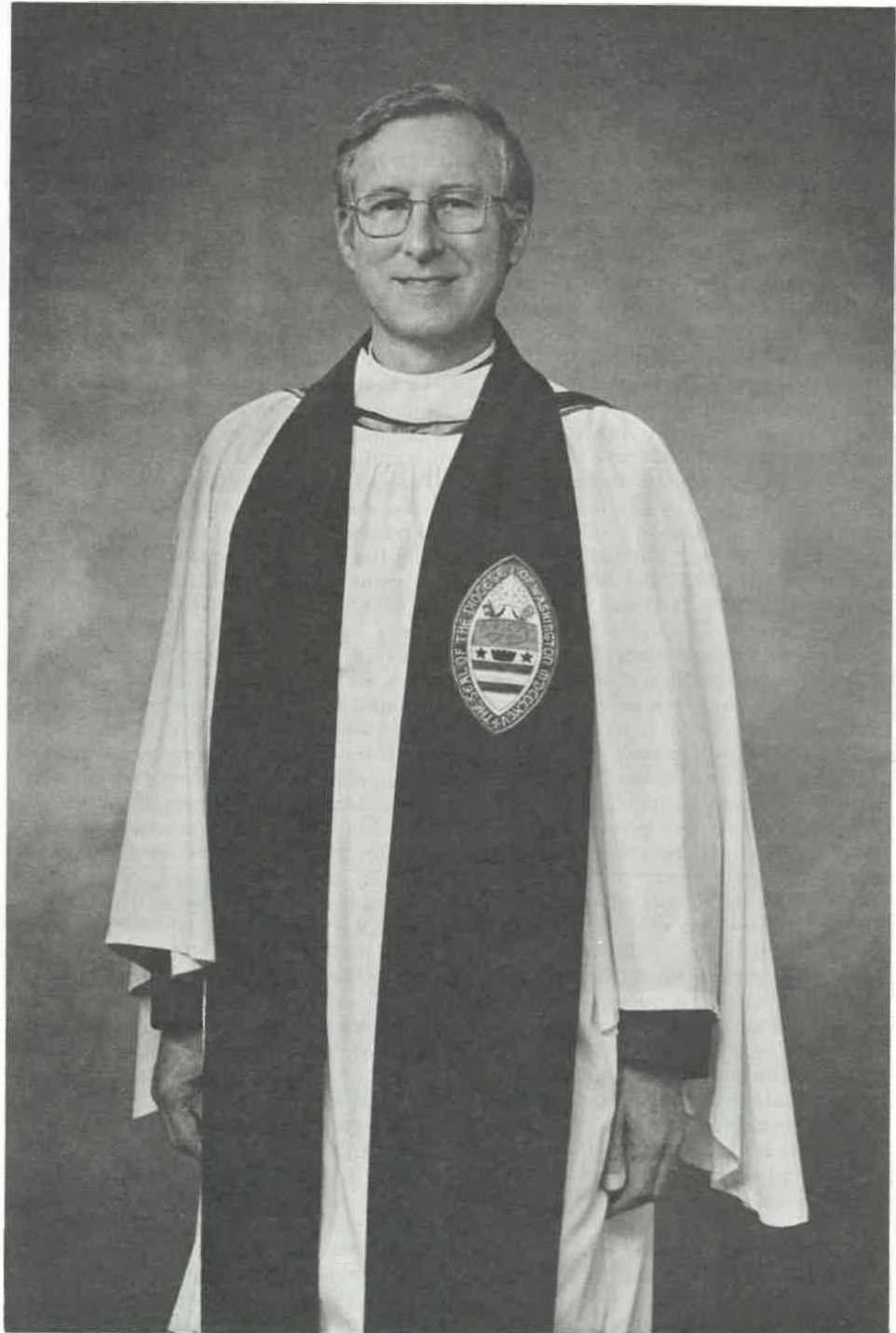


THE LIVING CHURCH

**Ministry
and
Mission**
• page 8

**Defending
the Faith**
• page 11



The Rev. Canon Charles Perry recently appointed *Provost* of the Washington Cathedral Foundation [see p. 7].

The First Article



Because of the great affluence of North American culture, it has been easy for many of us to grow up with the assumption that indulgence and heavy consumption are natural, but that self-denial, discipline, and restraint are unnatural. Fasting, sexual continence, and an austere way of life are thus seen by our culture as abnormal, sick, neurotic. The observance of Lent is thus unnatural and suspect.

This is but one of many examples of the problem of "what is natural?" Wild animals live, in most cases, very austere lives, surviving for the most part on a narrow margin of food, enduring harsh competition for their very existence. Earlier human cultures were likewise maintained by men, women, and children whose lives were marked by endurance, extremes of heat and cold, and frequent hunger. During midwinter in southern Wisconsin, one can only think with admiration of the Indian people who have in past centuries endured these icy days and nights. It obviously required great determination and bravery, as well as great skill and knowledge of woodcraft. What is "natural"?

Every winter I wonder even more about our remote ancestors, during those eons of time when winters were far colder. Turn back the clock twenty or thirty thousand years, and imagine yourself and a pack of two dozen or more human creatures trudging through the snow, desperately looking for food—a sick deer, a half eaten dead bison from which you could drive off the wolves, a duck or goose surprised on the ice at night, a rabbit caught in the deeper snow. . . .

Humans survived only because men were willing to share their few tatters of meat with their women and children. The band moved slowly enough for women and nursing mothers to keep up. Food was only obtained because commands of the most skillful and habitually fortunate hunters were carefully obeyed. Human life, at the most primitive levels we can imagine it, was still human and it made very severe human demands on the character, conviction, and commitment of persons. For mankind this was "natural" life. Perhaps this is the only "nature" we humans have ever experienced.

But let us not stop here. There were

also those great moments in the life of primeval man, those moments for which we may still have a deep atavistic yearning. These were the times when a group of deer, antelope, or wild cattle could be frightened by screaming men waving boughs of trees, and driven to the edge of a cliff, and finally stampeded so that many perished by falling over the edge. These were moments to live for . . . not merely because there would be a plentitude of meat and skins, and the adulation and admiration of the women and children, but because a man really has to be a man when, with no defense except a leafy branch, he walks into the face of a snorting wild bull, with the courage to confuse that powerful animal and send it plunging to its death.

Or there was the cave bear, defending itself at the mouth of its home, or a mammoth or woolly rhinoceros cornered on a spit of land by a lake or at the edge of a swamp. There, with no weapons but sticks, stones, and patience, a band of naked men and boys ultimately would bring the great beast down. Every time one went on such a hunt, one risked one's life. It was precisely the decision of human beings to risk themselves on behalf of their clan, and to trust the others who were doing the same, that was man's invincible weapon enabling him to survive in the face of what appeared to be overwhelming competition.

Then as now, human beings were not born automatically knowing how to do such things. It is not pleasant to jog through snow for hours on an empty stomach, or to be wounded, or to take commands from a chief who, when all is over, will claim all the credit for the successful hunt — as well as taking the best meat to the part of the cave inhabited by himself and his immediate family. It takes long practice and discipline to outrun an animal (whichever is chasing the other!), or to make bird or animal calls that will deceive wild creatures, or to throw a rock which will wound a moving prey. And what happens when one misses? It is little wonder that primitive peoples traditionally subjected their sons to demanding and dangerous initiatory rites before admitting them to the hunting party, just as daughters were made to endure painful ceremonies before undertaking the dangers and responsi-

bilities of becoming wives and mothers.

