

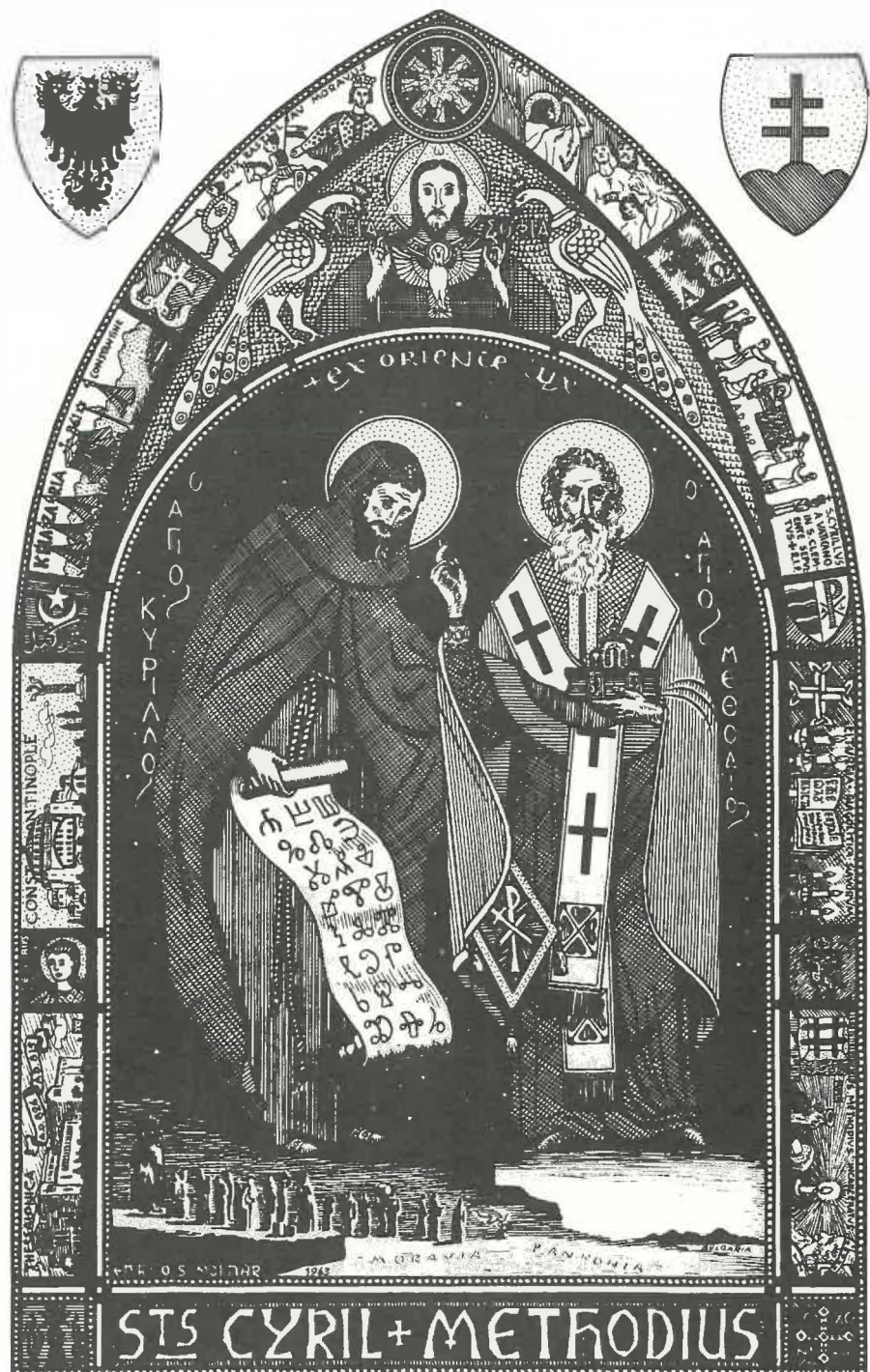
THE LIVING CHURCH

The Yoke of Two Brothers

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A Purified Church?

• page 11



"SS. Cyril and Methodius," by the Rev. Enrico S. Molnar [see page 8].

The First Article

As we enter the holy season of Lent, we may ask ourselves what the message of redemption means to the created world. What does the cross signify for this world of things in which we live?

Thomas Traherne, the seventeenth-century poet of creation, is ready for this question in his great book *Centuries of Meditations*. For him, the description of the world as given in the opening chapters of Genesis is the basic map of reality, the key to understanding both what life is and what it should be. This did not reflect any narrowness on his part. Quite the contrary, few people have had such an expanded consciousness. He was fascinated by available scientific information, (*Centuries*, III, 25, 36, 41) and refers with respect to the astronomers Galileo and Hevelius. He had greatly enjoyed reports of explorations of foreign and newly discovered lands (III, 12, 24-26). He often speaks of contemplating the stars and space (III, 18). Yet again and again he finds the words of Genesis provide the clue to reality and enable us to locate ourselves within the universe in a significant and purposeful way. Hence he speaks in such terms as these:

Would men consider what God hath done, they would be ravished in spirit with the glory of His doings. For Heaven and earth are full of the majesty of His glory. And how happy would men be could they see and enjoy it! But above all these our Savior's Cross is the throne of delights. That center of eternity, that Tree of Life in the midst of the Paradise of God!

(*Centuries*, I, 55)

This vision of the cross, as the Tree of Life in the restored paradise of a redeemed and renewed creation, reflects a long tradition of Christian literature. In Jewish legend, Jerusalem was built on what had been the first created bit of dry ground. Medieval crusaders went further and said that the cross had been erected where Eden was once located, and that the wood of the cross came from an apple tree descended from the tree of the forbidden fruit in Genesis 2:17. To-

day, drawing on contemporary knowledge of anthropology, we may see the cross as being, among other things, the providential fulfillment of that hunger for an *axis mundi*, or center of the world, which is expressed in the religion, literature, and art of so many cultures in so



many parts of the world. Traherne, in his day, drew on the new knowledge of physics and other fields for metaphors to express the attraction of the cross.

As on every side of the earth all heavy things tend to the center, so all nations ought on every side to flow unto it [the cross]. It is not by going with the feet, but by journeys of the soul, that we travel thither. . .

The Cross is the abyss of wonders, the center of desires, the school of virtues, the house of wisdom, the throne of love, the theater of joys and the place of sorrows; it is the root of happiness, and the gate of Heaven.

(*Centuries*, I, 56, 58)

Traherne can speak to us of the cross at the center of things because he perceives that we do not live in a chaos but a universe, an ordered creation. Because there is order and unity, there can be a center, a heart, and its operation can radiate out to the other parts. Yet there is a paradox. Because there is order, we can find a center; yet it is only when we

come to the center that we can truly discern the order.

If love be the weight of the soul, and its object the center, all eyes and heart may convert and turn unto this object: cleave unto this center, and by it enter into rest. . . There we may see God's goodness, wisdom, and power: yea his mercy and anger display. There we may see man's sin and infinite value. His hope and fear, his misery and happiness. There we might see the Rock of Ages and the joys of Heaven.

(*Centuries*, I, 59).

Incidentally, so far as is known, this is the first literary use of the phrase "Rock of Ages." Toplady's hymn by this name did not appear until 1776, over a century after Traherne's death. The phrase apparently originated as a marginal reading for Isaiah 26:4. Traherne goes on in the same passage to say of the cross,

It is a well of life beneath in which we may see the face of Heaven above: and the only mirror, wherein all things appear in their proper colors, that is sprinkled in the blood of our Lord and Savior.

What does it mean for "all things" to be so sprinkled? For Traherne, nature is not only an ordered unity, but also a unity having spiritual significance. There is a chain of praise extending from the dust of the earth up to the throne of God, with man as the mouthpiece, the spokesman, the conscious offerer of praise and worship for all inarticulate creation. This being the case, man's sin as indeed a blow to the whole universe, and man's redemption is in this sense a redemption of all. So our author can say, "And now, O Lord, Heaven and earth are infinitely more valuable than they were before, being bought with thy precious blood" (I, 76). In this Traherne is only echoing Colossians 1:20, where it is stated that it pleased God the Father,

Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, whether things in earth or things in heaven.

