

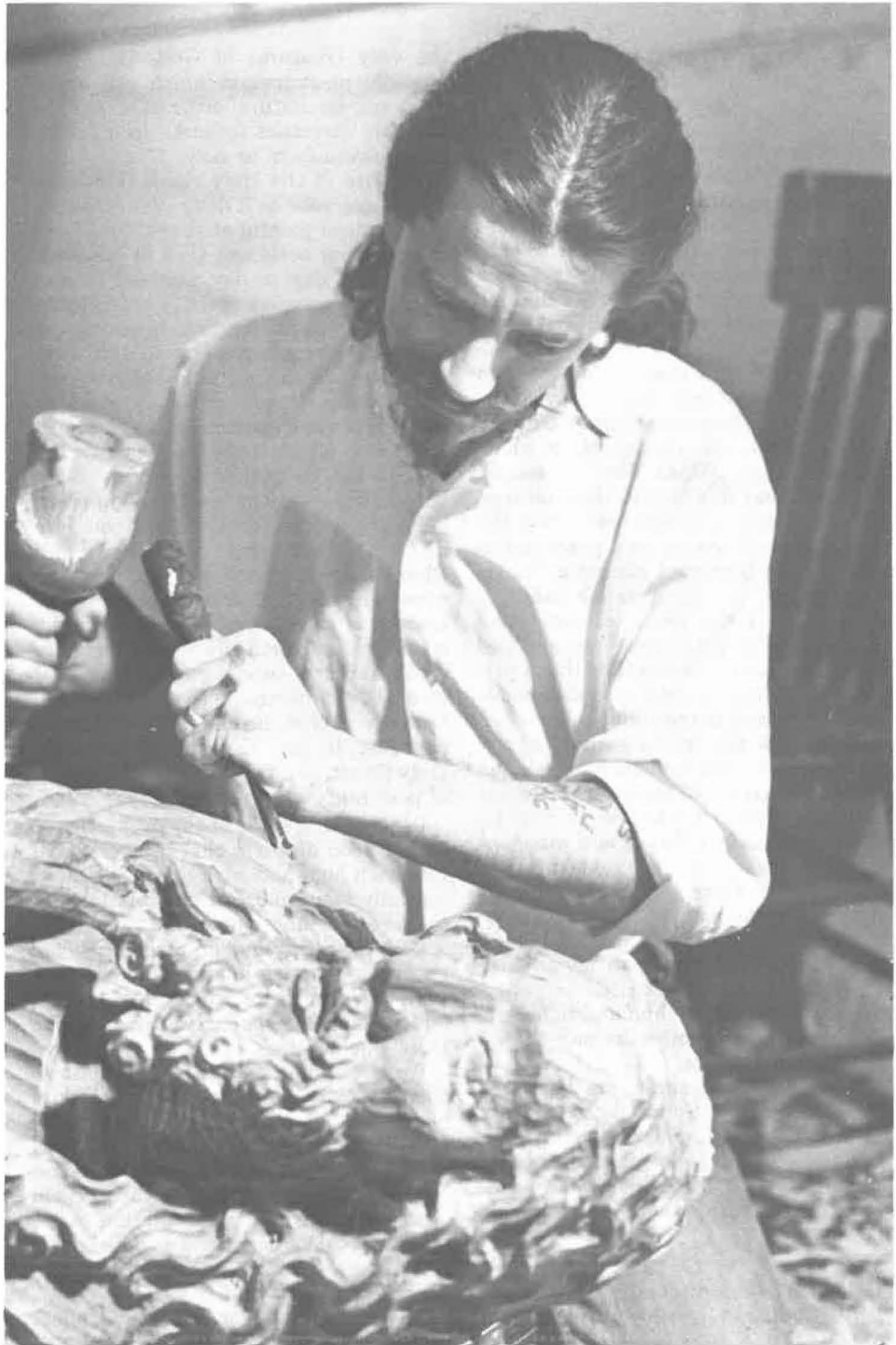
THE LIVING CHURCH

Tennessee Williams

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When a Good Thing Happened. . .

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Becky Rife photo

Tim Cavey of Paw Paw, Mich.: "Thank you"
[p. 8].



Creative Fire

By P. WILLIAM GREELEY

I approach the topic of nuclear war with trepidation and a great deal of ignorance regarding specific, technical information about weapons technology. I am not a specialist in nuclear science or nuclear weaponry, nor do I consider myself an expert theologian in the fine points of sacramental theology. From the outset, let it be understood that I am a supporter of safe nuclear energy. I am not a member of any peace fellowship.

I support safe nuclear power out of a belief that it is this energy source which can best avert World War III among countries that might find their oil supplies in jeopardy somewhere down the road. I do not belong to a peace movement simply because I am not a "movement person." I am a parish priest, a husband, and the father of two small children. It is with these meager and very questionable credentials that I presume to address a topic of unbelievable complexity and magnitude.

Each week the whole purpose of my life and priesthood is made known again in the celebration of the sacrifice of our Lord at his altar. It is in that eucharistic offering, not only of bread and wine, but of my life as I experience it then, that I am slowly transformed more and more into the image and likeness of Christ himself. Each time that bread is broken and wine poured out, I, in my brokenness, am healed just a little more, restored relationally to him and to others, and made a little more human than I was the hour before.

These gifts, of course, are bestowed through the Holy Spirit, that Person of the Trinity who is defined and characterized by a phenomenon no less benign than fire itself; fire which, when misused, can torture, maim, and even kill

the very creatures of God. It is this physical phenomenon which will bring to an end the natural order of things, as our sun "breathes its last" in a future far removed from us now.

The fire of the Holy Spirit, however, seems to create as it destroys. This fire, while indeed painful at times, continues the creating action of God in his creatures from day to day, moment to moment. This creative activity is the same as that begun in the first broodings of the Spirit over a mass, "void and without form," in the beginning of creation. This creative fire voraciously seeks to purge away and consume those things in our lives which tend to destroy us, which tend to fashion us in any state less than the very image of God himself.

It is this Holy Spirit of God, this Fire of God, which brings forth Body and Blood where there was simply bread and wine, which brings forth healing where there was once the pain of brokenness, which brings forth life where formerly death reigned supreme. The Spirit of God indeed destroys (Psalms 103:16), but only so that life and purpose may be possible. To me, the Fire of God, his Holy Spirit, is a fire of life and creation, of possibility and future.

In observing some of the properties of God, I soon discover that my participation with him, and with his world, is essentially relational. For any relationship to have meaning, there must exist the action of gift-giving or reciprocity between the parties involved. I find that such reciprocity or gift-giving occurs, and is modeled, *par excellence*, in the Holy Eucharist.

We offer bread and wine; God returns them as Body and Blood. We give to him our lives, broken though they be; he gives them back to us healed and restored. We offer to him our anger and discord in confession; he returns them with his peace and reconciliation in absolution. Such actions are our Lord's gifts to us, so that we might continue his work in the world.

This gift-giving, however, must reflect our Lord's will and desire if we are to be

faithful gift-givers to him. It is in this context that I, as a Christian, find the stockpiling and possible use of nuclear weapons indefensible. I do not find it indefensible out of a childhood fear that the Father will punitively punish his children for their folly.

I find it indefensible as a Christian simply because the fire by which these weapons is characterized is a fire of total and absolute destruction. It is a fire of no redeeming or creating possibilities within our Lord's creation. It will never purge or cleanse, heal or restore. Rather, this fire can only promise to return a pile of ashes and rubble to the Lord as our offering of "praise and thanksgiving" to him.

As a member of the human family, the father of children whose future is very much in doubt, as a priest who would not think of setting fire to his neighbor's house, much less to our Lord's world, I take my stand. I do not, however, take the stand of a total pacifist. I would fight to the death to protect my family and country from "all assault of the enemy," whoever, or whatever, that enemy might be.

I make these statements with full knowledge of the glaring contradictions that any logician could point out. Though I affirm as a necessary evil Augustine's "just war" theory, I cannot deny that war is war, nonetheless; that our offering of ash is still no less horrid and real, regardless of its magnitude.

So it is that I confess to being a creature of contradiction. This is a characteristic with which I am not pleased, but seem to share with the best and worst of humankind. As St. Paul wrote, "For now we see in a mirror dimly, but then face to face. Now I know in part, then I shall understand fully, even as I have been fully understood" (I Corinthians 13:12). It is in the total and all-inclusive destructive potential of our nuclear stockpiles that I cast an unconditional "no" to their existence and use.

