

October 8, 1978

45 cents

THE LIVING CHURCH



Fall
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Number

The First Article



Part from worship, the Christian doctrine of creation cannot be understood. In the Anglican tradition of liturgy which the Episcopal Church has inherited, the doctrine of creation has always been very strongly stated. In the Book of Common Prayer, creation is called attention to at many points, and aspects of this doctrine are expressed in many ways in psalms, Bible-readings, and prayers as they occur from time to time. Within the fixed and relatively consistent framework of public worship, creation has been emphasized especially at Morning Prayer. Evensong, with its conspicuous use of the *Magnificat* and *Nunc dimittis*, is generally felt to be more incarnational in tone, and the eucharistic rite, in all the older editions of the Prayer Book, has been almost exclusively focused on the reality of sin and the deliverance from it afforded by the Cross.

Within Morning Prayer or Matins, the First Article of our faith emerges in the first canticle of the service, the *Venite* (Book of Common Prayer, 1928, p. 9, Proposed Book of Common Prayer, pp. 44-5, 82). As creation is affirmed at the beginning of the Bible and at the beginning of the creed, there is something very fitting about having it so emphatically presented near the beginning of what is supposed to be the first service in the morning. Perhaps no formulary of Anglican worship is more familiar than the *Venite* with its call to come and sing to the Lord. Yet like all things familiar, its purpose and meaning can become blurred by frequent repetition. The use of the *Venite* by Jewish worshipers at the beginning of the Sabbath provides an interesting link with Judaism.

Perhaps we first of all need to be reminded that the *Venite* is a psalm, no. 95 in fact. As such, it is one of a group of psalms which have the character of public hymns, no doubt used in the Jewish temple during the New Testament period and for at least two or three centuries before. There is considerable similarity in the group as a whole. Following 95, there is "Sing to the Lord a new song" (96), "The Lord is King" (97), "Sing to the Lord a new song" (98—a psalm very similar in content to 96), "The Lord is King" (99), and "Be joyful

in the Lord" (100—the familiar *Jubilate*). All of these psalms invite us to worship God as Lord and King over his people Israel and over all peoples and even over inanimate nature. This group of psalms moves unselfconsciously from references to creation, to the history of Israel, and to the present experience of worship. At the same time, God's role as Judge is also repeatedly affirmed. The Lord of creation and of history is a righteous God, and he will judge the world in righteousness. Within the context of

PSALM XCV. VENITE, EXULTEMUS.



Edward VII Prayer Book

Psalms 95-100 as a group, we can better understand both the *Venite* and the *Jubilate*.

Turning now to the *Venite* itself, the first thing to notice is its call to worship. We are not simply obliged to worship because God forces us to, but rather we are invited to do so as a privilege. Here, as in the several psalms which follow, singing, shouting, and offering praise to God are actions of joy and gladness.

The *Venite* then moves on to affirm God's lordship over all things. From the deepest recesses of the earth to the highest mountains, all are his; all is in his hand. Water and land alike are his workmanship. In the new translation (PBCP pp. 82 and 724) it speaks of him having *molded* the dry land—a vivid verb chosen by the late poet W.H. Auden when he was serving on the psalter committee. It suggests very well the close and personal contact between the Creator and his world.

American Episcopalians may need to

be reminded that the psalm does not end after a few verses. All the other older editions of Anglican Prayer Books print out Psalm 95 in full for daily use, but American revisers long ago removed the threatening final verses and printed instead verses 9 and 13 from Psalm 96 as a more cheerful conclusion. (Those who are interested in details, however, will note that both BCP 1928 p. 8, and PBCP, pp. 45, 82, and 146, permit the full use of Psalm 95 at any time. The lectionaries require it on Friday mornings in Lent. Those who read Morning Prayer daily may find a more frequent use not without merit.) The full Psalm 95 goes on to warn us with the evil example of the Israelites who "provoked" God at Meribah and "tempted" him at Massah. These names are not household words for most of us, but the incident referred to is spoken of several other times in the Old Testament: Exodus 17:1-7; Numbers 20:2-13, 27:14; Deuteronomy 9:22, 32:51, 33:8; and Psalm 81:7/8 (a psalm very similar to the *Venite*, but without the reference to creation). This tempting or trying of God may shed some light on the temptation or trial from which we pray to be delivered in the Lord's Prayer. Because of their sins, the first generation of people who fled from Egypt could not enter the "rest" prepared for them. A rest or sabbath is of course a thing associated with creation in the Bible. This rest is discussed in Hebrews 3:12-4:13. "Today," this morning, every morning, is a fresh opportunity either to serve God or to alienate ourselves from him.

The psalm seems to end on an unhappy note, but the point is that although our spiritual ancestors failed to enter into the rest offered them, we are still invited into the heavenly rest offered us. As God brought them out of Egypt in the old Passover, so he has brought us out of the dominion of death by the resurrection of Jesus Christ in the new Passover. The God who made the sea and molded the dry land is the same God who delivers his people, the same God who in the paschal mystery gives us new life. Today indeed let us not harden our hearts, for each day, every sunrise, is illumined by the light of Easter.

THE EDITOR

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LETTERS

Spirit of Lambeth

Canon Donald Allchin and Dean Victor de Waal could not have done better in expressing the feeling and spirit of Lambeth '78. Their letters described with real sensitivity the spirituality and communion of that event.

Not only am I grateful to them for so ably describing to TLC readers what went on at Lambeth, but to you, dear editor, for making their fine series possible, and for suggesting to the church that a "thoughtful hearing" will help "in achieving the results which such a meeting should have."

(The Rt. Rev.) JOSEPH HARTE
Bishop of Arizona

Phoenix, Ariz.

Clergy Surplus

In response to the editorial of the Rev. Herman Page [TLC, July 16] on the "Clergy Surplus", let me say that the national church shares his concern for what this surplus is doing to the clergy, especially to the group he singles out for attention, those in "mid-career."

He is right in pointing out, for example, how hard it is to be considered over several weeks and even months for a position, when the chances of being chosen are so very small, because so many others are also being considered. There are competent clergy I know of who are beginning to refuse to allow their names to be considered, even in episcopal elections, because the present experience is too exhausting to the spirit.

Another probable effect about which we are concerned is the new-found ease with which some vestries are reaching the decision that it is time for their (usually older) priest to go.

These and other effects are being studied by a committee of the Council for the Development of the Ministry on which I serve. The Deployment Office is also helping to sponsor a careful study of "Involuntary Terminations" (i.e. clergy firings).

To address the specific proposals of the editorial:

(1) As to the possibility of some of our clergy serving in Roman Catholic parishes, I suspect that if it happens at all it will be in such a small number of cases that the effect will be negligible.

(2) As to our clergy serving in other parts of the Anglican Church, I have discussed this with Bishop Howe in London and also with the "Deployment Office" of the Church of England, and if I understand the situation correctly, the chief problem there and in most other Provinces, such as the West Indies, is an almost complete lack of funds. Some of our clergy who are serving in England

have not been made to feel very welcome since they are looked upon as supplanting the native clergy.

(3) Concerning early retirement, the Church Pension Fund does make provision for this, but the details will have to be supplied by them.

(4) Finally, in regard to "vocational training" for the clergy to help them support themselves, I do not know that this has been tried anywhere, though necessity may well bring us to it.

(The Rev.) RODDEY REID
Executive Director
Clergy Deployment Office
New York City

Church on Weekdays

As a fifth generation member of the Episcopal Church, I think the Rev. William L. Lahey's letter [TLC, Sept. 3] is by far too much the thinking of many Episcopal clergy today. The clergy seem to find so many "other" things to do but most never bother to keep the daily round of the services of the church.

I live in a city which has a large Episcopal seminary (V.T.S.) as well as 15 parish churches. Not one of these churches has a daily celebration of Holy Communion all year. (One has a daily mass during the winter/spring.) To my knowledge, none even have daily Morning or Evening Prayer. Why? The old ex-

cuse of the clergy seems to be, "No one would attend." Not true. I am a member of an Episcopal parish across the Potomac in Washington—St. Paul's, K Street—where the Prayer Book is used daily for Matins, Eucharist, and Evensong and people are there. St. Paul's is not a "high church" or a "low church" but a parish church—Protestant Episcopal in the true sense of the name of the church.

For years I have heard the expression "Virginia churchmanship." Well, as a native Virginian, I will say perhaps it's just "lazy churchmanship." And not only in Virginia!

What a great and wonderful difference it would make to the church and the world if every parish priest started his day for himself as well as his flock by reading Morning Prayer and celebrating Holy Communion Monday through Saturday as well as on the Lord's Day. This is to begin to understand what the church is all about.

EVERETT COURTLAND MARTIN
Alexandria, Va.

6-5-6-11

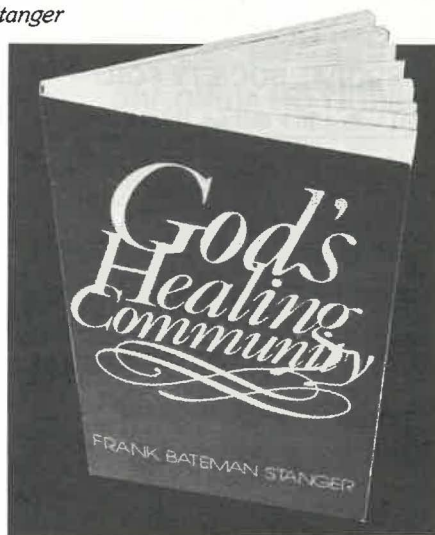
Very humbly I must take you to task for your words [TLC, Aug. 6] re Transfiguration falling on Sunday "once every seven years." I went back to 1905 (three years before I was born) and find August

GOD'S HEALING COMMUNITY



Frank Bateman Stanger

Dr. Stanger, president and professor of pastoral work and preaching at Asbury Theological Seminary in Wilmore, Kentucky, reveals the contemporary relevance and biblical roots of the church's healing ministry. He discusses how to pray, how to be healed, how the church should conduct the healing process, what hinders healing, and how to implement a personal healing ministry. Includes discussion questions for individual or group study. Paper, \$4.95



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6 fell on Sundays in 1905, 1911, 1916, 1922, 1933, 1939, 1944, 1950, 1961, 1967, 1972, 1978, 1989, 1995, 2000, and 2006 (these latter four I might not see).

