

May 8, 1988

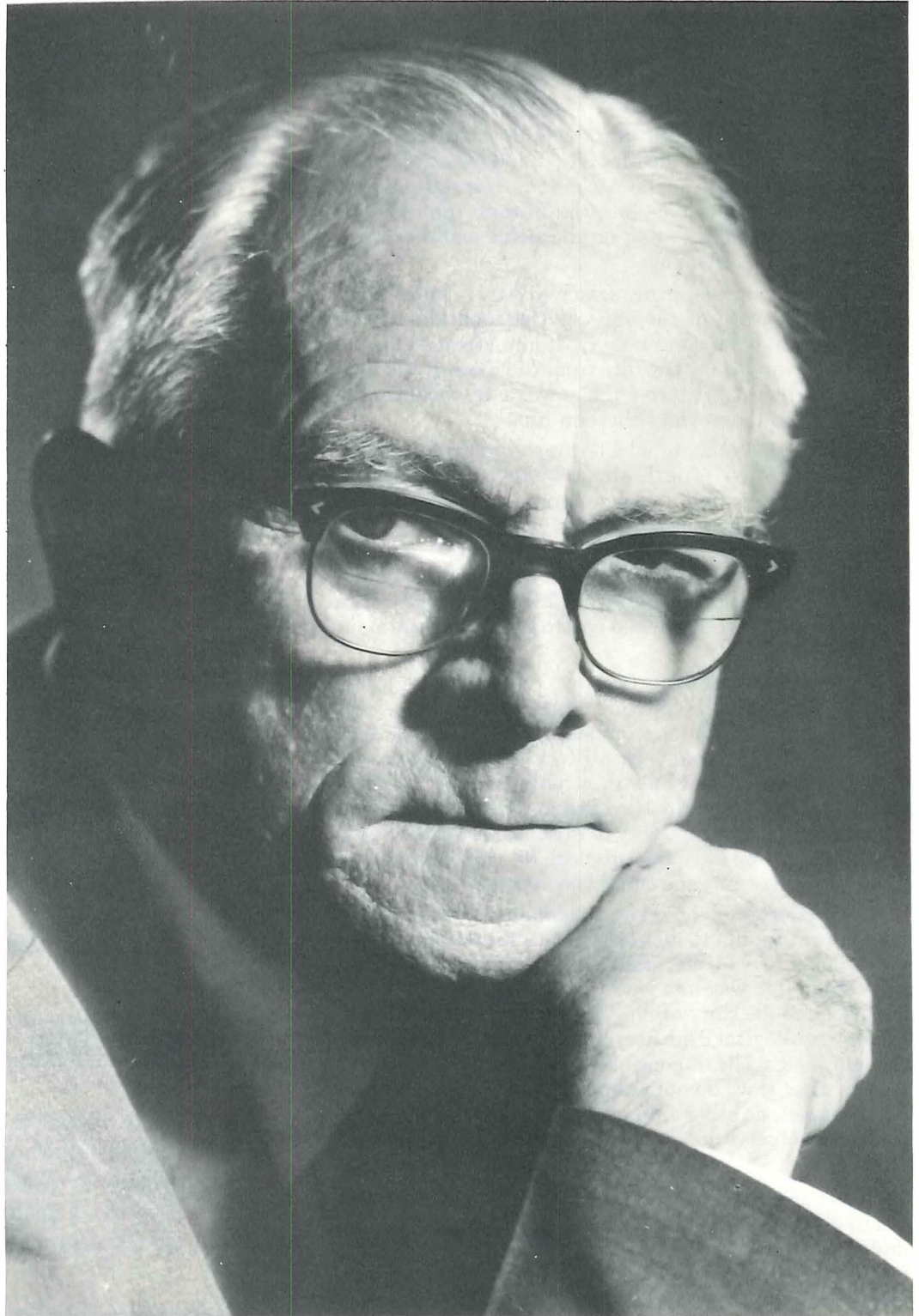
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**Alan
Paton**
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Rogationtide

The sixth Sunday in the Easter Season is a special one for this column, as it introduces the traditional Anglican Rogationtide — the Monday, Tuesday and Wednesday before the Feast of the Ascension. These three days and the preceding Sunday are the historic time for solemnly asking God's blessing on the fields and crops and other sources of sustenance.

Coming within the spring season of nature and within the Paschal Season of the church, Rogationtide affirms God's creative power and bounty. It also affirms that the same God who brings new life from the earth is the God who raised Jesus Christ from the grave, and who gives the Holy Spirit to those who believe in him.

These are the topics to which this column is directly or indirectly devoted. The Easter or Paschal Season celebrates creation as well as redemption, but it does so in a special way, seeing the reality and value of the created world, but also seeing it overlaid with other layers of meaning. The waters and the Spirit of the first creation become harbingers of baptism. Adam emerges as a shadow of the new Adam who was to come (I Corinthians 15:45-49).

The multitude of plants bearing fruit point also to the diversity of Christians "bearing fruit in every good work" (Colossians 1:10). The new creation, "the inheritance of the saints in light" (ibid., verse 12), is heralded in the old creation; the old is not fully explicable except in terms of the new. The Paschal mystery directs us to the mystery of life and death, to the mystery of existence itself. As Christian believers, we have the privilege of entering into this mystery, at least in some small way, in this season.

Less mysteriously, however, Rogationtide challenges us both to pray for our daily bread (hence for the water, soil, and air necessary for the grain to grow) and to live and act in a responsible way in a world with limited assets. However we read the story of how we got to be here — in the Bible, in geological evidence, in intelligent reflection and thought — it spells responsibility and stewardship for the human race. If we do not redirect our use of the resources of this planet, no other animals or plants will be able to do so. Let us observe Rogationtide with prayer and serious reflection.

Let us also observe it with gratitude for its meaning. Let us give thanks that we can have eyes to see these things and hearts to feel them. It is only with such inner perception that we can move ourselves and others to action.

H. BOONE PORTER, Editor

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ON THE COVER

Alan Paton, who died April 12, was a distinguished author, an Anglican, and a leading figure in speaking out against the South African system of apartheid. He is written of in both the news and books section of this issue.

SPRING GRABBERS



THE TRIAL OF FAITH:

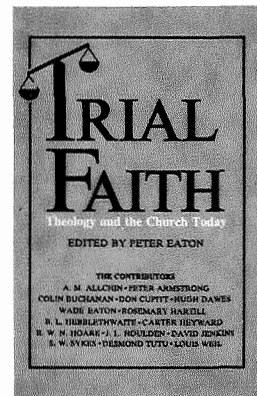
Theology and the Church Today
Peter Eaton, editor

(Foreword by the Archbishop of Canterbury; Afterword by the Presiding Bishop of the Episcopal Church. Dedicated to the late William F. Stringfellow.)

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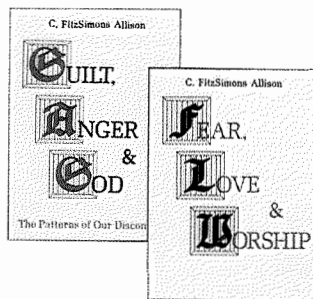
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LETTERS

Using Psalms

Thank you for your article, "Liberating the Psalms" [TLC, April 17]. It is timely because so few parishes make creative use of this wonderful resource for our liturgy.

Your interpretation of the rubrics concerning the use of the Psalms in the liturgy is correct. There is great latitude permitted here and it should encourage creative, imaginative use of the psalter as well as the use of other canticles and hymns. But, as you point out in your article, they are, for the most part, terribly neglected.

I hope that your article might begin a dialogue about this issue. How can we make the Psalms a part of our liturgy in an exciting way? Thank you for bringing this issue to the attention of the church. I hope we will hear more about it in the time ahead.

(The Rt. Rev.) VINCENT K. PETTIT
Suffragan Bishop of New Jersey
Chairman
Standing Liturgical Commission

Challenge of Holiness

Bishop Charlton's article, "What on Earth Is Happening to Us?" was splendid [TLC, April 17]. We need to hear more from our leadership on the state of our church and how we are called to serve our Lord in righteousness and holiness.

In Rite I of the Holy Eucharist, the words "holy" and "holiness" are printed no less than 31 times. The self in terms of happiness and self-fulfillment is not mentioned. Ours is an ego-centered age in which the church has bought much of the sloppy thinking of the world. We put impossible demands on our clergy and expect to be entertained on Sunday mornings, but only for an hour. We are hard-pressed to get even small groups together for prayer and study because most of us are overworked, overscheduled, running frantically from hour to hour, and exhausted at the end of each day.

I would like to see each Episcopalian read the Bible this year and become better acquainted with the Book of Common Prayer, and to develop a life of prayer which commends itself to deeper commitment to Christ and his church and to the service of others in the world.

(The Rev.) JOHN B. EDSON
Christ Church
Albert Lea, Minn.

The poor bishops, I feel sorry for them. They are constantly being badgered from the right and from the left on sexual matters.

The latest bout was about chastity. In September of 1986, the bishops refused to allow the house to debate a motion affirming the virtue of chastity, and this has upset Bishop Charlton of Texas.