The means can no longer justify the end. Even if I kept a fully loaded gun on my bedside table, I question its use as a constructive deterrent if the only direction I know in which to aim the barrel is between my own eyes!

Retirement

Stop. The galling work goes on, but we may leave this form of labor and begin our month of Sundays. Because of Adam's sin and ours we now must choose what form of fun to slave over. So hard to fill the chambers of a soul that knows no joy but work.

William J. Roach

Our guest columnist this week is the Rev. P. William Greeley, assistant at St. Luke's Church, Birmingham, Ala.

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LETTERS

Disagreements

Thank you for the informative, fascinating article on John Keble [TLC, April 3], which presents him as a person's parish and now no longer just a name.

Because I was an Army child, my education, intellectual, social, and Christian, was very scrambled from being yanked in and out of many, many schools. Growing up, I tried to attend as many Christian instruction classes as were available.

I have often wondered if some priests were tipped out of their baby carriages with the result of a physiological mixup — giving them a soft head and a hard heart. So often what was taught or preached seemed to be human opinion, limited by inadequate experience.

I have found more early Christian history and education in the converted Jewish writers of today than in much modern clerical stuff that seems to engender argument and disagreement among our beloved clergy. It's no wonder that many of the laity get confused, angry, and simply leave the organized church.

FRANCES T. GRAFF

Modesto, Calif.

The Easter Issue

I thank the Rev. William H. Baar for his short informative article entitled, "Our Redeemer Lives" [TLC, April 3]. However, his statement, "Surely, we are the sons of God and brothers of the conqueror of sin and death," is at best a half-truth. For truly in Holy Baptism we are sons and daughters of God and brothers and sisters of the conqueror of sin and death.

I raise this point because I am sure that many writers, preachers, and teachers within the church are not deliberately insensitive in their use of exclusive language or intend to make false statements in regard to the Gospel.

Thank you also for your comment to the Rev. Timothy Pickering's letter

Grace

I know kind hands
that have made much of clay.

"Save me," I said,
"save me."

And so He does,
giving Himself away.

Robert Boak Slocum

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[TLC, April 3]. The Holy Week services of the 1979 Book of Common Prayer have enriched our parish, especially the Maundy Thursday and Easter Vigil services.

(The Rev.) ROBERT E. LIBBEY
St. Jude's Church

Columbia, S.C.

Lutheran Celebration

The letter from Name Withheld on joint celebration [TLC, March 27] is fascinating. A Eucharist at which a Lutheran minister is the sole celebrant is, by definition, not a joint celebration. It is a Lutheran Eucharist, no matter how many bishops, priests, deacons, and lay members of the Episcopal Church may be present and even receive.

MERLIN W. PACKARD
Washington, D.C.

The Meditation

A priest wrote an article with the subtitle, "A Palm Sunday Meditation" [TLC, March 27]. It was, in most respects, a good article. The author condemned abortion, uplifted the sacrament of matrimony, and told of the evils of cheating, both at school and at home.

However, when he thus had the reader's attention, he put in a message of his own politics of appeasement, giving a picture of the leaders of the armed forces of the U.S. wanting to start a war. This was a situation that he knew full well would not happen, but he thought it might scare some readers to his beliefs.

"And the donkey moved slowly, on and on."

DAVID M. BULL, JR.

Alva, Fla.

• • •

Reading the Palm Sunday meditation [TLC, March 27], I was aware of the several illustrations that Fr. Currin portrayed which seemed to me quite factual. However, when I read of the joint chiefs' meeting at the White House, and one of them saying, "The best defense is an offense," I wonder if the author is a mind reader.

I know of no one who proposes such a scheme, and this one illustration is signally, yes, conspicuously out of context with the other ones pictured in this meditation.

EDWIN A. GABEL
Worthington, Ohio

No Clothes

I am afraid that the mails to Japan give me a month's delay on magazines, and I am just now replying to Fr. Nevius' article, "The Decline and Fall of the Letter" [TLC, March 13].

One of the primary reasons for the lack of correspondence to the losers in

the selection process for a new rector is the fact that there are just too many of them, and the process has taken far too long. When a parish must sift through over a hundred names, and the selection process averages over a year, it is a little difficult to ask a vestry to be civil.

The clergy deployment system does not work. Am I the only one who notices that the emperor is *sans* clothing?

(The Rev.) JOHN K. DEMPSEY
All Souls' Church
Okinawa, Japan

Evening for Contemplation

Oh, that casual churchgoers, longing for the easy familiarity of the 1928 Book of Common Prayer, would take time to delve and seek out the riches of our new book. Your passing mention of the lamp-lighting prayer for Lent in The First Article [TLC, March 7] is an example:

"Almighty and most merciful God, kindle within us the fire of love, that by its cleansing flame we may be purged of all our sins. . ." (BCP, p. 111).

Thanks to Sybil Harton of Oxfordshire, England, here is a maxim for a day, or a life: "Morning is for occupation, afternoon for recreation, and evening for contemplation."

ELEANOR T. ANDREWS
Stuart, Fla.

Parish Computers

I found the article, "The Parish Computer" [TLC, March 13], to be stimulating, if somewhat overly enthusiastic. In my association with computers and computer systems (networks of computers), I have found that usage and interest progresses through *phases* and that the user should be aware of the potential hazards before embarking on this journey. This is not intended to dissuade potential users, but is simply an attempt to be realistic.

Phase zero whets the appetite because it is simple and entertaining. It is also time-consuming and non-productive.

Phase one, "number crunching" — computers are very good at processing large amounts of data quickly and accurately. An appropriate "software program" must be purchased, unless the user is willing to write his or her own.

Phase two, word processing — you may notice that I wrote my letter to you on a computer with word processing features which are useful since I am a "one finger typist." However, learning to use the language is not a trivial matter and is sometimes aggravating.

Phase three, filing or data bases — computers are being used more and more to store information that needs to be retrieved and updated or processed. Manual input is required to create the data base.

Phase four combines information from

one through three to produce periodic reports in a form ready for duplicating and distribution.

Phase five interchanges information with other computer users, but only, to my knowledge, with computers of the same make and possibly the same model.

In phase six, the user will want to do things which are beyond the capability of the software packages that were purchased for phases one to five and will be interested in writing his or her own programs.

I have no doubt that computers will be used more and more in the future and that they will ultimately allow users to make more productive use of their time and resources. I would, however, raise a flag of caution to those who are considering computers as a time and resource saver.

I doubt that they will see measurable benefits in terms of time and resources. They are more likely to see benefits in terms of accuracy of information and more complete analysis of available information.

ROBERT J. ARMSTRONG
Martinsville, N.J.

Capital Punishment

I was appalled by Fr. Altman's letter [TLC, April 17], in which he concluded that capital punishment is justified on certain realities, one of which is society's need to vent its anger. No mention in the letter about that endless and incredible love he and I share in Christ, which means we don't need to be so moved by what moves society as to forget how even society's worst offenders are objects of that same love.

Let's be more careful that we don't sum up the Gospel itself as unreal, and those of us in utter opposition to capital punishment on theological grounds, as sentimental.

(The Rev.) DAVID VAN DUSEN
St. Peter's Church
Weston, Mass.

One cannot protest too strongly the letter from the Rev. Jack E. Altman, III, espousing the idea of capital punishment as somehow within the purview of the church [TLC, April 17]. His position is inconsistent with a religion that is basically "faith, hope and charity," with charity predominant. It is not sentimental to care about innocent persons who are sent to the gallows or electric chair or gas chamber or given a lethal injection.

May Fr. Altman refresh his memory of history. In 17th century England, hangings were public (a show to be a deterrence to others). Pickpockets were hanged while pickpockets worked

among the crowd. Little children were hanged for stealing a loaf of bread. Hands were cut off and eyes gouged and tongues eviscerated — and yet crime was not diminished.

The certainty of punishment, not the kind of punishment, deters crime. My native Wisconsin has never had the death penalty, and yet I don't see our Wisconsin society as a weakling for failing to ax convicted murderers.

LOU BURNS
Ladysmith, Wis.

What Doctrines?