This is a pattern of every 6-5-6-11 years, which, of course, averages seven years. The year 1900 broke the sequence because of the fact that it was not a leap year and the year 2000 will be a leap year.

I am so pleased with TLC. I started early this year. I like your approach. We are pleased with the PBCP and have no dissent in our parish—God be praised!

ROBERT B. ALEXANDER

Frederick, Md.

Symbol of Freedom

Regarding the editorial "Gunpowder," [TLC, July 16] I have to agree that, where honestly administered, registration is only a slight inconvenience. This however applies to honest citizens only. Those bent on disobeying laws have very little problem with registration; they simply don't bother.

Wherever in the world registration has become a fact, disappointment over it accomplishing nothing has also become a fact and then laws of confiscation have become a fact. These last laws never seem to have been much of an inconvenience to criminals either.

Perhaps the basic question here is one of trust, or lack of trust, between government and those being governed. Firearms, at this point in our history, would seem to be an important symbol of freedom.

What we are really talking about are handguns and these, along with other weapons, are covered by a multitude of federal, state and local regulations. Because of this I have never found handguns easy to obtain. Where they are easy to obtain you can bet present laws have been broken.

With all respect, I doubt one more law-registration-would would change things for the better.

(The Rev.) FREDERICK C. WALKER
Church of the Ascension

Seneca, S.C.

Those of us who regard the Cross as our principal symbol of freedom have a bit of difficulty in leaning our good old shotgun up against it. Ed.

For Equal Pensions

I was very pleased to see the ideas put forth by Fr. Hobbs in his letter [TLC, Sept. 10]. To have pensions decided by the salaries previously received is to further the idea that the correct translation for "being called to an area of heavier responsibility" is "I've just been offered a larger salary." It may be "Episcopalian" but it's hardly Christian. There would seem to be little reason why

pensions should not be given equally, and without regard to whether one was a mission priest or a cardinal rector.

With regard to his proposal that all clergy should receive the same salary, this might be more difficult to put into practice. It would presuppose a national control over salaries that might be seen to contravene the autonomy of the diocese. It would probably finish with precisely the kind of beauracracy that so many are now deploring in Washington, if on a smaller (one hopes) scale. Still, it has much to be said for it; I would very much like to see both of these proposals (and especially the former) explored and urged.

(The Rev.) WORRELL H. HOLBY, JR.
St. Thomas Parish

Charleston, S.C.

Hope for Continuing Contacts

Your editorial on Pope Paul VI [TLC, Aug. 27] was very gracious and edifying. I sincerely hope that the new pope will continue to maintain the high-level contacts with the Anglican Church which were carried on by his predecessor. It was most gratifying to note the presence of Archbishop Michael Ramsay at the pope's funeral.

I hope that the unkind remarks in the Rev. Lester Kinsolving's letter [TLC, Aug. 27] didn't unduly disturb you. You must get more than your share of disagreeable letters of this type. I'm sure you're able to deal with them, even though they undoubtedly cause you sorrow.

(The Rev.) CHARLES J. GRADY, C.S.S.
Church of Our Lady of
the Assumption

White Plains, N.Y.

Lord Soper

Your news item about the disruption of a House of Commons Service [TLC, Aug. 6] contained two errors of fact.

Lord Donald Soper is not a member of the Commons. He is, as his title suggests, a member of the House of Lords having been made a Life Peer by former Labor Party Prime Minister, Sir Harold Wilson. Nor is Lord Soper a Methodist lay-preacher. He is a minister in that church having been for many years superintendent of the Kingsway Mission in London's West End. He was until recently president of the Methodist Sacramental Fellowship, a catholic expression within Methodism.

Lord Soper is one of the most well known parsons in England. He has been for over 50 years an articulate exponent of Christianity and of Socialism. Much of his fame derives from his 50 year old open-air ministry at London's Speaker's Corner in Hyde Park and at Tower Hill.

(The Rev.) J. MICHAEL POVEY
The Church of the Good Shepherd
Fitchburg, Mass.

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CALENDAR

- Twenty-first Sunday after Pentecost/Twentieth Sunday after Trinity
- Robert Grosseteste, 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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October 8, 1978

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EVENTS and COMMENTS...

EXECUTIVE COUNCIL REPORT

Seabury Press: After extensive discussion, the Episcopal Church's national Executive Council voted to forgive Seabury Press a debt of \$1,163,422 during its meeting at Seabury House in Greenwich, Conn., September 15-17. Council member Bruce Merrifield of Connecticut explained that the Press, an official publisher of the Episcopal Church, would not be able to borrow money to help meet periodic cash flow problems with such a debt on its books nor would it be able to continue negotiations with the Church Hymnal Corporation over a possible merger.

The passage of the resolution to erase the debt is contingent on approval by the council of a projected merger between the Church Hymnal Corporation and Seabury Press by December 31, 1978. The Church Hymnal Corporation, a publisher of hymnals and Prayer Books, is a subsidiary of the Church Pension Fund. The council has also guaranteed a bank loan to Seabury Press for \$350,000 due in January 1979.

Controversial WCC Grant: An expected debate over an \$85,000 grant by the World Council of Churches to the Patriotic Front of Zimbabwe in Africa never materialized. Both the council and Presiding Bishop John Allin have received several letters questioning the grant. The grant was made in August from a special WCC Fund to Combat Racism which the Episcopal Church does not support. After very little discussion the council adopted as its own a Lambeth Conference resolution affirming support of the WCC but also asking it to re-examine its complicity with violence.

Cueto and Nemikin: The Rt. Rev. Quintin Primo, Suffragan Bishop of Chicago, reported on a private meeting he had had with former staff members Maria Cueto and Raisa Nemikin (TLC, Sept.3). The two women were given \$40,000 by Bishop Primo. Of this amount \$4,000 was severance pay and the remainder came from the Presiding Bishop's discretionary fund. Bishop Primo said he hoped many persons would help contribute to this payment "in a spirit of love and concern." Checks can be sent to Matthew Costigan, 815 Second Ave., New York, N.Y. 10017, marked for the Maria Cueto and Raisa Nemikin Assistance Project.

Ecumenical Priorities: The Rt. Rev. Donald Parsons, Bishop of Quincy, read a report of the Ecumenical Committee on Conference (an ad hoc body formed to deal with this particular issue) and several resolutions were passed giving members of the committee support in concentrating their efforts in ecumenism, both national and worldwide. "The intent of the resolutions passed is to encourage ecumenical effort on the diocesan and local levels and to encourage the establishment of priorities for investing funds and human energies on the national level," Bishop Parsons told The Living Church. "Otherwise we find we are not accomplishing anything - trying to do too much."

Corporate Responsibilities: Paul Neuhauser of Iowa City reported on some of the activities of the Interfaith Coalition on Corporate Responsibility. "Pressure from Christian groups like ours has caused the general business community in South Africa to realize what they have to do for their own self-preservation," he said. His group has been asking U.S. corporations not to expand or do business in South Africa until the policy of apartheid has ended.

The Rev. Robert Parks said Trinity Church, New York, has been meeting with representatives of Wall Street corporations to discuss corporate responsi-

bility. This kind of meeting would not have been possible without national leadership in the area, he commented.

Venture in Mission: A 20-minute film strip on Venture in Mission produced by the Diocese of Pennsylvania was shown to the council. This film strip about a vestryman's confrontation with the programs, enthusiasm and goals of VIM is a colorful and well-written explanation of what VIM is and what it hopes to do. This film strip with commentary is available to all dioceses from the Diocese of Pennsylvania.

The Rev. Canon W. Ebert Hobbs of Cleveland, Ohio, presented the Venture in Mission report. "VIM has given us a shove and encouragement to create vital ministry," he said. The way VIM is going is better than the way we had thought it out." All but 17 dioceses are planning active campaigns. "Our goal is of new hope, renewal and action as well as financial commitment," he said.

The VIM report of grants to be made had to be referred to the next meeting with the exception of a grant of \$111,000 to the Julian Mission in Indianapolis. This grant was passed because the mission had requested the grant at a previous council meeting but had been turned down because of lack of information. The mission is for aid and counseling to battered women in the Indianapolis area and will be included with other VIM grants.

APSO Report: Seven members of the board of the Appalachian Peoples Service Organization, an Episcopal-sponsored group that ministers both to urban and rural people in the Appalachian states, gave an up-to-date report of activities. The Rt. Rev. William Cox, Suffragan Bishop of Maryland, stressed that many of the programs are beginning to change people's lives for the better. "We give courage to the people to love, casting out fear and enabling them to change the way they live," he said.

UTO Grants: Judith Gillespie, United Thank Offering staff person at the Episcopal Church Center, handed out a list of grants made by UTO in August totaling \$1,767,799.54. Largest of these grants went to APSO (\$50,000) for community projects; Kenya (\$75,000) for theological education; Lay Ministry Pension Supplement (\$50,000); Butare (\$55,000) diocesan office building; Overseas Development Fund (\$50,000); Spanish Reformed Episcopal Church (\$50,000) renovation of buildings; and Sudan (\$65,000) housing project. \$113,750 was granted to various projects ministering to battered women, women just out of prison, and women in crisis in Northern Michigan, North Carolina, Louisiana, Central New York, Pennsylvania, Indiana, Georgia, and Alabama.

