

THE LIVING CHURCH



Photo: Broffman

The Most Rev. Donald Coggan, Archbishop of Canterbury (left), the Rt. Rev. John T. Walker, Bishop of Washington, and the Rev. William Sydnor, Bishop Walker's chaplain, at Washington Cathedral: A plea for a renewal of Christian commitment and evangelism [see page 8].

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Last week we reflected on thanksgiving in eucharistic worship, with special reference to thanksgiving for created things. The week before last we saw how in the so-called Preface such a theme is indeed present, although not conspicuous, in the eucharistic prayer of our former Prayer Book, which now appears as Eucharistic Prayer I in the new Prayer Book. Let us see how it now occurs in other eucharistic prayers. Many people have been interested in the question of whether the new book does or does not bring in theological changes. In studying the relation of the doctrine of creation to the Eucharist, we have a specific case which can be usefully considered.

In Eucharistic Prayer II (p. 341) there is no doubt that this doctrine has been made much more emphatic:

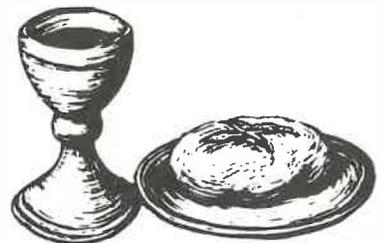
All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross . . .

This is a satisfying sequence of thought. Those who remember the theology of St. Irenaeus will recognize the relation between our creation in God's image and the taking of our nature by Jesus Christ his eternal Son. The Son is the image and likeness of the Father (Colossians 1:15, Hebrews 1:3). Because we were so created, therefore, he can enter our race and assume humanity without deforming or denying his own nature.

Eucharistic Prayer A (pp. 361-3) is perhaps the best known in the new Prayer Book. Although it is much briefer, its contents and arrangement are very similar to those of the 1928 prayer. Here too the doctrine of creation has been made more explicit. In the Preface, God is addressed as "Creator of heaven and earth." After the Sanctus, the creation and fall of man are referred to, followed by the sending of Jesus Christ and the reconciliation he accomplished. Here again, creation and redemption are coordinated with each other in the great tradition of classical Christian theology. An important note is also struck: it was in God's "infinite love"

that we were made for himself. This reminds us of a characteristic teaching of St. Augustine.

In Eucharistic Prayer B (pp. 367-9), we have a composition of very similar structure, but with a more incarnational emphasis. The Preface, and the Proper Prefaces to be inserted into it, are identical to those of Prayer A. After the Sanctus there is again a very explicit reference to God's "goodness and love . . . in creation." This theme is taken up later, after the words of institution in the oblation, "presenting to you, from your crea-



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tion, this bread and wine." In a manner again reminiscent of St. Irenaeus, this underscores the characteristic practice of Scottish and American Prayer Books (as of ancient Eastern liturgies) in explicitly offering to God the created elements of food and drink which are to become the sacrament of the Lord's flesh and blood. Creation is again referred to in the latter part of the prayer, in the petition that God would "put all things in subjection under your Christ . . . the firstborn of all creation." The first New Testament reference here is I Corinthians 15:25-8, a magnificent passage familiar to us in the burial service, "For he must reign, until he has put all his enemies under his feet . . ." Secondly there is Colossians 1:15, to which we have referred earlier. This part of this prayer suggests to us that the eucharistic sacrifice is being offered not only for our salvation, not only for the salvation of the church, but for the ultimate fulfillment and perfection of the entire universe.

A change of doctrine? Possibly. At least it is a change of emphasis, an emphasis which brings us uncomfortably close to the New Testament view of the end of all things in Christ.

THE EDITOR

THE LIVING CHURCH

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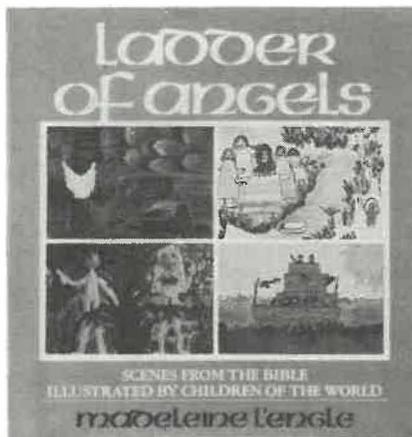
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Demanding but Rewarding

THE CHRISTIAN TRADITION, vol. iii: *The Growth of Medieval Theology (600-1300)*. By Jaroslav Pelikan. University of Chicago Press. Pp. xxvii + 333. \$17.50.

This comprehensive survey of the development of Christian theology from the beginning to the present reaches its chronological center, and also its center of theological gravity, in this third volume of a projected series of five. Having read all that has appeared to date I can report that Dr. Pelikan has been consistently on target thus far.

Pelikan's method is to disengage each developing doctrine from its political and cultural context in such a way that we can analyze it as it stands on its intrinsic merits or falls on its demerits. It must be acknowledged that this method makes it harder for some of us, perhaps Anglicans especially, to follow the analysis and to grasp the results. I say this because the history of doctrine when written *modo anglicano* generally treats the subject as a part of its historical process rather than isolating

it for detached scrutiny. This is what many of us are used to, so Pelikan's method makes a special demand upon us. For example, when he presents the Anselmic doctrine of the Atonement he shows us the *what* of the matter with little attention to the why, whence, and wherefore. The reader must be already familiar with the theory and practice of feudal "satisfaction" to see what it was that made Anselm's doctrinal formulation meaningful to the people of that age. I am one of those who find this method demanding because unwonted, but I find also that I come away with a clearer understanding of each doctrine under analysis. The effort is abundantly rewarding.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, S.C.

Triumph of Design

ROSE WINDOWS. By Painton Cowen. Chronicle Books. Pp. 144. \$22.50.

This is a handsome book for anyone interested in the magnificent rose windows which adorn many of the cathedrals in Europe. These large radiating windows originated in the great period of medieval church building from 1170 to 1270. The name "rose" was first associated with them after the early 13th century when the adoration of the Virgin, one of whose symbols is the rose, became wide-spread in France. Attention is given both to the history and the various techniques of production. However, the best parts of the text explain the design elements used in the rose windows and their relationship to the rest of the architecture. The discussion of the rose window as a Christian symbol for the wheel of Fortune is especially thought-provoking. The profuse illustrations justify the price of this slim book, and despite several printing errors in the captions, the quality of the colored illustrations is consistently excellent.

CHARLOTTE M. PORTER
Museum of Broadcasting
New York City

Becoming More Adequate Persons

HOW TO BECOME YOUR OWN BEST SELF. By Howard Grimes. Word. Pp. 230. \$8.95.

The author presents the basic ideas of Dr. J. W. Thomas, the originator of the innovative Bi/Polar System, in a religious context. His objective is to help people understand themselves in terms of their strengths, and through these understandings develop skill and effectiveness in communicating with others and building solid, growing relationships.

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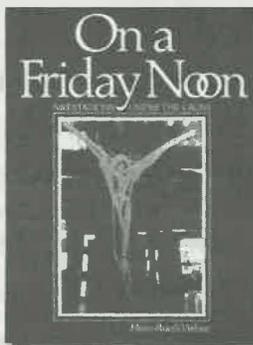
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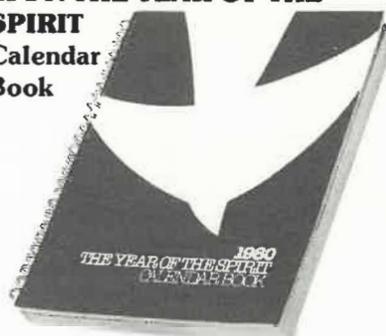


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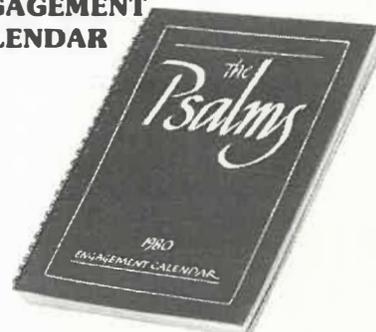
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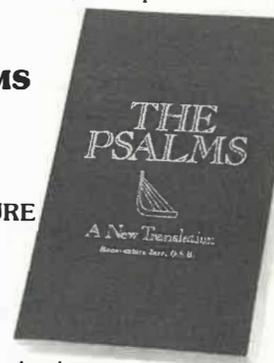
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BETTY K. THOMAS
 Lake Quivira, Kan.

An Abiding Relevance

COME HOLY SPIRIT: Sermons, Karl Barth and Eduard Thurneysen. Eerdmans. Pp. 287. \$4.95 paper.

Eerdmans Publishing Company is to be congratulated for making available to us the early sermons of Karl Barth and Eduard Thurneysen, first published in English in 1933. John Macquarrie supplies a brief, helpful introduction. The translator himself offers a few wise words, and Joseph Fort Newton, a famous preacher and former rector of St. James Church in Philadelphia, analyzes the thrust of the preaching of Barth and Thurneysen.

These sermons have value from three angles. First, they disclose the fundamental thrust and initial setting of Barth's theology, which began in the context of his pastoral obligation to preach. Secondly, there is an abiding relevance of these sermons. With the demise of Neo-orthodoxy in the churches, with the increasing secularity of our culture, these sermons expound and apply the biblical revelation in a setting

and in a way that makes one feel as if they were being preached today. Lastly, there is simply the content of the sermons themselves, through which the reader will time and time again find himself addressed by the Triune God.

From the sermon entitled, "Jesus and Judas," we can get a taste of the book by asking with Barth the solemn question concerning redemption: "Why does it not penetrate through, why does it not radiate victoriously from us, why is not God King of the world? For this reason, because it possesses only the fore field. It does not possess the central inner place. There in the inner place, something else, the defiant, crafty 'I' of man reigns, which has not yet fully surrendered itself, which still remains for itself, which still wants to be something by itself, not fully good nor fully bad," and hear with Barth, "Oh, that we might see it so that in the midst of our fears we would not fear, that we might dare to say 'yes,' — even against ourselves, to God. For that is the reason why Jesus endured death."

Other sermons deal with repentance, anxiety, Good Friday, to mention but a few.

It is not possible in reading these sermons to distinguish which ones have been preached by Thurneysen and which ones by Barth. In the early days and, indeed, throughout the whole of Barth's career, they worked closely together; nor, the reader needs to be forewarned, is the style of these sermons as direct and straightforward as American preaching tends to be. It is, rather, impressionistic.

(The Very Rev.) JOHN H. RODGERS, JR.
 Trinity Episcopal School for Ministry
 Ambridge, Pa.

Affirming the Local Congregation

HOW TO BE HAPPY IN THE NON ELECTRIC CHURCH. By Merle Allison Johnson. Abingdon. Pp. 112. \$6.95.

The title of this small book is a little unusual and needs a word of explanation. The "Electric Church," according to the author, is "that stage area before the camera — nothing more — and when compared to the local church — much less."