Such was the stuff of neolithic life. Yet in many ways it is still the stuff of life. Whether it be the horns of a wild bull on the primeval plains, or a wicked giant in a medieval castle, or a white whale beyond the blue horizons of the New England coast, or the snow capped peaks of Mt. Everest, or the cringing yet boastful figure who urges leaping from the tower of the temple, human beings are called upon to cope with formidable adversaries. We cannot win the external battle until the internal battle is settled, until we ourselves have the character, the courage, and the convictions necessary to risk ourselves for the goal to be achieved, to jeopardize our life in behalf of the tribe.

In Lent each year, as I try to make the pilgrimage from the lost paradise of Eden, to the regained paradise of the garden where the sepulchre was outside of Jerusalem, I find my own knowledge of myself and others, my own perceptions of the underlying truths of existence, to be strangely illuminated by that bygone era. For what was the longest but most unknown period of human history, for hundreds of unchronicled centuries, cold, frightened, hungry human creatures carried on an endless battle for survival. They were your ancestors and mine, and also the ancestors of Jesus.

With suitable restraint, we can apply to them in part the words which the Epistle to the Hebrews applies to the Jewish saints (Chapter 11:37-12:2).

They went about destitute, afflicted, ill-treated . . . wandering over deserts and mountains, and in dens and caves of the earth. And all these . . . did not receive what was promised . . . that apart from us they should not be made perfect. Therefore . . . let us also lay aside every weight, and the sin which clings so closely, and let us run with perseverance the race that is before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Can Jesus Christ have anything to do with cavemen? Yes. He is the most important person in history, the central figure of the human race. He is the one in whom their lives and ours find fulfillment and perfection, the one whose death has indeed brought salvation to the whole tribe.

THE EDITOR

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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CALENDAR

February

- 19. Second Sunday in Lent
- 23. Polycarp, B.M.
- 24. St. Matthias the Apostle
- 26. Third Sunday in Lent
- 27. George Herbert, P.

March

- 1. David, B.
- 2. Chad, 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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

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.

Clergy Deployment Office

"Name Withheld," in his letter complaining that the Clergy Deployment Office's new documentation format gives less information about vacant parishes [TLC, Jan. 15] is evidently under some misapprehension. He only mentions one of two possible documents and does not take into consideration the vastly in-

creased number of vacancies now published under the new "open listing" system, a real benefit for interested clergy.

The *Positions Open Bulletin* (beginning October, 1977) lists most of the vacancies by name and address, which the old listings did not. It also lists significant statistics (hard data) as your correspondent says, in order to help a possible candidate decide which possibilities to pursue further (whether they would accept applications from outside their home province, for example). The kind of personality-description of the parish, in a much fuller way than ever before will be found in the *Organizational Profile* on vacant congregations or institutions (to be published later this year) which will be available from the CDO at a modest fee (free to the unemployed) upon demand.

My impression is that your correspondent got caught in the period after October, 1977, and before publication of the *Organizational Profile*, during which a bit less information has been available. Apologies to him, but my question is why he did not complain to the CDO so that he could have received the information I am writing now. The CDO, under its present programs of furnishing personnel profiles to dioceses and congregations and vacancy profiles to clergy, is

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(The Rev.) JAMES L. LOWERY, JR.
Member, Board for Clergy Deployment
Boston, Mass.

**Dissidents and Reformed
Episcopalians**

Re the letter of the Rev. John Baiz [TLC, Jan. 8]: He implies that we do not need to be overly concerned about the secession of a few priests and parishes that have left, or are considering leaving, the Episcopal Church.

He bases this implication upon the fact that he obtained figures from the Church Historical Society showing, that since their departure, the Reformed Episcopal Church has continually gone down hill to the point of near extinction; and that the Episcopal Church has grown remarkably despite the Reformed secession. Fr. Baiz did misread the figures in the '77 Annual; he states the Episcopal Church had 3,039,519 communicants in 1976. This is the figure for all baptized members; the communicant figure for that year is 2,857,513 (which is, I am sure, an inflated and false count of communicants).

I would suggest that Fr. Baiz, rather than consulting the Church Historical Society, would strive to contact the original twelve Apostles and ask them about the small beginning of the catholic faith in their day. Or he might also strive to search out the minds and sentiments of the few who once stood with St. Athanasius "contra mundum."

Regardless of the majority vote of General Convention (which can in no way be called a majority vote of the church), or how zealously the Episcopal Church wishes to conform to the world rather than to catholic faith and practice, this will not deter the faithful remnant from following the historic faith separate and apart from the Episcopal Church—even if the odds seem totally against success!

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

Fr. John Baiz's letter attempts to compare the present Continuing Church Movement with the Reformed Episcopal Church's founding a century ago. What eludes him, however, is the drastic difference in the motivation of these two movements, similar only in that they both are departures from the Episcopal Church as it existed or exists in their respective eras.

The Reformed Episcopal Church was founded because a segment within the church was unhappy with the faith expressed in the Book of Common Prayer.

This body, once on its own, wasted no time in revising the Prayer Book to remove all the "Catholicizing germs" which it discovered therein. The Anglican Church in North America, on the other hand, has come into existence for a rather different reason: to preserve the church's faith as it has been handed down in the Prayer Book.

Prayer Book revisionists in the Episcopal Church have more in common with the Reformed Episcopalians. Isn't it interesting that two items offensive to Bishop Cummins and his friends have been quietly removed in PBCP. These are (1) the familiar "long" absolution in Morning and Evening Prayer, with its statement "Almighty God . . . hath given power and commandment to his ministers to pronounce and declare unto his people, being penitent, the absolution and remission of their sins." The other is the statement in the baptismal office, "Seeing now . . . that this child (or person) is regenerate. . ."

Fr. Baiz appears to believe that statistical success is somehow proof of the doctrinal or spiritual rightness of a religious movement. Would he be willing for the Episcopal Church of the last decade to be weighed in such a balance?

LAURENCE K. WELLS

Kingstree, S.C.

Confirmation Classes

I have just finished reading the article "Time For A Change" [TLC, Jan. 15]. I agree that many parishes do not have adequate confirmation programs but I must disagree with the author when he says that the 12 to 18 sessions he conducted were anywhere near to being adequate preparation.

Here at Christ Church confirmation classes last for two years, or a total of 56 sessions. At the end of that period a retreat such as the author mentions would be an excellent vehicle to bring it all together. But, to try to get it all into one day?

I, too, have served in different parishes and have had a chance to observe the results of confirmation training. Our children do not drop out after five years. Why? Because of one common ingredient that Don Prester and I both share — involvement! After a course of instruction that impresses upon the young person the importance of commitment to Jesus Christ, the church must follow up by involving that person in the life of the parish. Through involvement in all areas of parish life we have had a remarkably high percentage of young people remain active even after graduation from high school.

So please, let's not sell the traditional confirmation class down the river.

(The Rev.) BYRON H. BROWN, JR.

Christ Church
Garden City, N.Y.

BOOKS

Sermon Material

NEW PREACHING FROM THE NEW TESTAMENT. By D. W. Cleverley Ford. Mowbray's. Pp. 114. £2.50, paper.

One of the most universal, and apparently one of the strongest, temptations to beset talented, renowned preachers is the publication of their own sermons. The very term "published sermon" is a contradiction. The two media are so different that even the words have to be different, and the experiences are different.

D.W. Cleverley Ford is the former director of the College of Preachers in England, and certainly he is aware of this. He tries to obviate the criticism by claiming that this latest collection is not of sermons as such, but sermon material. Still, it is material which has been used as sermons, and the announced intention of the book is to help "hard-worked clergy and ministers whose heavy responsibility it is to teach the basic Christian faith and way of life in a fresh form week by week."