Lay Ministry: Barry Menuet and Dr. Ann Harrison, from the office of Lay Ministries at the Episcopal Church Center, reminded the council about the importance of the lay ministry in their report.

Budget: A tentative 1979 budget presented by Harrison Tillman of Georgia was approved. Income expectations for 1979 are estimated at \$14,624,400 with the estimated expenditures at the same amount. The 1979 budget is \$214,400 over the 1978 budgeted amounts.

Sandra Anderson

Sandra Anderson

Further information on the Executive Council meeting will appear in The Living Church next week.

THE LIVING CHURCH

October 8, 1978
Pentecost 21 / Trinity 20

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WCC Angry at Attack on Civilian Aircraft

A spokesman for the World Council of Churches said in Geneva, Switzerland, that the organization deeply deplores the reported shooting down of a Rhodesian civilian passenger plane with 56 persons aboard.

The WCC official did not comment on the charge that members of the Patriotic Front guerrilla organization opened fire upon the survivors, killing ten people. Joshua Nkomo, leader of the guerrillas, has admitted responsibility for shooting down the plane, but denies that his men killed the survivors.

Mr. Nkomo said his forces shot down the plane because "the Rhodesians have been ferrying military personnel and equipment in Viscounts and we had no reason to believe this was anything different." Capt. Patrick Travers, general manager of Air Rhodesia, and other high Rhodesian officials, called Mr. Nkomo's statement a lie, and insisted that Air Rhodesia craft have never been chartered or commandeered to carry troops or military equipment. Capt Travers also told reporters that there was no evidence to suggest that the plane had been shot down, but admitted it was "very, very unusual" for two engines to fail on the same side at once.

Of the 18 persons who survived the crash, five immediately went for help,

and were not present when the guerrillas reportedly arrived on the scene. Three eyewitnesses said they managed to escape when the guerrillas opened fire, killing the other 10.

The WCC is in trouble around the world due to the controversial grant of \$85,000 it made recently to the Patriotic Front [TLC, Sept. 17]. Although a storm of protest has arisen on the issue, the WCC Office in New York says that its mail is evenly divided on the matter, with some Christian groups expressing support for the grant.

In the Geneva statement, the WCC spokesman said that the agency also "strongly condemns the killings of thousands of defenseless African civilians in refugee camps inside Rhodesia and in neighboring countries."

Manhattan Parish Announces Appointment

The Rev. Robert R. Parks, rector of Trinity Church, New York City, has announced that the new position of Director of Human Services for the parish has been filled by Muriel Tillinghast.

Ms. Tillinghast will be responsible for the development and implementation of a comprehensive ministry in human services in lower Manhattan and New York City in the areas of aging and health services.

Her first responsibility will be the development of services for St. Margaret's House, a \$10 million, 250-unit housing building for the elderly which has been approved by HUD. Trinity Church plans to build it in lower Manhattan, pending approval by city agencies and boards.

A native of Washington, D.C., Ms. Tillinghast is a graduate of Howard University. She recently completed the classroom requirements for a Ph.D degree in political science at Atlanta University, while serving on the faculty of the university's School of Social Work. Ms. Tillinghast's appointment has been described as reflecting the continuing concern of Trinity Church for people residing in lower Manhattan.

Alcohol Called Worse Threat Than A-Bomb

The 32nd International Congress on Alcoholism and Drug Dependency, meeting in Warsaw, Poland, was warned that worldwide alcohol consumption is rising

so rapidly it could become more dangerous to humanity than atomic weaponry.

Mikolai Tolkan, a Polish scientist said, "This bomb is already ticking away and few people notice it." Alcohol consumption in Poland increased by 35 percent between 1970-75, he said, and data reveals that, out of a population of 35 million, three million Poles drink to excess daily.

Reports from around the world show that Poland is not alone. Scientists from the U.S. and the U.S.S.R. report that increasing amounts of alcohol are consumed, and the largest increase for the 1970-75 period was recorded in the Netherlands (60 percent).

An international survey of recovering alcoholics, in which more than 17,000 Alcoholics Anonymous members participated, revealed that 32 percent of the people coming to A.A. are women. The survey also showed a nearly 50 percent rise since 1974 in people under 30 who are A.A. members. The organization has an estimated membership of more than 1 million in 92 countries, and is growing at an annual rate of 10 percent.

Scots Find No Bar to Women's Ordination

A major committee of the Episcopal Church in Scotland has voted 5-2 in favor of ordaining women to the priesthood.

Among those in the majority was the Most Rev. Alastair I.M. Haggart, Bishop of Edinburgh and Primus of the church. The four other signatories of the majority report were the Rev. Canon Frank Weston, principal of Edinburgh Theological College, the Rev. Gian Tellini, vice-principal of the college, and a former Roman Catholic priest, the Rev. Canon John Farrant, rector of St. Bride's Church, Glasgow, and Dr. Sheila Brock of Edinburgh.

Galatians 3:28 was held to be a fundamental New Testament text. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

"This is a great principle of the Kingdom of God," the five signers declared, "which once and for all affirms for women their rightful place implicitly in human society and explicitly in the baptized community."

The majority took up the question of



Muriel Tillinghast Pach Bros., N.Y.

why Jesus had not chosen women to be apostles. They took the position that in appointing the twelve, the "horizon" of Jesus was the coming Kingdom of God rather than an institutional church. He was in no sense, then, they felt, "ordaining" a ministry for the church, male or female. They also said that "however enlightened we may think his attitude to have been, it was probably impossible in that culture and at that time for him to include women, or, for that matter, Gentiles, among those who would exercise authority . . . in the church."

The majority said they were well aware of the opposition to women's ordination from the Old Catholic, Roman Catholic, and Orthodox Churches, and commented, "We find that much of this chorus of opposition has a wearying and 'deja-vu' quality."

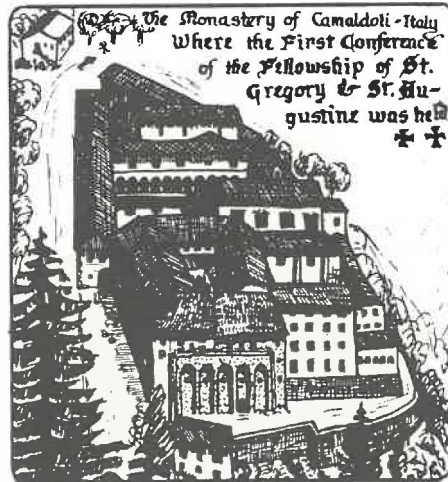
The minority report was drawn up by the Very Rev. S.S. Singer, Dean of Glasgow, and A.W. Campbell, an Edinburgh attorney. It states that the equality of men and women is not relevant, because "the church is unique, to be put on a level with neither secular society nor with any organization within it, and the ordained ministry is not a matter of right or privilege." The minority signatories further stated that, while they were not questioning the good faith or good intentions of those who advocate the ordination of women, the majority's attitude "betrays an unwitting arrogance, an assumption that what is virtually a new revelation has been received near the end of the 20th century, overturning what has gone before."

A survey conducted in British homes by National Opinion concluded that four out of five Britons favor the ordination of women as priests. The poll involved a random sampling of nearly 2,000 adults. 87 percent of the men polled supported the ordination of women, as did 75 percent of the women. Three people out of five still regard themselves as members of the Church of England, said the pollsters, thus discounting the commonly held belief that Britain is becoming pagan.

First FSGSA Conference Held in Italy

The first conference of the Fellowship of St. Gregory and St. Augustine was held at the Camaldoli Monastery near Arezzo in Italy, on July 3-9. The FSGSA is an international communion of prayer, work and study dedicated to the organic reunion in diversity of the Anglican and Roman Catholic Churches. It is co-sponsored and spearheaded by the Camaldolese Order (Roman Catholic), the Order of the Holy Cross (Episcopal), the Order of St. Helena (Episcopal), and the Camaldolese Nuns' Communities (Roman Catholic).

The setting for this conference was the Monastery of the Camaldolese Order, spectacularly nestled in the Apennine Mountains in central Italy. The theme of the gathering was "The Experience of Prayer in the Orthodox, Anglican and Protestant Traditions." The Rev. Dom Innocenzo Gargano was the chairman of the meeting. A layman, an Italian who has joined the Orthodox Community of Holy Mount Athos, spoke on behalf of Eastern Orthodoxy, substituting for an Ethiopian Orthodox priest who could not come. The Rev. Dr. Harry Smythe, Director of the Anglican Center in Rome, spoke on the Anglican Experience of



ENRICO MOLNAR

Prayer. The Protestant side was represented by the Rev. Dr. Renzo Bertalot, a Waldensian pastor who teaches theology at the Marianum in Rome, and the Roman Catholic presence was ably presented by session chairmen and discussion leaders Dom Thomas Matus (a Camaldolese monk of Canadian origin), and Dom Thomas Hale (a Camaldolese monk of U.S. origin). In addition to Dr. Smythe, the Anglicans present were Father Brian McHugh, OHC, from the Holy Cross Monastery at West Park, New York, and Father Enrico S. Molnar, OAR, Prior of the Order of Agape & Reconciliation from St. Michael's Forest Valley Priory at Tajique, New Mexico. All members of the conference participated in the daily round of monastic "Little Hours" and the Holy Eucharist. The Camaldolese community welcomed the three Anglicans present with great and warm hospitality. Especially warm reception was given the representative of the Holy Cross Order, Fr. Brian McHugh, OHC. The entire conference was conducted in Italian, including the lively discussion sessions. The closing Holy Eucharist was presided over by the Superior General, the Most Rev. Dom Benedetto Calati. The Anglicans present received holy communion at the Camaldolese altar, and Camaldolese monks received holy communion at an Anglican

Continued on page 17

BRIEFLY . . .