Thus the local congregation has much to offer and need not be envious of the mass media presentations of Billy Graham and Robert Schuller. The 18 brief chapters both affirm the local congregation and provide suggestions to help these congregations work better.

Praise for the book: (1) The author's honesty and courage in taking on the so-called fat cats of the Electric Church, and (2) the helpful suggestions contained in the book. Criticism: (1) Some parts of the book wear a little thin, and

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(2) there is some duplication of material which has already appeared in the "Small is Beautiful" movement.

Take a few minutes to read through the chapter headings listed in the contents and then decide if this is a book for you.

(The Rev.) LEWIS W. TOWLER
Episcopal University Center
Michigan State University
East Lansing, Mich.

- Encyclopedia Introduction

CONTEMPORARY MISSIOLOGY: An Introduction. By J. Verkuyl. Eerdmans. Pp. 414. \$14.95.

This is a scholarly book best suited for use by seminaries, diocesan theological education programs, and persons active in mission and church growth. With incredible detail, the author covers a wide range of crucial topics: biblical theology for and strategy of mission; a historical summary of the major activities and personalities of Christian missions; past and present goals for missions; modern mission strategy in the light of present day cultures, developing nations, and in-

digenous theologies; and the ecumenical aspects of missionary activity in today's world. Noteworthy for further study is an exhaustive bibliography and discussion of literature on mission – past and present.

J. Verkuyl is professor of missiology and evangelism at the Free University in Amsterdam. He is an evangelical with an amazingly broad understanding of and perspective on world mission. Because he is not Anglican, Episcopalians will find a fresh and honest assessment of mainstream Protestant and Catholic missionary activity. It is good to have reflections on our Christian lifestyle from one who is outside our tradition. Verkuyl has some positive things to say about us, but more importantly offers us challenges, excitement, and a serious study of modern cultures and ideologies from which we can surely benefit.

Verkuyl displays a desire for mission which is wider than "saving souls," aware of the constant task of responding to those who ask "Who is Jesus?," is sensitive to persons as whole beings, and which transcends any specific culture or

Continued on page 20

The Anglican Librarian's Lament

The trouble with being an Anglican is that –
The letters SAT don't always mean sat.
Scripture, Authority, Tradition – these three
Keep me from answering questions "effortlessly."
Our library's motto is "Let there be light."
I pray that my answers are usually right!
Lo, the poor Anglican caught in a bind –
With no one authority to settle her mind.
The questions come often, from quite different sources –
For instance: "Does Scripture say anything about playing the horses?"
Or, "What is your feeling about Mary, Our Mother?"
And, "Did Our Lord Jesus Christ have a sister or brother?"
I was baptized in infancy during a rain –
But what I am asked is "Are You Born Again?"
Apocryphal books are written for learning –
But I mustn't quote them if doctrine discerning!
Are you "Right-To-Life"? Or pro "Women's Lib"?
My Anglican Conscience won't allow me to fib.
So I often agree with both sides of the question –
And don't let such matters disturb my digestion.
For "Inerrant Scripture" I must plead "Disagree."
Like an "Infallible Pope," these beliefs aren't for me.
I know you are thinking I've left something out –
So enter "Sound Learning" with a medium loud shout.
Bishop Mandell Creighton, I salute you anew.
We Anglicans need you – and the Holy Spirit too!

Ruth Pragnell

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November 11, 1979
Pentecost 23/Trinity 22

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Archbishop Coggan in Washington

One week after the Pope's visit to the nation's capital, the Most Rev. Donald Coggan, 101st Archbishop of Canterbury, addressed a congregation of 3,000 in Washington Cathedral. There were no crowds lining his way, and to some it may have seemed an anticlimax, coming so soon after the papal tour. But to those of his own flock and to many outside it, he brought a simple but equally strong plea for a renewal of Christian commitment and evangelism, along with his oft-repeated plea for intercommunion as a means toward Christian unity.

The Rt. Rev. John T. Walker, Bishop of Washington, was celebrant at the nave altar, with the Rev. Canons Charles A. Perry and Lloyd Casson as deacon and sub-deacon. For the rites Archbishop Coggan wore the magnificent scarlet and gold cope and mitre made for his enthronement in 1975.

The music included the great *Victory Te Deum* of Vaughan Williams, composed at the close of World War II, sung by the Cathedral Choir of Men and Boys, with organ, brass and tympani. Dr. Coggan assisted in administering the sacrament, and blessed a number of children brought to the rail for that purpose. He also greeted members of the congregation afterwards, and autographed programs, and shook hands with a group of young people demonstrating outside for nuclear disarmament.

Since becoming Primate he has traveled extensively on six continents, including trips to communist countries. In his sermon he spoke of the deep faith that has never been suppressed in those places, even under severe oppression, but which has been renewed generation after generation. "Many a hammer has been broken on the anvil of Christian faith," he said, referring in particular to Uganda and the martyrdom of Archbishop Luwum. "Here the church has come through triumphantly because it is their faith in Christ that sustained them, and I covet such a faith for everyone."

He listed three factors in thinking one's way through to such a faith. "I need a faith that tells me who I am. . . . If we are made in the image of God, this tells us who we are in the highest terms. . . . I need a faith that tells me what God is like. Biblical revelation tells of One in whom the mind, will, and heart of God

are disclosed as in no one else — a God worthy of my worship. . . . And I need a faith in which I can grow and through which I can serve."

Commenting that there are no pat answers as to how this is to be done, he emphasized the role of the church. "The church is not a club. If so, it is a travesty of what it should be. It must, rather, be a base of operations from which to serve the world."

He would "like to gather up this great congregation and set it down in the slums of Calcutta. We cannot shut our eyes to the needs of people like these, most of whom know nothing of the love of God. We must be willing to give our lives to this or we are not entitled to be called Christians."

The same emphasis on evangelism was carried into his press conference that afternoon. He has long stressed the need for intercommunion as a means toward reunion, even though Pope John Paul specifically said that agreement in doctrine and moral standards must come first. "Intercommunion could be an aid to our joint evangelism of the non-believing world," he thinks. "Many Roman Catholics now receive communion from Anglicans, including myself, and I would hope the Roman Church will soon take cognizance of this and move toward intercommunion, for in so many basic things we are already one."

He also touched on several divisive issues in the American church. In regard to Prayer Book revision he said that "the liturgy must periodically undergo a certain amount of change if it is to be a living thing," noting that next year the Church of England will have a book of contemporary rites entitled *The Alternative Service Book*, to be used along with the 1662 BCP, their standard liturgy. Each parish will have a choice, to be decided by the vicar and parish council. He added that "I understand you now have the same thing over here — that you can still use the old book." Bishop Walker interposed to explain that it was not exactly the same, here there was not the same parity of the two books, but that General Convention had voted the continued use of the 1928 Prayer Book under certain guidelines, and he thinks this will lessen the divisiveness.

Dr. Coggan was asked whether he thought the Pope's strong statement against the ordination of women would affect the Anglican-Roman Catholic uni-

ty conversations, since four Anglican provinces do now ordain them. "I shouldn't think so," he replied, "for we have always known that was their position. But hopefully they will recognize that many Roman Catholics also want to see women ordained, and perhaps this will help them move toward it."

Queried as to his reaction to the Denver resolution on the ordination of homosexuals, he stressed the difference, as did the Pope, between homosexual orientation and activity. Noting that there are probably many homosexually oriented people already in the ministry, he cautioned that ordaining a practicing homosexual was another matter, "for at ordination you are sending into the ministry a person for whom one of the main tasks is to expound the Christian doctrine of marriage . . . so if the American church has decided against ordaining active homosexuals, I think it is working along the right lines."

Bishop Walker, asked to clarify the statement signed by 23 bishops opposing the resolution on homosexuality, stated that "it was not an objection to the ruling against ordaining practicing homosexuals, but to statements on other moral issues such as extramarital heterosexual activity, which we felt should not be legislated, but left to the bishops to deal with through processes they already have, whereby the candidate's background is known to them even before he enters seminary."

Does the Archbishop have a position on nuclear disarmament? "I long for it. The folly of piling up armaments is clear. Salt II seems to be the means for controlling it, and I hope all church people will support it."

His impression of the Pope: "a warm, brave, and joyful man, though I don't agree with all he says." His visit was "the response of an outgoing, loving people to an outgoing, loving man, but I expect there will be some very hard analyses of his statements, and some sharp differences." He pointed out that the Anglican Church's position on contraception (as proclaimed at Lambeth '68) is in clear contradistinction to Pope Paul's *Humanae Vitae*, which the new pope has strongly affirmed.

Does he think the Episcopal Church is dead, as some claim, as far as spreading the Gospel is concerned? "I really don't know the Episcopal Church well enough to say." How about the Church of Eng-

land? "I think of it as 'patchy,'" he replied. "Some parts have fallen into that trap, but I also see places where there is new life . . . where the vision I have tried to share is becoming a reality. I would guess it is much the same over here."

His stay in the Washington area included several days at Virginia Theological Seminary. It marked his farewell as Primate, after one of the shortest tenures (just under five years) in the history of the Anglican Church. He has just turned 70 and will retire January 26. He will be succeeded by the Rt. Rev. Robert Runcie, Bishop of St. Albans, who will be formally enthroned in Canterbury Cathedral on March 25. Does he have any advice for him? "Not unless he asks for it, but I have asked him to come and see me, and he has. He has been much involved in ecumenical affairs and especially with the Orthodox (he was co-chairman of the Anglican/Orthodox Commission) and will press for intercommunion on all fronts."

DOROTHY MILLS PARKER

Presiding Bishop on "Unity Pilgrimage"

The Rt. Rev. John M. Allin, Presiding Bishop, went to Rome on October 10 for a "unity pilgrimage" in connection with a meeting of the board of directors of the Anglican Center in that city.

On his trip, Bishop Allin met with the Very Rev. Pedro Arrupe, Superior General of the Society of Jesus and President of the Union of Superiors General of the Anglican Communion and the Roman Catholic Church.

He also met with the Most Rev. Benedetto Calati, Abbot General of the Camaldolese Order, which has a covenant relationship with the Order of the Holy Cross in the United States. Bishop Allin reaffirmed the initiative of Fr. Arrupe in promoting dialogue between religious of the Anglican Communion and the Roman Catholic Church.

The Presiding Bishop said that he wanted to give thanks to God for "the progress already made" in ecumenical dialogue.

He held a service of Evening Prayer at the Monastery of San Gregorio al Celio from which St. Augustine and his monks departed in 596, sent by St. Gregory the Great, for the evangelization of the English people.

Bishop Allin discussed the implications of the new joint ecumenical commission of the religious orders of both churches.

The work of this commission will build on the work already done by the Anglican/Roman Catholic Joint International Commission which has produced three agreed statements on the Eucharist, the Ministry, and Authority in the Church.

