

THE LIVING CHURCH

Fall
Book
Number

A medieval carving of St. Brendan, located in the ruined Cathedral of Ardfert where the Very Rev. Charles Gray-Stack is dean: Erosion in Protestant emphasis [see page 8]?

Dr. A.T. Schofield, Co. Kerry





The Creator's Love

One of the most difficult pastoral problems, and one not so uncommon, is that of the family struck with tragedy. How often a priest or layperson is faced with the need to minister to people in a state of shock because of accidental death, suicide, or the discovery of a terminal illness.

Sometimes they may be meeting the family for the first time. But whether the family and friends are regular church-goers or are barely related to the church or are not church members at all, a question often arises: "How could God allow this to happen?"

This is, of course, part of the necessary process of coming to grips with a tragedy. The question "Why?" is powerfully present because the event itself seems to defy reason. It makes no sense that a young person with so much to live for should have taken his own life or that a creative life should be destroyed by a cancerous growth. Those most immediately affected cry out, "Why? Why?"

It is natural that this cry for a reason in the face of the apparently unreasonable should be addressed to God. Why would God cause this to happen? Here, I believe, the well-meaning priest or layperson often falls into an unnoticed trap. They try to answer the question rather than reject the conviction upon which the question has been based. Did God cause the person to commit suicide or the young driver to overcompensate or the cancer to begin its destructive growth?

If we answer the question, "Why did God . . . ?" with such standard replies as, "God's ways are beyond our knowing,"

or, "God's ways are mysterious," we are, in fact, accepting God as the cause of the tragedy. It will be difficult for any sensitive person not to resent such a God.

But there is theological error in this response, an error repeated on thousands of bumper stickers: "God is in control." If God is truly in control, then we are quite right to hold him responsible for all events, including the tragic ones. But is that what we Christians believe? No doubt many do. But I would like to suggest a new bumper sticker which I believe is closer to the Christian revelation of reality: "Love does not control."

It is easy to demonstrate to almost anyone that part of the reality of love is its unwillingness — no, more than that — its inability to control. Love is not coercive or manipulative. Love gives freedom. Every parent and every child has struggled with this loving gift of freedom, or the lack of such a gift. As Christians, our basic theological affirmation is that God is love. Not that God is omnipotent or that God is in control, but that God is Love.

If this is the Gospel message, and I truly believe that it is, then what do we say to the question: Why did God allow or cause this to happen? The Christian answer, I suggest, is: God did not want this to happen. Not only did God not want it to happen (more than that) God suffers with us because it happened.

As I expressed it to the young sister of a boy killed in an auto accident, God cries more than we do. How could God do otherwise? If we, with our imperfect love, can suffer such grief, what must it be like for the Supreme Lover? At the center of our faith stands the cross. God so loved this world and each of us that he was willing to die in agony for us. Each of us who has tasted tragedy knows that feeling which is in a deep

sense a "dying" out of compassion.

The Christian faith does not minimize such suffering. It has no easy answer or cure to the pain brought about by events in a world which has freedom. Our only answer is God's love. Love cannot control events or prevent tragedies. Love influences us, guides us, and calls for us, but by its own nature love cannot control us. God's love, we believe, is the perfect love which sustains us in difficult times and, if we will accept and share such love, makes us new persons.

At the time of a tragedy we say that the price is too great, that we wish to give up our freedom, that we wish to be kept safe. And yet, the child who falls and is hurt, after receiving the comfort of parental love, wants to go out to play and risk again. In his wisdom God has decided that to live a life of risk is more important than to live a life of safety. As long as we know the certainty of God's love, we can risk and play again. We can live and grow beyond tragedy.

Why did God cause this to happen? It is my deep conviction that God does not cause that tragedy. Even more, he suffers with us in our grief. But, if we can accept his compassionate love and share it with others, that love will make us more sensitive and loving people. Could we create a more wonderful living memorial to the one we grieve for than to build a community of persons who, in response to his life and death, are growing in love?

Saint Paul said that nothing can separate us from the love of God in Christ Jesus. No accident, no suicide, no cancer — nothing in all of creation. God does not control. No, much more wonderfully, God loves. Love does not control; rather, it redeems and creates within the pain and joy of a world with freedom. Thanks be to God!

The guest columnist this week is the Rev. William G. Burrill, rector of St. Martin's Church, Davis, Calif.

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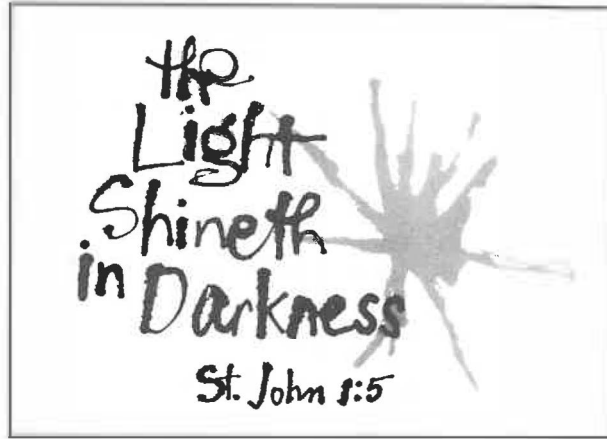
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LETTERS

Christianity in China

I have read with interest your editorial, "Chinese Christianity Today," [TLC, Aug. 24], and your selection of passages from Leslie Fairfield's letter following the Fairfields' visit to China.

For your information, we have a small working *ad hoc* committee here at the Episcopal Church Center which keeps in touch with the situation of Chinese Christians in the People's Republic and with the possibilities of a growing partnership with them in witness and service.

(The Rev.) SAMUEL VAN CULIN
Executive for World Mission
in Church and Society

New York, N.Y.

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Your editorial, "Chinese Christianity Today" [TLC, Aug. 24], and your excerpts from the Open Letter, were of intense interest to me, a former China missionary. (Only one term of service, but that after the war and through the crucial period of the Communists' takeover.)

Even after 30 years, I still love China and the Chinese. Back then, at the time of the takeover, I firmly believed, contrary to what some of my colleagues thought . . . that Christianity in China would not die. I felt that this time the plant had firmly taken root and would survive. I have since then had intimations that justified my faith, but nothing like the information in your splendid editorial.

Even back then there were foreign missionaries eager for the Chinese to take more responsibility in the church, but the Chinese were timid and fearful. One of our fine Chinese pastors in the

Diocese of Hankow was so scared that he might be elected bishop that he had a nervous breakdown. After the election he recovered.

When one of our retiring American bishops strongly urged that a Chinese be elected to take his place, there came forth one Chinese pastor courageous enough to accept the post, even in the face of the then hostile Communists. However, they did, in words at least, guarantee freedom of religion.

I believe the Chinese church will prove to be ecumenical. If so, what a marvelous step forward. I too hope for mutual responsibility and interdependence.

I wonder if any other China missionaries will respond to your editorial as I have done in my excitement.

LILLIAN WEIDENHAMMER
Hattiesburg, Miss.

"Filioque" Again

I read with interest the report that the House of Bishops will consider deleting the "filioque" clause from the Nicene Creed [TLC, Aug. 31]. I was a member of the Committee on Liturgy in the 1976 convention, and active in the debate on the floor in the successful effort to retain the "filioque" clause.

I think Capt. Howard Galley is creating a tempest in a teapot. To be perfectly frank, since the precipitous action of the 1976 General Convention, I would be surprised if the Orthodox really care at all what we do with the Creed.


Furthermore, I think it's time the American Episcopal Church recognized itself as part of the Western Catholic tradition; and I see no point in our attempting to delete the "filioque" clause from the Creed until the Roman Catholic Church and other churches in the West which use the Nicene Creed do so unilaterally.

It has been my experience that on those limited occasions when the Nicene Creed is said in an ecumenical setting, we have usually been with other Christians of the Western tradition. It is just plain silly for us to revise the language of the Creed in this way. I am well aware that the Roman Catholic version of the Nicene Creed ICE Text has some minor variations, but they are neither doctrinal nor are they deletions.

(The Rev.) HENRY N.F. MINICH
Chaplain, Univ. of Miami

We regret that our correspondent seems to suppose that the filioque question was invented by Capt. Galley. TLC quoted him because of his informed and vigorous views on the subject. Anglican scholars have been aware of this problem for generations, and the bishops agreed to go into it at the last Lambeth Conference. Some of us would like to recite the Nicene Creed in its correct form, regardless of the Eastern Churches. Ed.


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A L L E L U I A A L L E L U I A

BOOKS

Life After Death

AFTER DEATH: LIFE IN GOD. By Norman Pittenger. Seabury. Pp. 80. \$4.95 paper.

There are some among us who accuse Dr. Pittenger of publishing his every thought. But here is a little book whose purpose is to use process thought as a criteria for demythologizing our inherited notions about life after death. The demythologizing is well taken and extremely helpful, pastorally, homiletically, and spiritually.

Many readers may find his remythologizing or reconceiving a bit empty. He works well into the Pauline concepts and life in Christ; does a remarkable job on the significance and power of memory, and the communion of saints; he even accommodates purgatory, but never once mentions Baptism.

For most of us Baptism is *sine qua non* to this subject. Baptism deserves at least several of Dr. Pittenger's famous hundred word sentences; perhaps it will be so treated in the sequel.

(The Rev.) WILLIAM R. PAYTON
Church of the Messiah
Baltimore, Md.

Clergy Surplus

TOO MANY PASTORS? The Clergy Job Market. By Jackson W. Carroll and Robert L. Wilson. Pilgrim Press. Pp. 135. \$6.95.

This welcome book is the only full-scale study that has appeared on the problem. It is based on surveys of 12 churches, conducted by the Hartford Seminary Foundation, with grant support from the Lilly Endowment. This reviewer served on the advisory committee and supplied most of the statistics about the Episcopal Church.

Readers already familiar with the problem of clergy oversupply will not be surprised by the book's findings or recommendations. Today there are 54% more young men and women between 20 and 24 years than in 1960; so if the percentage of those entering the ministry is still the same as twenty years ago, the absolute numbers will be much higher than before.

The book points out that there has been a decrease in the demand for clergy. One reason for this is the small number of retirements due to the small number of ordinations in the 30s and 40s. Another reason is that the high cost of living has put having a full time priest beyond the reach of many congregations. Churches which have a strong evangelical thrust have not found this a problem.

As for the future, no immediate relief is in sight. The number of available young people will continue to increase. Some suggestions as to what should be done are offered. The most radical, as far as the Episcopal Church is concerned, is to see the clergy as people ordained to perform certain ministerial functions rather than dedicated to an indelible theological status. Since the New Testament admittedly recognizes but one true priesthood in which all baptized Christians equally share, this ought not to be impossible; whether it would have the practical effect they suppose is another matter.

