

THE LIVING CHURCH



The consecration of the Rt. Rev. Yasuo Tazaki, new Bishop of Tohoku [see page 6].

C. S. Geppo

All Hallows Eve • page 10



THE LIVING CHURCH

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CALENDAR

November

- 4. Pentecost 22 (Trinity 21)
- 7. St. Willibrord

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At the Last Supper our Lord took the created elements of bread and wine and gave thanks over them. Ever since the great book by Dom Gregory Dix, *The Shape of the Liturgy*, was published over 30 years ago, it has been increasingly recognized that thanksgiving is at the heart of the Eucharist — indeed it is what the very word itself means. The prayers of the Jewish liturgy to which our Lord and his apostles were accustomed are characteristically “blessings,” that is they bless God for his gifts and his mercies. Jewish prayers in fact consist largely of what Gentiles describe as thanksgiving. Thus the New Testament speaks more or less interchangeably of blessings or of thanksgivings over food and drink (e.g. St. Matthew 14:19, 15:36, 26:26-7).

In thanksgiving the worshiper recognizes things and events as gifts of God. Their significance and purpose as instruments of God are perceived and expressed. In short, meaning is declared. In the Jewish prayer over bread at the beginning of a meal, a prayer undoubtedly used by Jesus at the Last Supper and on other occasions, God is blessed for causing the earth to bring forth bread. Bread is thus seen as the gift of the creator to his children. In the longer prayers used over wine on various occasions, God is blessed for his works in creation and for his special mercies to his people; on different feasts the significance of the feast is also commemorated. Thus the cup of wine becomes a symbol of these things, an expression of what has been commemorated in praise and prayer.

All of this gets us well on the way to what the Christian Eucharist is about. As our Lord took bread and wine, so in

our liturgy they are taken and placed on the altar at the offertory. As our Lord gave thanks over them, so the priest calls on the Christian congregation to lift up their hearts and join him in giving thanks. The long eucharistic prayer which follows begins, as we saw last week, with very explicit thanksgiving, and it basically continues as a prayer of thanksgiving, although it includes petitions.

The point is this. The thanksgiving which we offer with angels and archangels and with the whole company of heaven is not simply an incidental act of devotion. On the contrary, it is the way in which we “do this” in remembrance of our Lord as he commanded. Thanksgiving is what we are directed to do.

In the Christian liturgy as in the Jewish, furthermore, the content of the thanksgiving is specific. It has to do with the business at hand. Classic Christian eucharistic prayers give thanks for creation, for God's revelation of himself to Israel, for the incarnation of our Lord, for the Last Supper, for his death, resurrection, ascension, and promised coming again. They go on, usually in petitions, to speak of the Holy Spirit, the welfare of the church, the communion of saints, and the life everlasting. It is obvious that this is essentially the same outline which we find in the creeds. It is the basic statement of the story of salvation, the condensed proclamation of the gospel, the so-called “apostolic preaching,” as the church has always proclaimed it. Holy Communion is about this! It is not just a memorial of the Last Supper. It is not simply a means of bringing about the presence of Jesus on the altar. It is about the whole story, the full gospel, beginning with creation and ending with the conclusion of all history in that heavenly country which is our true home. Holy Communion is the sacrament of all of it, as all is gathered up for us and for our salvation in the fullness of the Lord Christ and in the gift of his blessed body and blood.

In the weeks ahead, let us consider how this is expressed in some of the eucharistic prayers which are now at hand for our use.

THE EDITOR

The Living Church Development Program

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

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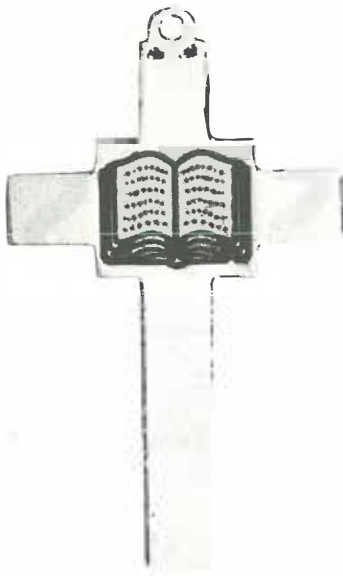
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LETTERS

Divided Votes

The explanation of the "Divided vote" given in the article about the General Convention House of Deputies [TLC, Sept. 30] is clear and accurate. It may, however, be appropriate to mention one more thing about the "divided" vote. Historically it dates from the mid-nineteenth century. It is permitted by the "rules of procedure" of the House of Deputies but it is unconstitutional. If the ecclesiastical authority of the Episcopal Church included a Supreme Court, it would be thrown out.

The Constitution reads:

"In all cases of a vote by orders, the two orders shall vote separately, each Diocese and each Missionary Diocese having *one* vote in the Clerical order and *one* vote in the Lay order; and the concurrence of the two orders shall be necessary to constitute a vote of the House. No action of either order shall pass in the affirmative unless it receives the majority of *all votes cast*" [Art. I, Sec. 4] (emphasis mine).

Now if the four deputies in any delegation cannot agree by a unanimous or majority vote among themselves, they cannot cast one vote. One vote must be either "yes" or "No." A "divided" vote is obviously two votes, one yes and one no, cancelling each other but fraudulently counted "no" to make it look like one vote. Abstention or failure to vote does not constitute a "no" vote as it would in an ordinary vote of the House because it is the "majority of *votes cast*" not the majority of "*deputies present*" which is the governing factor.

It seems incredible that mid-nineteenth century rules of order can nullify the Constitution but there it is. How can one change a rule of procedure that is so deeply ingrained? The "divided" vote is used so many times in each convention that every one takes it for granted. It is explained and never questioned. We claim to be a law-abiding body guided by the truth and governed by a constitution and canons yet we allow "Rules of Order" to override the Constitution!

(The Rev.) JEANNETTE PICCARD
Minneapolis, Minn.

Churches in Prague

Today's mail brought me the September 30 issue of *THE LIVING CHURCH* containing, among other things, Fr. H. A. Lycett's article, "An Urban Parish in Prague." Appropriately, it arrived on the feast day of St. Wenceslas, patron saint of Bohemia. I wish to add a few comments to Fr. Lycett's excellent report. He states that "no reaching out, no ministry exists into this reality of Prague's

life" (referring to alcoholism and the drug culture). This is of necessity, not of choice. Two pastors have been deeply involved in both areas; one was deprived of his living by the government and the other, Dr. Premysl Pitter, died fairly recently in Swiss exile. The reason given? "They were meddling in matters that were none of the church's business." Two major corrections: the Czech reformation forces were absorbed into western European structures during the 17th century (after 1620) after almost 200 years of a vigorous life. The Protestant churches' existence was made possible not "in the middle of the 19th century," but in 1781 through the Patent of Toleration of Emperor Joseph II. One final comment: while some tolerated churches are "lively places," all churches, including the Roman Catholic, are dwindling in membership. The one denomination which has suffered the greatest losses is the Czechoslovak Church (in recent years renamed the "Hussite" Church), perhaps because of its strong nationalistic orientation.

(The Rev.) ENRICO S. MOLNAR
St. Michael's Forest Valley Priory
Tajique, N.M.

Pension Increases

Re the letter from Francis Lightbourn [TLC, Sept. 23] in which he stated that his pension had been increased by a total of 60 percent: I think he has made an error that should be called to the attention of your readers. I have just checked my own pension and find that since 1968 it has increased by only 38 percent. I agree with his point that he presented for the attention of General Convention, but the fact that the increase has been so much less simply increases the importance of his letter. But alas the General Convention of 1979 can no longer do anything about this matter.

(The Rev.) ROY L. WEBBER
Toms River, N.J.

Setting It Straight

Although I have enough vanity to like seeing my name in print on almost any occasion, I feel a bit like Mark Twain must have felt about the reports of his death — but just a bit. The reports of my move are greatly exaggerated [TLC, Oct. 7].