The religious have said that they are

committed to a deep theological reflection on unity, prayer, worship, and the apostolate to the world.

Bishop Allin hopes to share the results of his trip with the Primates of the Anglican Communion who are meeting at the end of November in Ely, England.

Travelling with Bishop Allin were the Rev. Samuel Van Culin, Executive for World Mission in Church and Society at the Episcopal Church Center in New York, and the Rev. Connor Lynn, OHC, Superior General of the Order of the Holy Cross and chairman of the Conference of the Religious Life in the Americas.

Two Clerics Benefit from Racial Incident

The Rev. Benjamin F. Chavis, Jr., the only member of the Wilmington 10 still in jail, and the Rt. Rev. Walter Makhulu, an Anglican bishop from Botswana (Church of the Province of Central Africa), have become beneficiaries of a small legacy resulting from a racial gaffe.

When the Rev. Canon Burgess Carr learned that Davidson College's only African student was serving food at the banquet at which he was to speak last spring, he angrily left the North Carolina school [TLC, May 27]. He said at the time, "She is an African student. I am an African leader. I did not want to be impolite or be discourteous. I just couldn't stay any more."

Canon Carr, general secretary of the All-African Conference of Churches, is on sabbatical in the U.S., and was scheduled to deliver the Reynolds Distinguished Lecture at Davidson, for which he had received an honorarium of \$750.

"Needless to say, I could not use these funds for my own purposes," he said recently, "but neither did I feel obliged

to send the check back to Davidson. So my wife and I decided to share the amount between two causes - one in Africa and the other in the U.S. - with which our life and ministry have been involved over the years."

Canon Carr sent \$250 to the United Church Commission for Racial Justice for a contribution toward the graduate theological study which Mr. Chavis is pursuing in prison. State correctional authorities have permitted him to take courses at Duke University, Durham, N.C., not far from the prison in Hillsborough where he is incarcerated.

Mr. Chavis was sentenced with 10 others for conspiracy to firebomb a white-owned grocery store in Wilmington, N.C., in 1971. He will be eligible for parole on Jan. 1.

Bishop Makhulu will receive \$500 of the honorarium because "Botswana is one of the countries of southern Africa that is continuously afflicted by the stream of refugees and exiles running away from the repressive, racist regimes in South Africa and Southern Rhodesia," Canon Carr said.

Bishop Consecrated in Upper South Carolina

The Ven. William Arthur Beckham became the Rt. Rev. William Arthur Beckham and the sixth Bishop of Upper South Carolina on Oct. 5 at Trinity Cathedral, Columbia, S.C.

The Rt. Rev. John M. Allin, Presiding Bishop, was chief consecrator, and co-consecrators were the Rt. Rev. George M. Alexander, fifth Bishop of Upper South Carolina, the Rt. Rev. William E. Sanders, Bishop of Tennessee, the Rt. Rev. Ralph S. Dean, retired Canadian bishop, and the Rt. Rev. Luc A.J. Garnier, Missionary Diocese of Haiti. The Rt. Rev. Gray Temple, Bishop of South Carolina, preached.

A two-hour live telecast of the ceremony was shown on local stations.

Bishop Beckham, 52, served the diocese as archdeacon for 15 years before his elevation to the episcopate. He succeeds Bishop Alexander, diocesan since 1973, who is retiring because of problems with his health.

Groups Pleased with Convention Action

Members of the Recovered Alcoholic Clergy Association (RACA) see great significance in a resolution passed at General Convention which asks the dioceses to set up committees to work with alcoholic and recovered alcoholic clergy and lay employees [TLC, Oct. 22].

The committees are to develop a written policy for treatment for such people and their families. Job security and insurance coverage also will be provided



The Rt. Rev. William A. Beckham

for those who enter approved recovery programs.

The Rev. Gordon Macdonald, who describes himself as a recovered alcoholic, said that for too long the church tried to hide the fact that as many as one-tenth of its priests may be alcoholics. "We are confronting the church with the fact that priests are human beings and we get sick, too," said Fr. Macdonald.

He said that all 200 RACA members are Episcopal priests who are recovered or recovering alcoholics, and that the membership includes three bishops. RACA has lobbied with all of the bishops for years, he said, for a change in attitude toward alcoholic priests. "In the past," he said, "the policy was to dump them on another unsuspecting bishop or depose them.

"Now, the bishops are calling us . . . asking us to get help for other priests. But we still have members who are afraid for their bishops to find out that they are recovered alcoholics."

The Rev. James Golder, who founded RACA in 1968 after his own battle with the illness, says alcoholism among priests is simply part of the nationwide problem.

"Statistically, one out of five persons in a parish today is affected by alcoholism," he said. "The families are often as sick as the alcoholics, and the seminaries are doing nothing to teach priests how to handle this issue."

Fr. Macdonald and Fr. Golder say RACA is not a prohibitionist organization. The group believes, however, that non-drinking should be supported as a socially acceptable alternative in America today.

The Episcopal Peace Fellowship also is pleased with some of General Convention's action in the areas of peacetime conscription and the death penalty.

"By adopting five resolutions introduced by EPF, the convention has made the Episcopal Church's most radical statements to date on the evils of military and institutional violence," said the Fellowship's vice chairman Dana Grubb.

EPF's "key victory," Mr. Grubb said, was the convention's decision to establish a Joint Commission on Peace which will present comprehensive proposals "for the prevention and elimination of war" to the 1982 General Convention.

Campaign Begun to Admit Haitian Refugees

Led by the National Council of Churches, 17 religious, legal, and human rights organizations forming an ad hoc coalition have launched a national campaign to convince President Carter to admit 8,000 Haitian "boat people" who have landed on American shores since 1972.

The 8,000 Haitians in question, only a fraction of all legal and illegal im-

migrants from that country, have applied for political asylum.

Fleeing the authoritarian rule of President-for-Life Jean-Claude Duvalier, they have risked hundreds of miles of open sea in small, overloaded boats, much like the Vietnamese refugees.

"The term 'boat people' has become very well known," NCC Counsel Ira Gollobin pointed out, "and in every sense the Haitians fit that term. This is the country of their first asylum; it isn't a matter of flying people halfway around the world at U.S. government expense."

However, the Immigration and Naturalization Service (INS) has granted political asylum to less than 100 of the 8,000, sending many back to Haiti and imprisoning others for long periods of time. It argues that most are economic, rather than political refugees.

Haiti is, of course, desperately poor and backward. But qualified observers assert that much of the repression in that country comes at the hands of a 30,000-member volunteer vigilante force called the Tontons Macoutes. The present Duvalier regime, like that of its predecessor under the infamous "Papa Doc" Duvalier, father of Jean-Claude, uses the Macoutes to quell all opposition. They have the power to terrorize, imprison, torture and kill with impunity — whether for political or personal reasons.

The plight of those waiting in prison became more critical when a House of Representatives committee recently amended the proposed Refugee Act of 1979. That action, if it sticks, will eliminate the administration's present option to "parole" large groups of

refugees in emergency situations. It is this parole power that has been used to admit 14,000 Indochinese refugees per month, and refugee activists fear that unless the Haitians are admitted soon, the option of parole will be gone forever.

The campaign will include letters, telegrams, full-page newspaper ads, personal meetings with administration representatives, pressure on congress, and a Washington conference on the Haitian refugee question.

The National Council has provided legal and material aid to Haitian refugees since 1974, and also has provided the State Department with 300 affidavits from refugees attesting to the political nature of their persecution, but State has taken no action to check them.

Instead, the State Department continued to ship many of the new arrivals back to Haiti until January of this year, when the NCC won a class action suit halting INS processing of deportations until the State Department could investigate and report on the status of those who already had been returned.

SACC Defends Bishop Tutu

The South African Council of Churches (SACC) has denied that either it or its general secretary, the Rt. Rev. Desmond Tutu, has called for economic sanctions against South Africa.

Security laws forbid South African citizens to advocate such sanctions.

A controversy arose when Bishop Tutu was reported to have called for such action in a recent interview on Danish television.

SACC released a transcript of the interview which it says proves that the bishop did not advocate sanctions. Bishop Tutu was asked, "So you would advise Denmark, for instance, to stop buying coal in South Africa?"

The bishop replied, "Well, I would find it rather disgraceful that Denmark is buying South African coal and increasing dependence on South Africa, whereas one would hope that we could get South Africa to have a weaker position in bargaining, so that we could get this change as quickly as possible."

The interviewer commented that "if we do not buy coal, for instance, a lot of blacks are going to be unemployed." Bishop Tutu, who is black, responded, "They would be unemployed and suffer temporarily. It would be a suffering with a purpose. We would not be doing what is happening now, where blacks are suffering, and it seems to be a suffering that is going to go on and on."

When Bishop Tutu was in the U.S. this summer, he told a congregation at St. Paul's Cathedral, Boston, that blacks such as he would be given prison sentences if they were to urge U.S. firms to divest themselves of South African holdings [TLC, July 8]. In his talk, he



Bishop Tutu: ". . . Blacks are suffering, and it seems to be a suffering that is going to go on and on."

stopped short of doing so — “We don’t want our chains made comfortable; we want our chains removed.”

SACC’s national committee passed a resolution which said in part: “Because the laws of this country do not permit a free and open debate of the investment and sanctions issues, there is an intolerable situation in the black community and especially for black leaders like Bishop Tutu who are required to articulate the views of the black community....”

“SACC has never advocated a policy of total economic sanctions. However, in July 1978, the National Conference stated that foreign investors should urgently reconsider whether they should radically revise their investment policy... the Executive has every confidence in its general secretary and it believes that he has the right to express his own personal judgment as a Christian leader on the effect of sanctions which concern the people of South Africa.”

Church of England Admits “Black List” Exists

The Rt. Rev. Robert Runcie is very concerned about the secret “black list” of Church of England clergy, and plans to investigate the matter as soon as he becomes the 102nd Archbishop of Canterbury in January, according to church sources in England.

Following the recent charge that there was such a list [TLC, Oct. 28] by the Rev. Neil Richardson, spokesman for a group of clerics who have joined a white collar trade union, Lambeth Palace admitted its existence.

“As in all professional organizations,” a spokesman said, “a list is kept to ensure that bishops are aware of any information there may be about men who may be employed in their dioceses.” He added that bishops, their chaplains, a few legal advisors, and the church’s 43 diocesan registrars “are the only people allowed to know about the contents of the list.”

The clerics who have joined the Association of Scientific, Technical, and Managerial Staffs (ASTMS) sent an open letter to Bishop Runcie following Mr. Richardson’s disclosure to bring the bishop’s attention to the “injustices” of the list, and to ask him to bring the Church of England’s disciplinary code in line with that of other professions.

John Sheppard, divisional officer of ASTMS, said he has received a reply from Bishop Runcie. “We are reasonably satisfied with the reply,” Mr. Sheppard said, “because for the first time the existence of ‘The List’ has been acknowledged by the Archbishop of Canterbury-designate, which is a major step forward. Previously, it has always been a secret list.”

