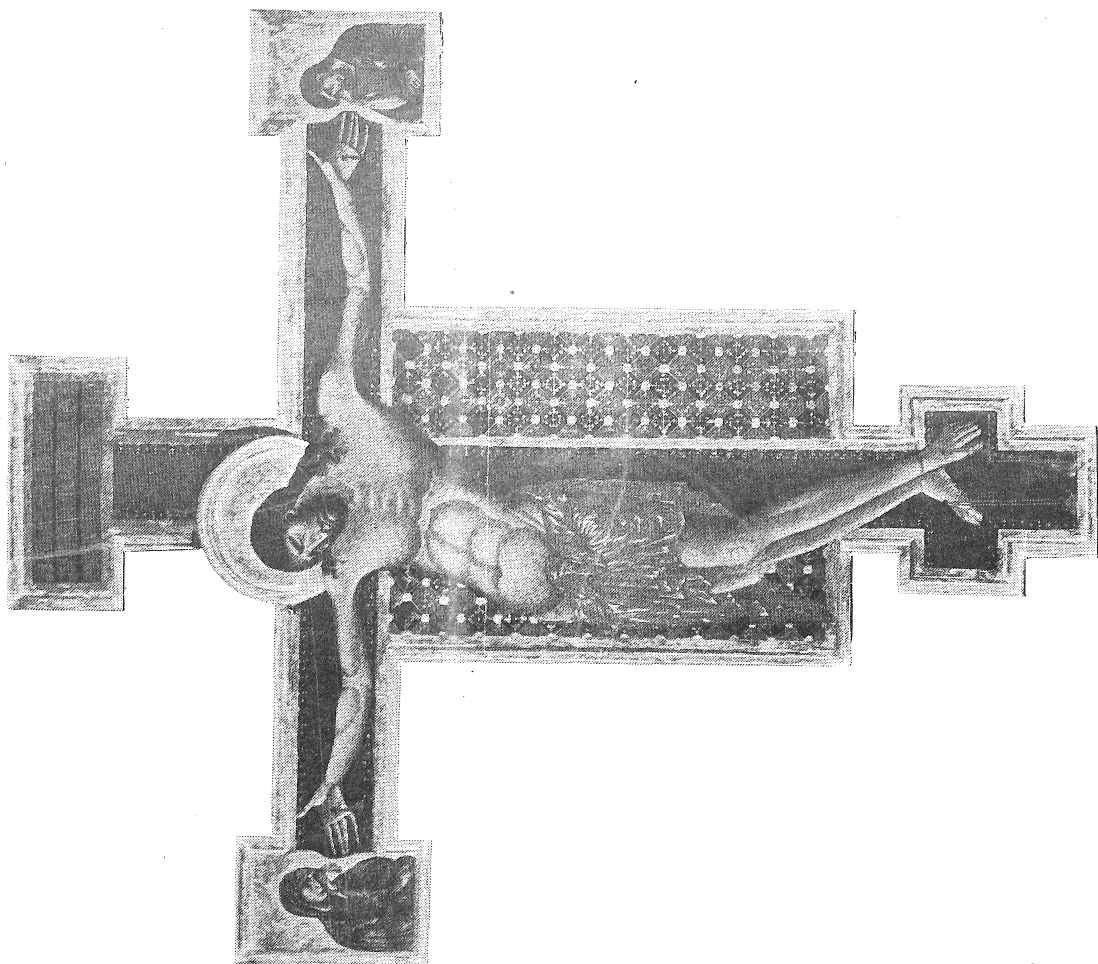
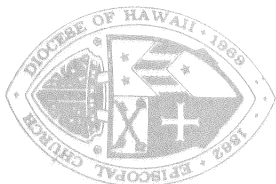


# HAWAIIAN CHURCH CHRONICLE

A Publication of the Episcopal Church in Hawaii

FEBRUARY 1978

VOL. 68, NO. 2



THE CRUCIFIXION by Cimabue, the teacher of the great Giotto. In this moment in Western art, the natural struggles to emerge from lifeless tradition in depicting a still greater moment in human history: when the Old was fulfilled and the New begun through Christ's humility and obedience "unto death, even the death of the cross." (Arezzo, Italy, c. 1260/5)

Hawaiian Historical Society  
550 Kalia Road  
Honolulu, Hawaii 96813

## ATTITUDES & ANSWERS

### Iolani & St. Andrew's Priory, Class of 1978

A poll of seniors at Iolani and St. Andrew's Priory, published jointly by *Imua Iolani* and *Ke Kukui*, indicates that for the Class of 1978:

— "Honesty, love, happiness, and self-discovery are most important to today's youth, while issues of world peace, crime and pollution are of highest concern. Money does not appear to play a major role in a person's happiness."

— "Most of the seniors are unsure and uncertain of the Carter Administration and with which political party their views are most similar. The seniors split on whether the United States is responsive to the people it

governs. Political corruption and scandal still play a major part in the people's confidence of the American government. The President and Congress do not have too much power. The seniors are confident in the American economic system, but very displeased with the American system of justice."

— "With looser morals in today's society, more seniors have been academically dishonest and violated in one way or another the school's campus regulations. Peer pressure is becoming more important than the school's honor code. Many feel that the SAT is an invalid measure of a student's ability."

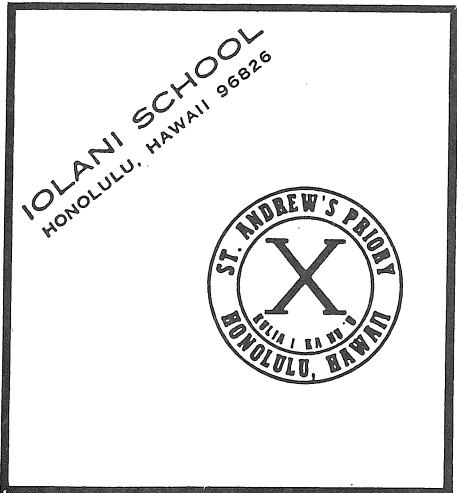
— "Certainly this year's seniors can not be labelled as conservative. A large percentage favor abortion, legalization of marijuana, a volunteer army, and the passage of the Equal Rights Amendment. Many have been academically dishonest, tried drugs, marijuana, and alcohol before age eighteen, and favor society's relaxed views on sex. Yet seven out of every ten seniors favor the restoration of the death penalty."

"Out of 149 Iolani seniors polled, 132 responded. Out of 68 Priory students polled, 51 responded, for a percentage of 89 and 75 respectively."

The poll's response, in the words of the editors, "reflects the new directions sought and followed by today's young people."

Here are questions 40-49 and the replies:

		Iolani '78	Priory '78
40.	Have you had a previous sexual relationship?	YES 34% NO 34% NO RESPONSE 32%	22% 46% 32%
41.	Do you favor the relaxed position sex has in our society?	YES 77% NO 8% UNDECIDED 15%	54% 16% 30%
42.	Do you plan to marry?	YES 80% NO 5% UNDECIDED 15%	90% 4% 6%
43.	Do you want to have children?	YES 80% NO 5% UNDECIDED 15%	80% 4% 16%
44.	Do you plan to have a family that is:		
	LARGE (4 OR MORE)	15%	22%
	SMALL (LESS THAN 4)	55%	44%
	UNDECIDED ON SIZE	30%	34%
45.	Would you adopt children?	YES 40% NO 19% UNDECIDED 41%	62% 12% 26%
46.	Have you ever cheated on a test, plagiarized, or otherwise been academically dishonest at this school?	YES 77% NO 23%	66% 34%
47.	Have you ever taken drugs, smoked, or drunk on campus?	YES 30% NO 58% NO COMMENT 12%	49% 43% 8%
48.	Have you ever stolen or destroyed another person's private property?	YES 38% NO 48% NO COMMENT 14%	16% 76% 8%
49.	Have you ever been insolent to an administrator or faculty member?	YES 29% NO 71%	45% 55%



# ABOUT THE DIOCESE

## Episcopal Church: An 'Endangered Species'?

"Definitely not!" was Bishop Browning's answer to the question: "Is the Episcopal Church in the United States an 'endangered species'?" The question was asked by David E. Anderson, religion writer for United Press International, in an article printed in the *Honolulu Advertiser* (4 February).