The news story on the ESMHE annual meeting locates me in the Diocese of North Dakota. The "People and Places" column identifies the Rev. Simon Long as the chaplain at the University of Nebraska. Unless *THE LIVING CHURCH* is privy to some information that I do not have — or is trying to tell me something, subtly, it ain't so!

At this writing I am still the chaplain at the University of Nebraska-Lincoln; Simon Long is the vicar of St. Mark's on

the Campus, the mission connected with the Episcopal Student Center [TLC, Aug. 5]. My present plans include staying on here for the time being – unless there is something I should know. Just because I *feel* paranoid, it does not mean that people *aren't* against me.

(The Rev.) L. BRENT BOHLKE

{ We are glad to set the record straight.
{ Ed.

Composing the Sermon

Just a note to thank you for the article "Behind the Sermon" an interview with Dr. Edward Mullen by the Rev. Albert Newton [TLC, Sept. 23].

Queer as it may seem, my sermon preparation while in active service was much like that of Dr. Mullen, but I did not open the sermon as he did. However, I always started preparation on Tuesday, wrote it out by hand on Thursday and spent Friday and Saturday getting it in my head after outlining it on Friday. I never took a manuscript in the pulpit, but I did take the outline. Like Dr. Mullen, I always kept a file to collect material, and always read over the Lessons and Gospel for a particular Sunday, and secured illustrations from

books, particularly biographies. I do think that every sermon should have a point, perhaps two or three. At the end I always summarize the point or points. When I was in seminary, homiletics was not stressed as it should have been. I hope it is stressed now as preaching is very important. I have always been told that I never needed a mike as I could be heard from the back pew. I learned this when I was an assistant at St. Paul's Church in Chicago. I learned much too at the College of Preachers, and was asked to preach to the class from the pulpit in the cathedral. We were taught in seminary to make an outline first and then write out the sermon. I have always done just the opposite, write out the sermon word for word, read it over and cut out what I could and at times rearrange paragraphs. Then make out the outline to take in the pulpit. I guess all my efforts paid off because the late Bishop Robert B. Gooden of Los Angeles, whenever he had a free Sunday, would be found sitting in my congregation.

Pardon all this detail, but I did appreciate what Dr. Mullen had to say, and I am sure it will be a great help to the younger clergy of today.

(The Rev.) SAMUEL H. SAYRE Mathews, Va.

Prayers for All Saints' Tide

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Almighty and everlasting God, you have made all things in your wisdom and established the boundaries of life and death: Grant that we may obey your voice in this world, and in the world to come may enjoy that rest and peace which you have appointed for your people; through Jesus Christ who is Resurrection and Life, and who lives and reigns for ever and ever. Amen.

O most merciful and mighty God, your son Jesus Christ was born of the Blessed Virgin Mary to bring us salvation and to establish your kingdom on earth: Grant that Michael and all your angels may defend your people against Satan and every evil foe, and that at the last we may come to that heavenly country where your saints for ever sing your praise; through Jesus Christ our Lord. Amen.

Blessing

May God, who has given us, in the lives of his saints, patterns of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. Amen.



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John Paul II in Washington

Among the many events in John Paul's extraordinary visit to Washington, the ecumenical service in the chapel of Trinity College was of particular interest to Episcopalians.

There were 2,000 applications for press tickets in Washington alone, divided into pools for interior coverage, and this reporter happily drew the ecumenical service, which being the smallest, afforded the best view.

That service had a special splendor, or perhaps it seemed so due to the strong Anglican overtones. Certainly our music was superior to that of the other papal services. The hymns were credited to our 1940 Hymnal, a *Te Deum* was sung, and the music by brasses and choir included works of Purcell, Tye, Howells, and Sowerby. Six hundred clergy processed into the lovely Romanesque chapel to "Praise to the Holiest in the Height," led in by Episcopal Bishop John T. Walker of Washington: scarlet-clad Roman cardinals, black-veiled Orthodox, hooded Armenians and prelates of other Eastern churches, surpliced Anglicans, Lutherans and other Protestants of every variety, and uniformed members of the Salvation Army. Representatives of the Jewish and Moslem communities were in the congregation.

Trumpets heralded the papal procession, which included our Presiding Bishop, the Rt. Rev. John M. Allin, Greek Archbishop Iakovos, Methodist Bishop James K. Mathews, and leaders of other bodies in dialogue with the Roman Church. And behind them, smiling and serene, John Paul II. He was led by William Cardinal Baum of the Washington Archdiocese to his seat in front of the altar, where the representatives of the eight churches surrounded him in a semicircle. The lesson was read by Dr. William Howard, president of the National Council of Churches, from a brass lectern lent by St. John's Episcopal Church, Lafayette Square. Greek Orthodox Archdeacon Methodius Tournas intoned the intercessions.

In his homily, the pope charged that while much has been accomplished, there is much to be done. "We must go forward with a spirit of hope," he said, "for even the desire for complete unity in faith, which *must* be achieved before we can lovingly celebrate the Eucharist together, is itself a gift of the Holy Spirit." He emphasized that "recognition must

also be given to the deep divisions that still exist over moral and ethical matters, for the moral life and the life of faith are inextricably united."

At the reception afterwards a number shared their reactions. Russian Orthodox Fr. Dimitri Grigoriev said, "The pope is a holy man, who has lived under suffering and oppression, who loves the Eastern churches and will bring us together." Fr. Avery Dulles, S.J., doesn't believe his recalling the church to a disciplined life will cause many to leave it, "because what he said was not in condemnation, but in charity." Claire Randall, an executive of the National Council of Churches, doesn't think that John Paul's visit will spark any dramatic leap forward toward church union, but that it "is an important step and a sign of the progress we have made," — an event which could not have happened even a decade ago.

The Rev. Richard C. Martin, an Episcopal priest, thought his message "a recall of the whole Christian Church to a renewed vision of the full catholic and apostolic faith and to a more disciplined life whose impact may inspire us to strengthen our orthodoxy and our moral values." Bishop Allin commented that a very significant aspect of the pope's visit is that "it is a demonstration, by one in a highly visible position, of the great desire and need for unity. The scope of his concerns, and the fact that he voiced them in half a dozen languages, bespeaks the universality of his message."

DOROTHY MILLS PARKER

The Pope's Irish Weekend

On his way to the States, Pope John Paul II spent a weekend here. He arrived on Saturday, September 29, in Dublin airport where he was greeted by the President, Premier, government and Roman Catholic hierarchy. In fact, he was introduced to a whole bevy of senior civil servants who run our various state industries.

The religious minority may be small, but it did not seem on this occasion that it existed! Very much the same not only appeared to be the case when he was leaving from Shannon airport, but in fact was so. I have interviewed the Church of Ireland [Anglican] chaplain, and he was only let into the apron where any member of the staff had a right to go. Indeed, it looked as if Ireland had

suddenly been given an established church.

The mass in the Phoenix Park was magnificent. To Americans, the numbers present may not seem so vast, so let me just say that one-fifth of the population of the Republic was there. That afternoon he went to Drogheda — the most southerly point of the Diocese of Armagh. He told us that there would have been an ecumenical gathering in the primatial city with "the Church of Ireland and other churches" had it not been for the recent murders, and said that "on my knees," he begged the men of violence to turn from their ways. Not surprisingly, the IRA has rejected this call, yet they may find that they lack support in the community.

Sunday saw him with the youth in Galway, who cheered so enthusiastically that they interrupted the sermon for about 13 minutes! Then he went on to the Marian shrine at Knock.

Monday saw him in the National Seminary in Maynooth when he called on clergy and religious not to wear secular dress, and explained that theologians — men like Rahner and Kung, we supposed — just existed to maintain the teaching of the magisterium!