THE EDITOR

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19. Second Sunday in Lent
23. Polycarp, B.M.
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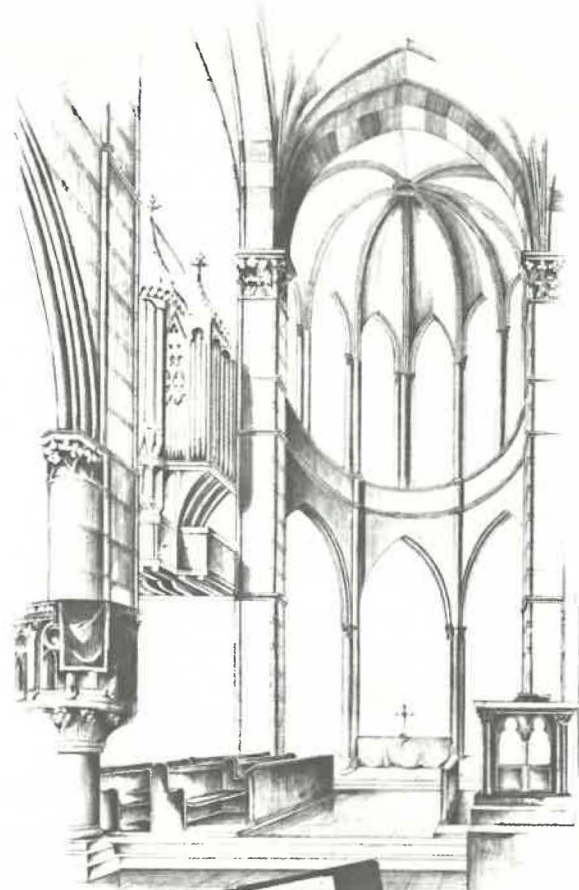
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We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Old Catholic Episcopate

I was interested to read the letter from the Rev. Roderic B. Dibbert [TLC, Jan. 8] on the statement by Archbishop Kok [TLC, Dec. 11]. It could have mentioned the circumstances surrounding the consecration of the first archbishop of Utrecht in the Old Catholic succession. Holland was without bishops at the time, and Rome would not approve the election of a Dutch bishop. The cathedral chapter elected one anyway and invited other bishops to consecrate him. Several bishops were sympathetic, but none would take the risk. Finally he was consecrated by a French Roman Catholic bishop who, after being suspended from his jurisdiction in Persia, was residing in Amsterdam.

It could also be mentioned that in 1873 the bishop of Deventer, being the only living bishop in the Utrecht archdiocese, consecrated a bishop for the Old Catholics in Germany when they were separated from the Roman church. (For details see C.B. Moss, *The Old Catholic Movement, Its Origins and History.*)

Sr. JOYCE JUANITA, O.S.A.
Chicago, Ill.

Temperate Reaction

I rise not just in defense of the Presiding Bishop, but also for a principle. The protests over his inability to accept women priests personally reveal, to my mind, a misunderstanding of Anglican comprehensiveness as well as representative democracy.

The canonical change permitting women to be ordained is not opposed by all in the theological sense: some think that this was a constitutional matter requiring more than one session of Convention to effect. Others are concerned over the unilateral action. Still others are reacting almost psychologically to women at the altar. Very few, I think,

base their objections on purely theological grounds.

It would seem that these more moderate objections, made by a goodly number, are overshadowed by two extremist wings: by those, who on one hand will not accept women priests under any circumstances, and by those who insist that everyone shall knuckle under to the single-session, bare majority vote of General Convention. The former forget that, however close the vote and no matter what the procedure, due process was used to admit women to the priesthood. The latter forget that legislation alone cannot offset the various objections: that such fait accompli cannot overnight produce regimented agreement.

It is not, then, that all objections to women priests include refusal to regard them as valid ministers. While some object personally, they would not deny women priests to others. Most objectors, I think, realize that by the ordinations of women, they are with us for good, and still more know that Anglicanism generally is accepting the proposition and that the Roman Church is now wrestling with the problem and will have to face up to it.

So, then, it can be shown that all objections are not fundamentally inimical to the position of women priests. It follows, then, that the opposite viewpoint could consider this and reach a more temperate reaction. The arguments supporting women priests stressed their human and civil rights, which went further than theological bases to obtain the goal. By the same token, the right of others not to accept women has to be recognized, even maintained. Such is a principle of representative democracy. Bishop Allin acted quite correctly throughout the debate and legislation: he did not use his office to inhibit debate or block legislation; he went so far as to keep his personal opinion out of it, as did Dr. Coburn in presiding over the other House. In this, both men acted circumspectly, as presiding officers.

Now, the legislation effected obviously had no provision for enforcement which would inhibit discussion. Nor does the canonical change demand that anyone must promote women priests. Within our tradition of representative democracy and the rights of private conscience and free speech, it is entirely in order for anyone to express his or her private views, so long as others' rights are not trampled on. Further, there is nothing enacted which requires personal or parochial acceptance of women priests. The right to express dissatisfaction with any legal provision is imbedded in our Anglo-Saxon and Anglican heritage, whether it ranges from theological disagreement, psychological reaction, or doubt as to its wisdom or the canonical process used.

The old preference of most parishes for

a married priest is an analogy: the right to have a bachelor, celibate priest was never denied others, however. While the desire for a married priest discriminated against clergy preferring the single life or the celibate vocation, it was never suggested that preferences one way or the other be inhibited, nor were unmarried priests imposed on parishes. Anglican comprehensiveness, involving toleration and desire for unity, peace and concord will eventually solve the current dilemma, which in a sense is that "experiment" Bishop Allin may have called it: just as a married clergy had originally to prove itself, so it has been with single priests and now our women. An experiment is a testing. If there is a need for women priests, it will eventually be demonstrated, by God's grace. In the meanwhile, the church must retain its sense of proportion and free itself from the danger of polarization by the extremes voiced on both sides.

(The Rev.) ROBERTS E. EHRGOTT
Grace Church

Ridgway, Pa.

Roman Ablutions

If your correspondent, the Rev. Thomas Rightmyer [TLC, Jan. 1] is looking for authority to have the ablutions at a time other than immediately after communion, he has it in the General Instructions on the Roman Missal, which in paragraph 120 states: "... It is, however, permitted to leave the vessels, especially if there are several of them, on the altar or credence table, to be purified after mass when the people have been dismissed. The vessels should be suitably covered and placed on a corporal."

(The Rev.) CLIFFORD E. J. SMART
Convent of the Holy Cross
Seoul, Republic of Korea

No "Bulless"

This letter is prompted by Dean Steward's letter [TLC, Jan. 8] in which he defends the term "priestess." I too am a former English teacher and a catholic, but I consider the term "woman priest" correct and preferable, or simply "priest" when the feminine pronoun or proper names are sufficient to indicate sex. It is true that the term "female bull" is not used, but neither is "bulless." The only animal's name that I can think of with the feminine suffix "ess" is lioness, and one example is surely not enough to make a rule.

It is more appropriate to consider the terms used for human beings. We do not say teacheress, doctress, lawyeress, painteress, etc. The words poetess and authoress have been used in the past but are no longer regarded as the best English. A friend in the theatre tells me that "actor" is being increasingly used to refer to both sexes. As in the case of the animal kingdom, I can think of only one

instance in which the feminine suffix is the established term, and that is "waitress"—again, hardly enough to be regarded as a precedent.

The word "priestess" does indeed have pagan connotations, and for this reason I feel that its use is intentionally denigrating. I am writing neither to oppose nor to defend the ordination of women, but to advocate more awareness and consistent use of the English language.