(The Rev.) RODDEY REID, JR.
Clergy Deployment Office
New York, N.Y.

Good Publicity

FORTY PROVEN WAYS TO A SUCCESSFUL CHURCH. By Al Stauderman and Jim Morentz. Abingdon. Pp. 91. \$4.95 paper.

A book of 40 proven ways to success might be referred to as a collection of gimmicks. When a publicity man writes about ways to advertise and projects to try, the reader can expect to find a number of good ideas. The majority of them could be applied to schools or community organizations. The church is an organization. Therefore it can benefit from this type of collection. Accept the book as a compilation of publicity ideas and it could be of value, but do not expect it necessarily to result in automatic renewal of your church.

FRANCIS M. BRADLEY
Fairport, N.Y.

In Place of Battle

ISSUES OF THEOLOGICAL CONFLICT: Evangelicals and Liberals, by Richard J. Coleman. Eerdmans. Pp. 282. \$12.95.

"We are passing through a period of searching," the author says with reference to "the center that never was, but could be." As if to facilitate sifting and sorting processes, Richard J. Coleman has thoroughly revised and updated his first book of challenges that was published in 1972 and has given it a new title.

"Warfare," in the former title, has been replaced with "Conflicts" in the current one. The former introduction has also been replaced with a statement of historical context, theological roots, and divisive trends.

Before making a careful treatment of past and present issues of conflict the author urges replacement of battle methods with dialogical engagements on such issues as relationships with God; absolutist or relativist views toward revelation, prayer, providence, and the

world; the inspiration and authority of the Bible; and issues which the churches raise while they are involved in social action.

(The Rev.) RICHARD L. HARBOUR
Gambier, Ohio

Sharing of Weakness

THE PREACHING EVENT: Lyman Beecher Lectures. By John R. Claypool. Word. Pp. 139. \$5.95.

Written by a Baptist pastor in Jackson, Miss., this book is a very readable defense of the confessional method of preaching. Influenced by Carlyle Marney, whose preaching provided intellectual substance with social meaning, Dr. Claypool here uses quotes and stories which also uplift us from myopic preoccupations to the ultimate concerns of God and humankind.

For him preaching does not condemn, but shares weakness; in fact, openly confesses one's humanity. He writes, "I do not want to sound simplistic and say that all the problems of history can be solved by confession alone. But for me, admitting where the darkness touches me . . . has been a more faithful means of producing change than the way of condemnation."

I admire Dr. Claypool's approach, which extols self-revelation, but I find his frequent references to transactional analysis theologically shallow. In terms of authentic confession, St. Augustine had infinitely more depth.

Another problem in Dr. Claypool's lectures is that one can confess only so much of oneself. The experiential well within us, even in the most egotistical, runs dry in due time. His religious background, however, is strongly testimonial and it is refreshing to read of an ardent preacher who witnesses by sharing weakness instead of pseudo-strengths. His is not solely the revelation of the heart of the mind, but the struggle of the soul.

(The Rev.) ERNEST E. HUNT
Church of the Epiphany
New York, N.Y.

Superb Study

THE KINGDOM OF LOVE AND KNOWLEDGE: The Encounter between Orthodoxy and the West. By A.M. Allchin. Darton, Longman & Todd, London. Pp. 214. \$8.95 paper.

Canon Allchin's superb book luminously offers "an attempt to say something about the nature of theology — how it is possible to think and speak about God in the late twentieth century." The argument is compact, learned, richly suggestive, and inspiring.

Select writers are analyzed to illustrate major themes: "Beyond Idols," "The Life-Giving Spirit," "The Balance of

Continued on page 14

THE LIVING CHURCH

October 5, 1980
Pentecost 19

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Bishop Stevens Consecrated

The consecration of a Bishop of Fond du Lac can only evoke visions of the most magnificent enactment of the rites of our church. The consecration of the Rev. William Louis Stevens on the afternoon of Sunday, Sept. 7, was no disappointment.

The chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop, joined by Bishops Brady of Fond du Lac, Duncan of Southeast Florida (ret.), Gaskell of Milwaukee, and Atkins of Eau Claire as principal co-consecrators, all in copes and miters.

The Bishop of Chicago, the Rt. Rev. James W. Montgomery, preached. Bishops Hillestad of Springfield, Parsons of Quincy, Schofield of Southeast Florida, Sheridan of Northern Indiana, Swift, who served in several jurisdictions before retirement, Terwilliger, suffragan of Dallas, and Warner of Nebraska — all participated in the laying on of hands. They were robed in rochets and scarlet chimeres.

John Danforth of the Oneida community, the original Episcopalians of Wisconsin, read the Old Testament lesson. The Rev. Canon Edward M. Pennell, retired priest of Central Florida, was epistoller; and the gospeller was the Very Rev. John E. Gulick, dean of the cathedral. Besides Bishops Duncan and Schofield, several other persons from Southeastern Florida, the new bishop's former diocese, participated. There were also many ecumenical visitors from other churches.

St. Paul's Cathedral in the city of Fond du Lac, with its interesting 19th century carvings and paintings, and its surrounding lawns, flower beds, and stone buildings, provided a gracious setting for the liturgy and subsequent out-of-doors reception. The choir of the cathedral was directed by Marian Simons, and the Cathedral Brass Ensemble by Janice Jacoby. Ruth Spoerri is organist of the cathedral.

An interesting element in the ceremonial was the presentation of different items of the bishop's vestments and regalia by distinctive persons, among them Mother Boniface of the Sisterhood of the Holy Nativity, who brought forward the historic pectoral cross that was Bishop Grafton's.

Previously rector of St. Benedict's Church, Plantation, Fla., the new bishop is unmarried. He was originally elected to be bishop coadjutor, but the date of

his consecration was postponed because of the Presiding Bishop's schedule, and Bishop Brady decided to retire at this time. At a dramatic moment in the service, he delivered his pastoral staff to his newly-consecrated successor. Bishop Brady was then at once installed as senior canon of the cathedral.

Bishop and Mrs. Brady plan to continue to make their home in Fond du Lac. H.B.P.

Reactions to Vatican Bombshell

In a letter to his brother bishops in September, the Presiding Bishop, the Rt. Rev. John M. Allin, made it clear that he feels the consequences of the Vatican's decision to receive married Episcopal clergymen (after, presumably, some form of reordination), will be greater for Roman Catholics than for Episcopalians.

"We know the rule of celibacy now mandatory for most Roman clergy is one under which many of these clergy are living with some reluctance," he said. "It will be hard for those men to accept the fact that a new arrival from Anglicanism will be able to serve as a priest while married, while a life-long Roman Catholic will not. This will be a hard experience for the Roman Catholics, and they should have our charity and goodwill as they seek to struggle with it."

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, co-chairman of the Anglican-Roman Catholic dialogue in the U.S., and Episcopal Church delegate to the international talks (ARCIC), was in London enroute to Rome when he learned of the action. Conceding that it "was a bit of a bombshell," Bishop Vogel said later that "the more I hear about it, the better I feel about the situation."

The Rt. Rev. Robert Rusack, Bishop of Los Angeles, said, however, "I hope it can help Christian unity, but at this point, I don't see that it would strengthen Anglican-Roman Catholic relationships. If reordination were required, that might be a setback."

Cynthia Wedel, an Episcopal ecumenical pioneer and a president of the World Council of Churches, said from WCC headquarters in Geneva, "There's no question but that it will have a damaging effect." She characterized the decision as "kind of contrary to the really good relationships we have had."

Many observers, noting that the move came from groups unwilling to accept changes in the Episcopal Church, ex-

pressed surprise at the Vatican decision and wondered if the former Episcopalians would be able to accept the changes that will occur in the Roman Catholic Church.

Speaking officially for the Anglican Communion, the Rt. Rev. John Howe, secretary-general of the Anglican Consultative Council, said, "Assurance has been given that whatever pastoral solution is eventually evolved [for the actual reception of these individuals into the Roman Catholic clergy], it will be pursued with ecumenical respect and sensitivity for the Episcopal Church . . . and without prejudice to the visible unity sought between the Roman Catholic Church and the churches of the Anglican Communion."

According to a statement made by Pope John Paul II, after the recent ARCIC meeting in Venice, "visible unity" between Anglicans and Roman Catholics is a long way off. The pope praised the theologians' accomplishments, but cautioned that more work was needed to meet "many of the practical questions still dividing the churches. Questions of priestly orders, mixed marriages, shared sacramental life, and Christian morality — these can move toward solution only as our understanding of the mystery of the church deepens," he said.

The ARCIC meeting was devoted to a review of the commission's 1977 consensus statement on authority, with special attention given to the question of papal infallibility.

New Field Officer

The Presiding Bishop has approved a plan under which Barry Menuetz, a member of the Episcopal Church Center staff since 1965, will become the new field officer for the Council for the Development of Ministry (CDM) and assume simultaneously the newly-created position of deputy to the executive for Education for Mission and Ministry (EFMM).

In his role as deputy to the Rt. Rev. Elliott L. Sorge, Mr. Menuetz will undertake special assignments related to the development of ministry support systems in parishes and dioceses. He will also represent the interests of the EFMM unit when Bishop Sorge cannot be present.

As CDM field officer, Mr. Menuetz will be the first lay person to serve in that

capacity. CDM's member agencies are the Board for Theological Education, the Church Pension Fund, and Board for Clergy Deployment, and others.

Mr. Menuez is a graduate of Kenyon College and the University of Chicago Divinity School. Before coming to the Episcopal Church Center in New York, he served as an officer with the Strategic Air Command, worked for the Harris Bank and Trust in Chicago, and served for five years with Saul Alinsky and the Industrial Areas Foundation as a community organizer.

High Cost of Racism

In 1978, an \$85,000 grant from the World Council of Churches' Program to Combat Racism to the black guerrillas of Rhodesia's Patriotic Front provoked a major controversy that raged for months. That amount looks small in comparison to two grants from this year's allocations.

The South West Africa Peoples Organization (SWAPO), active in Namibia, will receive \$200,000 — the largest single grant given to an organization since the Special Fund to Combat Racism was started in 1970. The African National Congress (ANC), banned in South Africa, will receive \$150,000. Together, the two grants represent nearly one-half of the total 1980 allocation of \$775,000, also a record sum for the WCC program.

The money comes from specially designated contributions sent by national governments, churches, individual congregations, and other private donors from around the world. The amount has increased markedly, from a total of \$349,000 distributed in 1979.