The 26 compositions are called outlines, but they aren't written as outlines. One shudders to think how many times, on any given Sunday during the next couple of years, one of these "outlines" will be read verbatim by "hard-worked clergy and ministers."

If you like to get your sermons from a book, well, here is a new one for you. There is one mechanical difficulty, however. While most of the sermons are related to a single verse from the New Testament, they do not appear in any liturgical order that is obvious to me. An index giving the various scripture readings in canonical order and also according to their liturgical appointment would have been most helpful. The lack of such an index (or of any at all) may have the advantage of rendering the book less used than simply enjoyed.

(The Rev.) DAVID E. BABIN
Seabury-Western Theological Seminary
Evanston, Ill.

Well-balanced Introduction

THE STUDY OF RELIGIONS. By Jean Holm. Seabury/Crossroad. Pp. 118. \$3.95.

In this small book, Jean Holm, head of the Religious Studies Department at Homerton College, Cambridge, provides us with a well-balanced and very readable introduction to the study of religions. This book is not meant to be a Cook's tour of various religions of the world. Rather, what she presents is a series of important do's and don't's in ap-

proaching the subject of religion(s) under three broad categories: (1) "Questions of Scope," (2) "Questions of Understanding," and (3) "Questions of Truth." The author represents the so-called religious studies approach which is different from that of theology in that religion is studied as a human phenomenon with multiple dimensions. While acknowledging the validity of the study of one religion, she nevertheless advocates the importance of a comparative approach in religious studies. This implies, inasmuch as religions are embedded in cultures, that "to study another religion means to enter a completely different world," with its own language, imagery, concept of time, etc. Astutely, Professor Holm raises the question of the nature and locus of religious authority as a crucial issue in the study of religions.

For many readers the third section dealing with "Questions of Truth" is probably the most perplexing part of the book, because the author goes beyond the religious studies approach and examines various schools of "Christian theology of religion." This reviewer agrees with the author's reasoning that the discussion of this issue is "of more immediate relevance to an English language readership" and that "the absoluteness of Christian claims makes the co-existence of other faiths a more acute problem for Christianity than it does for many other religions" (p. 101). At the same time, the last chapter dealing with inter-faith "dialogue" and encounter between religions is too sketchy to be helpful to the average reader. Be that as it may, this is a book to be recommended highly to anyone, especially a Christian, who is interested in the study of world religions, including Christianity.

(The Rev.) JOSEPH M. KITAGAWA
Professor of History of Religions
The University of Chicago
Chicago, Ill.

Liberated Humanity

MARY: THE FEMININE FACE OF THE CHURCH. By Rosemary Radford Ruether. Westminster. Pp. 106 (with study guide). \$3.65, paper.

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Rosemary Radford Ruether offers this book in answer to the following ques-

Continued on page 14

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DENVER

Four Consecrated

Four priests from the Episcopal Church were consecrated in Denver (January 28) as bishops of the "Holy, Catholic, and Apostolic Church," these words being substituted for the Protestant Episcopal Church in the 1928 Prayer Book rite which otherwise was used in full for the ceremony.

The four new bishops represent about 100 parishes or other church units said to represent an estimated 10,000 parishioners whose leaders contend the Episcopal Church has departed from the faith and scriptural tradition. They object to being called dissidents or secessionists but maintain they are "loyalists."

The four consecrated were: James O. Mote, St. Mary's Church, Denver, described as the first parish to withdraw from the national church and the Diocese of Colorado; Charles D. Doren, Church of the Holy Trinity, Pittsburgh, Pa.; Robert S. Morse, St. Peter's Church, Oakland, Calif.; and Peter F. Watterson, Church of the Holy Spirit, West Palm Beach, Fla.

The consecrator was the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, who has been acting as "visitor" to the parishes involved. He was assisted by the Rt. Rev. Francisco J. Pagtakhan, a bishop of the Philippine Independent Church.

Nearly 1,400 persons crowded the Augustana Lutheran Church, Denver, and sponsors estimated that more than half were from out-of-town, chiefly from western states and the southeast section. Weather conditions in the east made it impossible for hundreds more to attend it was said.

Under the glare of television lights of

the national networks and Denver stations, participants marched into the church under trumpet blasts and congregational singing. The colorful and dramatic ceremony was conducted with all the pomp of the extraordinary event it was.

Leaders of the movement originally had planned to organize an independent church unit and seek communion with the Church of England, the Mother Church of Anglicanism. These hopes were apparently dashed a few hours after the consecrations when it was announced that the Archbishop of Canterbury, the Most Rev. Donald Coggan, would not recognize either the consecrations or any organization formed by the new bishops.

The Fellowship of Concerned Churchmen, which has sponsored the movement, apparently anticipated the Canterbury decisions. There was distributed to press representatives, after the ceremony, a memorandum which argued that communion with the Church of England was not essential.

"Canterbury does not define catholicism but only Anglicanism," the Fellowship stated, adding it was important that there be union with a body which preserved the catholic faith and traditions.

Another Fellowship memorandum cited church declarations beginning with the Council of Nicaea, A.D. 325, which specified that three consecrators were required but argued that this was not mandatory. Other citations held that two or three bishops—or even only one—were adequate for a consecration.

An 11th hour objection to the consecrations by some California churches was apparently resolved, Bishop Mote declaring he had received a telegram giving the objectors' blessing to the

ceremony. The California churches objected to the plan of forming a new church and said they had been assured there would be adherence to some catholic or orthodox body.

The Rev. Canon Albert J. du Bois, a well-known Anglo-Catholic leader and former head of the American Church Union, has been elected as the bishop for another California group. Canon du Bois was listed on the Denver ceremony program as "the chaplain-crozier bearer" but was unable to attend because of recent serious surgery.

In his sermon, the Rev. George Rutler, Rosemont, Pa., compared the consecrations with Moses leading the Israelites out of Egypt to "a strange land."

"This is not a petty ecclesiastical squabble but a great religious enlightenment," Fr. Rutler said. "We are not trying to salvage old sentiment or to resist inevitable change. We mean to change the stubborn world to Jesus Christ."

After the three hour ceremony, the four new bishops sat before network television cameras for nearly an hour explaining their reasons for embarking on their course, citing ordination of women, relaxation of divorce and remarriage canons, attitude toward homosexuals, and Prayer Book revision by the Episcopal Church and other policies as being departures from the faith and tradition. "In 50 years we will be the only Episcopalians," one stated, "and the Episcopal Church will become part of a general protestant sect with the Churches of Christ Uniting (COCU)."

Bishop Chambers told reporters that he felt ecclesiastical charges against him and deposition would be inevitable. "It bothers me but it's a question of right or wrong," he added. "I could not deny what I have done and there would be no reason for me to respond to a trial." He said that "if they ask me" he would become a bishop in the "new church."

Two bishops who had been expected to be co-consecrators, the Rt. Rev. Charles F. Boynton, retired Suffragan Bishop of New York, could not attend because of illness, while Korean Anglican Bishop Mark Pae was ordered by the Archbishop of Canterbury to refrain from participating. Bishop Pae sent a letter endorsing the consecrations.

Bishop Pagtakhan of the Philippines was apparently a last minute recruit. He was not included in the regular program but was named in an insert.



J.O. Mote



P.F. Watterson



R.S. Morse

F. J. STARZEL

Bishop Appoints Provost

The Rt. Rev. John T. Walker, Bishop of Washington, has appointed the Rev. Canon Charles A. Perry to be Provost of the Washington Cathedral Foundation.