"I think it is rather a tragedy when any fragmentation takes place in the life of the Church," said the Bishop in an interview with John Given, *Advertiser* religion writer.

While there has been a "certain amount of weakening" of the Episcopal Church, the formation of the Anglican Church in North America by Episcopal separatists is "certainly not a final or anywhere near a fatal blow," the Bishop added.

Underscoring this point, the Bishop cited the following statistics: 13 separated and 18 disaffected parishes out of a total of 7,500; 3,400 separated members out of a membership of 2.7 million; and 32 priests and deacons out of a total of 12,625.

Speaking of the defection of a few members and clergy, the Bishop said "It is not an uncommon problem, and it's not the last time. This doesn't make it good or bad — but I am sorry it is happening."

While there are Episcopalians locally "who are concerned about the life of the Church, opposed to the ordination of women and the new Prayer Book," the Bishop said, "my impression of these people is that they are extremely loyal to the Episcopal Church."

## Legislative Report

Some 2,500 bills are expected to be submitted this legislative session before the 10 February deadline, according to *Your Legislative Reporter*.

Still alive and carried over from 1977 are — yes, indeed — 3,070 bills! Even omitting duplicates, legislators face some 4,000 bills!

In the controversial category are Senator Hulten's SB 1733, which would prohibit State funds for abortions by indigent women.

Also, the Capital Punishment bill is still alive and well in Representative Garcia's Judiciary Committee. "It may or may not see the light of day," says *Your Legislative Reporter*.

## Bishop Browning Preaches Easter Sunrise Sermon

Bishop Browning will preach at the 76th annual Easter Sunrise Service at Punchbowl's National Memorial Cemetery of the Pacific this year.

In addition, service participants include the Tongan Choir from the First United Methodist Church, Honolulu; the U.S. Navy Pacific Fleet Band; and representatives of the various churches.

The Easter Sunrise Service is sponsored by the Hawaii Council of Churches and begins at 6:00 a.m.

Those wishing to attend are encouraged to drive to Bishop or Alakea Streets, where parking is free on Sundays, and take TheBus (at the regular fare) from any proper bus-stop on those streets.

For those who wish to drive to the Crater, the gates will open at 4:30 a.m., but only limited parking is available.

## Heart Glad

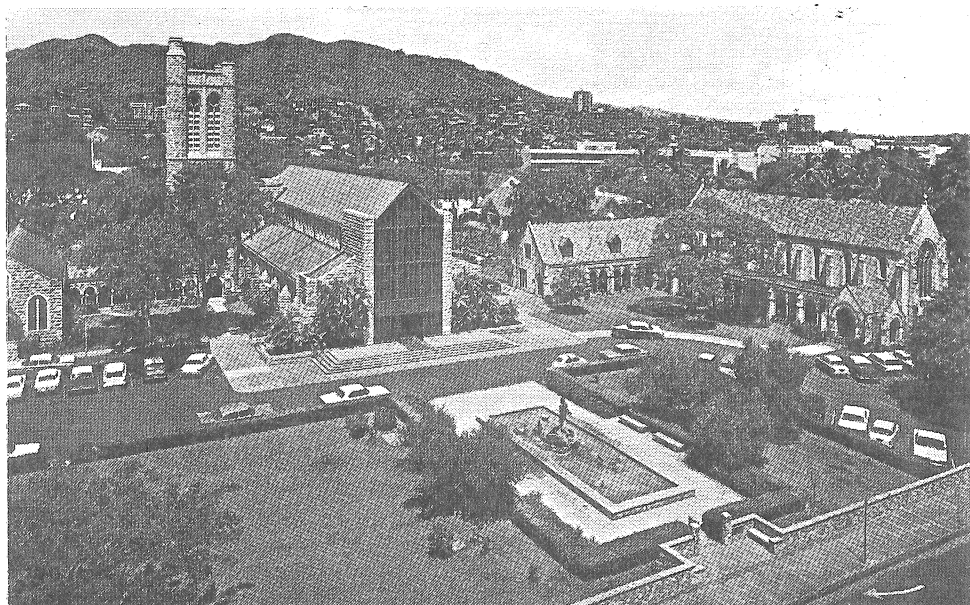
This year's Church School Missionary Offering, except as otherwise designated, will go to support the ministry to the deaf at the national and local levels of the Church.

The gift to Holy Innocents', Lahaina, of an IBM Selectric typewriter and a new A.B. Dick folding machine by Ed and Dorothy Moore, through the Moore Foundation, generous supporters of the parish over the years.

The thanks from Mayor Leonel Ponciano, mayor of Guatemala City, Guatemala, for the Episcopal Church's help in rebuilding 1,123 houses (at a total cost of \$845,393), thanks given Presiding Bishop John Allin during his January visit there. The Church also provided clothing, food, and medicines during the crucial days following the 1976 earthquake.

To read in *Your Legislative Reporter*, a publication sponsored by the Hawaii Council of Churches, "Our ecumenical thanks go to the Episcopal Church Women of Hawaii for underwriting the major expenses connected with publishing the *Legislative Reporter*. All ten issues (one every two weeks) are being made possible because of their concern for legislative concerns."

Two gifts to St. John's, Kula: \$845.63 from Dorothy G. Hardy,



THE CATHEDRAL GROUNDS when Diocesan House (formerly, the Bishop's residence) stood and the slopes of Punchbowl were clean and uncluttered. Photo: I. Rosen, a postcard available from the Queen Emma Gift & Book Stall, St. Andrew's Cathedral.

long-time member, by bequest; and a Volkswagen "squareback" station-wagon from Dr. Irv and Mary Tilden to replace the collapsed parish car.

## January Meeting of Team B

The Chairmen and Chairwomen of the Church's various Program Units (Team B) met on Thursday, 19 January, at 1:30 p.m. at the Cathedral, to organize and plan program progress in 1978.

This meeting may be summarized as follows:

— Bishop Browning proposed quarterly meetings, with Team B meetings on 5 April (prior to the Planning Conference), 6 September (prior to Area Meetings relating to Convention), and on 15 November (following Convention).

— Fr. Herbert Conley emphasized that the Treasurer is not authorized to pay any expenditures for the various program units above the budgeted amount.

— Margaret Cameron reported that the Program Committee is drafting an evaluation document which will help the program units review themselves quarterly.

— Fr. John Engelcke, *Hawaiian Church Chronicle*, reported that Team A — which serves basically as a Council of Advice to the Bishop and consists of Henry Budd; Jack Lockwood; Frs. David Kennedy, Charlie Hopkins, George Lee; Nancy Vanture, and himself — would also serve as the Editorial Board for the *Hawaiian Church Chronicle*. Fr. Engelcke asked the help of all program units in getting program news to the *Chronicle*.