RUTH PILLSBURY

Portland, Maine

Titles Claimed

Your comments to Dean Steward [TLC, Jan. 8] proved the Rev. J. L. Curle's point [TLC, Jan. 8] that the "use of logic in matters of doctrine and morals" is a thankless task. Titles are granted by society, not what people claim for themselves. If the reverse is so, I will confer on myself a doctor's degree, make myself Most Rev. and His Royal Highness.

STANLEY CLARKE WYLLIE, JR.
Dayton, Ohio

Some people are doing it. Ed.

Coptic Choice

In one of the various publications I read a plea for a system of electing bishops without the politics usually involved. Using the example of the Apostles and the Coptic churches, I offer the following:

- (1) Nominations made and seconded.
- (2) *Short* speeches of support for each candidate.
- (3) A vote by orders to place the names in a list of priority by the electors' choice.
- (4) Then we let God take over, and follow the method of lots used in the Coptic church.

(4a) The top three names on the list are placed on slips of paper, together with a fourth slip bearing the name of Jesus Christ. These four slips are placed in a chalice, covered with a paten, shaken, and placed upon the altar.

(4b) After prayer, a young (age 6 or 7) acolyte goes up to the altar, removes the paten, and reaches into the chalice and removes the name of the bishop-elect. (Note, the smallness of the child aids by not being able to see into the chalice.)

(5) If the name of Jesus Christ is drawn, he remains bishop; all the other three names are discarded, and the next three names from the priority list are placed in the chalice, again with the fourth being the name of Jesus Christ. Step 4 is repeated until the lot is cast.

The *Apostles nominated* Justus and Matthias, and *God chose* Matthias. Can we use a better system of identifying "God's man?"

GEORGE W. THOMAS

Clearwater, Fla.

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SOUTHERN OHIO

Parish Assets Put in Trust

The vestry of St. Paul's Church, Columbus, has followed the advice of its bishop, the Rt. Rev. John M. Krumm of Southern Ohio, and put the church property and assets in trust with the trustees of the diocese.

In a letter to the senior warden of the parish, Mr. Dwight Fullerton, the bishop said, "Members of the group which is seeking to disassociate St. Paul's from the Episcopal Church have repeatedly made reference to taking over the church property and assets. While under the law such an attempt will undoubtedly prove futile, defending against such an attempt will be costly and time-consuming." The bishop said that in order to avoid needless litigation, he was suggesting that the property be put in trust, according to certain diocesan canons which provided for this safeguard.

Bishop Krumm points out in his letter that it was the generosity of members of St. Paul's Church in years past that made the church building, the parish houses and the endowment funds come into being. "All of those who contributed to these funds were doing so because of their devotion to the Episcopal Church," said the bishop.

In September, Bishop Krumm was prevented from entering St. Paul's Church by a group of parishioners who blocked the doorway [TLC, Oct. 9, 1977]. The Rev. G. Wayne Craig, then rector of St. Paul's, had been inhibited the previous week by the bishop, and his services were terminated by the vestry on Sept. 12. Controversy had arisen in the parish over the ordination of women to the priesthood, and the revision of the Book of Common Prayer. The congregation voted in August on whether or not to disassociate from the Episcopal Church and the result was a tie vote.

ECUMENISM

Roman Catholic Asks for Intercommunion

Fr. Adrian Hastings, one of England's best known Roman Catholic theologians and a lecturer at Aberdeen University in Scotland, called on his church to recognize Anglican holy orders and clear the way for intercommunion.

Anglican orders were declared null and void by Pope Leo XIII in 1896, but Fr. Hastings said the time had come for reopening the issue of their recognition. He also urged the Most Rev. Donald Coggan, Archbishop of Canterbury, to press home the challenge he made on his visit to the Vatican last year. The archbishop called for greater eucharistic sharing between members of the two churches.

Fr. Hastings was a member of the joint Anglican-Roman Catholic Preparatory Commission formed by Pope Paul and Lord Michael Ramsey, then Archbishop of Canterbury, in 1966. The preparatory commission was succeeded by the Anglican-Roman Catholic International Commission (ARCIC).

"I believe it to be vital for the very integrity of the ecumenical movement that we Roman Catholics listen to Dr. Coggan's appeal and do not go on indefinitely speaking of 'urgency,' of 'signs of the times,' and the 'call of the Spirit' while doing nothing," Fr. Hastings said. "These are two great sides of our English Christianity. They have been too long estranged. Is it not time that they share again in the saving sacrament of unity, the body and blood of Jesus Christ our Lord?"

SPAIN

Declining Church Attendance

The Rt. Rev. Ramon Taibo, Primate of the Spanish Reformed Episcopal Church, reports that "freedom of religion has meant freedom from religion" in Spain's newly relaxed religious atmosphere.

However, he said that all churches now enjoy the freedom to advertise, publish, distribute literature, and preach publicly. There is growing cooperation among all Christian churches in Spain.

Bishop Taibo once spent five years in prison for preaching as a Presbyterian minister. He was ordained to the priesthood in the Episcopal Church in 1962, and was consecrated bishop in 1967—the year, he said, when Protestant churches came out into the open in Spain. It was not until 1974 that such churches were allowed to place identifying signs on their meeting places.

The Spanish Reformed Episcopal Church came into being in 1870, out of a dispute in the Roman Catholic Church over the doctrine of papal infallibility which was defined and proclaimed at the

First Vatican Council a few years before. Currently, there are about 1,300 members, and Bishop Taibo said that the denomination is growing little by little. A \$10,000 annual gift from the Episcopal Church in the U.S. helps to support the church in Spain.

Bishop Taibo spoke from Todos Los Santos Church, Miami, where he was visiting former Cuban refugees.

SOUTH AFRICA

WCC Takes Issue

In a discussion document entitled, "South Africa: What Price?" the World Council of Churches (WCC) warns that three bills now in that country's parliament would have a pernicious affect upon church work if they are enacted.

According to the WCC document, the proposed Social Workers and Associated Professions Act would "virtually exclude the voluntary worker from any form of social work," and the National Welfare Act would insist upon registration of all organizations which involve social welfare services, and for their investigation. The third bill, the Fund Raising Act, would appoint a "director of donation funds" with power to control the collection of any contributions to any organizations.

A letter accompanying the document, which has been sent to WCC's 293 member churches, refers to the death of Steven Biko in detention and the banning of 18 organizations and many individuals in South Africa. Dr. Baldwin Sjollem of the WCC's Program to Combat Racism writes: "Christians are bound to ask whether the latest measures are simply a further step in a policy of increasing repression or whether they represent a new and final stage for the apartheid regime."

The WCC paper states that the struggle against apartheid is likely to be increasingly illegal and violent. It challenges the WCC position of "not passing judgment" on victims of racism who are driven to violence, and asks, "Can we claim to stand in solidarity with those who rebel for a just cause if we simply refuse to pass judgment on them?" The report cites published sources which aver that South Africa hangs more people than the rest of the western world put together, and admits to a high number of deaths in police detention.

Another section of the report presents tables of foreign investments in South Africa, and that country's foreign debt. It suggests that the ending of financial involvement in the South African economy is a "powerful and non-violent weapon which remains unused."

ENGLAND

New Dean for King's College

The Rev. Prof. Ulrich Ernst Simon, a writer and theologian, has been elected by the council of King's College, London, to be dean as of Jan. 1. He succeeds Canon Sydney Hall Evans, who has become the new dean of Salisbury Cathedral.

Dr. Simon was born of Jewish parents in Germany in 1913. He escaped to England in 1933, where his mother joined him before W.W. II. His father, a teacher and composer of music in Berlin, was arrested in Amsterdam by the Nazis and died in Auschwitz.

In England, Dr. Simon became a Christian, read theology at King's College, was ordained to the priesthood in 1938 after his graduation from Lincoln Theological College. He served curacies in southern England, and in 1945 returned to King's, where he has lectured on Hebrew, Old Testament, and Christian doctrine. Since 1971 he has been Professor of Christian Literature.