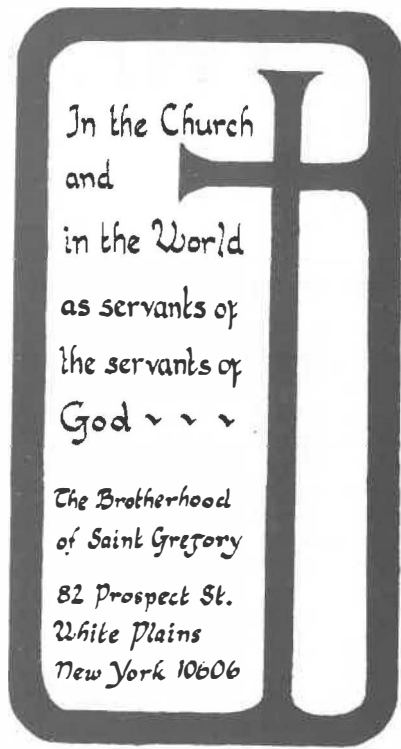
In Fr. Politzer's article [TLC, March 20], he darkly mutters about the "doctrinal" changes in the current Prayer Book. What doctrines are at stake? How have they been changed in the new book? Is there some orthodox position stated in the previous Book of Common Prayer which is not stated also in the present Book of Common Prayer?

I ask this not out of pugnacity, but out of genuine curiosity. These are crucial matters which should not be allowed to simply slither by.

(The Rev.) DAVID M. BARNEY
Trinity Church
Concord, Mass.

Sometimes it seems that it is not only the poor that we will always have with us, but also those who would have two Prayer Books in use at the same time! Yet again we read of a supposed Prayer Book issue [TLC, March 20], when the church put this matter to rest three and one-half years ago.

(Br.) JAMES, B.S.G.
Assistant Superior
St. Augustine's House
Bronx, N.Y.



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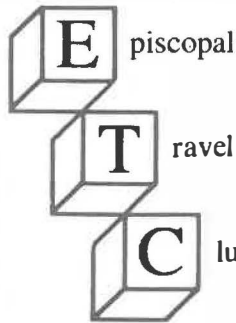
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Consecration of First Bishop

At a large service in early April attended by representatives of more than a half dozen other Christian churches, including two Roman Catholic bishops, the Rev. Alex Dockery Dickson, Jr. was consecrated as the first bishop of the new Diocese of Western Tennessee.

Among the Episcopal bishops there for the service, which was held in the Cook Convention Center in Memphis, two sat on either side of the Presiding Bishop and were co-consecrators. They were the Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas; the Rt. Rev. W. Fred Gates, who retired recently as Tennessee's suffragan bishop and has been providing oversight of the new diocese; the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi; and the Rt. Rev. William E. Sanders, Bishop of Tennessee.

Bishop Dickson was elected on January 22 [TLC, Feb. 27]. He was at that time rector and headmaster of All Saints' Episcopal School in Vicksburg, Miss.

In his sermon, Bishop Allin referred to the fact that a survey indicated that there might be six million Episcopalians in the U.S., rather than three million, as is often reported. "We need to look for those extra three million," said Bishop Allin. "We need to go in search of them."

Act to Keep Proxy Access Open

Investment activists are afraid that if the Securities and Exchange Commission is allowed to change certain regulations on proxy statements, an end to "corporate democracy" will result. Church groups are among a number of the activists who have used shareholder resolutions to seek alterations in corporate policies involving employment, pollution, and a host of other moral and ethical considerations.

Under current law, any shareholder may have such a resolution printed in the annual proxy statement and distributed to all other shareholders. This applies to owners of a single share as well as to those who own huge blocks of stock.

Last October, the SEC proposed three changes that have won approval from corporations and criticism from activists. The three proposals would require submitters to hold at least \$1,000 or one percent of stock and to have held it for



Mary Alice Dwyer

The Rt. Rev. Frederick Darwent (third from left), Bishop of Aberdeen and Orkney (Scotland), was principal celebrant in Woodbury, Conn., at the March 25 Eucharist commemorating the Episcopal Church's 200th anniversary. Con-celebrants from left: the Rev. Cyril Wismar, New England Bishop of the Association of Evangelical Lutheran Churches; Bishop Suffragan Bradford Hastings, Darwent, Bishop Suffragan Clarence N. Coleridge, and the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut.

at least a year before filing a resolution; limit resolutions to operations of a firm that account for more than five percent of the gross assets; and bar filings that failed to win prior support on "substantially the same issue."

Presiding Bishop John M. Allin, Church Pension Fund president Robert A. Robinson, and former Executive Council member Dr. Paul Neuhauser are among many who have called for further review and public hearings on these changes before they go into effect.

Their concerns echo those of the Interfaith Center for Corporate Responsibility, the Investor Responsibility Research Center of Washington, D.C., the Council on Economic Priorities, the Forum for Corporate Responsibility, which has close ties to the Episcopal Church, and more than 90 other groups who have sent some 300 letters to the commission.

Bishop Allin's letter spoke of the "most productive partnership" that has existed between the church and corporate management over the past decade. "Our investment has been to exercise a faithful stewardship over the monies entrusted to us," he said, "and as a sign and symbol of our active engagement in the present and future health of our society."

Asserting that the process of access through the proxy statement has "served a useful and fruitful function for the corporation, the shareholder, and so-

ciety," he insisted that "every effort must be made to ensure that the qualified investor is not disenfranchised."

Like many of the writers, Bishop Allin conceded that the laws, originally drawn in 1934, probably need review; and most agree that some tightening is likely to control actions filed by holders of single shares who use the proxy to push personal issues.

Even here, though, the concern is to keep the process open. Interfaith Center officials cite a case of a resolution filed with a utility by the holder of a single share. The resolution, which sought restrictions on the use of nuclear fuel, won support from more than 11 percent of the other stockholders.

Stewardship and Social Welfare

The Rt. Rev. John M. Allin, Presiding Bishop, recently appointed two women to national church posts. Marcia L. Newcombe has been named staff officer for social welfare, and Laura Edna Wright has been named associate for stewardship. Both will work at the Episcopal Church Center in New York City.

Mrs. Newcombe, who has a background in hospital nursing, administration, education, and counseling, succeeds Woodrow W. Carter, who retired on March 31 after 11 years in the post.

As staff officer for social welfare, Mrs.

Newcombe will be responsible for working with most of the church's agencies involved with human services — welfare, bail, criminal justice reform, and ministries to the aging, deaf, and alcoholics. She will, in addition, monitor social services legislation and serve as ecumenical liaison to educational and activist groups in these areas.

A member of the church center staff since 1979, after a career in business, Mrs. Wright fills the recently authorized post of associate for stewardship and will work closely with the Rev. Henry Free, stewardship officer.

Mrs. Wright will be conducting diocesan workshops and coordinating department activities. Her appointment comes at a time when many dioceses are showing a renewed interest in stewardship and are taking up the enthusiastic affirmation of the last General Convention that the tithe is the basic standard of giving of the Christian.

Mrs. Newcombe holds a bachelor's degree in psychiatry from the College of Staten Island and a master's degree in social work from Hunter College. Before joining the church center, she was mental health nurse and supervisor at South Beach Psychiatric Center in New York. She has served her parish, All Saints', New York, as a lay pastoral minister and teacher.

Mrs. Wright is a member of the Church of the Redeemer, Astoria, N.Y., where she is a member of the vestry and a trained stewardship consultant for the Diocese of Long Island.

SEC: "Arms Bazaars" O.K.

According to the Episcopal Peace Fellowship, the Securities and Exchange Commission has ruled that International Telephone and Telegraph Corporation shareholders cannot vote this year on an EPF proposal recommending that Sheraton Hotel Corporation stop holding "arms bazaars" which include exhibits and displays of the latest conventional and nuclear weapons. They also provide a marketplace for the weapons [TLC, Jan. 30].

ITT owns Sheraton, and in January asked the SEC's permission to omit the EPF's resolution from proxy materials for its annual meeting, alleging that the EPF proposal dealt with a matter relating to the conduct of Sheraton's ordinary business operations; that it contained false and misleading statements; that it requested Sheraton to adopt a policy beyond its power to effectuate; that it dealt with a matter not significantly related to Sheraton's business; and that it amounted to a personal grievance.

Although the Episcopal Peace Fellowship filed a vigorous refutation of ITT's allegations with the commission, the regulatory agency ruled that the arms

bazaars are "ordinary business operations," and therefore ITT may exclude the resolution this year. The other grounds were not considered.

Reacting to the ruling, the Rev. John M. Gessell, EPF national chairman, said, "There could be no greater irony, nor stronger motivation for our ongoing work for world peace, than to have the very marketplace for the implements of omnicide held up by secular authority as 'ordinary business.'

"If anyone still doubts that the U.S. is a militaristic society, this public pronouncement should change their minds."