Canon Perry will be directly responsible to the bishop for the day-to-day operations of the cathedral. He will be in charge of the cathedral staff and will assist the bishop in coordinating the activities of the institutions and auxiliary



units of the foundation. These include the cathedral's three schools, the College of Preachers, All Hallows Guild, the National Cathedral Association, and the Cathedral Choral Society. Canon Perry is also executive officer of the diocese. He was appointed canon to the ordinary and executive officer by the Rt. Rev. William F. Creighton, retired Bishop of Washington, in 1971.

After the retirement of the Very Rev. Francis B. Sayre as dean of the cathedral, Bishop Walker took over as dean. The diocese thus returns to a structure abandoned 50 years ago, when the bishop was automatically dean of the cathedral. The bishop said combining the roles was done on the recommendation of a special cathedral commission on which he served. As the cathedral foundation's president, chief executive officer and pastor, Bishop Walker will be the cathedral's principal policy maker, liturgist, and spokesman.

"It is timely to reshape the mission and to emphasize the larger ministry of the cathedral with the office of the bishop," Bishop Walker said. "Their combined resources under a unified leadership can greatly enrich both the church and society which they serve."

Dean Sayre retired after 27 years in the office from which he spoke out for civil rights and against the late Senator Joseph McCarthy, the Vietnam War, South Africa's apartheid government, and what he termed Israeli "oppression" of Arabs in Jerusalem.

RURAL WORK

Leadership Academy Meets

The Leadership Academy for New Directions (LAND) has held its winter session at Du Bose Conference Center, Monteagle, Tenn., January 16-27. This is

a specialized program for archdeacons, rural deans, chairmen of mission work committees, and other regional or diocesan officials. In former years, sessions were held at Roanridge, Kansas City, Mo. LAND is operated with the sponsorship of the Joint Standing Commission on the Church in Small Communities, of which the Rt. Rev. William Cox, Suffragan Bishop of Maryland, is chairman. Bishop Cox addressed the Academy as it opened its 1978 session, and celebrated the first eucharist. Other staff members and seminar leaders, representing different specialized skills, were brought in from various parts of the country. LAND draws its students from many dioceses in the U.S.A. and Canada. Admission is also open to qualified officials from other Christian churches.

Graduates of LAND from previous years are currently establishing informal networks in various sectors of North America for mutual assistance in the development of church work in small communities, encouragement of lay initiative and responsibility, and in the support of training programs. It is widely believed that a shortage of funds justifies the curtailment of missionary work in the Episcopal Church. In opposition to this view, LAND participants assert that with the extensive exercise of voluntary lay ministry, and the ordination of qualified priests and deacons who can support themselves by secular work, it would be possible for virtually unlimited missionary work and church extension to take place in every diocese.

CHURCH OF ENGLAND

Veteran Missionary to Retire

The Rt. Rev. Leslie Wilfrid Brown, Bishop of St. Edmundsbury and Ipswich, has announced his plans to retire in September, 1978.

Bishop Brown, 65, is often described as one of the outstanding missionaries of modern times. In 1938, he went out to India for the Church Missionary Society, beginning a long period of overseas service which continued almost unbroken until he returned from East Africa in 1965.

Except for a brief period in Cambridge as chaplain of Downing College and Jesus College, South India was his home for 13 years. He was instrumental in the creation of the Church of South India, and took a leading part in the formulation of liturgy for the church.

In 1953, he went to Uganda as bishop, and in 1960, he was elected Archbishop of Uganda, Rwanda and Burundi. In 1965, Bishop Brown resigned because of strong convictions that the Church of Uganda should be led by a Ugandan. At the time, he said, "My decision has not been made on racial grounds or because of any pressure of any group inside or

outside the church. On the contrary, I know that very many people wish me to stay and I am very grateful for the kindness and friendship with which I have always been treated.

"Although the Gospel itself is universal and cannot be changed, the way in which it is preached must change according to the needs of men in every place and time. Consequently, the organization of the church and its methods need adjusting to every age and race."

After his return to England, Dr. Brown served for a short time as an assistant bishop in the Diocese of Southwark, and in 1966 he was enthroned as Bishop of St. Edmundsbury and Ipswich.

In 1966, he warned the Church of England not to be outstripped by non-Christians, such as Communists, in the battle for the minds of the newly-literate developing countries. He pointed out that the Moscow "People's Publishing House" had supplied books free to shops in Kerala (India). The sellers were allowed to retain half the selling price, and the remainder went to the local Communist Party.

He chided the Church of England for what he termed a "defeatist attitude," and told the church to stop "living in the past."

Last year after the murder of the Most Rev. Janani Luwum, Archbishop of Uganda, Rwanda and Burundi, Bishop Brown flew to Nairobi, Kenya, to attend a memorial service. He reported that bullets had been found in the archbishop's body, a finding hardly consonant with death in an automobile accident, as the Ugandan authorities then claimed.

AUSTRALIA

Storm Over Report

Major controversy in both political and religious circles has arisen over a five-volume, \$1 million report which advocates great changes in Australia's laws and attitudes on sexual and family matters.

The report is the work of the Royal Commission on Human Relations, appointed in 1974 by the then Prime Minister, Gough Whitlam. One of the most prominent members of the commission is the Most Rev. Felix R. Arnott, Archbishop of Brisbane.

Recommendations include the decriminalization of homosexuality, incest, and prostitution. The report suggests the lowering of the age of consent to 15, abortion rights for all women aged 14 and over, abolition of the crime of rape, and its replacement with a charge similar to "malicious wounding."

Chairperson of the committee was Justice Elizabeth Evatt, Australia's

Continued on page 13

A STRATEGIST FOR MINISTRY AND MISSION

*A Living Church Interview with the Rev. George C. Harris,
Director of the Dakota Leadership Program*

In an age such as this, it is vitally important to have people with the perception to discern what needs to be done, and the practical creativity to devise ways of doing it. Fr. Harris is just such a person. No arm-chair strategist, he has tested new methods under challenging conditions, moving with grace, good humor, and an open heart, from one culture to another. Our editor recently interviewed Fr. Harris in Mobridge, South Dakota, and later near Phoenix, Arizona.

You have so much to tell our readers, George, that is is going to be hard to put it all together. I think the first time you and I had a long and searching discussion about the ministry of the church was about 18 years ago, in the Northern Philippines, when you were priest-in-charge of the extensive work in Sagada.

Yes, as a young priest I was assigned there with my wife, Mary Jane, and our children. In those days, we carried on a very traditional type of missionary work among the Igorot people, the mountaineers of Northern Luzon. I learned about their fascinating culture from our mutual friend Scotty [distinguished missionary and anthropologist, Dr. William Henry Scott] and began to learn the language under a program he devised. Our children went to school with Sagada youngsters and quickly became fluent. Before we came home 14 years later, we had struggled with two additional languages, Ilocano and Tagalog!

What were the main challenges there?

Church life was very vigorous in that area, as you will recall from visiting there. We had many fine Filipino priests and lay people. Yet the structure of American church life, the buildings, the salaries, the elaborate administration, and so forth, were in many ways foreign to the Igorot, and were largely main-

tained by American personnel and American financial support. The Filipino clergy, furthermore, were being trained largely in our Anglo-American theology, in our language, not in theirs. Although many people were very devout, they were able to contribute little from their own heritage to the church. When I discovered the writings of the English missionary theologian Roland Allen [TLC, Feb. 12], he helped me to see that there would have to be great changes in order to have a truly indigenous church. Happily, some of these changes are now taking place.