— Fr. Vincent O'Neill, Prayer and Devotional Life, reported that planning for Quiet Days for clergy and laity was well underway and announced a master calendar for Cursillo (See *Up & Coming*, page 2, col. 3).

— Fr. Charles Hopkins, Advisory Committee to the Hawaiian Ministry, reported as one major goal of the Committee "to implement the education of the Diocese as to Hawaiian feelings and areas of concern." The Committee is also at work in meeting specific needs in the Hawaiian community, Fr. Hopkins noted.

— Fr. Homer Vanture, Evangelism Committee, reported that Marriage Encounter weekends had been set for 21-23 April and 16-18 June.

— Fr. Rudolph Duncan, Finance Committee, reported on the committee's work on funding Bishop Browning's travel to the 1978 Lambeth Conference and on the clergy salary and employee benefits studies.

Presentation before the Board of Directors was expected shortly.

— Fr. Gerald Gifford, Christian Education, outlined the organization and program of the committee. See January's *Chronicle*, page 6, col. 3.

— Ray Elizabeth Herkner, Episcopal Church Women, reported that the ECW had voted to support the printing of the 10-issue *Your Legislative Reporter* put out by the Hawaii Council of Churches to alert the religious community on issues touching religion before the Legislature.

— Fr. Charles Crane, Stewardship Committee, reported on a committee goal and plan to enable parishes to double their income by 1983.

— Beadie Dawson, Committee on Aging, reported a "tremendous response" to the questionnaire on Aging Needs, the planned evaluation of the responses during the next two months, and the ultimate hope for a corresponding committee on aging in each parish.

— Fr. Curtis Zimmerman, Liturgical Commission, reported on the commission's present work in three areas: (1) issuance of two brochures on the rites of the *Proposed Book of Common Prayer*; (2) preparation for workshops after Easter on Music in the Liturgy and Hymnal Enrichment; and (3) consultation and a workshop by Ralph Carskadden and Steve Iversen on "worship space."

— Dr. Paul Wheeler, Ecumenical Committee, reported on the Conference of Province 8 Ecumenical Officers at the Church Divinity School, Berkeley.

— Fr. George Lee, EAST, reported that Mrs. Hatsune Sekimura was EAST's new chairwoman. He said that this program is entirely a small church development program. He reported that the local program had received national grant money, of which \$20,000 is going to the Filipino ministry on Kauai. EAST has also provided for a Japanese language ministry on Kauai and in Palolo Valley.

Team B's first meeting of 1978 adjourned at 3:45, with a prayer and blessing by Bishop Browning.

## Board of Directors

The meeting of the Board of Directors at noon, 20 January, opened with prayer by Moheb Ghali and may be summarized as follows:

— Learned with gratitude of the gift of \$30,000 by Mrs. Henry Caldwell to Seabury Hall for scholarship funds.

— Heard Bishop Browning's expression of appreciation to Henry (Continued on p. 2, col. 1)

## HAWAIIAN CHURCH CHRONICLE



BISHOP RICHARD TRELEASE, JR., of the Diocese of the Rio Grande — formerly, Curate (1945-47) and Canon (1950-53) of St. Andrew's Cathedral, and Vicar of St. John's, St. Christopher's, and St. Matthew's (1947-50) — with the Rev. Mr. Yazzie Mason and the Rev. Mrs. Eloise Martinez, Navajo he recently ordained deacons.



# ABOUT THE DIOCESE (CONTINUED)

## Board of Directors (From page 1)

Budd and to the Finance Committee for their watchfulness in bringing expenses down. Because of these efforts, the 1977 deficit was \$484.27, much lower than projected.

— Approved the transfer of \$3,059 of Fr. Hopkins' salary to housing allowance.

— Approved the payment of the increased maintenance charge at 1001 Wilder Avenue.

— Approved procedures for funding Bishop Browning's trip to Lambeth Conference and for the deposit in the Bishop's Discretionary Fund of any funds in excess of trip cost.

— Heard Fred Overstreet's report on the progress of the Clergy Salary Study Committee and on the planned submission of formal recommendations proposed for the 1978 Convention prior to this June.

— Approved the HMSA policy with the improved major medical and dental plan.

— Learned of the audit of the parochial reports to determine the possibility of a uniform accounting system of parishes and missions.

— Approved the increase of clergy life insurance to \$20,000, at an additional cost of \$80.40 per person per year.

— Heard Margaret Cameron's report that the Conference Planning and Program Committees have been meeting jointly and devoting most of their time to the May Planning Conference. April Area Meetings are to follow the Conference.

— Learned from Fr. Van Horne of the progress made on the Program Unit Report Form.

— Learned from Nat Potter that the Camps and Conferences Committee plans a 4 February meeting at Camp Mokuleia to develop a philosophy of

camps and conferences. Work schedules have been suggested for the various parishes.

— Heard Tom Van Culin's report for the Real Estate Committee that the State plans to acquire a portion of a parcel of land owned by the Church, on behalf of Christ Church, Kilauea, Kauai.

— Heard from Fr. Ed Bonsey that the Program Committee is responsible for the Commission on Aging and the Committee on Camps and Conferences, and that the Mission Strategy Committee is responsible for EAST, Hawaiian Ministry, and the Maui Ethnic Program.

— Learned, concerning the Philippine Independent Church, that the Congregation of the Resurrection is disbursed as follows: St. Augustine's, Kohala (15%); St. Columba's, Paauilo (30%); and Resurrection, Hilo (50%). Also, that there are 15 or 20 families belonging to St. Paul's, who live on the Waianae coast and have on occasion met at St. Philip's, Maili, with services conducted by Bishop Rosete. (Bishop Rosete is a bishop in good standing willing to act as priest under the direction of Fr. Timoteo Quintero.) The joint use of St. Philip's, Maili, is being explored by the clergy and congregations involved.

— Set the date for the 1978 Convention as the 27th, 28th, and 29th of October.

— Heard Bishop Browning's appointment of Marilyn Greenwell (Chairwoman), Fr. Paul Kennedy, and John Newcomer to a committee to review the resolutions passed at Convention to determine what action needs to be taken.

— Learned of the Bishop's appointment of a committee consisting of Fr. Elsbery Reynolds (Chairman), Jean Lee, Paul Weaver, and Moheb Ghali, to review the responses to the draft Clergy Per-



**BISHOP BROWNING & BISHOP KENNEDY (left), with Wesley Tyau, crucifer, and Colin Wong, crosier-bearer, at the 75th Anniversary Eucharist, St. Elizabeth's, Palama. Photo: Percy Chung.**

sonnel Policy recently circulated.

— Learned of Team A's serving as the Editorial Board for the *Hawaiian Church Chronicle*.

The meeting was adjourned at 2:00 p.m., to meet next at noon on 17 February at St. Andrew's Cathedral.

### Up & Coming

A travelling March for Bishop Browning: Board of Trustees Meeting, Seabury Hall, Maui (3 March); Visitation to the Kohala Mission, Hawaii (5th); Visitation, Grace Church, Molokai (12th); Visitation, Church of the Ascension, Kwajalein, Trust Territories of the Pacific (13-15th); Visitation, St. Elizabeth's, Palama (19th); Visitation and Easter Celebration, St. Andrew's Cathedral, Honolulu (26th); and the meeting of the Church's Joint Commission on World Mission in the Dominican Republic (26-31 March).

