

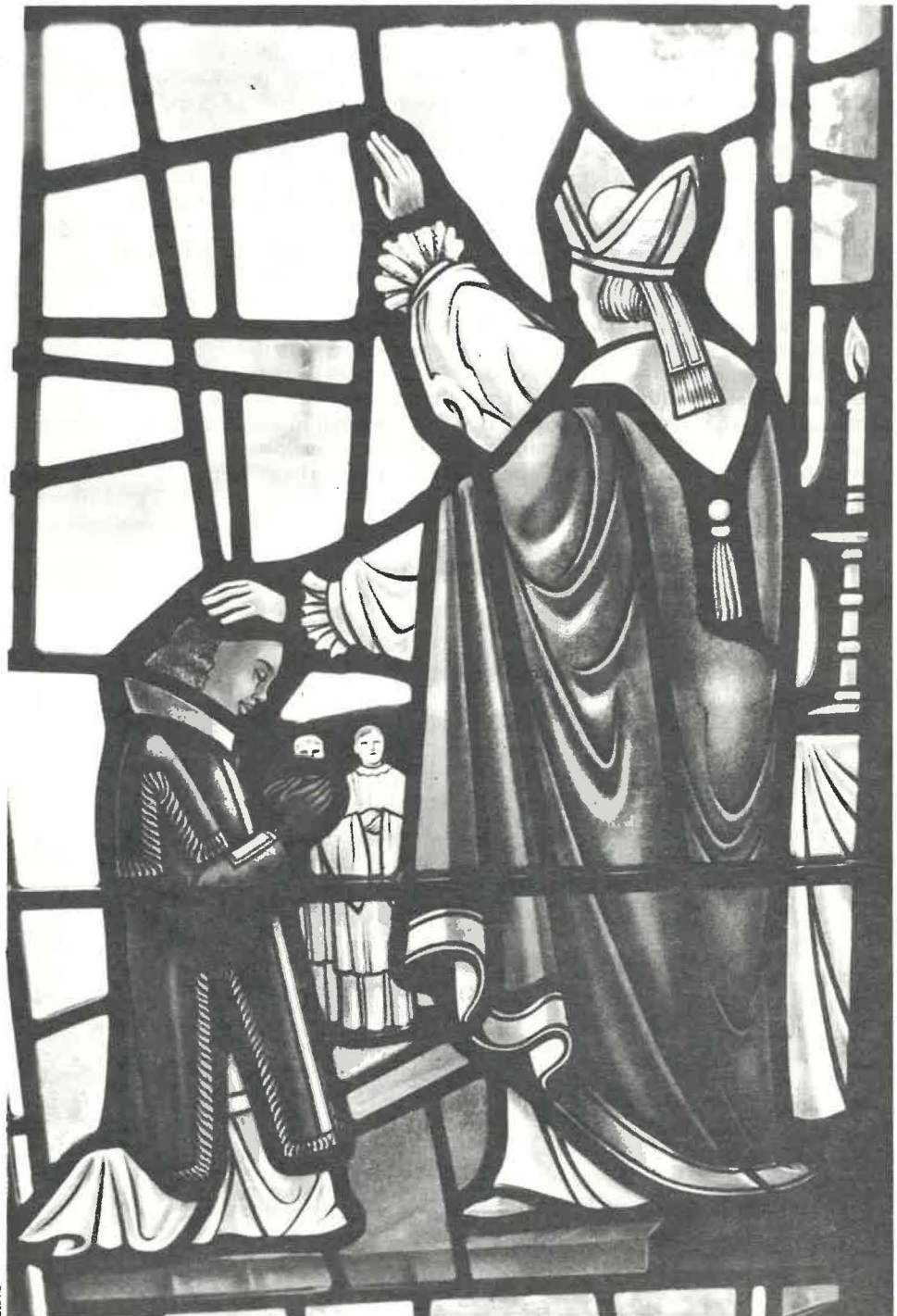
THE LIVING CHURCH

The First Gospel

• page 9

On Keeping a Journal

• page 10



Three stained glass panels depicting the beginning of the Episcopal Church in America have been permanently installed in the Church of the Incarnation, Atlanta. The works of art, created by Basil Pritchard of Exeter, England, were given to the congregation by its rector, the Rev. Albert R. Dreisbach. The stained glass panel shown here depicts Absalom Jones being ordained a deacon by the Rt. Rev. William White.



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Gratitude is our response to our Creator. If we had no Creator, if the universe were just an accidental collection of atoms, if there were no supreme Being who had caused us or the world we live in, there would be no one to be grateful to. If no one is in charge, there is no one to be thanked.

There is more to it than this. If existence is nothing but a strange accident, then there is really no basis for gratitude (even if there were someone to whom it could be expressed). After all, the gratitude we feel for life is not simply because life is pleasant — for often it isn't. Nor is our gratitude for nature simply based on the abundance of turkeys, cranberries, and pumpkins. After all, in most parts of the world, most people are hungry most of the time. Life can be very painful, and it often is. If life were just a practical joke played by the universe, it would be a cause for more tears than laughter.

Gratitude springs from the awareness that there is indeed purpose or significance in our life, and in the world within which our earthly life is lived. Gratitude has to do with a sense of meaning. We feel little gratitude to someone who accidentally helps us, without having any desire or intention of doing so. The action, whatever it was, lacked purpose and personal meaning. On the other hand, we do feel grateful to someone who tries to assist or benefit us, even if the effort is unsuccessful, for purpose and personal meaning are there.

The church solemnly affirms that to give thanks is right and fitting, at all times and in all places — always and everywhere. Life itself, and the universe of which it is a part, does have meaning, because it conveys the loving purposes and personal intent of a Creator, whose goodness overflows in all his works. To him we give thanks.

Near Nettie

The grey oak snag
Stands tall and gaunt
Against the distant blue.
It's upper half, long departed,
Left jagged fangs
Scratching at the sky.
Around it lie giant boulders,
Bone white limestone in the sun.

All these speak of age
And past seasons remembered by no one here.
Yet, when the tree was young,
Those rocks were just as old as they are now,
While you and I have not been in our place
For any time at all!

GCC

(Nettie is in West Virginia, near Summersville)

LETTERS

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

Internal Affairs

As one who was baptized, confirmed, and ordained in the Diocese of Newark, I must say that Bishop Spong [TLC, Oct. 19] considerably overreacted to the recent Roman decision to admit married ex-Anglican priests into their ministry.

If a priest of the Episcopal Church decides (mistakenly, we believe) to become a Roman Catholic, it is hard to see how any reasonable person can deny the right of the Roman authorities to decide the conditions under which they will allow him to exercise his priesthood. This could hardly be called interfering in our internal affairs, since the person in question is no longer an Episcopalian.

How much harm this will do to the ecumenical movement is hard to say; but certainly nothing that the Roman Catholic Church has done in the last ten years can equal the grievous blow that was struck to the cause of reunion by the action of our 1976 General Convention in attempting to authorize the ordination of women, in complete disregard of catholic tradition and the consensus of contemporary Christendom.

I only hope we all appreciate the magnanimity of the Roman authorities in continuing conversations under such conditions. If we refuse to talk to one another, how can we ever expect to straighten out our misunderstandings?

(The Rev.) NELSON W. MACKIE
Greenville, R.I.

• • •

I cannot for the life of me see how the Bishop of Newark can conclude that the Roman Catholic Church by admitting Episcopal priests to the Roman priesthood (by re-ordination) and at the same time allowing them the married state, is

interfering in the "internal affairs of the Episcopal Church."