Symbols are clashing at the site of the 1980 Winter Olympic Games at Lake Placid, N.Y. A group that is opposing the proposed construction of a federal prison at the games site maintains it has the right to use the **International Olympics symbols** in its S.T.O.P. (Stop the Olympic Prison) campaign. The U.S. Olympic Committee is charging violation of its rules because of posters issued by the coalition of religious, civic, and prison reform groups that depict a prisoner's hand and a flaming torch thrust through the Olympic rings under the words, "Stop the Olympic Prison."

Since 1955, the **suicide rate among young people** in the U.S. has tripled. An estimated 5,000 people between the ages of 15-24 kill themselves every year, according to available statistics. New studies show that the suicide rate affects youths of nearly all economic, racial, and social groups. The rate for young blacks, which used to be about half that of young whites has now reached about the same level. Young women attempt to kill themselves three times as often as young men, but four times more men than women actually die as a result of the attempt. Men favor guns, while women usually take pills.

Over \$1,250 has been received by the Episcopal Ministry at Michigan State University in memory of **Marita Elizabeth Choquette**, 27, who died at the hands of an assailant on or about June 15. Her body was found 12 days later, near East Lansing, Mich. Ingham County detectives continue the search for the murderer of the daughter of the Rev. and Mrs. Henry H. Choquette of Muskegon, Mich, who was an editorial assistant at WKAR-TV, the public broadcasting station on the MSU campus.

The **Diocese of Central Florida** plays a key role in a new novel, *Apostle from Space*, according to the author, Gordon Harris, of Cocoa Beach. The plot revolves around an emissary from a distant planet who seeks refuge in a church. The rector shields the visitor, and hides him from the FBI and the CIA, who are looking for an assassin. Mr. Harris is also the author of *A New Command*, the biography of the Rev. J. Bruce Medaris, former Major General, U.S. Army, and now associate rector of Good Shepherd Church, Maitland, Fla.

MYSTERY

AT THE THRESHOLD

The writings of Victor Turner

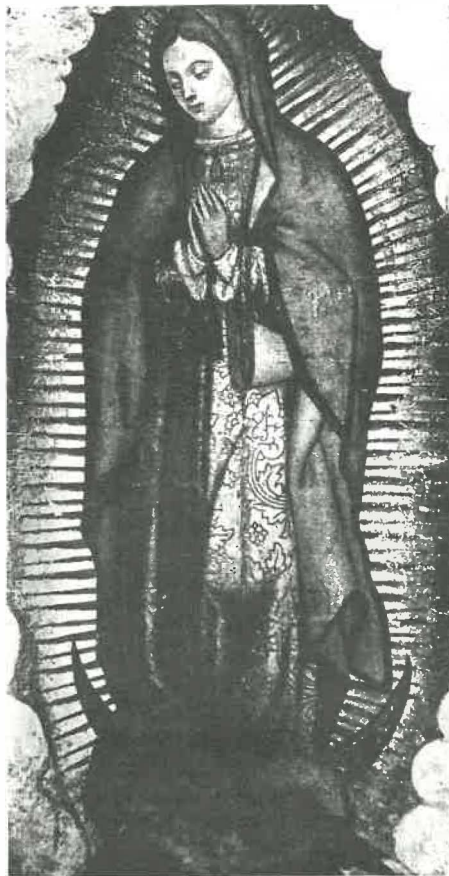
By THE EDITOR

One of the most significant writers in the religious field in the English speaking world today is not a theologian, clergyman, or employee of any church, but a genial university professor who has spent much of his professional career studying a rather obscure pagan tribe in Africa. This is Victor W. Turner. His studies of the actions, attitudes, and feelings of people engaged in various religious practices have proven so helpful that they have been enthusiastically welcomed by a number of theologians. Although some of his books are very technical, he has recently written increasingly in a way which the ordinary educated reader may find of interest. He has given his attention to religious expressions ranging from tropical forests to present-day industrial France and Britain. Himself a Roman Catholic, he writes of Christian and non-Christian rituals alike with respect, with good humor, and with penetrating insight. For those who enjoy reading about religious activity on a big scale, with "blood and fire and columns of smoke," he has some most extraordinary tales to tell.

Born in Glasgow in 1920, Turner did intensive field research as a young anthropologist in northwestern Zambia, in the middle of central Africa, among a people called Ndembu. Assisted by his wife, Edith Turner, he undertook a systematic analysis of the social life of this people and made many close personal friendships among them. Their religious practices were studied along with other aspects of personal, family, and village life. His detailed documentation of social structures and so forth will mainly be of interest to students of social anthropology. His descriptions of great public occasions and celebrations are often vivid and dramatic, and are illustrated by striking photographs.

Like many other tribal peoples all over

the world, the Ndembu have elaborate procedures for initiating young people into adulthood and citizenship. Every few years, after extensive planning and arrangements, all the boys of an area are gathered together in a special camp, trained in the lore of the tribe, circumcised, and admitted to manhood. Girls



The gorgeous 16th-century painting of Our Lady of Guadalupe, believed to be of miraculous origin, is the object of intense popular devotion in Mexico.

are individually admitted to womanhood at the time of their marriage. The rites for boys are described in *The Forest of Symbols* (Cornell University Press, 1967), together with accounts of several other rituals. The initiatory rites for girls are given in *The Drums of Affliction* (Oxford University Press, 1968), again with accounts of some other rituals and some other rather technical material. Within the confined scope of these village communities, the relationship of ritual practice to the entire network of social life could be traced.

Rituals of healing were very important for the Ndembu. One serious form of illness was attributed to the front teeth of dead hunters (men properly initiated into a hunting society). If not properly removed and preserved at the time a hunter died, it was believed that one of his front incisors could roam about the countryside and enter the body of a living person. Moving around inside its victim, this tooth could inflict painful and destructive internal bites. Turner became well acquainted with a wise and experienced practitioner who dealt with this malady. Its cure required confession of misdeeds and reconciliation on the part of everyone associated with the sufferer, and a final bloody scene in which the offending tooth was located within the patient and physically extracted through an incision. Both *Forest of Symbols* (chapter X) and *Drums of Affliction* (chapter VI and Appendix B) contained descriptions of this amazing procedure. Other accounts pertinent to healing occur in *Revelation and Divination in Ndembu Ritual* (Cornell University Press, 1975) which contains, with other things, material previously published in *Chihamba, The White Spirit* (Humanities Press, 1969).

Anthropologists studying the societies and cultures of different peoples have



Edith Turner



Victor Turner

Among the findings, intense "communitas" of rich and poor, old and young, and different ethnic groups.

usually studied the structures, forms, and different social classifications which enable a society to operate. Turner has done the same, but he has also found that many very significant aspects of life stand *outside the structure*. Tribal societies make explicit provision for this. Young persons being initiated, or older persons being admitted to some special society or order, are first stripped of their previous rank and position (and often stripped of their clothes too), and spend a period of time as mere humans with other candidates—often a time of intense fellowship and sense of brotherhood or sisterhood. Turner calls this a *liminal* experience (from *limen*, latin for threshold). Whole societies may enjoy this liminal "liberty, equality, and fraternity" once or twice a year at specified occasions when normal rules of conduct are suspended. For a whole society, such an experience is necessarily very brief, but it effects the outlook and aspirations of people very profoundly. In more specialized cultures, such as that of Europe, special individuals, through circumstance or choice, find themselves more or less permanently in a liminal condition, outside the major social structures. The disinherited, vagabonds, pilgrims, and monks offer examples. It is from such peoples that prophets, poets, healers, and saints sometimes emerge. Precisely because they are poor and powerless, such people attract the admiration and excite the imagination of the ordinary citizen. The simple undifferentiated human friendship that such people seem to share is called by Turner "communitas" (in contrast with the highly organized structures of "community" as usually understood). Search for communitas, whether conscious or unconscious, is a major force in religious systems.

Another aspect of Turner's thought, which we cannot even summarize here,

has to do with the multiplicity of meanings which are attached to various religious symbols. His insights in this area have proven very helpful when applied to Christian literature, art, and sacramentalism.

Turner's ideas were developed and clarified as he taught in the University of Manchester in England, and then for several years in this country at Cornell. He continues as editor of the series of books, "Symbol, Myth, and Ritual," published by the Cornell University Press. In 1968 he moved to the faculty of the University of Chicago where he remained until his recent appointment as William R. Kenan, Jr. Professor of Anthropology at the University of Virginia.

Beginning with the collection of essays, *The Ritual Process* (Aldine Publishing Co., 1969), he has begun to apply his approach to a wider variety of subject matter. In this volume is an interesting analysis of the medieval Franciscans in their repeated efforts to perpetuate communitas. *Dramas, Fields, and Metaphors* (Cornell University Press, 1974) is a more recent collection of essays. It includes an exciting analysis of the confrontation between King Henry II and Archbishop Thomas Becket at Northampton in 1164, and a brief study of the Mexican revolution led by the priest Miguel Hidalgo in 1810. Hidalgo adopted the banner of Our Lady of Guadalupe as the symbol of Mexican popular uprising—a topic with which Turner has been increasingly occupied. References to different periods of history, and to literature, philosophy, and so forth, enhance the general interest of his later writings.

His most recent work, of which Edith Turner is co-author, is *Image and Pilgrimage in Christian Culture* (Columbia University Press, 1978, pp. xxvii, 281, \$15.00, h.b.). Here the broad phenomenon of pilgrimage is studied primarily

through selected examples of functioning pilgrimage centers in contemporary Roman Catholicism. These include Guadalupe and other shrines in Mexico, St. Patrick's Purgatory in Ireland, Walsingham in England, Loreto in Italy, and Lourdes and La Salette in France. Each is described in a somewhat different way, calling attention, in varying measure, to the origins of shrines and their holy images, their political and social history, the experiences and attitudes of pilgrims, and so forth. Many of these shrines, it is pointed out, already have an extensive literature devoted to them. North Americans will be amazed at the large and growing numbers of persons from all over the world who visit these centers (most of which are shrines of St. Mary) and the arduous and demanding devotions which are sometimes performed. Fascinating photographs are provided. Anglican pilgrimages at Walsingham are not described, but are alluded to, as is the book *Walsingham Way* (Barton, Longman, and Todd, 1970) by Colin Stephenson who, for too short a period of years, was the delightful and beloved priest at the Anglican shrine. The Turners predict the revival of organized formal pilgrimages to Canterbury (pp. 20, 27).