THEOLOGY

Trinity Institute Conference

The Trinity Institute, directed by the Rev. Dunstan R. McDonald, sponsored by the Parish of Trinity Church in New York, provides continuing theological education for Episcopal clergy. At the ninth national conference, three theologians from differing backgrounds addressed the theme "God at the Center" at sessions in New York, and later in San Francisco.

Dr. Schubert Ogden of Southern Methodist University discussed process, or revisionist theology, especially as it relates to God as Redeemer and Emancipator. He spoke of God as the Ground of Freedom and said that an adequate theology must undertake the questions raised in the human quest for freedom. He said that he felt liberation theology lacks an adequate doctrine of God, substituting a doctrine of man at the center, and that it fails to distinguish between redemption and emancipation. "Redemption is God's work alone," said Dr. Ogden. "All you can do is bear witness." His redemptive love is acceptance of all his creation, according to Dr. Ogden.

Brother David Steindl-Rast, a Roman Catholic Benedictine from the Center for

Continued on page 12

CONVENTIONS

The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, was the keynote speaker at the 49th Convention of the Diocese of Eau Claire. Concern about better stipends for mission clergy in the diocese and Venture in Mission took priority at the meeting.

A budget of \$183,300 was adopted for recommendation to Coalition 14 at its March meeting. An unusual item appearing in the budget was a sum of \$500 set aside to send the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, to Lambeth in July.

The Convention discussed Venture in Mission (VIM) and voted to give a favorable recommendation to the Executive Council, which met later with two VIM representatives. The convention noted that the diocese has the right to designate which projects of the national church will be aided by money raised within the diocese.

Over 4,000 miles away from Wisconsin, the Diocese of Hawaii met in convention for the ninth time in Hilo. The Rt. Rev. Edmond L. Browning, Bishop of Hawaii, touched on three areas of concern in his keynote address: maintenance, ministry and mission.

Bishop Browning spoke appreciatively of "the deep sense of respect for each other's conscience regarding the ordination of women" which he had noted in the diocese. He affirmed his own commitment to the decision of the Minneapolis Convention regarding the ordination of women to the priesthood, and said that gender would not be regarded in determining fitness of a candidate for holy orders, only "appropriateness." The bishop indicated his support for the House of Bishops statement on homosexuality, and said, "We have a responsibility to reach out to those subjected by fears of society to the positions of the 'outcast' to bring them within the loving, accepting and pastoral care of the fellowship." He also emphasized that morality and sin are not largely sexual matters. "Social justice, hunger, racism, and energy consumption are moral issues facing our global community," said Bishop Browning.

Fourteen resolutions were debated at the convention. The first, condemning racist practices in South Africa, Namibia, and Zambabwe, and terror and torture in Uganda was followed by a moment of silence and prayers for the late Archbishop of Uganda, the Most Rev. Janani Luwum.

It was agreed to pay a consultant \$5,500 to conduct a survey of the Diocese of Hawaii "to determine the capital

needs which might be included in a Venture in Mission capital campaign, the potential within the diocese for raising capital funds, and the availability of leadership, both clergy and lay, for the execution of a successful capital campaign" by the time of the next General Convention.

Over 400 people met at Trinity Church, Copley Square, Boston for the 192nd Convention of the Diocese of Massachusetts. The mission of the diocese was the focus of the convention, as introduced by the Rev. Thom W. Blair, rector of Trinity Church. Dr. Blair was quoted by the *Episcopal Times*, the diocesan paper, as saying, "Why did the Lord keep this branch of the Anglican community alive on this cold and rock-bound coast? What does he have for us to do?"

The Rt. Rev. John P. Coburn, Bishop of Massachusetts, carried the theme further in his address. He asked that all parishes and other agencies undertake a process of goal-setting and evaluation, in response to the request of the Long



Range Planning and Mission Strategy Committee of the Diocesan Council. The bishop touched upon the financial pressures that many parishes feel, but insisted that diocesan policy concerning minimum salaries for full-time parochial clergy must be followed. He asked the convention to authorize a committee which will evaluate all clergy salaries in the diocese, and make adjustment where it is found necessary.

A three-part resolution concerning the civil rights of homosexuals was passed. The first part affirmed that these rights be affirmed and protected. The second resolved that the convention urge parishes and other diocesan bodies to work for full civil rights and the third part asked the convention to urge the Massachusetts legislature to assure the civil rights of homosexuals through the powers of the Massachusetts Commission Against Discrimination and the State Civil Service Law.

THE YOKE OF TWO BROTHERS

An appreciation of SS. Cyril and Methodius of Thessalonica

By ENRICO S. MOLNAR

"Is it not true that rain, sent by God, falls equally on the whole earth? Is it not true that the sun spreads its light impartially over the whole earth? Do not we all breathe the air in the same way? Are you not ashamed to choose only three languages (Hebrew, Greek, Latin), and to permit the other nations to remain dumb and deaf? Tell me, do you really believe God is so impotent as to be able to understand only three languages?"

—*St. Cyril of Thessalonica defending his Slavonic Liturgy before Papal Examiners in A.D. 867.*

"Behold, brother, we both have been harnessed to the same yoke, tracing the same furrow."

—*St. Methodius of Thessalonica to St. Cyril.*

Our new liturgical calendar commemorates on February 14 two unusual brothers, St. Cyril and St. Methodius, both natives of Thessalonica. The date evokes one of the most curious pages of Byzantine history, touching on Byzantium's contacts with the emerging nations of central and south-eastern Europe, the intensifying rivalry between Eastern and Western forms of Christendom which eventually culminated in the Great Schism of 1054, and the beginning of the breakdown of the concept of "sacred" versus "profane" languages.

St. Cyril: St. Cyril was born in Thessalonica in A.D. 826 (at birth he was given the name Constantine Michael which, upon his assuming monastic vows fifty days before his death, was changed to Cyril; this was in keeping with the Byzantine practice, according to which a new monk had to choose a new name with the same initial letter as his former name). He died in Rome on February 14, 869, and was buried in the Church of St.

Clement of Rome, whose presumed remains he found in Crimea. Both he and his elder brother Methodius studied at the Imperial University of St. Sophia in Constantinople. Cyril was ordained deacon and appointed librarian (chartophylax) to the Patriarch. However, he preferred scholarship and contemplation to administrative work. One day he disappeared from his library office and, six months later, was found hiding in a



monastery on the Bosphorus. Fortunately, his sympathetic superiors intervened and, in 850, appointed him professor of philosophy at the university. There he eventually succeeded his teacher the renowned Photius.

As a young man of 24, Cyril, who was already acquiring the reputation of a linguist and philologist, was sent with a Byzantine embassy mission to the Muslim Caliph Mutawakkil at Samarra, and ten years later to the Mongolian Empire of the Khazars at Bab-el-Abwab (today Derbend). Curiously, the Khazars were Mongols converted to Judaism by exiled Babylonian Jews. Their alphabet and the Hebrew script inspired him later to create a phonetic ("Glagolitic") alphabet for the Slavs.

St. Methodius: St. Methodius was born in Thessalonica in 815. His superiors soon recognized his administrative abilities as he was studying at the university, and so, on his 28th birthday he was appointed administrator of a

Slavonic territory of Strymon in Macedonia. He joined his brother Cyril on the mission to Khazaria. Returning from Bab-el-Abwab with flying colors, he was appointed director of the Polychoros Monastery on Mount Olympus. It is not certain whether he was ordained at this time.

The Apostolate to the Slavs: In 862 King Rastislav of Greater Moravia sent a delegation to the Byzantine Emperor Michael III asking him to send missionaries to his realm. A year later the two brothers, Cyril and Methodius, arrived in Moravia, bringing with them a new alphabet expressly created for this mission, and translations (mostly Cyril's) of the Gospels and liturgical books.