Russian Patriarch Responds

In an open letter published in the *New York Times* on Easter Day, Patriarch Pimen, head of the Russian Orthodox Church since 1971, responded to President Reagan's March 8 address to the National Association of Evangelicals in Orlando, Fla., in which Mr. Reagan referred to the Soviet Union as "the focus of evil in the modern world."

Writing that he was "deeply shocked and sincerely distressed," Patriarch Pimen said that Mr. Reagan's remarks "are quite far and away in letter and spirit from the Gospel teaching proclaimed by our Lord and Savior to all people for all times."

In his speech, the President urged speaking out against a nuclear freeze; in his letter, Patriarch Pimen, who was awarded the 1977 Order of the Red Banner of Labor for "great patriotic activities in the maintenance of peace," answered with "being a Christian, you felt free to call our country 'an evil empire,' the country with 280 million people, the country which had taken the full weight of the greatest battle against the Fascist hordes, the country which has never waged war against the United States and does not intend to lift up a sword against it in the future."

Trying Out the New Hymnal

In anticipation of a 1985 publication date for the new Hymnal, the Episcopal Church's standing commission on church music appealed in January for parishes willing to test musical material for possible inclusion in the forthcoming book.

Raymond Glover, general editor of the Hymnal, is more than pleased with the response the commission has received: 530 parishes (30 more than originally anticipated) which represent all but three U.S. dioceses and all of the Episcopal Church's accredited seminaries are involved in testing music and texts.

Because the response was more enthusiastic than imagined, some 135 requests to be a part of the program had to be turned down; furthermore, the en-

tire test program had to be computerized to facilitate ease in mailing and collation.

The first phase of the three-phase program has been mailed out to participating parishes and seminaries; it comprises five examples of chant melodies, chorales, and standard hymnody, including 16th and 17th century settings of Psalter tunes, one early 17th century rhythmic chorale tune for "A mighty fortress is our God," and several other alternative tunes for popular texts.

The latter two phases will include settings for Prayer Book texts from the Holy Eucharist and the Daily Office and further hymnody. After using the materials, each congregation is to comment on the music's or setting's suitability for inclusion in the new Hymnal.

Response from composers has also been enthusiastic: more than 600 have submitted new musical settings for 88 hymn texts for which new or alternate tunes are needed.

The commission continues its work of aligning texts and tunes; researching plain chant; studying Psalter tunes, chorales, African spirituals, and early American folk music; and reviewing thousands of published and unpublished settings in order to find suitable music for Prayer Book texts.

The commission has accepted the service music committee's recommendation to include the Healey Willan setting of Rite I eucharistic texts in the new book; and it has voted to test the Rite I eucharistic setting by John Merbecke in the composer's original rhythmic form, with accompaniment composed in mid-16th century style.

Plight of Ecumenical Patriarchate

Speaking out in 1979, Ecumenical Patriarch Demetrios said that the Turkish government had already undertaken "illegal activities, which surpassed any . . . by the Ottoman Empire" against Orthodoxy in that country. Located in Istanbul, the Ecumenical Patriarchate is acknowledged by Orthodox churchmen throughout the world as their spiritual center.

Despite the severe curtailing of the Patriarchate's rights, the expropriation of Orthodox property, and the restriction of travel on Orthodox clergy, the Turkish government has not attracted noticeable condemnation. In 1975, the U.S. Congress cut off military aid to Turkey, but restored it in 1978. Many observers feel that both the Carter and Reagan administrations have hesitated to speak out on the Orthodox issue because of the importance of American military bases in Turkey.

Now, however, the Order of St. Andrew the Apostle, a Greek Orthodox organization of laymen concerned with re-

ligious freedom and human rights, is spearheading a campaign to attract attention to the plight of the Ecumenical Patriarchate in Turkey and to make the activities of the Turkish government more widely known.

Specifically, the order is launching a massive ecumenical and publicity campaign, whereby one million copies of the pamphlet, "The Plight of the Ecumenical Patriarchate of Constantinople," will be circulated among various religious and ethnic groups.

Major spokesmen also are rising to the order's concern. Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, is appealing to American churches for support. Dr. Anthony Borden, national commander of the Archons of the Ecumenical Patriarchate, announced an "Ecumenical Patriarchate Sunday" in Greek Orthodox parishes (April 24). And New York University President John Brademas, also an archon, has spoken out on ramifications of the Turkish issue: "We are not here speaking of a narrow issue, one that concerns only Greeks and Greek Americans or, for that matter, solely Christians. We are rather voicing our concern about the sanctity of human and religious rights more broadly."

He joins in the hopes for justice in Turkey and places the whole issue in the perspective of religious persecution, ethnic discrimination, and international treaty violation. "We speak of issues that are fundamentally moral in nature," Dr. Brademas said.

Hearings are being planned by the House subcommittee on human rights and international organizations. For the first time, says Rep. Gus Yatron (D-Penn.), chairman of the subcommittee, "sessions on the situation of the Greek minority in Turkey and on the Ecumenical Patriarchate" will be included in the investigations.

The Cover

Sculpting a six foot statue of "Christ, the Healer," Tim Cavey of Paw Paw, Mich., has also carved a new life for himself and his family, thanks to the priest, the Rev. Joseph Neiman, and people of St. Mark's Episcopal Church, who have, along with Cavey's wife, Diana, assisted in his recovering from alcoholism. "I've come through some pretty dramatic changes in the last year, and carving this statue is my way of saying, 'thank you.'" The small parish of St. Mark's has commissioned Cavey to carve oak doors for their old church and have launched fund raising projects to finance the work.

Diocesan Officials Meet in Florida

Archdeacons, treasurers, directors of program, canons to ordinaries, placement officers, and other senior diocesan officials assembled from all over the U.S. and parts of Canada for the annual meeting of the Conference of Diocesan Executives (CODE). The meeting was held April 11-15 in North Palm Beach, at Our Lady of Florida Center, a Roman Catholic retreat and conference center.

Taking "Hope in Troubled Times" as its theme, the meeting had the Rev. Charles L. Winter of Loyola University in New Orleans as its keynoter. The Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, served as chaplain. Representatives of the Church Pension Fund and certain other agencies were present as resource persons.

Reflecting a widespread trend, some spouses attended and participated actively.

Attendants took part in workshops on such topics as church insurance, ministry for refugees, clergy burnout, and the use of computers in diocesan offices.

The Ven. Mark S. Sisk of the Diocese of New York was reelected chairman of CODE, and Edward L. Freeland, administrative assistant to the Bishop of Alabama, was reelected secretary. The organization has no vice chairman.

H.B.P.

Earthquake's Aftermath

An earthquake during Holy Week that killed more than 500 people — many of them worshipers in a Roman Catholic cathedral — also left about 30,000 people in the Popayan region of Colombia homeless, and the Presiding Bishop's Fund for World Relief has acted quickly to supply aid.

The Rev. Canon Samir J. Habiby, director of the Episcopal Church's relief and development agency, reported that the fund has sent a \$10,000 emergency grant to the Rt. Rev. Bernardo Merino, Bishop of the Diocese of Colombia. Early reports from the region indicated that the local government was making heroic efforts to restore water and electricity and maintain order, but there was still a great need for shelter, cooking facilities, fuel, food, water, and portable generators.

There was an initial speedy response from the U.S. and Chile, as well as other Latin American nations, and from the International Red Cross. However, many supplies were tied up at the intermediate levels, and Bishop Merino was named to a national panel to investigate the delay.

Much of the money sent by the Presiding Bishop's Fund is likely to be used for rehabilitation and rebuilding, rather than for immediate relief.

BRIEFLY...

In six locations around the Diocese of Michigan, usually in Episcopal churches, persons who have suffered the loss of someone close to them are being helped by a program called **New Beginnings**. Leading the program is Rev. Robert Weikart, who is a hospital chaplain in Detroit. He has been joined by other clergy of the diocese and counselors whom he has trained in grief therapy. "Well meaning friends and professionals do and say the wrong things to the bereaved," commented Fr. Weikart. "They praise people for bottling up perfectly normal emotions and 'taking it so well.'" People taking part in **New Beginnings** have each other's telephone numbers and "Father Bob's" too, for support between the meetings.