The 1978 Convention dates have been set: Friday through Sunday, 27-29 October, at the Cathedral. As there will be many subjects needing careful consideration then, there is a good possibility of sessions until late on Saturday afternoon and possibly even on Sunday.

The impending retirement of Alice Mamiya, Secretary to the Bishop, as soon as her replacement is trained. Currently, the search for her replacement is underway. Those interested might submit their resume to the Diocesan Office.

Cursillo dates for 1978 are as follows: 7-9 April, Camp Mokuleia; 5-7 May, trying to reschedule at Camp Mokuleia; 8-10 September, Camp Mokuleia; and 13-15 October, Camp Mokuleia.

At the Wesley Foundation (1918 University Avenue) and sponsored by the University Christian Ministry (UH-Manoa): Tom Dinell, Professor of Urban and Regional Planning, "Is there a Christian Approach to Planning?" at 3:30-5:00 p.m. on Thursday, 2 March; and Eric Becklin, Professor of Astronomy, "Religious Aspects of Scientific Research," 3:30-5:00 p.m., 16 March.

A theatrical production based on David Brubeck's "The Light in the Wilderness" will be presented by The

Choirs and The Players at St. Clement's on March 20. Excerpts from Brubeck's jazz composition subtitled "An Oratorio for Today" will be performed by a mixed chorus and jazz trio under the musical direction of Eunice M. DeMello. These excerpts, in a Lenten adaptation, include "The Temptations," "Forty Days," "We Seek Him," "Peace I Leave With You," and "Yet in a Little While."

The performance: 8:00 p.m., Monday, 20 March, St. Clement's Parish, corner of Wilder and Makiki Streets. Donation: Two dollars.

### May Planning Conference

Bishop Browning and the Board of Directors of the Diocese have called each congregation to consider the following statements in preparation for the 5 & 6 May Planning Conference:

1. As we in this congregation go about our regular round of worship, nurture and service to others, we intend by the end of 1979 to have accomplished these three specific goals:
  - a.
  - b.
  - c.
2. We anticipate that these following things can help and these things can hinder us in our life as a congregation in fulfilling our goals:

Help: a.

b.

c.

Hinder: a.

b.

c.
3. We expect of the Bishop and specific Diocesan structures these services to help us in fulfilling these goals:
  - a.
  - b.
  - c.
  - etc.

What would you say to these three statements? Be sure your pastor knows.

**CHANGING ADDRESS?**  
Please let the *Chronicle* know.  
Your letter in time saves over two dimes.



**FR. JOHN Y.F. LIU, RECTOR (left); Fr. James Nakamura (retired) and Fr. Norio Sasaki of Iolani School (right), Assistants, at St. Elizabeth's, Palama, Jubilee Eucharist. Photo: P. Chung.**

# AROUND THE CHURCH

## Canterbury Declines Recognition Anglican Church in North America

In a three-hour ceremony on Saturday, 28 January, in Denver's Augustana Lutheran Church, retired Episcopal Bishop Albert Chambers of Springfield, Illinois, and Bishop Francisco Pagtakhan of the Philippine Independent Church, initiated the break-away Anglican Church in North America by consecrating that Church's first four bishops.

The former Episcopal priests consecrated ACNA bishops are Robert S. Morse of Oakland, California, Bishop of the new Diocese of Christ the King; Dale D. Doren of Pittsburgh, Pennsylvania, Bishop of the new Diocese of the Midwest; James O. Mote, of Denver, Bishop of the new Diocese of the Holy Trinity; and Peter F. Watterson of West Palm Beach, Florida, Bishop of the new Diocese of the Southeastern United States.

Traditionally, three bishops officiate at an episcopal consecration, in order to evidence the candidates' acceptance by the bishops generally and to guarantee the apostolic succession. But, consecration even by one bishop, while irregular, is possible.

At the service, a letter from Bishop Mark Pae of South Korea was read, consenting to the consecration of now Bishop Doren. Consecrated first, Bishop Doren joined Bishop Chambers and Bishop Pagtakhan for the consecration of Mote, Morse, and Watterson.

The Archbishop of Canterbury has indicated that he will not recognize the new bishops. His press secretary, John Miles, said, "It simply was not conceivable that the Archbishop would recognize a break-away movement splitting a province of the Anglican Communion," *The Los Angeles Times* reported.

## Mission

"Mission is God's total activity in the world, and the Church is privileged to share in it because He calls its members to do so . . . . Mission is concerned with the everyday life of the whole human community, its problems and opportunities . . . . Mission looks forward to what God will bring to pass on His tomorrow." — Bishop David Brown of Guildford in *God's Tomorrow*.

## HAWAIIAN CHURCH CHRONICLE (237700)

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## Presiding Bishop on Episcopal Separatists

On the day before the consecrations in Denver of Episcopal-separatist bishops, Presiding Bishop John Allin issued a formal statement of regret over the forming of any "new Anglican group."

"I regret the decision and actions of certain distressed and separated members of the Episcopal Church in proceeding with the formation of a new Anglican group," the statement read.

"This makes more difficult the efforts for reconciliation which are underway," the Presiding Bishop continued.

"At Port St. Lucie, Florida, last October, the House of Bishops demonstrated its willingness to reach out to find ways in which all members of the Episcopal Church can live with their Christian consciences and witnesses. This is a posture I am anxious to see maintained."

"The prayer of our Lord for his followers 'that they may all be one' is not served by forming new groups. I pray that all of us may be able to work together within our fellowship for the healing of relationships that are broken and for the renewing of the life and work of the Church," the Presiding Bishop concluded.

## Restoration of Relationships Committee

In thanking the five Bishops who have accepted appointment on the special committee to "establish and maintain relationships" among people who hold differing views about women in the priesthood, revision of the Book of Common Prayer, and other controversial church issues, Presiding Bishop John Allin said, "I think we are off to a good start toward what the House of Bishops had in mind when that body passed the resolution on restoring relationships."

"I pray that Christ's mission will be better carried out by all of us because of these efforts to understand one another," the Presiding Bishop stated.

The five Bishops on the special committee are Bishops John Coburn of Massachusetts, Stanley Atkins of Eau Claire (northern Wisconsin), Albert Hillestad of Springfield (southern Illinois), John Krumm of Southern Ohio, and James Montgomery of Chicago.

"The committee decided to begin its work by offering to make information-gathering visits to several of the individuals and groups who have written to Bishop Allin in response to the House of Bishops' resolution on restoring relationships," the *Episcopal Times* of the Diocese of Massachusetts reported.

## Well Said! & How's That?

"You must not stand aloof from the human race and its sin. It is no use saying, 'They've got themselves into this mess, let them get out of it!' God sent his Son to carry the sin of the world; so He says to us, 'Don't say who is the guilty, but who will take the responsibility of the sin,'"

—Canon Subir Biswas, St. Paul's Cathedral, Calcutta.



LAY READERS (left to right): Kenneth Ching, Charles Kokubun, Richard Wong, and Allen Goo, and in the second pew, Peter Goodbody of the Palama Inter-Church Council at St. Elizabeth's Jubilee Celebration. Photo: P. Chung.

## A Lutheran Friend's Three Wishes for Episcopalians

First, that those who are put off by the Proposed Prayer Book, which we are learning is supposed to represent a cosmic shift from the BCP, will find ways to live with the new — it's here to stay! — while perhaps keeping the old Prayer Book at bedside, as this non-Episcopalian does.