In the afternoon, he arrived too late to celebrate for a great Eucharist in the race track in Limerick. My wife was there with her Guides (Girl Scouts), and tells me that it was like a quagmire under foot. Many of the microphones did not work so her party hardly heard what the pope said. Most of us would agree with his condemnation of abortion, and perhaps with his contention that marriage is indissoluble. But he went on to say that parents must keep themselves "open to life" which appears to condemn

The Cover

The consecration of the Rt. Rev. Yasuo Tazaki, new Bishop of the Diocese of Tohoku, Japan Holy Catholic Church (NSKK) was held in Christ Church Cathedral, Sendai, Japan, on September 21. Bishop Tazaki, 56, was formerly rector of Yamate Sei Ko Kai, Yokohama, in the Diocese of Yokohama. He and his wife Shigeko have three children.

not only mechanical contraception, but even the rhythm method that Pope Pius XII approved. Mothers were told to stay at home and not go out to get a job.

At a rather rushed reception with the other churches on Sunday night, he had been given a considered statement by our bishops pointing out how the old-fashioned mixed-marriage rulings were facing the Church of Ireland with destruction. His emphasis on passing on the faith through families might appear to be a rejection of this appeal.

In short, we have had a visit, as indeed has America, from an extremely with-it and attractive conservative.

(The Very Rev.) CHARLES M. GRAY-STACK
Dean of Ardfert
Kenmare, County Kerry, Ireland

Fr. Jenkins to Preach on Episcopal Radio Series

The Rev. John Stone Jenkins, rector of Trinity Church, New Orleans, will be the speaker on the 1979-80 Episcopal Series, according to the Episcopal Radio-TV Foundation in Atlanta. The series will be broadcast on radio for 12 weeks beginning Dec. 9 and concluding on Feb. 24.

Fr. Jenkins' theme will be, "What Think Ye of Jesus?"

This series is the Episcopal Church's only regular nationwide radio program. The Episcopal Church, the Lutheran Church in America, United Methodist Church, and the Presbyterian Church in the U.S. take turns on the network of nearly 600 radio stations in the U.S. and 1,200 Armed Services stations around the world. Each church selects its own speaker and music, directs its own pro-

duction, and funds the production, promotion and distribution of its series.

Programs are recorded on tape and shipped at weekly intervals from the Protestant Radio and Television Center in Atlanta, which is paid by each church for its services. Radio stations provide public service time for the broadcasts, and Episcopalians are urged to request more stations to carry the *Protestant Hour*, and to improve the time slot in which it is broadcast, according to a spokesman for the Episcopal Radio-TV Foundation.

"Because stations carry the program on public service time, they frequently discontinue it without advising us," said the Foundation. "It is therefore extremely important that every station be contacted to verify that they are currently carrying the Episcopal Series of the *Protestant Hour*. . . . It tends to impress the station with our interest in the program if they have many calls about it."

Bishop Harte to Retire

The Rt. Rev. Joseph Meakin Harte, Bishop of Arizona since 1962, has announced that he will retire.

On Oct. 14, Bishop and Mrs. Harte were present for a service of thanksgiving for his episcopate at All Saint Church, Phoenix. The preacher was the couple's son, the Rev. Joseph M. Harte, Jr., curate of the Church of the Holy Cross in Dallas, Texas. The former Presiding Bishop, the Rt. Rev. John Hines, spoke at a dinner in the evening in the couple's honor.

Bishop Harte, 65, is a native of Ohio. He is an alumnus of Washington and Jefferson College and General Theological Seminary (STB), and holds Doctor of Divinity degrees from Washington and Jefferson and the University of the South.

After ordination, he served parishes in Oklahoma, New York State, and Texas, before becoming dean of St. Paul's Cathedral, Erie, Pa., in 1951. He was elected Suffragan Bishop of Dallas in 1954, and served there before going to Arizona as diocesan in 1962.

Bishop Harte is married to the former Alice Eleanor Taylor. The couple are the parents of three children. As a lasting acknowledgment of love and gratitude to the bishop and Mrs. Harte, the diocese plans to build a lodge, to be called "The Harte Lodge," at the Episcopal Camp and Conference Center in Prescott, Ariz.

Priest Convicted of Trespassing

The Rev. W. Andre Trevathan, an Episcopal priest in Rio Piedras, Puerto Rico, has been convicted of trespassing and sentenced to a year's probation.

He was arrested, along with a Roman Catholic bishop and a Disciples of Christ

minister, on Vieques Island, where the U.S. Navy holds training maneuvers [TLC, June 24]. The clerics were among 21 people arrested in a demonstration supporting local fishermen who object to 70 percent of the tiny island being used for a gunnery range. They had planned to hold an ecumenical religious service to protest the gunnery exercises, which include heavy bombardment of parts of the island.

Fr. Trevathan told U.S. District Judge Juan R. Torruella: "Whatever sentence you impose would be nothing compared to the slow crucifixion to which the people of Vieques have been subjected over the past 40 years."

In an earlier discussion of alternative punishments that could be imposed, Fr. Trevathan objected to them all. "I would find the payment of a fine morally objectionable," he said, "because it would be paid into the Treasury where it may be spent on more missiles and bombs used to devastate Vieques. I would also find it morally objectionable to have to report to a parole officer periodically. Imprisonment - where I would be denied freedom of movement - would also be morally objectionable."

Jesuit Bishop Antulio Parilla-Bonilla, who was arrested at the same time as Fr. Trevathan, was tried separately. He was given a year's probation and fined \$500. The bishop, an outspoken advocate of Puerto Rican independence, has refused to pay the fine.

Pope's Stand on Women's Ordination Sparks Comment

Dr. Claire Randall, general secretary of the National Council of Churches said in response to Pope John Paul II's statement affirming the Roman Catholic Church's traditional stand against women in the priesthood, "Neither the pope nor any of those who support his position can or do give any biblical or theological basis for their belief that God intended only for men to be priests. To me, this is very significant."

"Though the pope insists this is not a human rights question, it seems to me that such a denial only makes matters worse, because it implies that where sacred things are concerned, women are somehow less valuable or have less standing than men.

"What he's saying is that women cannot have the same relationship to God that men can have, or that God cannot use them in the way he can use men. This is something that I and many women and men, both Protestant and Catholic, cannot accept."

The Women's Ordination Conference, a Roman Catholic group, said it was "deeply saddened" by Pope John Paul II's reiteration that priestly ordination is reserved for men.

"Women's Ordination Conference be-



GitTINGS

The Rt. Rev. Joseph M. Harte and Mrs. Harte: Love and gratitude from the diocese.

lieves that when women cannot develop their full potential as human persons, it can only be understood as a violation of their basic human rights, given to them, not by the institutional church, but by God," according to Rosalie Muschal-Reinhardt, of WOC's headquarters in Rochester, N.Y.

"Once again a decision has been made for women by males without women participating in that decision," Ms. Muschal-Reinhardt said. "Actions like this indicate that women do not participate fully in the family of the church, in fact, women are invisible."

Fr. William R. Callahan, national secretary of the 2,000-member group, Priests for Equality, criticized the Vatican directive barring lay Special Ministers of the Eucharist (which include women) from papal liturgies.

"Although ostensibly a 'clerical' decision excluding laymen as well as all women, the ruling falls with special weight upon the women of our church for whom all clerical participation is denied," Fr. Callahan said.

The National Coalition of American Nuns said bluntly in its newsletter, "Neither the pope nor the Vatican bureaucrats understand the urgency of the women's issue in this country."

New Grant to Patriotic Front

The Executive Committee of the World Council of Churches has approved a grant of \$35,000 to the delegation of the Patriotic Front of Zimbabwe-Rhodesia to provide financial assistance in the costs of supportive and administrative personnel at the constitutional talks convened by the British government in September.

In a letter addressed to all member churches of the WCC, the committee explained its reasons for responding favorably to the Front's request: "While the British government meets the costs of the official delegations, each delegation is itself responsible for the costs of providing its own technical staff. This presents particular difficulties for the one non-governmental delegation, the Patriotic Front."