Over \$5,000 in grants have been made by the **National Books Fund Committee of the Church Periodical Club (CPC)**, an affiliated organization of the Episcopal Church founded in 1888 to supply books and periodicals free of charge to domestic and foreign missions. Among recent projects to be funded are the library at Philip Quaque Priory, St. Michael's Seminary, in Ghana; the library at St. Luke's Hospital and Nurses Training Center, Wusasa, Zaire; Christian education materials for the Episcopal Urban Center, Chicago; a library for training indigenous clergy in Guatemala; books for a student with a writing disability at Bexley Hall Seminary; and magazine subscriptions for persons and institutions in the mission field. Several other grants earmarked for religious orders and for translations of the Book of Common Prayer await funding.

The Rev. M. Thomas Shaw, S.S.J.E., has been elected Superior of the Society of St. John the Evangelist, succeeding the Rev. Paul Wessinger, S.S.J.E., who has served for 11 years as Superior of the American congregation of the society. A member of the community for eight years, Fr. Shaw is a graduate of the General Theological Seminary and Catholic University; he has served parishes in North Hamptonshire, England, and Milwaukee, Wis.

The Living Church Fund

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	\$ 8,449.20
Receipts Nos. 25,700-25,711,	
March 22-April 20	1,823.50
	\$10,272.70

A churchman's appreciation of

Tennessee Williams

By JOHN HERBERT GILL

When Tennessee Williams died at the end of February, the nation was treated to a flurry of gossip about the havoc worked in the man's life by alcohol and drugs and sex. Disappointed to find that the hotel where he died was a luxury one, and that there was nothing nasty about the way of his dying, the news people soon lost interest.

It remains for us who have known and loved his writings to understand why they have been sources of insight and strength for Christian people, not in spite of, but because of, the tortured life which on the page translates into what the old hymn calls "compassion infinitely kind." This was not the fruit of ordinary virtue, but of that kind of unique vocation which the Epistle to the Hebrews associates with the high priest, "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

The most memorable characters we have seen on Williams' stage are certainly those that are "out of the way."

The writer's recent assertion of his own conventional piety — "I have never doubted the existence of God, nor have I ever neglected to kneel in prayer when a situation in which I found myself (and there have been many) seemed critical enough in my opinion to merit the Lord's attention and, I trust, intervention" — seems surprisingly bland in comparison with the anguish of his characters, who must grope in the darkness to find even a belief in "broken gates between people," an occasional day or night of "communication between them on a verandah outside their separate cubicles."

These words are from *The Night of the Iguana*, the 1961 play in which we find what may be Tennessee Williams' most ruthless exploration of his own identity as a human being and as a writer. The spoiled priest, the dying poet, the wandering quick-sketch artist, the bawdy proprietress of a tropical hotel — and the ugly, almost prehistoric lizard, bound by the heartless beach boys and struggling to be free — all represent differing warring elements in the playwright's complex personality.

He was to return to this kind of public introspection in his last Broadway offering, *Clothes for a Summer Hotel*, which again serves as a kind of prism, fragmenting a personality into its component parts which are distributed among the warring characters on the stage.

Williams found in the figures of Scott and Zelda Fitzgerald a perfect metaphor for his own ambivalent nature: "Even a looney knows that this continent has two coasts, an east coast and a west coast."

He is Tiresias, male and female, Hollywood and New York, a disciplined, successful writer and a drunk, and the passionate failure, the frustrated creative spirit, a madwoman with an urge to dance, even if it means making a fool of herself in public, rather than not dance at all.

It is characteristic of the people who inhabit Tennessee Williams' world that they are travelers. The important moments of their lives are lived out in hotels. They have to find a way to keep going, as Hannah Jelkes, the itinerant artist in *Night of the Iguana*, says, on the "subterranean travels, the journeys that the spooked and bedeviled people are forced to take through the . . . unlighted sides of their natures."

For them, a home is not a thing of bricks and stone: "I think of a home as being a thing that two people have between them in which each can . . . well, nest — rest — live in, emotionally speaking."

When we first meet the Rev. T. Lawrence Shannon on the verandah of the Costa Verde Hotel, he is a broken man seeking a refuge, broken not so much by the fact of having been locked out of his church, as by the wanderings which have followed his exile, the years of leading busloads of proper Christian gentlewomen on guided tours of hell.

From the first of these trips, when he had to point out to his innocent tourists the scene of starving peasants poking about for scraps of food, his personal "spook" has followed him across the decaying tropical landscape, which is almost always the site of Williams' imaginative vision of the human condition.

It is the artist, the feminine side of his nature, if you will, who can redeem the pain which comes from looking into the faces of humanity, by discovering the small evidences of kindness between people which make the pain endurable. Hannah tells Shannon of her visit to the House of the Dying in Shanghai, where the penniless are left to end their lives.

"The first time I went there, it shocked me, I ran away from it. But I came back later, and I saw that their children and grandchildren and the custodians of the place had put little comforts beside their death pallets, little flowers and opium candies and religious emblems. That made me able to stay to draw their dying faces," she said.

This is what the self-pitying priest has to learn if he is to exorcise his "spook": the redeeming power of compassion. When Hannah tells him of one of the two small brushes she has had with the experience of physical love, Shannon calls it a "sad, dirty, little episode" and asks if she was not disgusted by it. "Nothing human disgusts me unless it's unkind, violent," is her reply.

Tennessee Williams' maternal grandfather, an Episcopal priest, was one of the positive and loving figures in the

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writer's early life. There is a kind of affectionate tribute to him in the portrayal of the "oldest living and practicing poet" in *The Night of the Iguana*.

Jonathan Coffin — a Williams family name, by the way — is a literary professional who is embarrassingly frank about the mechanics of commercial success, still composing, although what success he has had lies far in the past. Always impressive in his white tropical suit, like the playwright himself during many decades of his life, Coffin seems to be in a race with death to finish his final poem.

When, at the play's end, the work is completed, and he is about to give up his spirit to death, he says, "It is finished" — but, unlike the Lord's word from the cross, there is a question mark here. It is a question which Hannah must answer for him: "Yes, finally finished."

There is this kind of liturgical echo behind the words of many of Tennessee Williams' fables, but the setting is almost always Holy Week. He never seemed to get past Good Friday, whether in the appalling Grand Guignol of *Desire and the Black Masseur*, or here in the *Night of the Iguana*, where the Rev. Mr. Shannon is chided for enduring a comfortable crucifixion for the sins of the world, lying in his hammock.

Shannon finally makes what used to be called the "heroic act" in renouncing hope for a return to his lost priesthood by giving Hannah his gold cross to pay for her passage home.

The liturgical subtext of these works goes below the tidy surface of conventional religious symbolism to the dark realities of cannibalism and human sacrifice lurking in the shadows of our pagan past. If there is resurrection, it is in release: the release which can come only through death or in the act of creation by which the artist cheats death: "See? The iguana? At the end of its rope. . . trying to go on *past* the end of its. . . rope. Like *you!* Like *me!* Like Grandpa with his last poems!"

Tennessee Williams made us able to look into the faces of poor, suffering, lonely humanity, not from any morbid fascination with the grotesque, but because of his gentle perception of the saving power of those "little comforts" which human beings offer one another in their despair.

Because someone has first untied the ropes which bind the priest to his hammock, he is able to give release in turn to the tormented animal imprisoned beneath the verandah — like Christ, after Calvary, descending into hell.

"What are you doing down there, Shannon?"

"I cut loose one of God's creatures at the end of the rope."

"What'd you do that for, Shannon?"

"So that one of God's creatures could scramble home safe and free. . . . A little act of grace. . . ."

When a Good Thing Happened to a Bad People

For us the way of the cross

is the way of life. . .

By THOMAS R. MINIFIE

There is a popular book on the best-sellers list, *When Bad Things Happen to Good People*, that tells the story of a rabbi who struggles with the death of his son from a rare disease. While the title is catchy, the basic premise of it is misleading — at least for us as Christians.

Many believe that God or goodness is inherent within us, that we're born with it, and that Christianity is one of the many methods of self-improvement; that through prayer, worship, and faith, we can uncover that goodness and live in harmony with each other.

Yet scripture is forever raising the question, "Who are the good?" There is none righteous, the Bible tells us. Paul in Romans writes: "For I know that nothing good dwells within me, that is, in my flesh." When we're honest, the more we uncover the more we see how sinful and unworthy we are.

Secondly, somewhere we've gotten the notion that if we are good, then bad things won't happen to us. The Pharisees tried this approach, that goodness meant special favors, and it worked about as well for them as it does for us. We keep hoping that Jesus came so that we might not suffer. Yet, in truth, he came to show us *how* to suffer.

"I reckon that the suffering of this present time shall not be compared with the glory that shall be revealed in us," Paul reminds us. No cross, no crown.