If anything, it is an internal affair of the Roman Church and of the man and his wife who choose to take such a step. The Roman Church has been very careful to state clearly that their action is to be seen as the reconciliation of individuals.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Townsend Memorial

In *A Memorial of John, Henry, and Richard Townsend and Their Descendants*, published by W.A. Townsend in New York in 1865, on page 199 there is the following note:

"Epenetus [Townsend] was born 1742, and married Lucy Beach, September 10, 1769. He was an Episcopal clergyman. He, with his whole family, was lost, between New York and Nova Scotia, in 1779."

They embarked with other Tories, and the whole ship's company was lost as they rounded Cape Cod in a winter storm.

I understand that a plaque commemorating them was placed in the church where they had served, but I have never found out where it is. If any readers know about this, I would be most grateful if they would let me know.

(The Rev.) JOHN H. TOWNSEND, JR.
615 Harper Rd.
Kerrville, Texas 78028

Roman Titles

Around 1926, according to the Rev. Lawrence R. Prast [TLC, Oct. 19], "a *motu proprio* of the then Roman pontiff made all Roman Catholic bishops in the English-speaking world 'Most Rev.' . . . Actually, it took about a decade for the Roman Catholic Church in the British Empire to catch up with this new-fangled usage. . . ."

In the British Isles, in fact, "this new-fangled usage" has never been generally accepted. *Debrett's Correct Form*, page

The Potter (Unfinished)

The Potter sat at His task one day,
And all that He had was poor human clay,
Weak human clay, with its faults and fears,
Its hates and its jealousies,
Its laughter, its tears;
Frail human clay, with its sins and its sorrow,
Giving no care for the needs of tomorrow;
And He worked with the clay with infinite care
And fashioned a vessel of beauty so rare.

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152, and *Whitacker's Almanack 1980*, page 497, both indicate that the proper designation for a Roman Catholic bishop is "Rt. Rev."

I myself am of the opinion that monsignori who are not bishops are approximately equivalent to Anglican deans, and hence should be "Very Rev.," making it possible for Roman Catholic bishops to carry a designation different from that of monsignori, and still be "Rt. Rev." like their Anglican counterparts.

Unfortunately, the Roman Catholic Church did not ask my opinion in 1926, perhaps because I was not yet born.

WILLIAM R. RENNAGEL

De Land, Fla.

Complete Resolutions

Readers of TLC may like to have the complete text of the resolution on the diaconate adopted by the Conference of Diocesan Liturgical and Music Commissions [TLC, Nov. 16], and also another resolution adopted at the same time.

Resolution One

WHEREAS, the Office of Prayer Book Revision served as a resource for information and guidance in the liturgical renewal of the Episcopal Church during the process of revision; and

WHEREAS, the funding of the office ceased following the final adoption of

the Book of Common Prayer, 1979, thereby depriving the church of a national center for liturgical advice and materials; and

WHEREAS, many dioceses and parishes have expressed a continuing pastoral need for a liturgical resource person at the national church center;

NOW, THEREFORE, BE IT RESOLVED that the Conference of Diocesan Liturgical & Music Commissions calls upon the Executive Council to make provision for the funding of a resource person for liturgy and worship on the staff of the national church center and to assist dioceses and congregations in the implementation of programs for parish revitalization and the pastoral opportunities inherent in the 1979 Prayer Book, proposed Hymnal and other liturgical material, and respectfully requests the Executive Council to include such a proposal in their presentation to the Program and Budget Commission of the 1982 General Convention, to make continued funding available for such a resource person during the subsequent triennium.

Resolution Two

WHEREAS, the Book of Common Prayer provides for the ministry of a deacon in all its major liturgies; and

WHEREAS, the restoration of the diaconate in its liturgical and pastoral

fullness is necessary to the restoration of the apostolic ministry of lay persons, bishops, priests and deacons;

NOW, BE IT RESOLVED that the distinctive order of the diaconate be revived in every diocese; and

BE IT FURTHER RESOLVED that efforts be made to secure the ministry of the deacon in every congregation; and

BE IT FURTHER RESOLVED that General Convention be urged to pass the necessary legislation so that for an experimental period the Episcopal Church may cease the practice of ordaining candidates for the priesthood as deacons.

NIGEL A. RENTON

Oakland, Calif.

Voice of the Laity

May I thank you for the informative and well-balanced article, "Energy," by Charles F. Luce [TLC, Aug. 31]? We need to hear the voice of the laity, as they bring a Christian spirit to bear on the life and death issues that confront humanity today. Mr. Luce does this with a candor and breadth of view greatly needed in the energy field.

May I also congratulate TLC for opening its pages to this type of thinking by the laity?

(The Rev.) GARRETT R. STEARLY
Tucson, Ariz.

• • •

You are indeed to be commended for the article, "Energy - Some Questions for the Conscience," written by the chairman of the Consolidated Edison Co. of New York, Charles F. Luce [TLC, Aug. 31].

CHARLES H. HAINES
Philadelphia, Pa.

The Tradition

In an otherwise excellent editorial entitled "The Tradition" [TLC, Oct. 5], I was disappointed that in your illustrations you failed to include two of the problem areas confronting the church in the 1980s. These might well have been included as representative of "the tradition"; namely, an all male priesthood and episcopate; and the right of the unborn to be carried to term!

(The Rev.) BRUCE S. CHAMBERLAIN
Grace Church
Hartford, Conn.

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Next Week

MUSIC ISSUE

BOOKS

Modern Retelling

PILGRIM: The Story of The Pilgrim's Progress by John Bunyan. By Ronald Fuller. Pictures by Pat Marriott. Stemmer House. Pp. 48. \$5.95 paper.

Ronald Fuller has retold Bunyan's *Pilgrim's Progress* — but it is difficult to decide who will most appreciate his modern language, much condensed version of the 17th century classic. The lovely paintings by Pat Marriott do make this a worthwhile purchase.

The familiar allegory of Christian's spiritual struggle to reach the gates of the celestial city may have its greatest appeal to the junior reader who has loved the Narnia chronicles or who feels at home in Tolkien's Hobbiton and Wilderland. Or this may be a good choice for family read alouds during Advent or Lent.

Even in this condensed retelling, there are shining moments. The battle between the fiend Appollyon and Christian, the deliverance from the Valley of the Shadow, the escape from Doubting Castle are depicted well, especially in illustration, and should engross the young reader. And of course, for those of us who have forgotten the source of many classic descriptives, here for the recall are the Slough of Despond, Vanity Fair, and the Giant Despair.

Later, we hope, the child who has enjoyed Fuller's retelling will discover the original Bunyan. If so, may he be fortunate enough to have in hand the edition illustrated by William Blake. Then he will have a comparison of Blake's exquisite watercolors with Marriott's fine illustrations for *Pilgrim*.

BOBBIE BARKER
St. David's Church
Topeka, Kan.

Marriage Booklet

PREPARING FOR THE SACRAMENT OF MARRIAGE. By Anthony and Mary Del Vecchio. Ave Maria Press, Notre Dame, Ind. Pp. 141. \$3.95 paper.

It would be quite difficult to pack more challenging and useful information into 141 pages. The book consists of 111 pages of easily read, plain English, common sense material for prospective brides and grooms, followed by a tear out section designed for personal and private completion.

A welcome and appropriate range of topics is covered in this manual. It would be a useful addition to the stock of any parish in which the priest engages in protracted and serious preparation for the wedding ceremony.