Chastity is a word that has many connotations. Some surprising definitions can be found. A book that I have lists bachelorhood and spinsterhood under the definition of chastity.

We know definitely that the bishops of the Episcopal Church are against promiscuousness. Why not just leave it at that?

JAMES O.B. YOUNG
San Antonio, Texas

Integrity of Diaconate

In light of two recent comments on the diaconate [TLC, Feb. 7 and April 3] your readers might be interested in knowing that the Standing Committee on Ministry of the Province of Rupert's Land (the largest of the four internal provinces of the Anglican Church of Canada and covering

western Ontario, the Arctic, and the Provinces (civil) of Manitoba, Saskatchewan and Alberta) will present the following motion to the delegates at the Calgary Provincial Synod at the end of May:

"Be it resolved that this Province Synod memorialize General Synod to initiate, in consultation with other autonomous Provinces of the Anglican Communion, a consideration of restoring the ancient practice of ordaining directly to the presbyterate thereby making it clear that the diaconate is not 'an inferior order' but an order with its own integrity."

I believe that our present practice of ordaining all candidates for the presbyterate as deacons first is sacramentally indefensible. The church baptizes to ministry and ordains to office. I am convinced that only by breaking the connection between the diaconate and the presbyterate will we be able to restore a diaconal office that is not patterned on the presbyterate and will not interfere with the ministry of all the baptized.

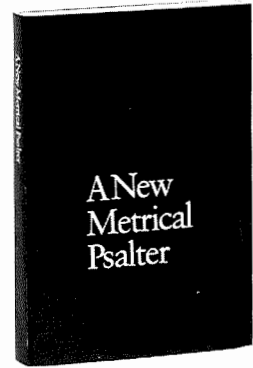
(The Rev. Canon) JOHN M. FLYNN
Member, Standing Committee
on Ministry,
Province of Rupert's Land
Saskatoon, Sask.

A Mother's Query

(for Mother's Day)

When, Lord, do you ask I kneel to thee?
When do you require my constancy?
Will you accept my kneeling down
When I meet my child's unhappy frown?
Often on my knees I take my task
And whether it is holy work I do not ask.
But scrubbing floors or cleaning out the tub
Require bent knees and there I daily rub;
And zipping up a snowsuit must be seen
As holy, needful as a prayer could mean.
So Lord, I offer to you all of these
As postures sacred as praying on my knees.

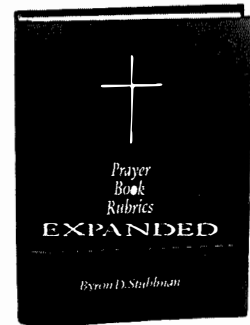
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BOOKS

Story of a Journey

TOWARDS THE MOUNTAIN: An Autobiography. By Alan Paton. Scribner's. Pp. 320. \$9.95 paper.

Alan Paton [for news of his death, p. 8] is the author of *Cry the Beloved Country*; *Towards the Mountain* is the story of his journey towards that famous novel. It is also the story of his journey towards the realization that "I was no longer a white person but a member of the human race."

Paton came to this understanding as the result of many experiences. Born in 1903 in the Afrikaner city of Pietermaritzburg in the Natal, he grew up in a deeply religious home, where his parents practiced a simple, abstemious life. An event at age six, when he pushed a girl off the pavement because he was afraid to disobey the orders of older boys, made a lasting impression on him. He grew up to understand "that life must be used in a cause greater than oneself." In 1930 he became an Anglican largely because of "its affirmation of the good rather than its condemnation of the bad."

The central experience of Paton's mature life came from 1935 to 1948 when he was the principal of Diepkloof Reformatory for black boys, which he turned into a model school. These years eventually gave birth, in an act of compulsion, to the writing of *Cry, the Beloved Country* while Paton was on a tour of reformatories in Europe and North America. There the story ends.

Paton's autobiography is a fine piece of literature. It is also an appropriate book to read in 1988, sesquicentennial of the Great Trek, the northward migration of the Boers, when all the sorry business of apartheid began.

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Greek and Roman pictorial use of the medium, and the geometric patterning found in the Holy Land under Byzantine influence in the fourth and seventh centuries.

Although earlier works have been found, recent excavation has uncovered more than a thousand examples of the Byzantine period, sometimes fragments, sometimes complete paved floors of synagogues, mosques, churches, monasteries, palaces and even private houses. Spaces in the designs are often filled with fruits, flowers, birds and animals framed by intertwining vines. Human figures are rare. Although the buildings were destroyed by fire or war a thousand or more years ago, the mosaics are as fresh as when they were made.

I highly recommend this book to all who are interested in recent discoveries in the Holy Land.

A. ELIZABETH CHASE
Ware, Mass.

Richness and Variety

CONTEMPORARY RELIGIOUS POETRY. Edited by Paul Ramsey. Paulist Press. Pp. 252. \$9.95 paper.

"Religious" and "poetry" are terms that in combination may at present stir a negative reaction, perhaps conjuring up visions of TV evangelism, or pietistic imitation of old hymn texts, archaic in language, trite and cliché in content.

Ramsey's collection, on the other hand, is religious, in the sense that it explores human motive which "is intractable and mysterious, hard to assess;" (but) "motive and mystery are integral to religious poetry." It is also poetry: the right and exact location for what is said, "which speaks to our hearts . . . speaks true."

The collection, furthermore, is truly contemporary: the majority of pieces dating from 1950 to 1986. A variety of poets are represented: both well known and obscure; young and mature; by profession teachers, doctors, religious, novelists, critics, free-lance occasional writers. Women, native Americans, and Blacks have fair representation. The collection presents the many roles and perceptions of the modern mind in the modern world, responds to a wide range of feelings and moods in the reader: anger, grief, loneliness, despair, faith, love, alienation. The tones range from humorous

to transcendent, compassionate to anxious, confident to self-doubting.

This collection, with its richness and variety, is worth owning, reading and rereading, for pleasure, excitement, meditation.

ANNE K. LeCROY
Professor of English
East Tenn. State Univ.
Johnson City, Tenn.

Civil Rights Story

THE FREEDOM QUILTING BEE.
By Nancy Callahan. University of Alabama. Pp. 255. \$23.95.

This is a book of many facets. First of all, it is a saga about the Rev. Francis X. Walter, a civil rights worker during the height of the "movement" in the southern states. Secondly, it is a drama about the inherent skill and task orientation of a group of women whose domestic "art-form" became a means of economic empowerment for themselves, their communities and the movement. Thirdly, it is an epic of collective struggle and participation by the "few" for the benefit of the "many."

The times were filled with tension, the mood was somber and electric at the same time . . . it was December of 1965, Wilcox County, Ala. Into this situation was thrust Francis X. Walter, an Episcopal priest and the newly appointed director of a civil rights project whose major focus was to investigate incidents of violence perpetrated by whites on blacks who were seeking their "enfranchisement" as citizens. Many of the latter were being harassed — thrown off their lands, having mortgages foreclosed, being beaten and imprisoned, etc.

Fr. Walter, sensitive to their plight, became the catalyst for a new strategy of economic self-determination which became the "quilting bee."

Historically, one of the major foci of African women was the sewing and piecing of *kente cloth* into garments, blankets, decorative placemats and other ornaments. Fr. Walter, noting the inherent abilities of the black women of Wilcox County to "piece" together various cloth fragments, hypothesized that these women could make a valuable contribution to the civil rights movement, and at the same time raise their own standard of living

(Continued on page 14)

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Alan Paton Dies

Alan Paton, the South African author of several widely acclaimed books, and an early opponent of apartheid, died in Durban April 12 of throat cancer. He was 85.

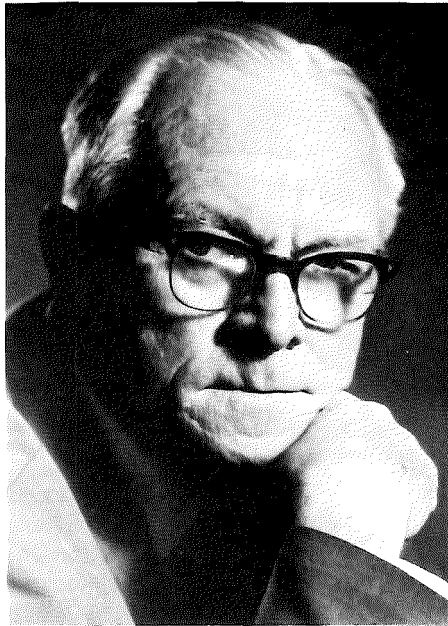
His first book, *Cry, the Beloved Country*, has outsold every book except the Bible in South Africa. It chronicles the fictional story of a black priest searching for his son, who is being hunted by police for the murder of a white man.

"I have one great fear in my heart," concludes the main character at the end of the book. "One day when they (the whites) have turned to loving, they will find we are turned to hating."

Mr. Paton was born in 1903 in Pietermaritzburg to Scottish immigrant parents. He graduated from the University of Natal with majors in English and education.