SWAPO and ANC are the only groups in Africa to receive grants this year, which appears to mean that the political situation in southern Africa, particularly South Africa's continued occupation of Namibia, will continue to receive priority in the WCC struggle against racism.

The SWAPO grant will help finance the organization's administrative and legal defense costs inside Namibia, its radio broadcasting, and the maintenance of its offices in Angola, Zambia, Tanzania, and Botswana. The ANC, founded in 1912, is receiving aid to support its Freedom Charter campaign, an anti-Bantustan mobilization effort, and the publishing of its various national journals.

Smaller grants — ranging from \$3,000 to \$25,000 — were made to groups in Japan, Australia, New Zealand, the Caribbean, Canada, the U.S., Great Britain, Austria, Germany, and Hong Kong.

The unusually large number of U.S. organizations — 13 — receiving grants fall into two categories: locally-based ac-

tion groups supporting change abroad and groups of racially oppressed people within the country. The largest grant slated for the United States is \$25,000 for TransAfrica, a national organization founded in 1977 to inform and organize popular opinion for a progressive foreign policy toward African and Caribbean nations.

By previous agreement with all those receiving grants, the money is designated for humanitarian purposes. Criteria state that the WCC regards the grants "as an expression of commitment to the cause of economic, social, and political justice" which the recipients promote, but the WCC does not control the manner in which they are spent.

"Evaluating" the Bishop

In an unusual process, the Diocese of Missouri is engaged in evaluating its program and its bishop, after the first five years of the episcopate of the Rt. Rev. William A. Jones, Jr.

This process was envisioned before Bishop Jones was elected, and agreed to by him and the diocesan standing committee after his election in 1974. He was ordained and consecrated May 3, 1975.

There has been an annual evaluation by the bishop and the standing committee; but the five-year evaluation is unique in that it involves not only a consultant, Johanson and Associates, but also nearly every person who has served on a diocesan committee or commission during the bishop's tenure. A lengthy questionnaire has been sent to about 450 clergy and lay persons. All responses will be sent directly to the consultant and will be kept confidential, with only the totals released.

Bishop Jones, in an interview in the *St. Louis Post Dispatch* recently, said he was not threatened by the process.

"Rather," he said, "evaluation is an attempt to create a dialogue."

He continued that he believes such an evaluation will serve to bring the diocese more closely together. He knew when he was elected that the job of learning to be a bishop would be a hard one and he felt then that five years would be needed to become the kind of bishop the diocese would like and respect.

He said, "I think the new structure of the diocese presents possibilities for greater participation of clergy and laity. We now have four departments with committees and task forces that involve 250 clergy and lay people in decision making. . . . I think the diocese is becoming more of a community. Strengths of people are being used beyond the congregations."

In addition to the questionnaire, the consultant is using personal interviews in the evaluation process. Key questions in the questionnaire are based on the criteria used in selecting nominees for

the eighth Bishop of Missouri: spiritual leadership, effective clergy development, diocesan program, unification, pastoral ministry, contemporary issues, and management and money.

It is not known how soon a report will be ready, but it is expected that the standing committee will see preliminary findings before Christmas.

(The Ven.) CHARLES F. REHKOPF
Registrar, Diocese of Missouri

Nominations Welcome

Any member of the Episcopal Church may make a nomination to General Convention for electing persons for the Executive Council, or for several other important national church boards.

To make more people aware of their privilege, and to encourage widespread participation, the Joint Standing Committee on Nominations has specified procedures for nominations and is inviting responses to its chairman, the Rt. Rev. Furman C. Stough, Bishop of Alabama. A one page form can be obtained from Bishop Stough, or commission members in different provinces. Such nominations must be received prior to October 15, 1981.

Besides the complete name and address, and information about the present position of persons being nominated, nominations must include a brief recent biography, and a statement of 25 words or less about the nominee's interest in and qualifications for the position, and written consent of the nominee.

Nominations are welcome for places on the Executive Council, the Church Pension Fund, the General Board of Examining Chaplains, the Anglican Consultative Council, the Trustees of General Theological Seminary, and the Church Deployment Board.

The following members of the Joint Standing Committee are contacts for the provinces indicated: The Rev. Canon Edward J. Morgan (I), the Rev. Wallace A. Frey (II), the Rt. Rev. Robert B. Appleyard (III), the Rt. Rev. Furman C. Stough (IV), Mrs. May Durham (V), Mr. Donovan Worden (VI), Mr. Ralph Spence (VII), the Rt. Rev. Matthew P. Bigliardi (VIII), and Mr. Richard Moss (IX).

Detention and Delays

The continuing detention of an Anglican archdeacon in South African-occupied Namibia is one of the five cases cited in August by Freedom of Faith, a Christian committee for religious rights.

The Ven. Philip Shilongo, who is black, was taken into custody by South African troops on June 19. He remains in detention. His sub-diocese of Odibo is in the northern Ovamboland region of Namibia; St. Mary's Mission, where he was arrested, is less than a mile from the

Angolan border. This area has been the scene of prolonged fighting between the South African army and the South West African Peoples' Organization (SWAPO), recognized by the United Nations as the legal representative of the Namibian people.

The Anglican Church in Namibia long has supported self-determination for the region's people, and has paid the price in harassment by South Africa. The Rt. Rev. Colin Winter, Bishop of Namibia, was expelled in 1972. Recently a "death list" was circulated in the territory, headed by the names of several prominent church leaders - Lutheran and Baptist, as well as Anglican.

South Africa repeatedly has refused to turn over its trusteeship of Namibia, which was granted by the League of Nations, to the U.N. in preparation for majority rule. Rather, it has sought to delay any transition.

Freedom of Faith lists among its endorses the Rt. Rev. John M. Allin, Presiding Bishop; the Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine in New York; and Dr. Cynthia Wedel. The committee seeks to publicize infringements of religious freedom around the world.

Very Protestant

General Synod in May carried with it some curious decisions, or rather rejections. Three proposals were in front of us. We were asked to approve ordaining women, allowing divorced people to marry in church, and adopting certain new forms of service.

Each of these involved a change in our "formularies," and so required a two-thirds majority of the people, the priests and the prelates voting separately. Ordination of women was rejected by the clergy, remarrying divorced people in church did not receive the necessary majority in either order in the lower house, and our new Eucharist was rejected by the laity in a very "thin" house after it had been approved by an overwhelming clerical majority.

This can best be viewed in the light of that peculiar organization, the Orange Order, which is supposed to be very Protestant. In trying to understand the Church of Ireland, it may be important to know something of its Orange-Protestant wing.

The Mayor of Lisburn, speaking at the Derrigahy Orange Demonstration had this report to make: "At the last General Synod of our church, the Church of Ireland, during the debate on the proposed revised service of Holy Communion, which was rejected . . . I voiced my concern at the erosion during the past ten years of the Protestant emphasis in successive deliberations and decisions of the Synod and the trend towards the doctrine of consubstantiation."

Now, "consubstantiation" is a Lutheran explanation of the Real Presence, so quite evidently, for Alderman Semple, poor old Luther was not a Protestant! This may remind some readers of the character in *Alice in Wonderland* who wanted to define exactly what any word he used might mean. In this sense of "Protestantism," the Orange-men were urged to make their influence felt.

Speaking on another issue, the mayor had this to say about unity: "The second resolution . . . expresses our determination to stand firmly for the Protestant faith, and our rejection of that ecumenism which puts unity before honesty and substitutes expediency for truth."

Contrast this with the peculiar meaning given to the term Protestant. Listen to what was said about those devoted to ecumenism: ". . . some of whom occupy key positions in our churches; indeed some of them ordained ministers of the Gospel, who, by their words and actions are at best apologetic in regard to the Protestant doctrines they pledged themselves to uphold and teach; and at worst are subtly equivocating, insidiously compromising, and thus gradually eroding those very doctrines. Such so-called Protestants, whether they be laymen or clergy, are 'the enemy within,' and represent a great danger to our faith."

Apparently, our bishops now want to transfer the decision about whether the new services should be used in any church to the local vestries. In view of what has been said, this is obviously most dangerous as it will lead to arguments and divisions in each local community.

In the *Church of Ireland Gazette* for August 15, there was a very disturbing headline: "Primate Forced to Turn Down Invitation." It described how "political pressures have forced the Church of Ireland Primate [the Most Rev. John Ward Armstrong] to decline an invitation to speak at the Charismatic Renewal Conference in Dublin this August. By the way, the title of the conference was to be "Unite all things in Christ!"

We are told that "the benefits to ecumenism would be more than outweighed by the damage that could be done by dividing opinion within the Church of Ireland."

I am very conscious that I sound a little less cheerful than in earlier contributions. It seemed for a while as if we were emerging into the 20th century before it finished. I still think we are, and that speakers like the Mayor of Lisburn are on the way out, but they have not gone yet. Still, when he tells us that there has been "erosion during the past 10 years of the Protestant emphasis," we may take him at his word.

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

BRIEFLY . . .

The Most Rev. Macario V. Ga, Supreme Bishop of the Philippine Independent Church, has issued a strong disavowal of the actions of one of his colleagues, the Rt. Rev. Francisco Pagtakhan, known for his support of Anglican dissidents. In a two-page letter, the Supreme Bishop said that Bishop Pagtakhan had been relieved of his commission as secretary for foreign missions and ecumenism, and admonished for the second time by episcopal councils of the church. Bishop Pagtakhan has been a participant in irregular consecrations of bishops in the Anglican Church of North America.

The Very Rev. Edwin G. Wappler has resigned as dean of the Episcopal Theological School (Bloy House), Claremont, Calif., as of June 1, 1981, according to an announcement by the president of the school's board of trustees, the Very Rev. Charles U. Harris. Dean Wappler is president of the Association of Schools of Alternate Methods of Theological Education and is a member of the Board for Theological Education. During his five years as dean at Bloy House, enrollment in the specialized school for late vocations more than doubled.

On September 2, Carlos Alberto Torres, a former member of the Hispanic Affairs Commission of the Episcopal Church, and seven other suspected Puerto Rican terrorists, were sentenced to a day short of nine years in prison on conspiracy and weapons convictions. They were among 11 persons arrested in April in Evanston, Ill., as reputed members of the FALN terrorist group, linked to over 100 bombings in major American cities [TLC, May 11].