I will always be grateful to you for introducing me also to Roland Allen. I guess he has influenced both of us ever since. Where did you go next?

I was assigned to Upi, a center for Episcopal missionary work in Mindanao, in the Southern Philippines, for six



Fr. Harris: "Our work is more like pasturing."

years. My main responsibility was as principal of the Episcopal high school, along with pastoral work in nearby village congregations. As time went on, I became aware that we not only should have indigenous priests, but also indigenous bishops who might live and work in a rather different way from what we Westerners take for granted. I was one of those involved in the study which led to the division of the Philippines into three dioceses, and served on the committee that developed some of the proposals. Looking back, I think that was perhaps the most important thing I assisted with there.

When did you return to America?

It was in the summer of 1969. That fall, I started a year of graduate study at the General Theological Seminary of the Episcopal Church in New York. At that time I studied too under Peter Berger and other social scientists at the New School for Social Research, which was also very helpful. That year helped me get a better foundation, both in theology and in the social sciences, for growing developments in the church which I wanted to be able to work with. My master's thesis at G.T.S., as you remember, Boone, was on "Ministry and Work," examining ways people work, how they feel about their work, especially in relation to the professions, and seeing the bearing of this on the non-stipendiary clergy. They were then beginning to emerge prominently in the Episcopal Church, and I was convinced they would become increasingly important.

Many of us who were on the G.T.S. faculty at that time regarded your thesis as a remarkably innovative and helpful piece of work. I know the typescript text has been reproduced many times. What did you do then?

In the summer of '70 I was called to Hazelton, Pa., in the Diocese of

Bethlehem. There we faced the classical problem of small town churches with inadequate funds and staff. I became rector of what had been recently organized as the Lower Luzerne Parish. It included four churches. I worked together with one full-time priest, and most of the time we were assisted on Sundays by a non-stipendiary deacon. The four churches had one parish council, and it had an active responsibility in developing the program. Although I was rector, I tried not to use my authority in the traditional way. Everyone was involved in making decisions. It was a very valuable experience in developing a team ministry.

I suspect that you did not bring about such changes in isolation from the policies of the diocese.

Not at all. Bishop Warnecke was very supportive, and was developing several similar clusters in that same period of time. I was appointed to the newly organized Commission on Ministry, and worked with the new bishop coadjutor, Lloyd Gressle. The conjunction of my graduate work at G.T.S., the Lower Luzerne Parish experience, and the Commission on Ministry work, all made me very much aware of new possibilities for ministry and I was eager to try them out wherever possible.

Did you feel your hopes were met?

Very much so. In the summer of 1974 I was called to the directorship of the Dakota Leadership Program, succeeding David Cochrane who had just been elected Bishop of Alaska. I have been working with DLP ever since.

Tell us what this is.

It is a program of training for lay and ordained ministry in the two dioceses of North and South Dakota. It primarily serves the different tribes of Dakota (or Sioux) Indian people.

How does the program operate?

There was in earlier decades a long and on the whole very successful history of theological study by correspondence among the Dakota, carried on under the Rev. Paul M. Barbour and others, to train lay leaders and some clergy. Starting about 1970, under Dave Cochrane, a variety of approaches were tried, including a two-year residential program at St. Elizabeth's School at Wakpala, S.D. When I came here in 1974, the Board of DLP had just decided to replace the residential program by an extension program.

Would you clarify that?

Yes. A residential educational program is carried on in a specific place, a school. In order to study there, the student must give up other activities and come to reside at the school. For an older man, this means separation from his own normal community and giving up his former employment. An extension program of education, on the other hand, is carried out wherever the student himself actually lives. He continues to live at



The Rev. Francis Charles Apple, supervising presbyter of the missions on the Pine Ridge Reservation, S.D., is also a DLP field associate.

home and earn his living in his own way. He also continues to carry out an active role in his own local church — the people we are dealing with all do have such roles. Education by extension brings knowledge, insight, and skill to people within their own real-life situation.

Is it largely by correspondence?

No, not in what today is the accepted pattern of Theological Education by Extension, or TEE. Students study at home, usually with specially arranged text books, and have periodic seminars under a trained mentor.

This is a wonderful idea, but how do you get the students to study without supervision?

That is not the problem. We are dealing with adult men and women who are taking our courses because they want to. Some use the term *androgogy* to describe the education of adults as contrasted with *pedagogy*, the education of children. Children are made to learn what teachers, parents, and society believe they ought to learn. Adults, on the other hand, choose to follow a course of study because they themselves believe it will meet certain needs of their own. If it does not, they drop out. They choose how they will study and when they will study and they assume responsibility for the results.

This would seem to imply a whole different stance and attitude on the part of the teacher and the school.

Yes, it does. Some of us believe that the church must take this distinction very seriously, not only here on the Indian reservations of the Dakotas, but everywhere. Theological training for clergy and laity alike has too often treated adults like children. Adults often accept this, but they then respond to the learning experience in a less mature and

less responsible way. That kind of education seems often to produce followers rather than leaders.

That in itself says a great deal.

Exactly. TEE not only implies a different view of education but also a different and more active view of church membership. It encourages a sense of teamwork between clergy and laity. And, of course, it is ideal for non-stipendiary clergy since they can go right on with their secular work or occupation.

It must be a very large task to plan those courses, secure the special text books you spoke of, and so forth.

Our educational materials are produced by Cook Christian Training School, an Indian theological school at Tempe, Arizona, near Phoenix. We work very closely with them in developing TEE methods especially suited to the needs of Indian people. Of course Cook is also working with other churches and other tribes.

It sounds as if you are building up a body of clergy and lay leaders who will have a whole new vision of the Christian faith.

We hope so.

Does DLP only serve Dakota Indian Episcopalians?

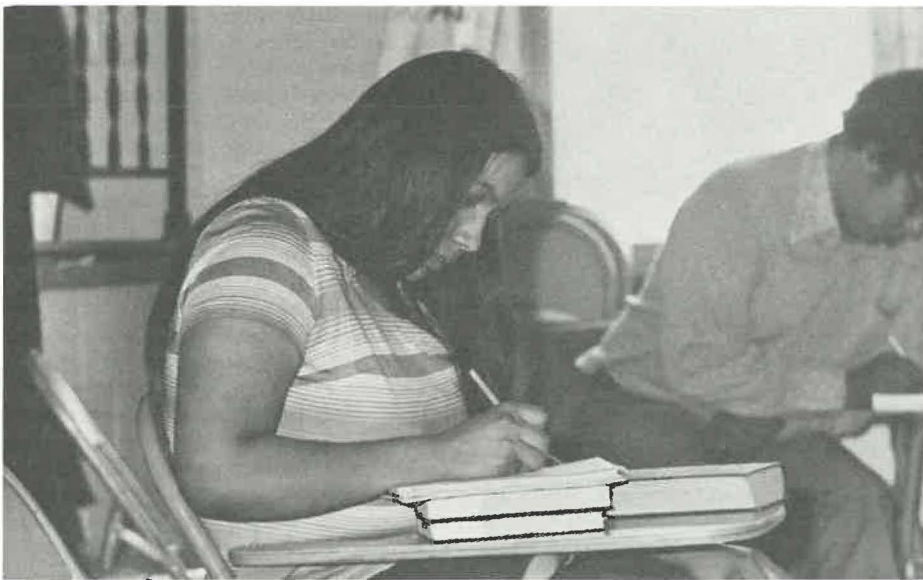
It does mainly, but we have a few non-Indian participants, and a few Indians of other tribes. We also are glad to work with participants from other churches. In addition to our own DLP sponsored extension programs, we have assisted in organizing non-Indian study groups in South Dakota which follow the extension program of the University of the South at Sewanee.