Building upon the foundation of earlier missionary activities of Iro-Scottish monks (some of their churches have been excavated recently), they converted the country rapidly to Christianity. They had to defend their liturgy in the vernacular in Rome where, in 867, they pleaded their cause successfully before Pope Hadrian II. After Cyril's death, Methodius was consecrated archbishop of Pannonia (today roughly covering the territory of Hungary) and Moravia. He returned to his see, establishing his headquarters at the capital of Velehrad.

Although fortified with full papal backing, Methodius was imprisoned for two years by the Bishop of Regensburg, a staunch defender of the Latin Rite and German supremacy in the Danubian regions. Pope John VIII secured his work, aided by the Patriarch of Constantinople. With the accession of Stephen VI, the Bavarian bishops, jealous of the influence of the Greek Church, persuaded Rome to forbid the use of the Slavonic Rite in 885. Methodius died on April 6, 885. His disciples performed the funeral rites in a combination of Latin, Greek, and Glagolitic (Church-Slavonic) liturgies that almost have the flavor of the 1976 Proposed Book of Common Prayer,

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and buried him in his metropolitan church in Velehrad, Moravia. (His tomb has been discovered by archaeologists within the last 20 years, but the discovery has been hushed up by today's Communist rulers of Czechoslovakia, for fear that religious fervor and nostalgia might be re-awakened among the restive people of Bohemia and Moravia).

Effects of the Cyrillo-Methodian Mission: The missionary activity of these two "Apostles to the Slavs" had five lasting effects:

(1) Directly and indirectly, it brought about the conversion to Christianity of Moravia, Croatia, Bohemia, and Bulgaria.

(2) It gave the church a new liturgical language, Church Slavonic, created singlehandedly by St. Cyril from a "Proto-Bulgarian" vernacular; it is still being used in some of the Eastern Orthodox liturgies of today.

(3) It gave the Slavs a written phonetic alphabet (the more complicated Glagolitic script is still used in the Church-Slavonic Rite, while a more simplified "Cyrillic" alphabet, possibly created by Methodius' disciples, is to this day the script of the Russians, Bulgarians, Ukrainians, Serbs, and, until the last century, the Rumanians).

(4) Thus the Slavic nations acquired Slavic versions of the Holy Scripture and the liturgy.

(5) Last but not least, the life work of SS. Cyril and Methodius is one of the rare examples of full ecumenical cooperation between the Churches of the East and the West, in spite of some local opposition based on back-water nationalistic and non-theological factors.

(One might add as a post-script that when the Bohemian Reformation swept what is now the western part of Czechoslovakia, the moderate Utraquist Hussites, followers of the reformer John Hus, incorporated the Church-Slavonic rite into the liturgies of their own churches. On the more humorous side, after World War I, the American Methodists won their initial successes in their missionary activity in Czechoslovakia due to the confusion of some Czechs who thought that the *Methodists* were bringing back the form of Christianity once taught by SS. Cyril and *Methodius!*)

Among Slavs, SS. Cyril and Methodius are observed on July 5; among Roman Catholics and, now, Episcopalians, their feast day is held on February 14.

Almighty and everlasting God, we thank you for your servants Cyril and Methodius, whom you called to preach the gospel to the Slavic people. Raise up in this and every land, heralds and evangelists of your kingdom, that your Church may make known the immeasurable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.
(*The Lesser Feasts and Fasts*, p. 50).

ROLAND ALLEN: PROPHET OF THE SPIRIT

By ROLAND M. KAWANO

Today many Christians are interested in the work of the Holy Spirit in the interpretation of Holy Scripture, in personal living, in the evangelistic and pastoral work of the Christian church, in the ministry, and in other aspects of church life. It comes as a surprise to many, however, to learn that the contemporary understanding of the power and presence of Spirit was largely anticipated by an Anglican author at the beginning of the present century. This was Roland Allen. His ideas have been widely circulated among missionaries in different parts of the world. The development of the non-stipendiary ordained ministry and the contemporary Church Growth Movement have both been consciously patterned into a considerable measure on Allen's teachings. His books have influenced leaders in many churches. Yet his own name remains largely unknown. Perhaps this was because he did not personally feel called to carry out the practical implementation of his own principles. That he left for others to do. Yet the core of his writings centers about many of the most important tasks facing the church today. We can learn much by going back to his words.

Roland Allen, a young Church of England priest at the turn of the century, was beginning to question many of the accepted tenets of Western church and missionary practice. Born in 1868, he had served as a missionary in China from 1895 to 1903 when he was sent home to England by illness. After serving in a parish for three years, Allen

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ROLAND ALLEN

began critiquing accepted missionary practices and ecclesial patterns and articulating a biblical and apostolic vision of church life and growth. Most of the remainder of his life was devoted to study, writing, and the visiting of mission fields in various parts of the world. In later life, he and his family moved to Kenya, where he died in 1947. The center and focus of his vision was the person and work of the Holy Spirit. Allen's writings were not widely accepted (if they were widely read), when they were first published. Bishop Lesslie Newbigin says that "much of what he wrote seemed to be forgotten . . . Allen himself told his son that his writings would come into their own about the year 1960 . . . But his voice has not been quiet . . . Quietly but insistently it has continued to challenge

the accepted assumptions of churches and missions, and slowly but steadily the number of those who found themselves compelled to listen has increased."¹ Allen's two most famous books are *Missionary Methods: St. Paul's or Ours?* and *The Spontaneous Expansion of the Church and the Causes Which Hinder It*. Both titles convey the wry and sometimes ironic humor which one finds in his writings, and which his critics have sometimes found distasteful.

From Roland Allen's writings come varied emphases which are important to the church universal. However, first importance in his writings is given to the gift of the Holy Spirit. There are two important strands to Allen's insight on the life of the Spirit: the spontaneous expression of the Holy Spirit, and the way of spiritual education.

Expansion of the Church

When one turns to the New Testament, one finds no continuing appeal for funds or for missionaries, and no necessity to be repeating the Great Commission, since the Christians were already engaged in the task of spreading the Gospel. Roland Allen finds that this "spontaneous expansion" and expression of the Spirit was common in those days and for centuries after (cf. Acts 16: 3ff.; I Thess. 1:8; Acts 8:4). It is this spontaneous expansion and expression of the church that so interested him:

This then is what I mean by spontaneous expansion. I mean the expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which they have found for themselves; I mean the expansion which follows the irresistible attraction of the Christian

Church for men [and women] who see its ordered life, and are drawn to it by desire to discover the secret of a life which they desire to share; I mean also the expansion of the Church by the addition of new churches.²

When unfettered by our fears and controls, the Holy Spirit moves not only to expand the church and to deepen it, but also to establish it in a body. Allen saw that the great fear among Western Christian missions was the emergence of evangelical enthusiasm, which then had to be controlled for fear of zealous excesses, misdeeds, wrong doctrines, or unbalanced manifestations.

Allen saw the spontaneous expansion inspired by the Holy Spirit in concrete instances (he gives us many of these instances in his writings), but he also tells us of how many practices among Western missions served to stifle that enthusiasm, that spiritual impulse towards growth. He found that many missionaries welcomed spontaneous zeal provided they could still control it:

Such missionaries pray for the wind of the Spirit but not for a rushing mighty wind. I am writing because I believe in a rushing, mighty wind, and desire its presence at all costs to our restrictions. But if that is what we are talking about, it is futile to imagine that we can control it. Let us begin by acknowledging that we cannot (SEC, p. 13).

Roland Allen has seen deeply into what he is speaking of. Yet he also understands the great fear that is involved. "There is always something terrifying in the feeling that we are letting loose a force which we cannot control; and when we think of spontaneous expansion in this way, instinctively we begin to be afraid . . . We instinctively think of something which we cannot control as

tending to disorder" (SEC, p. 13). He goes on to argue that the spontaneous expansion through the Holy Spirit is not necessarily an expression that tends to disorder and chaos. We should be trustful, rather than fearful of it. The Spirit in the life of the body is the teacher from whom we can learn.