The Turners find many examples of intense communitas of rich and poor, old and young, and different ethnic groups among the crowds of pilgrims. (See last week's TLC, p. 10, for personal testimony of the same experience.) Although church authorities own and operate all well-established shrines, the lay piety of the pilgrims, while generally very orthodox, stands outside the ordinarily highly structured and hierarchial system of Roman Catholicism. This book will be fascinating especially for anyone planning an extended trip to Mexico or Ireland.

Victor Turner is a warm hearted man who likes people, and he makes no secret of the friendships he has experienced with those among whom he has worked. He has the rare gift of writing with both objectivity and with sympathy about his own religion and the religions of others. He is an agreeable person to converse with, but he is not always an easy author to read. Some of his writings are quite technical. As many were first written (or delivered as lectures) separately and then assembled in books, and sometimes later reprinted in other books, there is a certain overlapping, and sometimes outright repetitions which makes the reader wonder if he has lost his place. Appendix A of *Images and Pilgrimages* provides a glossary of the principal Turnerian technical terms—a provision for which many readers will be grateful. Turner's fertile curiosity continues to extend itself in many directions, and in the years ahead we will continue to hear of his contributions to the scholarly study of religion.

EDITORIALS

Spirituality

It seems odd to claim that one of the major challenges facing the church today is in a field which one cannot even define. Yet we believe such is to be the case. That field is spirituality.

Spirituality is a quality which authentic spiritual leaders must possess, whether they preach Christianity or some other supernatural faith. Spirituality is something which churches must teach and articulate, or they have little reason to exist. Spirituality is something which the ordinary believer ought to be able to find, something which he or she knows where to look for. Spirituality, like faith, or prayer, or wisdom, must ultimately reach out into every facet of life. Yet, it needs its own forms of expression, its clearer manifestations. Bible reading and study, sacramental worship, prayer, meditation, and attention to the teachings of the spiritual masters of the past and present—these are all part of it. Spirituality is in many ways the

Concerning the Fallibility of Even Important Poets

It occurred to me
The other night
That Mr. Longfellow
Perhaps misunderstood
His Skeleton in Armor.

It might indeed have been
The metrical Viking
He imagined.
On the other hand,
In Longfellow's time and place
Especially
It might have been
Just a poor Protestant
Who tried to put on
The whole armor of God
Without the life support system
Of Eucharist
For
Nutrition.

James P. Lodge, Jr.

*(That Vikings found our native land
Before Columbus came
Inspired Longfellow's poetic hand
To comment on the same.
He told of a nocturnal guest
A Viking who'd died here
A skeleton in armor dressed
Who rhymed a tale most drear.)*

most ecumenical of ventures, for the great spiritual writers of every nation and every century of Christian history have something to teach us, as do great sages of Judaism, Islam, and other faiths. Yet the spiritual journey is not just a series of haphazard samplings of various religious traditions. As Christians we have a spiritual identity of our own which may be nourished, but not diluted, with the wisdom of other faiths. Similarly, within Christianity, it is true that we members of the Episcopal Church have our identity and our specifically Anglican heritage of spiritual literature and practice. Unfortunately it is also true that in a great many parishes this is scarcely ever mentioned. A few have heard of Evelyn Underhill or Father Hughson: fewer have actually read their works. Fewer still have heard of Jeremy Taylor, Joseph Hall, or Thomas Traherne. Further back there are Dame Julian, *The Cloud of Unknowing*, and others. Within the framework of Anglican teaching, there is much from other traditions which may be constructively learned (see for instance *Encounter in Salamanca*, TLC, August 27).

All of this requires time and the discipline of thought, study, and prayer. But can the church afford to go along without such discipline? If the church cannot devote time to this, what is its time for? As parishes plunge into their busy round of fall and winter programs, we hope that this topic will not be lost sight of. This issue carries reviews of several books which will help explorers in this field.

Buying Books

Readers sometimes ask how they can go about buying books which they have seen reviewed or advertised in *THE LIVING CHURCH*, but which they do not see on the shelves of their local bookstore. This Fall Book Issue is a good time to discuss this question.

First of all, some of these books are published by firms which advertise mail order service in our pages. Send them your order and your check, and don't forget to jot on your order that you learned of the book through *THE LIVING CHURCH*. They will be glad to know. Any book published in this country, moreover, can be ordered from a local bookstore if you are willing to wait two or three weeks for them to order it. For it to be ordered without unnecessary delay, the bookstore must have accurate information as to title, author, and publisher. We suggest you take the copy of this magazine with you to your book dealers, so that they can copy out what information they desire. In any case, do not order books from us, as we do not at the present time sell them.

New Readers

We wish to extend a hearty welcome to new readers who have recently subscribed to *THE LIVING CHURCH*, or recently have begun buying it through their parish. We are glad to have you with us, and the staff of this magazine sincerely hopes we can serve you helpfully during the months and years ahead. A magazine cannot exist without readers, and we wish every single subscriber and purchaser to know that their support is appreciated.

Books

Spirituality and Common Sense

SEARCHING FOR GOD. By **George Basil Hume**, O.S.B. Morehouse-Barlow and Paulist Press. Pp. 192. \$4.95.

Searching for God is a collection of conferences, addresses and sermons delivered by Cardinal Hume to his monastic community at Ampleforth Abbey, before his appointment as Archbishop of Westminster. The book reveals Cardinal Hume to be a man of deep spirituality and much common sense, and one who is endowed with a penetrating and compassionate sense of humor. His perspectives on Christian spirituality are enlightening, helpful, and above all, accurate.

The purchaser of this book should understand that about two-thirds of the text is addressed to a specifically monastic audience. This does not mean, however, that it will be valuable only to monastics. Monks are, after all, only men in search of God, and the larger number of their problems and situations are shared by all people.

It is also true that much of Anglican spirituality comes directly from the English Benedictine tradition—from our Prayer Book to our characteristic ways of approaching God. Episcopalians, then, are likely to find in Cardinal Hume's approach much that is congenial and very helpful to them.

This thoroughly splendid book was slightly marred for me by an unattractive printing job, but this should not deter anyone interested in a clear and demanding presentation of the path that can lead to God.

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Major English Mystical Text

JULIAN OF NORWICH, SHOWINGS. Translated by **Edmund Colledge**, O.S.A. and **James Walsh**, S.J. Paulist Press (The Classics of Western Spirituality). Pp. 369. \$6.95, paper.

Julian (a) of Norwich—the name is not hers but that of St. Julian's church next to which she set herself up as an anchoress, or female hermit—is the most eminent woman religious writer in the English-speaking tradition; and her Showings, or Revelations, rank high among the classics of spiritual literature. That a new series on The Classics of Western Spirituality should begin with her work is an obvious choice. Yet she is an author easier to admire than to come to grips with.

The difficulty is partly a textual one. Her revelations have come down to us in two versions, a shorter one (in the pre-

sent volume, some fifty pages) and a longer one (roughly 170 pages). Though the shorter version is about the length over which a reader can manage spiritual writing of the sustained intensity of Julian's, the longer version is the one which contains her fullest spiritual teaching, and cannot be skipped without losing much of value. Most of Colledge and Walsh's 400 footnotes are concerned with the relationship between the two texts. There is also a second, more basic difficulty: that Julian's work is, as well as long, long-winded. Many of her insights and expressions are brilliantly penetrating—for instance, the famous passage about creation summed up in a hazelnut; and the assurance that though sin is necessary "all will be well, and every kind of thing will be well" (so effectively quoted by Eliot in "Little Gidding"); and a picture of the crucified Christ almost as vivid as the Isenheim altarpiece. But in many places the longer version, in particular, is slow going.

Unfortunately the reader's task has not been made easy as it might have been by either the editors or the publisher. In an introduction of over 100 pages the editors summarize in great detail Julian's spiritual teaching, but give very little historical background, while presupposing a considerable familiarity on the reader's part with the technicalities of ascetical theology. (This difficulty is compounded by the editors' constant reference to their concurrently-appearing two-volume critical edition of the Middle English text.) On the publisher's part, the decision to leave the right-hand margin unjustified puts an unnecessary strain on the reader—which is a pity because the volume is otherwise well printed in a typeface almost unobtrusively large.

Though the Penguin edition of 1966, translated by Clifton Wolters (which, however, contains only the longer text), remains serviceable, the Colledge-Walsh product is clearly the fullest and best translation of Julian into modern English. But future volumes of this new series, which is intended to be very ambitious in scope, will profit from a sharper editorial focus and from (in neither the financial nor the theological sense) justification.

(The Rev. Prof.) RICHARD W. PFAFF
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Christian Commitment

ESSAYS ON RENEWAL. By **Leon Joseph Cardinal Suenens**. Servant Books, Ann Arbor Mich. Pp. ix + 131. \$2.95.

Every person who reads this collection of *Essays on Renewal*, which deals with such matters as the meaning of Christian commitment and fidelity, the role of the church in today's world, the polariza-

tions in today's church, will do so with her or his own personal perspective primarily in view. I have read this book as one who is a religious of the Episcopal Church, and the superior of a community which is caught up in the life and future, and the tensions, of that church at this particular moment of her history.