How have people generally responded to your program?

When we began TEE in the fall of 1975, we had about a hundred persons enroll. The number has gradually grown. We find about half of those who sign up for a course actually complete it. Half of those who complete a course will sign up for another. Thus a large number are getting some training, and a smaller number are going through with it on a long term basis. Since both students and mentors are making a heavy investment of their time, we can only judge they are finding it fulfilling.

How does all this relate to preparation for ordination?

TEE is mainly for the laity, to provide a broad base of knowledgeable, competent, and active lay people. From among mature lay people of that type, we hope our future deacons and priests will be selected. We believe that clergy with this kind of background will know their own people, understand their own communities, and, in many cases, continue to support themselves by their own work after ordination. The church here will then no longer be held back by a shortage of clergy and lay workers, by lack of money for salaries, or by educational re-



Participants take notes during layreaders' conference sponsored by DLP.

quirements unrelated to the needs of Indian people.

Are candidates for ordination emerging?

Yes, but we are not pushing people. We want communities to identify future ministers. We are now working with a dozen, including two non-Indians, who are preparing for ordination. We are not in a hurry; that is not the Indian way. Indians want spiritual leaders who are wise, experienced, and older. I think of Indian and white farmers. The white man takes a field and immediately ploughs it up to get a crop. The Indian generally uses a field for pasture. Our work is more like pasturing.

Does DLP have other activities?

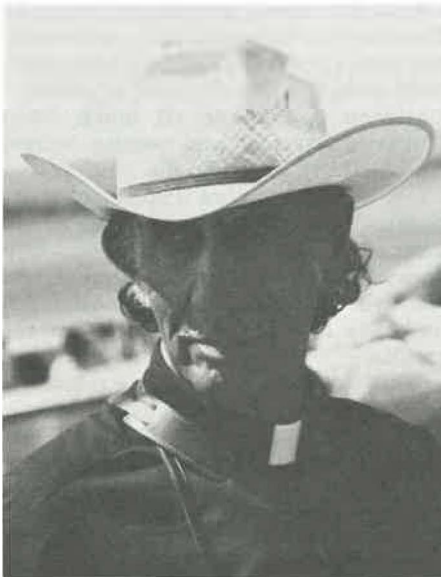
Yes, several. We sponsor layreaders' programs each year. We also assist clergy on the reservations with arrangements for continuing education. We have also occasionally arranged scholarships for Indians attending seminaries, and I work closely with the bishops and the Commissions on Ministry in the two dioceses.

How is DLP organized?

I live in Mobridge, South Dakota and have my office there, with a secretary and bookkeeper to help me. I travel around the two dioceses and enlist many people to help in different places with different activities. I am responsible to a board which is ecumenical and all-Indian in its membership, except for the bishops of the two dioceses who are members *ex officio*. These are Bishops Walter H. Jones and Harold S. Jones of South Dakota and George T. Masuda of North Dakota. Bishop Harold Jones is himself Sioux also.

The approach to ministry which you are putting into practice here makes a great deal of sense. What are some ways that this sort of thinking is being carried to other dioceses?

Cook School and Sewanee are constantly enrolling more people in TEE, as are other programs. We have an association called Sincicators which is made up of Episcopalians who are interested in theological education across cultural barriers, particularly as regards Indians, Eskimos, and Spanish speaking people. Miss Lynne Davenport, formerly on the diocesan ministry-training staff in Alaska but now at Cook School, helps us keep in touch with each other. Then there is the Annual Conference on Training for Ministry which began at Roanridge when you were there and which met this past fall at St. Louis [TLC, Jan. 1]. Then there is the Leadership Academy for New Directions [see page 7], which I and others have attended. There is also the work of Bishop Sorge at the national level [Bishop Sorge



The Rev. Maurice Bull Bear of Wamblee, S.D., prepared for ordination in DLP, and is now a DLP field associate, organizing and leading extension courses in his area.

will appear in a subsequent Living Church Interview]. We are gradually building up a body of experience and skill which should be of benefit to the whole church.

What do these meetings and associations give you and your associates in carrying out your present work?

We are strengthened by a sense of affirmation that we are moving in the right direction in building up a broad network of extension centers for the training of a cross section of leadership in each congregation. From these meetings comes a renewed sense of confidence, based on sharing our experience with other people who are also discovering the effectiveness of preparing persons for ministry by training them in their own local situations in the context of well organized educational programs. We share a philosophy that our primary focus should be in the development of *ministry* as opposed to the development of individual *ministers*. We share a pluralistic view of ministry, recognizing the great variety of skills and talents which exist among men and women. Certain individuals, indeed, are called to the specialized work of ordained ministry, but that too must ultimately be exercised in the context of their local situations where they, along with others, seek to carry out the meaning of the gospel as members of the Christian community. In doing so, Indian people, and all other people, can find in Christ the fulfillment of their own talents and heritage.

I believe that a new sense of lay ministry will come, and also a new vision of the ministry of bishops, priests, and deacons. It will come because a few people like you have had the courage and perseverance to work for many years in behalf of new ideas and not-yet-popular causes. Before we finish, what is life like for you in Mobridge?

We enjoy it very much as it is a warm and open community. Our older children are married or away at college; we just have one boy and one girl still at home. My wife, Mary Jane, enjoys substitute teaching in the nearby elementary school and she is a great vegetable gardener. We belong to the local Episcopal parish, where she is on the vestry, which is an interesting switch in roles. Like most other men in South Dakota I enjoy hunting in the fall and winter. In early summer Mary Jane and I go fishing in the evening on the banks of the Missouri River. Summers also bring opportunities to attend rodeos, pow-wows, and the annual gathering of Episcopalians in the Dakotas, the Niobrara Convocation.

I am very much indebted to you for this interview, as for many other things during the past years. I know our readers will agree with me that you, as a most accomplished fisher of men, are also entitled to all the fish you can get from the Missouri River.

Defending the Faith

During times of division in the church, partisans of both sides easily picture themselves as "Defenders of the Faith." This is a difficult title to live up to, especially when it is self-bestowed on those who use it.

What is "the faith"? All of us have our favorite doctrines or practices, and all of us can argue that what we like is essential to the church, and precisely what our Lord also wants. I can well remember my devout and highly informed Roman Catholic grandmother telling me that the mass had to be in Latin so that the words "this is my body" could be spoken exactly as our Lord had spoken them, and hence the bread could be changed into his body. Since the mass was at the center of her spiritual life, to have translated the mass from Latin to any other language would have seemed to have been an attack on the faith.

Had she lived 1,900 years earlier, I am sure this intelligent and well-balanced woman could have accepted the information that our Lord did not speak Latin. Had she lived 40 years longer, she would no doubt welcomed the discovery that the eucharist could be validly and effectively consecrated with English or any other language. But she did not live in any period of history, except her own. She did her best in terms of her own day. Yet Latin or no Latin, this was not really a question of "the faith." Whatever other people may mean by this phrase, we hope Christians mean only one thing by it: that faith in God through Christ which is bestowed by the Holy Spirit and which is the condition of our salvation. *The faith is the Christian Faith*, the saving faith. As St. Paul says

The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved (Romans 10:8-9).

That is the faith. There are of course many other things Christians believe in, things true, holy, and important. There are many other elements in the Christian religion. There is much else involved in the Christian Church and the Christian life. These other things, however, do not constitute the faith, although they reflect it, embody it, and affirm it.

