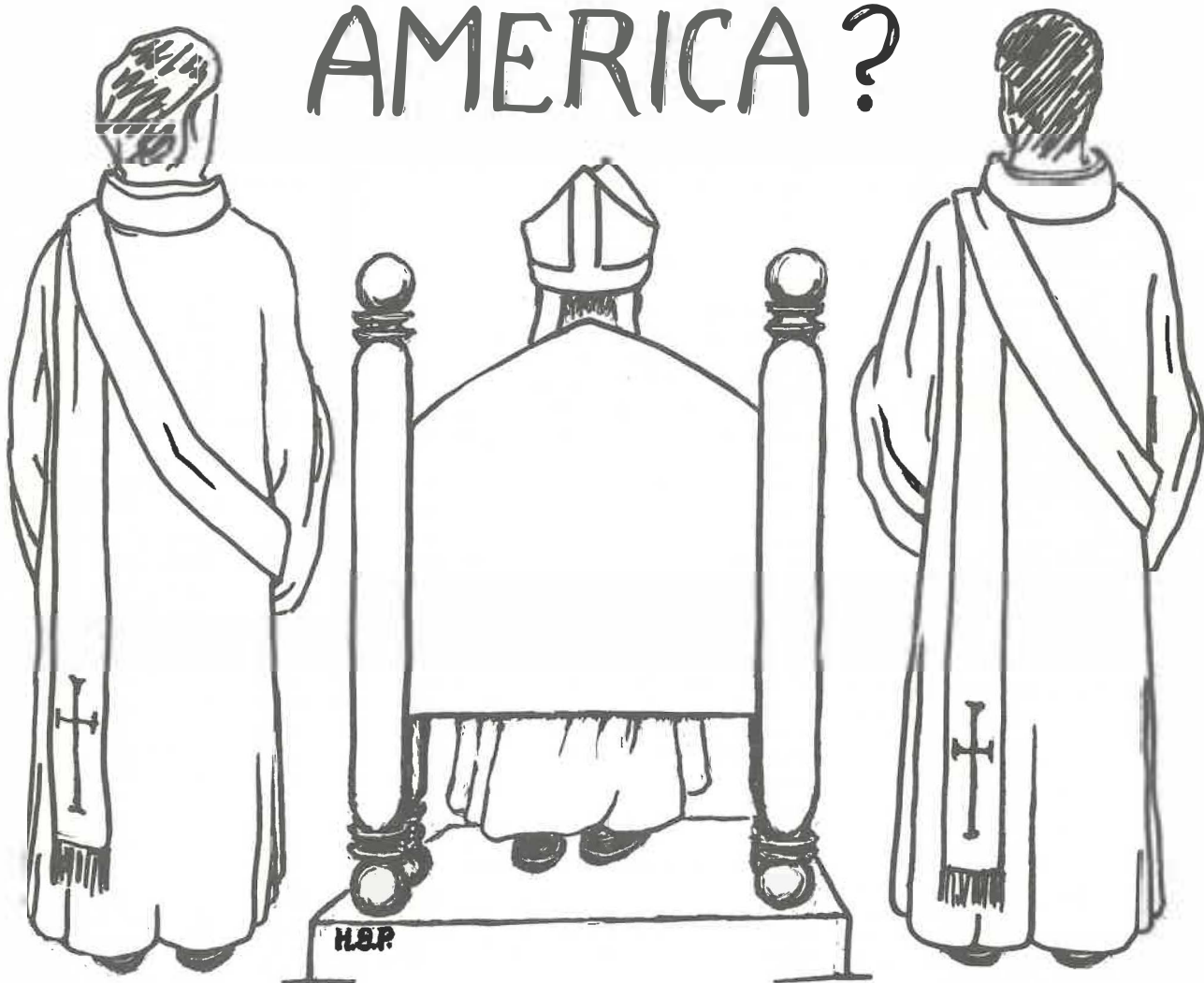


# THE LIVING CHURCH

## AN ARCHBISHOP FOR AMERICA?



An auspicious time to raise the question of title [see page 12].

# The First Article

## THE LIVING CHURCH

Volume 180 Established 1878 Number 20

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The Revelation of St. John, or the Apocalypse, is not the best known part of the Bible. For many of us, hearing it read, as it has been in most of our churches, during the past weeks, has been a new experience. The dazzling visions of this mysterious piece of literature provide a fitting climax to the drama of our Lord's earthly life, death, resurrection, and ascension, and this book as a whole provides a glorious conclusion to the Bible as a whole. It is striking that this last book of Holy Scripture, which is mainly devoted to the end of human history and entrance into eternal life, never loses sight of the doctrine of creation with which the first book of the Bible began.

In some ways, we have here the reverse of Genesis, the rolling back together of what was originally unfolded. Whereas in Genesis 3:24, "the way to the tree of life" is closed off by the cherubim, in Revelation 22 such a tree grows in apparent profusion along a public avenue. The glorious Woman and her Son (Rev. 12:1-6) are delivered from the serpent



("the dragon is the old serpent," verse 9) in contrast to the ominous prophecy of Genesis 3:15. Whereas the flood once ravaged and depopulated the earth, now "the sea is no more" (Rev. 21:1). Once mankind was scattered and divided because of trying to build the tower of Babel up to heaven (Gen. 11:1-9), now the new city descends down out of heaven (Rev. 21:2,10).

Of particular interest is the clear declaration that the end is a new creation. "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away" (Rev. 21:1) and "Behold, I make all things new" (verse 5). Such statements reflect the latter parts of the Book of Isaiah. As those who read this column during this past

Lent will recall, the sections of that book from chapter 40 on had a great part in articulating the Hebrew consciousness of God as Creator of heaven and earth. As one will see from looking at the footnotes in an annotated Bible, the last two chapters of Revelation are veritable mosaics of material quoted or paraphrased from parts of the books of Isaiah and Ezekiel. In the final chapters of Isaiah we find, "For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind" (Isaiah 65:17) and "For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall you descendants and your name remain" (chap. 66:22). As the first earth was illuminated by the sun and moon, now "the city has no need of sun or moon to shine upon it for the glory of God is its light, and its lamp is the Lamb" (Rev. 21:23; repeated more briefly in 22:5). This reflects Isaiah 60:19, "The sun shall be no more your light by day, nor for brightness shall the moon give light to you by night; but the Lord will be your everlasting light, and your God will be your glory." These are the final lines of Canticle 11 (BCP, pp. 87-88).

Such passages illustrate well the alternation between poetic lyricism and earnest prophecy characteristic of this kind of biblical literature. The new creation of which both the Old and New Testament speak is on the one hand something in the heavenly realm, something which at a future time will displace the ordinary present world as we know it. (This is very explicit in Hebrews 12:26-7.) Above all, this future is radiant with the glory of God. With this theme uppermost, the lectionary will bring us back to Revelation once more the Sunday after next, which will be the feast of the Most Holy Trinity.

THE EDITOR

### The Living Church Development Program

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

Previously acknowledged	\$2,734.72
Receipts Nos. 22,478-22,479, April 7-16	125.00
	<hr/> \$2,859.72

# LETTERS

## Consecration Preacher

It was gracious of Bishop Sherman to write, and of you to print [TLC, April 20], a letter suggesting that the consecration of Bishop Hopkins of North Dakota was the first such occasion on which a woman had been the preacher. I have been told that mine was in fact the second consecration sermon preached by a woman, and that this historical first belongs to Dr. Verna Dozier of Washington D.C. If this is so, I would want her to receive the credit that belongs to being a maker of history.