When he was 32 he became principal of Diepkloof Reformatory, a reform school run as a prison for 650 boys and young men. He replaced guards, barbed wire and no latrines with a modern setting that had the lowest escape rate in the country. His experience with the reformatory provided inspiration for his best known work and the three books which followed, including *Ah, but Your Land Is Beautiful*.

He spent decades writing and speaking against apartheid, though he



Alan Paton

vowed to keep silent after the 1968 banning of the multiracial Liberal Party which he had helped to found, but he again became an active speaker in 1980.

According to an Associated Press report, Mr. Paton urged others not to take the problems of the world too personally. "Your life wasn't given to you to be spent in suffering. It was given to be enjoyed. It is good to fight against injustice, but don't become obsessed by it, for such an obsession — indeed any obsession — will eat away your life," he told students in 1987.

William Johnson, president of Episcopal Churchpeople for South Africa based in New York, told TLC that Mr. Paton was "a very dedicated churchman . . . (the church) was very central to his life. . . . He was one of the old-fashioned warriors who first let others know about the true nature of apartheid." Mr. Johnson said he had met and spoken with Mr. Paton several times in his life.

Over the years TLC has reviewed several books written by Mr. Paton, including his most recent autobiography [p. 7].

He is survived by his second wife, Anne, and two sons by his first marriage.

San Joaquin Election

The election of a bishop coadjutor was the highlight of the convention of the Diocese of San Joaquin which met April 8-10 in Visalia, Calif. On the 12th ballot, delegates elected the Rev. David Mercer John Schofield, 49, rector of St. Columba's Parish and Retreat Center, Inverness, Calif., to succeed the Rt. Rev. Victor M. Rivera, who plans to retire January 31.

Fr. Schofield was one of five candidates proposed by a diocesan search, receiving and nominating committee. Others nominated by the committee were the Rev. Donald D. Cole, rector of St. Paul's, Visalia; the Rev. Thomas M. Foster, rector of St. Paul's, Modesto, Calif.; the Rev. John Howe, rector of Truro Church, Fairfax, Va.;

San Joaquin Election

C = Clergy
L = Lay

BALLOT NUMBER	1		2		3		4		5		6		7		8		9		10		11		12	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees																								
Cole, Donald	14	24	14	22	9	12	5	10	4	9	6	7	6	9	26	56	29	62	27	57	28	50	25	54
Foster, Thomas	20	20	17	18	13	12	10	8	10	6	10	9	10	14	20	25	15	23	16	22	9	8	2	4
Henry, Richard	1	3	1	4	1	2	withdrew																	
Howe, John	12	49	17	55	22	69	29	77	30	74	26	81	24	73	withdrew									
Majkrzak, Albert	2	0	0	0	0	0	withdrew																	
Schofield, David	22	31	25	36	29	41	32	40	32	47	30	36	32	36	29	50	29	48	29	51	35	65	45	73
Sinclair, Stanley	4	6	1	1	withdrew																			

and the Rev. Stanley Sinclair, rector of St. Barnabas' Anglican Parish, Calgary, Alberta. Nominated from the convention floor were the Rev. Richard Henry, rector of St. Mary's, Fresno, Calif., and the Rev. Albert Majkrzak, rector of St. Mark's, South Milwaukee, Wis.

It appeared that the election was approaching a deadlock, but after the seventh ballot, Mr. Howe withdrew.

Fr. Schofield was born in Somerville, Mass. He received the A.B. degree from Dartmouth, and the M.Div., from General Theological Seminary. He was ordained to the priesthood in 1964 and was an assistant at St. Mary the Virgin, San Francisco, from 1963 to 1965, when he became curate at Holy Redeemer, London, England. In 1969 he went to St. Columba's Parish and Retreat Center in Inverness. In recent years he has devoted much of his time to leading retreats and conferences and, with the permission of the Bishop of California, has been closely associated with a Uniat Catholic monastic community. [For other convention actions, see p. 16].

(The Rev.) DONALD A. SEEKS

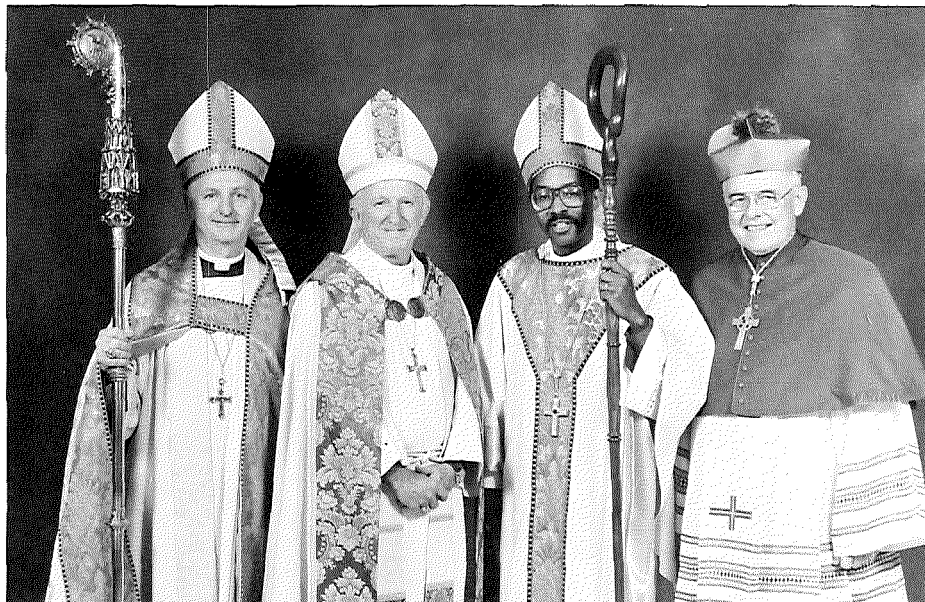
Consecration in L.I.

The Ven. Orris G. Walker, Jr., who was elected Bishop Coadjutor of Long Island on November 21 [TLC, Dec. 20], was consecrated in a three-hour ceremony at the Cathedral of the Incarnation in Garden City, L.I., on April 9. Bishop Walker was rector of St. Matthew's and St. Joseph's Church, Detroit, before his election.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator. Co-consecrators were the Rt. Rev. Robert C. Witcher, Bishop of Long Island, the Rt. Rev. Coleman McGehee, Bishop of Michigan, the Rt. Rev. Arthur B. Williams, Suffragan Bishop of Ohio, and the Most Rev. Orland U. Lindsay, Archbishop of the Province of the West Indies. Nine other Episcopal bishops took part in the service, including the Rt. Rev. John T. Walker, Bishop of Washington.

Bishop Walker succeeds Bishop Witcher on the latter's retirement.

In summing up his vision of his ministry to the people of Long Island, Bishop Walker said: "I have a vision of the church as a multi-racial, multi-cultural community of faith that is



Bishop Witcher of Long Island (left), Presiding Bishop Browning, Bishop Walker, newly-ordained Coadjutor of Long Island, and the Most Rev. John R. McGann, Bishop of the Roman Catholic Diocese of Rockville Centre, after Bishop Walker's consecration. [Jim Mooney photo]

committed to a ministry of reconciliation, compassion and service. The affirmation and unity of all persons would be our goal. In the world, the church would be working for freedom and peace with justice. In her worship, the church would celebrate the gifts and resources given to us in order to accomplish this mission."

Fr. Curran Reinstated

In a reversal of its former stand, the board of trustees of Catholic University in Washington, D.C., has affirmed the right of the Rev. Charles Curran to teach there, but outside the department of theology. He had been a member of the university's faculty for 22 years until his ouster for his departure from traditional church teachings on moral and sexual ethics.

A statement issued by the university said that the trustees had revoked his "canonical mission" (the license required for teaching in the theological

degree programs accredited by the Vatican), but that this would not preclude his tenured teaching "within an area of his professional competence."

In 1986, Fr. Curran was declared "unsuitable and ineligible" to teach Roman Catholic theology because of his divergence from the church's teaching on birth control, abortion, divorce, homosexuality, and other moral and sexual issues. Fr. Curran claimed the church's position was not infallible, and his views permissible.

In January 1987, the Most Rev. James A. Hickey, Archbishop of Washington and the university's chancellor, suspended Fr. Curran from teaching and instituted the process of revoking his license. Fr. Curran in turn invoked the university's procedures protecting professors from dismissal without due cause, and a faculty investigative committee appointed for that purpose recommended that the revocation of his license not prevent his remaining a tenured professor in the field of moral theology and/or ethics.

The trustees rejected these recommendations, but the committee's firm stand and continued insistence finally resulted in their agreement. Fr. Curran is presently a visiting professor at Cornell University. As reported in the *Washington Post*, he has, through his legal counsel, expressed appreciation for the affirmation of his tenure, but the letter made it clear that "his area

(Continued on page 16)

At Press Time

Lord Arthur Michael Ramsey, retired Archbishop of Canterbury, died early on April 23 at St. John's Home, Oxford, England. He had been ill for several weeks with bronchial pneumonia. Dr. Ramsey was Archbishop of Canterbury from 1961 to 1974. [A complete story will appear in TLC next week.]