The back cover explains that this

material has been used with 1,300 couples over a four week period. The Roman Catholic Bishop of Gary endorses the ongoing program, which has replaced traditional pre-Cana conferences in that area.

For couples who cannot attend our own Episcopal Engaged Encounter Weekend, a course of this kind presents an interesting alternative.

The book should not be simply handed to any couple: it is clearly designed for use with professional guidance and insight. The results should be worth many times the nominal expense of this little volume.

(The Rev.) CHARLES L. WOOD
Holy Trinity Church
Ocean City, N.J.

Artistic Expressions of Faith

CONCILIUM: Religion in the Eighties, Volume 132: SYMBOL AND ART IN WORSHIP. Edited by Luis Maldonado and David Power. Seabury. Pp. 123. \$5.95 paper.

Few single publications cover this topic so interestingly as does this issue of *Concilium*, the noted library of contemporary religious thought. Luis Maldonado shows how artistic expression relates to faith. Constantin Kalokyris contrasts Western Christendom's presentation of the Crucifixion with Orthodox art's representations in the Resurrection icon, and shows how Western

Continued on page 13

Faith

This heart is still,
This flesh is cold.
What now's God's will
We are not told.

"The good shall live,"
"The bad shall die,"
Say those who thrive
On certainty.

For the rest, faith
Alone remains
Who find death least
Of all our pains.

Few things they know
To this they cling:
That faith will grow
Crowning everything.

Walter C. Klein

*Bishop Klein died shortly after
this poem was written.*

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THE LIVING CHURCH

November 23, 1980
Last Sunday after Pentecost / Christ the King

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New Leadership, Plans for ECM

The national council of the Evangelical and Catholic Mission (ECM), meeting at the Church of the Ascension, Chicago, on October 14 and 15, named the Rev. Canon Charles H. Osborn executive secretary. Canon Osborn will assume the post left vacant by the resignation of the Rev. James C. Wattlely last June, and will assume his new duties on January 1.

Canon Osborn, 58, has been corporation secretary of ECM since its inception in 1976. He is presently rector of St. James' Church, Long Branch, N.J. Until his resignation over differences in policy in early 1976, he was executive director of the American Church Union (ACU).

Born in San Francisco, Canon Osborn entered the Anglican Theological College in Vancouver, B.C., in 1957, after an active business career of 18 years. After his ordination to the priesthood, he served churches in Oregon until 1974.

ECM's plans call for intensifying the organization's activities throughout the country. As this will involve extensive travel, headquarters will be moved from New York City to Chicago to provide greater centrality and travel convenience. No affiliation with any particular parish in the Chicago area is contemplated.

The council also reelected the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, chairman, and the Rt. Rev. William C. Wantland, present Bishop of Eau Claire, corporation secretary. Mrs. William Swinford, Lexington, Ky., is vice chairman, and Karl Sharp, Minneapolis, Minn., is treasurer.

Church Leaders Ask Release of Nelson Mandela

Eleven British church leaders, including several Anglican bishops, issued a joint appeal recently, calling for the release of Nelson Mandela, a leader of the African National Congress (ANC), who was sentenced to life imprisonment 17 years ago in South Africa. After one of the longest political trials in that country's history, Mr. Mandela and several codefendants were found guilty of plotting a "violent revolution" against the country's apartheid policies.

The church leaders' message, which

was published in the *London Times*, said that Mr. Mandela's "continued incarceration . . . has deprived South Africa of a vital leadership which is of crucial importance at this time." They added that "Britain has a special responsibility in the area, and the release of Nelson Mandela and his fellow prisoners . . . will be a tremendous step forward in the transformation of that unhappy land."

Lord Michael Ramsey, who was Archbishop of Canterbury at the time of the trial, said then that "we must pray for Mr. Mandela, thankful that his life has been spared, hoping that one day perhaps he may yet be seen playing that role of reconciliation for which his character and experience will have fitted him."

The Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches, has predicted that Mr. Mandela will be prime minister of South Africa within ten years.

Violence Mounts in El Salvador

The diocesan convention of the Episcopal Church in El Salvador recently issued a statement condemning "the violence that comes from different sectors" and calling for positive action "to find by way of Christian love" the solution to the problems of "this suffering nation." The statement also asked the Episcopal Church and the whole Anglican Communion to pray for peace in the beleaguered Central American country, where nearly 10,000 civilians have apparently died in 1980 alone.

Recent victims of political violence include Maria Magdalena Henriques, an official of El Salvador's Human Rights Commission; Fr. Manuel Antonio Monico, the seventh Roman Catholic priest killed in El Salvador this year; and Archibald Dunn, South African ambassador to El Salvador and an Episcopal layman.

The victims and their assassins come from all shades of the political spectrum. Mrs. Henriques, 30, was kidnapped while shopping with her small son in San Salvador. Witnesses said her abductors included two uniformed policemen. Her bullet riddled body was found buried in the sand of a small beach, 20 miles south of the capital.

Fr. Monico, 37, was believed murdered by extreme rightists who object to priests' championing the cause of the na-

tion's poor. He was shot to death on the outskirts of San Salvador.

Ambassador Dunn, 69, was kidnapped nearly a year ago by a guerrilla group called Popular Forces of Liberation, according to information from the ruling Salvadoran junta. The former Roman Catholic archbishop of San Salvador, Oscar Romero, who was murdered last spring, had pleaded for the ambassador's release on several occasions during his famous Sunday homilies, but to no avail.

The guerrillas said they executed the ailing diplomat, who was suffering from diabetes and nearly blind at the time of his abduction, because the South African government did not pay the ransom asked for his release. Ambassador Dunn was a member of the vestry of St. John's Church, San Salvador.

The El Salvador Human Rights Commission has kept count of the killings in the battles between leftists, rightists, and government forces. It reported recently that 7,000 civilians had been killed in the violence this year, and more than 3,000 had disappeared after having been arrested.

In a 48 hour period early in October, more than 60 bodies were discovered in different parts of the country. Military sources said that 1,000 security troops had died in the past year.

In a related development, the transmitting facility of the Roman Catholic radio station was bombed for the seventh time, and totally destroyed. The archdiocesan station had continued to broadcast portions of the late archbishop's sermons and addresses, in which he denounced government repression of peasants and workers, and the violence and terrorism of both left and right wing groups.

Annual Meeting of The Living Church

Seven new members were elected to The Living Church Foundation at its annual meeting in Milwaukee at the end of October, and significant plans were considered for the future development and enhancement of the magazine. Consisting of over 30 people, including bishops, other clergy, and lay persons from various parts of the country, the foundation is the non-profit organization which publishes *THE LIVING CHURCH*.

New members include the Rt. Rev. William Stevens, Bishop of Fond du

Lac; the Rev. Canon Richard J. Anderson, Executive for Communication of the national church; the Rev. J. Lewis Warren, rector of the Church of St. John the Evangelist, Wisconsin Rapids, Wis.; the Rev. C. Corydon Randall, rector of Trinity Church, Fort Wayne, Ind.; the Rev. Mother Mary Grace, CSM, superior general of the Community of St. Mary; James Dunkly, librarian of Nashotah House; and George E. Reedy, professor of journalism at Marquette University in Milwaukee.

Robert L. Hall of Milwaukee, president, and others of the seven member board were reelected. Two other new members will be added to the board at a future date so as to provide wider representation.

Examiners Meet

The General Ordination Examination for 1981 will consist of both "open book" and "closed book" questions, it has been decided by the General Board of Examining Chaplains. This body, which makes up the examination each year, met in mid-October at the College of Preachers, under the chairmanship of the Rt. Rev. William B. Spofford, Assistant Bishop of Washington.