The gift was taken from the WCC's sometimes controversial Special Fund of the Program to Combat Racism, which is supported voluntarily by some of the council's member denominations, but not by the Episcopal Church.

Last year, an \$85,000 grant to the Patriotic Front for humanitarian purposes led to widespread criticism from the Council's member churches, and two of them, the Salvation Army and the Presbyterian Church in Ireland, suspended their memberships in protest.

This time, however, reactions to the grant have been favorable. The Rt. Rev. Graham Leonard, Bishop of Truro, who chairs the Church of England's Board

for Social Responsibility, deplored the 1978 grant on the ground that it would be "seen as approval by the churches of the politics, policies, and methods of the Patriotic Front." He and Giles Accles-tone, secretary of the Board for Social Responsibility, described the new grant as "an entirely proper use of the funds of the Program to Combat Racism," however.

R.C. Observers Give Convention Impressions

Lawrence C. Mullaly, a lay staff member of the San Francisco Archdiocese's Ecumenical Commission, attended the recent General Convention in Denver as one of 10 official Roman Catholic observers. In a recent article for Religious News Service, he gave some of his impressions of Episcopal ways of doing things.

Mr. Mullaly began by asking, "Is democracy a viable model for a renewed [Roman] Catholic Church?" He pointed out that to the Roman Catholic observers at Denver, first hand experience of the inner workings of a hierarchial and sacramental church "cast in a distinctly American mold" was eye-opening as to both the possibilities and problems involved.

The participatory nature of the church was praised frequently by the Roman Catholic observers present, according to Mr. Mullaly. Theologian George Tavard noted that the convention "provides a forum for clergy and laity to be heard and contribute in the highest instances of this church's life." A priest, impressed by the seriousness of the lay deputies (and the fact they were attending at personal expense), said, "We could use a lot more of what they've got."

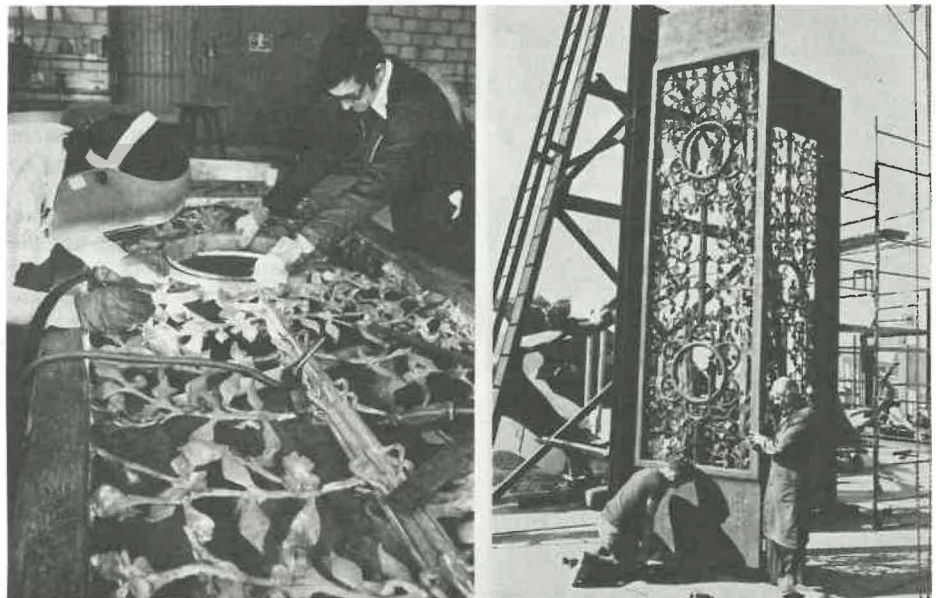
Reservations were expressed as to the

bicameral legislative system, however, and the staggering amount of business to be accomplished during a 10-12 day period every three years. A simple majority vote by both houses was not deemed sufficient by the observers for effecting sweeping change, and Mr. Mullaly commented, "The practical need to rush legislation, even on potentially divisive issues, has cost the church dearly." He mentioned specifically the vote resulting in the ordination of women to the priesthood in 1976, and the 1979 debate on homosexuals.

The most significant events to occur in Denver, in the opinion of the Roman Catholic observers, were the final acceptance of the new Book of Common Prayer — "the most far-reaching liturgical reform the [Episcopal] Church has seen since its founding" — and "the acknowledgment by the body of bishops that in matters touching on faith . . . issues should no longer be solved unilaterally, but in concert with the Anglican Communion as a whole."

Summing up his impressions, the Rev. John M. Ring of the San Francisco Archdiocese, said, "We need some of the democracy which the Episcopal Church has to offer. Overall, however, I have doubts about transferring the national system into the life of the [Roman] Catholic Church."

Roman Catholic theologian George Tavard concurred. "Concern for collegiality at all levels has been better explored by the Anglican churches and we should learn from this experience. But the experience of the Second Vatican Council, where decisions were not taken in important areas of faith and order until unanimity had been achieved, would be a healthy corrective to a parliamentary system which functions simply by majority rule," he said.



Foundry workers in Hampshire, England (left), are shown building new cast bronze gates for Washington Cathedral and (right) preparing a test hanging of the massive gates before shipping them to the United States where they will be installed at the cathedral in the near future.

FOLLOWING THE SAINTS

*Every time Satan makes one human
feel like an intruder in his own home,
he has struck a blow for hell.*

By JULIAN SHEFFIELD

One of the most daring things Franco Zefirelli did in the movie *Jesus of Nazareth* was to depict Jesus saying "Be perfect, even as your Father in heaven is perfect" as if he meant it, as if it were not only possible, but indeed the most joyous and desirable of possibilities. The superb young actor who portrayed Jesus and created the first real icon of Christ in film brought those words to life not as a challenge but as an irresistible invitation to a party nobody in his right mind would allow himself to miss. This was a daring thing for Zefirelli to do because it is a true depiction of the mind of Christ in this matter; it is an icon, but an icon that modern sophisticated man has trained himself out of believing.

Perfection, we say, is for spiritual giants, for religious superheroes, for the people of whom there are now plaster-of-paris statues in our churches, not for ordinary folk like us. It would be gross pride, we say, for us to aspire to such heights. Aspiring to perfection is the activity of saints, and we wouldn't dream of presuming that we could really be saints, not really. Not Saints with a capital S. Why, everyone knows that the word "saint" in the New Testament just means a normal homespun sort of Christian, and of course I'm that; "the saints of God are just folk like me, and I mean to be one too" certainly, but not a *Saint* saint — I mean, let's be realistic.

And thus protesting, we have cast ourselves in the roles of guests invited to another party of which Jesus spoke, and we are too busy trying to be just good normal Christians for us to come and make merry at the banquet table of perfection.

If we were, in fact, attempting to be normal Christians, we would respond to

the invitation with all possible haste, without passing Go or collecting two hundred dollars. But the Enemy has sown tares in the furrows of our language when we weren't watching, and we've gone on heedlessly cultivating them until we have got so used to seeing them there we can no longer tell them from the wheat. We keep forgetting, though we certainly learned it once, what the words "normal Christian" mean.

A normal Christian is a Christian who conforms to the norm, and the norm, for the Christian, is Christ. There is no other norm, and there is no other way of being normal than to be like Christ. And Christ was perfect. Not only was he perfect, but he was perfectly human. What that means is that he wasn't just human like us, not just *as* human as we are, but more human. He never descended to the levels of sub-human or inhuman behaviour where so many of us live so much of our less than perfectly human lives. But he also never had any unfair advantages over the rest of us humans. God does not play favorites; He didn't stack any of the decks in Jesus' favor; the Incarnate Word of God wasn't born with any special equipment that we don't have. Jesus was not, spiritually, emotionally, mentally, physically, or in any other way, the world's first six million dollar man. That same Holy Spirit of God which animated Jesus animates us, and we have precisely the same access to that Holy Spirit as he in his earthly life had.