The greatest leaders of Christian history have been those who could differentiate successfully between the faith and all of those desirable and important elements which surround it and uphold it. We do not call people martyrs who died for these other elements. We do call people martyrs who died for the faith, even though their knowledge of Christianity was minimal.

Those who believe that it is integral to the faith that women must be ordained, and those who believe that it is integral to the faith that only men are to be ordained, are both treading on dangerous ground. This issue is important, but it is not the content of the faith. It is indisputable, of course, that the great theologians of past ages have generally opposed the idea of ordaining women. This is not the same, however, as saying that

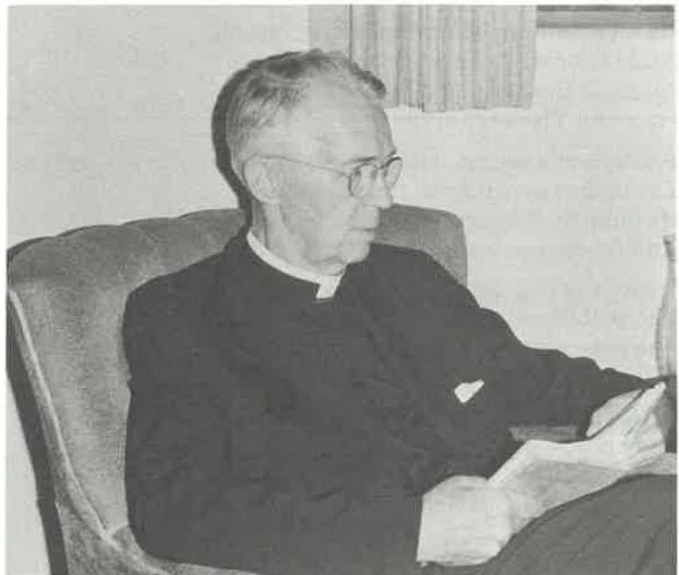
the faith consists in opposition to such ordination. The good news of the gospel is not the prohibition of women's ordination to the priesthood. Nor is it a call to women to such ordination.

To many Episcopalians such words of restraint are not a welcome message. It is indeed easier and simpler to accuse one's opponents of betraying the faith. The trouble is that in making such accusations, one may oneself lose sight of what the faith is. Those of us who hold a biblically based catholic view, may find this distinction to be especially helpful. We thank God that there are responsible and thoughtful leaders, on both sides of this painful and important question, who have not lost sight of this distinction.

Canon Madson Retires as TLC Correspondent

At the end of 1977, the Rev. G. Ralph Madson retired as the diocesan correspondent for Central Florida after 43 years of service to this magazine and its readers. Canon Madson became a correspondent at a date much earlier than any presently existing records of correspondents in this office. We suspect he holds the record.

He was born in Chicago in 1905, was ordained in 1931 and took up work in the diocese of Lexington, Kentucky, serving as priest in charge of churches in Paris, Cynthiana and Georgetown. In 1933 he married the former Jane Dunbar. In 1934 he became TLC diocesan correspondent for Lexington as well as correspondent for *The Churchman*, *Southern Churchman*, and *The Witness*, and also editor of the *Diocesan News*, a semi-monthly. He reported on the General Convention of 1937, held in near-by Cincinnati, Ohio, the first of a



Canon Madson: 43 years of service to TLC.

long series of conventions which he attended. During the late 1930s, the National Diocesan Press organization was formed. Fr. Madson soon became president of it, and organized an exhibit of diocesan papers at the General Convention in Kansas City in 1940. At the same convention, he was a deputy from Lexington.

In 1942 the Madsons moved to Alabama, where he continued to be a correspondent for TLC. Two years later he began to edit and publish a monthly paper for the clergy of the Fourth Province called *Parsons*. At this time he was Secretary of the Province. A few years later he was in the diocese of Georgia, as our correspondent and also the editor of the diocesan publication *The Church in Georgia*. In 1958 he went to Tampa, Florida. Of the many conventions he attended, he considered that in Miami Beach in 1958 the best organized. For the diocese of South Florida he edited *Palm Branch* for several years. Canon and Mrs. Madson now live in

retirement in Orlando, Florida. We are sure our readers join us in saluting them.

Fr. Madson has demonstrated, in an unusual way, how much one individual can do to enhance and improve communications within the church. This magazine owes a debt of gratitude to him and to other correspondents who have served faithfully. He has written a fuller account of his adventures as a church journalist, recounting his many amusing and interesting experiences in this capacity, which we look forward to publishing after the beginning of November this year, as part of THE LIVING CHURCH centennial observance. It is hoped that others, whether or not they are correspondents of TLC, who have interesting memories or documents pertinent to the history of this magazine and those associated with it during the past decades, will submit them to us during the months ahead.

H.B.P.

Now is Christ risen from the dead, and become the firstfruits of them that slept (I Corin. 15:20).

The Discovery of Honey

His child's Bible opened to a picture,
He leans against me as if for protection.
I draw diagrams of the eucharist;
His fingers trace the caption, "Resurrection."
"Will Father stay for dinner?" But before
We eat, they take me out to see
A family plot, part of the rented farm,
And buckets, nursing on a maple tree.
His little sister skips about the graves.
I cross myself; he crudely imitates.
Before the tombstone of the matriarch,
He points to the epitaph, and waits
While I read the bleached words: *For what is our hope.*
"Our hope is Christ!" I volley mentally.
"This winter is the worst we've ever had,"
He says, then wants to race me to the tree.
He an attending faun, the girl a nymph,
And I the jester Bacchus run the race.
And like the tipsy god before the hive,
I marvel. The vernal rays displace
The xylem's secret. The lamella sliced,
The callow syrup drips into the cup.
He licks his fingers, says, "I love the taste!"
And for inspection lifts the bucket up.
I taste the sap, and loitering behind
The stilted wetness of the maple's root,
The resonance of honey indicates
A clairvoyance of the Summer's fruit.
After dinner, I slouch near the fire.
The baby, whom but a week before
I baptized, fiddles with my shirt; and his
Sister, chatty, busy on the floor,



Draws pictures of the Cross. The older boy,
Meanwhile, moves with his book to where I sit;
Repeats lessons, grapples with my hand, and
(Surreptitiously, he thinks,) kisses it.

Baptized for what! Prepared for what!
For what is our hopesnickers from the dark
Yard, where the inquiring hag, diffused,
Now rots, now mixes, with maple stem and bark.

Cruel Nature — or cruel Man, investing her —
Inverts the myth of immortality;
And from the carcass, (as in Samson's riddle),
Busts the honey of the maple tree.

The hardest winter, Children, is before us.
Nor superficial kiss, nor images
Of hearty windfall honeycomb can hide
The parable the tree of Calvary gives:

The nail that tapped the Root of verdant mercy;
The spear; the dice; the sponge; the numbing cup
Mulled with gall, not Dionysian splendor;
The cry that rose; the thorn-crowned head that dropped;

Teach to avoid the slyness of the flower,
To sink into the frost with an assertion,
And not a question; to find within the gelid
Sepulcher an analogue of Resurrection;

To labor, labor, labor through from hope
To meaning bound by faith; To assume
The easy yoke of Love, the gift of Christ,
Who is the riddle's key, the Dead's first bloom.

William D. DuCharme

NEWS

Continued from page 7

senior woman judge. She was assisted by Miss Anne Deveson, broadcaster and journalist, and Archbishop Arnott.

The archbishop's doctrinal views are said to have clashed frequently with the evangelicalism of the neighboring Diocese of Sydney. Spoken of as a "high" churchman, he is regarded as having liberal views on moral issues. He is well-known internationally, and is a member of the Anglican-Roman Catholic International Commission (ARCIC).