Second, that by some startling reconceiving of the Christian time span and taking the long evolutionary look, those uneasy about the ordination of women would learn that we of 1977 are the early Christians, still shaping the Catholic tradition that also shapes us, so they could see this move as part of the development of doctrine. (Stick around, two popes from now Roman Catholics will also ordain women.)

Third, that the evangelical character of Episcopalianism will also dominate, that Christ be honored and that members feel the urge to find some of the highways and byways from which newcomers can be drawn, people who can be God's servants while they enjoy the truths and beauties of your communion.

—Martin E. Marty

Martin E. Marty is professor of History of Modern Christianity at the University of Chicago, associate editor of *The Christian Century*, and author of *A Nation of Believers*. These remarks were printed in *The Episcopalian* (January 1978).

## Australia's New Prayer Book

This Easter is the publication date for the new Australian Prayer Book, authorized for immediate use.

Considered supplementary to the *Book of Common Prayer* (1662), it will be reconsidered in 1990 after 12 years' use.

The Prayer Book debate "was conducted with courtesy and respect for the various traditions of the Church," said the Most Rev. Marcus Loane, Acting Primate of Australia.

"It is a tribute not only to those who worked beforehand on the Prayer Book, but also to a new spirit of Christian fellowship and unity in the Australian Church," the Acting Primate stated, according to *The Living Church*.

## England Women in the Priesthood

In a letter to her husband's Anglican congregation, Deaconess Phoebe Willetts appealed for the ordination of women to the priesthood.

"I have spent ten years in our parish working with Alfred," she wrote. "I have tried to discover what it means to be a woman parish priest."

"I have discovered a great deal in the act of doing it, which can best be summed up by the fact that women must wake up and stretch themselves to discover their identity in Christ and stop being what men expect them to be," Deaconess Willetts continued.

She ended her letter, stating, "An apartheid religious institution is disobedient to the will of God and is not the Church for which Christ died," *The Living Church* reported.

Mrs. Willetts is reported to be terminally ill and herself to have joined her husband in the celebration of Holy Communion in the parish church which they both serve.

The Rev. Alfred Willetts and his wife earlier sponsored England's first Holy Communion celebration at an Anglican altar by a woman priest, that by the Rev. Alison Palmer, an Episcopalian, in the Church of the Apostles, Manchester.

## Anglo-Catholic Revival?

Lord Ramsey of Canterbury said in London on the eve of All Saints Day last, a day still echoing with the nailing of Luther's theses to the churchdoor in Wittenberg, that he hoped "ardently" for a profound Catholic revival that would benefit both the Church of England and the Anglican Communion at large.

Of the traditional Evangelical and Catholic elements in the Church of England, Bishop Ramsey said, "I don't view the matter as parties fighting one another — I think that is rather out of date," the *Church Times* reported.

Rather, Lord Ramsey saw these elements as "spiritual forces that are complementary to one another. The things which Evangelicals and Catholics stand for are complementary and are very necessary indeed."

(Continued on p. 5, col. 1)



SOME REFLECTIONS ON ECUMENISM

Within many traditions in the Christian Churches, January has been set aside as a time devoted to ecumenism. It was fourteen years ago this month that I attended a major ecumenical gathering on Church Unity at Boston College. One of the main speakers, a Presbyterian, stressed the demands which would be made on church leaders, clergy, and laity if unity among Christians was ever to become a reality. He emphasized the need for open sharing — including difficult issues, respect for the practices and traditions of other churches, and above all, an openness to the Holy Spirit. "It was a lot easier in the old days," he joked, "when we stayed at home and called one another names."

Unique Anglican Role

During these past fourteen years great strides in many areas of ecumenism have been made, and within the Anglican Communion some of the most notable ecumenical progress has been accomplished. Anglicanism, in my opinion, plays a unique role under the Holy Spirit's direction in ecumenical dialogue and Church unity. Our Church is both Catholic and Reformed. Anglicanism combines the elements of both great Christian Traditions, and as such has been a bridge between both Catholic and Protestant Traditions. Moreover, we find within Anglicanism a legitimate pluralism which permits a variety of expressions of our beliefs and practices while at the same time we remain faithful to the Good News in its entirety. Also, the democratic process of our Church allows and encourages open discussion and planning so that we can effectively minister to all mankind.

Bases for Real Unity

There already exists within the various Christian Traditions a unifying principle (the Holy Spirit, Ephesians 4:3) and a common basis for unity (One Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all, Ephesians 4:4-6). In addition a clearer understanding of the nature of unity has emerged. Unity no longer means a merger of many churches into a super church, nor does it mean the submission to one Church which claims to be the only true church. Rather each church in its own way, through its teaching and worship, through its belief and practices, legitimately reflects Christ and His Good News to the world.

Scandal of Division

Each of us has experienced in some way the scandal of a divided Christianity presents to the world. One small town of five thousand in my former parish in Korea had thirteen churches of the same denomination — the result of disunity, factionalism, and an ignorance of what it means to be the Body of Christ. Such dissension had a dampening effect on the work of the other churches of the Christian Family in the whole area.

Progress towards Unity

The Consultation on Church Union (COCU), a joint ecumenical movement toward unity on the part of the



"Well, I sure as heck hope they're Anglicans"

—From the *Canadian Churchman* (February 1977), one of North America's best Anglican papers. Subscription: \$2.00, from 600 Jarvis Street, Toronto, Ontario, Canada M4Y 2J6.

United Presbyterian Church, the Methodist Church, the United Church of Christ, and the Episcopal Church, has been exploring the possibility of an eventual united church "truly Catholic, truly Reformed, and truly Evangelical." Presently the Anglican Communion is involved in serious and constructive dialogue with the Orthodox, Roman Catholic, and Lutheran Traditions. Official statements of mutual agreement have come from these sessions. On a more grass roots level, covenant relationships exist between several Roman Catholic and Episcopal parishes in our Country. Several joint parishes also have been established, and several weeks ago a joint Anglican-Roman Catholic statement was officially published in which both traditions recognize one another as Sister Churches. (See col. 4)

Our Ecumenical Era

Ecumenism is here to stay. The progress of the past two decades can be attributed only to the Holy Spirit's action among open, sharing, and listening Christians. Ecumenism operates on many levels, not only on officially established church commissions. In fact, the attitude and understanding on a parish level is more important in the long run for ecumenism, because it is on that level that ecumenism is to be lived. The words of Pope John XXIII, quoting from a great Church leader of another age, serve as a practical rule of thumb for all of us in things ecumenical: "In necessary things unity, in doubtful things freedom, but in everything love." — St. Augustine of Hippo.

—Fr. Vince O'Neill, St. Andrew's Cathedral, Honolulu, in the parish newsletter.

ANGLICAN-ROMAN CATHOLIC DIALOGUE: Some Questions —

The Rev. Dr. Harry Reynolds Smythe, Director of The Anglican Centre, Rome, and a preacher at St. Andrew's Cathedral this summer, raised the following Questions in *Dialogue*, the Centre's newsletter:

Unity in Diversity:

What is lacking which is truly and undeniably and provably catholic in the ecclesial reality of the Anglican Communion?

Freedom of Intellectual Enquiry:

Do Roman Catholic scholars of today feel positively encouraged in their researches, wherever these may lead, by centres of ecclesiastical authority?

Authority:

It would be extremely difficult for Anglicans to accept papal primacy in the Pope to be more than "primus inter pares" (first among equals). Would this be acceptable for "organic unity" with our Roman Catholic brethren?