CHARITY WAYMOUTH  
Bar Harbor, Maine

## Disarmament

While I am not so naive as to believe that all churchmen share my own Christian pacifism, it is still rather shocking to read expressions in this column from a priest who speaks of unilateral disarmament as a bankrupt concept, and goes on to refer to a national posture (now committed to a substantial military *growth*) as "weak and perilous" [TLC, March 16]. Why are we thought

weak when we can destroy the world only 175 times over, and the Russians perhaps 177?

Without even going into our Lord's commands about dealing with enemies, is it possible even to imagine Jesus carrying a missile launcher or flame thrower, much less using it to kill? How can we ever expect to convince others to accept Jesus as Lord, if we do not believe that his commandments are sufficient? I submit to your readers, and to Fr. Boardman in particular, that the bankruptcy involved in this military spiral is moral. How exciting it would be if Christians were really willing to give Christ's methods a chance! We may not be able to trust the Russians — or even ourselves, but surely we can trust him! By doing so, billions would be available to help feed a hungry world, instead of incinerating it. Those who helped create our modern weapons now have some troubling statistics for us about our chances of avoiding such incineration. God bless him, the "devastating irony" was Fr. Boardman's.

ROBERT D. LUDDEN  
Rock Falls, Ill.

## Parents Justly Pleased

Just a note to let you know that we were pleased with the Church School

Number [TLC, Apr. 13]. Our daughter, Cecilia, is one of the 15 seniors in the graduating class at St. John Baptist School, this their 100th year. Also, our son, Tom, Hoosac '75, took the photograph of SSJB students on page 22. We were pleased to see the picture Tom took.

(The Rev.) FRANK C. TATEM  
St. James' Church  
Lake Delaware, N.Y.

## Conference of Diocesan Commissions

I was very pleased with the editorial [TLC, Feb. 10] in regard to the Conference of Diocesan Liturgical and Music Commissions. It gave prominence to an organization that is not widely known but that should be better recognized for the mission of great importance that it can and should be carrying out for the church.

The ratification of the 1979 Book of Common Prayer marks the end of one stage but also the beginning of another stage in a major development in the history of the Episcopal Church. Now that we have the new Prayer Book, questions of far-reaching significance must be faced as to how it will be used. In itself, the book is nothing more than words printed on paper. Only when those words come alive in congregations

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at worship does the Prayer Book fulfill its potentialities — and nothing in the Book itself can guarantee how that fulfillment will turn out. In the process of aiding our churches to integrate the new Prayer Book successfully into their parish life this conference could play a decisive role.

But for the conference to function effectively, its contribution must be generally recognized and appropriately supported. The Liturgical Commission of the Diocese of New Jersey has already set a precedent of budgeting funds for its program. Let us hope that as many other dioceses as possible will follow its lead. Church publishers should also recognize the need and opportunity here presented by working with the Conference to produce the materials required for parish and diocesan liturgical study programs and workshops.

However people may feel about the new Prayer Book, no one could be averse to having it put to the best use possible. The same can be said for the new Hymnal which is now being planned and that will be available in the near future. To help this happen, the Conference of Diocesan Liturgical and Music Commissions should be given full support. Let us hope that our church will recognize this opportunity and respond appropriately.

(The Rev.) PEYTON G. CRAIGHILL  
 PRINCETON, N.J.

**Radio and TV Harvest**

Perhaps the Letters column is serving to let off a lot of steam (or hot air) about in-house affairs. But it is a terrible waste of magazine space.

The crucial matter is how do we harvest the crop being readied for us by the TV and radio ministers? Certainly not by aping them. Nor by private disputes over prayer book language. (Fr. Gibbard once said to us, "You can worship God in any language.")

How do we speak and act around our airwaves brothers and sisters so that they realize they have been given only a tiny fragment of the Gospel by their TV minister? Can we help them distinguish between momentary warmth and the Light of Christ?

JOHN CLARK  
 Poughkeepsie, N.Y.

**Worshipping in the South Pacific**

Prayer Book revision has come to Anglicans in the South Pacific, in fact the process is almost complete. New Zealand including Fiji (Diocese of Polynesia) has a contemporary language service which is permitted but not required. General Synod has not acted finally, though the revision process has gone on ten years. *An Australian Prayer Book* (1978) has come to Australia by vote of

General Synod, but with this note on the title page "To be used together with the Book of Common Prayer 1662." However, in every place I have been the Second Order (akin to Rite II) has been used. I'm told that the new service is widely accepted. There are some interesting changes that may interest you and your readers.

In New Zealand the response to "The Lord be with you" is "And with you also." Someone said that was more grammatical! I'm not an expert on that. In both New Zealand and Australia they have in the Collect for Purity "... from whom no secrets are hidden." One person said to me that he was always amused at Americans insisting on "gotten" rather than "got." It looks as if they have given in on "hidden" rather than "hid," though I assured him for once we had agreed with Cranmer. In the words of Institution the rite reads "Drink from this, all of you." I think this an improvement. And above all their response to "Go in peace to love and serve the Lord" is "In the name of Christ. Amen." I once suggested to a member of the liturgical commission that I thought this was a good response. He did not seem to recognize that a solemn procession begins with "Let us go forth in peace," with the same response.

Perhaps I should close this letter with a reference to a service I attended in Holy Trinity Cathedral in Suva (Fiji). The Bishop in Polynesia celebrated the Eucharist and preached. He is half Polynesian. The congregation was largely Fijian; also there were Indians there, the women in saris. A sprinkling of Chinese and a number of Europeans made up the congregation. When we knelt completely around the altar which was free-standing, the mixture of races made me aware of "all nations and peoples." It was a moving experience of our oneness in Christ.

(The Rev.) MARTIN DAVIDSON, O.G.S.  
 Brisbane, Queensland, Australia

**Kierkegaard Quote**

I address an "ave atque vale" to the Rev. Gilbert A. Runkel and to the final installment of his insightful column, "Let's Go Fishing" [TLC, March 16]. My "hail and farewell" would add the pedantic note that the parable of the King's Horses which he retells in his column occurs in Kierkegaard's trenchant work, *For Self-Examination* on pages 104 to 105. It has also been reprinted in the recent edition of *Parables of Kierkegaard*, published by Princeton University Press.

My message also contains the hope that Fr. Runkel will continue to instruct us, to edify us ... and to quote Kierkegaard to us.

DONALD H. FOX  
 Princeton, N.J.

# BOOKS

## Sixteenth Century Art

**RENAISSANCE PAINTING: From Leonardo to Dürer.** By Lionello Venturi. Rizzoli International Publications, Inc. Pp. 134. \$14.95 paper.

Leonardo da Vinci's "Portrait of a Lady" graces the cover of Mr. Venturi's book. The face of the young woman is fascinating, cool, detached, luring the reader into the book where the author introduces the giant art-makers of the 16th century — a period which produced unequalled masterpieces.

The book is divided into two major sections. The first part looks at the Italian painters. This portion of the book is rich in color plates that complement the text. One easily sees the style of the artist. Leonardo's "sfumato," Michelangelo's plasticity, another's line or color. Dürer to Altdorfer comprise the second half of this book. Here the author's ideas are more difficult to follow. However, there are ample illustrations of works by the Northern painters included. Originally appearing in hard cover a quarter of a century ago, this publication has the high standard of quality one associates with SKIRA publications — excellent quality reproductions of beautiful paintings. This very affordable soft cover edition would be a fine addition to any library.

MARIETTE TRELEASE

Milwaukee, Wis.

## Dreams Opened

**THE GIFT OF DREAMS: A Christian View.** By Kathryn Lindskoog. Harper & Row. Pp. 202. \$8.95.

Kathryn Lindskoog is one person who believes Christians along with others can benefit by following and interacting with their dreams. She is convinced the Bible supports this point of view and her own experience corroborates it. While she does not think all dreams come from the Holy Spirit, still she affirms that the Holy Spirit may play a large role in our dream life and most importantly can turn the humblest or most troubling dream into a blessing.