The 1981 examination will be given at a number of locations throughout the country, January 5-9 inclusive. The first morning will be devoted to closed book multiple choice questions, and the first afternoon to closed book short essay questions. The remaining four days will be devoted to the rather lengthy open book essay questions, which have come to be associated with the "GOE."

As in previous years, each candidate's paper will be numbered, and strict anonymity is preserved through the entire evaluation process. Each candidate's paper is duplicated and sent to two readers in another part of the country. The readers meet for regional evaluation conferences in different locations in mid-February. After further review where necessary, the evaluation of each candidate's work is sent to the individuals concerned, their bishops, and their seminary deans or the supervisors of their studies.

In 1980, over 280 candidates for ordination took the GOE. A similar number is expected in 1981. Other candidates, who do not take this examination, are examined by examining chaplains within their own dioceses. H.B.P.

The Living Church Development Program

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

Previously acknowledged	\$25,396.72
Receipts Nos. 23,127-23,163, Sept. 18-Oct. 24	742.50
	\$26,139.22

BRIEFLY. . .

Anglicans were appointed to key posts at world Bible Society meetings in Thailand early in October. The Australian general secretary of the Bible Society, the Rev. James Payne, was reelected chairman of the executive committee of the United Bible Societies. The executive committee administers an annual budget of more than \$20 million, and coordinates the society's worldwide activities. The general secretary of the Bible Society in Uganda, the Rev. Canon Akisoferi Wesonga, was elected to the United Bible Societies' general committee, which meets annually to review world outreach. Lord Donald Coggan, 101st Archbishop of Canterbury, is honorary president of the societies, and conducted Bible studies at the Thailand meeting.

Dr. Nicholas Zernov, an eminent Orthodox lay theologian and ecumenist, who lectured many times in the U.S., died on August 25 in Oxford, England. He was 82. Born in Russia, he had made his home in England for 50 years at the time of his death. He is survived by his wife Militza. From 1935 to 1947, he was secretary of the Fellowship of St. Alban and St. Sergius, which seeks to reunite divided Christians of East and West. In 1947, he was appointed Spalding lecturer in Eastern Orthodox culture at Oxford. He was the author of many books, including *The Russians and Their Church* and *Religious Renaissance of the Twentieth Century*.

According to the newsletter of the Episcopal Peace Fellowship, Episcopal bishops are in the process of appointing liaison persons to coordinate draft counselling in each diocese. Many of these people already have been selected. Diocesan offices should be contacted for the name of the coordinator in a given area.

The band played "God Save the Queen" and traffic was cleared for blocks around when Queen Elizabeth II, accompanied by her husband, Prince Philip, visited the Vatican on October 17. In a formal address of welcome to the queen, Pope John Paul II said, "... we note with a sense of deep satisfaction an ever more cordial relationship existing between various Christian bodies and between other religious men and women of good will. This is eminently true of your land." For her part, Queen Elizabeth said, "We in turn welcome the visit Your Holiness is planning to pay in 1982 to the Roman Catholic community of Great Britain."

Church-State Separation Seen to Be Weaker

The results of a nationwide survey prepared by the Anti-Defamation League of B'nai B'rith are being interpreted by that organization as showing a weakening of the traditional separation of church and state, as guaranteed by the U.S. Constitution.

The findings, according to Kenneth J. Bialkin, chairman of ADL's national executive committee, reveal a "disturbing trend of officially instituted religious activity in the nation's public schools which violates the constitutional rights of persons who do not wish to participate in such religious practices."

The attempt to introduce "voluntary" prayer programs in the schools is one of the most serious breaches of the separation between church and state, according to Mr. Bialkin. Other examples that the ADL noted were: a U.S. court upholding the right of Sioux Falls, S.D., public schools to permit the observance of religious holidays, including religious programs at Christmas; Bible literature courses — many of which the ADL feels are thinly veiled teachings of Christian doctrine — in schools throughout the U.S.; the Supreme Court and other courts opening the door to public funding of parochial schools by permitting direct aid and tax credit legislation for parents of parochial school children.

The league's report also cited Fairfax County, Va., which refused, with court concurrence, to accommodate two Jewish girls, valedictorians of their class, who were unable to attend their high school graduation on a Saturday because their Sabbath observance forbade it. Other cases, Mr. Bialkin said, have involved the refusal of employers to accommodate workers whose religious beliefs prevent them from working on the Sabbath or from joining labor unions.

Especially troubling, he said, is the widespread challenge to the constitutionality of that section of the 1964 Civil Rights Act which requires employers to "reasonably accommodate" the religious beliefs of their employees. A number of federal courts have held the section to be unconstitutional, and two appellate courts will consider the issue soon.

SPBCP Symposium in New York

The Society for the Preservation of the 1928 Book of Common Prayer held a symposium early in October at the Church of the Incarnation in New York City.

More than 400 Episcopalians gathered to hear Dr. George C. Roche, president of Hillsdale College, Hillsdale, Mich.; the Rev. Canon A. Darwin Kirby, Jr., rector of St. George's Church, Schenectady,

N.Y.; and Dr. Thomas Howard, English professor at Gordon College, Wenham, Mass.

In afternoon panel discussions, the speakers were joined by two British university professors concerned with the preservation of the 1662 Book of Common Prayer and the Authorized (King James) Version of the Bible, Prof. David Martin of the London School of Economics, and Prof. Derek Brewer, Master of Emmanuel College, Cambridge University.

Changing the language of the liturgy has brought changes in theology, according to Dr. Howard. "Isn't it precisely for the 'miserable offenders' that the Lord offers himself?" asked Dr. Howard. The notion of sin, he said, has yielded to the contemporary argot of "guilt feelings, maladjustment and hang-ups."

Dr. Roche argued that a spiritually troubled person could no longer turn to today's church "because unfortunately the direction of most organized religion is decidedly secular." He said most clergy were "just about as worldly as those of the sick society they hope to reform," while the majority of the laity had been "cast in the role of reactionaries within their own church."

Fr. Kirby said the mainstream of the church had been excluded from consideration by its leadership which he accused of being "authoritarian about permissiveness." He urged the audience to remain in the church, however.

Dr. Benjamin Alexander, who heads the SPBCP, said the society now hopes to preserve the traditional liturgy as "simply another option of the church." He said that compromise guidelines which were to be set for the alternative use of the 1928 Book have been vitiated by bishops and parish priests who now want to phase out the old book altogether.

Key Findings

A report to the Presiding Bishop was prepared recently by the Very Rev. John H. Rodgers, Jr., of the Diocese of Pittsburgh, dean of the Trinity School for Ministry, Ambridge, Pa. The report set forth in detail the activities of the Consultation on World Evangelization, which met in Pattaya, Thailand, in June, soon after the World Council of Churches had sponsored a meeting on evangelization in Melbourne, Australia. About 50 Anglican church leaders were among the 650 participants who went to the COWE meeting, together with about 350 experts, staff members, and observers. What follows here are excerpts taken from Dean Rodgers' report, with his permission.

Since this report is written largely for Episcopalians, it is appropriate to note that at the International Congress on World Evangelization in Lausanne in 1974, Anglican bishops and priests oc-

cupied a leading role. Just to mention a few, the Rev. John R.W. Stott served as the chairman of the drafting committee for the Lausanne Covenant, a statement well worth the widest study in the Christian community.