To be sure, we have one disadvantage Jesus didn't have: we are born addicted to sin. But then, we also have one *advantage* Jesus didn't have: Jesus. For the rest, Jesus was — and it must be said again and again — tempted in every way just exactly as we are, having precisely the same resources as we have to deal with those temptations, suffering the same limitations in every area of his be-

ing as we suffer: just human, utterly human, perfectly human. The fact that Jesus was also, under the Divine Mystery, perfectly and simultaneously and completely God in no way compromises the complete and total human-ness of his humanity; it does not even *touch* on his humanity. Jesus' humanity was not adulterated by some kind of divine bi-onics.

Jesus is the Christian norm, and Jesus was perfectly human. But we use our humanity as a justification, an excuse, for our imperfection. The idea that being human precludes the possibility of being perfect is one of the Enemy's best come-ons, and we give him as much mileage out of it as he could hope for.

Another of Satan's successful ploys directed against the modern American, aware as he is of his Id, Ego, Super-ego, sub-conscious desires, wish-fulfillment dreams, death wishes, Oedipus complexes, and the like, is to invalidate perfectly ordinary spiritual phenomena by making them seem extra-ordinary and therefore not to be trusted.

Most modern Americans would probably refuse to permit themselves and even more likely refuse to admit to anyone else such thoughts as these: "My heart aches, physically, with love for God. I long to be near him, every moment of every day and all the night long. I desire him with my whole being. I long to possess him completely now and forever." This kind of experience, John Doe Christian would say, is a product of an over-suggestible mind, valid for the mystics of an earlier, less enlightened age, but nobody can be expected to feel like that today, it's too unbalanced. Not normal. Not quite healthy. Perhaps even dangerous. Slightly psychotic.

But substitute "Tom" or "Dick" or "Harry," or "Barbara," "Sue," or "Mary," for the word "God" in the dangerous ecstatic utterances above, and there isn't a red-blooded man or woman in America who wouldn't instantly leap to the defense of young love. We go all mushy and misty-eyed and sigh, "Do you remember the first time?"

Well, yes, as a matter of fact, I do. We couldn't stand to be apart from each other. We nearly prostrated ourselves with nervous exhaustion from staying up all night every night for over a week, murmuring the traditional sweet nothings at each other over the telephone, each of us completely incapable of putting the receiver down first. We'd fall asleep unwillingly for an hour or so and wake with the line still connected and ask "Are you there?" terrified lest there be no answer and furious that we had spent an hour sleeping.

We were a little extreme, maybe, but don't try to tell me we were extraordinary in our extremity — America idolizes the idiocy of lovers, it's one of her

Continued on page 14

Julian Sheffield lives in Allentown, Pa.

ALL HALLOWS EVE

*Why by our very existence
must we involuntarily damage others?*

One cool September I put on my sweater and sandals, flicked on the porch lamp, and went outside into the moist evening. There was to be a Eucharist at the chapel across the way.

My eyes adjusted enough to see the wooden house steps, but beyond the edges of light were shadows, and I had to trust to the memory of my feet for the stone flight going up the hill.

As I stepped out into the dark, there was a tearing shriek, a noise like rubbing your wet hand over the surface of a tightly blown-up balloon, or like tires' friction on the road when you jam on the brakes.

I looked down and saw a half-dead bluejay, one of the cats' offerings, bloody evidence of a hope that the gift of this delicate morsel would convince me I should relent and allow the donor to become the official winter house cat. Ugh.

My 140 pounds had squeezed a column of air out of the bird's four-ounce body through its vocal chords. That was what made the noise. Though I doubt the bird still could possibly have been alive, its body, under my gaze, stirred with faint neurological twitchings. I quickly dispatched it, and threw it out into the blackness toward the leaf-pit, and with a kind of hollow helplessness in

This article was written by a person committed to the anonymity of a solitary religious life.

my stomach, made my way over to the chapel.

During the liturgy the question revolved continually in my mind: why, why by our very existence must we involuntarily damage others? It's bad enough to have the capacity for willful sin. And at the Offertory was all the groaning and travail of creation.

I have been haunted by this question for many years, not only in terms of the natural order, but also in the relationships of human beings with one another. I will never forget the day when I first understood what the old scriptural writers call "instant mutual antipathy," that there are people in this world who will damage me and whom I will damage simply by existence, without doing anything, but merely being.

For some people, to be intimidating is to live with an exhilarating sense of power, but for me, in every encounter of this nature, I experience deep shame, humiliation, pain, self-loathing, and grief.

This fact of human relationships, I have come to believe, lies at the root of what we call original sin, and which we tend to shrug off as something we can't do particularly much about.

Often when we talk about the Fall we speak in nervously jocular terms, like the end man in a minstrel show, retelling the story of the snake who gave Eve the apple, who ate and gave to Adam to eat,

and when the Lord God walked in the garden in the cool of the evening and asked Adam where he was and what he had done, Adam pointed to Eve, Eve pointed to the serpent, and the snake, he lay low.

This reading from Genesis frequently inspires uneasy laughter, a laughter that flies in the face of phantasms flickering at the edge of our vision, and a pervasive miasma of evil that penetrates our defenses and tries to influence our every choice.

This is the season of ghoulies and ghosties and long leggedy beasties and things that go bump in the night, the season when we trivialize the horror of the vaguely known, or, worse, try by psychologizing to dismiss the ghastly propensities that live in the depths of our own hearts, biding their time, waiting for their chance.

Maybe we try to tell ourselves that this is the only season of the year when familiars emerge, and that, for one night, we can let them out to play without too much risk, knowing that the bells heralding the morning of saints and souls will drive these wraiths back underground, much like Disney's vision of the Night on Bald Mountain.

Oh no.

Oh no.

This is the delusion that the Evil One would have us take as truth: that he really doesn't exist, that he is a neurosis, or a bad case of indigestion, or a child's night-terror.

You may scoff. You may ask with a note of incredulity, do you really believe that old stuff?