The Rev. Thomas R. Minifie is the rector of St. Luke's Church, Marietta, Ohio.

For us the way of the cross is the way of life.

And finally, what is bad? Is God not able to take all things and turn them to his good, for his honor, and his glory? Why is it that often people come into a new relationship with him in the middle of a crisis, when he finally has their attention and their lives are turned around?

Yes, tragic and terrible things happen to all of us — but he uses them to bind us up, make us whole. We praise him in all things, for through all that we encounter, we're forced to see that he and only he is our sufficiency.

The Word of God then might be retitled: *When a Good Thing Happened to a Bad People*. The answer lies in Jesus Christ!

The Rose Tree

Our souls turn at your coming,
Incarnate Savior,
Like a beach rose
Opening its petals expectantly
To the salty sun's caress.
One by one, you touch our lives
Each tight bud holding promise
Of faith's blossoming,
Each day's self-death
An unfolding
In fragrant sacrifice. . .
The rose tree, in love full-blown,
Spreads sweet perfume
Across the dunes.

Elinor Schneider

EDITORIALS

Painful Topic

We recently spoke in this magazine of the wives of the clergy [TLC, April 17]. Predictably, the topic was not to everyone's liking. Some people do not like to talk about wives, or husbands, or children, or parents, or celibates either. All these states of life have hurts as well as joys. Yet the fact remains that the wives of clergy in particular have rendered great service to Anglicanism for centuries. Research in women's history is showing how unacknowledged the debt often has been (and frequently is).

It does not conclude the topic simply to say, as one correspondent did, that the clergy should be paid more so that their families will not have to make sacrifices. How do you pay more to someone who has retired, or who lived 50 or 200 years ago? Many of our clergy have served, do serve, and will serve congregations which cannot pay more. As we become increasingly a church of small congregations, we cannot expect the general level of clergy salaries to rise.

As more and more clergy are ordained each year, while the number of congregations remains about the same, the average remuneration can be expected to go down. Missionary work, at home or abroad, necessarily means beginning with smaller and less affluent congregations. If the Episcopal Church does not resume missionary work soon, it will die out.

Nor does it conclude the topic to suggest that the wives of the clergy should all take well remunerated professional or business positions. Not everyone is able to do so. In some communities, no jobs may be available. Finally, we come back to two points. Ministry always involves sacrifice. When one individual sacrifices, members of the same family usually have to share in the pain. Conservative traditionalists don't enjoy this any more than free-wheeling liberals — but there it is.

Secondly, many secular organizations recognize that the effectiveness of executive personnel is gravely influenced by their personal and family life — especially as their work involves personal relations. The experience of the church does not indicate that this is untrue.

The Filioque

Our guest editorial this week was written by the Rev. Samuel L. Edwards, curate at St. Francis Church, Dallas, Texas, and vice president of the Dallas-Fort Worth branch of the Catholic Clerical Union. The filioque clause, the statement added to the Nicene Creed — that the Holy Spirit proceeds from the Son, as well as from the Father — has often been discussed in these pages.

It has been asserted that the biblical evidence regarding the procession of the Holy Spirit is uncertain, since John 15:26 refers to his proceeding from the Father alone, whereas John 20:22 represents the Son as "breathing" the Spirit upon the disciples, and Luke 24:49 has Jesus saying, "I send the promise of my Father upon you."

The only reason for the alleged ambiguity of the scriptural evidence is that "procession," "breathing," and "sending" are taken to be equivalent terms, an approach which creates serious doctrinal difficulties. That is to say, if "send" equals "proceeds," then (so long as we're proof-texting) Jesus' telling his disciples, in John 20:21, that he is sending them out even as the Father has sent him, would indicate that the Son, as well as the Spirit, proceeds from the Father, which has never been part of the catholic doctrine of God.

And (to take the matter a step further) if the Son proceeds from the Father, then "procession" also equals "begetting," and therefore the Spirit is *begotten* of the Father, which is plainly contradictory to the creedal teaching that the Son is the *only-begotten* of the Father.

It would be helpful in this discussion to keep a clearer distinction of terms, whereby "procession" is seen as a relation of origin and "sending" as an instrumental relation. In any case, the scriptural evidence concerning this matter is not so ambiguous as has been asserted, nor does it offer any support to the doctrine of the double procession of the Holy Spirit, which (to repeat) is a theological opinion having no place in the ecumenical creed.

The Western church has tended to follow St. Thomas Aquinas and St. Augustine in understanding that the *filioque* means that the Spirit proceeds from the Father and the Son "as from a single principle." The theological result of this too often has been a subordination of the Spirit to the Father and the Son, as well as a tendency to understand the Spirit principally as the loving interchange between the Father and the Son. That is to say, the Spirit becomes more an abstract principle and less a true person (*hypostasis*) within the Godhead, more an "it" than a "he."

Consequently, the balance of the divine community of the Three, who are simultaneously one in being and distinct as Persons, is obscured. The Son becomes,

How Quickly Fade

How quickly fade these bright presentiments,
these harbingers, these promises of spring,
when winter, still intent on wintering,
holds to her task in icy insolence.
These blossoms talked with quiet eloquence
of happy hours that later days may bring,
of greening life renewed, of doves that sing;
and, for a while, they made a difference.

But now the daffodils to the dustbin go,
withered and brown where all was gold before,
and doomed to freeze, their loveliness far spent.
So it is with my soul, yes even so,
which, crying to distant heaven, bruised and sore,
desires the Feast, but takes the Sacrament.

G. J. Frahm

with the Father, the origin of the Spirit, and the consciousness of the Spirit as he who proceeds from the Father to anoint and abide in the Son fades into the far distance. The Son is still seen as the bestower of the Spirit, but the corresponding notion of the Spirit as the empowerer of the Son (and hence, of his Body, the church) is all but forgotten.

In the life of the church, this results in a way of thinking and acting as if the Spirit were the *possession* of the church, rather than he by whom it is possessed. Lost is the dynamic sense of the holy and life-giving Spirit, who indwells and informs the Body of Christ.

Into the vacuum created by this loss comes any one of three forms of static infallibility: infallible Pope and magisterium, infallible Bible, or infallible individualist.

This may be difficult to grasp, but difficulty does not make ideas false. Ideas *do* have consequences. Misconceptions about the ultimate source of reality (*i.e.*, the triune God) inevitably issue in misconceptions about contingent reality (*i.e.*, the created order). How one be-

lieves about God will necessarily affect how he believes about and acts toward nature, the church, and man in society. A wrong understanding about God issues in a false understanding of man. To misunderstand Jesus is to misunderstand ourselves.

This is also true concerning misunderstandings of the Spirit, and of the Father as well, for the whole drama of redemption is a trinitarian action. The *filioque*, as commonly understood in the West, is destructive of the doctrines of God and of man. Its removal from the creed would be a significant beginning toward the renewal of these doctrines.

Whether one follows this argument or even agrees with it, it should be evident that, even without it, there is sufficient, even compelling reason to strike the *filioque* from the creed, in that an ecumenical confession of faith is no place for non-essential theological opinion. The Episcopal Church, recognizing this to be so, should move with dispatch to restore the creed to its ancient and ecumenical form.

BOOKS

A Needed Guide

A PRIEST'S HANDBOOK: The Ceremonies of the Church. By Dennis G. Michno. Morehouse-Barlow. Pp. 300. \$29.95.

The revision of liturgical texts which led to the authorization of the 1979 Book of Common Prayer was only the first stage of a more extensive and continuing process. The appropriate pastoral implementation of the new BCP is a major need before us now, and it is already evident that this implementation will not fall into place automatically.

To a great extent, successive generations of Episcopal clergy have been able to live off the Anglican liturgical heritage because previous revisions were of comparatively modest proportions. The years which have passed since the authorization of the new BCP have revealed a serious lack in clergy education in regard to reflection upon the deeper levels of liturgical ministry, so that the role of the priest and assisting ministers has often been conceived in terms of a liturgical drill.

There has been a need for a basic guide to the ceremonial dimensions of the new rites which would be at the same time alert to the character of the sacramental and liturgical mentality which underlies these rites. Dennis Michno's *A Priest's Handbook* is a welcome response to this need.

Fr. Michno's book offers a comprehensive consideration of ceremonial aspects of the rites of the BCP 1979, yet it is not merely a newly packaged version of the former rubricist mentality, which dominated Anglo-Catholic thinking on these matters for so many generations. The book contains a wealth of material

about all the rites, plus useful commentary on general liturgical questions.