More than 100 Navajo families have filed suit in two tribal courts in New Mexico and Arizona against the United Nuclear Corporation, charging that they have been affected adversely by a large spill of radioactive waste in the Rio Puerco river bed. Some 100 million gallons of the waste spilled into the river bed in July, 1979, when a dam broke at the uranium mill. Navajos living in the contaminated area were advised not to let their livestock drink or graze near the site. The company is being asked to pay \$100,000 in damages to each family, build a fence along both sides of the river, and drill deep wells to replace the contaminated water supply.

A Response to the Pope



The Rt. Rev. William C.R. Sheridan

The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, released the following pastoral letter on August 28, 1980. The letter is in response to the recent announcement from the National Conference of [Roman] Catholic Bishops that married Episcopal priests who meet certain conditions will be allowed to become Roman Catholic priests.

My dear Family-in-Christ,

This pastoral letter comes to you as a result of Pope John Paul II's recent invitation to a group of former (dissident) Episcopal priests, to enter the Roman Catholic Communion. The invitation was, also, addressed to Anglican priests whose status is entirely regular, and by whom there has been no thought of leaving *this* part of the Catholic church.

The invitation – in *itself* an extraordinary one – would allow those priests, who are presently married, to *continue* being married. There was, also, the promise made that those Episcopal priests, who entered the Roman church could retain some elements of our Anglican liturgical tradition, when using those traditions among themselves.

At such a time as this, I remind myself – and all of you – what a bishop of the church promises, when he is consecrated, and takes his place as one of the successors to the apostles. He is asked: "Will you guard the faith, unity and discipline of the church?" His promise must be, "I will, for the love of God." Moreover, in "An Outline of the Faith" (commonly called "The Catechism"), the question is asked, "What is the *ministry* of a bishop?" (The Book of Common Prayer, p. 855). The answer is plainly set forth: "The ministry of a bishop is to

represent Christ and his church, particularly as apostle, chief priest, and pastor of a diocese. . . ."

In the context of all those duties, I must respond to the pontiff's invitation. First of all, the invitation burst upon us without warning. The reaction of many Anglicans, Roman Catholics, and others, was one of deeply pained surprise. The comment of Leonard Swidler, co-founder and editor of the *Journal of Ecumenical Studies* was typical:

"The action of the Roman Catholic bishops in America [they were the ones who petitioned the Pope to issue the invitation] seems certain to set back relations between the Roman Catholic and Anglican churches . . . for the Roman Catholic bishops spoke about the Episcopal priests *having to be ordained again* in the Roman Catholic Church.

This Vatican move rejects *accepted theological conclusions* [about the validity of Anglican Orders] and tells the Anglicans that their priests are not real priests."

Atonement Father, Charles LaFontaine, co-director of the Graymoor Ecumenical Institute of Graymoor, N.Y. (the Society of the Atonement is noted for its devotion to future reunion between Rome and Canterbury) said:

"There has been growing sentiment, as a result of ecumenical dialogues, that now would be the time for the [Roman] Catholic Church to recognize the validity of Anglican orders (ordination to the priesthood).

Now they're (the Vatican) saying no, you don't have valid orders and have to be reordained. The net result . . . Anglicans are going to be rather cool towards this decision . . . and there may be more distrust."

Because we are Catholic Christians, too, we know that ordination to the priesthood cannot be *repeated* . . . anymore than a valid baptism can be given *twice*. It would be blasphemous, in both cases! To accept such an invitation from John Paul II, would place an unconscionable burden on the soul of any Anglican priest.

My dear Diocesan Family-in-Christ, I know that you must be as weary as I am of having continually to deny that demeaning old falsehood – that Henry VIII founded the Anglican Church. But responsible national newsmagazines, along with the international wire ser-

vices, etc., still print this unquestioned and monstrous lie. Recent news releases have "ground out" this same old trash.

If Henry VIII established this part of the Catholic church (i.e., the Anglican Communion) he performed a greater miracle than the parting of the Red Sea waters! His quarrel – and break – with the papacy took place in the 16th century; whereas Christ's church came to ancient Britain (modern England) before the year 200 A.D. St. Irenaeus, for example, had written around 180 A.D. that Christianity had already been taught "among the Germans and Britains."

Tradition has it, also, that St. Paul, St. Joseph of Arimathea, *et al*, brought our Lord's church to Britain before 100 A.D. But we KNOW when our first Martyr, St. Alban, was killed in that land in 304!

No, that wretched Tudor Henry did not establish the historic Catholic church in England (called now the Anglican Church). Henry VIII separated in England from the Pope – NOT from the ancient Catholic church in England.

There was no "NEW" church, but simply a refusal to recognize any longer the Pope's power in the OLD church. The ancient apostolic church of England, *in every other respect* – its SERVICES, BISHOPS, PARISH PRIESTS and CHURCH LIFE – continued on as before.

When one's face is washed, it is the same face which emerges – only it is now considerably cleaner and brighter. In the main, this is what happened to the ancient church in England . . . after an internal cleaning and reforming.

Background for the Papal Condemnation

Now, as your chief pastor, I desire to remind you, as briefly as possible, of the circumstances, which led to Pope Leo XIII's condemnation of Anglican holy orders. It was in the year 1896 – a time when there was deep animosity between Roman Catholics and Anglicans in England (especially).

The Cardinal Archbishop of Westminster, Herbert Vaughan, then Primate of the Roman Catholic Communion in Great Britain, was particularly hostile towards *any* attempts of any kind of relations, or *rapprochement*, between members of the two communions.

Most historians have agreed that considerable influence from English Roman quarters for condemnation was brought to bear upon Leo XIII. True or not, he issued an unusually harsh papal bull (*Apostolicae Curae*): "We pronounce and

declare that ordinations performed according to the Anglican rite have been and are absolutely null and utterly void."

Leo XIII did what many in Christendom felt was an utterly tragic thing. He did it *in spite of* several of his own theologian-advisors' pleas *not* to do so! Four of the eight theologians were picked because of their *known* and prior *opposition* to Anglican orders. Yet the other four (including the one outstanding professional theologian on the papal commission, the Italian Jesuit, Fr. DeAugustinus voted FOR VALIDITY for Anglican Orders, and so did Msgr. Duchesne, another member – and the greatest Roman church historian of the late 19th and early 20th century.

It was the *same* Fr. DeAugustinus, S.J., who repeatedly warned his commission colleagues that if Anglican orders were condemned, "the decision would turn out to be another Galileo case." As your bishop, I can only say what many other scholars, historians, and theologians have said, in effect, about that condemnation: "It was absolutely tragic and utterly untrue."

It is a curious thing that the Roman Catholic Communion is the *ONLY* part of the whole Catholic church, which has so summarily declared Anglican orders to be "invalid" – not genuine. The Eastern Orthodox Church's deacons, priests and bishops are accepted as being of unquestioned validity by Rome. Yet five of the national Orthodox Churches (all that have examined the question) have pronounced Anglican orders "to be of equal value with those of the Roman Catholic and Armenian Communions."

Anglican ordinations have been formally accepted as VALID by the Old Catholic churches of Europe – after careful and prolonged inquiry. And from time to time, Old Catholic bishops have taken part in the consecration of Anglican/Episcopal bishops in England and America (an Old Catholic bishop, for example, was one of my co-consecrators in 1972).

The importance of this statement lies in the fact that Rome *openly acknowledges* the validity of Old Catholic orders!

Happily, relations and theological understandings between Anglicans and Roman Catholics have improved *enormously* since those tragic days of the late 19th Century: Vatican II, in 1962, nourished many acts of charity and greater understanding between Rome and Canterbury; the personal Vatican visits of two great Archbishops of Canterbury to John XXIII and Paul VI; the creation of the Anglican-Roman Catholic International Commission (ARCIC), whose mutual conclusions about our common faith have been genuinely astonishing and truly joyful; your own bishop's consecration at Notre Dame – to

Continued on page 17

The Ferrars Of Little Gidding

By AMY CHARLES

From time to time a man or a woman becomes known to the world by turning from the world, and what looked like obscurity deliberately chosen becomes instead the door to lasting recognition – not necessarily universal recognition, but recognition among those to whom such lives speak.

In 1625 Nicholas Ferrar and his family chose to leave their comfortable life in London in order to establish a religious community on a remote manor in Huntingdonshire, to live a life of practical piety, or prayer and joyous service, based on the use of the Church of England. It was a decision they made quietly; but in their time it brought them in extreme degree both admiration and obloquy, and finally abuse and destruction.

Yet 300 and more years later the Ferrars of Little Gidding continue to speak not only to Anglicans, but to a wide variety of other Christians who would ponder and in some way follow their example. "The communication of the dead is tongued with fire beyond the language of the living," says T.S. Eliot in his poem, *Little Gidding*. This, the fourth of his famous *Four Quartets*, has served to introduce so many to this place of Anglican pilgrimage.

Nicholas Ferrar, who in time would serve the family community as spiritual director, was the fifth of six children, born in 1592 to Nicholas and Mary Woodnoth Ferrar; he grew up in the City

of London in a family of merchants, his father a member of the Merchant Adventurers' Company. He was a studious boy who was sent to Clare Hall (now Clare College), Cambridge, when he was only 13.

Probably at Cambridge he first came in contact with George Herbert, the great poet, his junior by a year, who entered nearby Trinity College in 1609. The two were lifelong friends – and are, in fact, remembered in the west window of Herbert's little church of St. Andrew at Bemerton. Ferrar traveled widely on the Continent between 1613 and 1618, becoming acquainted with current writings on spiritual life and probably studying medicine.

Upon his return to England he began his association with the Virginia Company, to which his father had turned his attention. The company, intended both to colonize the new territory and to spread Christianity, played a significant part in American affairs even though the royal charter was summarily revoked in 1624, when Nicholas, who had succeeded his brother John as deputy treasurer, was also serving as Member of Parliament.

When he realized that the Crown intended to rescind the charter of the company, he had the record books copied before they could be confiscated – and a good thing he did, because today, though the originals have vanished, Ferrar's copies have passed through the hands of the Earl of Southampton and William Byrd of Westover and have found good lodging in the Library of Congress. Without Ferrar's astute foresight, these records of the colonization of this country would have been utterly lost to posterity.

Although it is tempting to imagine

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Exterior view of the Little Gidding church.

Elizabeth Jerome Holder

what led Ferrar to forsake the world for the religious life at Little Gidding, probably there is no single reason. Certainly there was a predisposition of mind in this man who from childhood had experienced deep joy in religion. His development at Cambridge and his observations on the Continent – and of course his readings of Continental writers on religion – must also have played their part. But immediate circumstances may have been the point of decision.