The author begins by considering current, scientific research on the subject and the physiological basis for dreams. She then reviews historical and biblical material before dealing with seven modern approaches. She herself is eclectic, deriving benefit from Freud, Jung, Gestalt, and the Senoi Indians, Feeling Therapy and Ira Progoff.

Pre-cognitive dreams of events to come raise interesting philosophical questions regarding time. Mrs. Lind-

skoog does not dodge the issue but refers the reader to the theories of J.W. Dunne, J.B. Priestly and C.S. Lewis.

Perhaps the most helpful area of the book is centered on the author's own dream work, especially on those dreams which are disturbing — sexual dreams, death dreams, dreams which deal with objective evil. The weakness is, as always, the personal and subjective nature of interpretation.

Clearly, Kathryn Lindskoog believes that dreams introduce us to another level or form of reality via the right side of the brain and the unconscious. She does not believe that dreams can be dismissed as "nothing but." Rather to quote the Talmud, "A dream not understood is like a letter unopened."

The book is somewhat slow reading because dreams must be read in detail to understand the nuances involved. However, the material is presented in a systematic, informal and often delightful way.

(The Rev.) ALLEN WHITMAN  
St. Matthew's Church  
Austin, Texas

## Books Received

**THE SPREADING FLAME.** By F.F. Bruce. Eerdmans. Pp. 432. \$7.95 paper.

**HANDBOOK OF DENOMINATIONS IN THE UNITED STATES.** New Seventh Edition. Abingdon. Pp. 300. \$7.95 paper.

**HITCHHIKING ON HOPE STREET.** By Mike Warnke. Doubleday. Pp. 112. \$6.95.

**THE CONVERSION OF A KLANSMAN: The Story of a Former Ku Klux Klan Terrorist.** By Thomas A. Tarrants III. Doubleday. Pp. 130. \$7.95.

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# THE LIVING CHURCH

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## Bishop Vander Horst Dies in Georgia

The Rt. Rev. John Vander Horst, 68, seventh Bishop of Tennessee, died April 19 in Marietta, Ga., where he and Mrs. Vander Horst have lived since his retirement in 1977. The bishop, in frail health for some months following a series of strokes, had returned home from his last hospital stay about three weeks before his death.

John Vander Horst was born in Orange, N.J., in 1912. He was educated at Princeton University, St. Stephen's House at Oxford, and Virginia Theological Seminary. He held honorary degrees from both Virginia Theological Seminary and Sewanee.

Ordained to the priesthood in 1939, he served churches in Maryland, Georgia and Pennsylvania. He was rector of St. Paul's Church in Chattanooga, Tenn., when he was called to be suffragan bishop of the diocese. He was elected bishop coadjutor in April, 1961, and succeeded the Rt. Rev. Theodore N. Barth as Bishop of Tennessee upon the latter's death in August of that year.

Bishop Vander Horst took a highly ac-

tive role in the revision of the national canons on matrimony. Convinced that rigid limitations regarding remarriage could be modified without compromising the church's teaching, he forwarded such changes vigorously in the House of Bishops in 1973.

In Tennessee, his years as diocesan saw continued emphasis on the widespread campus ministries his predecessor had initiated. Bishop Vander Horst activated a pilot diocese program in the state, out of which emerged the ecumenical Association for Christian Training and Service which serves the southeast region. Linkages with overseas dioceses in Liberia, Puerto Rico and the Northern Philippines were developed during his episcopate.

The Rt. Rev. William E. Sanders, Bishop of Tennessee, officiated at the requiem Eucharist on April 22 at Christ Church, Nashville, assisted by the Rt. Rev. W. Fred Gates, Suffragan Bishop of Tennessee. Presiding Bishop John M. Allin pronounced the concluding commendation. Interment was at St. John's Church, Ashwood, an historic rural church where several previous bishops of Tennessee are buried.

Bishop Vander Horst is survived by his wife, the former Helen Gray Lawrence of Marietta, whom he married in 1940; two sons, two daughters, two brothers, a sister, and two grandchildren.

## Bishop Allin Hails Lusitanian Consecration

Greetings to the Lusitanian Church in Portugal on the occasion of the consecration of the Rev. Fernando Soares as an auxiliary bishop have been sent by the Rt. Rev. John M. Allin, Presiding Bishop. He expressed the hope that they "continue to grow in witness and service and in unity with all the churches of God."

The Lusitanian Church and the Episcopal Church have had a shared life and mission since the 19th century and that reached fuller expression in the concordat of full communion in 1961. "The geographical distance between us offered no obstacle because we are one in the universal church," said Bishop Allin.

The Presiding Bishop cited two particular instances when both churches "joined hands," first when the Lusitanian Church sought the historic episcopate and more recently when it asked to

become fully part of the Anglican Communion.

The Lusitanian Church is becoming an extra-territorial diocese under the Archbishop of Canterbury. A similar action is being taken in relation to the Spanish Reformed Episcopal Church which is celebrating its centennial year during 1980.

## Deposed Priest Surrenders Church

When the Rev. Chester Olszewski, who has proclaimed himself pope of the "true" Catholic Church, turned over the keys of "St. Peter's Basilica" in Eddystone, Pa., the building, the former St. Luke's Episcopal Church, reverted to the Diocese of Pennsylvania.

The former rector of St. Luke's was deposed from the priesthood in 1978 for using "unauthorized rites and ceremonies in public worship." Since then he has claimed to receive visions and instructions from the Holy Family. Last November he smashed a "bleeding statue" to the floor of his church during a Sunday service [TLC, Dec. 30].

The original deadline for the banished priest's departure from the church and rectory was May, 1979. When he refused to leave, the diocese obtained a court ruling in November which would have permitted a forcible eviction. The Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania, however, extended the deadline to make time for the priest and his family of five to settle elsewhere.

The 25 remaining members of the congregation, which uses the pre-Vatican II Roman Catholic rite, reportedly have secured a house for the family.

The ex-priest admits the diocese has acted "charitably" in the eviction process, but "they have acted unfairly," he said. In 1977, he proclaimed himself Pope Peter II. The Roman Catholic Church, he said, was full of "Communists" and "liberalists," so "our Lord, at that point, transferred the leadership of the church to someone else - mystically, to me."

## Ohioans Back Hunger Report

Dr. David Crean, hunger officer at the Episcopal Church Center in New York, moderated a consultation in Columbus, Ohio, in April, which focused on the December report from the Presidential Commission on World Hunger.



Stanrich Studio

Bishop Vander Horst

The event, which was sponsored by the Ohio Council of Churches, attracted more than 300 people who committed themselves to press for legislative action in support of the commission's report.

The report calls on the federal government to make the elimination of "the worst aspects" of hunger by the year 2000 a high priority, and sets an increased percentage of the gross national product for use in food development. Many of the report's recommendations require legislative action, and the Episcopal Church's National Hunger Committee already has called on churchpeople to begin to press their own congressmen to become familiar with the report.

Apart from the information and strategies shared, Dr. Crean noted one overriding result of the ecumenical meeting: "There were 300 people there from all over the state and from varying backgrounds. People could look around and know that they weren't alone in the fight against hunger."

## Anger and Frustration

Black, Hispanic, Native American, and Asian American representatives charged during a four day consultation held by the World Council of Churches in Cleveland, Ohio, that their situation in American society has not improved. Despite the civil rights movement, they described their conditions as worse than 10 years ago.