T. S. Eliot as a Christian Dramatist

By ALZINA STONE DALE

In 1955, T.S. Eliot's fellow playwright Dorothy L. Sayers wrote an article in which she roundly declared that "playwrights are not evangelists." According to Miss Sayers, a play could be pertinent to the task of Christian education and apologetics, but the minute a playwright thought it his duty to improve the mind of his audience, he was "starting down the slippery descent to Avernus which is notoriously paved with good intentions." To write Christian drama, she added, a playwright must have had his imagination kindled by faith, so that he could not rest until he had spoken, but no artist could write effectively outside the range of his own spiritual experience.

Miss Sayers's comments point up the paradox of the plays of Nobel Prize-winning poet, T.S. Eliot. Although — or because — they contain his strongest testimony about his spiritual journey from despair to belief, they are read and studied far less than Eliot's much more difficult poetry. At the same time, Eliot's plays not only brought him his widest recognition, but taken as a whole, Dr. Nathan A. Scott called them "one of the major efforts of the modern literary imagination."

In his plays, Eliot presented a world ultimately sane and manageable, even in martyrdom. With larger, more representative casts of characters than his poetry, the plays are his most accessible work and form an admirable introduction to Eliot, the writer.

There is an Eliot play for every taste. They are all poetic dramas, but their poetry ranges from the biblical prophecy of *The Rock* to the modern conversation of *The Confidential Clerk*. The plays fall into two main groups: religious and comic, but they all deal with Eliot's dominant themes of time and eternity, vocation and community.

Eliot's first play, the unfinished *Sweeney Agonistes*, was a surrealist, Modernist work, with a haunting, *Waiting for Godot* quality. Its lower class, ordinary people live their lives in the face of J. Alfred Prufrock's "overwhelming question" about the universe. His second play, written shortly after Eliot had joined the Church of England, was *The Rock*. It was a pageant commissioned to raise money to

Alzina Stone Dale is an author who specializes in 20th century literary figures. She resides in Chicago, Ill.

build churches in the London suburbs. It dramatized the community's need for constant rebuilding and renewal, saying that the human race neglects its shrines and churches at its peril. It must learn that "the desert is squeezed in the tube-train next to you/The desert is in the heart of your brother."

The Rock was so successful that Eliot was asked by Bishop Bell of Chichester to write the first original play for the Canterbury Festival. *Murder in the Cathedral* was Eliot's version of the murder of Archbishop Thomas Becket. Eliot not only shared his name, but his "last temptation" . . . "To do the right thing for the wrong reason." As he did in *The Rock* Eliot combined contemporary speech with liturgical choruses, also allowing the Archbishop to preach a Nativity sermon in the style of Elizabethan Bishop Lancelot Andrewes.

Eliot's theme was the role the saints play in renewing the Body of Christ. The dramatic development came from Becket's growth in understanding that a true martyr no longer wants anything for himself. The choruses of priests and the women of Canterbury make his discovery personal and immediate for the audience/congregation, just as the murderous knights try to tempt Becket and the audience to complicity in his murder.

The chorus ends by proclaiming that "the blood of Thy martyrs and saints/Shall enrich the earth, shall create the holy places . . ." while confessing that "the blood of the martyrs and the agony of the saints/Is upon our heads." These lines of Eliot's are inscribed in the crypt chapel of Canterbury Cathedral dedicated to the 20th century's martyrs.

Although asked to write more "church" dramas, Eliot was determined to reach a larger audience, and his next play was a modern verse play which comes the closest to being his spiritual biography. In *The Family Reunion*, Harry, Lord Monchesney, believes he has killed his wife when he is summoned home by his mother. Like Orestes in Greek tragedy, Harry has been followed by the Furies. But when he faces them, they offer him the salvation of a new life, freed of real or imagined obligations to his nearest and dearest, dedicated to expiating the family curse (of Adam).

The lyric poetry in *The Family Reunion* is some of Eliot's best, but the invisible Furies and the chorus of confused aunts and uncles created staging problems and awkward comic relief.

As a result, the play reads or broadcasts better than it plays onstage. Eliot was too harsh, however, when he whimsically declared his hero was a "prig" and that he felt sorry for his mother.

During World War II Eliot returned to poetry and completed his masterpiece, *Four Quartets*. But as soon as the war ended, having won the Nobel Prize for poetry, Eliot returned to the larger theater audience. He wrote three drawing room comedies, beginning with his greatest theatrical success, *The Cocktail Party*.

This play dealt with the development of a Christian society. Eliot's saints were shown in relationship to the city, and his cast was no longer divided into sheep and goats. His poetry was subtle and the conversation witty, while the typical star-crossed couples of a comedy were augmented by two mysterious and comic guardians and an all-knowing psychiatrist, who acted as a Virgilian guide to salvation. The horrifying, offstage martyrdom of one saint, Celia, again emphasized Eliot's leaning towards the Negative Way, but the other three remain in the world and work out their salvation with equal diligence.

Eliot's last two comedies are often ignored as the minor works of his old age, but they are both testaments to his mature wisdom and serenity, tempered by love. *The Confidential Clerk*, again loosely based on a Greek comedy, combines the farcical foolery of a Gilbert and Sullivan plot with the wit of an Oscar Wilde. This play has almost none of Eliot's "immortal phrases," but it deftly deals with ordinary Christians' search for identity and vocation. The hero, Colby Simpkins, the son everyone wants to claim, is seeking his true father, while the others are seeking relationships with other people. The real Christian is the cliché-spouting clerk, who sees life whole and unexpectedly gains a son.

His last play, *The Elder Statesman*, is a self-portrait and a hymn to his happy second marriage. Dame Helen Gardiner called it "an unfinished picture from a master's hand." The play deals with the last days of Lord Claverton, a very important person. He finally confesses to his daughter, the only person he cares for, that his public life was a fraud. With her forgiveness, he can die in peace, no longer fearing the "gifts of age" Eliot had described in *Four Quartets*, but daring to be an "explorer."

Christ and Muhammad

Reflections on the Works of Bishop Kenneth Cragg

By RICHARD C. NEVIUS

One of the burning issues of our age is the question of the relation of Islamic nations to the rest of the world. Does the Anglican Communion have anything to offer in facing this problem?

The Rt. Rev. Kenneth Cragg was recently called by *The Church Times* of England, "the leading authority on the Muslim-Christian dialogue." Thirty years ago publication of *The Call of the Minaret* (which has recently been reissued by Orbis Books) marked him out as a careful student of Islamic culture. As a young missionary in Beirut, he became fluent in Arabic, and while rector of Longworth Parish near Oxford, he did his doctorate in Arabic studies. Bishop Cragg's career has many other important marks: warden of St. Augustine's College, Canterbury, when it was still the Central College of the Anglican Communion; research fellow and professor at several English universities; Assistant Bishop in the Jerusalem archdiocese before it

The Rev. Canon Richard C. Nevius is an Anglican priest serving in the Diocese of Cyprus and the Gulf.

merged into the Province of the Episcopal Church in Jerusalem and the Middle East; a special assignment as the bishop in Egypt; and author of many books, translator of Egyptian novels, essayist on modern Islamic writers and an exegetical scholar of the Qur'an.

Two of his recent books deal with the leading figures of the two great religions: the prophet Muhammad and Jesus of Nazareth. *Muhammad and the Christian: A Question of Response* (Orbis Books, 1984) and *Jesus and the Moslem: An Exploration* (George Allen & Unwin, London, 1985) are matching studies in which Bishop Cragg brings his immense learning about Islam and the Qur'an, and his undoubted skill as a student of Arabic, as well as a point of view which has been nurtured in a Middle Eastern setting in earshot of the *muzzein* to bear on two vital issues: the place of Muhammad and the place of Jesus in the two great religions of Christianity and Islam.

In a third book, published in England in late 1986, *The Christ and the Faiths*, Bishop Cragg brings his magisterial authority to bear on the issue of world religions, that which Hans Kung in *Christianity and the World Religions* has called the "great challenge of our time." Bishop Cragg, who has been inside another religion in a way in which few other Christian leaders have been, suggests approaches to the great religions; drawing on his own knowledge of Islam, he also studies Buddhism and Hinduism, and it is appropriate that he has subtitled the book: *Theology in Cross-Reference* and refers constantly to the "frontiers of theology."

It is now more than 30 years since his first book, *The Call of the Minaret* was published and there seems no end to the studies that will issue from his pen. That first book, followed in 1959 by *Sandals at the Mosque*, established him as a sensitive, astute, but not uncritical observer of Islam. From the beginning his concern was not only with Islam as religion but as a whole cultural and social nexus. He is very much in tune with the political realities and the nuances of *dar es Islam* and is as interested in the current state of OPEC, the level of oil production in the Gulf states, the effects of nationalization on ARAMCO or in the revolutionary pronouncements of Arafat, as he is in the design of the latest mosque or the decrees of the learned mullahs.