While Allen was writing, his words came often as prophecy, and as judgment, for missions and churches were just beginning to recognize the need for indigenous leadership. An instance concerns a bishop who, interested in putting some of Allen's teachings into practice, invited him to visit his diocese. After Allen's visit with this Bishop of Assam in Dec. 1927-Feb. 1928 to see about the possibilities of non-stipendiary, national clergy, he wrote the bishop, thanking him, but also complaining that the bishop had seemed quite reluctant to respond to his suggestions and his constant vision. The bishop's response noted that any of his previous criticisms had little effect upon Allen. The bishop added, "You have neither sympathy nor use for a man who cannot at once go the whole of the journey that you have taken a lifetime to tread."³

This vignette gives us insight into Allen's own personality and his insistence on what he considered apostolic and biblical practice. Contemporary conditions were no excuse for the lack of such practices among Christians. If someone challenged his presentation with biblical criticism or with the outmoded nature of biblical practices and the need for modern ones, Allen's response was to present them with what he found Christ and the Apostles doing, and to let his hearers or questioners decide for themselves (MM, p. ii).

Despite the reluctance of the world half a century ago to respond to Allen's message, nonetheless he constantly found instances of Christians spontaneously gathering together to worship, although they might be without priest or ordained minister and without the sacraments. Since there seems to have been heretofore little teaching on spontaneous expression, or how to deal with it, or even how to expect it, Allen thought it might be much rarer than it actually was. But then he remembered, "Still it remains so essentially the natural action of that instinct [of spontaneous expression and expansion] to impart a joy, and that gift of the Holy Spirit who is in the Spirit which desires and strives after the salvation of men, that in spite of our discouragement it constantly breaks out afresh" (SEC, p. 144).

Allen found that the leaders of these indigenous gatherings were "exercising

1. Lesslie Newbigin, "Foreword," *Missionary Methods: St. Paul's Or Ours?* by Roland Allen (Grand Rapids: Eerdmans, 1912; rpt., 1962), p. i. Hereafter cited in the text as MM.

2. Roland Allen, *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (Grand Rapids: Eerdmans, 1927; rpt., 1962), p. 7. Hereafter cited in the text as SEC.

3. Quoted in Roland Allen, *Reform of the Ministry*, ed. David M. Paton (London: Lutterworth Press, 1968), p. 155. Hereafter cited in the text as RM.

All My Words

If all my words should leave me in a day,
my tongue fall into apathy, and grow
residual as organs that decay
when deprived of some essential flow—

If time should scuff the alphabeted ball
of brain I bounce inside a skull-white fence,
or make its brightly-lettered rise and fall
stutter off in round resilience—

I do not think that I shall feel regret
at having to leave all my words behind,
for each has served a purpose, and has set
a stubborn little truth within my mind,

That will endure when all my words and breath
are stilled in the telepathy of death.

Gloria Maxson

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EDITORIALS

A Purified Church?

The current movement for a number of parishes, and some additional clergy and lay people, to separate from the Episcopal Church cries out for editorial comment: and yet it does not. This controversy is not based on what the editors of magazines say or refrain from saying. Some people would prefer to stay in the church, at least on any reasonable terms. Others would rather form a new ecclesiastical body, at least on any reasonable terms.

Your editor is in the rather typical position of feeling a certain sympathy with each position. To maintain the unity of the Christian community, of which one is a part, is a solemn obligation, not to be lightly put aside. On the other hand, what thoughtful churchman has not occasionally daydreamed about forming a renewed, purified church? What devout believer has not thought of the attractions freed from sin and error? Who has not wished that the slate could be wiped clean and a new start be made?

The annals of Christian history are filled with such efforts to make a new start. Some have been noble but short-lived, like the attempt of Saverio to establish a purified church in Florence. Others have been long lasting and very dignified, like the similar effort of Calvin in Geneva. Some have led to admirable new religious communities, like that of Brother Francis, whose followers have themselves been torn by successive waves of internal reforms. Some have in their way been very successful, like the Wesleyan Revival within the Church of England which gave birth to the great world-wide Methodist Communion. According to the sixth chapter of the Book of Genesis, even the Lord

God yielded to the desire to wash the earth clean and start again . . . But he only did so once, and left the rainbow as the sign of his promise that this effort would not be repeated.

The historian cannot say that such things should never be attempted. The historian can say, however, that such efforts are fraught with danger. The historian can also say that the result intended is never entirely the same as result achieved: no religious body has yet devised a way of barring the door against sin and error.

The finest part of these movements of protest and reform is the challenge they sometimes provide to the commitment and dedication of their followers. The most tragic part of these movements is the harvest of cynicism which they sometimes bring in their wake. There is a cynicism of those disciples who have followed a path which proved in the end to lead nowhere in particular. And there is the cynicism of those who endlessly accept the *status quo*, in the calm assurance that a lukewarm faith is always the safest. Both remind one of the lines of the poet T.S. Eliot:

Ash on an old man's sleeve
Is all the ash the burnt roses leave
Dust in the air suspended
Marks the place where a story ended.
(*Little Gidding, II*)

Historic Anglicanism has without doubt had too much of the lukewarm. Yet many of us believe it fortunate that our Anglican theological heritage derives neither from Thomas More nor Henry VIII, but from Erasmus of Rotterdam, although the general public has never found him an easy man to follow.

BOOKS

Excellent Plays

TWO PLAYS ABOUT GOD AND MAN: *The Devil to Pay* (A Faustian Drama) and *He That Should Come* (A Nativity Play in One Act). Dorothy L. Sayers. Vineyard. Pp. 233. \$6.95, paper.

Each of these excellent plays can be produced by reasonably gifted groups. But if actual production seems to be an impossibility, a reading performance could be done. In fact, the second play, *He That Should Come*, was originally written for broadcasting. (Its first performance in the original version was given on Christmas day, 1938, over the London National Transmission from Broadcasting House.)

This present publication includes all materials, such as Miss Sayers' directions and suggestions, found in the original works. Added to them are scenic art by Lucy Avery Brook and detailed in-

struction on set construction by Michael Wolfe.

The supernatural effects necessary for *The Devil to Pay* will take considerable effort. Of this play, which was first produced in the Chapter House at the Canterbury Cathedral Festival in June, 1939, Miss Sayers writes: "For the 'two-hours' traffic of our stage,' we must indulge in the 'willing suspension of disbelief.' We must accept magic and miracle as physical realities; we must admit the possibility of genuine witchcraft, of the strange legal transaction by which a man might sell his soul to Satan . . . We may put what allegorical or symbolical construction we like on this fantastical piece of diabolism; but to enjoy it as drama we must contrive to put ourselves back in spirit to the opening years of the sixteenth century. . . ."

The author has used the traditional "mansions" and the heaven and hell-mouth found in the early Renaissance stage. Mr. Wolfe writes fully on how to create the setting as designed by Miss Sayers.

There is no reason why either of these

plays (or both) could not be produced annually in the parish or presented to several parishes by a traveling troupe of amateurs. Certainly, the second play ought to have a wider circulation at Christmas time.

The publishers are to be commended for bringing this work forward. Would-be producers are reminded that dramatic rights must be cleared through the proper channels as all rights to the plays are reserved by the author's heirs.

GEORGIANA M. SIMCOX
Lexington, Ky.

Books Received

REVELATION: *The Last Book of the Bible*, by Edwin A. Schick. More of an exploration than a discussion of this book. Fortress Press. Pp. 77. \$2.75 paper.

PEACE OF MIND THROUGH POSSIBILITY THINKING by Robert H. Schuller. Steps to inner power through prayer and meditation. Doubleday. Pp. 168. \$6.95.

THE CULTURAL SUBVERSION OF THE BIBLICAL FAITH by James D. Smart. A challenge for believing Christians. Westminster. Pp. 128. \$4.95 paper.