Another of the leaders was the Rt. Rev. Jack Dain, an Anglican bishop from Australia; and many other Anglican bishops, priests, and laity from throughout the world attended the congress.

The continuing body, the Lausanne Committee for World Evangelization, has such people on it as the Rt. Rev. Festo Kivengere of Uganda, the Rt. Rev. John Reid of Australia, the Rev. Dr. Stott, and the Rt. Rev. S. Dain. At COWE itself Bishop Dain and John Stott played major roles as did Bishop Reid.

[From the COWE meeting came certain findings:]

The Size of the Task Before Us

Many of us perhaps would be surprised to learn that of the four billion people in the world, one billion are members of the institutional church or would refer to themselves as Christians. One billion are located in places where significant missionary work has begun, and a little over two billion are living totally outside of earshot of the Gospel of Jesus Christ.

One half of the world is at present living apart from the light of the Gospel. It is clear that the great commission calls; the age of the missionary is not over, rather it has barely begun.

Readiness to Respond

There are signs from all over the world that this is a time of particular and peculiar readiness for many to hear and respond to the Gospel. Refugees evidence a particular openness to hear.

People moving from the countryside to the cities in South America are looking for a new beginning. Even in the secularized west, wherever evangelization is going on, the response is large. Parishes and congregations are growing. Doors once closed are now opening to missionaries. Not only is the call of the Gospel tremendous in scope; it is urgent. Now is the hour. The harvest truly is plentiful. . . .

Strategy

The concept of "people-groups" was presented at COWE. It offers a way to take a world size job and reduce it to small enough proportions to get the job done. As one person put it, "It's a cinch, inch by inch." If we can identify smaller units of the human community and work out strategies to reach those units, establishing a church within those groups which itself will carry the task of evangelization on in that group, we have

indeed done a great thing.

It is crucial that we give a great deal of thought and reflection to the "people-group approach" as a serious aspect of missionary strategy. . . .

While the consultation did not seek to develop local implementation, it might not be inappropriate for the writer to suggest at least one manner of implementation. A particular congregation could begin to identify and pray for two unreached people groups: one such local group, and another in an area where the Gospel has not yet been heard.

Out of such study and prayer and concern, surely God would develop strategies and mobilize resources for evangelization. Action will follow prayer and instruction. Ways will be forthcoming; doors will open.

Evangelization and Identification

All through the consultation and also in the statement of the consultation, the theme of humble, loving concern and identification with those to whom one is sharing the Gospel was underlined. There was a strong emphasis that "our witness loses or gains credibility by our life or lifestyle."

A genuine concern for social suffering and cross cultural sensitivity is inseparable from the genuine concern to share the Gospel. One could not help but sense through the discussion that these "evangelicals" are showing a new willingness and a fresh depth of sensitivity in these dimensions.

If the World Council of Churches in Melbourne in May was seeking to add some theological depth and evangelical zeal to its social dimensions (and there are various evaluations as to whether or not they succeeded), surely Thailand was evidencing a renewed wrestling and concern for the social fruit and implications of the love of Christ, which is to be expressed by his body as they seek to share his Gospel.

EFAC

The Anglican presence at the COWE meeting was large enough to make possible a meeting after COWE, in Bangkok itself, in which some 35 members of the Evangelical Fellowship in the Anglican Communion met for a few days to ask how we might most effectively bring the insights of COWE to the awareness of the Anglican Communion.

[Among the suggestions advanced by EFAC were keeping evangelism at the top of the agenda in provinces and dioceses; seeking out unreached segments of the various fields; offering seminary and college courses, as well as clergy refresher courses; appointing full time people to stimulate evangelism in dioceses and provinces; and encouraging young people to be witnesses or "cross cultural messengers of the Gospel."]



St. Matthew (tempera on wood)

The First Gospel

Reflections on Some Useful Commentaries

By JAMES DUNKLY

On Advent Sunday, we begin a new church year, during which the Gospel readings on Sunday will usually come from St. Matthew. This provides an ideal time to study this Gospel. This article attempts to survey current resources, at both the scholarly and the more popular level, but with no claim to be exhaustive.

Matthew studies have been revolutionized in recent years, but some of the older commentaries are still worth consulting. This is particularly true for word studies, though one should always check these older works against more recent dictionaries and commentaries. The most important commentaries in English from the early part of the century are those by W.C. Allen (*International Critical Commentary* series, 1907, 3rd ed. 1912); A. Plummer (1910, 5th ed. 1922); A.H. McNeile (1915); P.A. Micklem (*Westminster Commentaries*, 1917); and T.H. Robinson (*Moffatt N.T. Commentaries*, 1928).

F.V. Filson, whose commentary in the Harper series (*Black's in England*) appeared in 1960 (2nd ed. 1971), lists no English commentary published after that of Robinson. Indeed, the most sig-

nificant work in any language between 1928 and 1960 was done either as articles or as book length essays, not as commentaries; the same is largely true for the period after 1960, even though a number of commentaries have been published during that time.

Shortly after Filson's work, in fact, one finds a resurgence of commentary activity, particularly as directed toward pastors and lay people. A.W. Argyle (*Cambridge Bible Commentary on the New English Bible*, 1963) and J.C. Fenton (*Pelican Gospel Commentaries*, 1963, reprinted in 1977 in the Westminster Pelican series) published two of the most useful volumes to appear during the sixties.

In the next decade, more scholarly commentaries began to appear, part of the fruit of new projects to re-edit the Greek text, to translate the Bible into modern English, and to assimilate discoveries like the Dead Sea Scrolls and the Nag Hammadi documents. Filson offers his own translation, as do W.F. Albright and C.S. Mann (1971) in their contribution to the Anchor Bible, that massive (and very uneven) attempt to translate the Bible and provide detailed commentary accessible to serious readers who are not themselves biblical specialists.

Eduard Schweizer's *Good News Ac-*

ording to Matthew (1975), translated from German by David Green, presents Today's English Version (*Good News for Modern Man*) as the N.T. text accompanying the commentary, while the Revised Standard Version is used in the New Clarendon Bible (whose 1975 Matthew volume is by H.B. Green; his father wrote the 1936 Matthew commentary in the original Clarendon Bible series).

The New Century Bible's *Matthew* (David Hill, 1972) also uses RSV. Most recently, the Jerusalem Bible is used in Donald Senior's *Invitation to Matthew* (1977), part of a new paperback series for lay discussion groups and non-specialists' private study. Senior has also done a Matthew booklet for the devotional series, *Read and Pray* (1974). The most recent effort (1980) is by J.P. Meier in the new Roman Catholic series called *New Testament Message*.

The most useful single commentary in this list is probably Schweizer's *Good News According to Matthew*; he has a similar volume on Mark, too. For all its superficial appearance of being notes on a popular English translation, this is first rate work from a master exegete. Green and Hill are probably the next most useful items for the serious student, while Senior is probably best for study groups or beginners.

The Albright-Mann volume should be used only with great caution. Albright was an Orientalist, not a N.T. specialist; while occasionally useful for illuminating particular words or texts, this book's overall accomplishment is unsatisfactory, as virtually all its reviewers

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have pointed out. Filson, Fenton, and Argyle are useful, but they were published too long ago now to be on top of the very important work done in the last 15 years.

One should not overlook shorter treatments in one volume commentaries, such as those of Krister Stendahl in *Peake's Commentary on the Bible* (1962), John McKenzie in *The Jerome Biblical Commentary* (1968), and Howard Kee in *The Interpreter's One-Volume Commentary* (1971). Particularly if one is in a hurry, these can be very valuable, despite their age now.