A life so concerned with the inner

theology and spirituality of another religion may confuse some Christians. The production of a steady stream of material suitable for missionary work, or polemics against Islamic fundamentalism might have earned him more public recognition in the Anglican Communion, but placing him in a niche in the reference library avoids dealing with him as a pastor and theologian. And despite the depth of his knowledge of Islam and the genuine loving respect he shows (in such purely Islamic studies as *The Event of the Qur'an*, *The Mind of the Qur'an* and *The House of Islam* or the recent *The Pen and the Faith* where he discusses as objectively as one can the theology and the literature of modern Islam), Bishop Cragg is not, as is sometimes charged, a fellow traveler. He has clear and basic disagreements with Muslim theology, though he handles their beliefs with great care and respect. But he always writes of the cross and its central meaning for Christianity as opposed to the Islamic denial of the crucifixion, in a way that makes it obvious where he differs with Islam.

Muslims believe that Jesus escaped crucifixion. In *The Call of the Minaret*, he asked "why this belief in a Divinely arranged escape?" And he pinpointed the Islamic objections as "not historical but dogmatic" for "it is not that the Muslim is confronted with strong evidence that Jesus in fact circumvented death in this way"; rather, it is the belief that "hostility to the prophets should not succeed in slaying them. Such a climax would be a Divine failure to sustain them and corroborate their message. Such a failure would be unthinkable" (p. 294).

This discussion runs through almost all of his books on Islamic and Christian dialogue and theology. It is not that Bishop Cragg neglects the Incarnation, but it is the cross, rather than the Incarnation, which forms the crux of the Islamic-Christian theological disagreement. It is on this point that Christianity and Islam are at odds. And Cragg makes it perfectly clear, in the most orthodox language possible, that in the cross we see the reality of God's purpose and love.

Bishop Cragg has a great gift for seeing below the surface, beneath the differences in technical theological language and finding a way to link Christian and Islamic concepts, as he does imaginatively in comparing the logos doctrine of the fourth gospel and the Islamic concept of *tanzil*, "or

'sending down' of the heavenly 'speech' of God as a 'Scripture' on earth. . . . In the Islamic faith we have 'the words made Scripture,' the Book: in the Christian faith we have 'the Word made flesh,' the Christ who is Jesus" (*Jesus and the Muslim*, p. 251).

In his earliest work Bishop Cragg said "if one sought a single justification for the Christian mission to Islam one might well be content to find it in the Quranic picture of Jesus of Nazareth. . . . Worse than the silences are the vetoes" (*The Call of the Minaret*, p. 261). In his most recent works he attempts to sketch out Jesus for the Muslims and in turn, to present in his portrayal of Muhammad food for thought for the Christians. The most common answer to the question (from Christians living in the Islamic world) "what would you want the Muslims to know about your church or religion?" is simply "Jesus." The most common question Muslims put to Christians is "Why do you not respect our prophet?"

Bishop Cragg, in *Muhammad and the Christian*, attempts to give us some perspective that we may answer that question with more respect to a great living religious tradition and its prophet without in any way diminishing our own sense of the Christian gospel. In *The Christ and the Faiths*, he argues that if we are to be indeed stewards of the mysteries of Christ, evangelists in a deep sense, we must be open to and listening for the questions and the promptings raised by other theologies and other faiths.

"It is precisely by a steady attention to the questionings from which other faiths reach for their answers that the gospel makes its way, taking up those very questionings into the answer it holds for them through 'God in Christ reconciling the world'" (p. 345).

Bishop Cragg's great gift is to get inside the mind of the Qur'an and the Islamic believer and with sympathy and tact show the Christian how the Muslim is as he is, and why, and by probing beneath the words, the intensely difficult Arabic vocabulary, seek common truths and similar theologies. It is by no means a sense that the two faiths are identical; he maps out very plainly the differences; but a sense that they are of the same family, fraternal by nature, with more in common than is often acknowledged, and the followers of both to be understood clearly as the servants of the same One God.

EDITORIALS

Book of Books

In a special issue on books, it is appropriate to direct our attention to the “Book of Books,” the Holy Bible. How is it faring today? As always, it is the world’s best-seller. More copies of the holy scriptures are in existence today, and they are translated into more languages, than ever before in history.

But what about the message and meaning of the Bible? It is difficult to indulge in sweeping assertions. Within the Episcopal Church, many parishes today sponsor serious Bible study, and the Bible Reading Fellowship and other fine programs draw significant support. There are also thousands of clergy and laypeople who now read Morning and Evening Prayer with their cycle of lessons. No doubt lives are constantly being influenced by scriptural words of life.

On the other hand, is the church as an institution and organization being strongly swayed by scripture? Are planners, ecclesiastical legislators and decision-makers strongly influenced by biblical teaching? This again is difficult to judge. Who is to say that they are, or are not? It can be said, however, that Episcopal leaders often do not make the effort clearly to demonstrate that they are guided by holy writ. Certainly a few favorite texts, some of them good texts, are cited again and again. (How sick we grew of Ephesians 4:12 in the 1960s, or of St. Matthew 23:37 in 1987!) Watching our church as a whole, it may be well to ask one another, and ask ourselves, whether an observer would say we were seriously trying to be guided by the Bible.

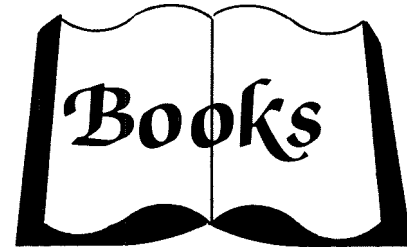
Local Church Bible Study

In the average parish, biblical preaching and biblical teaching is mainly in the hands of the priest. The priest, however, is in a strange position.

In seminaries or in diocesan training courses, our future clergy receive extensive teaching in the biblical field. Their professors are usually devout and God-fearing scholars, who, from the lofty pinnacle of their own scholarship, have found those parts of the Bible that speak to them and inspire their lives. Under them, the student is lectured to for hours, spends long evenings doing homework in theological libraries, and labors through term papers. All of this prepares for the canonical exams candidates must pass before ordination.

The student learns what a vast world biblical scholarship is, and how it is enriched by Palestinian archaeology, Semitic philology, and other specialized fields. Yet, ordinary seminary students do not acquire the proficiency in biblical languages possessed by the professor, nor access to all the important scholarly works in German, French, Swedish and so forth. Students admire their professors, but are themselves at best distant spectators to the world of biblical scholarship, except for a few students who aspire to be professors themselves! They graduate aware of how defective their own knowledge is and will remain.

Paradoxically, this scenario is repeated upside down, as it were, when the priest works in a parish. Biblical refer-



ences in sermons, and even serious adult classes, cannot convey to parishioners more than a tidbit of what the priest learned through all those months and years of seminary study or diocesan tutoring. Parishioners are as far from their priest as the priest was from the professor. They may admire and be impressed by their pastor’s knowledge, but they are only spectators of such learning.

Caught in between two yawning gaps, is it any wonder than many priests are tongue-tied in attempting biblical preaching? Or that when they do try to engage in exposition, it is often a repetition of academic propositions with no relation to the lives of their listeners? Is it any wonder that the authority of the Bible is a puzzling concept with little visible application in the life of the church?

Is there a way out? Are there answers to these grave problems? Yes, some of us believe there are.

In the local church, a participatory style of biblical study is needed. The text needs to be cross-referenced, not with footnotes on literary history, but with real-life experiences which participants prayerfully share with one another. At present, most clergy cannot institute such teaching since they themselves were never exposed to it. An essentially different system of biblical study may be needed, from kindergarten class through seminary.

Finally, let it not be supposed that in such a system our traditional scholars would be unemployed. In a church that was excited about the Bible, the wisdom of these dedicated scholars would be in constant demand — not just to lecture to sleepy-headed seminarians, but to meet with Christians, young and old, who are battling with the issues of life and who look to God’s word for light.

Spring Books

Of our two feature articles in this issue, one of them deals with T. S. Eliot, perhaps our greatest Anglican literary figure in this century and certainly one of the greatest recent writers in the English language. The other deals with a topic less familiar to most of us — Christian relations with Islam. This is a matter of growing importance, and we hope our children and grandchildren will not be as inept in this field as we have been. We welcome the leadership of the Presiding Bishop in calling for attention to this urgently significant field.

We had already planned to include in this issue the review of the autobiography of Alan Paton [p. 6] when we learned with sorrow of his recent death [p. 8]. His loss will be felt in the church, in literature, and in the struggle for racial justice in his beloved South Africa. Whatever happens in that troubled land in the future, Paton’s eloquent and courageous witness will not be forgotten.

BOOKS

(Continued from page 7)

by manufacturing and selling their own patchwork quilts in the open market. So, from 1965 to 1972, Fr. Walter served as the head of a unique movement, which, while having southern roots, spread to the cultural centers of the north, especially New York City.