The aspects of Christian life today which I believe to be of the greatest importance is the totality of commitment to God. Because of this personal conviction I have been much encouraged and strengthened by the following quotation. "Like every choice of a way of life, that of a consecrated celibacy presupposes the recognition and affirmation that man is capable of committing his own future once and for all. Certainly there are risks in every promise and in the fidelity which it demands. But is not one of man's great qualities his readiness to face risks—to weave them into the fabric of an enterprise that calls for perseverance?"

I believe that every reader will be strengthened in her or his life of Christian commitment by the reading of these essays.

(The Rev.) PAUL WESSINGER
Superior, Society of St. John
the Evangelist
Cambridge, Mass.

Three Jewels

DOUBLEDAY DEVOTIONAL CLASSICS: VOL. III. Ed. by **E. Glenn Hinson**. Doubleday. Pp. 257. \$3.95, paper.

Here are three jewels of Christian devotional literature. The publisher and editor deserve our thanks for making them available.

Douglas Steere's "On Listening to Another" begins with searching and helpful analysis of the situation in which one person listens to another or two persons talk and ostensibly listen to each other. Some, but perhaps not enough, of the ways in which one person may fail or succeed in his role as listener are outlined. Then the intent of the essay changes. Steere reminds us that talking and listening to God are essential ingredients of the Christian life. God as listener has none—absolutely none—of the limitations of the human listener. For God unfailingly listens with adequate understanding, compassion, and creative power and love. Then God speaks to each individual in a manner ideally suited to that individual's spiritual potentialities and needs. Clearly Steere has described Quaker worship in which the talking to God and listening for his guidance are of central importance. Episcopal and Roman Catholic readers will regret that the Holy Communion as *sine qua non* of Christian worship is briefly noted and set aside. Yet so deep is Steere's knowledge of the situation in which an individual listens to God and so obviously sincere is his kindly

sharing of his insight that all Christians can read his account with profit.

Analogous comments are in order concerning the selections from *The Testament of Devotion* by Thomas Kelly, the 20th century American Quaker mystic. His theme is holy obedience. He states his purpose thus: "It is to one scene in this inner drama when the Shepherd has found his sheep that I would direct you. It is the life of absolute and complete and holy obedience to the voice of the Shepherd. But ever throughout the account the accent will be laid upon God. God the initiator; God the aggressor; God the seeker; God the stirrer into life. . . ." In a day when a secularizing of Christianity is offered as an illumination of the faith, Kelly's insistence on obedience to God is a needed gift.

Kierkegaard's "Purity of Heart" is included in its entirety. Among existential writers Kierkegaard is without equal in his ability to recall the Christian's attention to the de facto existential import of what cannot itself be encompassed in existential terms: the totally God-centered commitment of the Christian with its hope for eternal life and its willing obedience to God. Kierkegaard hoped that no one would lay a "dialectical hand" on the philosophical aspects of his work. This wish is not out-moded. For we today sometimes mistake the existential and phenomenological analysis of the predicament of the Christian in this world for the whole of Christian thought, and we take the autobiographical account of this predicament for its universal significance. These are not errors we learned from Kierkegaard. And "Purity of Heart" is a particularly good example of this fact. Here is true Christian existentialism. It is a study of the human situation as it is known to the individual who appropriates the belief that man's greatest perfection is his need for the transcendent God who is all powerful, all loving, and all wise.

MARY CARMAN ROSE
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Towson, Md.

Welcome Resource

A GUIDE TO THE LECTIONARY. By **Ann Brooke Bushong.** Seabury. Pp. 200. \$4.95.

Sister Brooke Bushong of the Church Army has performed a very useful service to the church by setting out the themes of the Sunday and Major Holy Day lessons in words drawn from the actual texts themselves. Also provided are refrains for use with the appointed psalm, and proper verses for use with the Alleluia traditionally sung before the reading of the Gospel. The provision of the verses for the Alleluia together with an explanation of how the chant is usually performed may encourage its use

in places which are more familiar with a hymn before the Gospel. Often the hymn overwhelms rather than prepares the way for the Gospel; while the Alleluia with its brevity and clearly focused text clearly points beyond itself to what is yet to come.

Helpful notes concerning the rationale of the Lectionary together with suggestions on how the Psalmody between the Lessons should be treated, make this publication more than the guide its title implies. The author has also provided a list of suggested hymns which further enhances the usefulness of her work. The Guide is a revision and expansion of the guides to the Church Year originally published by the Church Army which were widely used with *Services for Trial Use*. Clergy, musicians, and others involved in planning liturgical celebrations, not to mention those charged with developing religious education programs based on the Lectionary, will find this publication a very welcome and timely resource.

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Spiritual Growth

THE CHRISTIAN USE OF TIME. By **Niels-Erik Andreassen.** Abingdon Press. Pp. 128. \$3.95, paper.

Writing from biblical and historical perspectives, the author reminds us that too often we share money and things when what the world and its people have a crying need for is time—"time to communicate, time to grow up, time to share, time to be heard and to talk, time to touch and to linger in someone's presence, time to live, time to cry, time to rest, yes, even time to die."

Andreassen, an Old Testament scholar, illustrates how the weekly day of rest teaches us to give time to others and ourselves. We can become philanthropists with time. The author emphasizes the crucial qualitative difference between time for mere leisure and time for growth and re-creation. The day of rest is concerned with being and becoming, not with having and doing.

People everywhere, it seems, are clamoring for spiritual growth. Clerics will especially appreciate the chapters on worship, meditation and the critique of transcendental meditation. Although the ten percent drop in church attendance since 1957 and a trend toward disidentification within some denominations is not of alarming proportions, this little book contains persuasive reasons for return to worship as part of the day of rest. It is both timely and well worth the time it takes to read it.

(The Rev.) DERALD W. STUMP
Eisenhower Chapel
University Park, Pa.

Wonder of Animal Life

ECHOES FROM THE PEACEABLE KINGDOM. By **John Bennett.** Eerdmans. Pp. 53. \$6.95.

In this cycle of poems about a trip to the zoo, John Bennett tries to fuse the sense of wonder his small daughters experience watching the animals with his own Christian and aesthetic responses to the multiplicity of forms on this earth. He perceives the very presences of these pre-lapsarian beasts as acts of praise to their Creator. They witness against our own sterile, scientific knowledge. Admirers of the devotional poetry of Francis Thompson will best appreciate Bennett's style, which is archaic for modern tastes, and sometimes mars the freshness of his vision.

PHOEBE PETTINGELL
Denby Island, Three Lakes, Wis.

Supervisory Arts

EFFECTIVE LEADERSHIP FOR TODAY'S CHURCH. By **Arthur Merrihew Adams.** Westminster. Pp. 182. \$5.95, paper.

"To clarify their thinking about leadership in the church and to increase their effectiveness", this manual is for pastors and church officers. It would seem useful for "middle management" persons with superintendent roles as well. In a popular style, the book has abundant biblical and modern illustration. The author is a seasoned pastor and faculty member of Princeton Theological Seminary where he is professor of practical theology and dean of field education. The material has been thoroughly tested in seminars with pastors and church officers and through the author's wide practical experience.

The first two chapters set out the book's context. The basic qualification for effective leadership is faith, sought out, developed, strengthened, and expanded. Discipline is seen more as organization than ascetic. "The caring person makes the best leader for the church," parochial "ties of affection" issue from concern and care. The author's articulate perception of the strengths and weaknesses of sensitivity training encourages in the Christian leader both reason and feeling.

With this opening, Adams first considers in two chapters the authority and style of a leader and then moves into five chapters of detail about organization, coordination, planning, leadership, recruitment, and a concluding chapter on meetings and groups.

Chapter three about the leader's authority is perhaps typical of the book. Describing the leader's authority, different kinds of power are seen to effect motivation. Adams helpfully describes the relation of church volunteers to authority. Maslow and others are sum-

marized and given Christian critique about motivation, although the valuable work of Adams' colleague J.N. Lapsley is not mentioned. With Max Weber, authority is legitimized by charisma, tradition, and rationality. Unpauline here, *charisma* is unpredictable and nearly indefinable. *Tradition* is broadly biblical without any sort of Anglican concern for the three interlocking dimensions of sacramental, scriptural, and ecclesial life. *Rationality*, "bureaucratic legitimization" is the church structure for getting mission done. Adams avoids denominational peculiarities speaking generally of how structure, as he understands it, grows from the Lordship of Christ. He concludes the chapter with discussion of the servant who "takes on dignity and power because it is God who is served" and not a career or interest in "advancement in the Church."

This book is an amazingly complete compendium of the supervisory arts. Succinct helpful notes suggest both further reading and existing programs providing more detailed implementation of ideas presented. An index complements the notes. A model of its kind, this manual would be helpful to any church leader today.

(The Rev.) DAVID W. BROWN
Montpelier, Vt.

Search for Credibility

TOWARD VATICAN III: The Work that Needs to Be Done. Edited by David Tracy, Hans Kung, and Johann B. Metz. Seabury. Pp. 333, \$5.95, paper.

G.K. Chesterton is reported to have said, "If you want to make a thing living, make it local." That is a recurrent theme in this collection of 27 papers originally presented at a colloquium held at the University of Notre Dame in mid-1977. "Subsidiarity," or making decisions at the most appropriate "local" level, is just one of the reasons why, as many of the papers suggest, there may never really be a Vatican Council III. Notre Dame President Hesburgh, in his invitation to 71 theologians and social scientists, in fact reminded the participants that the title "Vatican III" was not literal but symbolic.

The work of the distinguished editors was to organize the papers into sections of the book entitled (1) Church and Doctrine, (2) Church and Ecumenism, (3) Church and the Individual, (4) Church and Society, (5) Church and Reform, (6) Church and Worship, and, finally, (7) a section on "Social Science Perspectives." Within these areas the writers seek to "define the scholarly research in theology and the social sciences that should concern the church as it moves toward its next critical point" and to "map out new territory in the areas of doctrine, ecumenism, in-

dividual and social life, reform, and worship."