Ferrar had worked faithfully against severe obstacles and had come close to saving the charter of the Virginia Company; it may well have struck him that his very practical and fruitless efforts in the mercantile world were an utter waste of talents that he already knew might be put to better service in a life more spiritually-centered. For whatever combination of reasons, he therefore closed his business affairs in London, during a heavy visitation of the plague, and was finally able to set out for Little Gidding, then a rather dilapidated manor, in the autumn of 1625, when the mortality from the plague began to lessen.

The house was by no means ready to shelter the family when Nicholas arrived to join his elder brother John. But their mother arrived on the scene almost at once, and refused to enter the house until she could give thanks properly in the church, which had been used to store hay and house pigs (hence Eliot's reference to the "pig-stye"). Their immediate task was to renovate the church and the badly-neglected house and gardens.

When Ferrar and his mother returned to the London house for Easter of 1626 to settle matters of business, he prepared himself by prayer and vigils for ordination as deacon on Trinity Sunday by

William Laud, then Bishop of St. David's. Only after his ordination did he inform his mother and other members of the family of what he had done. From this time he became, in effect, the spiritual guide and leader, of the community, a perpetual deacon.

The Ferrars were able to establish this new life only by strict economy; they were by no means wealthy merchants who had moved to an easy life in the country, only a family of devout Christians trusting in God and good hope. They had work enough and more on their hands to make the house habitable and to restore the church in seemly fashion. At the same time, they were trying to provide food from their own resources.

There is an impressive array of information about life at Little Gidding, beginning with their own letters and papers (1,400 and more) preserved in the Old Library at Magdalene College, Cambridge, although these have been used by scholars only since 1893. (Interestingly enough, some of Eliot's manuscripts of the *Four Quartets*, including the one named for Little Gidding, are also housed here.)

Aside from the rather churlish treatment of the community in *The Arminian Nunnery* (1641), a scurrilous and abusive pamphlet that typified one extreme of reaction to the Ferrar's way, the first important book about them actually published is Peter Peckard's *Memoirs of the Life of Mr. Nicholas Ferrar* (1790).

The 19th century produced several accounts, probably the most important being J.E.B. Mayor's edition (1855), written by John Ferrar and by Samuel Jebb. Bishop Francis Turner's *Brief Memoirs*, written during the preceding century,

was published at Bristol in 1829 (a work Jebb used in his later account). Jane Carter published *Nicholas Ferrar: His Household and His Friends* in 1893, though the work bore only her husband's name, as editor.

Our own century has brought forth three important works on Ferrar: H.P. Kennedy Skipton's *Life and Times of Nicholas Ferrar* (1907), and then Bernard Blackstone's *The Ferrar Papers* (1938), and A.L. Maycock's *Nicholas Ferrar of Little Gidding* (1938, 1963, 1980). Blackstone and Maycock were the first to be able to read and quote extensively from the Ferrar Papers at Magdalene. (Maycock, in his retirement, became keeper, and began an index that has been completed by his wife after his unexpected death.)

From these accounts we may form our impressions of the daily round at Little Gidding as it developed under Ferrar's guidance. Each writer has drawn on his predecessors, but Alan Maycock gives the most comprehensive version in background, biography, explanation of organization, accounts of friends and visitors, and particularly spiritual knowledge. The current reissue of his book by Eerdmans makes generally available a readable and winsome book that most Americans have not had the opportunity to read. Much of the following account is based on it.

What was life at Little Gidding like? To John Ferrar's second wife, Bathsheba, it was well nigh unendurable, and she protested bitterly. To Anna and Mary Collett it was a life worthy of their complete devotion, even their voluntary vows. For the poet Richard Crashaw, it was from time to time a haven of the religious life. Probably George Herbert visited it at least once; and later the Collett sisters would copy, from his papers sent in his last sickness, the handsome manuscript of Herbert's *The Temple* now among the Tanner manuscripts in the Bodleian Library. John Williams, Bishop of Lincoln, was a good friend to the Ferrars; and King Charles I visited them twice, as Eliot mentions.

The Ferrars prayed without ceasing; prayer formed the network of their life. The day began early, at four o'clock in the summer and five o'clock in the winter. On week days a short office of prayer was said hourly in the Great Chamber – Psalms, Gospels, a hymn – with small groups taking part successively in hourly services lasting perhaps 15 minutes. The entire Psalter was recited each day – Nicholas knew it by heart – and the Gospels each month. From this practice of reading the Gospels monthly, Nicholas apparently drew his idea for the "harmonies," blank books in which related portions of scripture were arranged to provide a continuing account, with appropriate illustrations. Eventually this work of the Concor-

dance Room extended to a harmony of Kings and Chronicles.

The daily offices were also said in the church, Mattins at six-thirty and Evensong immediately following the four o'clock prayers in the Great Chamber, with the entire household crossing the field in procession to the church. The vicar of Great Gidding came on first Sundays to celebrate Holy Communion, and on feast days. At both the mid-day meal and at the five o'clock supper there were serious and instructive readings, and the food served was plain and wholesome, but not lavish. The last service of prayer by the whole family was held at eight. By turns the adults took part in night watches from nine until one, the hour when Nicholas Ferrar himself was to be called for the next day's round. Both men and women took part, the men at one end of the house, the women at the other.

Should this full roster of prayer sound exhausting, we must remember that there were about 30 people on hand much of the time and that they alternated among themselves – because of course there was other work to be done, not just the running of the household, but teaching the "Psalm-children" who came for instruction, ministering to the sick, and seeing to other needs of the neighborhood.

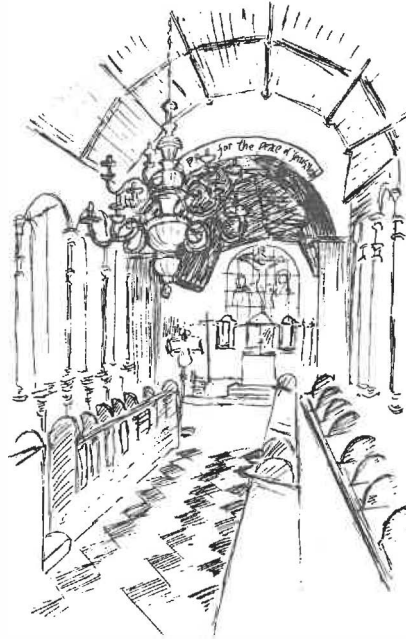
The work of the community was adapted to current needs – at first to basic repairs, particularly of the church. Beautification came later, with two sets of hangings, blue and green, in rich silk. Some of the women embroidered book covers of silk and seed pearls that can be seen in the church today. Several of the harmonies and the Story Books (accounts of the discussions of the Little Academy, some reproduced in Blackstone) were copied and bound, including one harmony for Charles I, who had requested it.

In all, there was little time for idleness – but the general impression of life at Little Gidding is of quiet order, not an unseemly or hurried effort to keep to a schedule. The pattern of life grew as the community grew in experience and in wisdom – in such a way that even after Nicholas Ferrar's death on Advent Sunday of 1637, the community continued its work of prayer and healing and study. (A particular debt the Church owes to John Ferrar is his work in supervising the restoration of the church at Leighton Bromswold, for which Herbert was prebendary at Lincoln Cathedral. The similarity of the style of the woodwork between Little Gidding and Leighton Bromswold is apparent even to the casual observer.)

The worst physical damage to the manor occurred when the Parliamentary forces expended their fury on the church and the house, roasting sheep over wooden paneling torn from the organs

and hurling the brass font into the fishpond. But John Ferrar and others returned, despite the pillage, as A.L. Maycock recounts in *Chronicles of Little Gidding* (1954).

Although the Ferrars encountered misunderstanding in their own time, their name has continued to inspire other lives of practical piety, to help others learn ways of living in the world but not being deluded by it. In 1946 Alan Maycock and his wife Enid were instrumental in establishing the Friends



Elizabeth Jerome Holder
Interior view of Little Gidding church.

of Little Gidding, who help to keep the church in good repair and conduct an annual pilgrimage each July. Membership lists in the annual reports include a good number of Americans, several named Farrar or Ferrar.

More recently, the revived Little Gidding Community has bought the farmhouse built from the stones of the old manor house, has established itself, and has worked hard to become self-supporting. The barns have been converted for dwellings, and several houses are being added. Most of the residents work in towns nearby; but the sense of community unites them in their daily lives. The visitor will find links with Taizé and other communities. Information about both the Friends and the Community is available at Manor Farmhouse, Little Gidding, Huntingdon, Cambs. PE 17 5 RJ.

Since much recent interest in Little Gidding can fairly be attributed to T.S. Eliot's use of the place name and references to the pig-stye, the house, and the chapel, it is only fair to consider what this place meant to Eliot. Dame Helen Gardner, in her excellent work *The Composition of "Four Quartets"* (1978), clarifies the matter once for all. Eliot ac-

tually visited Little Gidding only once, on a motor trip from Cambridge in May, 1936. But then, no one has ever thought that his culminating poem in the series was "about" the place, but rather, what it stood for in his mind. As a matter of fact, three of the four places of the *Four Quartets* he visited one time only; it was only the third, *Dry Salvages*, that grew from the recollection of intimate experience.

Each of the four poems bears the name of a place of some significance in Eliot's thought; each at the same time represents a season and one of the four elements: earth, air, water, fire. The pattern evolved during the time Eliot worked on the four poems; and by the time he came to write his poem on fire, the descent of the Holy Ghost, he knew that the other three must find their crown and unity in this last quartet.

The final section of the last quartet brings in links with the three preceding poems and attempts a resolution of the poet's vision. Coupled with its generalizations for the whole work, however, we find specific references to Little Gidding:

So, while the light fails
On a winter's afternoon, in a secluded
chapel
History is now and England
With the drawing of this Love and the
voice of this Calling

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

In some ways *Little Gidding* can be taken to represent the culmination of Eliot's long spiritual journey and its triumph in the descent of the Holy Ghost, its quiet assurance (based on the words of Dame Julian of Norwich) that "all shall be well and all manner of thing shall be well."

In some measure this particular holy place in England had enabled Eliot to bring into focus disparate experiences that offered perspective to others, not only in England during the second World War, but during the years since, throughout the world, in places far removed from that quiet Huntingdonshire church. By choosing Little Gidding as a symbol in the final poem in the series, Eliot enriched our understanding of the Ferrars' life there and brought their quiet way to the attention of many thousands of readers who would otherwise never have known of it.

NICHOLAS FERRAR OF LITTLE GIDDING. By A.L. Maycock. Eerdmans. Pp. xi, 322, \$6.95 paper. Reprint of the 1938 edition published by the Society for Promoting Christian Knowledge, London.