Steven Charleston of Oklahoma City, a member of the Choctaw nation and executive director of the Episcopal Church's National Committee on Indian Work, predicted that U.S. government policies will be harsher on Native Americans during the 1980s than on any other minority group.

"The next 10 years likely will be a racist nightmare for Indian rights," he said, because vast mineral wealth is known to exist on land within Indian reservations. Mr. Charleston also accused the media, especially television, of depicting Indians as vicious and of having presented a distorted portrayal of Indian life.

"This makes it difficult for Indians to retain the rights of fishing and hunting and the rights to minerals on lands that have been given to them by treaties with the United States government," Mr. Charleston said.

The absence of top white leaders from American churches from the conference was seen as an indication that racism is not a high priority item with them. The meeting's results also indicated that future concerns of the churches over racial injustice are more likely to focus on overthrowing institutions that foster it, such as repressive governments, and in reforming corporations proven to be discriminatory in their policies, rather,



Faculty and students of Seminari Theoloji Malaysia. The seminar campus, on the grounds of Zion Evangelical Lutheran Church, stands back to back with the International Buddhist Pagoda.

than in working to improve interpersonal relations between individuals.

In a written recommendation to an upcoming conference in Amsterdam, the delegates charged that the church has failed to combat racism effectively in the past decade, and that although the level of anger against white racism remains high, not as many whites are listening now as a decade ago.

## Malaysian Seminary

The Seminari Theoloji Malaysia (STM) in Kuala Lumpur, Malaysia, which was established in 1979 in response to the need for locally trained clergy and parish workers, recently reopened for its second year. Its predecessor, Kolej Theoloji Malaysia (KTM), had its modest beginning five years ago with one lecturer and two students.

Consultations among several local churches resulted in the opening of the expanded seminary to serve the Anglican Diocese of West Malaysia, the Evangelical Lutheran Church of Malaysia and Singapore, and the Methodist Church in Malaysia. The school, located at the former Church Training Center, a joint Anglican-Lutheran institution for the training of lay workers, now has a student body of 29. Eight of these are Anglican ordinands.

Although the full-time staff members have come from overseas, including one Episcopal priest from the U.S., the Rev. Bert Breiner, the seminary uses the resources of local churches and other religions to broaden the knowledge and experience of the students. In a country with four major religions, where Christians comprise only five percent of the

population and are divided among 26 different bodies, the spirit of cooperation at STM and the specialized training it offers will enable the churches better to meet the needs of the Malaysian Christians. Already the Anglican Church is benefiting from the first fruits of KTM-STM. The first three graduates were ordained recently to the diaconate, and they have taken their places in various areas of the diocese.

FAY CAMPBELL

## Lutheran-Episcopal Dialogue

The U.S. Lutheran-Episcopal Dialogue has completed work on two more joint statements — on the Eucharist and the Gospel. In September, 1978, the group had issued a five-paragraph "agreed statement on justification."

The three statements, plus work in progress on apostolicity and Scripture, are to be included in the report on this second dialogue series of nine meetings. The first round, from 1969-1972, included six sessions.

At the four-day meeting at the Lutheran Church-Missouri Synod seminary in Fort Wayne, Ind., the group also agreed to a tentative outline of its report which will include a discussion of Lutheran-Episcopal relationships in recent years and an outline of the dialogue's methodology, including individual Lutheran and Episcopal reflections about how each tradition does theology.

There are also to be recommendations for implementation and further study related to the five joint statements, plus commentary directed to members of each tradition by a dialogue participant from that tradition.

# BRIEFLY . . .

The Rev. William L. Wipfler, director of human rights for the National Council of Churches and an Episcopal priest, recently returned from El Salvador deploring U.S. support for the Salvadoran government. He compared it to past support for the now deposed Somoza regime in Nicaragua. Fr. Wipfler said El Salvador's ruling junta had lost popular support because of persistent atrocities — taking over 800 lives this year — committed by its security forces and a right-wing paramilitary group. He charged that when the U.S. "tried to meddle [in Nicaragua] by putting in some kind of mediation, [it] extended the bloodshed for a six month period."

The Rt. Rev. George N. Hunt III, Bishop of Rhode Island, was among a dozen of the state's religious leaders to voice strong opposition to casino gambling in Newport recently. In a statement which asserted that the introduction of casinos would result in "Rhode Islanders effectively losing control over Rhode Island as we know it," the leaders expressed their belief that the gambling industry would take control of Newport. Rather than solving the state's economic problems, casino gambling would result in higher prices, higher taxes for local residents, an increase in crime and the influx of unsavory elements into the community, they contend.

The famous collection of ancient temple ruins at Angkor in Cambodia may become yet another casualty of the continuing conflict in Southeast Asia. Angkor, the heart of the great Khmer Empire which flourished from the 9th to the 13th centuries, contains some of the architectural wonders of the world. The five-towered Angkor Wat temple, for example, has been compared for its architectural achievement to the Taj Mahal. Vandalism (about 2,000 stone statues have been decapitated), thievery, and neglect are taking a heavy toll, according to the temples' keeper.

In a joint statement, 22 executives of religious agencies, including the Public Issues Officer of the Episcopal Church, the Rev. Charles A. Cesaretti, expressed the concern that "anti-inflation measures must not require poor and hungry people who already suffer most to bear additional burdens." They noted that the Presidential Commission on World Hun-

ger and Malnutrition has recommended that the U.S. government "make the elimination of hunger the primary focus of its relationship with the developing nations," but asserted that many budget proposals now being studied would contravene that recommendation.

The Rev. Ellen Barrett, an Episcopal priest, is the author of an article in the current issue of *Insight: A Quarterly of Lesbian/Gay Christian Opinion*. The theme of the ecumenical magazine's issue is "Being the Church," and in her article, Ms. Barrett points out that a large number of homosexuals have left the church, considering its organization to be an agency of homophobic persecution, and believing it therefore irrelevant to their lives. She takes issue with this idea, asserting, "We have been incorporated into the Body of Christ in such a way that earthly surgeons cannot cut us off from him."

Bingo is on the way out in the province of Quebec. The Roman Catholic archbishop of Quebec City has issued a directive to the 274 churches in the archdiocese that they must end their sponsorship of the games by the end of 1981. He said that since bingo is a form of gambling, it has no place in the church. In Montreal, where the cardinal's edict is not applicable, a church spokesman said that bingo games are being phased out gradually there, too. The game has become one of the most popular forms of gambling over the years in this predominantly Roman Catholic area, with thousands of regular players following the game nightly from church to church.

The Roman Catholic Church in South Korea, where vocations are plentiful, is planning to send missionaries to Peru, where there is a shortage of priests. A South Korean Roman Catholic bishop, interviewed on Vatican radio, said that about 100 candidates for the priesthood had to be turned down in South Korea last year for lack of space in seminaries. South Korea has 1.2 million Roman Catholics, and some 45,000 conversions allegedly are taking place annually. Last year, some 6,000 South Korean army officers, including several generals, became Roman Catholics.

The U.S. Court of Appeals has ruled that growers who use government-approved pesticides may not hire children under 12 as pickers until the pesticides have been tested to determine their effects upon children. The appeals court

said several pesticides approved by the government have been found to be either "high risk or highly toxic," and a five-year, \$5 million study of these chemicals is planned by the Labor Department and the Environmental Protection Agency. Growers who use no pesticides may continue to hire children under 12 to pick their crops.

Students and faculty from the University of the South, its allied school of theology, and Sewanee Academy have raised \$6,500 to fund an airlift which will bring more than 100 Cuban political refugees from Havana to Miami. The contribution was made through the Presiding Bishop's Fund for World Relief, which is sponsoring seven of these flights and aiding in the resettlement of the refugees.