The "dramatis personae" of this story are fascinating: Minder Pettway Coleman, one of the founding members of the "Bee;" Aolar Carson Moseley, whose earnings from the sale of her quilts provided sustenance for herself and 14 other family members; Mary Boykin Robinson, former teacher in the public schools and anti-poverty program worker, who now runs an "experiential" day-care facility in one of the "Bee's" buildings; Ora McDaniels, who initially feared Fr. Walter because of his white skin; Lizzie Willis, founder of the Selma, Ala. "Bee"; et.al.

Nancy Callahan has captured a part of the black cultural ethos in this book. She has grasped the pathos of the civil rights struggle in the south, replete with its vicious racist ideologies and intransigent people. Moreover, she has presented to us vignettes of a vibrant and resilient group of women, who despite overwhelming odds, made vital contributions during the civil rights movement of the middle and late 1960s.

(The Rev.) CHARLES L.L. POINDEXTER
Philadelphia, Pa.

Renowned Protestant Monk

A UNIVERSAL HEART: The Life and Vision of Brother Roger of Taizé. By Kathryn Spink. Harper & Row. Pp. xiii and 194. \$14.95.

The author, in a very readable, anecdotal style, tells the story of Roger Shutz, son of a Swiss Reformed pastor, who bought a house in 1940 in the tiny French village of Taizé, close to the Swiss border, to aid refugees from the Nazis and to create a "community of reconciliation." It has become the famous Taizé Community, a predominantly Protestant monastic order of 80 brothers with daughter houses on all continents [see TLC, May 1].

The ecumenical significance of Taizé has not been in theological dialogue, but in personal, spiritual, and mission-centered ecumenism. Br. Roger's personal friendships with popes, patriarchs, bishops, Mother Teresa, etc., is fascinating. The community is

centered in prayer and a wide range of spiritualities. It continues to have special appeal to young people and is involved in work among the very poor throughout the world. Br. Roger's vision is that a unified yet very diverse Christianity can be the catalyst for the unity of all humankind. Taizé has sought to be a "parable" of that unity.

(The Rev.) WARREN E. CREWS
St. Timothy's Church
St. Louis, Mo.

Strengths and Weaknesses

THE LITERARY GUIDE TO THE BIBLE. Edited by Robert Alter and Frank Kermode. Harvard University. Pp. 678. \$29.95.

This collection of essays on the books of the Bible, edited by Robert Alter and Frank Kermode, is designed to emphasize the literary character of the scriptures. In addition to articles on each book of the Bible, it contains seven general essays. The contributors come from both Jewish and Christian backgrounds. It is the sort of book one associates with university courses given by English professors on the Bible as literature.

This is both its strength and its weakness. It demonstrates to those unaware of recent trends in biblical studies that the scriptures are literature. The quality of the essays, however, is uneven. For example, Luis Schokel's article on Isaiah is excellent, but Bernard McGinn's chronicle of the way Revelation has been read in the past is not very helpful to the modern student. John Drury's essay on Luke is a first-rate exposition of this evangelist's skill as a storyteller, but his article on Mark misses the central point of the apocalyptic setting of this gospel.

In his essay on Genesis, J.P. Fokkelman takes scholars who follow a historical-critical approach to the Pentateuch to task for reducing this material to a patchwork quilt of separate stories, but his claim that these books are a seamless robe is difficult to maintain. They are better described as a rich tapestry which is the product of several creative hands.

This illustrates the major weakness of the book. It is not possible to understand the literary character of the Bible in isolation from the historical and theological dimensions of the scriptures. Recently, biblical critics have affirmed the importance of the literary character of the Bible as well as the necessity of understanding the scriptures as a whole. Brevard Childs's "ca-

nonical critical" approach and the methods of redaction criticism and narrative theology are examples of this. Although Frank Kermode refers to Childs in his article on the canon and several contributors reflect the results of these newer approaches to the scriptures, this volume as a whole repeats old arguments against the inadequacy of analytical biblical scholarship.

Despite these weaknesses, the serious student of the Bible, preferably one who has some knowledge of Hebrew and Greek, will find this collection of essays useful, particularly if they are read in the context of contemporary biblical criticism.

(The Rev.) RHYS WILLIAMS
Marist College
Poughkeepsie, N.Y.

Unanimous Report

WE BELIEVE IN GOD: A Report by the Doctrine Commission of the General Synod of the Church of England. Morehouse-Barlow. Pp. x and 168. \$7.95 paper.

Concern regarding the huge gaps among the various strains of thought within the Church of England has led the doctrine commission of its General Synod to undertake some serious theological work which seeks to present material for study by the church. It is hoped that some unifying dialogue may take place. The commission has now published this second volume. The first, *Believing in the Church*, fo-



cused on what it means for Christians to believe. This present volume, *We Believe in God*, moves into the area of the content of belief, with an emphasis on the doctrine of God.

A volume limited in space as this one, can scarcely hope to be comprehensive in its coverage. In the words of the chairman of the panel of theologians who produced this volume, "it focuses on particular aspects of the doctrine of God which the panel believed to be important both for churchpeople and for interested enquirers at the present time."

Given this intention, the panel has done a remarkable job. Rather than getting involved in a variety of theological stances, the panel has chosen to present these "particular aspects" through an exegetical approach, on the quite justified assumption that holy scripture and its witness provide the commonly shared fundamental source for theological reflection.

With such an approach and the limitations of space, it is quite understandable that many questions which may surface remain unanswered. What is offered, even if not comprehensive, is nevertheless the heart of the Christian doctrine of God. It is, then, perhaps not surprising though nonetheless remarkable and gratifying, that the chairman of the commission can note, "the Report is unanimous. . . . The entire text . . . of *We Believe in God* has been agreed by the whole panel." This is a volume which can be commended to all for whom it has been written, viz., those Christians who are serious about loving God with all their mind.

(The Rev.) SHUNJI F. NISHI
Emeritus Professor
of Philosophical Theology
Church Divinity School
of the Pacific
Berkeley, Calif.

Idiosyncratic Genius

THE PAINTINGS OF WILLIAM BLAKE. By Raymond Lister. Cambridge University. Pp. 176. NPG.

Raymond Lister, a leading authority on British Romantic painting, has combined a fascinating selection of color plates with equally fascinating commentary in this brief but revealing study of the life and artistic works of William Blake.

Well known for his poetry, especially his "Song of Innocence" and "Songs of Experience," the 19th century mystic made his living as an artist

and engraver. Lister's sympathetic study gives the interested amateur a comprehensive and engaging introduction to the varied works of this idiosyncratic genius.

Opening the book, the reader is immediately captivated by a remarkable frontispiece photograph of Blake's life mask made when he was 66 years old. A brief biography follows, after which Lister lucidly illuminates Blake's unique mythology, his allegorical subjects, his consistent use of symbolic gestures, and his learned references to other artists and authors, all of which belie his lack of formal education.

Each of the 75 somewhat undersized and unevenly focused color plates is accompanied by a one-page commentary filled with historical, technical and interpretive detail. The selections represent the whole span of Blake's life work and include many biblical subjects, especially those relating to the nature of divinity.

Lister's pithy and informative style make excellent reading. And the pictures make the book appealing to those interested in symbolic and allegorical art.

BARBARA CAREY
Carlsbad, N.M.

Exciting and Vivid

BRENDAN. By Frederick Buechner. Atheneum. Pp. 240. \$17.95.

Frederick Buechner, a novelist, essayist and homileician whose writings have consistently dealt with the relationship between religion and ordinary life, has added another novel to his body of writings. Like his last novel (*Godric*, 1980), it is the fictionalized life of a legendary saint of the British Isles: Brendan, the Navigator.

Written as the memories of Brendan's friend and companion, Finn, this is a story that is both comic and tragic. In its portrayal of the innocent and naive Celtic people, and their acceptance of Brendan's miracles and fantastic adventures, the novel takes a comic turn. The tragedy comes in the torment of the saint himself.

The long adventures of Brendan and his companions at sea are exciting. They are told with gusto and capture well the excitement and bewilderment of these fourth century Celts as they encounter new worlds and new experiences. Buechner helps the reader experience the ingrained sense of the supernatural which colors their senses and distorts their understanding of the events in which they participate.

These are pleasantly naive people; but in the end, it is that naivete which brings about the tragedy. In their search for God, and their new-found Christian faith, we begin to see how hard it is for the God of the scriptures to reveal himself in the midst of superstition and magical thinking.

Brendan's struggle captures some of the struggle of our own time, as we seek to serve God, but are caught in our own kinds of superstition, religiosity and magical thinking. Perhaps Buechner meant it as a kind of parable of the church today as it struggles to reveal God in new and sometimes controversial ways.

(The Rev.) PETER W. WENNER
St. Mark's Church
Milwaukee, Wis.

Helpful Introduction

THE ESSENTIAL TILlich: An Anthology of the Writings of Paul Tillich. Edited by F. Forrester Church. Macmillan. Pp. 281. \$19.95.

It is easy for the reviewer of an anthology to criticize the inclusion or exclusion of particular selections. I personally would have wished, for instance, that there had been more substantive sections of the *Systematic Theology*, the wonderful essays on theological education from *Theology and Culture*, and the brilliant article on the two types of philosophy of religion.