The line drawings are generally useful, but some are not helpful, as, for example, the pinched fingers of the celebrant (p. 53), or the suggestion that the thurifer hold the base of the thurible (p. 81), unless he is also advised to wear an asbestos glove!

For any reader, especially one who is regularly involved in decisions about practical liturgical details, there will be differences of opinion about some of the author's suggestions. Such a diversity is all to the good, for no serious pastoral liturgist would ask today for rigid conformity to one model.

No book of this kind can give a definitive standard on all these questions. *A Priest's Handbook* tends to suggest a more elaborate pattern than that to which the reviewer is committed, and some readers may find more detail here than they would want to adopt. But there is no question that such a book is needed and that it will be a useful guide for clergy who are looking for an integrated approach to these concerns.

(The Rev.) LOUIS WEIL
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A Guide to Williams

CHARLES WILLIAMS: Poet of Theology. By Glen Cavaliero. Eerdmans. Pp. 224. \$8.95.

Charles Williams (1886-1945) is best known for his strange novels and for his friendship with C.S. Lewis, even though he would have preferred to be remembered as a poet. A better way to remember him is as a lay theologian, since it is his vivid, concrete portrayal of practical, orthodox Christian theology which makes him an important writer to know,

especially today when so many theologians are neither practical nor orthodox.

Many readers who could find that Williams speaks to their condition, however, are likely to find that he does not speak their language. Glen Cavaliero, an English teacher at Cambridge University, has provided a guide to Williams' language, the language of poetry. This book is highly recommended.

HELEN D. HOBBS
South Bend, Ind.

A Book by a Great Critic

THE GREAT CODE: The Bible and Literature. By Northrop Frye. Harcourt, Brace, Jovanovich. Pp. 261. \$14.95.

Not until this book (the first of two promised volumes on the Bible and literature) has anyone asked such imaginative and searching questions about the Bible as a whole, and in its cultural context, the way it is read, and its effect on the reader.

Northrop Frye of the University of Toronto, one of our century's truly seminal critics, is interested not so much in the historical, analytical, redactive efforts of how the Bible came to be, but rather in the Bible as it is, which Frye says we read in a mythological universe, complete with assumptions, beliefs, and with what Jung called a "collective unconscious."

Frye's thesis is intriguing: we have received the Bible as a written book with what Derrida would call an historical presence "behind it." Eventually the background is brought to the foreground, and that reality is recreated in the reader's mind. To be sure, such a work by an authentic and critical mind was long overdue.

Frye is interested in the Bible and its context, in the Bible and literature. He treats this concern through imaginative questions such as, "How or why does a

poet read the Bible?" Frye covers the topics of language, myth (the chapter on myth gives an excellent synopsis of the term and proves a most helpful chapter for any reader of the Bible), metaphor, and typology.

The author adopts Levi-Strauss's term "bricolage" as his own understanding of the Bible as a collection of pieces which have been assembled and arranged purposefully. For anyone interested in a lucid introductory handbook to the Bible and the way we read and talk about it, *The Great Code* is a treasure.

The scholarship here is not for everybody. It is a "no nonsense" book, something of a climax of Frye's own reading and thinking, but it is highly readable, with technical language minimized and defined.

(The Rev.) TRAVIS DU PRIEST
St. Luke's Church
Racine, Wis.

Bread for Altar and Table

LIVING BREAD: Recipes for Home-Baked Breads for the Eucharist and for the Fellowship and Family Tables. By Christine Whitehorn Stugard. Forward Movement Publications. Pp. 79. \$4.95 spiral bound, plus ten percent for postage and handling. Ten copies or more, \$3.00 each.

This is a book for bakers and non-bakers alike, delightfully readable, as well as a great compilation of bread recipes, for the Eucharist, for fellowship, and for family. Yeast, unleavened, quick, and festive breads, with suggestions for serving and practical comments about suitability — i.e., herbs and spices finely ground if used in Communion bread; fruit or nut breads for home and fellowship use.

The historical background for eucharist bread leads into recipes which are interspersed with biblical quotations and line drawings, all adding to this little book's appeal. The author's descriptions and comments will evoke for you the unequaled fragrance of freshly rising and baking bread. And the recipes I tried really work!

ANNE WHITCOMB
Southport, Conn.

An Informative Survey

WISDOM IN THE OLD TESTAMENT TRADITIONS. By Donn F. Morgan. John Knox Press. Pp. 180. \$8.50 paper.

Donn F. Morgan of the Church Divinity School of the Pacific provides the reader of his study with a critically perceptive survey of recent scholarship concerned with the relationship between the wisdom tradition of ancient Israel and other Old Testament traditions. He organizes his survey according to the ma-

ajor eras of Israel's history, beginning with the pre-monarchical period and concluding with the late post-exilic Book of Daniel.

Morgan is convinced that an examination of the use of wisdom forms and themes in non-wisdom literature can lead to an understanding of the development of wisdom and of the institutions in which wisdom found its home. He remarks (p. 143) that "the growth and development of any tradition is best determined, not simply by an examination of the material devoted to that tradition's peculiar points of view, but by investigating the interrelationships between a particular tradition and others which also have an important role in its overall development."

An introductory chapter defines both what is meant by "wisdom tradition" and what constitutes "wisdom influence." In that chapter, he also makes some interesting suggestions about the modern influences which have occasioned the recent increase in interest in this subject. A concluding section draws out the implications of the results of this study, not only for our understanding of the wisdom tradition in ancient Israel, but also for contemporary theology and church life.

Because this book is not intended to provide an introduction to the main works of Old Testament wisdom literature (Proverbs, Job, Ecclesiastes), Morgan does presuppose some knowledge of that material on the part of the reader. One with such knowledge, however, will find *Wisdom in the Old Testament Traditions* an informative survey of a significant area of present Old Testament scholarship and a pointer to paths along which future study might be fruitfully pursued.

(The Rev.) RICHARD W. CORNEY
Trinity Church Professor of Old Testament Literature and Interpretation
General Theological Seminary
New York City

Spirituality in an Age of Doubt

A CRY OF ABSENCE: Reflections for the Winter of the Heart. By Martin E. Marty. Harper & Row. Pp. 172. \$11.95.

Only a fool, the Psalmist implied, would say, "There is no God," and St. Anselm agreed. The 19th and 20th centuries, however, have witnessed a loss of the sense of transcendence which has left many longing for a God who is almost over their horizon.

J. Hillis Miller refers to some 19th century writers — "stretched on the rock of a fading transcendentalism" — as those who had to resort to "the most extravagant strategems of the spirit." Such as these Martin Marty addresses, who have what he calls a 'wintry' kind of spirituality; not daring to ask, "Is God gra-

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CORRECTION

The wrong advertisement for Wippell-Mowbray was inserted in TLC, April 10 and 17. Our apologies. The correct advertisement appears above.



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cious?" They are content to ask, "Is God?"

This is a wonderful book, intriguing, full of ideas, and packed with biblical and theological insights. This does not make it easy to read; and, I suspect, it is not meant to be read all at once (as a reviewer perforce must), but to be savored bit by bit.

It is a book about the spirituality of the Psalms, whose writers had to "journey without (the) comfort of a belief in the 'after life'"; there is, therefore, a certain bleakness to the landscape. Yet, paradoxically, I found it a comforting book; for Marty, following the Psalmist, insists that we deal with a world of real experiences, seeking always for meaning in this life.

It is, moreover, a spirituality that can be applied to our world. As one reads, one overhears fragments of the tortured history of Europe from 1914 to 1945 with references to Verdun and Nazi death camps. I sense that Marty is uneasy with a totally "sunny" approach to life; he points out that "Praise the Lord" does not define the "only Christian landscape," and pokes quiet fun at those who are "compulsively bright." The somber thoughts of death and sin and guilt are meditated on, but gleams of hope come ever and again in the Psalmists' writings.

There is one of the best short considerations of the imprecatory Psalms that I know of in pages 77 ff. Throughout, one is aware of massive theological learning applied to the immediate situations of today with a reference here to a prison, and there to a cancer ward.

Occasionally, the writing seems to become somewhat aphoristic, but they are good aphorisms — "Death, the definer, gives meaning to life and history" (p. 62), and sometimes his prose has almost a T.S. Eliot cadence as in, "thoughtless swingers in the condominiums where singles dwell."

This is surely a book that deserves to become a spiritual classic.

(The Rev.) SIMON MEIN
St. Andrew's School
Middletown, Del.