NEWS

Continued from page 7

Spiritual Studies, Westport, Conn., spoke of "prayer" as distinguished from "prayers," as a way of recognizing God at the center. "It is possible to pray without saying prayers by lifting your heart and mind to God. By doing so, one can 'pray without ceasing' in the Pauline sense," he said. "Prayer is directed from the heart and anything that leads to the heart turns to prayer."

The Rev. Julian Charley, warden of Shrewsbury House in Liverpool, England, and an evangelical Anglican priest, said that God has a concern for the world and that the church is a part of the world with a unique, conscious relationship to God. "We need a theological base for social action," he said, speaking of his work in the inner city of Liverpool. "A social concern without a true love for Christ will certainly come unstuck."

Mr. Charley's thesis was that evangelism and social concern must both be the concern of the whole body of Christ. The Bible emphasizes justice and the need for justice for all people, and Mr. Charley said that God is concerned with the social problems and needs of the people in the world.

BRIEFLY . . .

Dr. Roy G. Ross, General Secretary of the National Council of Churches (NCC) from 1954-67, and a minister of the Christian Church (Disciples of Christ) died in Lighthouse Point, Fla., at the age of 79. Dr. Ross was one of the architects of the NCC, which was established in 1950. At the time, he was executive secretary of the International Council of Religious Education (ICRE), one of the largest and oldest of the agencies that became a part of the NCC. He was secretary of the panel of 15 biblical scholars which produced the Revised Standard Version of the Bible, and in 1952, pressed the button which started presses rolling for the first printing.

Easter, 1978 is the publication date for the new *Australian Prayer Book* (AAPB). It passed all stages of General Synod with remarkable speed and a surprising amount of agreement, according to *General Synod News*, out of Sydney. The Most Rev. Marcus Loane, Acting Primate, is quoted as saying,

"The debate was conducted with courtesy and respect for the various traditions of the church. It is a tribute not only to those who worked beforehand on the Prayer Book, but also to a new spirit of Christian fellowship and unity in the Australian Church." The book is authorized for immediate use, and will come up for reconsideration in 12 years. It is considered supplementary to the Book of Common Prayer.

In Burlington, Vermont, construction is well under way on Cathedral Square House, a 10-story, 100-unit building for housing the handicapped and elderly adjacent to the Cathedral of St. Paul. It is believed to be the first of the Episcopal Church-related projects under the U.S. Department of Housing and Urban Development (HUD) plan under which the government advances money for construction and guarantees rental for a given number of years. The criteria for eligibility to rent the units include a low income provision, and a unique feature is that no one will pay more than 25 per cent of net income for rent. Rent money in excess of 25 per cent will be paid by government subsidy. The non-sectarian building is expected to be ready for occupancy in one year.



"Over the years **BISHOP HARE HOME** has produced many of the young men who have become leaders of the American Indian people. We think this an important part of our outreach and building for the future."

+ *Walter H. Jones*
Bishop of South Dakota



- A close, family-like setting, Bishop Hare Mission Home provides Indian boys from all across America's Great Plains a Christ-centered alternative to vast government facilities, impersonal programs, and secularized value systems.
- Since 1929 the Episcopal Church has continued to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- We are governed by a board of American Indians — themselves leaders in their churches.
- But our daily ministry to Indian boys requires the daily prayers and financial support of many people. Some of the Church's finest educational institutions have had to close in recent years! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168-A, Mission, South Dakota 57555.

Anglican Information, a publication of the Anglican Consultative Council in London, reports that there now remains no impediment to the ordination of women to the priesthood in the Church of the Province of New Zealand. In Australia, the following resolution was passed by the General Synod by a vote of 107-72: "That this General Synod having taken note of the report of its commission on doctrine entitled *The Ministry of Women*, believes that the theological objections raised do not constitute a barrier to the ordination of women to the priesthood and the consecration of women to the episcopate in this church."

In a letter to her husband's Anglican congregation, Deaconess Phoebe Willetts [TLC, Feb. 5] appealed for the ordination of women to the priesthood. "I have spent ten years in our parish working with Alfred," Mrs. Willetts wrote. "I have tried to discover what it means to be a woman parish priest. I have discovered a great deal in the act of doing it which can best be summed up by the fact that women must wake up and stretch themselves to discover their identity in Christ and stop being what men expect them to be." She ended her letter by saying, "An apartheid religious institution is disobedient to the will of God and is not the Church for which Christ died."

ROLAND ALLEN

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what in an earlier age would have been called a charismatic ministry" (SEC, p. 145). He repeatedly pleaded for the ordination of such leaders. To give natural leaders, and the bodies that they were ministering in, the room to grow and mature together was Allen's way of growth and spontaneous expansion and expression. Allen understood the relation of the institutional church and its administrators to young churches to be something like this: "To leave newborn churches to learn by experience is apostolic, to abandon them is not apostolic: to watch over them is apostolic, to be always nursing them is not apostolic: to guide their education is apostolic, to provide it for them is not apostolic" (SEC, p. 150-1).

What he was saying has implications that reach far beyond the missionary practices of the non-western world. For the structure of the church in the non-western world often, for better or worse, reflects the state of the church in the West.⁴ The West has provided the model by which many non-western national churches were formed. And for a long time the West has provided the models and textbooks of theology, biblical criticism, ministry, ethics and morals, and liturgy to which non-westerners have turned. The West has provided the educational and ministerial models for the non-western world. What Allen found wrong in the East was in fact often precisely what was wrong in the West.

Education under the Spirit

When Allen speaks of education for the church, he does not speak of education according to the "bank theory of education" where the recipient is considered ignorant or empty, and the teacher, the "bankteller," has a full bank of knowledge and data which he gives and imparts.⁵ Rather he speaks of an essentially religious and total education involving the whole body of Christ: "This is an education in the management and direction of the Christian church as a body and of the family as the Christian family. The religious life is the one subject, and there is no other." (SEC, p. 151). He goes on to say, "A good master can teach a boy Latin grammar. It is in a different sense that a mother teaches a child to walk, or to see and to observe. Nature will teach the majority of children to walk if they are allowed

4. For instance, see Bishop Stephen Neill's *A History of Christian Missions* (Harmondsworth, Middlesex: Penguin Books, 1964; rpt. 1973); and *Colonialism and Christian Missions* (New York: McGraw-Hill Book Co., 1966).

5. See Paolo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Seabury, 1968; rpt., 1973).

the use of their limbs. So the church learns the use of its faculties if it is allowed the use of its faculties." Roland Allen places the practical (pastoral, moral, ethical) education of the church first, for he finds this to be the most fundamental: "The church must learn to use its faculties, and it can only do that by using them" (SEC, pp. 151, 152). These faculties which Allen spoke of, we speak of today as the expressions of the Holy Spirit in gift or charism.

Allen's Vision Today

What Roland Allen was saying to the church half a century ago we continually need to hear. For the church at large has certainly not yet stopped growing, and there are signs everywhere of its effective, continuing growth. Roland Allen has much more to say concerning church growth, the lay apostolate and the fullness of the church's ministry. However, my concern here has been to give an inkling of his vision.

Roland Allen recognized more than half a century ago that the then contemporary church did not know the plenary gifts and spiritual expressions of the church in the New Testament. Yet he insisted that the Holy Spirit still gathered his body and the body still could function apostolically. He says with great faith:

If we no longer possess his [St. Paul's] power we still possess the Spirit which inspired him. We have powers enough whereby to let the Spirit shine

For Further Reading

Roland Allen wrote nearly a dozen books, and numerous pamphlets and articles, including some in the Swahili language. The following are the most important of his writings reprinted since 1960.

Missionary Methods: St. Paul's or Ours? With forward by Leslie Newbigin. Eerdmans, 1962. Pp. 179.

The Spontaneous Expansion of the Church and the Causes Which Hinder It. Eerdmans, 1962. Pp. 158.