And I will feel the dread in my heart and say,

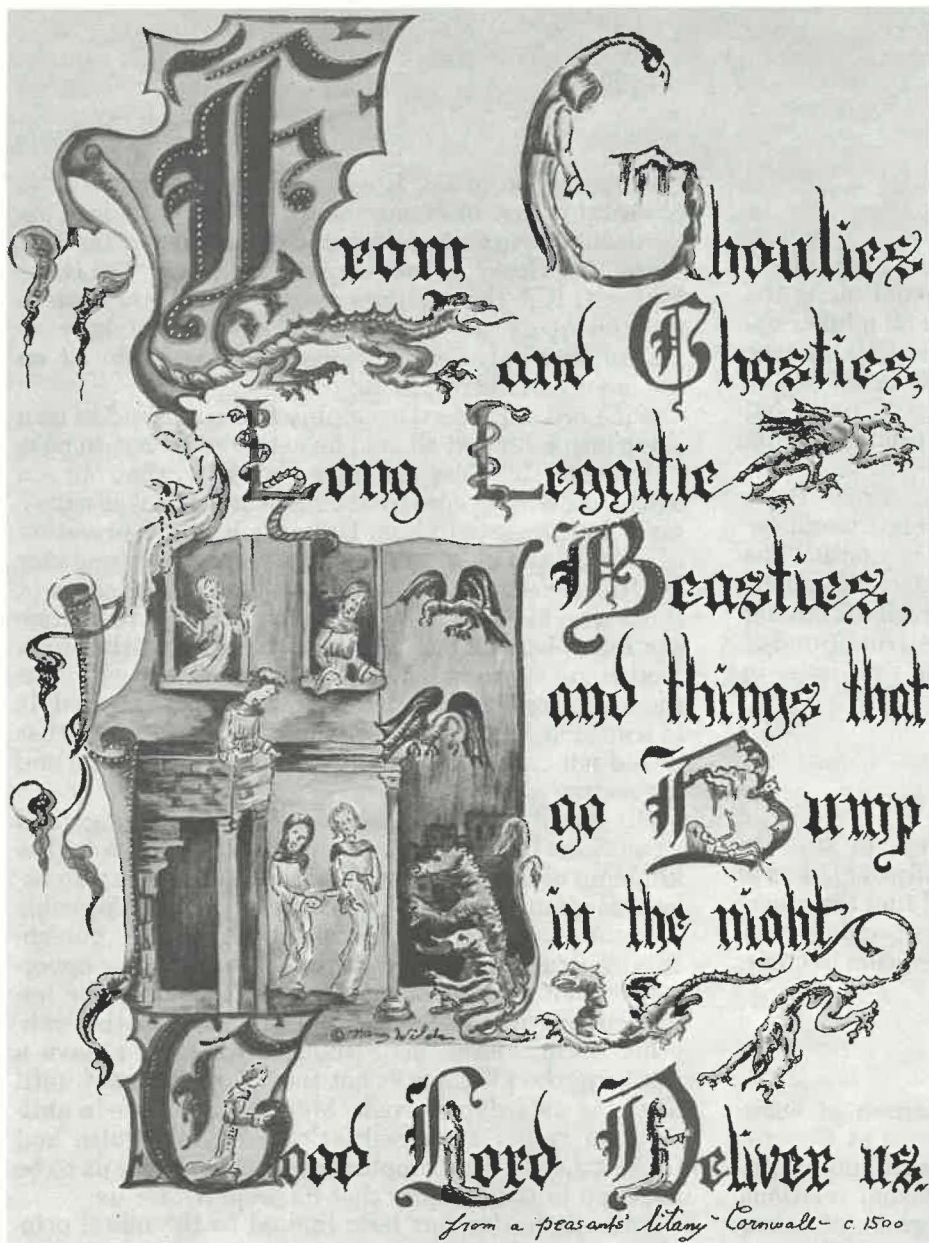
Oh yes.

Oh yes.

I believe.

And perhaps you will say with an amused, knowing look, but how? why?

And I will say, I know. I have seen him. I have heard his cajoling. I have felt his creeping, paralyzing presence.



Illuminated manuscript by Nancy Wilds.

And you will look at me as if I am quite mad.

And perhaps I am.

But I have seen him: I have seen him in the face of hate of a Vietnamese officer executing a Viet Cong prisoner four feet in front of a news photographer. I have seen him in the face of my older sister in one of her ancient sibling rages.

I have looked in the mirror and seen him in my own face.

I have heard his voice whisper, "Just this once," or, "No one will know," or "Self-discipline can be harmful to your psychological health."

I have seen him waiting by my bed as racing, angry thoughts struggle in my consciousness with the Jesus prayer. And he waits, waits for me to make my choice.

Oh yes. I know him well.

And yet within that opportunity for

choice lies my hope of salvation.

It is no accident that we shutter our houses against principalities and powers on the night before we celebrate those saints and souls who have endured this warfare in themselves, and died reaching for the Light they glimpsed oblique and veiled, that now burst in full radiance upon them.

We make heroes of them, and indeed they were. We magnify their deeds, and they were great deeds.

But if we look beyond the fabulous that has obscured the humanity of the saints, we see that their heroism was the heroism of ordinary life, and that their deeds sprang from the miracle of the redemptive love of God in Christ Jesus, from which all the daemons of the universe, all the cosmic powers of evil, could not separate them.

We have lost our sense of Incarnation.

We have debased it to something magical. We have obscured the elemental quality of Sacrament, stable-born and crucified, and locked him away in golden tabernacles.

We need to recover the elemental. We need to acknowledge the warfare. We need to see redemption at work in the most fundamental laws of the universe.

I will never forget a day last summer when a friend came roaring up the drive in his yellow VW bug, leaped out and, catching sight of me, joyfully shouted, "Did you see in the *New York Times* that the Second Law of Thermodynamics has been repealed?"

Yes, I had seen it, and responded with equal joy.

The Second Law of Thermodynamics has been the scientific refutation of resurrection, the spiritual and cultural depressant of our age. It said, in essence, that everything in the universe proceeded surely and inevitably toward destruction and decay.

But someone in Europe discovered that out of disintegrating particles comes new and more subtly complex forms, that very rottenness spawns new life.

And since the functioning of particles ultimately is expressed in the functioning of larger forms like planets and birds and cats and humans, planets and galaxies, black holes and universes, the announcement in the *Times* has vast implications of hope, the sort of hope that makes us doubtful Christians look at each other in relief and say bravely, "I told you so."

Now, you may ask, what does this arcane law of particle physics have to do with ghoulies and ghosties, with Sacrament and saints?

Simply this: that embracing the incomprehensible pain of fang and claw, guarding the shades of the Evil One, transforming the deadly propensities dwelling in us is a Love that embraces pain, casts down Evil, and purifies our hearts.

That far from understanding creation as having fallen once for all, it is still falling, just as it is still being redeemed.

Prayer can perhaps be understood a little as participating in one another's bringing-into-being. But this participation is not confined to intercession: it is the prayer of our enduring what lives within and around us, the prayer of our very lives, that at every moment we can choose to participate in the bringing-into-being of more evil, or the bringing-into-being of that Kingdom where there is no more pain or death, and where God through his own suffering in Jesus, who is the Christ, wipes every tear from every eye. And where we shall see him face to face. He who gives this testimony speaks "Yes, I am coming soon!" Amen. Even so, maranatha, come quickly, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.

EDITORIALS

This Month

The church begins November with the Feast of All Saints and the common custom of continuing the observance to the next Sunday gives us all a fuller opportunity to celebrate. In this issue are articles proper to this occasion. As usual in the first issue of the month, we have the column "Feasts, Fasts, and Ferias," which includes helpful suggestions for planning for Advent and Christmas.

Next week we will have our Christmas Book Number, and the following week a Living Church Interview will be featured. Throughout this month, "The First Article" will be devoted to theological reflections on eucharistic prayers. It will soon be Thanksgiving Day, and the Feast of St. Andrew and Advent Sunday will inaugurate a new church year. The first issue in December will be our annual Music Issue.

New Subscribers

It is a pleasant privilege from time to time to welcome new subscribers to the family of readers of **THE LIVING CHURCH**. We hope you will find the magazine helpful, informative, and stimulating, and we hope you will continue among our readers for years to come.

The Moral Teaching of Jesus

As reported in the press, the reaction of some bishops to the action of their house at General Convention against the ordination of practicing homosexuals and those engaged in heterosexual relations outside of marriage implies an exegesis of some passages in the Bible that is, I believe, imprecise and likely to lead to a good bit of moral confusion. As a New Testament scholar I write in response to that exegesis rather than in reaction to the resolution that occasioned it.

An example is the statement that "while there are specific condemnations of homosexuality in the Bible as noted in the Sodom and Gomorrah story, there is none in the teachings of Jesus, nor in the formal announcements of church councils." This seems to reflect a curious fundamentalism in which all things are permitted except those which are explicitly prohibited *in certain sections of the canon*. This misses the whole significance of the context in which Jesus' moral teaching and that of the early church occurred. Their religious communities were so strict in what we would regard as lesser matters of sexual behavior that it would have never occurred to them that anyone would ever have imagined that homosexual activity was morally appropriate. Jesus, who adjudged the lust of the eye and remarriage after divorce as equivalent to adultery, can be understood, *a fortiori*, as opposed to homosexual activity.