All of this aside, the essential Tillich comes through straightforwardly in this very fine volume. Tillich's theology is quite consistent and therefore an understanding of the man's genius is available to the readers of this collection in spite of omissions. For those of us who grew up on Tillich, the book is a very helpful refresher course. For younger Christian thinkers it will provide a quick and very helpful introduction to one of the most important theologians of this century. Both Tillich's great contributions and the controversies he engenders must continue to be known and appreciated by anyone involved in theology today. This book provides a very necessary service.

(The Very Rev.) ROBERT GIANNINI
Dean, School of Theology
University of the South
Sewanee, Tenn.

Books Received

TO WILL GOD'S WILL: Beginning the Journey. By Ben Campbell Johnson. Westminster. Pp. 143. \$7.95 paper.

EVERYDAY ECUMENISM: Can You Take the World Church Home? By John Bluck. WCC. Pp. x and 70. \$4.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

THE STORY OF THE CHRISTIANS. By Jennifer Rye. Cambridge. Pp. 31. \$3.95, paper.

If I were in the position to give someone who knew nothing about Christianity a small introductory book to read, this is the booklet I would give. In a style the British know best, Christianity is presented in a straightforward, chronological manner. Interesting to read — clear, and serious without being overly apologetic or sentimental.

THE STORY OF THE JEWS. By Julia Neuberger. Cambridge. Pp. 32. \$3.95, paper.

This narrative sets forth the story of the Jews in a succinct and well written style. To my Christian — or to use the language of my seminary dean, “honorary Jew” eyes — the story is told objectively and is quite informative.

THROUGH MOSES TO JESUS: The Way of the Paschal Mystery. By Carlo M. Martini, S.J. Ave Maria. Pp. 123. \$4.95 paper.

A transcript of an eight-day retreat given by Carlo Martini to Italian priests in 1978 and originally published in 1979, these meditations use the history of Moses to vivify realities that are repeated in all our lives. Interesting biblical explications, but sometimes thin on the level of personal application.

THE NUCLEAR DILEMMA: A Christian Search for Understanding. A Report of the Committee of Inquiry on the Nuclear Issue. Commission on Peace, Diocese of Washington. Forward Movement. Pp. 155. \$5, plus postage and handling, paper.

Commended by Presiding Bishop Browning and Bishop Walker of Washington in the hopes that Christian citizenship might become a channel of grace. Explores thoughtfully the nature and existence of nuclear weapons and the antagonism and distrust in U.S.-U.S.S.R. relations. Of particular help are the glossary of technical terms and selected bibliography.

NEWS

(Continued from page 9)

of competence is moral theology.”

He said there had not as yet been any discussions of an alternative assignment, but if a satisfactory arrangement can be made, the breach of contract suit Fr. Curran had filed against the university with the Washington, D.C. Superior Court would presumably be dropped [TLC, April 5, 1987].

DOROTHY MILLS PARKER

CONVENTIONS

In addition to electing a bishop coadjutor [p. 8], the **Diocese of San Joaquin** heard the Rt. Rev. Victor Rivera, in his diocesan convention address, reiterate three themes which have characterized his episcopate: mission, Christian education, and stewardship. “I believe our foremost responsibility is to proclaim Christ, crucified and resurrected, . . . that is, to evangelize,” he declared, noting that the diocese has opened one new mission a year for the past 18 years. He

also emphasized the importance of continually expanding existing Hispanic and Asian ministries in the diocese.

The convention approved a budget of \$820,161; granted parish status to St. Clement of Alexandria, Woodlake; supported a resolution of Province VIII asking COCU (Consultation on Church Union) “to seek official statements and position papers from communions not participants of the consultation but with which the Episcopal Church has ongoing conversations toward increased relationships to which the present COCU document may be counter-productive;” resolved to petition General Convention to reaffirm its belief “in monogamous heterosexual marriage as the biblical standard” and not to ordain or bless “relationships of persons practicing a homosexual lifestyle;” petitioned General Convention and Lambeth to make “full and complete restoration of the authentic Conciliar text of the Nicene Creed;” and divided the convention offering between the existing diocesan Hispanic, Filipino and Asian ministries.

(The Rev.) DONALD A. SEEKS

BRIEFLY...

The Rev. Craig W. Casey, 52, executive vice president of the Church Pension Fund and Affiliates, died April 9, of lung cancer at his home in Greenwich, Conn. Fr. Casey was a graduate of the University of the South, and the General Theological Seminary. He was ordained to the priesthood in 1965 and served parishes in Tennessee and Connecticut after which he attended Harvard Business School, receiving an MBA in 1971. The following year he joined the staff of the Pension Fund as assistant to the president, later becoming vice president of the Church Hymnal Corporation and executive vice president of the Pension Fund. Fr. Casey was a trustee of General Theological Seminary and the Church Pension Fund. He is survived by his wife Margaret Williams Casey, a son, two daughters, his parents, three brothers and and two sisters.

sor to the Rt. Rev. Coleman McGehee, Jr., **Bishop of Michigan**, who, last spring, announced his intention to retire. Other candidates include the Rev. J. Daniel Burke, rector of St. Martin's Church, Providence, R.I.; the Rev. Canon Harold T. Lewis, staff officer for Black Ministries for the Executive Council; the Rev. Hays H. Rockwell, rector of St. James Church, Manhattan; and the Rev. Raymond Stewart Wood, Jr., rector of St. John's Church, Memphis, Tenn.

■
St. Augustine College of Chicago was welcomed as the tenth member of the Association of Episcopal Colleges during the organization's board meeting, April 10-11 at Kenyon College, Gambier, Ohio. St. Augustine, a bilingual two-year community college which enrolls Hispanic people from 23 Latin American countries, was founded in 1980 by the Rev. Carlos A. Plazas, whose ten years of work with the Spanish Episcopal Service of the Diocese of Chicago showed him the needs of the Hispanic Americans in that city. Its curriculum provides technical and vocational career training in English and Spanish.

■
The Rev. Helen Havens, rector of St. Stephen's Church in Houston will be included as one of five candidates in the special election May 7 for a succes-

PEOPLE and PLACES

Appointments

The Rev. Stewart Barr is part-time vicar of St. Luke's, Willcox, Ariz. He lives in Dos Cabezas, Ariz. and teaches in neighboring community colleges.

The Rev. Gerard Beritela is vicar of St. Paul's, Hamilton and St. Stephen's, Stevensville, Mont. Add: 702 Desta, Hamilton 59840.

The Rev. Colin A. Campbell is rector of Holy Trinity, 212 4th St., Hoquiam, Wash. 98550.

The Rev. Harold Card is vicar of St. Paul's, Winslow, Ariz. He became vicar after retiring as chief patent counsel of U.S. Army Armament Research and Development.

The Rev. J. Robert Carter has been appointed the bishop's deputy for program in the Diocese of Georgia, effective April 1.

The Rev. Floyd Finch is priest-in-charge of Holy Trinity Mission, Rte. 3, Box 260, Grahamville, S.C.

The Rev. Norman V. Hollen is now administrator for mission and ministry for the Diocese of Dallas, 1630 N. Garrett St., Dallas, Texas 75206; add: 7217 Plover Circle, Fort Worth, Texas 76135.

The Rev. J. Elliott Johnston is rector of St. Andrew's, 1507 St. Clair River Dr., Algonac, Mich. 48001. Add: 5310 Lakeshore Rd., Port Huron, Mich. 48060.

The Rev. Augustine Joseph is chaplain of St. Philip's Chapel, Voorhees College, Denmark, S.C. 29042.

The Rev. C. Corydon Randall begins at St. Peter's, Del Mar, Calif. on April 24; add: One Parish Lane, Box 336, Del Mar 92014.

The Rev. Charles Spigner is assistant of St. Martin's-in-the-Fields, Columbia, S.C.

The Rev. Thomas V. Sullivan is interim priest-in-charge of St. Andrew's, 53 N. Main St., Grafton, Mass. 01536. Fr. Sullivan continues as director of pastoral services and chaplain of Worcester (Mass.) State Hospital.

The Rev. David C. Sweeney is rector, Messiah, Rockingham and vicar, All Saints', Hamlet, N.C. Add: Box 1313, Rockingham 28379.

The Rev. James K. Taylor is chaplain of Syracuse Univ., Hendricks Memorial Chapel, Syracuse, N.Y. 13244.

The Rev. Michael S. Taylor is now vicar of All Saints, 205 96th St., East, Tacoma, Wash. 98445.

The Rev. Paul N. Taylor is rector of Trinity Parish, 440 Main St., Shrewsbury, Mass. 01545.

The Rev. Richard N. Walkley is now serving as interim rector of St. Stephen's, 2750 McFarlane Rd., Miami, Fla. 33133.

The Rev. Stephen Williams is assistant of Christ Church, Greenville, S.C.

The Rev. Howard F. Wood is headmaster of Christ Church Day School, Christ Church, Box 66, Coronado, Calif. 92118. Fr. Wood is also assistant at Christ Church.