EDITORIALS

Fall Books

A number of significant religious books have recently appeared or will be appearing soon. These include books of practical information for the Christian individual and for church life, books on the Bible, theology, and Christian history, and literary works written from a Christian perspective.

We believe that books are important for members of our church because apart from them, the rich Anglican heritage of thought and piety cannot be effectively communicated. It is through books that the spiritual giants of the past continue to speak to us, and their witness continues to be expressed. It is also through books that we are stimulated and equipped to reach forward into the future. One way we can make the church stronger is for each of us, this fall, to read a serious book relating to our faith.

October

This will be a busy month for the church and this magazine. As our Calendar of Things to Come indicates, a variety of important meetings and activities is occurring. We begin this month with our Fall Book Number in this issue. On October 19 we will have our Fall Education Number, featuring news of church-related schools and colleges. In the latter part of the month we will be carrying news on the important and possibly controversial meeting of the House of Bishops at Chattanooga.

The Tradition

In many parishes, the singing of a particular hymn on a certain Sunday each year, or the use of a certain prayer when the children go to their Sunday school rooms, or a special way of conducting the annual meeting is described as a tradition.

These may indeed be good practices, well suited to the needs of a particular parish, but they are not traditions. Within Christian usage, *tradition* is a special word, with a special range of meanings. Practices which a parish, diocese, or national church has followed for a few years or a few decades are describable (without prejudice) as customs. Church traditions, on the other hand, are those things which have behind them the authority of a few centuries at the least.

Sometimes the word tradition is used as a euphemism for denominational differences. Thus, at a theological symposium, one might say one speaker represented the Lutheran tradition, or another the Reformed tradition. Perhaps an acceptable usage. In this case, it would not refer to the current details of American Lutheranism or Presbyterianism, but to the theological and spiritual heritages of Lutherans and Presbyterians in broad terms. One might also speak of Franciscan tradition, the tradition of plainsong music, or the traditional interpretation of some biblical

passage. In all these cases, what is traditional has behind it an established authority which is recognized and respected, even if one does not agree with it.

Yet there is an even more important use of the term. *The tradition*, holy tradition, refers to that wholeness of the Christian heritage handed down from the early ages of Christianity. The observance of Sunday, the practice of morning and evening worship, the institution of monasticism, the observance of Lent and Easter — these are all part of the great tradition. These are parts of the life of the holy Catholic Church which have their basis, at least implicitly, in Holy Scripture, but they have been formulated and developed in the tradition. Indeed the definition of the contents of the Bible is itself a part of sacred tradition.

To confuse mere custom with the tradition makes it difficult for people to understand the latter. The use of chiasm at baptism is, for instance, unquestionably traditional, although (until recently) it was not customary in the average Episcopal parish. Conversely, what is sometimes called traditional eleven o'clock Morning Prayer has been, in its familiar form, customary for a century in many places but it is not part of the tradition.

In many cases we have to do some homework to discover what is and what is not truly traditional. On the other hand, tradition is not simply the dead hand of the past. The sacred tradition of the church is the living experience of the orthodox Christian community as passed on from generation to generation under the guidance of the Holy Spirit. Tradition is a great word with a great meaning. Let us not debase it by indiscriminate use or by careless thinking.

Forbearance

From a new bishop with an admittedly liberal point of view, comes this comment on the relation of women's ordination to the election of bishops. He refers to the refusal of some persons to accept bishops of conservative stands on the issue [TLC, Aug. 31].

The question of the admission of women to all of the Holy Orders was not finally and conclusively decided on the floor of General Convention, as far as the universal, historic ministry is concerned. It will be decided at the bar of history.

It was a break with tradition, if you will, but a provisional one, trusting in the Holy Spirit to reveal whether we are responding as a vanguard to a fresh revelation of human vocation or merely riding a wave of undifferentiated unisex trendiness.

We must let this sorting-out and authenticating process unfold in a spirit of forbearance and not in an atmosphere embittered by procedural ploys.

(The Rt. Rev.) WALTER DECOSTER DENNIS
Suffragan Bishop of New York

BOOKS

Continued from page 5

Tradition," "Theologians of Love and Knowledge." Western theological problems are seen "in relation to the older and larger tradition of the first thousand years of Christian history, and to the continuing, but still largely unknown, tradition of the Christian East."

The principal Eastern exemplars are St. Symeon the "New Theologian" (A.D. 949-1022) and Vladimir Lossky (1903-1958). For the West, where there may be "a hidden Orthodoxy which reveals itself in unexpected places," Canon Allchin discusses Ann Griffiths, eighteenth century Welsh mystic and hymnodist; N.F.S. Grundtvig, early nineteenth century Lutheran polymath; a series of crucial Anglicans, including Richard Hooker, Lancelot Andrewes, F.D. Maurice, and Evelyn Underhill.

To extend one's theological horizons and deepen one's spirituality one might well begin a whole course of reading and study suggested by this book. Imaginative allusions and striking insights abound; perceptiveness is evident throughout, as in this comment on Ann Griffiths: "Within the brief compass of her life and the narrow confines which contained it, Ann had indeed found a large space. And we too, through her work . . . can find an inner space of immeasurable riches, a place where heaven and earth, eternity and time, are at one."

Deeply ecumenical, this book equally gloriously affirms the uniqueness, strength, and hope of Anglicanism, by uncovering our affinities with Orthodoxy: "The *via media* which our church has always sought to preserve since the break with Rome is no longer seen as a mere compromise, but as an attempt to witness in the West to a fullness and a balance of the faith which Orthodoxy has always preserved in the East."

(The Rev.) CHRISTOPHER MORLEY, JR. (ret.)
Chattanooga, Tenn.

Bishop Bayne Still Speaks

THE OPTIONAL GOD. By Stephen F. Bayne, with an introduction by Harvey H. Guthrie, Jr. Morehouse-Barlow. Pp. xv, 133. \$5.75 paper.

This fine book is based on the Bishop Paddock Lectures given by Bishop Bayne at the General Theological Seminary in February, 1952. First published in 1953 (Oxford University Press, New York), the book has been out of print since 1970. The present printing includes Bishop Bayne's foreword to the 1953 publication, and a contemporary introduction by Harvey H. Guthrie. Dean Guthrie provides a perceptive commentary upon both book and author.

The book speaks to the experience of

life in the "post-Christian world." The generation that has grown up since 1953 will find, perhaps with some surprise, that it speaks to today's world. After nearly 30 years, the book commands reading, rereading, reflection. Bishop Bayne's illuminating treatment of Christian commitment, and of the church in relationship to the salient concerns of society, may be a classic in American theological literature. We can be grateful that it is again readily available.

GEORGE A. SHIPMAN
Freeland, Wash.

American Roots

THORNTON WILDER AND HIS PUBLIC. By Amos Niven Wilder. Fortress. Pp. 104. \$8.95 paper.

For those who suspect that Thornton Wilder may be a major, permanent, and specifically American asset in mediating common life, reflection, and theology, this slim volume is an indispensable witness. It proceeds from "both a more austere and a more magnanimous vision of our condition than is current among our intellectuals today."

Written by his older brother, a poet, and professor of divinity at Yale University, the book in part may be read as an emphatic rebuttal to the presumptuous and unsympathetic first (1975) biography of Thornton Wilder by Goldstone. Hailed to be "an intimate portrait," that book was riddled with put-downs of theology or belief. Unquestionably, there is a certain traditionalism in Thornton Wilder's outlook which undermines the modern premise. As Amos Wilder says: "In his best-known plays and in much of his fiction, he appears to speak for a grassroots American experience which modern critics may look on as banal, insipid, or moralistic."

Amos' book is about his brother, in a way that no one else could write about him as a person and an American believer. "Where American roots are linked with modern sophistication, and where American moralities are linked critically and imaginatively with old-world legacies," Thornton occupies a unique place.

(The Rev.) WILLIAM D. EDDY
Christ Church
Tarrytown, N.Y.

Straightening Out the Soul

THE TRINITY OF MAN. By Dennis and Rita Bennett. Logos International, Plainfield, N.J. Pp. 197. \$8.95.

The problem this book deals with is why former attitudes, feelings, and actions reassert themselves at some point after a person has been baptized in the Holy Spirit and presumably has been given a completely new outlook. Upon examination, this problem is close

enough to the age-old problems of post-baptismal sin to be of concern to all Christians, not just charismatics.

The Bennetts argue that the term soul is neglected often nowadays. Once a person's spirit has been touched by the Holy Spirit and restored to a living relationship with God, it continues unsullied and inviolate. The body gets straightened out too, once its new role as a channel of the Holy Spirit to the world is recognized.

But a person's feelings, intellect, and will, which the Bennetts see as residing in the soul, take longer to come into line. Baptism in the Holy Spirit inescapably involves all of these, including long-forgotten, subconscious feelings, intellectual doubts and uncertainties, and the lifetime habit of making inadequate decisions.

This book has the vitality, but also the faults, of oral writing. In good measure it is a pastiche of conference tapes and notes, laden with slang and full of grammatical errors.

(The Rev.) ROBERT M. BAUR
Pittsburgh, Pa.

Beautiful Bibles

THE NEW OXFORD ANNOTATED BIBLE WITH APOCRYPHA. Expanded Edition, Revised Standard Version. Edited by Herbert G. May and Bruce M. Metzger. Oxford University Press. Limp cowhide, gold edges. \$42.50.

THE NEW ENGLISH BIBLE WITH APOCRYPHA. Oxford Study Edition. Edited by Samuel Sandmel, M. Jack Suggs, and Arnold J. Tkacik. Oxford University Press. Limp cowhide, gold edges. \$39.95.

THE JERUSALEM BIBLE. Reader's Edition. General editor, Alexander Jones. Doubleday. Limp sheepskin, gold edges. \$35.

THE COMMON BIBLE, REVISED STANDARD VERSION. An Ecumenical Edition. Collins. Limp imitation leather, closes with zipper. \$12.95.

Publishers always have a variety of editions of Holy Scripture in print. It is well for us all to be reminded that there is no one single edition to be considered, but rather a considerable variety of shapes, sizes, and styles to fit different needs. Four editions worthy of comment have recently come to our attention. All of these are complete Bibles, containing the Apocrypha. All but the third have colored maps at the end.

The leather bound Oxford annotated edition of RSV is an outstanding book of the highest quality, to serve as a lifetime possession for an individual or family. It is about 6½ x 9 inches in size, and two inches thick. The Oxford annotations

consist of about half a page of introduction at the beginning of each book, a few footnotes at the bottom of each page, and some explanatory pages at the beginning and end of the Bible.