BRIEFLY...

The Rev. George Braund will succeed the Rev. David Chaplin as associate secretary for Mission for the Anglican Consultative Council. Fr. Braund will work in missions development and ecumenical relations within the Anglican Communion. He is a member of the Oratory of the Good Shepherd and served as its Superior from 1969-75. He has spent the last 11 years working for the Society for the Propagation of the Gospel (SPG), serving first as traveling missionary and lately as overseas secretary. Fr. Chaplin will become secretary to Partnership for World Missions.

The board of trustees of the Episcopal Church Building Fund has approved the establishment of a commission on religious art and architecture. According to the trustees, the purpose of the commission will be to strive for appreciation of historical architecture, and for excellence in the design of contemporary art and architecture. Representatives of the arts will serve on the commission.

Sr. Margherita Marchione, a Roman Catholic nun and professor of Italian language and literature at Fairleigh Dickinson University in New Jersey, announced recently that she has identified a 1776 document by Philip Mazzei which included calls for religious freedom and apparently was used by Thomas Jefferson in his 1783 draft of the Constitution for Virginia. Philip Mazzei (1730-1816) was an Italian-American Roman Catholic neighbor and friend of Thomas Jefferson, and an influential supporter of the American cause, according to Sr. Marchione. She believes that the historic phrase, “that all men are created equal,” incorporated in the Declaration of Independence, is a paraphrase by Thomas Jefferson from the writings of Philip Mazzei.

The Rev. Stan Stewart, a minister of the United Church of Australia, warned a United Methodist Conference on Ministries with Children that “unless young children are made welcome in worship services, babies and toddlers included, they will never see themselves as part of the whole congregation.” During a year’s research for the Australian Council of Churches, Mr. Stewart found that Roman Catholic, Lutheran, and Mormon churches grew in the years 1963-75, while Presbyterian, Anglican and

Methodist parishes declined. “The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place,” he said. While the growing churches expected children to take part in worship, the declining churches “hid children away,” Mr. Stewart said.

Members of an ultra-orthodox, anti-Zionist Jewish sect who reside in the Mea Shearim quarter of Jerusalem blocked the area’s main street with broken glass in a recent protest against the planned construction of a sports stadium north of the city. The protesters say they object to the stadium because it is a symptom of “Hellenization” and will lead to widespread desecration of the Sabbath and defilement of the Holy City.

Four Jewish groups, an official of the Lutheran Film Council, and the director of the Roman Catholic Archdiocese of New York communications office have issued separate condemnations of the new Monty Python film, *Life of Brian*, which opened recently in New York. The Jewish groups called the film “an incitement to possible violence” and a “crime against religion.” Robert E.A. Lee of the Lutheran council summed up the Christian point of view regarding the film, calling it “cruel and rude mockery, colossal bad taste, profane parody, and grossly offensive to those who accept Jesus Christ as Lord and Savior.”

Among other grants, the Church Periodical Club, meeting in Denver during the General Convention, gave \$500 to the Laubach Literary Project in Brazil, \$120 to St. Benedict’s Parish, the Philippines, for Bibles in the native tongue, and \$500 to the Southeast Asia Institute for Liturgy and Music, St. Andrew’s, Manila.

Imam Abdul Haq Muhammad, a Muslim minister in the Bronx, has been placed on probation after pleading guilty to the fatal beating of an alleged child molester in July. An ex-convict who lived in a half-way house operated by Mr. Muhammad’s mosque reportedly confessed at a prayer meeting to raping repeatedly a 10-year-old boy, the son of a community member. The man died after he was beaten and kicked by the minister and members of the congregation. “Sooner or later, all human beings have to take a stand against what is happening to our children,” said the imam, who denied there was any intent to kill the alleged offender.

Because Jesus does transcend all categories of religious leadership, people will continue to view him in different ways. . . .

The Year of the Searches

By H. BOONE and VIOLET M. PORTER

The past months have seen the publication of three notable books about religion which have similar titles: *The Long Search* by Ninian Smart, *Ronald Eyre on the Long Search*, and *The Search for Christianity* by Ninian Smart. Although each of these books has certain similarities to the other, they are quite distinct and separate publications as this article will attempt to explain.

During the cold winter of 1978-79, many readers will recall the notable series which appeared on public television stations entitled "The Long Search." Each week, the courteous and amiable narrator, Ronald Eyre, took his spectators with him to a different part of the world and shared with them a view of one of the world's great religions. These views were often unusual and unexpected, destroying the stereotypes one is likely to have had in mind. Throughout, the narrator conversed with people he was visiting and asked questions, often hard questions, of them and his audience. At the same time, he disguised neither his own Christian faith nor his admiration for the noble qualities in the faith of others. The entire series illustrated in a very interesting and popular way how persons of different faiths, or of different schools of faith, can converse together about ultimate realities in a spirit of mutual respect. A number of the episodes have been replayed in subsequent months. The 13 parts of the series have been put on 16mm film and are available, among other places, from the film rental departments of some state university libraries. Each part may be rented for approximately \$25.00. Some are extremely suitable for showing to a church-related study or discussion group of adults or young people. Many Episcopalians will find the presentation of Romanian Orthodoxy especially sympathetic.

Meanwhile, the three books with the title Search have appeared from the hands of Eyre and Smart. Eyre's *Long Search* was written after the completion of the series he helped create for public television. The series was first conceived by BBC in 1973 and took Eyre four years to complete, traveling some 150,000 miles. The series is distinctive and so is the book in that their focus is on religions as lived experiences which shape people's lives rather than religions as systems of dates, beliefs, and doctrines. A British Methodist in background, Eyre presently is a resident director at the Shakespeare Festival at Stratford on Avon. He is a television writer and a theater director both on the Broadway and Longon stages.

Eyre's *Long Search* is the least expensive of the three books. Interestingly written in journalistic style, it is a welcome supplement to the Long Search films. His extensive travels for the 13 episodes are described. The reader finds in them a more detailed account of the people and places on his journeys. There are some memorable and thoughtful insights from his observations. Most English-speaking people feel they have a reasonable knowledge of Christianity, but surprises are in store for them when Eyre chooses a black Fundamentalist Baptist Church in Indianapolis, a modern Roman Catholic religious order living an austere life in Spain, and an intensely alive Eastern Orthodoxy in Communist Romania. Other interesting views emerge outside our own preconceived ones when he writes the chapter "Sulawesi: The Way of the Ancestors." In it he concludes that the search for the "primal" and the "primitive" is not in Sulawesi, Indonesia, but in California. The chapter "Zulu Zion" is especially interesting. In it Eyre describes the vigorous life of several indigenous African denominations. Eyre

gives a striking account of the religious conflict that rages in the souls of many African Christians. Throughout we cannot help but admire persons of the different faiths and ask questions of ourselves. Memorable indeed are the examples of a highly educated Egyptian and his wife, both doctors of medicine, who devote their lives largely to charity and the pursuit of their Islamic faith.

In the last chapter, titled "Loose Ends," Eyre concludes that we are always on the long search, there are always questions. However, in order to learn we must have more than curiosity, we must have a need. We must be willing to set something aside. Contrary to popular thought, he concludes that the great religions are all not alike. They do not say the same things. He feels the great religions may attack the same problems, but different persons on the long search approach it in different ways.

Throughout there is always an affirmation of respect for other religions. The dozen colored photographs taken from the TV series enhance the book. Eyre's account of a three-year journey to far places can be an adventurous and questioning journey for a Christian living in a fast changing technological world, and who often asks "Why am I here?" "Why was I born?" "Where am I going?"

Ninian Smart's *The Long Search* was also written in connection with the television series, but is entirely different from the preceding one. A large, beautifully produced, and strikingly illustrated volume, it can either be read through as a study of the great religions of the world, or kept on the coffee table for browsing and the enjoyment of its pictures.

Ninian Smart was one of those who assisted in the planning and preparation of the television series. He is a Scottish Episcopalian who feels some veneration for the obscure Celtic saint for whom he has been named. A well-known authority on the comparative study of the history of religions, he is a professor of religious studies in the University of Lancaster in England and at the University of California, Santa Barbara. He has also taught elsewhere in this country, and



Photo by Bill Youngblood

Bishop Rusack of Los Angeles; the Dalai Lama, seminarian Christopher Seal, and Bishop Bloy, former Bishop of Los Angeles during the Dalai Lama's recent U.S. visit: At the present time in America, there is widespread interest in different religions.

has traveled widely. He is the author of many books and articles. Like Eyre, he approaches other faiths, and other forms of his own faith, with courtesy, respect, and sensitivity. The arrangement of this book follows a pattern quite different from Eyre's. Although most of the places visited by Eyre are mentioned at least briefly (e.g., Romania, Sulawesi, Zululand), this book does not reflect the episodes of the television programs. It is instead an orderly set of essays on the great religions of the world: Hinduism, Buddhism, Christianity, and so forth. Modern syncretistic movements in the South Seas and elsewhere, and the particularly complex heritages of India, China, and Japan receive special attention. The illustrations (mostly in color) are grouped topically, showing pilgrimages, temples, festivals, rites of passage, and so forth.

How is so much covered in a book that is not of encyclopedia size? Obviously the author cannot state everything about all these doctrines and ritual practices. He accordingly has presented in each case the main historical framework and then selected certain teachers or heroes of each faith to describe as examples. As with the television series and Eyre's book, the effort is made to convey the feeling and spirit of each religion. Smart is especially good at characterizing the colorful diversity, the charm, and the rich cultural heritage of the different traditions. He assumes that the generally educated reader will have some background knowledge, particularly in the case of Christianity. It is difficult to know if he has assumed too much or too little. On pages 114 and following, he speaks of St. Augustine of Hippo in Africa. After a section of pictures, on page 130 he refers to the influence of Augustine in Britain. Will the average

reader know that this is an entirely different person? Evidently the person who compiled the index on page 310 thought it was the same person! In the main body of the book, three paragraphs are devoted to the Church of England. Of its doctrine we are simply told, "It combined Catholic and reforming elements." But of course this is not the sort of book you go for information about Anglicanism.

The search of which Smart speaks is the unending human search for the meaning of the mystery of existence, a meaning which reflective men and women have found in transcendent or supernatural values. To what does this study of the different forms of the search lead? Smart concludes with a personal chapter, stating how he, as a Christian, has found his personal spiritual views enriched by other traditions. Among other things, he suggests, "The East may stimulate Christianity to rediscover its old heritage of meditation." And "the spirit of the Tao may . . . restore a greater sense of harmony between men and other living and non-living beings" (p. 294). Many of us would agree.

Smart's *In Search of Christianity* is an ordinary-looking book, without the striking format or elegant pictures of the other two we have been considering. This book does not describe itself as part of the Long Search project, but in fact it has many internal links with both foregoing volumes. The author tells us that his purpose is not to present the Christian faith but to describe Christianity as one of the world's religions. He does not ask his reader to believe it or disbelieve it, but he does ask that it be taken seriously. This was of course the approach of the other two volumes.