To keep up with Matthew scholarship, one has to read a great many specialized books and articles. But to catch up, at least most of the way, one has J.D. Kingsbury's *Matthew* (1977) in the Proclamation Commentary series, which is not a commentary series at all, but rather a group of book-length chapters in a big N.T. introduction. Kingsbury himself has written two books and many articles on Matthew, so that he knows the subject from the inside. It is significant that his own bibliography lists no commentary as among the most significant recent books on the first Gospel.

Books Mentioned

Prices are given for titles now in print. Assume clothbound edition unless otherwise stated.

W.C. Allen, *A Critical and Exegetical Commentary on the Gospel According to S. Matthew*. Allenson, \$23.50.

A. Plummer, *An Exegetical Commentary on the Gospel According to S. Matthew*. Allenson, \$26.50.

A.H. McNeile, *The Gospel According to St. Matthew*. Baker, \$8.95 paper.

P.A. Micklem, *St. Matthew*. Out of print.

T.H. Robinson, *The Gospel of Matthew*. Out of print.

F.V. Filson, *A Commentary on the Gospel According to St. Matthew*. Allenson, \$11.50 paper.

A.W. Argyle, *The Gospel According to Matthew*. Cambridge University Press, \$14.95 cloth, \$5.50 paper.

J.C. Fenton, *Saint Matthew*. Westminster, \$12.95 cloth; Penguin, \$4.50 paper.

W.F. Albright and C.S. Mann, *Matthew*. Doubleday, \$9.

E. Schweizer, *The Good News According to Matthew*. John Knox, \$15.

H.B. Green, *The Gospel According to Matthew*. Oxford University Press, \$6.95 paper.

D. Senior, *Invitation to Matthew*. Doubleday, \$2.95 paper.

D. Senior, *Gospel of St. Matthew*. Franciscan Herald, \$.95 paper.

J.D. Kingsbury, *Matthew*. Fortress, \$3.50 paper.

J.P. Meier, *Matthew*. Michael Glazier, \$8.95 paper.

On Keeping a Journal

By ROLAND M. KAWANO

I began writing my daily reflections in a journal about two decades ago. It was a conscious effort on my part, stimulated by reading the published journals of a then young American, a contemporary missionary who died before he reached the age of 30.

I was moved to imitate that action (but not to imitate his own end of martyrdom) as a means of grasping that same self-awareness and, one hopes, the same dedication which that young man showed forth in his journal entries. In a few years after I began my own journal, I entered the same college that he attended, and for a short time even attended the same Sunday worship services he had.

It was very helpful to keep a journal in those years because I came to grasp the absolute necessity of the honesty of the heart in self-examination and reflection. Besides, the journal became the friend to which I could share my growing self-awareness, my insecurities and confessions, without any breach of confidence. I kept my journal as one book among many books so that its discovery would be as serendipitous as the discovery of my English, chemistry, or calculus notes.

I began journal writing as an act of emulation. In that emulation, I tried to learn to search my own conscience and heart for the continuing purity of motive and intention that would be consistent with the pursuit and the journey of Christian life.

I believe I failed. I failed because I learned one important point. I found

that the need for privacy in journal writing is so terribly important; perhaps one should take his journals with enough seriousness that he should examine his heart and his relationships in them, but with enough lightness to throw them to the flames when the chapbook is completed.

If one cannot be thus so completely honest, if one has a sneaking thought that these reflections will be published and publicized, then the drama changes. At that point I am no longer an honest man. I am writing with a public in mind, no matter how much I forget this public in the heat of personal examination and prayer. There will always be room for pastiche, for the unconscious eye for drama, the tendency to forget and not to be fair about one's own reflections. It was, in my case, a detriment that this all began with a published journal, the journal of an individual who never intended his work to be published.

We may forget, even in the most private moments, our desire for honesty, and be unfair in our own reflections. Of course, we are, all of us, constantly pursued by the intense desire to be right, never to be humiliated, not even in our journals. But writing a journal has a strange way about it. The book may be closed and be still for days, and months, and even longer. Its sole purpose is to be. It simply retains what I have put into it before. I stop writing and go on to some other task, or another journal. It has that sole responsibility. And it performs well. We put it away on the book shelf, under sheaves of papers, and our mind wanders, or is forced on to other things. We chance upon the volume when looking for another book, or when moving, or in that rarer circumstance of cleaning up.

The Rev. Roland M. Kawano is the rector of St. Andrew's Japanese Congregation in Toronto, Ont.

*In reading over our private notes,
we may find that we were indeed strong when we
thought we were weak, and that we had
remarkable insight when we thought our faculties
were most clouded.*

In the meanwhile, we have forgotten what we had thought. Our contemporary experience is too soon our historical past, our buried memory, our forsaken heritage. But then, unaware of what we are doing, we open up the journals, at happenstance, and read. We turn back a page to get the context. We flip forward several pages to learn the outcome; then we often learn two things.

First, we recognize that we often wrote under intense pressures, in the midst of many duties, even more anxieties. Yet our writing often shows none of this. We are amazed at how quiet and calm it is. We are impressed that our ideas were so fruitful, our weaving of ideas so strongly attached, yet delicate. Our prayers that we had written out were so markedly direct in exposing our helplessness and pitifulness. Our petitions were so direct in their desire for support.

It does not at all matter now that our petitions were not responded to in the direct manner that we thought most helpful. Then we prayed and acted according to the insights of our context. We thought we needed this and this. But we did not get it, and we lived, and we were even fruitful, remarkably so, in spite of our disappointments. At the time, we remember that we seemed so weak and helpless, that we were only a part of a multitude of events, and we could make no impression on them at all. Yet in reading over these private notes, another perspective begins to sweep over us. These notes tell us, with a growing certainty that we were indeed strong when we thought we were most weak, that we had remarkable insight when we thought our faculties were most clouded.

We are not at all certain what happened to change this perspective except

the passage of time, but we know that the passage of time is not enough. Yet that passage has given us some distance to recognize how stable we were when we thought we were like reeds, how mature when we could only perceive the worst of ourselves.

But then we recognize one other thing. Our journal is filled with the trivia that we thought was so important. And we have spent pages discussing events and people that really were all along on the periphery. Now we see that the most important events were never mentioned, or briefly, if at all. At the time we did not recognize them as important, or if we did, we certainly did not see their oracular importance.

We have begun to see the importance of distancing and perspective. Then the thought flashes upon us that we must not use these factors only for those opportunities we have of returning to our

Standouts

Down the woods a way, there was a tree, up at the top, off in a little place by itself. Squirrels loved it; hickory, but much more. There were lots of those around, but this one was special. Was it the kernels or the leaves, the bark or the place? I'll never know; nor will I forget that tree.

Perhaps it's the same with people. They are the special ones, standing there with others, old and young or whoever; standouts, like that little tree at the top of the hill.

Roy Turner

past and of reliving our memories. We must somehow use these factors to help us live now. We must find ways of making a pilgrimage through our present time with the kind of distance and perspective that we are able to use on past events.

If we at the present time are the judge of our past lives and our past histories, why cannot our past lives and histories be the judge of our present pilgrimage? Why cannot the days of our innocence be used to judge the times of our maturity?