Another statement reported to have been made is

that the action of the House of Bishops "violates the powerful thrust of inclusiveness" in the gospels. This "powerful thrust of inclusiveness" sounds to me like something closer to the current buzz word, "I'm O.K., You're O.K.," than it does to the biblical awareness that all of us are entrapped in an ego-centricity so radical that only the vicarious suffering of Christ on the cross can overcome it.

Our Lord did indeed exemplify and commend to us a compassion toward all, and he exhorted us not to pass judgment. This does not mean, however, that our sin (without defining here what constitutes sin) was a matter of indifference to him. He saw sin as a deprivation of some of the blessedness that the Father intends for us. He viewed it as one would view the malnutrition of those who live in a famine-stricken land. Or, to change the metaphor, as one views anything from the junk-food many of us eat instead of what really nourishes to the narcotics on which many Americans are hooked. It is true that he told the woman taken in adultery that he did not condemn her, but he also told her to go and sin no more.

His moral teaching, therefore, is not to be regarded as a New Law, but as an invitation to live in the kingdom of God, to live on a higher plane of human existence than any of us would have thought possible without the assistance that he gives us. The punishment for failing to do so is that we pass up the opportunity that he offered and have to settle for the imprisonment in self-love that ultimately is the only other option. Even here, though, we do not have a legalism: the kingdom is not finally inaugurated until after the apocalyptic event. Meanwhile we live in anticipation rather than realization, and it is faith and hope rather than accomplishments that enable us to be included in the banquet that he prepares for us.

This discussion has been limited to the moral principles of the New Testament and has made no effort to apply those to the issue of homosexual practice. My main concern is that no one appears to have tried so to apply them. The bishops whom I have quoted seem to assume without investigation that homosexual behavior is morally indifferent and that those engaged in it are the innocent victims of bigots. I see those as questions to be investigated rather than as axioms to be assumed. Part of our difficulty in the church today is that we do not question our assumptions and so cannot understand how anyone else can question the conclusions we draw from them. I believe this whole issue could be clarified considerably if someone wise enough would examine homosexual practice in the light of the biblical principles detailed above. I am unfortunately not that person so I eagerly await his or her coming.

While we are waiting for a true prophet to explain the matter to us we can derive much insight from John Turnbull's new Forward Movement pamphlet, "More Than a Private Matter: Homosexuality in Ethical Perspective."

(The Very Rev.) O. C. EDWARDS, JR.
Seabury-Western Theological Seminary
Evanston, Ill.

Use the Building!

By JAMES H. CLARK

In an age attuned to movies and television and instantaneous global communication, the church has begun to rethink the ways in which it communicates the Gospel message. I would like to suggest a resource nearer at hand than the local television station. I'm speaking of the church building itself, which, unless some act of God or an unexpected legacy has provided us with the opportunity for architectural changes, has probably remained pretty much the same since it was constructed. And, consequently, our use of the building has not changed much either.

The purpose of this article is not to advise knocking out walls or getting rid of pews, which I leave to more adventurous souls, but rather to suggest a few things that might sharpen the teaching function of the parish during the church year. Liturgy is the means by which the Gospel is both experienced and communicated for most people, and dull, unimaginative worship does more to stifle the coming of the Kingdom than almost anything else.

The new Prayer Book provides new and varied opportunities to focus on different aspects of our tradition. In addition to forms utilizing modern or traditional language, there are proper liturgies for special days, and other rites and ceremonies not included in the 1928 book which open up new possibilities for Gospel celebration. I would like to suggest similar imaginative use of the church buildings and their furnishings during different days and seasons.

Advent is coming soon, and there is no reason that the exterior of the building should not proclaim the seasonal emphasis of the Church Year. We can go a lot further than sermon titles on the announcement board by the use of appropriately colored bunting or seasonally identifiable banners. The traditional Advent candles might be rescued from the classroom and, where possible, actual

candles viewed through a window, or cardboard creations set out on the lawn, and used in such a way as to mark the movement through the Advent season. In many communities, the civil liberties groups have been struggling with commercially-minded merchants to remove creches from town property. Placing them on the church lawn has the advantage of controlling the tableau; for instance, the arrival of the personages could be phased so that the Christ child does not get into the creche until Christmas Eve, and the three Wise Men kept on their journey until January 6!

Epiphany, with its themes of light overspreading the darkness, and the bringing of the Gospel to the whole world, presents opportunities for establishing the particular emphasis of the church for this season. Lent, obviously, Holy Week, even more dramatically, and Easter, overflowing with joy, are times when the face the physical buildings of your parish present to the world might communicate the focus of the Christian message. Your particular parish might also have its own special emphasis, such as Candlemas, when the decorations could proclaim that message to the community. The point is that we must not underestimate the influence of the physical presence of our parish buildings, particularly the church building itself. To make it speak as well as generally might be a "Gospel" thing to do.

The interior of the buildings, especially the church building itself, ought to receive even more imaginative thinking. Doors can be seasonally decorated, the font (especially in Epiphany) could receive special attention, and even wall plaques or memorial windows might be singled out at the time of anniversary dates. Take a close look at the sanctuary area, which for those of us who are there every week may almost go unnoticed. Could the altar be moved, making use of the liturgical sense that in some seasons it is as close to the people as possible, and in other seasons, more distant, more awe-filled? If the altar is fixed, could the use of candles or flowers be varied to provide an emphasis which is very

different in Pentecost than Advent? There may be times when it is appropriate to move in a "Holy Table" amidst the people, and to eucharist together there.

Hangings or banners may be made by church school children or by adults, as a means by which a central seasonal theme is expressed, and these can be used in various places in the church buildings, and if suitable, also in the nave or sanctuary itself.

I'm pleading for imagination, not for haphazard and disturbing innovation. Someone must have the overall sense of what is seemly and what is not, but there is often room for many subtle things to be done which can focus and deepen the experience of worship. Chairs and tables can be moved around, candles added or subtracted, one, two, three or more vases of flowers used in different places, and, of course, suitable draping of crosses and other ornaments at appropriate times.

The choir might not always sit in its usual place, particularly if it has special music to sing at one season or another. At the time of the Christmas service of Lessons and Carols, the choir stalls might be where the readers sit, while the choir either is in the rear or else spread throughout the congregation. The point, again, is that the physical setting could well reflect the seasonal shifts from stark simplicity to abundance, from "regular" to "special" occasions.

Consider breaking out of the rigidly familiar to the extent of using different and perhaps new colors and special vestments for the altar, pulpit, and the ministers for special times during the year. Consider the use of processional crosses that are decorated to indicate the season, or which are specially made for that particular celebration, and the equally imaginative use of other utensils and ornaments of our worship.

Please do not think that I am suggesting the kind of constant and random shifting and changing of the familiar that would (and should) drive the congregation crazy! Only some, or even none of what I have been describing might be appropriate for your parish. What I am suggesting is the possible importance of a tasteful and well designed plan for imaginatively highlighting the shifts in emphasis which belong to the movement of the liturgical year. Music, Rite selections, and color are already part of these shifts in emphasis. With a little imagination and measured boldness, the physical setting of our liturgy can also contribute to the beauty and dignity and meaning of our worship. Ours is an incarnational believing, and infusing the forms and structures within which we worship with the immediacy of particular liturgical emphasis, seems an appropriate way to make a witness of praise and thanksgiving in these multimedia times.

The Rev. James H. Clark is rector of Grace Church, Amherst, Mass. A picture of the sanctuary of Grace Church in Holy Week appeared in TLC, April 1.

ANNUAL SOLEMN REQUIEM MASS
CONFRATERNITY OF THE
BLESSED SACRAMENT
 and
GUILD OF ALL SOULS
 Saturday, November 10, 1979, 11 a.m.
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SAINTS

Continued from page 9

favorite theme songs. But what appears as normal as blueberry pie when it happens between human lovers is viewed as a great deal cornier than Kansas in August when it manifests itself between God and man. And for no good reason. If we're subject to falling so violently in love with each other's imperfect humanity, whatever is so surprising about our falling in love with the perfect humanity of Jesus? It ought to be far more surprising when we *don't* fall in love with God than when we do.