The first half of this book presents a

series of diverse examples. Some involve the examples given in the previous volumes, such as Orthodox Romania (here covered more fully, with more historical background, than in Smart's other Search) and Zululand. Others are interesting additions to the series: Coptic Orthodox Ethiopia, Scandinavian Lutheranism, and the Presbyterianism of Dr. David Livingstone. In the remainder of the book the author undertakes to bring together the data on various particular aspects of Christianity: mysticism, worship, view of Christ, use of the Bible, and so forth. Many comparisons are made with other religions described in the other books.

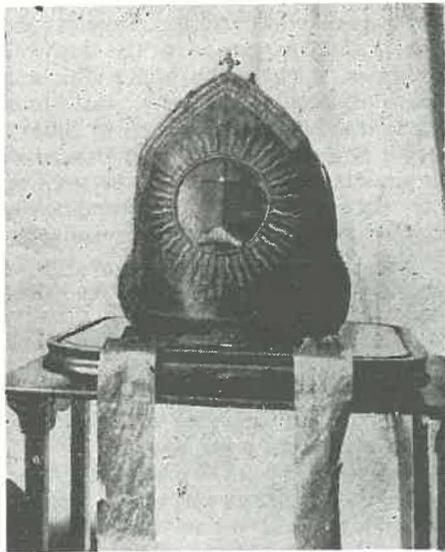
This is not a work of profound scholarship, but it draws on broad fields of knowledge, and makes an interesting and stimulating sequel to either or both of the other books. At the end, Smart concludes that Christianity does indeed have many points of similarity to other great religions, but that it remains unique. While making no secret of his own admiration for the work of St. Thomas Aquinas, he also concludes that there is no one true Christian culture or no single ultimate school of Christian spirituality. Because of the dynamism of its own message, Christianity will conflict with and/or marry different cultures at different times and places. Because Jesus does transcend all categories of religious leadership, people will continue to view him in different ways and emphasize different aspects of his message. Because of the extraordinary capacity of Christianity for self-criticism and self-renewal, perhaps we are living, not near the end of Christian history, but near the beginning of it.

At the present time in America there is widespread interest in different religions, and in different forms of one's own religion, an interest stimulated by the visits of such striking and attractive figures as the Pope and the Dalai Lama. The Search books and films offer the ordinary reader or viewer an interesting, positive, and responsible view of these different varieties of religion. For the minority who wish to pursue this inquiry on a more advanced level, there are numerous other books by Professor Smart, and by other such scholarly authors as Mircea Eliade, Joseph Kitagawa, Victor Turner, and others.

RONALD EYRE ON THE LONG SEARCH. By Ronald Eyre. William Collins. Pp. 284, \$5.95 paper.

THE LONG SEARCH. By Ninian Smart. Little, Brown and Co. Pp. 316, \$17.50.

IN SEARCH OF CHRISTIANITY. By Ninian Smart. Harper & Row. Pp. 320, \$10.95.



November 14 and Our First Presiding Bishop



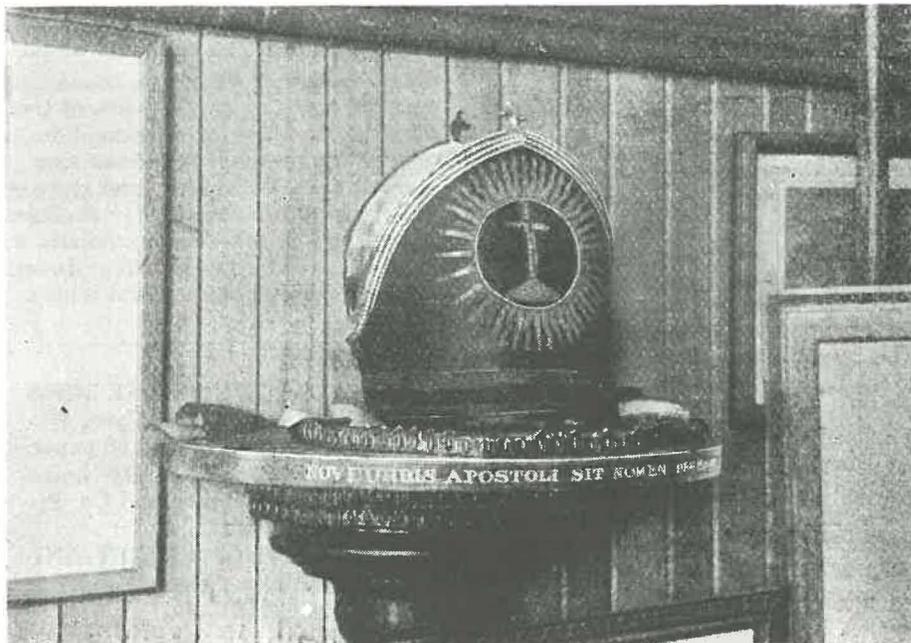
Above and center: Bishop Claggett's mitre. The mitre worn by the first Bishop of Maryland is generally understood to have been patterned on Seabury's, with gold embroidered cross in front and crown of thorns in back, on black cloth. Below: Bishop Seabury's mitre. Made of black cloth with gold embroidery, Seabury's famous mitre has been preserved at Trinity College, Hartford, Conn. These pictures are 19th-century photographs of the mitres as they were then displayed.

By CAROLYN H. HUTCHENS

Questions have often been raised, in THE LIVING CHURCH and elsewhere, regarding the details of the consecration and presidency of the first Presiding Bishop of the Episcopal Church, Samuel Seabury of Connecticut.

What about the action, or lack of action, by the Bishop of London in regard to the ordination and consecration of the first American bishops? According to Dr. Bruce Steiner in *Samuel Seabury* (1971), the Bishop of London, Robert Loweth, was cordial in his reception of Samuel Seabury when he arrived in London in July 1783. Bishop Loweth, together with the archbishops and many of the bishops in England, did all they could to encourage the English Parliament to give consent for the consecration of a bishop for the people in the American colonies. Their efforts were in vain. After a year it was obvious to many that the necessary consent could not be obtained. Seabury was advised to proceed to Scotland where a remnant of faithful people had preserved the Apostolic Succession. Seabury's consecration in Scotland began to open the doors for the succeeding consecrations from the English succession.

While Seabury was in England,
Continued on page 19



Carolyn H. Hutchens, a long-time student of American church history, is the widow of the Rt. Rev. J. Warren Hutchens, the late retired Bishop of Connecticut. She resides in Litchfield, Conn.

EDITORIALS

Good Christmas Presents

Good books make good Christmas presents. Books which challenge and inform Christian thinking will be beneficial gifts that remain with us long after the holiday season is past. So too, do good periodicals. We respectfully urge our readers to give gift subscriptions to *THE LIVING CHURCH* to friends and relatives. When two or more gift subscriptions are given at the same time, the second subscription (as also the third, fourth, or more) is available to you at a special discount rate. Incidentally, if you pay for the renewal of your own subscription at the same time that you purchase one or more gift subscriptions, then your own renewal will count as the first subscription, and all the gift subscriptions ordered at the same time will be available to you at the reduced rate for gifts [see page 22]. Take advantage of this bargain now.

The Anglican Mind

Any church which claims the allegiance of thinking people must have a tradition of intellectual activity and creativity, not only in the theological realm, but in the broad field of public and cultural questions as well. Since books are the primary medium for serious intellectual communication, a church for thinking people must have authors and a literary heritage which, in turn, must have a constituency of readers.

In this sense, the mind of our church has developed in England for centuries, with a notable flowering in the last century. In the recent past there have been such leaders in the world of thought as Archbishop Temple or T. S. Eliot, and such writers as C. S. Lewis who could communicate with a wide public. Not only the well known leaders, but a host of others have stimulated Anglican thinking and writing in a variety of significant fields. Such has been the nature of the Church of England that the contributions of certain Roman Catholics and Non-conformists have also been readily assimilated. One thinks, for instance, of Ronald Knox or C.H. Dodd. Theologians from other parts of Europe have also influenced the Anglican mind. One may, for example, recall Gustaf Aulen of Sweden, whose translator was the distinguished Kelham Father, Gabriel Hebert, S.S.M. Today, our mother Church of England is neither so strong nor so numerous in active members. Yet the mind of Anglicanism remains a formidable influence in the English-speaking world and beyond.

The situation of the Episcopal Church in this country is historically and presently different. Part of our intellectual strength has been a spill-over from England. Yet the traffic has not been entirely one-way. American theological writers do have books published in England, and American scholars have taught in England: one thinks of Dr. E. R. Hardy, for instance, who recently retired in Cambridge. We have resources of our own, as in the vast American public and university libraries, and the great corpus of thought and scholarship built up by various branches of American Protestantism. The three-year theological seminary for

college and university graduates is a distinctively American institution.

The Episcopal Church has in fact extensive intellectual resources in this country. A vast heritage of thought and literature exists for us. The efforts have been few, however, to provide a unified perspective, to give that coherence which one would expect from the heritage of a mature spiritual community. Too often, furthermore, the Episcopal tradition in this country has manifested itself in certain social attitudes or fastidious secular tastes, rather than in a body of intelligent thought informed and nurtured by the historic faith.

We would make two modest suggestions for remedying this situation. First, we must return to our sources. There has been a theological vacuum developing during these recent years of activism. Parsons and thoughtful laymen alike must return to the bookshelf and rekindle their minds. Secondly, we believe that our theological seminaries have been too preoccupied with training ordinands. Now that the Episcopal Church has enough ordained clergy to serve it for many years, we hope that some of the scholars and theologians in our seminaries and elsewhere can again devote more of their time to the proper scholarly activities of reflection, research, and writing. Public lectures and conferences, and opportunities for laypeople to study theological subjects, must also be part of the picture. The revitalization of our tradition will require stiff, disciplined intellectual work. We would like to see the task being seriously addressed.