Books Received

CHESAPEAKE CHARLIE AND THE HAUNTED SHIP. By William L. Coleman. Bethany House. Pp. 111. \$2.95 paper.

THE AWESOME POWER OF THE LISTENING HEART. By John W. Drakeford. Zondervan. Pp. 178. \$5.95 paper.

STARTING OVER: Fresh Hope for the Road Ahead. By Charles R. Swindoll. Multnomah Press. Pp. 77. \$4.95 paper.

MEDITATIONS IN THE MOUNTAINS. By Marion Rawson Vuilleumier. Abingdon Press. Pp. 128. \$6.95 paper.

MOMENTS TO HOLD CLOSE. By Mouzon Biggs, Jr. Abingdon Press. Pp. 144. \$8.95.

DECISION MAKING IN THE CHURCH: A Biblical Model. By Luke T. Johnson. Fortress Press. Pp. 112. \$5.95 paper.

PEOPLE and places

Appointments

The Rev. John Abraham is associate rector of Grace Church, Grand Rapids, Mich.

The Rev. Robert W. Harvey is rector of St. Mark's Church, Wichita, Kan.

The Rev. G. Markis House is rector of Christ Church, Rocky Mount, N.C.

The Rev. William Verdery Kerr will become rector of St. Thomas' Church, Reidsville, N.C., on May 15.

The Rev. Patrick Larkin is rector of St. James' Church, Greeneville, Tenn.

The Rev. John H. Peatling, who has been serving as interim priest at St. Stephen's Church, Schenectady, N.Y., will be the rector there.

The Rev. J. Edward Putnam will become vicar of St. Anne's Church, Enid, Okla., on June 1. Add: 1810 Calico Lane, Enid 73701.

The Rev. Frederico Serra-Lima will be rector of St. Paul's Church, Franklin, N.Y.

The Rev. Allyn L. Smith, Jr. is rector of the Church of the Incarnation, Chesterton, Ind. Add: 237 E. 1200 N., Chesterton 46304.

The Rev. Roger Steinhauer is serving as interim priest-in-charge of St. John's Church, Honeoye Falls, N.Y.

The Very Rev. Almus M. Thorp is serving as interim priest-in-charge of St. Simon's Church, Rochester, N.Y.

Ordinations

Priests

Central Gulf Coast—Mary Christopher Robert, assistant, St. Paul's Church, Daphne, Ala., and surgical nurse at the Mobile Infirmary, Mobile, Ala. Add: Box 358, Daphne 36526.

Colorado—Berle Kenneth Hufford, assistant, Church of St. Michael the Archangel, Colorado Springs. Add: 7400 Tudor Rd., Colorado Springs 80919.

Hawaii—Richard P. Ward.
Rochester—Lawrence Mothersell, chaplain and faculty member at the Rochester, N.Y., Institute of Technology.

Southern Virginia—Lynn Cochran Wright, assistant, St. Andrew's Church, 45 Main St., Newport News, Va. 23601. James W. Browder, III, vicar, St. Luke's Church, Courtland, Va.; St. Paul's Church, Surrey; and Ritchie Memorial Church, Claremont; add: Box 133, Courtland 23837.

Tennessee—David Shirley, non-stipendiary priest at St. James' Church, Knoxville. Add: 209 Cromwell Rd., Knoxville 37923.

Resignations

The Rev. John Groff has resigned as rector of the Church of the Epiphany, Guntersville, Ala., and taken vows in the Order of Agape and Reconciliation. He may be addressed at St. Michael's Forest Valley Priory, Box 43, Tajiue, N.M. 87057.

Changes of Address

Walter H. Boyd, who recently retired as press officer of the Episcopal Church Center, may be addressed at Box 483, Monticello, Ark. 71655.

Church Army

Robert Jackson, with address in Washington, D.C.; Thomas Tull, San Francisco; and William Avery, Charles Mitzenius, and Cheryl and Paul Millspaugh, Keansburg, N.J., have voluntarily resigned their commissions in the Church Army.

Other Changes

William B. Elmoro has joined the staff of the Diocese of South Carolina as deputy for administration, succeeding the Rev. Sidney S. Holt, who will in fall

become archdeacon of the diocese. Mr. Elmore, a lawyer, comes to the position after a long career in business. He is a graduate of the University of the South and studied for two years at General Theological Seminary.

Restorations

The Rev. Robert L. Somers was restored to the priesthood by Bishop Hogg of Albany on March 7. He was deposed in 1956.

Corrections

The Rev. Patrick J. Ward recently became rector of Christ Church, Oxford, Conn., not Grace Church, Oxford, Conn., as previously reported.

Deaths

The Rev. Gordon E. Brant, canon to the ordinary of the Diocese of Eau Claire and dean emeritus of Christ Church Cathedral, Eau Claire, Wis., died in Eau Claire on April 17 at the age of 79.

Canon Brant served as dean and rector of the cathedral from 1946 until his retirement in 1972. A graduate of Seabury Divinity School in Fairbault, Minn., he received an honorary doctorate from Seabury-Western Theological Seminary in 1960. He served All Saints' Church and the Bishop Whipple Memorial Church, Minneapolis, and Church of the Advent, Chicago, during his early ministry. Canon Brant served as an officer of many civic and service organizations, including Kiwanis and the Lung Association. He was a 33rd degree Mason. He is sur-

vived by his wife Helen, two daughters, and three grandchildren.

The Rev. Edward H. (Whitey) Campbell, chaplain of Powder Horn Chapel, Triplett, N.C., died on April 4 at the age of 63, after suffering a heart attack.

Fr. Campbell was the first student to be enrolled at the Episcopal Theological Seminary of the Southwest in Austin, Texas. He had previously been a radio commentator and the editor and publisher of a newspaper. In recent years he wrote a newspaper column, "The Country Preacher." Most of his ministry was spent in Texas. From 1956 to 1973, he was rector of St. David's Church, Denton, Texas. Surviving are his wife, the former Margaret Melton, and their daughter, Penny Horne.

The Rev. Alexander Corti, rector emeritus of St. Mark's Church, North Tonawanda, N.Y., and honorary canon of St. Paul's Cathedral, Buffalo, died on March 15 at the age of 74.

A graduate of the Episcopal Theological School, Canon Conti spent his entire ministry in the Diocese of Western New York, playing a prominent part on many of the diocesan committees. He was married in 1937 to Evelyn Arthur, who preceded him in death. The couple had two children.

The Rev. Canon Harold Summerfield Olafson, retired priest of the Diocese of Long Island, died on March 26 in West Palm Beach, Fla., at the age of 90.

Canon Olafson was educated at Trinity College, the General Theological Seminary, and also at the

University of Paris, while he served for a year as assistant at St. George's English Church in Paris. He was on the staff of Hoosac School from 1918 to 1930, serving also as assistant at All Saints' Church, Hoosic, N.Y. For many years thereafter he was rector of St. Paul's Church, Brooklyn, becoming rector emeritus in 1965, when he retired. He served as a deputy to General Convention in the years between 1937 and 1949 and was on many national commissions.

The Rev. James D. Reasner, 59, rector since 1953 of St. Andrew's Church, Toledo, Ohio, died in a hospital two days after a parish dinner had marked the 35th anniversary of his ordination to the priesthood in March of 1948.

All of Fr. Reasner's ministry was spent in Toledo churches. He was a past president of the city's glass collectors' club and was on the board of the ecumenical communications commission of northwest Ohio. He is survived by his brother, Joseph C. Reasner of Southport, N.C., and two nephews.

The Rev. John Matsuo Yamamoto, priest of the Diocese of Nebraska, died April 9 at the age of 56.

A graduate of the University of Nebraska and Seabury-Western Theological Seminary, he was married in 1952 to Mildred Rice. The couple had four daughters and a son, all of whom survive Fr. Yamamoto, together with his wife. He had been serving as a member of the ecclesiastical court and as president of the diocesan standing committee. Fr. Yamamoto's entire ministry was spent in Nebraska. Since 1972 he was the rector of St. Alban's Church, Fairbury.

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KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon, d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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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HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC;
Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon Duggins
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 6

NEW YORK, N.Y. (Cont'd.)

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Ave.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10:30. Wed 10

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40

NORTH CHARLESTON, S.C.

ST. THOMAS 1150 E. Montague
The Rev. Worrell H. Holby, Jr., r
Sun Eu 8 & 10; Wed Eu, Int & HU 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

SAINTE DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY
TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,
4S). Wkdys: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30