Or to put this in terms of history and civilizations, we use modern historical, critical, and literary tools to examine, dissect, and pass judgment upon the literary remains of the early church and the church fathers. Why can't the early church and the church fathers examine, dissect, and pass judgment upon us in our present pilgrimage? Are we such snobs that we are not willing to listen to the wisdom of past ages, not simply instructing us, but admonishing or daring, prophesying or encouraging? Are we so helpless in our contemporary esteem as to think that we are not able to encourage our willingness to listen to others? Is our modern task, whatever it is, so precious, that we must shut out all other voices in our pursuit of our self-appointed goals?

Our journal writing helps us understand one other thing. We have learned that in returning to our journal, we are returning to our past life, wanton or ascetic, and our distance allows us a measure of perspective we have not had before. Our past judges us as much as we judge our past. We recognize from our past the patterns that undergird our lives. but I think we can recognize one last thing.

The Holy Scriptures speak of the Last Judgment, Doomsday, standing before the great white throne. The secrets of our lives will be bared, and we will be looking into the Face that we have either sought or avoided all our life long. In that instance, we will know both distance and perspective, and we will not be able to escape either of these factors upon our lives.

Indeed, our whole life is a pilgrimage that we have recorded in a journal, kept with the utmost privacy and, we thought, with the utmost honesty, a relentless privacy, day by day. Yet the judgment on our lives comes from our own distance from our privately recorded, relentlessly honest records.

The distance only affords us the perspective we always needed and never quite achieved. What we see in that distance is our warped perspective. Distance gives us that awesome moment when the judgment of distance is not impaired, is not inaccurate. Sin, then, is the inability to recognize that distance. And that is why it is termed the falling short of the glory of God.

EDITORIALS

Prime Harvest

Of the many blessings enjoyed by our nation, our richest harvest is certainly our young people. They are our finest product, and our most significant resource. It should be a matter of consternation that many of them face nothing better than partial or complete unemployment, or work at a level not commensurate with their potential. If international relations deteriorate further, many of them will probably face the draft.

We look back with admiration at the concern for young people during the sad days of the Great Depression in the 1930s. At that time, the Civilian Conservation Corps, then known to everyone as the CCC, provided a healthy, vigorous, and disciplined life for vast numbers of young men, taught them many skills, and enabled them to carry out environmental projects the benefits of which are very much with us. Could America see something like that for young men and women of today?

Thankfulness and Citizenship

We have much to be thankful for. We customarily think first of food and drink, and then move on to the other notable benefits with which our land has been so abundantly blessed. Today we are beginning to realize that all benefits entail stewardship. What we have is no more valuable than what we do with it.

In a land proud of its democracy, widespread violence and disregard for law is far from acceptable. Terrorism and the recent wave of murders, possibly inspired by racism, appear like blemishes on our flag. We hope citizens everywhere in our land will uphold all proper government and police action necessary to maintain the peace and dignity of all people.

On an Ordinary Day

Slow-paced, or by us, pass the hours,
Then suddenly, I know not how,
Awareness comes. A moment flowers
With wonder; as an expectant bough
Barren through days of dark and cold
Brings forth forsythia gold.

We cannot hold them very long,
These moments as they come and go,
Tremulous as the night bird's song,
Frail as the fireflies' glow:
Yet strong as oak trees, winter-thinned,
Resisting ice and wind.

Key Wissinger

Foundation Members

It is a pleasure for the Editor to express his welcome to the newly elected members of the incorporated body which publishes this magazine [p. 6]. We rejoice in the variety of talents, interests, and contacts with different aspects of church life which they bring to this responsible position. We also take this opportunity to express gratitude to others who serve on the foundation and to those who have served in the past and whose terms have expired or who have retired. We are sincerely indebted to them.

Prospective Authors

We are very grateful to large numbers of people in every part of the country who write manuscripts and send them to us. We take this opportunity to say, "Thank you" to them all.

We cannot accept all the manuscripts submitted for our consideration, but we can give a few hints to would-be authors. Anything submitted for possible publication to this, or any other journal, should be typed double space, on 8½ x 11 inch paper, with a reasonably wide margin at top, bottom, and sides. It is customary to send a stamped and self-addressed envelope large enough for possible return of the manuscript. (Some that are accepted are nonetheless returned to the authors for improvements.) Material without what we believe to be the correct name and address of the author will not be considered. The name and address should appear on the manuscript, as well as on the accompanying envelope.

Articles are often enhanced by a suitable photo or two. These should be black and white glossies, and should be clearly labeled as to persons, places, or situations illustrated. If giving a photo credit is appropriate, that too should be clearly indicated.

We sometimes receive material which has already been published in some local journal. It is the obligation of the author to give an editor complete information about this, and to secure the permission of the original publisher if the material is to be accepted for reprinting. Authors also sometimes submit items simultaneously to different editors. This is taken for granted with news releases, publicity, open letters, resolutions, and certain other types of material.

When material is submitted to THE LIVING CHURCH for publication as one of the main articles in an issue, it should be the original work of the author sent only to THE LIVING CHURCH. This holds true of verse as well.

Authors must recognize that it is an editor's prerogative to shorten material.

Filling Positions

While many well qualified clergy continue to look for positions, many churches continue to look for the right priest to meet their needs. So we continue to remind our readers of the value of advertising. In problematical times, a variety of channels of communication are helpful to all concerned.

BOOKS

Continued from page 5

realism contrasts with Orthodoxy's subordination of the material element to the spiritual.

Adrien Nocent, OSB, in discussing "Gestures, Symbols, and Words" makes clear that "what was done yesterday does not rigidly determine what we have to do today" because liturgy is life.

Aidan Kavanagh, OSB, emphasizes the vital importance of liturgical procedure. Of particular interest are Enrique Dussel's "Christian Art of the Oppressed in Latin America" — most moving indeed — and Boka di Mpasi Londi's "Freedom of Bodily Expression in the African Liturgy," which explains how "the dance symbolizes for us contact with what lies beyond this life and communion with the cosmos" and relates to the Eucharist.

A splendid issue!

(The Rev.) PETER CHASE
St. James Church
Greenfield, Mass.

Contradictory Eddies

RITUAL MURDER: Essays on Liturgical Reform. Edited by Brian Morris. Manchester: Carcanet Press. Pp. 168. £2.95.

The clever title of this book and the cover illustration (an old engraving of Cranmer burning at the stake) suggest a succinct collection of essays on what is wrong with current liturgics, and what is right with old prayer books; but inside, neither question gets much of an answer.

Eleven authors take as many paths. The single unifying theme is the contributors' monolithic devotion to the English edition of 1662, which is deemed

"a very holy thing," "unapproachable," "elemental in its perfection," and one which must remain "authoritative." Yet when the positions are developed, a swirling of contradictory eddies leaves them in confusion.

Good style, we are told, uses words of one or two syllables. One contributor suggests that the church should not "go for understanding," God being incomprehensible; revision should be in the more poetic and visionary direction: "Would the Book of Common Prayer be an even mightier aid to worship if it finally became a collection of sacred sounds and syllables?"

The liturgical commissions are criticized for their fascination with primitive texts, and then for the lightness of their scholarship. New services are scorned for their bothersome variety and their "vague and comfortable" lack of conviction, and then they are attacked for their "dull uniformity" and their "law and order theology." The old book is admired for its comprehensive union of traditions from antiquity, from Rome, from the East, and from the Reformation; then the new English book is chastised for trying to be ecumenical. And so on.

But behind all the frustration and confusion, lurk two important issues, each worthy of lengthier and more serious treatment.

The first is the esthetically and psychologically mysterious problem of identifying or achieving a "religious" register in modern English. Most of the contributors simply assert that it is impossible.