Changes of Address

The Rev. Hal Hancock may now be addressed at 678 Crawford Circle, Longmont, Colo. 80501. Fr. Hancock continues his writing, supervisory work, and teaching.

Publications

The Rev. John E. Booty, professor of Anglican studies at the School of Theology of the Univ. of the South, has been elected chairman of the board of editors of *St. Luke's Journal of Theology*; he will serve a three-year term on the quarterly of religious thought which has been published since 1957.

Seminaries

The Rev. Louis Weil, professor of liturgics and church music at Nashotah House, will join the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., in July as professor of liturgics. Fr. Weil is widely known as a teacher, lecturer, author, liturgical scholar, and musician; he is co-author with Charles P. Price of *Liturgy for Living* and author of *Sacraments and Liturgy* and *Gathered to Pray*.

Retirements

The Rev. Frederick Paul Brooks, as vicar of St. John's, Preemption and assistant of Trinity, Rock Island, Ill. Add: 2614 23 1/2 Ave., Rock Island 61201.

The Rev. Rex A. Broyles, as rector of St. Andrew's, Nogales, Ariz. Add: Box 403, Tumacacori, Ariz. 85640.

The Rev. Canon Robert T. Hollett, as rector of Christ Church, Oyster Bay, N.Y. Add: 220 Valley Rd., Chestertown, Md. 21620. Canon Hollett is now rector emeritus of Christ Church and serves as interim rector of Augustine Parish, Chesapeake, Md.

The Very Rev. Lynwood C. Magee, as dean, Cathedral of St. Luke and St. Paul, Charleston. Add: Box 568, Saluda, N.C. Dean Magee has been given the honorary title, dean emeritus.

The Rev. John R. Pratt, formerly of Okmulgee, Okla. Add: 540 S. Toledo, Tulsa, Okla. 74112.

The Rev. Manney C. Reid, as assistant of St. Philip's-in-the-Hills, Tucson, Ariz. Add: Box 991, Pawley's Island, S.C.

The Rev. Stanley Allen Watson, as rector of St. Matthew's, Sparta, Mich. Add: 10890 116th St., N., Largo, Fla. 34648.

Resignations

The Rev. John M.L. Baker, as rector of Church of the Transfiguration, Buffalo, N.Y.

The Rev. Andrew C. Horton, as rector of Trinity Church, Hamburg, N.Y.

The Rev. Peter B. Huiner, as rector of St. John the Baptist, Dunkirk and St. Alban's, Silver Creek, N.Y.

The Rev. Ralph E. Macy, as curate of Grace Church, Providence, R.I.

The Rev. James D. Manning, as rector of St. Philip's, Buffalo, N.Y.

The Rev. Sven J. Warner, as vicar of St. Barnabas', Franklinville, N.Y.

Deaths

The Rev. Charles R. Allen, retired priest of the Diocese of Virginia, died February 3 of injuries suffered in an automobile accident. He was 81 years of age.

Fr. Allen was born in Germantown, Pa. He

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was a graduate of the University of Pennsylvania, received the M.Th. degree from Berkeley Divinity School in 1938 and was ordained to the priesthood the same year. He was chaplain at Leigh University from 1938 to 1941 and then served parishes in West Hartford, Conn., East Orange, N.J., and was chaplain in the USNR from 1944 to 1946. He then became dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., where he served until 1955. He was rector of St. Mark's, Gastonia, N.C., from 1955 until 1966 and rector of Cedar Run Parish, Fauquier County, Va., until his retirement to Kilmarnock, Va. Fr. Allen then served parishes as interim rector in Reedville, Kilmarnock, and Warsaw, Va. He is survived by his wife, Mary Brewer Allen, two sons, two daughters, and nine grandchildren.

The Rev. Michael Thomas Engle, retired priest of the Diocese of Mississippi and sometime rector of Nativity, Greenwood, Miss, died on January 15 in Greenwood. He was 62 years of age.

Born in Selma, Ala., Fr. Engle was a graduate of Millsaps College and received his M. Div. from the Univ. of the South at Sewanee, Tenn. He was ordained priest in 1953 and from that year to 1955 he was rector of Grace, Canton,

Miss. From 1955 to 1962 he was rector of All Saints', Grenada and from 1962 to 1963, rector of St. Peter's-by-the-Sea, Gulfport, Miss. Prior to becoming rector of Nativity, Greenwood, he served as rector of All Saints', Tupelo, Miss. Fr. Engle was associate of Nativity from 1968 to 1969 and became rector in 1969. He is survived by his wife, Nancy, and a son.

The Rev. Richard T. Middleton, II, retired priest of the Diocese of Mississippi, died of cancer in Jackson, Miss. on March 20 at the age of 75.

A retired colonel and chaplain of the U.S. Army, Fr. Middleton was a graduate of Tougaloo College and Bishop Payne Divinity School. He was ordained priest in 1939 and was in charge of St. Thomas, Columbus, Miss. from 1938 to 1940 at which time he became principal and chaplain of the Industrial School, Okolona, Miss. until 1943. From 1943 to 1970 he was in the U.S. Army, serving various chaplaincy positions. From 1946 to 1947 he was priest-in-charge of St. Simon the Cyrenian, Maywood, and from 1947 to 1948, curate of St. Edmund's, Chicago, Ill. He was dean of men, Jackson College from 1948 to 1949 and priest-in-charge of St. Mary's, Vicksburg, Miss. from 1949 to 1952. He is survived by his wife, Johnie, three sons, one daughter, one sister, and nine grandchildren.



BENEDICTION

The author, the Rev. Robert J. Sudlow, who died last August [TLC, October 18, 1987], was a priest of the Diocese of Florida, who had been retired since 1963.

The 40th anniversary of a rector's ordination, a time when many choose retirement, as I did, calls for a celebration. At this occasion, parishioners both present and former, diocesan officials, and old friends gather and say all sorts of nice things. The way they wax eloquent one would think the departing rector was a man ten feet tall. They are kind and do not mention the blunders. But the rector remembers all such occasions and they keep him from acquiring a head too big for his present hat. Of course we love the nice things said about us, but for my part there can be no sweeter words than those uttered by my son: "You are my ideal of what a priest should be."

With retirement goes the desire for the latest book on church history, liturgics, or the subject dearest to the heart. No longer is it necessary to figure out a way to spend part of a vacation at some church conference in order to take in the lectures on pastoral psychology, parish administration, or similar subjects. Now the rector can relax and think of all things there never really was time for during the busy parochial life: putting in the garden, an extra game of golf, a chance to sit in the shade and hope the fish don't bite. After all it has been a busy, hectic 40 years and now that it is over, there is time to enjoy life, ask nothing more than a chance to be useful and helpful on Sundays, and have plenty of opportunities to thank the good Lord that it was a privilege to work in his vineyard during the past 40 years.

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SCHOOL CHAPLAIN. Priest sought to serve as senior chaplain to 700 students and 75 faculty of K-12 Episcopal-related school in liaison with Mother Parish of Baltimore. Experience, commitment, and temperament to relate to teenage boys especially essential. Inquiries and resúmes before May 23rd to: Mr. Robert W. Hallett, Headmaster, St. Paul's School, Brooklandville, Md. 21022.

CHURCH OF THE ANNUNCIATION on beautiful Anna Maria Island, Fla., is seeking a rector who is committed to traditional Anglican liturgy, morality and faith as of September 1, 1988. If interested, request our parish profile telling of our history, present status, and hopes for the future from: Search Committee, P.O. Box 978, Anna Maria, Fla. 34216.

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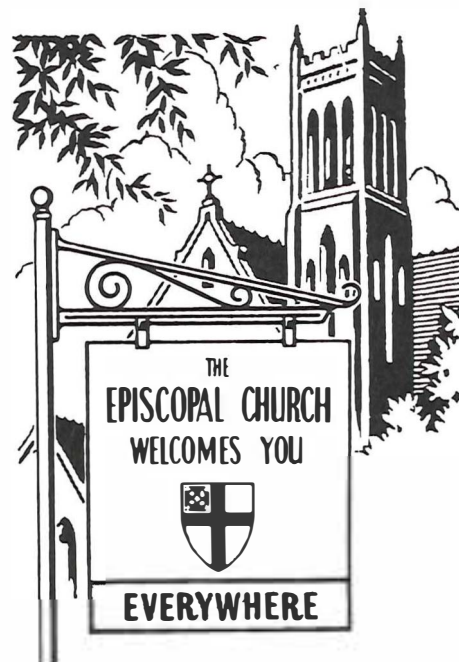
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LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning,
Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5, Thurs H Eu &
Healing 10

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson
Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10,
Youth Club & EYC 4-8

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan
Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick
Barbee, the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J.
Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G.
Kocharhok c; the Rev. Jack V. Dolan, d; the Rev. Edward
M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Eliza-
beth's, Bentleyville, Pa. Sat night Mass 7

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. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45),
EP daily 6. H Eu Wed & HD 10; C Sat 12-1

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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, 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.