The Oxford Study Edition of the New English Bible is comparable to the RSV edition. The comments and the reference material are of the same general sort, although written by different editors. This beautiful leather-bound edition is likewise a lifetime gift which anyone would be pleased and proud to own. Its size is almost the same as that of the RSV edition.

The Jerusalem Bible has many admirers, but is known to most of us as a very thick and heavy volume. Here is a beautiful edition of very convenient size for a personal or bedside Bible, measuring about 5 x 7¾ inches, and about an inch and a quarter thick. There is some reference material at the back, an introduction to each book, and some very brief explanatory footnotes here and there in the text. As in older Roman Catholic Bibles, what we call the apocryphal books are scattered through the Old Testament. A beautiful gift for a Roman Catholic friend or relative.

For those who wish a reasonably good Bible, but who sometimes carry it in a suitcase or backpack, or for clergy who, like the present reviewer, stuff it in a briefcase for reading the Daily Office, the best option we have recently seen is the Common Bible with the zipper cover. The text is simply the RSV with Apocrypha, and a few details of difference from the ordinary RSV. There is no commentary, but there are several color photos of Palestinian locations, as well as maps at the end. The size is about 8 x 5½ inches and 1½ inches thick. H.B.P.

Enormously Useful

LIVING IN THE SPIRIT. By Rachel Hosmer and Alan Jones. Seabury. Pp. 256. \$9.50.

USE GUIDE FOR LIVING IN THE SPIRIT. By H. Barry Evans. Pp. 43. \$.95 paper.

This volume in the new teaching series is surely the most exciting and rewarding of the lot, and it will require the most careful, sincere study.

Rachel Hosmer is a lecturer at Sewanee in our seminary at the University of the South, and Alan Jones is a faculty member at General Theological Seminary in Manhattan. Working well in tandem, they have produced a thoroughly sound and enormously useful book to help us all in our understanding of our individual selves and the living of life while purposely responding to God.

To get the reader's feet wet, the authors begin rather too simplistically for the well-read. Then, when the reader is

trapped, half-reading material he already has covered many times over, the writers figuratively pounce upon him as fair prey and claim him as captive to the flow of dynamic ideas which their sparse words spread out before him in a *tour de force* of spirit-filled communication of soul to soul.

Living in the Spirit may be ignored by some as being another charismatic statement. In the largest sense, it is that; but it makes us aware at once that we are all spirit-filled and living in the spirit, each in our own way and that the manifestation of the spirit through us may be as infinitely patterned as our collective personalities.

It is coincidence only that causes me to find two ideal quotes on the same page (154):

"No lover, family, or community, however important for our well-being, can satisfy all our longing for healing, for wholeness, for holiness."

"A balanced spiritual life will always be deeply committed to the daily reading of the Bible and the regular attendance at the Eucharist."

The first statement is a statement of fact related to St. Augustine's theology and to the famed text, "Our hearts are ever restless 'till they find their rest in thee. . . ." The second is a matter-of-fact reminder of the essential life of orthodox Christianity (this book calmly takes in stride the use of private confession and the catholic inheritance we have not always treasured).

The Evans manual or "Use Guide" is unusually well done in lesson-planning and in offering precis of the rich content in *Living in the Spirit*.

This is material not to be missed or skimmed, material which is the red meat of our faith, to help us grow in the full stature of our humanity.

(The Rev.) RENE BOZARTH, SSP
Palm Desert, Calif.

POET'S PROPER

Meditation in a Style of Faith

Luke 17:5-10

Faith doesn't come in sizes,
But styles are manifold;
Faith is not something written about,
It is one word after another
And another and another
And another and another
Until it is done
And you are done
Until the guy that gets next to you
Sharpens your pencil and says,
"Keep going."

And the first verse is left behind –
A remembered word,
It happened and it didn't happen,
A command to go on –
And the pen takes its course into the unwritten
To find a new footing
Without the least assurance there is one –
Save for the remembered stone
Now left behind,
You in the middle of the creek.

God, when I finally sit down in the kitchen
To eat the leftovers,
You'll probably ask me to wash the dishes;
And when I turn this piece in,
You'll probably tear it up.
"Try again,"
And it will be just as well;
Faith doesn't come in sizes,
But styles are manifold.

Bert Newton

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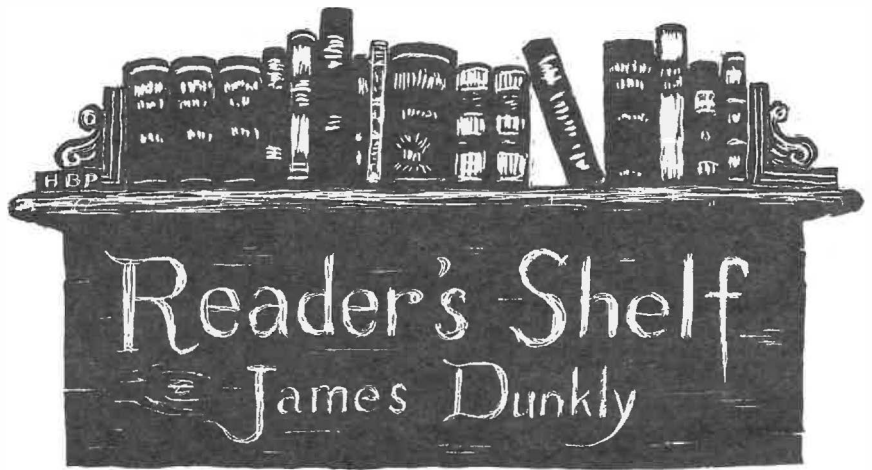
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PRISON OR PARADISE? The New Religious Cults. By **A. James Rudin** and **Marcia R. Rudin**. Fortress. Pp. 164. \$8.95 cloth.

A rabbi and his wife address the kind of quest for information that often comes their way in pastoral situations. Nine major groups are treated, along with why people are attracted to cults, what sort of person joins them, and what their friends and family can (and can't) do about it. Very useful.

CONSENSUS IN THEOLOGY? A Dialogue with Hans Küng and Edward Schillebeeckx. Edited by **Leonard Swidler**. Westminster. Pp. viii and 165. \$11.95 cloth, \$4.95 paper.

Originally appearing in the winter 1980 issue of *Journal of Ecumenical Studies*, these essays attempt thoughtful reactions to both theologians from a wide range of both Christian and non-Christian thinkers. There are a number of articles on the general problem of doctrinal consensus and reviews of the most recent books by Küng and Schillebeeckx, who have also contributed new essays to this volume. Essential reading for the current discussion.

ORIGEN: An Exhortation to Martyrdom, Prayer, First Principles (Book IV), Prologue to the Commentary on the Song of Songs, Homily XXVII on Numbers. Translated and introduced by **Rowan A. Greer**. Preface by **Hans Urs von Balthasar**. Paulist. Pp. xvi and 293. \$11.95 cloth, \$7.95 paper.

If you have not yet discovered the delights to be found in the new Paulist Press series, "The Classics of Western Spirituality," here is a good place to begin. Origen, severe yet glorious, one of the primary architects of the early church's construction of Christian theology upon a base both Jewish and Greek, is seen in this volume in several of his characteristic kinds of writing:

commentary, homily, philosophical discourse, exhortation. Rowan Greer, who is associate professor of Anglican studies at Yale Divinity School, has provided a 40-page introduction with a bibliography for further study. To date the series includes selections from Julian of Norwich, Jacob Boehme, Gregory of Nyssa, William Law, Richard of St. Victor, and other Christian and non-Christian writers. Each volume is priced like this one on Origen.

LOVE IS STRONGER THAN DEATH. By **Peter J. Kreeft**. Harper & Row. Pp. ix and 121. \$6.95 cloth.

Death, depending on the circumstances, comes to us as an enemy, or a stranger, friend, mother, or lover. Kreeft, who teaches philosophy at Boston College, mines Bible and literature as well as philosophy to fill in this fivefold picture. A wonderful book.

A CERTAIN LIFE: Contemporary Meditations on the Way of Christ. By **Herbert O'Driscoll**. Seabury. Pp. 95. \$3.95 paper.

Forty meditations on the life of Christ by the dean of Christ Church Cathedral in Vancouver. What sets these apart from most meditations like this is how good they are — simple, straightforward, and extremely perceptive.

DOES GOD HAVE A BODY? And Other Questions. By **Rosalyn Kendrick**, with drawings by **Derek S. Wiles**. Morehouse-Barlow. Pp. viii and 122. \$3.95 paper.

A helpful book for parents and teachers faced with the need to address theological questions that children ask but lack the experience and the conceptual framework to handle. The author, a teacher in Great Britain, has drawn not only on her own professional life but also on that of her husband (a philosopher) as well as on the wisdom of a number of their scientific and theological friends.

RESPONSE

Continued from page 10

mention just a few examples. And ALL of us know that at the level of our own parish and community life there have been almost miracles of grace and charity between us for many years now.

Moreover, Cardinal Bea (recently head of the Secretariat for Promoting Christian Unity), among others, has publicly said that Anglicans ARE Catholics. The Vatican II *Decree on Ecumenism* (Article 13) stated officially the nature of world-wide Anglicanism, when it said:

"Other division arose more than four centuries later in the West, stemming from the events which are usually referred to as The Reformation. As a result, many communions, national or confessional, were separated from the Roman See. Among those in which Catholic tradition and institutions, *in part*, continue to exist, THE ANGLICAN COMMUNION OCCUPIES A SPECIAL PLACE" (the capitals are mine).

We, of course, believe that EVERY Catholic *essential* has continued to exist in the Anglican Communion!

As recently as 1978, the present Cardinal Archbishop of Westminster (Basil Hume, O.S.B., Primate of the Roman Catholic Church in Great Britain) . . . and a successor to the 19th Century Cardinal Vaughan . . . said in part:

"I could not in practice dismiss all Anglican Orders as 'null and void'. . . As far as the Roman Catholic Church is concerned, I think it needs to look carefully again at *Apostolicae Curiae* and its status. We need to study it to discover whether the historical background upon which it was working and the argumentation upon which it was based is consonant with historical and theological truth — as theologians and historians see it today."

Many of us were overjoyed, when by happy circumstance, the Most Rev. Robert Runcie, the new Archbishop of Canterbury and spiritual leader of Anglicans everywhere, recently met with Pope John Paul II at Accra, Ghana.

On that occasion — in early May of this year — the two Primates issued a joint official press release. Among other things the archbishop and the pontiff said jointly were these:

" . . . They believe that the time is too short and the need too pressing to waste Christian energy pursuing old rivalries, and that the talents and resources of all the churches must be shared if Christ is to be seen and heard effectively.