The Rt. Rev. Otis Charles, Bishop of Utah, has been named one of the two 1980 winners of the Integrity Award, presented annually by Integrity, Inc., the international organization for gay Episcopalians. Bishop Charles was cited for his service as "both friend and pastor" to gay persons during the Episcopal Church's 1979 General Convention, and for his work since, in forming a coalition of interested bishops and clergy "who have made a commitment to continue to struggle for justice within the church for the gay community." The other award recipient is Dr. Evelyn Hooker, a behavioral scientist.

The Diocese of Southeast Florida has announced the receipt of a \$1 million advance gift to its Venture in Mission campaign. The donation from an anonymous parishioner of Bethesda-by-the-Sea Church in Palm Springs represents one-third of the money the diocese hoped to raise in a one year campaign. The donor said his undesignated cash gift, the result of sale of stock in a family company, was "something I have wanted to do all my life."

The National Council of Churches has filed an amicus brief with the U.S. Supreme Court in the case of Harris vs. McRae, supporting the right of poor women to Medicaid funding for abortions. The suit challenges the Hyde amendment, which outlawed such funding except in extreme cases. Although the NCC does not take sides on the abortion question, it has supported Medicaid funding for abortions since 1977, under the principle "that a right guaranteed to all by law must not be denied to any because of economic status."



# Alcoholic Rehabilitation

*The alcoholic can be confronted with the cold,  
hard realities of his drinking  
before he destroys himself and his family.*

By JOHN A. DIRKS

Episcopalians tend to have an almost sinful pride in their church. Every youngster learns that George Washington was an Episcopalian. They also learn, almost from the cradle, that the church has an influence on the nation all out of proportion to its numbers. What is *not* taught is that there is a larger proportion of Episcopalian who drink than there are in any other non-Roman, non-Orthodox denomination. This means that, proportionately speaking, there are more alcoholics in the Episcopal Church than in any other. Episcopalian are all too often called "Whiskeypalians" and there is another old saw which goes, "Wherever four Episcopalian are gathered together, there is always a fifth."

On the positive side, however, long before any statistical studies, several almost legendary figures in the Episcopal Church set forward the cause of alcoholic rehabilitation. First, of course, is Sam Shoemaker, rector of Calvary Church in New York in the '30s, to whom the founders of AA attribute their learning of the principles which eventually evolved into the Twelve Steps. Next is Gert Behanna of *The Late Liz*, a nationally known and beloved recovering

alcoholic. Thirdly, Fr. Kellerman, who wrote, among other things, one of the most helpful and popular pamphlets in the field, "A Merry-Go-Round Called Denial."

But where are we now? Recent questionnaires sent to all diocesan bishops and to all members of RACA (Recovered Alcoholic Clergy Association) provided the raw material for this article. The aim was to determine what the official policies of both the bishop and his diocese are, on the one hand, and, on the other, to find out how these policies are working, with particular attention to alcoholic clergy.

Slightly over one third of the bishops and slightly under one-third of the RACA members responded, yielding results from over 40 percent of the dioceses nationwide. All regions of the country responded in sufficient numbers to make it possible to paint a reasonably accurate picture of alcoholic rehabilitation within the church. Several dioceses, thanks in large part to the efforts of the Rt. Rev. David E. Richards, executive director of the Office of Pastoral Development of the House of Bishops, are starting new work in the alcoholism field: four of the bishops reported commissions on alcoholism of two years of age or under. It would be safe to conclude that other new work is beginning elsewhere.

In New England, the area of highest response, it has been found that there is a recovering alcoholic priest involved in each instance where there is work in the field of alcoholic rehabilitation, usually

as the chairman of the commission. The bishops responding are all interested and concerned about the problem of alcoholism among their clerics: they are also stymied by it, because it is not an easily soluble problem. They are using their recovering priests as resource people, especially if they are professionally trained in the field. The North Conway Institute was founded in New England by the Rev. David A. Works [TLC, Interview, Oct. 15, 1978].

In the Middle Atlantic states, in each case where there is action in rehabilitation on the diocesan level, there is a priest who is vitally interested in alcoholism and who has interested his bishop in implementing a policy and/or commission. One of the dioceses in this province has been instrumental in alerting the national church to the problem. It is very much concerned about its lay alcoholics, and has provided diocesan-wide symposia, retreats, and information by way of pamphlets.

In the south there is a very real difference between what the bishops and their archdeacons think is happening in the field and what the RACA members report. The RACA priests consistently see more need for alcoholic rehabilitation than do the bishops. They also find much less tolerance of drinking clerics than there is further north, both on the part of the bishops as well as the congregation. What is needed is more openness between the bishops and the RACA priests. None of these dioceses reported having a commission at the time of this questionnaire.

In the midwest the linkage between the Roman Catholics and the Episcopalian surfaced even more strongly than it had in the New England and the Middle Atlantic states. Far and away the strongest, and longest lasting, program in the church is the one in this province. For the diocese in question, their highly successful program works from the top down, beginning with a "concordat" between the Roman Catholic archbishop and the Episcopal bishop. It includes lay involvement, both in rehabilitation, as well as in outreach. In this province there are two Episcopally sponsored rehabilitation centers, both for the "skidder," but with upward outreach as well. However, there are also dioceses where communication between bishops and RACA priests is not good. Having access to both sides, it is heartrending to

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see a well-intentioned, compassionate, and well-informed bishop being misunderstood by the very priests who could be of most help to him.

In the Province of the Northwest, two of the dioceses which are active in alcoholic rehabilitation do not have a commission on alcoholism, but they do have alcoholic rehabilitation centers, either headed by RACA priests, or else episcopally sponsored hospitals, with alcoholism treatment units. Only one diocese has a commission. It is that diocese which has had Dr. Vernon E. Johnson, of the Johnson Institute in Minneapolis (an Episcopal priest) as the speaker at their clergy conference. Their bishop has attended the RACA Conference in Kansas City. All this activity can be attributed to one active, persistent, priest. A number of these dioceses have working policies and there is good rapport between bishops and RACA priests.

In the Province of the Southwest, two of the bishops have been kind enough to write long, personal letters, revealing their difficulties and frustrations in dealing with practicing alcoholic clergy, as well as with diocesan councils who are reluctant to acknowledge the fact that there is, indeed, a problem. It is in this province, too, that information on two non-responding dioceses has been gathered which shows them to have functioning diocesan policies, as well as rehabilitation centers. Six of the 11 dioceses have policies on alcohol, and four of them have rehabilitation centers, by far the best coverage in the nation.

In the Province of the Pacific the bishops who have responded in depth are those from predominantly rural dioceses. This situation is the case, by and large, nationwide. The bishops in the smaller dioceses have appeared in this study to be more concerned about their clerics than the ones in the larger dioceses. They are not totally overwhelmed by numbers and have a chance to see the forest *and* the trees. No active commissions have been reported in this province. In the three dioceses in which there is work going on, there are active, usually recovering alcoholic, priests involved. In this large area, containing the most populous state in the nation, there is one episcopally sponsored hospital which admits alcoholics and two halfway houses.

#### Number One Problem

Having covered the nation, province by province, several things become clear: with the sole exception of the Province of the Southwest, alcoholic rehabilitation in the Episcopal Church is almost totally dependent upon priests, a good many of whom are recovering alcoholics, who are vitally interested in the field. In several dioceses where there once was work, the departure of that priest spelled the end of the work he had

begun. Alcoholism does not cease to be a problem merely because Fr. X leaves the diocese. Those dioceses which have responded to the questions asked in the survey (something under 50 percent) gave an excellent picture of alcoholic rehabilitation in their dioceses. It is safe to say that fully a quarter of the dioceses in the nation have no significant amount of work going on in this field, and alcoholism is the nation's number one problem! Especially in the more populous dioceses, many of those diocesans are not cognizant of the seriousness of the problem among their clerics, and they often deal with it in non-therapeutic ways. In the few instances reported, the most erratic policies are those of bishops whom the respondents feel have a drinking problem themselves. In a number of instances, recovering and trained clerics have offered their services to their diocesan but are not being taken up on their offer. This means that the church is not fully utilizing those who would be most helpful to her in the field of alcoholic rehabilitation.

