Shoulders. Address: 121 Lepore Dr., Lancaster, Pa. 17601. The Rev. Robert Owen Whitmore, St. Thomas', Lancaster, Pa.

Los Angeles-The Rev. Roger Keith Hampton. **Louisiana**-The Rev. Thomas Robb Polk, curate, St. Paul's, New Orleans.

Pittsburgh-The Rev. Andrew Gilbert Osmun, assistant, St. Stephen's, McKeesport, Pa.

Rio Grande-The Rev. John Richard Russell, associate, St. John's Cathedral, Albuquerque, N.M.

Receptions

Chicago — Stephen S. Infantino was received into the diaconate Nov. 22.

Los Angeles — The Rev. William Peter Mahedy, Jr., has been received into the diaconate from the Roman Catholic Church.

Southern Ohio — The Rev. Paddy Poux was received as a deacon Dec. 13.

Southwestern Virginia — The Rev. George F. Wilcox, Ph.D., was received as a deacon from the Roman Catholic Church Nov. 19. He is dean of Sullins College, Bristol, Va. 24201.

Education

Voorhees College, Denmark, SC, has received several grants in recent weeks: A \$51,000 HEW Title III subsidy will allow participation in the Higher Education Institution Research Consortium; \$100,000 from the Booth Ferris Foundation will aid in the restoration of St. James Building, a campus landmark; \$15,000 from the George I. Alden Trust is marked for library acquisitions; and a \$45,000 Title III grant will aid in long range planning and development for the college.

Trinity College, Quezon City, Philippines: A \$100,000 grant toward the proposed \$350,000 college library will be made by the Booth Ferris Foundation later this year. The present library of 30,000 volumes is inadequate for the 1,800 college students and the 180 students at St. Andrew's Theological Seminary. Seminarians take their first two years on the Trinity campus.

Anniversaries

St. Mary's of the Valley, Virgin Gorda, BVI's., celebrated the centennial of its consecration on the Feast of the Purification with the eucharist and a candlelight procession through the valley. The stone building, erected in 1875 after hurricanes had demolished two older wooden structures, was enlarged and re-dedicated in 1970. Fr. Ivan Heyliger is vicar.

Deaths

Twenty-five children in Sunday school classes at Cristo Rey (Church of Christ the King), Guatemala City, Guatemala, perished in the Feb. 4 earthquake.

The Rev. Herbert S. Bicknell, Jr., 64, vicar of St. Chad's, Tampa, Fla. from 1968 to 1975, and assistant at Calvary Church, Indian Rocks Beach, Fla., died Feb. 13.

Jean Hanger Lawrence, wife of the Rev. Charles K.C. Lawrence, professor at ETSKY, died Jan. 18, in Lexington, Ky., after a long illness.

The Rev. Richard T. Lyford, 80, rector of St. Asaph's Church, Bala Cynwyd, Pa., from 1931-64, died suddenly Feb. 29, in Denver, Col., where he had been parish visitor for St. John's Cathedral for several years.

The Rev. William Capers Munds, 83, rector of Christ Church Christiana Hundred, Wilmington, Del., from 1942-60, died March 4. Burial was in Cuttyhunk Island, Mass.

The Rev. James W. Scouten, 49, rector of St. Stephen's, Erwin, N.C., died Jan. 22, after a long illness.

The Rev. Ernest J. Secker, 89, Rector Emeritus of Trinity Church, Norfolk, Neb., died Feb. 10. Fr. Secker was born in England and served parishes in Manitoba, Canada, before coming to Omaha in 1923.

The Rev. John Philip Storek, 69, rector of St. John's, Dayton, Ky., died Jan. 21, in Cincinnati, Ohio.

The Rev. Thom Williamson, 96, rector of St. Peter's-by-the-Sea, Narragansett, R.I., from 1936-51, and USN chaplain for 35 yrs., died Jan. 31, after a long illness.

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BOOKS

OREO: ON RACE AND MARGINAL MEN AND WOMEN by Professor Charles V. Willie, Harvard University. \$3.95 at bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

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PUBLICATIONS

THE ANGLO-CATHOLIC: A positive Catholic voice. The national newsletter of the Catholic Clerical Union and Milwaukee Area Anglo-Catholic Action. P. O. Box 662, West Bend, Wis. 53095.

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church* in Delaware by Dr. Nelson Waite Rightmyer, sometimes Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia, \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

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de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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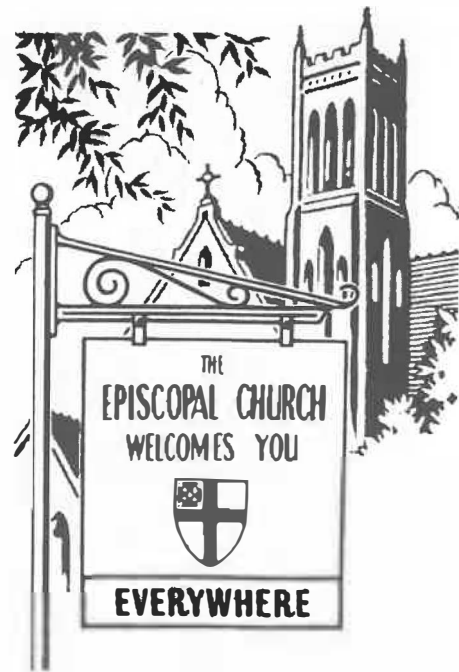
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ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

WASHINGTON, D.C.

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Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
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C Sat 4:30

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& Fri 7:30, 7:30. C Sat 5

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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10; C by appt

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Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2 -3, 5-6, Sun 8:40-9.

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Sat HC 9; Thurs HS 12:30

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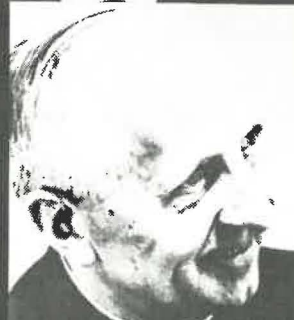
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