The second and more profound issue occasions the most challenging article in the collection: I.R. Thompson's "The Other Liturgical Revolution." Thompson rightly dismisses the bickering over incidental words, preferring to address a much larger issue: the current evolution of public worship. He raises far-reaching

My Soul Carved Out

The years have shaped my being as
A carver does when, chip by chip,
He cuts away the outer rough
And bares the pattern of the grain
Before he can decide what form
The wood must take.
With gentleness he coaxes out
The essence, rubs it with a stone,
And oils the surface to enhance
His handiwork.
The years have shaped my being, still
Unfinished, still unsigned. What form
It takes, the Keeper will decide
When, chip by chip, they carve away
The rough.

William Paulk

THE CHURCH FARM SCHOOL



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questions about liturgical atmosphere and space, religiosity, sacramentalism, penitence, devotion, and "mandatory communalism."

His argument convinces me that these are real and vital issues which may indeed underlie the linguistic discomfort. They demand and deserve extensive discussion. Unfortunately, Thompson got only eight pages.

JAMES WARING MCCRADY
 University of the South
 Sewanee, Tenn.

Religious Barometer

**THE GREAT PENDULUM OF BE-
 COMING: Images in Modern Drama** by
 Nelvin Vos. Eerdmans, 1980. Pp. 135.
 \$8.95 paper.

The title sets the theme and structure of this well-written and informative paperback by a professor of English, Nelvin Vos of Muhlenberg College. Like Amos Wilder, Nathan Scott, and other scholars of religion and literature, Vos views literature as a religious barometer of the times; and he is interested in synthesizing what one can learn about the 20th century from the communal experience of drama.

Seeing the pendulum of modern drama swing back and forth between "Images of Chaos" (Part I) and "Images of Creation" (Part II), Vos differentiates the concerns of the 20th century from those of classical, medieval, and renaissance stability and focuses on the fluidity ("Images of Becoming," Part III) of our own times, thereby giving the serious student or teacher a creatively-arranged handbook on such modern playwrights as Williams, Pinter, O'Neill, Miller, Eliot, Beckett, and Albee.

The opening chapter gives in 17 pages an enlightening overview of modern crises reflected in the plays to be examined; Vos builds on Lovejoy, Tillyard, and Douglas Bush, all outstanding conceptual thinkers and historians of ideas. This opening chapter is a delightful essay in and of itself.

The book will be appealing and helpful to anyone with a keen interest in the commentaries that 20th century life makes on drama and that 20th century drama makes on life. While the book is structured clearly, it does not have an index or a bibliography; there are a few footnotes given in good and simple form.

(The Rev.) TRAVIS DU PRIEST
 Carthage College
 Kenosha, Wis.

Books Received

**THE PRACTICE OF PROCESS MEDITATION:
 The Intensive Journal Way to Spiritual Experience.**
 By Ira Progoff. Dialogue House. Pp. 348. \$12.95.

CHANGE OF DESIGN?. By James E. Horigan.
 Philosophical Library. Pp. 233. \$13.95.

PEOPLE and places

Degrees

During commencement exercises at the Virginia Theological Seminary last spring, the following received the Doctor of Ministry degree: The Very Rev. **Allen L. Bartlett, Jr.**, the Rev. **Robert L. Ladehoff**, and the Rev. **Charles H. Morris**.

The Rt. Rev. **Stanley Fillmore Hauser**, Suffragan Bishop of the Diocese of West Texas, received the honorary Doctor of Divinity degree at the annual Fall Academic Convocation of the Virginia Theological Seminary.

Liaity

Carol Reis is director of Finlay House, Columbia, S.C., a retirement facility for the elderly in the Diocese of Upper South Carolina. The post was previously held by **Nancy B. McGarrigle**, who is now administrator of St. Margaret's House in New York City.

Retirement

The Rev. **John C. Kolb**, as rector of Church of the Holy Apostles, Penn Wynne, Pa.

Deaths

The Rev. **Homer Earl Grace**, retired priest of the Diocese of Colorado, died August 31, after suffering a stroke.

Fr. Grace was born March 24, 1889, in Garden City, Kan. Following the loss of his hearing, he enrolled in the Kansas School for the Deaf and graduated from Gallaudet College, Washington, D.C. in 1911. He was ordained deacon in 1924 and priest in 1925, and began a ministry to the deaf, serving All Souls' Mission to the Deaf, Denver, Colo., and as missionary visitor to the deaf for Province VI from 1924 until 1959. He also served for many years as a member of the Presiding Bishop's Advisory Committee on Work Among the Deaf. He was married to the former **Lulu Mae Lewis**.

Fanny Hanna Moore, mother of the Rt. Rev. **Paul Moore**, Bishop of the Diocese of New York, died September 11, at her home in Morristown, N.J. She was 95.

Born in Cleveland, Ohio, she was the niece of the political leader, **Mark Hanna**. In 1909 she married **Paul Moore**, a financier, who died in 1959. Mrs. Moore was a longtime resident of Hollow Hill Farm, Convent Station, N.J., and was a breeder of Dalmatians, Guernsey dairy cattle, and Hackney horses. One of her most famous horses was **Seaton Pippin**, winner of over 200 blue ribbons.

Mrs. Moore was the recipient of many honors for

her philanthropic work, including the King's Medal for contributions to the British Empire, and the George McAneny Medal from the American Scenic and Historic Preservation Society. She was the first woman to receive the Yale Medal for her work on behalf of that university, and was the first woman elected a director of the Episcopal Church Foundation. She was a member of Grace Church, Madison, N.J. In addition to Bishop Moore, Mrs. Moore is survived by a son **William**, retired chairman of the Bankers Trust Company, and two daughters, **Pauline Nickerson** of Wenham, Mass., and Mrs. **John Case** of Santa Barbara, Calif.

Katharine Arnett Grammer, dean of St. Margaret's House, Berkeley, Calif., for 21 years, died July 1 in Pacific Grove, Calif. She was 78.

Dean Grammer was a graduate of Goucher College and earned the M.A. degree in Christian education from Columbia University. She served as associate secretary for college work in New England, was a United Thank Offering worker in Japan, and was dean of women at the Philadelphia Divinity School. In 1945 she became dean of St. Margaret's House, founded in 1907 to prepare women for ministry in the Episcopal Church. From 1930 until it formally closed in 1966, St. Margaret's House was closely associated with the Church Divinity School of the Pacific. She retired to Canterbury Woods, a retirement residence of the Diocese of California, in 1966.

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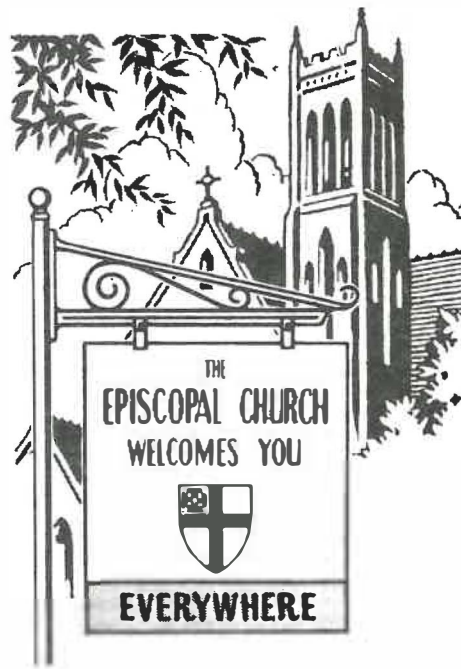
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MP 6:45, EP 6; C Sat 5-6

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ATLANTIC CITY, N.J. 08401

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