#### Ecumenical Resources

Several dioceses use ecumenical resources, and in each case Roman Catholics are very much included, both lay and clerical. The dioceses which have reported the composition of their alcoholism commissions report them to be composed of between 10 and 20 members, clerical and lay, male and female, with a large proportion of recovering alcoholics, people in the field, and spouses of alcoholics. Those dioceses which have rehabilitation centers headed by priests of the church, rely heavily upon that center.

The RACA priests who are professionally involved in rehabilitation strongly agree that there are no conditions peculiar to the priesthood which induce alcoholism. They do agree, however, that it is a more hidden malady in the priesthood than it is in industry at large.

Almost 40 percent of the RACA priests responding, however, felt that the priesthood does, if not cause, then certainly *aggravate* the disease. The most often listed conditions are those of loneliness, isolation, rejection, lack of self-confidence, and lack of self-esteem. Every single one of the RACA respondents who make reference to alcoholism speak of it as a disease. Episcopal leaders in the field certainly see it as a disease, which is not startling when one considers the fact that almost all RACA members have found their sobriety in AA.

The situation has been strikingly summarized by Bishop Richards, in a letter to the bishops of the church:

It is important for bishops and pastors to read this simply because

alcohol and alcoholism represents a sizeable problem in our culture and also in our church. Putting together the best statistics that researchers can provide and applying those statistical measures to the membership of the church, we can estimate that at any given moment – right at this very moment, for instance – that there are approximately 170,000 Episcopalians who are afflicted by the disease of alcoholism.

If we apply these statistics of incidence just to our clergy population, then we can estimate that as of this moment we have about 750 clergy who are ill with this disease. If we apply these statistics of incidence to the membership of the House of Bishops, then the estimate suggests that at any given time about eight or nine active bishops are in one state or another of coping with the disease of alcoholism.

In the balance of his letter, Bishop Richards makes several important points:

1. Compassion for the alcoholic is appreciated, but it is not enough;
2. Basic education regarding the disease concept of alcoholism is essential;
3. Bishops need *skilled* resource persons close at hand;
4. Each diocese should have a stated policy regarding alcohol and its use;
5. Every time we lose a priest or a bishop to alcoholism we are losing thousands of dollars that have been invested in training, etc.;
6. Bishops could learn much from regular meetings with alcoholic clergy;
7. The diocesan medical insurance policy should cover alcoholism treatment;
8. Bishops should never attempt to intervene with an alcoholic alone, but should have the immediate family and resource persons on hand at the time;
9. Listen for the warning signals: actual and observable drinking behaviors;
10. Assess your personal attitude toward alcohol and beverage alcohol use: e.g., How do you feel about people who drink, especially too much?

#### Confronting Realities

From the findings of this survey, if the church is currently indebted to any one person in the field of alcoholic rehabilitation, that person is one of her own priests, the Rev. Dr. Vernon E. Johnson of Minneapolis. He has been mentioned innumerable times by respondents, and most often for his confrontive approach, as outlined in detail in his book, *I'll Quit Tomorrow*. It is no longer true that one must wait until the alcoholic "hits bottom." He can be confronted with the cold, hard realities of his drinking *before* he destroys himself and his family, and be, quite literally, saved.



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Christ Church in New Bern, N.C., received its set of historic communion silver from King George II in 1752. As was not unusual in the period, the set includes a chalice, paten, two flagons, and alms basin.

# A Chalice from a King

By PETER C. ROBINSON

A priest has many feelings as he sees candidates he has worked with approach the bishop for confirmation. There they are – 10 young people and two adults. What is happening to them? What will God the Holy Ghost do to and in them? What will the church mean to them in the years ahead? How will it be a part of their future?

This would be a rather frightening time to be an adolescent! A person would be in a great process of personal change. The world is in a most confusing transition at this time. The combination is overwhelming.

As I thought about this I looked at the chalice on the altar – given to Christ Church parish by King George II almost 250 years ago.

I could imagine some silversmith in England complaining, as he worked, that

such a handsome piece would be sent to those obstreperous people in the colonies. They could hardly appreciate such artistry. I think of the people whose lips have touched this chalice through the centuries. The great and the small. William Tryon, the colonial governor, with all his problems – surely in a most trying period he received sustenance from this very chalice. Then his bitter opponents at the same time could also be seeking the Lord's presence as they knelt and their lips touched the shining silver. There was a difficult period after the Revolution when many pre-war hostilities had to be resolved as people who had opposite views knelt side by side and saw themselves and the faces of their neighbors reflected in the precious metal. Surely they received forgiveness and received the power to forgive in a sip of wine – the blood of Christ.

Then there were the heady days before the War between the States. A seaport would attract all kinds and persuasions

of people and the debate would be fierce. Later a boy in his new uniform of gray would feel the cold of the precious metal as his lips touched the chalice – a mother would seek solace after hearing of the loss of a son. The list goes on and on as people through the years gazed at this very chalice – brought their needs, their hopes and their very selves, a living sacrifice – seeking God's blessing and receiving his power in their lives.

There has never really been a time that has not been uncertain and frightening. There has never been a time when men have not been divided as they sought the right in differing ways. There has never been a time unclouded by the process of change.

It is reassuring to think of the thousands of lips which have touched this very chalice – and they have been sustained and empowered. So it will be in the years ahead as 12 candidates for confirmation learn what it is to follow Jesus Christ as their Lord and Savior and as they receive the power to do so in a sip of wine from another chalice at another time.

*The Rev. Peter C. Robinson is rector of St. Stephen's Church, Goldsboro, N.C.*

## An Archbishop for America?

**H**aving given our attention to the happy event of the enthronement of a new Archbishop for our mother church in Great Britain a few weeks ago, American Episcopalians may turn their attention to an old question. Should we also use the title Archbishop for our Presiding Bishop?

We think this is an auspicious time to raise the question. We are not faced in the immediate future either with a General Convention or with the election of a new Presiding Bishop. We think that the title of Archbishop should be considered on its own merits, respectfully but without regard to the personality of any future candidates for that office or of its present incumbent.

“Presiding Bishop” simply is not an effective title. It has caught the imagination neither of the church nor of the world. Ask many Episcopalians who the Presiding Bishop is and they will name their own diocesan bishop. This is not surprising. Presiding Bishop is a tautological expression. All bishops preside. Bishops preside at diocesan conventions. Diocesans, coadjutors, suffragans, and assistants are constantly presiding at conferences and boards of clergy and lay leaders. When



they visit our parishes they preside (usually as chief celebrant) at the liturgy. As presiding leaders they confirm and ordain. To restrict the participle to only one bishop is confusing. The oldest description we have of the operation of a Christian congregation is that given by St. Justin the Martyr, about 150 A.D. His term for the bishop is simply “the president.”

Because Presiding Bishop is a confusing title, the general public is not sure who the chief figure in the Episcopal Church really is. When Bishop Allin issues public statements, or directs letters to heads of state (as he recently did in protest at the confiscation of Bishop Tutu's passport, see TLC Mar. 30), some people do not know whom he represents. Protestants may be pardoned for thinking he is just some local bishop. Roman Catholics, seeing the “Rt. Rev.” before his name, may wonder if he is really only a monsignor. Members of the press are generally puzzled. In New York, where the Presiding Bishop's office is located,

journalists are generally more aware of the bishop of that city. The Bishop of Washington, whose seat is called the National Cathedral, also appears to have national leadership. People don't know. As long as we use an odd title, they won't know.