A Married Priesthood:

If the discipline of an unmarried clergy is to remain intact within the Roman Catholic Church, what kind of (Continued on p. 5, col. 1)

EPISCOPALIANS & ROMAN CATHOLICS AFTER 12 YEARS

After 12 years of hard work and 19 joint consultations, the Anglican-Roman Catholic Consultation in the USA (ARC-USA) has concluded that "the Episcopal and Roman Catholic churches share so profound an agreement on the level of faith that these churches are in fact "sister churches" in the one *communio* which is the church of Christ," according to a recent article in the *National Catholic Reporter*.

Agreement

The six areas of mutual agreement between the two churches, as cited by the ARC-USA report *Where We Are: A Challenge for the Future*, are:

- Worship, especially in the liturgies of baptism and eucharist;
- Scripture, or the belief "that in the Bible the inspired word of God is expressed;"
- Articulation of faith, at least in "the basic doctrines of classical Catholic Christianity;"
- Relation of bishops to the worldwide church and "basic structures of authority necessary for the church to pursue its mission;"
- Ethics of the Christian community or "Christian lifestyle;" and
- Personal life in Christ, that is, the affirmation that "through the Spirit an individual now can also somehow share Jesus' self-giving love leading through the cross to the glory of the resurrection."

Differences

While noting these areas of agreement, the ARC-USA report, issued jointly by Roman Catholic Bishop Raymond Lessard of Savannah and Episcopal Bishop Arthur Vogel of West Missouri, did not ignore differences. Among them: forms of worship, traditions of spirituality, styles of theological reflection, and some organizational structures of church life.

Problem Areas

Problem areas and items for a future agenda include:

- "The ministry of the Bishop of Rome (Pope);"
  - "The growing claims of Christian women for full participation and partnership with men in the life of the church and the world;"
  - "The 'relation between normative tradition and individual conscience' in maintaining a Christian lifestyle and resolving moral issues such as abortion, homosexuality, and the pastoral approach to ecumenical marriages."
- The ARC-USA report "seems to be saying, We have this much unity already. How much more, if any, agreement is required before our two churches implement our present unity in concrete, visible ways?" writes Atonement Father Charles V. LaFontaine in the *NCR*.
- "That question may linger for a while yet," he concludes, "because fear, apathy and bigotry are still real obstacles to unity among both clergy and laity in the two churches, 'sisters' though they be."

**CHANGING ADDRESS?**  
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# AROUND THE CHURCH

(CONTINUED)

## Anglo-Catholic Revival?

(From page 3)

Lord Ramsey noted that in the *last* century an Evangelical revival had been followed by a Catholic one — the Oxford Movement (which bore Keble, Pusey, Newman and (later) Hawaii's Bishop Staley).

"In the latter part of *this* century," the Bishop continued, "we have had an Evangelical revival and now there is going to be a Catholic revival, and I ardently hope it will be a deep spiritual Catholic revival for the sake of the Church of England and the Anglican Communion."

## Charismatic Renewal & Social Action

Leaders of the Church's charismatic renewal and social action movements are currently in conversations which could have far-reaching national and international implications for the Church and for the world.

Within Anglicanism, Fr. William Graham Pulkingham, a leader of the charismatic movement in America and formerly the Rector of the Church of Our Redeemer, Houston, has begun conversations with social activist exiled-Bishop Colin Winter of Namibia, the *Chronicle* has learned.

Fr. Pulkingham now heads a major charismatic Christian community in the United Kingdom, under the sponsorship of the Fountain Trust, a leading Charismatic organization in the U.K.

In Roman Catholicism, international charismatic leader Cardinal Leon Suenens of Malines-Brussels, Belgium, has issued a call for a charismatic movement commitment to social justice.

Moreover, he and internationally renowned Catholic activist Bishop Helder Camara of Olinda and Recife, Brazil, have entered into conversations about the need for a worldwide social and spiritual renewal.

Cardinal Suenens and Bishop Camara see the need for binding together charismatics and social activist Christians to bring this renewal about, says the *National Catholic Reporter*.

## A-RC DIALOGUE

(From page 4)

training should be given to seminarians and clergy in order to preserve and enrich their effective life?

How can all Christians learn to love "even as I loved you" (St. John 13, 34)? Certain forms — or deformations? — of "Catholic asceticism" seem to remain deeply suspicious of "the instincts and affections implanted by God", as the 1928 (English) Prayer Book nobly calls them. What can be done to heal this situation of concealed dissent?

The Anglican Centre, in the very heart of Rome, between the ancient Forum and the Spanish Steps, is the representative in Rome of the Anglican Consultative Council in a mission of reconciliation and Christian unity.

The Centre clearly takes ecumenism seriously enough to ask important questions.

## Church of England New Doctrine Commission Appointed

The Archbishops of Canterbury and York have appointed a new Doctrine Commission of the Church of England, according to *The Living Church*.

The new Commission has four tasks:

— "To engage in basic theological thinking;"

— To be a service "to bishops in their role as guardians of the faith and guides to the church in matters of belief, and to show the way in which the insights of theological study can be interpreted to ordinary Christians through preaching and through popular forms of literature;

— "To relate the doctrinal thought of the Church of England to that of other churches in Britain and throughout the world, and to the rest of the Anglican Communion in particular; and

— "To feed into the church's formulation of doctrine the insights of secular thought."

The new Commission (whose terms run through February 1981) was considered less academic by some and decidedly more orthodox by other observers.

A previous Commission appointed by the Archbishops in 1922 produced the highly regarded and still valuable *Doctrine in the Church of England*, first published in 1938.

## Bishop Santiago Fonacier Early Leader of P.I.C. Dies

One of the nine priests to break away from Rome and the most influential figure in the Philippine Independent Church after Bishop Gregorio Aglipay, Bishop Santiago Fonacier died this December at 92, the *Hawaii Catholic Herald* recently reported.

Bishop Fonacier served the P.I.C. as its first Secretary General. The present head of the Philippine Independent Church (also called Aglipayan) is Obispo Maximo Macario Ga.

P.I.C. membership is about 3,400,000.

The Philippine Independent Church is in full communion with the Episcopal Church. P.I.C. congregations in Hawaii are ministered to by Frs. Timoteo Quintero, Oahu; Justo Andres, Maui; and Alex Geston, Big Island. A resident priest for Kauai has priority in the 1978 Hawaii EAST program. (See page 1, col. 4)

## Anglican Polymath Bishop Stephen Neill at Yale

Bishop Stephen Neill, formerly Bishop of Tinnevely (South India) and author of the highly readable and well-regarded *Anglicanism* (Penguin Books), is currently a Research Fellow in residence at Yale Divinity School. Presently at work on a history of the Church and its missions in India, using the resources of the Day Missions Library at Yale, Bishop Neill has recently been Professor of Missions and Ecumenical Theology in the University of Hamburg (1962-1969) and Professor of Philosophy and Religious Studies in the new University of Nairobi (1969-1973). He is one of Anglicanism's most distinguished scholars and educators.

## Urban Bishops Coalition Hearings What is the Church's Mission to the Inner City?

Formed in 1976 at the Minneapolis General Convention by a group of Bishops who felt that the Church's mission to the cities should play an important part in the Church's total Venture in Mission, the Urban Bishops Coalition (UBC) is sponsoring hearings on urban problems and their suggested solutions, leading to a report in April.