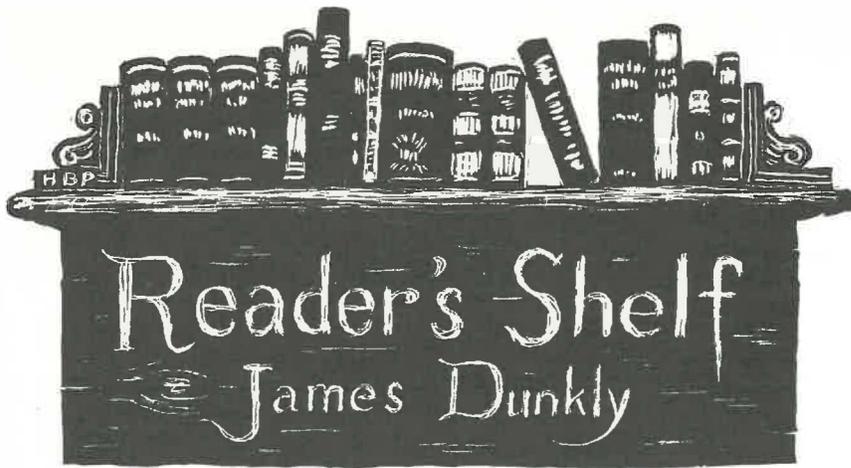
POET'S PROPER

A Theological Application of an Ecological Rule

(St. Mark 12:38-44)

One frustration
Of Bible reading
Is the way people
Enter and exit
Before you can ask them
Who they are and
Where they're going.
The poor widow
Who left on the altar
A day's wages
For a working man
Is a good example.
Was her gift in thanks
Or petition?
Did she starve thereafter?
At Israel's start
There were no starving widows.
The community cared.
But now (and now) the people
Had got too numerous
To note one or a thousand
With less than enough,
And God was a rule book.
And so we see that
Without a living God
Nothing fails
Like success.

James P. Lodge, Jr.



REVELATION. By J.P.M. Sweet. Westminster. Pp. xvi, 361. \$14.95 cloth, \$8.95 paper.

Some years ago Penguin Books began a series called "Pelican Commentaries," first on the Gospels and then on some other books of the New Testament. Recently the Westminster Press has begun reissuing these books as "Westminster Pelican Commentaries," but now they publish one that did not appear in the earlier series at all. It is a commentary on the RSV text of Revelation and, like the rest of the series, is intended for the non-specialist. There is a two-page bibliography, a map, and a 54-page introduction that provides a chapter-by-chapter summary of the Apocalypse as well as an outline of it. Each section is then commented on in detail. The book is well-written and provides the series with a solid entry on the last book of the Bible. Sweet is a priest of the Church of England, and fellow and chaplain at Selwyn College, Cambridge.

MISSION TRENDS NO. 4: Liberation Theologies in North America and Europe. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. Paulist and Eerdmans. Pp. xii + 289. \$3.45 paper.

Mission is one of the latest areas of theology to become ecumenical and the rapidly growing series called *Mission Trends* is helping greatly to document this most welcome development. Published jointly by a Roman Catholic house and a Protestant one, the series presents articles by outstanding missionaries, theologians, and church leaders from around the world and from a very wide spectrum of Christian denominations and theological orientations. This fourth volume, devoted entirely to liberation movements in North America, opens with a general article by Robert McAfee Brown, whose recent *Theology in a New Key* was commended in this column's first appearance [TLC, October 7]. Other authors in this number include Jürgen Moltmann, Peter Berger,

Rosemary Ruether, Cesar Chavez, and Andrew Young. Specific attention is drawn to liberation in the experience of Americans of black, Asian, Hispanic, and American Indian background as well as to liberation in the feminist movement. Six pages of bibliography (all in English) round out the volume.

THE PROBLEM OF WAR IN THE OLD TESTAMENT. By Peter C. Craigie. Eerdmans. Pp. 125. \$3.95 paper.

How does the Christian approach the problem of war? Since warfare and language derived from it occupies so large a place in the Bible, particularly in the Old Testament, how can we speak about "the biblical teaching" regarding war? Peter Craigie, who teaches at the University of Calgary and has recently published a major commentary on Deuteronomy (in the New International Commentary series), attacks just that problem here. Since he has also served some time in the Royal Air Force, his view is not strictly an academic one, and his aim is expressly ethical as well as historical. He criticizes both pacifists and advocates of the "just war" theory, the former for lack of political realism and the latter for lack of sufficient attention to the requirements of the kingdom of God. (Yet he admits his own inability to suggest a viable third way.) A thoughtful book, well worth some of our prime time.

THE BOOK OF REVELATION. By Harry R. Boer. Eerdmans. Pp. 157. \$3.95 paper.

Harry Boer, who was principal of the Theological College of Northern Nigeria, is becoming known as a mediator of theological scholarship to ordinary Christians, particularly within the Reformed tradition. His earlier book *Above the Battle? The Bible and Its Critics* provides a gentle, devout way of leading lay people away from a mistaken literalism to a fuller awareness of the

truth of Scripture, and the present book attempts to set the Book of Revelation in the context of Jewish apocalyptic thinking for the ordinary reader. While it has its value, Boer's book must be adjudged markedly inferior to George Caird's commentary (Harper & Row, 1966) or to John Pilch's *What Are They Saying About the Book of Revelation?* (Paulist, 1978) as a guide to more recent work as well as a way into apocalyptic thinking.

NOT TO THE SWIFT: The Old Isolationists in the Cold War Era. By Justus D. Doenecke. Bucknell University Press. Pp. 289. \$17.50.

Doenecke, who teaches history at New College of the University of South Florida, has written for TLC from time to time in the past as well as publishing *The Literature of Isolationism: A Guide to Non-Interventionist Scholarship 1930-1972*. The present book is an analysis of the isolationist responses to major crises during the so-called Cold War (through 1954).

Recent titles in The Seabury Library of Contemporary Theology

MAN BECOMING: God in Secular Experience [1970]. By Gregory Baum. Pp. xiv + 285. \$8.95 paper.

THE STRUCTURE OF CHRISTIAN EXISTENCE [1967]. By John B. Cobb, Jr. Pp. 160. \$6.95 paper.

METHOD IN THEOLOGY. By Bernard J. F. Lonergan [1972]. \$9.95 paper.

GOD-TALK: An Examination of the Language and Logic of Theology [1967]. By John Macquarrie. Pp. 255. \$7.95 paper.

AN INTERPRETATION OF CHRISTIAN ETHICS [1935]. By Reinhold Niebuhr. Pp. vii + 150. \$6.95 paper.

BLESSED RAGE FOR ORDER: The New Pluralism in Theology [1975]. By David Tracy. Pp. xiv + 271. \$8.95 paper.

This new reprint series provides well-printed reissues in large-format paperbacks of recent important works in theology — "recent" not usually meaning so far back as 1935, when Niebuhr's work was published, but a classic is always welcome. (The original date of publication is included in brackets above for each title.) Unfortunately, the prices are on the high side, and one can only lament the decision not to provide each volume with a new introductory essay setting the book in the context of subsequent discussion. Still, some titles that have been hard to obtain will now be much less so, and for that we must be grateful.

Children's Books

LADDER OF ANGLES: Scenes from the Bible Illustrated by Children of the World. By Madeleine L'Engle. Seabury. Pp. 125. \$17.50.

Churchwoman and author Madeleine L'Engle has retold stories from the Old Testament in this handsome, substantial and expensive volume. The reader will find lesser known episodes such as the vision of red horses in the myrtle trees and Obadiah's dream as well as Adam and Eve and Noah's ark. Ms. L'Engle writes elegantly in both prose and poetry, and the illustrations complement her work well. The 65 wonderful paintings by children aged 8-14 were chosen from entries in a contest held in Jerusalem to mark the International Year of the Child. Mayor Teddy Kollek invited his counterparts to participate in "Children of the World Illustrate the Old Testament," and more than 12,000 entries from 70 cities in 26 countries were received. The winning pictures currently are touring the world. A few proverbs and psalms are included in the book. We especially like "Better a Dinner of Herbs . . ." which contrasts a man dining peacefully on very little with a king and queen with sour expressions sitting down to a whole roast pig. The latter remind one of some of the uglier candid shots taken of the Duke and Duchess of Windsor after an evening which clearly did not go well.

ON WINGS OF LOVE. By Maria Agostinelli. Collins. Unpagged. \$6.95.

On Wings of Love interprets the United Nations Declaration of the Rights of the Child in easy words for young children. The message of the book is dramatized by Maria Agostinelli's beautiful full-color paintings, in which the dove, symbol of love and peace (and the Holy Spirit) spreads its wings to shelter, feed and protect children of every race and culture. An appendix gives the full text of the Declaration for older readers. An appropriate present for the Year of the Child.

THE FAMILY ADVENT BOOK. Edited by Kenneth Seeman Giniger, illustrated by Milli Vai. Doubleday. Unpagged. \$5.95.

An unusual Advent calendar in book form, this book is made with 29 perforated double pages — one to open

every day of Advent. (Not every page will be used every year, of course.) Appropriate verses from the Good News Bible illustrated by pretty little paintings are the "surprises" in this charming Advent calendar-book. Its regular use will add a rich dimension to Christmas preparations. There is no reason why the book cannot be used over and over — a little tape will hold the pages shut once the perforations are broken so that everyone can be surprised all over again next year.

PRAYING WITH THE FAMILY OF GOD: Selections for Children from The Book of Common Prayer. Compiled with introduction and commentary by Urban T. Holmes. Winston Press. Pp. 178. \$6.95 paper.

This unique prayer book for children has been written by the Very Rev. Urban T. Holmes, dean and professor of theology and culture at the School of Theology of the University of the South. It is designed to help young worshipers understand the new Book of Common Prayer. *Praying with the Family of God* contains excerpts from the Book of Common Prayer, as well as stories, commentary, illustrations and photographs. It is a handsomely setup book, with good print and a heavy wine-colored cover stamped in gold. This book can be used at home, in church school, and in church, in place of the adult prayer book. Adults, too, can learn a lot about the whys and wherefores of their new prayer book from this excellent work.

KIRKMOUSE. By Christopher H. Kilpatrick and illustrated by Jeff Macnelly. EPM Publications. Unpagged. \$5.95.

A churchmouse, his wife, and his rollicking sailor nephew save a bare Puritan meeting house come upon hard times during the Revolutionary War, and make a match between young Deacon Brown and pretty Penelope. This story is told rather too lengthily for its slight content, but the drawings, by Jeff Macnelly, Pulitzer Prize-winning political cartoonist for the *Richmond News-Leader*, are something special.

HALF-A-BALL-OF-KENKI. An Ashanti tale retold by Verna Aardema, illustrated by Diane Stanley Zuromskis. Warne. Unpagged. \$8.95.

Fly and Leopard travel together in search of wives in this tale from Ashanti folklore. How Half-A-Ball-of-Kenki (cold cornmeal mush) saves Fly from his bullying companion is the climax of the story. Diane Stanley Zuromskis re-



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searched Ashanti art for her design motifs and the pictures are elegantly African.

DINOSAURS AND BEASTS OF YORE. Verses selected by William Cole and illustrated by Susanna Natti. Collins. Pp. 62. \$8.95.

"Dinosaurs
Do not count
Because they are all dead:
None of us
Saw them, dogs
Do not even
Know that
They were there -
But they
Still walk
About heavily
In everybody's
Head."

(verse by Valerie Worth)

There comes a time in nearly every child's life - usually about third grade, we seem to remember, when he or she becomes fascinated with prehistoric animals. Dinosaurs, especially, seem to exert an almost mystical appeal. This collection of verses, wittily illustrated with good black and white drawings, would be a fine present when dinosaur-mania strikes.