Their much-loved predecessors, Paul VI, and Archbishop Donald Coggan, saw the urgent need for this common action and solemnly committed themselves to work for it in the Common

Declaration of 1977. Pope John Paul II and Archbishop Robert Runcie endorse that commitment to "collaborate more earnestly in a greater common witness to Christ" and they SHARE (the capitals are mine) the recognition that common action depends on progress in the 'serious dialogue,' now nearly fourteen years established, by which Roman Catholics and Anglicans have been seeking the way to that unity of faith and communion, which Christ wills for his church.

Today in Accra, the Pope and the Archbishop of Canterbury have established a personal friendship and trust upon which they intend to build in a fuller meeting in the future. They look forward to working together to achieve the unity for which Christ prayed to His heavenly Father." To which, most of us would say a fervent and devout AMEN!

We Must Continue

I, for one, freely admit that Pope John Paul II's "conditional" invitation

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Stephen Bayne

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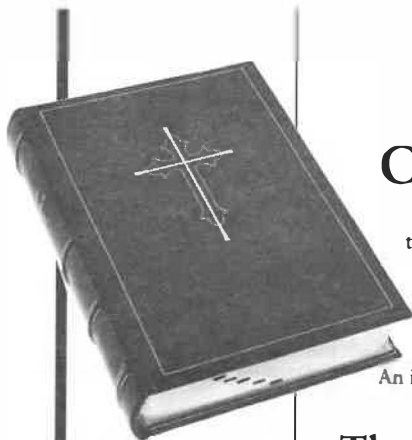
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wounds deeply – and *seems* to be a setback to our relations with the Roman Catholic Church. However, Archbishop John Quinn of San Francisco, president of the National Conference of [Roman] Catholic Bishops in the U.S., has said:

“This new development is not meant to impede Anglican-Roman Catholic ecumenical dialogue, which seeks the unity of the Anglican and Roman Catholic Churches as sister churches . . . we wish also to continue and improve Anglican-Roman Catholic ecumenical relationships which have made great progress since the Second Vatican Council.”

All of us remember the words of a song, which goes something like this: “You only hurt the one you love.” We Episcopalians/Anglicans are – in nearly every theological and psychological way

I know – the best and most understanding friends Roman Catholics in America have. We have the most in common, concerning the catholic and apostolic Faith of the ages: we share jointly the Catholic creeds, the same seven holy sacraments, the same ministry, the same knowledge of our Blessed Lord, and *much* more!

ALL of that, however, is not the *chief* reason why we must continue in friendship, in love, in our common life-in-Christ with our Roman Catholic brethren – wounds or not.

We must *be* and *do* all that – and more – because it is the Lord of the Church, Himself, who wills “that we all may be one” (St. John 17). We dare not be diverted or distracted from what Perfect God and Perfect Man wants of us. To go on searching for reunion is a matter of obedience to HIM!

Calendar of Things to Come

October

- 5-8 Provincial Youth Ministry Coordinators (Jacksonville, Fla.)
- 10-11 National Commission on Hispanic Ministries (San Diego, Calif.)
- 13-16 Conference of Diocesan Liturgical and Music Commissions (Kalamazoo, Mich.)
- 14 General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
- 16-18 Convention, Diocese of Indiana (Evansville)
- 16-18 Conference of Women, Province III (Pittsburgh)
- 18 Evangelical and Catholic Mission Fall Congress (Alhambra, Calif.)
- 19-22 General Board of Examining Chaplains (Washington, D.C.)
- 20-22 International Council of Seaman's Agencies (San Pedro, Calif.)
- 21-22 Province I Synod (Portland, Maine)
- 21-23 Convention, Diocese of Southwest Florida (Clearwater Beach)
- 24-25 Council, Diocese of Milwaukee (Milwaukee)
- 24-25 Convention, Dioceses of Kansas and Western Kansas (Salina)
- 24-25 Convention, Diocese of Western Michigan (Kalamazoo)
- 25-26 Convention, Diocese of Spokane
- 27-31 Church Deployment Office Internship (New York City)
- 30 Annual meeting, the Living Church Foundation (Milwaukee)

November

- 1 All Saints Day
- 6-8 Convention, Diocese of Oklahoma
- 7-8 Convention, Diocese of New Jersey
- 7-8 Convention to elect Bishop Coadjutor, Diocese of Central New York
- 7-8 Convention, Diocese of Iowa (Des Moines)
- 7-9 National Association for Self-supporting Active Ministry (Kansas City)
- 8 Convention, Diocese of Massachusetts (Boston)
- 8 Convention, Diocese of Pittsburgh (Pittsburgh)
- 10-11 Province Presidents
- 12-14 Executive Council (Greenwich, Conn.)
- 14-15 Convention to elect Bishop Coadjutor, Diocese of Central Gulf Coast

- 17-20 Conference of Chaplains in Western US and Eastern Pacific areas (Santa Barbara, Calif.)
- 18-20 Ministry in Higher Education, Province VI (North Dakota)
- 18-20 Council for the Development of Ministry (Greenwich, Conn.)
- 21-22 Coalition for Human Needs (New Orleans, La.)
- 22-23 Convention, Diocese of Rio Grande (El Paso)
- 24-25 Church Deployment Board (Chicago, Ill.)
- 27 Thanksgiving Day
- 30 First Sunday of Advent
- 30-Dec. 5 North American Broadcasting Section/World Assoc. of Christian Communicators

December

- 1-5 815 Staff “in house days”
- 5-6 Convention, Diocese of Bethlehem
- 5-6 Convention, Diocese of Upper South Carolina
- 6 Special convention to elect Bishop Coadjutor, Diocese of Pittsburgh (Pittsburgh)
- 10 Province III Council
- 10-12 Ministry in Higher Education, Province IV (Atlanta, Ga.)
- 14-17 Board for P.B.'s Fund for World Relief (Greenwich, Conn.)
- 25 Christmas

January

- 5-8 North American Academy for Liturgy
- 18-25 Week of Prayer for Christian Unity
- 23-24 Convention, Diocese of Florida
- 30-31 Convention, Diocese of Newark
- 30-31 Convention, Diocese of Atlanta (Atlanta)
- 30-Feb. 1 Convention, Diocese of Southwestern Virginia
- 30-Feb. 1 Convention, Diocese of Mississippi (Columbus, Miss.)
- 31 Convention, Diocese of San Diego

February

- 5-7 Convention, Diocese of West Texas (San Antonio)
- 17-20 Standing Commission on Ecumenical Relations
- 21-28 Convention, Diocese of Long Island (Garden City)
- 25-27 Executive Council
- 26-28 Sindicatos (Tempe, Ariz.)

PEOPLE and places

Church Army

Captain William S. Paddock, CA, is canon missionary of the Diocese of Southern Ohio. Add: 7518 Ginger Lane, Cincinnati, Ohio 45244.

Resignations

The Rev. Alfred W. Saulsbury, priest-in-charge, St. Andrew's-by-the-Lake, Harrisville, Mich.

The Rev. Alexander Stringer, rector, Trinity Church, Poultney and St. Paul's Church, Wells, Vt.

Retirements

The Rev. Willard D. Wharton, rector of the Church of the Transfiguration, Indian River, Mich. Add: 3895 Greenman Point Rd., Cheboygan, Mich. 49721.

The Rev. Marcus B. Hall, rector, St. John's in the Mountains, Stowe, Vt.

The Rev. Beverly B. Lamb, rector, St. Paul's Church, Vergennes, Vt.

The Rev. McCreah H. Cobb, rector, St. James' Church, St. James, N.Y. Add: P.O. Box 417, St. James, N.Y. 11780.

Transfers

The Rev. Reese M. Riley, from the Diocese of Vermont to the Diocese of Los Angeles.

Correction

The Rev. C.T. Abbott (some years ago — 1954-58 — rector, Calvary Church, Seaside, Ore.) is still Executive Director, William Temple House, Portland, Ore. Add: 615 NW 20th Avenue, Portland 97209.

Deaths

The Rev. Ernest Percy Bartlam, retired priest of the Diocese of Arkansas, died March 23 at his home in Pomona, Calif. He was 74.

Fr. Bartlam was born September 24, 1905, in Hailey, Idaho. He received the B.D. degree from the University of the South and was ordained deacon in 1934 and priest the following year. He began his ministry as an assistant at Trinity Church, Houston, Texas, and served as vicar of St. Cyprian's Church, Lufkin, Texas, from 1936-40, and rector of St. Stephen's Church, Houston, 1940-45. During the years 1945-53, Fr. Bartlam served the churches of St. John's, Kula, and Good Shepherd, Wailuku, Hawaii. He then returned to Texas to become rector of St. Stephen's Church, Liberty, until 1957 when he was called to be rector of St. Mark's Church, Jonesboro, Ark., a post held until 1970. In the Diocese of Mississippi, Fr. Bartlam was rector of the Church of

the Advent, Sumner, and following his retirement in 1972, he continued to assist at Holy Trinity Church, Vicksburg, and St. James' Church, Port Gibson. He moved to California in 1975 and is survived by two daughters, Mrs. Penelope Powers and Mrs. Keiki Cassidy, both of that state. One of his surviving step-children is the Rev. A.C. Marble, Jr., rector of the Church of the Mediator, Meridian, Miss.

The Rev. George French Kempell, Jr., rector, Christ the King Church, Arvada, Colo., died August 5 after a long illness. He was 58 years old.

Fr. Kempell was born February 26, 1922, in Glen Cove, Long Island, N.Y. He graduated from Hamilton College, Clinton, N.Y. in 1942 and from General Theological Seminary in 1945. He was ordained deacon in 1945 and priest in 1946. After serving churches in Auburndale and Katonah, N.Y., Fr. Kempell became assistant to the rector and then rector of St. James the Less, Scarsdale, N.Y., a position he held from 1953 to 1963. He moved to Dallas, Texas, to become rector of St. Michael and All Angels and in 1965 he became rector of Christ the King Church, Arvada, Colo. Fr. Kempell is survived by his wife, the former Ruth Christine Archibald, a daughter, five sons, his mother, one brother, and four sisters.

The Rev. Hugo B. Lundberg, a perpetual deacon serving St. Paul's Church, Lansing, Michigan, died August 3 of leukemia.

Mr. Lundberg, a widower, was 73. He had served St. Paul's since his ordination in 1969.

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The Rev. H. Stuart Irvin, D.Min.
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.
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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

OMAHA, NEB.
ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

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The Rev. Marshall J. Vang, r; the Rev. William J. F. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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EPIPHANY 1393 York Ave., at 74th St.
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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.

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