A continuing thread which emerged from the witnesses and the answers to questions in the Chicago hearings was the conviction that the urban problem was not only one of the inner city, but that suburban and fringe areas of the city must also become concerned and involved, the *Episcopal Times* of the Diocese of Massachusetts reported.

In addition to the Chicago hearings, UBC sponsored hearings have been held in Newark, New Jersey and Birmingham, Alabama. Hearings are slated for Washington, D.C., a West Coast city, and a city in Province IX (Caribbean, including Mexico and Central America).

"Be the Church and not just another social agency," said John A. McDermott, editor of *The Chicago Reporter*, a monthly information publication on racial issues.

"Concentrate on those things which the Church can do best and institutionalize your response to the problems of the city," McDermott added.

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## The Archbishop of York HIS CONVERSION AND COMMITMENT TO CHRIST

"Sundays I used to sing in the choir," said The Most Reverend Stuart Yarworth Blanch, 55, Archbishop of York, Primate of England, and first after Canterbury in the Church of England.

"I had sung in the choir of Tulse Hill Church since I was nine . . . . It was good fun . . . . I stayed until the war broke out. This had little to do with religion. I was a professional — was paid 30s a quarter — and this produced a certain immunity," the Archbishop remarked.

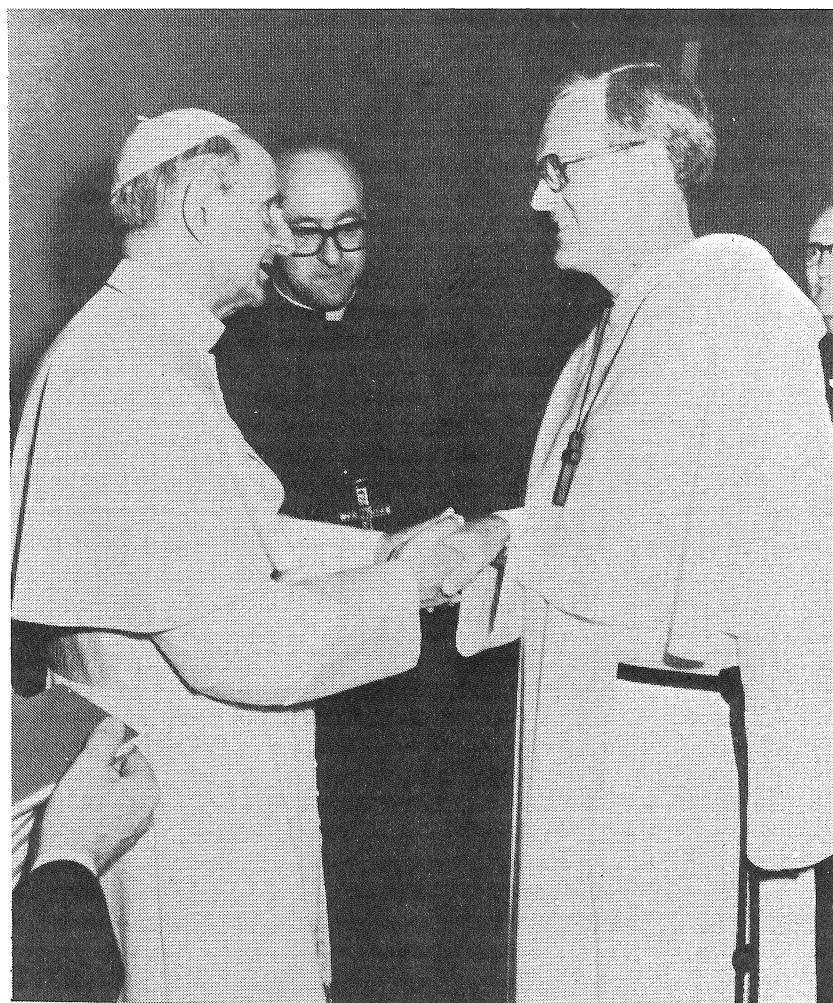
## The 1939-1945 War

In the RAF I had an enormous amount of time on my own. Often as much as eight hours at a stretch and this was time to read and think. Philosophy had always been an interest of mine, particularly since reading classics at school. I was keen to know the world and understand my place in it. Dissatisfaction with philosophy led me slowly to look for something else.

One day I went to the library to look for a Christian book and took away the *Essays and Addresses* of Baron von Hugel. I'd seen it on a friend's shelves and that, I think, is why it must have caught my eye. It is a staggering thought now — whatever did I make of Hugel then? The level of sophistication in theology was way beyond me but what impressed me was the deep grappling with human dilemmas.

## Christmas 1942

By Christmas 1942 I became a convinced Christian. I was left on duty over Christmas at Heaton Park, a transit camp for those about to go overseas and during that time I read the New Testament. In a Nissen (Continued on p. 6, col. 3)



POPE PAUL VI receiving Fr. Connor Lynn, Father Superior of the Episcopal Church's Order of the Holy Cross. The Order of the Holy Cross, Westpark, New York, and the Order of St. Benedict, a community of monks in the Episcopal Church living the Benedictine Rule in St. Gregory's Abbey, Three Rivers, Michigan, have been particularly active ecumenically.



## REFLECTIONS ON A WAIKIKI MINISTRY

The Waikiki Ministry was a fully ecumenical attempt by the churches of Hawaii to be of service to people in need, no strings attached. The ministry's form changed from time to time according to need and circumstance. For one period as Waikiki minister I roamed the streets, bars, and night spots after dark, wearing a clerical collar as a symbol of Christian presence, doing counseling and crisis intervention, mostly with young people.

The ministry later emphasized community development, helping residents organize themselves to secure the services they needed. A free drug clinic, a youth drop-in centre in an abandoned church building, a youth hostel (which ended disastrously when the facility it was renting was sold to a developer — for \$1,000,000!), and finally a multi-purpose Waikiki Community Centre came into being. Each Waikiki Ministry project in turn became independent of the Council of Churches when it could stand on its own feet.

In 1974 financial constraints on the Council ended the Waikiki Ministry. By that time Waikiki's low-income people had achieved some gains and their Community Centre provided a base for a continuing cooperation.

### Serious faults

Reflecting back on the Waikiki Ministry experience, I can see now that our style of work had serious faults. For one thing, our piety was more worldly than earthy. Influenced by Protestant "secular Christianity" theology, particularly by Harvey Cox's book *The Secular City*, we were out to bring in the Kingdom of God all by ourselves. Our witness to God's love was genuine but unbalanced and incomplete. We served but seldom prayed, listened to people's problems but seldom spoke of Christ, organized food cooperatives but not eucharists. Then too we concentrated on social service and fighting the symptoms of uncontrolled development in Waikiki, rather than facing head-on those who were causing it.

Of course, if we had confronted directly the multi-million dollar corporations that controlled the tourist industry, and the business, labour, and government interests that allowed them to turn Waikiki into a concrete disaster area, our weakness would have been revealed soon enough. We would have been crushed.

Also, in retrospect, we Waikiki Ministry staff and volunteers were not very humble. Some of us at least were terribly proud of ourselves as the really faithful Christians, contrasted with those conventional church-goers who hadn't the wisdom to become involved in such an excellent frontier ministry. We were intolerant of other kinds of piety, particularly of those evangelical and pietistic types who were not struggling with the structures of injustice and only interested in saving souls.