One might wonder if the next "critical point" is really off in the distance somewhere. It would appear that the "critical point" is here *now*. William Basset, for instance, writing on "Canon Law and Reform" describes how effectively, in his view, the Vatican Code Commission has avoided any major structural changes in the institutions of the church (p. 200), has refused to add "theologians, sociologists, Scripture scholars, etc., lay persons, men and women, and more persons familiar with Anglo-American legal traditions and culture" to their group, and effectively is "providing a legal bulwark against change . . . as much as law and legal process can." That does present a crisis, when pluralism (best understood as unity in the midst of diversity, and increased attention to cultural and historical factors in the church, requires, not just changing titles of laws, but a whole new outlook.

Charles Curran points out (p. 148) that the "emphasis on overcoming the dichotomy between faith and the world, the gospel and our daily life, and also the methodology which begins the discussion of particular social questions by an inductive reading of the signs of the times" simply did not appear in official Catholic Church documents before 1963.

Things do take time, but these issues need as soon as possible to be the basis of dialogue between scholars, such as the contributors to this book, and the magisterium of the Roman Catholic Church. Many question whether this dialogue is very lively yet, and thus a question arises as to who will read this book. Many of the contributions are rather technical, yet there also are exciting papers for a local pastor like myself, such as John Shea's "Doing Ministerial Theology: A Skills Approach." And there are evocative ideas, issues, and problems identified throughout, if not dealt with intensively or extensively.

The book does have an "in-house" flavor to it. The contributors are not identified in any way, other than the academic institution they represent. Kung, Dulles, Metz, Curran, Schillebeeckx, etc., may be well-known, but most of the others would have been helped by an introduction from the editors.

The book is "in-house" in a more important way. Other than the fine articles on Church and Ecumenism by Kung, Dulles, and Alberigo (who proposes a Christian Ecumenical Council rather than another Vatican Council), the ecumenical church receives just a tip of the hat. When a social scientist, Teresa Sullivan, writing on "human longevity and the problem of intimacy," speaks of "The Church" (p. 293) she clearly means the Roman Catholic Church, and that's true for most of the authors. If credibility

is a goal, and a breakdown of old dichotomies is called for, then an approach to all of these areas should be in terms of a whole Christian Church for a whole world.

(The Very Rev.) ELTON O. SMITH, JR.
Dean of St. Paul's Cathedral
Buffalo, N.Y.

For Planning Church Services

PERSONS IN LITURGICAL CELEBRATIONS. By Lucien Deiss, C.S.Sp. Deiss Living Liturgy Services. World Library. Pp. vi-64. \$2.00, paper.

Fr. Deiss (pronounced Dice) is a well-known French liturgical scholar who is currently producing a series of popular booklets designed to assist in the planning and carrying out of worship at the parish level. This booklet is well translated and delightfully written with characteristically French animation. A devout and loyal member of his church, Fr. Deiss has no hesitation about poking fun at what he considers to be past or present incongruities and infelicities in Roman Catholic worship. The present publication treats briefly the role of the different people who do specific things in the liturgy—ushers, readers, singers, and so forth, including finally the deacon and priest. Although this booklet addresses the Roman Catholic situation, persons planning liturgical services in the Episcopal Church will be stimulated, challenged (and sometimes irritated) by the outspoken and provocative comments of the irrepressible author.

H.B.P.

Books Received

HOW TO HELP A FRIEND by Paul Welter. Tyndale House. Pp. 315. \$4.95.

SEX, LOVE, OR INFATUATION: How Can I Really Know? by Ray E. Short. Augsburg. Pp. 176. \$1.95.

THE CHRISTIAN FAMILY by Larry Christenson. Bethany Fellowship. Pp. 216. \$1.95.

THE WAY by E. Stanley Jones. Doubleday/Galilee. Pp. 382. \$3.95.

HEAR THE CHILDREN CRYING by Dale Evans Rogers with Frank S. Mead. Revell. Pp. 137. \$6.95.

PEOPLE TO PEOPLE THERAPY by John W. Drakeford. Harper & Row. Pp. 140. \$7.95.

HOW TO SAVE MONEY ON ALMOST EVERYTHING by Neil Gallagher. Bethany Fellowship. Pp. 208. \$2.95.

BEYOND DEFEAT by James E. Johnson with David W. Balsiger. Doubleday/Galilee. Pp. 274. \$7.95.

HUMAN RIGHTS: Rhetoric or Reality by George W. Forell and William Lazareth. Fortress. Pp. 64. \$1.95.

GIVING: God's Way by John F. MacArthur, Jr. Tyndale House. Pp. 104. \$1.95.

ESPECIALLY FOR MOTHER by Mildred Tengbom. Revell. Pp. 125. \$5.95.

AMOS: Prophet of Life Style by Marilyn Kunz and Catherine Schell. Tyndale House. Pp. 55. \$1.75.

THE LAST YEAR OF THE WAR by Shirley Nelson. Harper & Row. Pp. 255. \$9.95.

Children's Books

By KATHLEEN A. COE

All of these books are non-fiction. They are representative of the many interesting and attractive books available to children and young people on a wide variety of subjects—biography, history, how-to-do-it, learning about ourselves and others.

KIDS OUTDOOR GARDENING. By Aileen Paul. Illustrated by John DeLulio. Doubleday & Co. \$5.95.

This "how to" book on gardening is ideal for children today, who live "in a world of packaged and synthetic products." Planting and harvesting can offer satisfying fulfillment to a young person, and Aileen Paul's fact filled book is the perfect guide. For gardeners who have no previous experience, the complete process of soil preparation, planting (how and when), weeding, watering, fertilizing, and harvesting is simply explained, step by step. The author suggests the use of pesticides, but only when supervised by an adult. It would be wise for an adult to observe the entire project, but it will be difficult not to give in to the temptation to participate. The amount of assistance needed will depend on the age of the young gardener. The author also provides a list for further gardening information, along with a chapter entitled "words you may not know." This whole experience could be a valuable learning enterprise for any young person.

Ages 8 and up.

WOODWORKING FOR KIDS. By Frank D. Toree. Doubleday & Co. \$6.95.

For the carpentry-inclined young person or interested amateur, this step-by-step fully illustrated guide to woodworking will occupy hours of free time. The author explains what basic tools are needed, with clear instructions on handling them, adding hints on other necessities like types of wood, kinds of glue, and how to use a tape measure correctly. Then there are the projects! From coffee

cup racks to checkerboards, or telephone stands to birdhouses, this book is filled with many easy to follow ideas for the beginner, which produce some useful, attractive, and economical household items (or gifts). The author recommends adult assistance until the tools can be mastered, which is a good idea when handling saws, drills, and hammers. The instructions can be readily understood, and accompanied with the frequent photographs, anyone can give it a try. For the potential carpenter, this book has it all.

Ages 12 and up.

FINGER TIPS WOOL TOYS. By Elsie Wrigley. Frederick Warne & Co. \$3.95.

Elsie Wrigley, the author/illustrator of this craft filled book, explains clearly and simply to her young readers how to make all kinds of woolly toys. With supplies that can be found around the house (yarn, glue, felt, needle, thread, and shoeboxes) a young person 6 or older can create dolls, owls, a chicken in an egg, a bee, and goldfish. The illustrations are very explicit and the text is understandable in large bold print. For craft enthusiasts this book holds many new playmates.

Ages 6 and up.

FINGER TIPS SOFT TOYS. By Elsie Wrigley. Frederick Warne & Co. \$3.95.

For those who enjoyed the first book of wool toys, Soft Toys contains more advanced craft ideas for ages 8 and up. There is a good deal of sewing involved in these toys, so dexterity with a needle and thread is a must before these projects are attempted. Again, the author provides step by step drawings of her instructions, making more use of patterns (some of which are traceable from the book) and pins. Beginning with easier animals like an octopus, frog, and fish, the last few projects are more complicated, with patterns that need adaptation to a larger scale. (Of course instructions on just how to do this are included, too.) The materials can once more be



found around the house, or are very inexpensive to buy. The result of all these hours of engrossed concentration are good sized stuffed animals that create a sense of satisfaction, pride, and a lot of fun.

Ages 8 and up.

BENJAMIN BANNEKER: Genius of Early America. By Lillie Patterson. Illustrated by David Scott Brown. Abingdon Press. \$5.95.

This is a biography of Benjamin Banneker, an early American black man of many talents. Most noted for his almanacs (1792-1797 and the first to include astronomical and tide tables), he was a skilled surveyor (mapping out the original boundaries of Washington, D.C.), a brilliant astronomer, author, and musician. A contact of Thomas Jefferson and George Washington, he also knew Benjamin Rush (doctor), William Goddard (founder of the U.S. Postal system), and Dr. James McHenry (senator). His genius and constant desire to learn more made him a noticed and respected man in that period of history. He did not live to see his life-long wish materialize—the abolition of slavery—but he did make many great contributions to early American history. Lillie Patterson relays his life story with sensitivity, and the illustrations of black and white sketches are appropriate for a simple and exacting man. This story is a lesson in self-education, dedication, and accomplishment, and a long delayed acknowledgement of the importance of one early American to his country.

Ages 8-12.

WHO ARE THE HANDICAPPED? By James Haskins. Doubleday & Co. \$5.95.

James Haskins explains the problems encountered by handicapped people and attempts to disprove many of the myths and prejudices which, through the years, have been ingrained in our society. Examining widespread attitudes taken toward handicapped people, he reveals the reaction of the disabled themselves

Kathleen Coe is a TLC staff member.

to these prejudices. In one way or another every person is limited or disabled, with individual personality defects or feelings of dissatisfaction with their situation, but these defects don't overtake the lives of these people, rather they are dealt with and the important goals in life are sought. It is no different with a physically disabled person. The author explains the causes of blindness, deafness, and brain or nerve disorders, stressing that the attitudes of society have a large effect on the self-image of a disabled person. There are still many areas where equality is not being exercised; education, architecture (curbs, revolving doors, stairs), and employment, but some progress is being made. The purpose of this book is to encourage readers to re-think their feelings about handicapped people, and to "promote a broader understanding of the disabled, particularly disabled children in our society." Hopefully society will respond to the needs of the handicapped (physical, emotional, and social) so the prejudices can be forgotten.