We are not proposing that the Presiding Bishop's powers, duties, or responsibilities be augmented or changed in any way. His office, as described in Canon I 2, is already substantially the same as that of Primate Archbishops in other Anglican churches. Nor are we suggesting that the title Presiding Bishop be dropped. It can be retained as an additional title.

It may be objected that the ancient traditions of the church should not be altered just to suit American journalists and the general public. Indeed they should not, but “Presiding Bishop” is not the ancient or traditional term. That is the point.

It may be claimed that Presiding Bishop is more American, less British and more democratic. That is all poppycock. Most Americans would understand what Archbishop meant. It is not a specifically British term. Anglican Archbishops in Canada, Australia, Africa, and so forth greatly outnumber the two in England. In any case, our American primate is not chosen “democratically” by a popular vote. He is selected by his fellow bishops, and the choice is confirmed by the other house of General Convention. Archbishops in various other parts of the Anglican Communion are chosen in substantially the same way (e.g., in New Zealand where such a choice is now taking place, see TLC, Mar. 30). As to power of office, some Archbishops have considerably less than our American Presiding Bishop.

Some may ask if the term is partisan or tipped toward the higher tradition of Anglicanism. We would not at all object if it was, but in fact it isn't. Many great Evangelicals have been Archbishops, as for instance the well-known Archbishop of Sydney, Australia.

It will no doubt be finally objected that the change is too costly – too many changes will be needed on too many documents. That too is poppycock. The Constitution and Canons (see TLC, Mar. 16) are revised every three years anyhow and all necessary changes are made. Since, in our proposal, the primate would still continue to be Presiding Bishop, this term would continue to be in documents of the Domestic and Foreign Missionary Society and in any other agencies in which he has a designated corporate function. Those who have some special fondness for the term could continue to use it. We doubt if many will.

The term Presiding Bishop originated, not surprisingly, at a time when the Episcopal Church in early America was a loose federation of several separate dioceses organized in separate sovereign states. The Presiding Bishop had no function except to preside over the House of Bishops (a small gathering) and, on rare occasions, officiate at the consecration of a new bishop. The Presiding Bishop was variously chosen by seniority, rotation, or election. He plainly was not an Archbishop. But it is just as plain that things are very different today. We are a church in a vast nation, with overseas jurisdictions as well. National leadership is essential. Let that leadership be clearly identified in a way that both the church and the world can understand. The Episcopal Church should be mature enough to make such changes without undue difficulty, and then to get on with more important work. H.B.P.

# Putting It Behind Us

By MICHAEL HEFNER

A wall of jungle stretches across the horizon, a vision out of the painter Rousseau. Helicopters, heard before they are seen, begin to whirl past; seconds later, the jungle explodes. On the track is a mournful rock song ("The End" by The Doors) about the children going insane. The blades of the helicopters dissolve into the lazy revolutions of a ceiling fan in a Saigon hotel room while Martin Sheen's face appears upside down in huge closeup, and slowly arights itself. He peeks through the window blinds at the sunlit street, mutters a mild obscenity and enacts a solitary, drunken ceremony of bloodletting, which climaxes when he shatters his own image in a mirror and collapses, his face smeared crimson. In what is probably the most electrifying opening sequence ever shot, Francis Coppola's awesome Vietnam war epic, *Apocalypse Now*, puts us right in the middle of the most disorienting war in our history.

The screenplay is loosely based on Conrad's *Heart of Darkness*, which uses a steamboat journey up the Congo as a metaphor for an interior voyage toward a confrontation with primordial savagery, or, in Conrad's language, toward a brush with the "heart of an immense

darkness." Conrad's finest, sharpest passages evoke the violence and hypocrisy of the colonial enterprise; except for a few truly masterly strokes, however, it's a tedious trip.

Conrad's story is portentous, with a disconcerting ambivalence at its core. Although he describes an imperial capital (Brussels) as a "whited sepulchre," the author identifies the "heart of darkness" not with colonialism, as one might expect, nor even with a general tendency of the human condition, such as original sin. Rather, he connects it with the elemental culture of black Africans, which, according to his tale, has corrupted, and finally kills, the object of the journey, the ivory-hunter Kurtz. This failure of moral imagination has led some readers to dismiss the story as racist, although such a dismissal is surely too harsh. Perhaps it is better to say that in this famously gloomy story, the writer sees only doom wherever he looks.

By contrast, while Coppola's film respects moral complexity, it has no time for ambivalence. Martin Sheen, in a workmanlike performance that quietly gathers strength as it goes along, is Captain Willard, the movie's equivalent of Conrad's narrator Marlow. Marlon Brando appears in the final moments as Kurtz, characterized here as a Green Beret colonel turned outlaw. After Wil-

lard's sexually supercharged fantasy of violence, the young captain is roused and taken to headquarters where he is given classified orders to take a patrol boat up a Vietnam river into Cambodian territory, there to find Colonel Kurtz, who has set himself up as a god to natives, and "terminate his command." Willard's superiors explain that Kurtz is a murderer, his methods are "unsound," he is mad. "What do you call it," Brando-Kurtz will ask later, "when assassins accuse assassins?"

That these accusations are at once perfectly true and perfectly absurd is the dramatic center of the film, a paradox that provides a terrific tension which is reinforced by the ironies of Willard's experiences on his way to Cambodia, a destination itself ironic. "We're not supposed to be in Cambodia, but that's where I'm going," says Willard in the course of his journey, a line that reverberates like a ticking bomb.

The film proceeds according to an episodic structure which is unified by the overall theme of the war. Coppola's difficult problem was obviously to find a form which would allow the imposition of order and meaning on this most chaotic war, and in borrowing his central device from *Heart of Darkness*, he chose well. The flexibility of the journey motif gives him the freedom to show as many aspects of the war as possible; a coherent point of view is achieved by filtering the random action through Willard's doubting eyes.

Willard is an updated, existentialist Marlow, a disillusioned Everyman who watches close, sees plain. With him, we view the war from inside, as it were, while the generals, an invisible presence, stay in Washington or some headquarters, frozen in cant and ideology, as remote from reality as Kurtz. Willard's skepticism about his superiors, his bemused astonishment at the war-and-drug zapped patrol boat crew and his silent amazement at the strutting Lt. Col. Kilgore (Robert Duvall) are characteristic responses that give us our bearings.

In meditative interludes, Willard leafs through Kurtz's dossier, puzzling over the character of his prey. This creates a sense of anticipation and helps give the movie a forward thrust as battle scenes alone could not have done because the battles of this war were inconclusive or, if not, then futile. Which is not to say that Coppola stints on battles and skirmishes.

The film's centerpiece is a helicopter attack on a Vietnamese village to the accompaniment of "The Ride of the Valkyries." When Kilgore switches on the music, we know too well what is coming, and some in the audience may relive, momentarily, the helpless, numb rage of the war years. Coppola's magician-like intercutting shows the quiet village, the

Michael Hefner, of *Lincoln Park, Mich.*, is *TLC's* film reviewer.



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morning sea and sky, and finally the approaching helicopters – inexplicable dark invaders from out of nowhere. The sweep of Vittorio Storaro's camera, Wagner's majestic death music and the spectacle of helicopters speeding toward a virtually defenseless village produce an awful pressure: We are thrilled and horrified – horrified, in part, because we are thrilled.