MY ISLAND GRANDMA. By Kathryn Lasky, pictures by Emily McCully. Warne. Unpagged. \$7.95.

The story of a privileged child who has one of the best sorts of grandmothers - she summers on an island off the Maine coast and comes equipped with a sailboat. The special friendship between a little girl and her vigorous grandmother is nicely evoked.

WINTER'S TALES. By Michael Foreman, illustrated by Freire Wright. Doubleday. \$7.95.

Six brief and original stories which center on the beneficent effects which the spirit of Christmas has on differing situations. The pictures are full of luminous winter light; there is, however, an ogre eating live sheep which may startle an adult reader - children probably will not mind him.

THE KING'S FLOWER. Written and illustrated by Mitsumasa Anno. Collins. \$7.95.

This large-sized picture book tells the story of a tiny king who insists that everything he owns must be "king-

sized," until a little tulip convinces him bigger is not always better. Precisely drawn watercolor pictures of his hilariously out-of-scale possessions (we especially liked his toothbrush) will amuse the picture book crowd.

RIVER OF FIRE. By Bettie Wilson Story. David C. Cook (Chariot Books). Pp. 217. \$1.95.

Following a riverboat accident in 1836, Malinda, a pioneer's daughter, and Jasmine a runaway slave, struggle to survive together in the Alabama wilderness. If young readers (13 and up) like this story, perhaps someone will suggest they read *Huckleberry Finn*.

WHEN JESUS WAS BORN. By Maryann J. Dotts and illustrated by Paul Zepelinsky. Abingdon. Pp. 32. \$4.95.

A simple, straight-forward retelling of the nativity story for the littlest children. Words at the top of every page are designed to involve the small listener in the action - "Knock, knock, knock," etc. The use of creche figures to add a third dimension to the reading experience is suggested. The nice sketches are conventional portrayals of the Holy Family.

NORTH AMERICAN LEGENDS. Edited by Virginia Haviland and illustrated by Ann Strugnell. Collins Publishers. Pp. 203. \$8.95.

The director of the Children's Literature Center at the Library of Congress has selected myths from American Indian and Eskimo lore, tales brought by European immigrants, humorous stories from Appalachia, and stories of black Americans to make up this interesting compendium of North American folklore. Ann Strugnell's vivid black and white line drawings accompany the text. M.E.H.

Children's Books Received

BENJAMIN AND JON by Mary Ellen Heath. Bethany Fellowship. Pp. 171. \$3.95 paper.

APRIL SPELL by Joanne Hoppe. Warne. Pp. 127. \$6.95.

BENJAMIN'S PERFECT SOLUTION by Beth Weiner Woldin. Warne. Unpagged. \$6.95.

BARBAPAPA'S NEW HOUSE by Annette Tison and Talus Taylor. Scholastic Book Services. Unpagged. \$1.95 paper.

BARBAPAPA'S SCHOOL by Annette Tison and Talus Taylor. Scholastic Book Services. Unpagged. \$1.95 paper.

NANA UPSTAIRS AND NANA DOWNSTAIRS by Tomie de Paola. Puffin Books (Penguin). Unpagged. \$1.95 paper.

KITTY IN THE MIDDLE by Judy Delton. Houghton Mifflin Co. Pp. 135. \$6.95.

NOVEMBER 14

Continued from page 14

Robert Loweth, the Bishop of London was an elderly man and in poor health. He undoubtedly was ill at the time of White and Provoost's consecration. He died soon after. His successor, Beilby Porteus, was one of the consecrators of Madison in 1790. Nothing appears on the record to make us believe that the bishops of London were anything but cooperative.

Questions have also been raised about protocol in the House of Bishops. Particularly "Who was the first Presiding Bishop?" Following the minutes of the *General Convention* of 1789, we find that an adjourned convention was held September 29 to October 16, of that year at Christ Church, Philadelphia. At this convention a question had been raised about the validity of the consecration of Samuel Seabury. This was a pertinent question in the minds of Bishop Provoost and others. Seabury attended the convention as an observer until October 3. It having been ascertained that in the minds of the convention his consecration was valid, a resolution was then passed that the House of Bishops was now a separate house.

Before this action, Bishop White had presided over the House of Deputies. That House then elected Dr. William Smith to take the chair. The two bishops present (Bishop Provoost was absent)

now met as a separate house. They concluded that the eldest in order of consecration would preside. Therefore, Seabury became the first Presiding Bishop of the House of Bishops.

The next General Convention was held at Trinity Church, N.Y., September 11, 1792. Bishop Seabury preached the sermon at the opening of the convention. There were now four duly consecrated bishops in the House of Bishops, James Madison having been consecrated in England. Bishop Provoost, who was outspoken in his antagonism toward Seabury, insisted that the former action taken by White and Seabury concerning the presiding officer in the House of Bishops be set aside. It was decided that the bishops would preside in rotation, beginning at the North. Seabury having already had his turn in 1789, Provoost took the chair. The Rev. Thomas J. Claggett, presented his credentials as bishop-elect of Maryland. The "hatchet was buried" and consent was given. He was consecrated on the following Monday, by the four bishops, thus combining the Scottish line and the English line of the Apostolic Succession, in America. Bishop Seabury did not have opportunity to take part in the consecration of other American bishops, but White of Pennsylvania, Provoost of New York, and Claggett of Maryland all took part in several other consecrations from which the subsequent American episcopate derives.

The American Episcopate

1. Samuel Seabury	Nov. 14, 1784 (In Scotland, for Connecticut)	Consecrators: Robert Kilgour (Aberdeen and Primus of Scottish Church); Arthur Petrie (Ross and Moray); John Skinner (Coadjutor Aberdeen).
2. William White	Feb. 4, 1787 (In England for Pennsylvania)	Consecrators: Archbishop Moore (Canterbury); Archbishop Markham (York); Bishop Moss (Bath and Wells); Bishop Hinchcliffe (Peterborough).
3. Samuel Provoost	Feb. 4, 1787 (In England, for New York)	Same as above.
4. James Madison	Sept. 19, 1790 (In England, for Virginia)	Consecrators: Archbishop Moore (Canterbury); Bishop Beilby Porteus (London); Bishop Thomas (Rochester).
5. Thomas J. Claggett	Sept. 17, 1792 (In New York, for Maryland)	Bishops Seabury, White, Provoost and Madison were consecrators.

Thus the Scottish and English lines were united in the church in America.

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Dorothy L. Sayers

I must thank your reviewer, Fr. Emerson, for a very kind comment about my biography of Dorothy L. Sayers [TLC, July 29]. He was certainly one of the nicest I had; an Englishwoman took me to task for explaining things the English already know. I was also especially pleased because I have written for THE LIVING CHURCH myself and think of it as a kind of home base. But I must point out one error: Dorothy and her husband had only one son — Mr. Anthony Fleming.

ALZINA STONE DALE
Chicago, Ill.

Wording of the Creed

Plaudits to TLC and its editors for the articles by Philip Turner and Christopher P. Kelley [TLC, Sept. 2].

Both are well reasoned and well written. Kelley's point about "By the power of . . ." in the Nicene Creed needs to be stressed again . . . and again . . . and again!

It is more, much more, than a matter of grammatical construction! It smacks of the tendency of the Judaism of the immediate pre-Christian era to personify the characteristics of the Deity. Somewhere along the way someone appears to have become confused about St. Luke 1:35 where "the power of the Highest" is a noun in opposition with "Ghost" (the "Holy" one, that is!).

(The Very Rev.) FRED C. WOLF, JR.
Corsicana, Texas

Mountbatten Memorial

St. Thomas Church in New York was not the only parish to have a memorial service for Lord Mountbatten. So did we, and it was splendid!

The British Consul-general in Atlanta, David Crawford, made the address; the lessons were read by Mr. Jagan Bhargava, president of the India-America Cultural Association, and Mr. Reginald Mitchell, who is president of the British-American Association. The Bishop of Atlanta pronounced the blessing at the end of the service.

(The Rev.) MARTIN D. GABLE
St. Martin in the Fields Church
Atlanta, Ga.

The First Article

I always enjoy very much "The First Article" . . . when it is written by you, and when you have guest writers. I was surprised at the article by the Rev. Peter C. Robinson because it was so much like something I wrote this summer, which was in "The Episcopal Evangel" [of the Diocese of Montana] of September.

I think that water is one of my favorite things in this world. I should think that Fr. Robinson could go up on the Continental Divide, which is just outside of Helena, and bless both oceans at once! My dad used to tell me that if I spit on one side of the Divide, it would go to the Atlantic, and the other to the Pacific. I suppose this is true in theory, anyway.

I also really enjoyed the columns by the Rev. C.L. Webber, and especially his poem "Oh Deer." Really nice.

Thanks for writing about trees and rocks, and mountains, and water, and all the great things God made for us. They do show us what he is like, don't they?

JOANNE MAYNARD
Editor, "The Episcopal Evangel"
Helena, Mont.

BOOKS

Continued from page 7

particular Christian lifestyle. He claims that mission is not merely the content of a message, but rather the activity of God, himself. Verkuyl maintains that a theology of mission should include concern for cultural problems and the totality of human activities as well as "salvation."

The section on "The Christian Church and Jewish People" is an eye-opener and ought to have a wider audience than this book will provide. It is a frank and sensitive discussion of Jewish-Christian relations including Christian anti-Semitism (overt and subtle), suggestions for modern dialog, and things which Christians can learn from Jews. Verkuyl has a well-tempered criticism of modern "Last Days" Christians who view Jews and current events in Israel only as ways to "read the hands on God's clock."

The section on Black Theology and Theological Developments in Asia, Africa, and Latin America provides westerners a unique opportunity to see how others interpret Christ and to learn from them. "Western mission histories often pay little attention to the whole context in which church growth takes place. They often depict the churches as merely residing in Africa or Asia but not being through and through African or Asian in character."

The primary weakness in this usefully encyclopedic book is its lack of detail on the vital role of the laity in the mission of the church today. Verkuyl devotes only three paragraphs on one page to serious consideration of what he calls "Plugging in the Laity." He has good suggestions for modern mission strategy, cultural and political sensitivity, and use of full-time or "called" missionary personnel. These concerns greatly overshadow ways in which "ordinary" persons can become involved in mission, however. The committed, caring, and faithful lives of persons in every culture who know and love Christ is the greatest resource the church has.

Despite this one major weakness, *Contemporary Missiology* is a book which deserves serious use. It would be an excellent text in a course on mission or for orientation for mission work.

(The Rev.) DAVID KELLER
Coordinator of TEE Program
Diocese of Alaska

Nurture and Education

CHRISTIAN CHILD DEVELOPMENT. By Iris V. Cully. Harper and Row. Pp. 166. \$7.95. **NEW LIFE FOR YOUR SUNDAY SCHOOL.** By Iris V. Cully, Seabury/Crossroad. Pp. 117. \$3.95 paper.