The Ministry of the Spirit. Edited by D.M. Paton, with a memoir by A. McLeish. Eerdmans 1962. Pp. 204. Contains selections from *The Case for Voluntary Clergy* and other writings.

Reform of the Ministry. Edited by D.M. Paton. Lutterworth Press, London, 1968. Pp. 235. Includes essays by Paton, Noel King, and Sir Kenneth Grubb, and rare selections from Allen, some not before published.



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forth. We have powers sufficient to gather hearers; we have powers sufficient to demonstrate the Divine Presence of the Spirit of God with us . . . We have powers sufficient to illustrate in act the character of our religion, its salvation and its love, if only we will use our powers to reveal the Spirit. One day we shall perhaps recover the earthly faith in miracles (MM, p. 48).

Roland Allen then saw the adequacy of the power of the Holy Spirit 60 years ago to bring an apostolic vision to the church. Yet he was realistic enough to know that the charismatic life in the New Testament had a character different from contemporary church life as he knew it.

A continuing problem with Allen's vision lies in the gap which in fact exists between where churches are and the model which he presents. Yet his principles still seem to hold true. Most churches and Christians start some-

where along the way, perhaps after failure, malaise, or uncertainty. Somehow the body of Christians gather and begin to look to the source of their life. The miracle of this dynamic is that the gathering takes place in so many ways. Allen has no organized methods, spiritual dynamics, or authorized routes to get from where most of us are to the model of biblical principles which are the skeleton of much New Testament missionary activity and of Allen's own understanding. As I have shown in one example above, he often seemed not to be of much practical help. In answer to requests for help in surveying contemporary missionary situations, he once wrote: "You like tales of success which I cannot give you. These stories you sent me to pronounce on are hopeful, but I do not trust spectacular things; give me the seed growing secretly every time" (quoted by Alexander McLeish, "A Biographical Memoir" in MS, p. xv).

Yet even here Allen's perceptions may have been the best ones. He was being asked the question of formula. Christians wanted to know formula of success so they could follow the law of success. He presented them with visions and dreams and then withdrew. Was that good tact? It follows from his own understanding of spontaneous spiritual expression and of education. He taught principles. He did not give controlled formulae. He desired the expressions of a community to be those expressions which emerged spontaneously, coached by teaching, yet not hampered by control.

Inherent perhaps in all such questions of "formula" is the fear of not pursuing the right or correct course, the fear of failure. Experiencing failure, of course, is one way of gaining wisdom, of becoming wise. But we often want to be "fail-safe," rather than spontaneous and spirit-free.

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Allen explains that formula and law were precisely what St. Paul was constantly trying to avoid in settling quarrels and disputes, in seeking decisions for actions. He says that St. Paul must have deliberately preferred strife and division, heartburnings, and distresses, and failures, to laying down a law. He saw that it was better that his converts should win their way to security by many falls than that he should try to make a short cut for them. He valued a single act of willing self-surrender, for the sake of the Gospel, above the external peace of a sullen or unintelligent acceptance of a rule (MM, pp. 118-119).

Allen's weakness in not giving formulae or authorized routes to success is simply an example of his understanding of St. Paul. Perhaps even today Allen would not give his approval to any success; its existence is its own approval. His way was "the seed growing secretly every time."

Intimately familiar with contemporary church and missionary efforts, Allen was unwilling to say, as others have

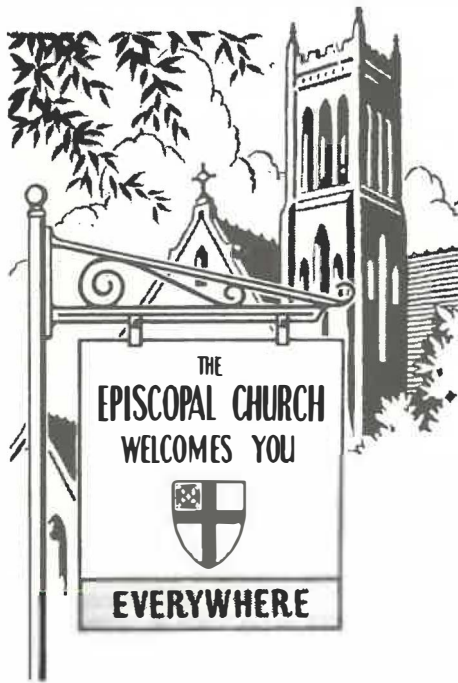
done, that the lack of a charismatic ministry in his day meant that the age of such ministries had passed. The vision given him by his study of Holy Scriptures and the Holy Spirit aided him in anticipating a time, a day, and an age when the early faith in miracles, spontaneous expansion and expression, and the ministry of the body of Christ, would burgeon again, if not as recorded in the New Testament, then certainly anew.

Because of Allen's emphasis on the life in the Spirit, and because he belonged to the high church or catholic element in the Church of England, one of Allen's editors, David Paton, says that "Allen then must be understood as some kind of Pentecostal Catholic." But then Paton is careful to distinguish what he is saying: "By this, of course, we mean something more fundamental than the sort of ritualist who having 'got everything' in the way of Counter-Reformation piety goes on to throw in *glossalalia*" (RM, p. 25).

The vision of the church that Roland Allen helped to give us was not a vision

intended to form another party within the church with Roland Allen as head and leader, but rather a vision that would send us back to our roots in Holy Scripture, the Holy Spirit, and the body of Christ. For it was in the fullest expression and ministry of the body of Christ to which Allen was interested in awakening the church.

If we have begun to learn and to practice much of what Roland Allen spoke of, then it is not because of what we know of Roland Allen, but rather because the sources of his inspiration have been the sources of our own: the Holy Spirit of God, the Holy Scriptures, and the life of the church in its fullest traditions. It is the Holy Spirit who was promised to us, who was promised to lead us into all truth. That is a frightening promise, since that promise assumes that we do not already have all truth, that we are not self-contained and ready to be self-determined. As Roland Allen would say, it is the Spirit of God who finally provides the source of our government, our evangelism, and our support.



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Continued on next page

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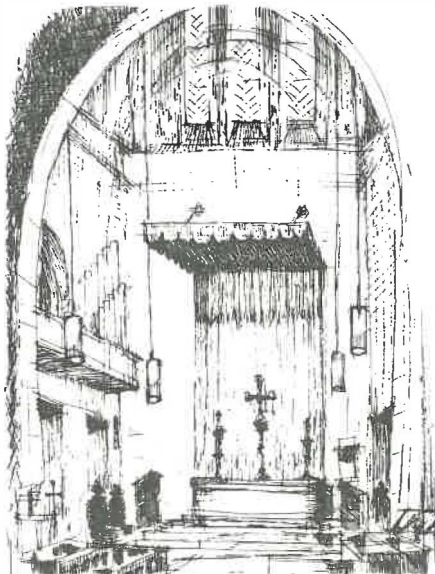
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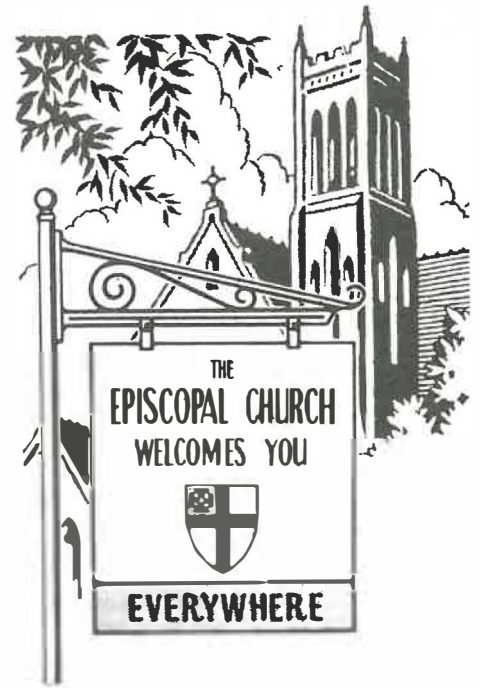
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