Yes, *Apocalypse Now* is an indictment of the war, but it is not a film that condemns all war on grounds of high-minded principle. As a race, we are both more and less depraved than conventional anti-war films can bring themselves to admit. In Coppola's movie, the message is in the thrills that stick in the throat, which may explain why this film has taken such a licking from the press. Coppola understands that the heart of darkness is to some extent in us all, and so his movie can have little appeal to the piety, at once squeamish and cynical, that dominates the news media and wants only messages that go down easy, that don't implicate those who deliver them. It is Coppola's achievement that he recreates the Vietnam war in sensuous beauty and horror. His inspiration is to locate its madness in the tension between the two.

The crew are like unwilling wanderers in a surreal wilderness, our guides through a comic hell. Chef, a saucier from New Orleans who wants only to cook, is played by the very talented Frederic Forrest, whose transformation from role to role is so complete that audiences may not recognize him as the same actor who is so good opposite Bette Midler in *The Rose*. Sam Bottoms is Lance, a surfer for whom the war is a far-out trip; he emerges without a scratch. Clean (Larry Fishburne), a ghetto kid, is as hyper-alert to danger as Chef, and trigger-happy to boot. The black Chief (Albert Hall) seems angrily remote until we perceive that he is rigid with fear, for himself and his men.

The most startling, certainly the most affecting, episode occurs when the boat, winding through deep jungle, is suddenly attacked by natives shooting arrows. The half-comic scene turns grisly when Chief is run through by a spear. Head erect and lips parted as though to speak an accusation, his eyes glittering with ironies we don't even want to think about, he is transfixed like some noble African from the past who has suffered the final incomprehensible outrage. In this incident, which comes from *Heart of Darkness*, Coppola pays his respects to one of Conrad's great themes, and settles his debt to the author.

On grounds of pretension and fuzziness, the movie's climactic sequence at Kurtz's temple-compound has drawn a negative response from reviewers, although it is hard to imagine how Coppola could have made his concluding

scenes more plain or apt or powerful. The last 20 minutes annoyed critics because of a shift from surreal comedy to a more searching and direct seriousness of tone; because they resented quotations from T.S. Eliot, to which a popular artist like Coppola apparently has no right; and because they didn't like Brando's performance.

One critic not only makes the familiar complaint that Brando mumbles some of his dialogue but charges as well that he reads Eliot's lines (from "The Hollow Men") badly, although his recitation – which has the oddly toneless, incantatory quality of a man trying desperately to connect – is perfectly in keeping with the character of Kurtz and, for that matter, with the style of the poetry. As for unintelligibility, Brando indeed mumbles from time to time, a device he often uses to indicate emotional states that go deeper than words. At such moments, he is like an Expressionist daubing in shadows, or areas of murk, to convey intense pain or alienation. Yet he can speak with flawless clarity when he chooses, and the most elegantly enunciated line in the picture is his remark to his official assassin Willard: "You're an errand boy sent by grocery clerks to collect a bill." But at his most exciting, Brando expresses feeling with an unparalleled directness. If acting is concerned at once to illuminate personality, and to deepen our appreciation of its mystery, then Brando is among the greatest masters of the art.

Kurtz could not conform to the incompetence and lack of imagination of those in charge of the war, but after a season of success he is finally driven mad by an enemy whose ruthless resourcefulness he had underestimated. Like Fitzgerald's Gatsby – although Kurtz is a true American noble, no imposter – he is another emblem of the smash-up romantic individualism, of an end to innocence. No actor has put this on the screen with such force as Brando; he takes that part of the American dream obsessed with success and glory and turns it inside out. In a reprise of his ballet of death at the start of the film, Willard, a blood-red avenging angel, carries out his assassination, with Kurtz's complicity, as a ritual sacrifice: A lion of war is felled by one of his own in a climax as stark and emotionally satisfying as the slaying of any Greek hero.

Americans are not often asked to look defeat so full in the face. Coppola has written: "It was my thought that if the American audience could look at what Vietnam was really like – what it looked like and felt like – then they would be only one small step from putting it behind them." Such an aim might seem breathtaking were Coppola's talent not commensurate with his ambition. He has fulfilled his part of the bargain. The rest is up to us.

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

# PEOPLE and places

## Appointments

The Rev. John MacReadie Barr III is rector, Christ Church, Mobile, Ala. Add: 115 South Conception St. 36602.

The Rev. Rodger C. Broadley is curate, Church of St. Luke and the Epiphany, Philadelphia, Pa.

The Rev. J. Gary Fulton is rector, the Church of the Holy Family, Chapel Hill, N.C.

The Rev. James E. Furman is assistant, SS. Peter and Paul Church, El Centro, Calif.

The Rev. Norman S. Kerr is rector, Church of the Holy Trinity, Rittenhouse Square, Philadelphia, Pa. 19103.

The Rev. George L. King is rector, St. Luke's Church, Tacoma, Wash. Effective: July, 1980.

The Rev. James E. Lloyd is rector, St. Barnabas' Church, Burlington, N.J.

The Rev. W. Douglas Lowery is associate rector, Trinity Church, Farmington, Mich.

The Rev. Leland B. Peterson is vicar, St. Mark's, Holtville, and All Saints', Brawley, Calif.

The Rev. George G. Riggall is rector, St. Paul's Church, Smithfield, N.C.

The Rev. Harry G. Secker is rector, St. Luke's, San Diego, Calif.

The Rev. Patsie S. Sloan is assistant, St. Michael's Church, 1666-77th Ave., Baton Rouge, La. 70807.

The Rev. Robert J. Vanderau, Jr., is assistant to the rector, Church of the Good Shepherd, 1100 Stockton St., Jacksonville, Fla. 32204.

The Rev. Constance Chandler Ward is assistant rector, Grace Church, Providence, R.I.

The Rev. S. Mortimer Ward is vicar, St. Francis-Assisi Church, Simi Valley, Calif.

## Address Correction

The Rev. Thomas T. Pittenger, Church of the Redeemer, 20 East Pleasant, Avon Park, Fla. 33825.

## Transfer

The Rev. T. Nicholas King from the Diocese of North Carolina to the Diocese of Maryland.

## Deaths

The Rev. Howard Riley Dunbar, rector emeritus of Trinity Church, Newton Centre, Mass., died January 31 at University Hospital, Boston, Mass.

Born in Danbury, Conn., April 13, 1904, Fr. Dunbar was educated at North East School of Theology, now Berkshire Christian College, in Lenox, Mass., and Yale Divinity School, class of 1929. He was ordained deacon in 1929 and priest in 1930. After serving churches in New York, Fr. Dunbar was called to be rector of Trinity Church, Newton Centre, in 1949, where he served until his retirement in 1972. After retirement he moved to Cape Cod where he continued his ministry assisting at Pilgrim Congregational Church until last year. He is survived by his wife Alice Elizabeth Goode, two sons, a daughter, and seven grandchildren.

The Rev. George Washington Goodson, retired priest of the Diocese of West Texas, died February 9, in Weslaco, Texas.

A native of Norfolk, Va., Fr. Goodson was born in 1903. He studied at the DuBose Memorial Church Training School and was ordained deacon in 1930 and priest in 1932. After serving several rural missions in Tennessee, he became rector of Grace Church, Weslaco, Texas, in 1944 and served there until his retirement in 1975. He was married to the late Frances Kirby-Smith Wade of Sewanee, Tenn. His son, the Rev. Mercer-Logan Goodson, is an Episcopal priest.

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meahger  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
Sun HC 7:30, Service & Ser 9 & 11 (HC 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.

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

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**ST. BARNABAS** 129 N. 40th St.  
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## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
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**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker, ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; Sat 4

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**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## GARDEN CITY, N.Y.

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Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

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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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