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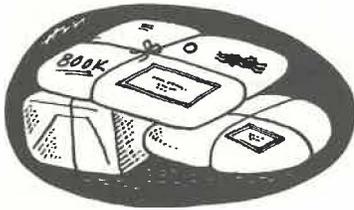
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child development to age twelve as it relates to nurture and education; and also shows how a program can be developed to carry this out. Her warmth and understanding of children and those who teach and parent them is helpful and enjoyable.

Christian Child Development brings together the major thinkers in child development in such a way that a program can be based on what the children can do. There is concern for the presentation of a full and workable program which helps us avoid the misconceptions which children get when dealing with abstract material before they are ready. I



found myself mentally checking what we are actually communicating in this parish as distinct from what we say we are about.

New Life for Your Sunday School is a guide to developing a total program of nurture and education. The focus is on Sunday School but covers a lot more. Of particular importance is the development of some common parish goals for education which will be reflected in many aspects of program. Children learn from the liturgy, from the way others treat them at various parish gatherings, as well as in class. The general acceptance of some goals provides not only support but reinforcement of the whole process of nurture and education.

Christian Child Development needs to be digested first so that the strategies of *New Life for Your Sunday School* can be appropriate to the developmental level of the child. Both books stress use of the Bible in such a way that children do not

mislearn at one age what they will need to know correctly at another.

Now, Mrs. Cully, when are you going to take the development thru young adult?

(The Rev.) JOHN I. KILBY
Grace Church
Clinton, Iowa

The Place for Worship

ENVIRONMENT AND ART IN CATHOLIC WORSHIP. U.S. Catholic Conference. (1312 Massachusetts Ave. NW, Washington, D.C. 20005). Pp. 54. Illus. \$3.95.

A HOUSE FOR THE CHURCH. Federation of Diocesan Liturgical Commissions. (1307 S. Wabash Ave., Suite 205, Chicago, Ill. 60605). \$149.95.

Of importance far outweighing its size is this remarkable document produced by the [Roman Catholic] Bishops' Committee on the Liturgy which considers the worship of God and its requirements of space and furnishings by the gathered assembly. "God does not need liturgy; people do, and people have only their own arts and styles of expression with which to celebrate." Anyone interested in building or renovating a church should be familiar with this illustrated booklet. It is splendid. It deals with principles.

Based on the above document is a five-part sound filmstrip *A House for the Church* soon to be released and which has had the support and participation of the Commission on Art and Architecture of the Episcopal Church Building Fund in its production. Its programs are entitled, "Signs Speak of Mystery," "Furnishings for the House for the Church," "The Church Celebrates in Its House," "The Praising Arts," and "The Building as Witness."

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St. James' Church
Greenfield, Mass.

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PEOPLE and places

Appointments

The Rev. Harry B. Bainbridge, III, is rector of St. Thomas' Church, Monroe, La.

The Rev. Scott Baldwin is assistant at St. Paul's Cathedral, Cathedral Square, Burlington, Vt. 05401.

The Rev. William Brewster is rector of St. John's Church, Youngstown, Ohio.

The Rev. Janet K. Brown is priest-in-charge, Trinity Church, Milton, and Colchester Mission, Colchester, Vt. Add: 34 Maple St., Essex Junction, Vt. 05452.

The Rev. Clarence A. Burley is rector of St. Andrew's Church, Basin-Greybull, Wyo. Add: P.O. Box 407, Basin, Wyo. 82410.

The Rev. Robert P. Corval is rector of St. John's Church, St. John's, Mich. Add: 404 E. Walker 48879.

The Rev. Douglas Culton is rector of St. James Church, Arlington, Vt. 05250.

The Rev. Terrell Hathorn Griffis is rector of St. Stephen's, Innis, and vicar of St. Nathaniel's Church, Melville, La.

The Rev. Hunter H. Horgan, 3rd, is rector of St. Paul's Church, New Orleans, La.

The Rev. Charles E. Jenkins, III, is rector of St. Mark's Church, Arlington, Texas.

The Rev. David P. Jones is rector of St. James Church, 11524 Frankstown Rd., Pittsburgh, Pa. 15235.

The Rev. Walter L. Kreiger is rector of Christ Church, Reading, Pa.

The Rev. James A. McLaren is director of Crossroads, a social service agency of St. Paul's Cathedral, Detroit. Add: 4800 Woodward Ave., Detroit, Mich. 48201.

The Rev. Katherine L. Mead is vicar, Holy Cross Church, Saline, Mich. Add: 285 Brookside Ave., Ann Arbor, Mich. 48105.

The Rev. Robert Owen Mitchell is rector of St. Augustine's Church, Baton Rouge, La.

The Rev. Lee Schlothauer is rector of Holy Trinity Church, Gillette, Wyo. Add: Box 2007, Gillette, Wyo. 82716.

The Rev. Pamela Shier, deacon, is chaplain resident at University Hospital, Ann Arbor, Mich. Add: 1141 Nielson Court, #2, Ann Arbor 48105.

The Rev. Robert L. Sorenson is priest-in-charge, St. John the Baptist Church, Otter Lake, Mich. Add: P.O. Box 148, Davidson, Mich. 48423.

The Rev. Jerry Stretch is vicar of Trinity Church, Oroville, Wash., and St. Christopher's Anglican Church, Osoyoos, B.C. (Canada).

The Rev. Edward N. Taylor is vicar of All Saints, Houghton Lake, and St. Elizabeth's, Higgins Lake, Mich. Add: P.O. Box 373, Prudenville, Mich. 48651.

The Rev. Charles Washam is assistant minister of St. Timothy's, Massillon, Ohio.

The Rev. James G. Wilson is rector of St. John's Parish, Waterbury, Conn. Add: 174 Edgewood Ave., Thomaston, Conn. 06787.

Deaths

The Rev. Hugh Ephraim Cuthbertson of Charles Town, W. Va., died August 24. He was born in Woolcott, Vt. on August 20, 1916 and received his B.A. degree from Phillips University and his training for the priesthood at Nashotah House. He served parishes in New York, Florida, Vermont, and West Virginia. Prior to his death he was vicar of St. Philips', Charles Town, W. Va.

The Rev. Willis Jay Handsbury, assistant at the Church of the Mediator, Chicago, died on October 13. Born in Illion, New York, April 14, 1922, Fr. Handsbury was a graduate of the University of Duquesne, Berkeley Divinity School, and De Paul Uni-

versity. He was formerly rector of the Church of the Messiah, and later of St. Barnabas Church, Chicago.

The Rev. Galen Cletus Fain died in Murray, Ky., September 1. He was 89. A native of Murray, Ky., and a graduate of Vanderbilt University and Garrett Theological Seminary, he was ordained a Methodist minister in 1917 and retained Methodist orders until his death. He retired from that ministry in 1957 and was ordained a deacon in the Episcopal Church by Bishop Lichtenberger. He was ordained to the priesthood in 1959 and served missions in Ironton, St. James, and De Soto, Missouri before his retirement in 1964.

The Rev. George L. Evans, a retired priest of the Diocese of Indianapolis, died at Decatur, Ill., on September 30. Fr. Evans was born in Decatur on August 11, 1910. He was a graduate of the University of Iowa and Nashotah House and served the church in Wisconsin, Missouri, Kansas, and Indiana. He retired in 1974 and was preceded in death by his wife the former Thelma Jeannette Williams.

The Very Rev. Charles A. Wilson, Sr., former dean of St. Peter's Cathedral, Helena, Mont., died September 14 at the Veterans Hospital at Fort Har-

ison, Mont. Dean Wilson was born in Flushing, N.Y., in November, 1897 and graduated from General Theological Seminary in 1926. He was dean of the cathedral in Helena from 1939-66.

The Rev. Canon William O. Hanner, rector emeritus of the Church of the Holy Comforter, Kenilworth, Ill., and honorary canon of St. James' Cathedral, Chicago, died October 4 in St. Petersburg, Fla. Canon Hanner was born in Elgin, Ill., November 30, 1901. He began his ministry in Geneva, Ill., in 1934 after receiving the M. Div. from Seabury-Western Theological Seminary. He was rector of Holy Trinity, Rock Island, from 1940-48, and served other congregations in the Diocese of Chicago, Diocese of Quincy, and in Florida. Canon Hanner was a trustee of Seabury-Western Theological Seminary 1952-54 and 1957-74. He held numerous other positions on the diocesan and national church level, as well as writing *A Devotional Manual for Children*.

The Rev. Charles Wesley Adams, USN Chaplain Commander, retired, died September 28 at Los Alamitos, Calif. He was born November 21, 1901, in Worcester, Mass. He received an A.B. degree from the University of Tampa in 1939, and attended St.

Luke's Theological Seminary at the University of the South, Sewanee, Tenn., in 1940. He was made a deacon in 1940 and a priest in 1942, and served churches in Tampa, Dunedin, Safe Harbor, New Port Richey, and Tarpon Springs, Fla., before entering the U.S. Navy Chaplains' Corps in 1942 where he rose to the rank of Commander. He served in Greenland and Korea during World War II. Chaplain Adams served in the Diocese of Los Angeles after the war and was again recalled to Navy duty in 1948 and served until 1962. He again served the Diocese of Los Angeles from 1962 to 1968. He retired to Leisure World and continued to offer his ministry to St. Theodore of Canterbury, Seal Beach, Calif., until his death.

The Rev. Howard Bruce Connell of Bloomington, Minn., died August 30 of a heart attack. Fr. Connell had recently retired from a teaching position, and at the time of his death was canonically resident in the Diocese of Eau Claire. He had been vicar of St. Margaret's, Park Falls and Our Saviour's, Luger-ville, Wis., from 1954 to 1962. He was secretary of the Diocese of Eau Claire for some time, an examining chaplain, and a member of the standing committee. He was 54. He is survived by his brother Dr. Richard Connell.

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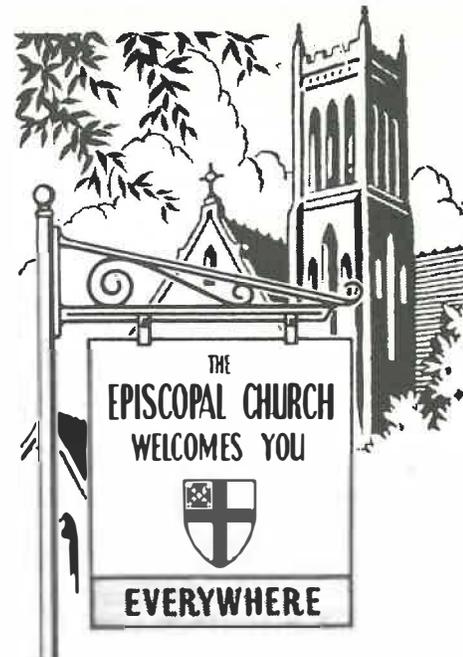
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ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9

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