Ages 12 and up.

THE NEW FOOD BOOK. By Melvin and Gilda Berger. Illustrated by Byron Barton. Thomas Y. Crowell Co. \$6.95.

A good source of important nutrition information is found in this book. Full of easy experiments that demonstrate what the six basic nutrients are, along with tips on digestion, overeating, and shopping, it shows young readers why a well-balanced diet is so essential. The effects of bad eating habits are explained, as are farms and their functions, and new discoveries in the food industry. Scientific concepts are presented in an involving way, so that things like proteins, calories, vitamins, and additives become real and understandable. *The New Food Book* is a valuable text written in an engaging style, with humorous illustrations that make learning about this important topic more fun than work.

Ages 12 and up.

Children's Books Received

EASY-TO-MAKE PUPPETS AND HOW TO USE THEM by Fran Rottman. Regal Books. Pp. 96. \$3.95, paper.

SCOTT MAY, BASKETBALL CHAMPION by Edward F. Dolan, Jr. and Richard B. Lyttle. Doubleday Signal Book. For older children with reading difficulties. Pp. 85. \$5.95.

IN SEARCH OF PEACE by Edith Patterson Meyer. Abingdon. The winners of the Nobel Peace Prize, 1901-1975. Pp. 208. \$7.95. Ages 10-up.

PADS FOR PETS by Alex Whitney. David McKay. How to make habitats and equipment for small animals. Pp. 115. \$7.95.

JANET GUTHRIE, FIRST WOMAN DRIVER AT INDIANAPOLIS by Edward F. Dolan, Jr. and Richard B. Lyttle. Doubleday Signal Book. For older children with reading difficulties. Pp. 80. \$5.95.

NEWS

Continued from page 9

eucharist celebrated one day in the eleventh century Chapel of the Holy Spirit. Throughout the conference, there was a spirit of mutual fraternal acceptance, while acknowledging that there were still some minor differences, disciplinary rather than doctrinal, which present temporary obstacles on the road to Christ-willed unity.

(The Rev.) ENRICO S. MOLNAR, OAR

"Deacon Detective" to Head Drive Against Florida Casinos

On the November ballot, Floridians will find a proposal that seeks to legalize casino gambling in Miami Beach and South Broward County.

The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, has named Robert E. Brodie, a deacon who is also a police lieutenant, to head the church's campaign against the proposal.

Mr. Brodie, curate at St. Philip's Church in Coral Gables as well as lieutenant with the South Miami Police Department, is a former detective who now serves as police chaplain. He expects to be ordained to the priesthood in December.

Judging by his police background and experience, Mr. Brodie feels that he knows no good will come of legalized gambling. It will double the number of prostitutes in the area, he says, and vastly increase narcotic sales.

Gambling is the Mafia's largest source of income and may reach as high as \$50 billion a year, according to Mr. Brodie, 31, who had been in police intelligence and investigative work for seven years. He said his opposition to casino gambling is based on religious, personal, and law enforcement reasons, and said the gambling issue presents a major cross-road for the state of Florida.

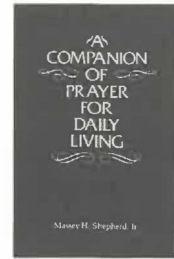
He said there is a popular and erroneous notion that "gambling is O.K., it's a 'clean' crime, not a dirty business like narcotics." However, some years ago, a gambling figure warned Mr. Brodie, "if I didn't stop my investigation, someone might throw acid in my wife's face. . . ."

Mr. Brodie's role in the casino gambling issue will be to help organize opposition against the proposal in the area's Episcopal churches.

The Well-Dressed Cleric

Clothing consultant John T. Molloy, who has advised more than 450 corporations on how their executives should dress, has turned his attention to the clergy.

The author of *Dress for Success* said in an interview with *Church Business* newsletter, that the clergy should dress



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to reflect authority. This is doubly true for women, "to gain greater acceptance in this traditionally male vocation," says Mr. Molloy.

He details four essential outfits:

1. Business Power Suit. This is a dark pinstriped suit worn with a white shirt and a solid or "non-directional" design tie. "This outfit," the article states, "should be worn for important meetings when you want to meet business men on their level, but on your terms."

2. Counseling Outfit. Mr. Molloy says that when clergy soften the "high authority" image, the individual who has come for counseling responds better. Mr. Molloy suggests wearing a sweater over an open-collar white shirt. He says this dress can be used effectively by Roman Catholic and Episcopal priests

"who tend to look especially powerful in black suits and white collars."

3. Dress-up Social Outfit. A beige or tweed suit is right here, says Mr. Molloy. "Stay away from business suits," warns the expert.

4. Pulpit-Authority Outfit. Clergy robes and vestments are best for this, says Mr. Molloy, but the look can be "created." He suggests a dark blue suit, white shirt and maroon tie in which to appear before a "lower middle class" congregation, and a dark gray suit, white shirt and maroon tie for an "upper middle class" congregation.

For all speakers, Mr. Molloy suggests garb that contrasts with the background of the room, presumably to avoid the risk of fading into the wallpaper.

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Dr. Harper Dies in Florida

Services for the Rev. Howard V. Harper, rector emeritus of St. Mark's Church, Marco Island, Fla., were held at the church September 1. He had been retired from the active ministry since 1969.

Dr. Harper was the author of a number of useful and unusual reference books, including the *Episcopalian's Dictionary*, *Days and Customs of All Faiths*, and *Profiles of Protestant Saints*. He was known as a witty man, with a special sense of humor. Dr. Harper also wrote a syndicated column which was published in the *Los Angeles Times* and other newspapers.

A native of Ohio, Dr. Harper was a graduate of Kenyon College and Bexley Hall. He served churches in Nevada, Ohio, Georgia, Virginia, and Michigan, and from 1959-67 was Executive Director of the General Division of Layman's Work.

Dr. Harper is survived by his second wife, the former Josephine Montgomery.

Episcopal, R.C. Cathedrals Join in Housing Plan

Two neighbors in downtown Orlando, Fla., St. James Roman Catholic Cathedral and the Episcopal Cathedral Church of St. Luke, have joined together in establishing a non-profit corporation to provide housing for the low-income elderly.

More than two years of planning by a joint steering committee went into the formation of Cathedral Cloisters, Inc. which has purchased land for the construction of a modern, high-rise housing facility with funds provided by members of the two parishes. The site chosen is particularly well suited for housing the elderly because of its proximity to churches, medical facilities, shopping, public parks, and transportation.

Application is being made for federal funding assistance.

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The name and address of the publisher are: The Living Church Foundation, Inc., 407 E. Michigan St., Milwaukee, Wis. 53202.

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The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 407 E. Michigan St., Milwaukee, Wis. 53202.

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Warren J. Debus
Business Manager

The purpose, function, and non-profit status of this organization, and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

EXTENT AND NATURE OF CIRCULATION:

The average number of copies each issue during the preceding 12 months are:

- A. Total number of copies printed—net press run: 11,213
- B. Paid circulation:
 1. Sales through dealers, etc.: 19
 2. Mail subscriptions: 10,781
- C. Total paid circulation: 10,800
- D. Free distribution by mail:
 1. Samples, complimentary, and other: 96
- E. Total distribution: 10,896
- F. Office use, left-over, unaccounted, spoiled after printing: 317
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- C. Total paid circulation: 10,588
- D. Free distribution by mail:
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- E. Total distribution: 10,665
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MELCHIZEDEK, WHO? 110 Stewardship Messages to be used as homily starters or reproduced in Newsletters or service leaflets. Each page a complete message. In Biblical order with Appendix for year-round teaching keyed to PBCP Lectionary. Price \$3.50. The Rev. Canon W. David Crockett, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

FREEDOM'S HOLY LIGHT by William J. Wolf, Episcopal Divinity School. Christian patriotism; American holidays; our Founders; our development. \$5.35 from booksellers or Parameter Press, 705 Main, Wakefield, MA 01880.

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CANTICLES (Morning Prayer II) by Clark Kimberling (composer of "Hatfield" in Hymnal Supplement II). Twenty-page choir copy, ten-page congregation copy, \$3.00. University Press, Box 329, Evansville, Ind. 47702.

LET US KEEP THE FEAST (Holy Eucharist II) by Clark Kimberling. Very easy to sing; organ and ten congregation copies, \$3.00. University Press, Box 329, Evansville, Ind. 47702.

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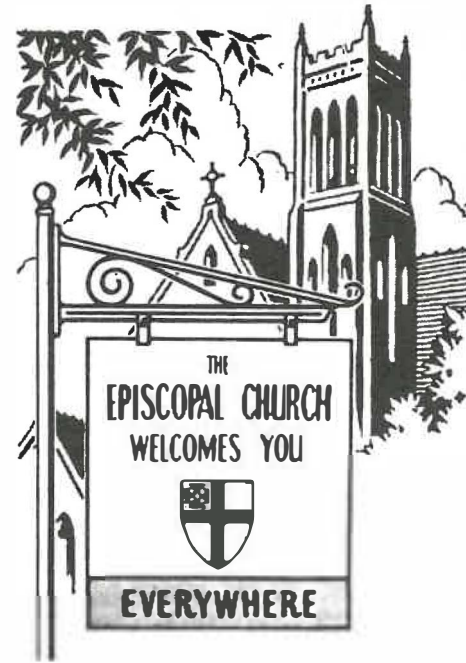
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