Satan has fed us the line that loving God is a supernatural activity, something beyond the competence of mere people, the sphere of ecclesiastical super-heroes, the prerogative of Saints with a capital S. He has persuaded us that Saints are extraordinary, and if one should raise the objection that the Saints themselves didn't think they were, he would be told that their very unawareness of their exalted state only showed their great humility, which in itself proved that they were superheroes, since you can't be that humble and not realize it and once you realize it you're no longer humble. If we dare think anything which remotely resembles Saints' experiences of and with God, we say we are deluding ourselves, are puffed up with spiritual pride. We call ourselves monstrously presumptuous, because such extraordinary phenomena are the private preserve of the Saints; and while we, of course, are required to profess belief that "there's not any reason — no, not the least — Why I shouldn't be one too," we don't really believe it's true, not for Saints with a capital S. After all, they were special and we're not, and if we think we've started to share some of their experiences and perceptions of God it's because we've eaten too much cheese late at night and our subconscious is supplying us with wish-fulfillments.

Well that's a lot of bunk. The reason it never occurred to the Saints that they were extraordinary is that they weren't. They are the ordinary humans — it's *we* who are extraordinary. Just as today we are inclined to express wonder at a married couple still together and in love after ten, never mind 30 or 50 years, so we express wonder at the holiness of the Saints — and have got the whole picture wrong way up. Satan has succeeded in getting us to view the best of health as a kind of leprosy; and the longer we have been unhealthy, the stranger health seems and the more likely we are to accept that quack's diagnosis. He has succeeded in persuading us that disease is the norm and health unattainable, when in fact health is not only the norm but is free for the asking. The only price we have to pay is willingness to give up being sick. He has fed us the line that we cannot be holy, cannot be perfect, be-

cause holiness and perfection are extraordinary, and we, after all, are just ordinary mortals of whom that kind of thing could not be expected; and we have swallowed it hook, line, and sinker.

There's a symptom of this disease which is spreading like a rash through the church. It's the thou-shalt-not-pray-in-public syndrome, and is most clearly visible before and after Sunday services. It has become far more acceptable to fidget, or preferably to talk, than to pray before the Liturgy begins, and it's simply bad form to stay on your knees to finish your thanksgiving after the candles have been extinguished at the end. No one invited to dinner anywhere else would eat and run; that's one of the last rules of polite behaviour to survive in the secular sector, but it's stone cold dead in a large part of the American church. Why? Because we're scared stiff of being seen praying when we're not "supposed" to be praying (whenever *that* is). If we're seen actually praying, someone might think we're holy or might think we think we're holy — or worse yet, *we* might start thinking we're holy. And of course we're not holy, so that would be hypocritical.

In fact, the exact reverse is true. Our praying in public is not hypocritical. When we lead lives, not necessarily of blatant sinfulness or open and notorious evil, but of compromising, run-of-the-mill, everybody-else-does-it, we-can't-all-be-perfect, it's-only-to-be-expected worldliness: when we do these things, *this* is hypocrisy. We are pretending to ourselves and our neighbours, our fellow Christians and anyone else who happens to be noticing, that we are not the beloved of God, that we are not his holy people, that we are not redeemed by the death of our Lord Jesus Christ.

Indulging in sin, abjuring perfection, is not a kind of humility: "After all, I'm only human." Indulging in sin and abjuring perfection is foreswearing ourselves. It is perjury. It is signing on the dotted line the false deposition of character Satan has written for us. We sign it believing it will secure our pardon when in fact it is our own death warrant.

Jesus Christ abjured sin and indulged in perfection precisely because he was only human.

Holiness, perfection, is our heritage, it is our dowry, it is our portion, it is our family seal. Every time Satan makes one human feel like an intruder in his own home, he has struck a blow for hell. For heaven's sake, let's stop giving the words of Christ less credence than we give to science fiction!

We have our invitations in our hands. Let's go to the party, let's make merry being perfect. If we don't know how, all we have to do is ask, and it will be given. *That too was promised* — by the one unperjured human, the incarnate Word of God.

BOOKS

Useful and Usable

LITURGY FOR LIVING. By Charles P. Price and Louis Weil. Seabury (The Church's Teaching Series 5). Pp. xvi + 345. \$9.50 (\$3.95 paper).

Liturgy for Living is one of the first volumes of the new Church's Teaching Series to appear. The thrust of its title is that *liturgy* in the New Testament always refers to the way in which Christians live and that its later use to refer almost exclusively to forms of worship points to the close relationship of Christian life and worship, of ethics and liturgics. The greater part of the book is a popular introduction to the new Book of Common Prayer, with many excellent qualities. The glossary of liturgical terms is excellent and should prove most useful as should the bibliography. I felt that the chapters on baptism, confirma-

tion, and episcopal services were particularly good in the combination of historical, theological, and pastoral material which they presented.

The book is useful, usable, and, I am sure, will be widely used. On the whole, however, I was disappointed in it. By comparison with Massey Shepherd's *The Worship of the Church*, it is slow starting. In a few places it is oversimplified to the point of being misleading, as in suggesting that *daily* Scripture reading was a part of synagogue worship. Both Charles Price and Louis Weil have written better books. Perhaps joint authorship and quasi-official committee supervision increased the difficulty of the task too much.

(The Rev.) LEONEL L. MITCHELL
Seabury-Western Theological Seminary
Evanston, Ill.

Book Received

HAROLD E. HUGHES: *The Man from Ida Grove* by Harold E. Hughes with Dick Schneider. Chosen Books. Pp. 346. \$10.95.

PEOPLE and places

Appointments

The Rev. Thomas C. Aycock, Jr., is assistant, the Church of the Redeemer, 222 South Palm Ave., Sarasota, Fla. 33577.

The Rev. Thom W. Blair, Jr., is rector, St. Matthew's Church, Warson Woods, Mo. Add: 1551 Bennett Ave., Warson Woods 63122.

The Very Rev. Martin J. Dwyer is dean of St. Michael's Cathedral, Boise, Idaho.

The Rev. John Edson is rector of All Saints Church, Opportunity, Wash.

The Rev. William L. Evans is rector of St. Andrew's Church, Drayton Plains, Mich. Add: 5301 Hatchery Road, Drayton Plains, Mich. 48020.

The Rev. Larry Harrelson is rector of Emmanuel Church, Kellogg, and vicar of Holy Trinity, Wallace, and St. Andrew's, Mullan, Idaho.

The Rev. John S. Keller is assistant at Grace Church, Kirkwood, Mo. Add: 514 East Argonne Ave., Kirkwood, Mo. 63122.

The Rev. Richard G. P. Kukowski is rector of the Church of the Transfiguration, 13925 New Hampshire Ave., Silver Spring, Md. 20904.

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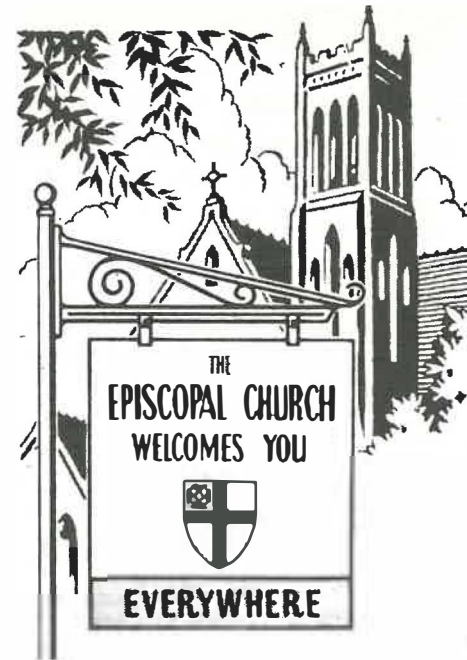
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