Although the commission's report was completed in November, 1977, it was not released immediately. A spokesman for the Department of the Prime Minister and Cabinet said release of the report had been delayed by administrative difficulties caused by the recent federal election. However, a few days before the election, extracts were leaked to the press, and the Prime Minister's angry reaction to the report is credited, in some circles, for the large margin of victory his party won in the election.

Prime Minister and leader of the Liberal Party Malcolm Fraser said he considered parts of the report "appalling," and other sections filled him with "complete horror." One of his ministers pointed out that the Liberal government has no obligation to implement any of the findings. "The report will cause deep offense to a lot of the people in Australia," said Senator Reg Withers. "I think a majority of them."

Archbishop Arnott said, "The report is quite lengthy and people should read all the evidence before making up their minds about it."

Enthusiasm for the report has been expressed by, among others, the Women's Electoral Lobby, the Sydney Rape Crisis Centre, and the New South Wales Teachers' Federation.

The Rev. Alan Nichols, spokesman for the Diocese of Sydney, said that if the proposals were accepted, they would turn Australia into the most radical society in the western world. "That is not the nature of Australians," he said. "We as a people have never indicated we want the sort of sweeping changes that are proposed in this report."

NORTHERN IRELAND

Bishop Urges Unity

The Rt. Rev. Patrick Rodger, Bishop of Manchester, writing in *Crux*, the diocesan magazine, urged British and Irish Christians to work together to heal the bitterness in Northern Ireland, and the long history of antagonism that lies behind it.

On the eve of the Week of Prayer for Christian Unity, Bishop Rodger suggested that Christians might link its observance with the conflict in Ulster. He

said that now, after nine years of active trouble, people have feelings of helpless irritation, and wish that "the turbulent province" would go away and leave them in peace. But it will not go away, added the bishop, and its troubles bring international discredit upon Britain and the churches.

Bishop Rodger said that it is necessary to acknowledge frankly the religious element in the battle, and he suggested that, "to avoid facile judgments on Irish intolerance, let us link these thoughts with our own local situation."

LITURGY

North American Academy Meets

The Rev. Massey Hamilton Shepherd, Jr. was honored with the annual Berakah Award at the meeting of the North American Academy of Liturgy in San Francisco early in January. The meeting was sponsored by the University of San Francisco Department of Theology and Religious Studies, and was held on the campus. Membership in the Academy, founded in 1974, is elective, and made up of individuals from universities, religious communities, schools of theology and parishes across the U.S. and Canada.

Dr. Shepherd is a liturgical scholar and priest whose teaching career has spanned 40 years. Most recently he has taught at the Church Divinity School of the Pacific in Berkeley, Calif.

In his responding address, Dr. Shepherd recounted his own religious upbringing in South Carolina Methodism and eventually within the Episcopal Church. He went on to survey some of the key features of 19th and 20th century liturgical reform and renewal, emphasizing the unprecedented ecumenical work of revision in the context of the great social upheavals of our century. Christianity has maintained its dynamic sense of history, he declared, precisely because it is an eschatological and missionary faith.

Dr. Shepherd believes that among the crucial problems facing the churches' continuing work is the question of the rites of Christian initiation (Baptism, Confirmation, First Communion) and the question of daily prayer. He urged further scholarly and pastoral work on the restructuring of these rites. We can, he stated, no longer assume a Christian social order, or a homogenous faith within the churches.

The new president of the Academy is Dr. James F. White of Perkins School of Theology, Dallas, Tex., who succeeds Charles F. Gusmer of Darlington Seminary, N.J. in the post. Liturgies for the Academy meetings, contemporary in style and accent, were planned by the staff and students of the Jesuit School of Theology at Berkeley.

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BOOKS

Continued from page 5

tions: How is the veneration of Mary related to biblical religion? Is Mary a liberator for women, or is she more a tool of male power over women? Are there important ideas here that Protestantism has overlooked?

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between people, to overcome dehumanizing power and suppressed personhood. From the perspective of final salvation, the new humanity is neither male nor female, neither slave nor free, neither Jew nor Greek, neither black nor white. . . ."

(The Rev.) GEORGE G. SWANSON
Ascension Parish
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Anglican Evangelical

CHARLES SIMEON OF CAMBRIDGE. By Hugh Evan Hopkins. Eerdmans. Pp. 236. \$7.95.

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of this truly great divine by Dr. Max Warren, himself one of the great figures of the 20th century.

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tended from Cambridge to the remote corners of England, you would allow that his real sway in the church was far greater than that of any primate."

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He was neither a biblical literalist nor a Manichaeist but spent his ministry in an undying suspicion of worldliness. In the heated debate between Calvinists

and Arminians he "refused to be any more systematic than the scripture." His commitment to and effect upon the mission of the church is unparalleled.

His comment upon Philippians 2:5 is characteristic: What would have been the state of the whole world if the same mind had been in Christ that is in us? . . . It may be said perhaps, why are we to waste our strength upon the heathen? Is there not scope for the labours of all at home? I answer, It is well for us that the Apostles did not argue thus."

The mixture of power and eccentricity, of radical commitment and worldly wisdom, of single-minded endeavor and easily-accessible compassion is an inspiration in exactly the way Simeon would have wanted it: an earthen vessel indeed but disclosing the treasure of the Saviour he served. I have never before reviewed a book and immediately ordered ten copies.

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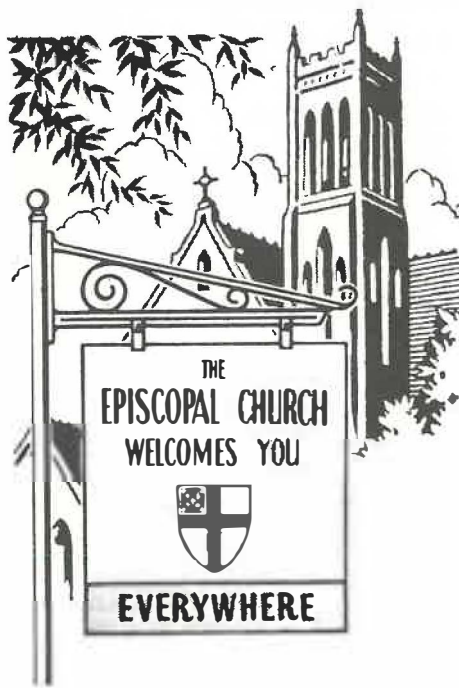
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(Continued from previous page)

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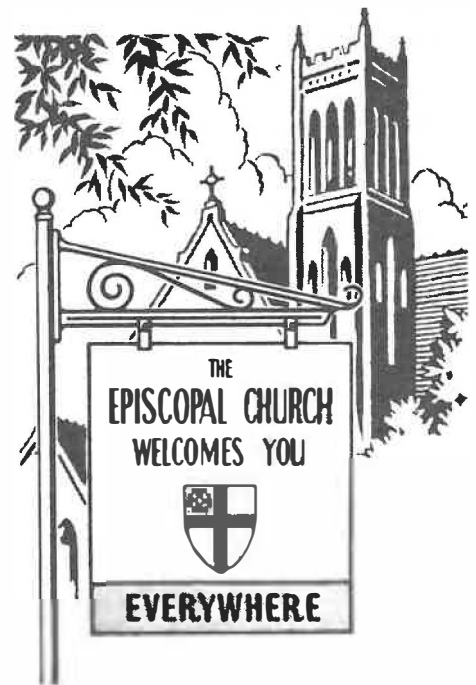
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