### Good things achieved

Still, in spite of our faults some good things were accomplished in Waikiki, because of the ministry. Our basic direction was sound, as we tried to serve God and people in a place where the presence of the Church was otherwise weak or absent. And because God is merciful, we learned from one another, and grew. This young middle-class pastor certainly received more than he was able to give.

I learned that a life of worldly action is hard to sustain, and easily becomes shallow without the traditional disciplines of Christian spirituality, without regular worship, prayer, Bible reading, and the support of a lively community of believers. Such spiritual roots are necessary if a piety is to remain Christian.

I also learned the truth of what Dag Hammarskjöld wrote in *Markings*: "In our era the road to holiness necessarily passes through the world of action." At least the piety that appeals to me is tied up with an active life of involvement in things like work for a more just world economic order and concern for people that society would prefer to forget, such people as the mentally retarded for example.

### Admirable Christians

I have learned, too, to admire Christians with a certain style, who love life, enjoy people, and are not overcome by modern principalities and powers because they live in confidence that God has enough grace for all our needs. These people have invariably had their problems with God too, and struggled with him, like Jacob wrestling with the angel. You know the sort I mean, people like Pope John XXIII, and Dietrich Bonhoeffer, and Martin Luther, and Bishop Donald Lamont, exiled from Rhodesia this year. I sense that each of them would enjoy a good story and a beer, without wavering in their

opposition, for Christ's sake, to everything that denies basic human dignity.

Jim Strathdee, a Christian songwriter who used to live in Hawaii, has beautifully expressed this kind of piety:

I am the Light of the World.

You people come and follow me.

If you follow and love,

You'll learn the mystery

Of what you were meant to do and be.

That mystery is:

To bring hope to everything you do,

To dance at a baby's new birth,

To make music in an old man's heart,

And sing to the colours of the earth.

Howard Corry

*Howard Corry directed a Division of the Hawaii Council of Churches called the Waikiki Ministry from c. 1969 to 1974. These "Reflections" are the latter portion of an article in "One World" (November 1977), the monthly magazine of the World Council of Churches, Geneva, Switzerland. The Rev. Mr. Corry is an ordained Lutheran Pastor and was associated both with the Lutheran Church of Honolulu and the Episcopal Church's "Easter Community."*

### Archbishop of York

(From page 5)

(Quonset) hut. I read the Gospels over and over again and in a week, however little I really understood, I knew them to be true.

At that point I did not think of becoming ordained. I always found the Church a problem because it seemed so inadequately to represent the Christian faith.

### Ordination?

Then one day, and there is really no accounting for this, I was in Perth with a clear afternoon and I thought I'd go and see a film. When I got there it started much later and I thought that instead I would go and talk to the Bishop of St. Andrews about being ordained. He must have been to the camp or something, I don't remember. I just turned up on his doorstep.

I was still not convinced, but he put my name on a list for consideration at the end of the war. In 1943, as war drew to a close, the Church decided to hold a selection conference in Calcutta. There were some 30 men in Southeast Asia Command who were

**BISHOP BROWNING baptising, together with Fr. John Liu, Rector, at St. Elizabeth's Jubilee. Photo: P. Chung.**

considering ordination.

I was in Burma at the time and nearly didn't go because I had ear trouble and was grounded and therefore not to keen to fly. But I went.

### Commitment

By the end of the war I was so committed to the Christian gospels and the truth as I saw that it seemed natural to be involved in communicating it."

—The Archbishop of York in an interview with Linda Christmas in *The Manchester Guardian Weekly* (1 Jan. '78).

### BOOKS: (From page 7)

which a few early Christians fled from the corrupt and collapsing Roman empire. From the purified perspective of that desert came words of wisdom and a movement of regeneration which eventually brought new life to the ailing West.

Today, from his desert, Griffiths has words of wisdom for us. He who has ears to hear, let him hear.

— From a review by Jesuit Father Daniel J. O'Hanlon, teacher of Systematic Theology in the Jesuit School of Theology, Berkeley, California, in *NCR* (16 Sep. '77.).



**BISHOP BROWNING presents the Elder's Cross to James Chock at St. Elizabeth's 75th Anniversary Celebration, 23 October. K. L. Ching, center. Photo: P. Chung.**



**VIEW OF THE CONGREGATION at the Holy Eucharist and Baptisms during the St. Elizabeth's 75th Anniversary Celebration. Photo: P. Chung.**

LITURGICAL COMMISSION'S  
"FIRST COMMUNION"  
STATEMENT

No special form for the admission of baptized children to Holy Communion is desirable, the Standing Liturgical Commission declared in a statement adopted unanimously at its mid-October meeting.

Meeting at the Center for Continuing Education of St. Matthew's Cathedral, Dallas, the Commission, one of the Standing Commissions of the Episcopal Church's General Convention, considered this question along with other matters.

The Commission recognized the uneasiness that many people feel concerning the reception of Communion by small children, but concluded nevertheless that the provision of officially authorized forms for admission to Communion "would obscure the principle that Holy Baptism is full initiation by water and the Holy Spirit."

It warned against the adoption of "certain artificial norms," such as the arbitrary setting of a fixed age for "First Communion;" the introduction of children to the Sacrament in a context that separates them from their own families; and the temptation to form "First Communion classes" on the model of Confirmation classes.

The Commission commended the practice of admitting individual children to regular reception of Communion upon evidence of their desire to communicate, and after consultation between the parish priest and the parents. "Practical efforts to enhance the sense that baptized children are, in fact, full Christians are to be commended and encouraged," the Commission concluded.

Catechumenate

The panel also adopted a position paper favoring the better preparing of adult converts for the responsibilities of baptism. This period of training for Christian living, known as the Catechumenate, was historically an integral part of the process of Christian initiation. Its restoration is justified by (1) the fact that there exists a substantial number of unbaptized adults who have had little or no experience of Christianity as a living religion; (2) that the instruction currently given adults who seek baptism "is often inadequate;" and (3) that the general picture of the faith and practice of the Christian Church presented by our culture is "grossly inadequate."

The provision of simple rites for the admission to candidacy for Baptism, and of a series of liturgical acts preceding baptism, and involving the candidates' sponsors as well, would set an example to entire congregations and could lead to the continual transformation of the whole Church.

This position paper will be circulated to chairmen of Diocesan Liturgical Commissions and other Consultants and to seek their advice and suggestions, the *Diocesan Press Service* reported.

The **Chronicle**, whenever possible, prints correspondence in its entirety. Shorter, succinct letters are preferable. Any editing is always indicated: omissions, for example, by three dots, etc. All **Chronicle** correspondence is answered. Not all, of course, is printed.

WELL SAID: Burial Arrangements

A considerate person makes detailed arrangements for burial years in advance, instead of causing an added burden to the family at the time of death.

This is easily and efficiently done by a check list form provided by the parish office, allowing an individual to determine what shall be done, how, and where.

Unless great throngs of people are expected, we urge all services to be in the church, with burial office and the memorial-requiem celebration of Holy Communion.

Simplicity, dignity, and economy are appropriate considerations.

The church recognizes the shattering experience of human loss and sorrow and provides a comfort and strength to the bereaved, but places this in the context of thanksgiving for the good life we have been privileged to share and rejoicing in the triumph that the person has now attained, going forward into a new life of love and service.

For the Christian, death is transition, awakening, and fulfillment in Christ.

Grief and separation are inevitable facts in this existence, but there is nothing morbid about preparing to make them as easy as possible for our loved ones.

—Fr. Burton Linscott in *The Epiphany Star*.

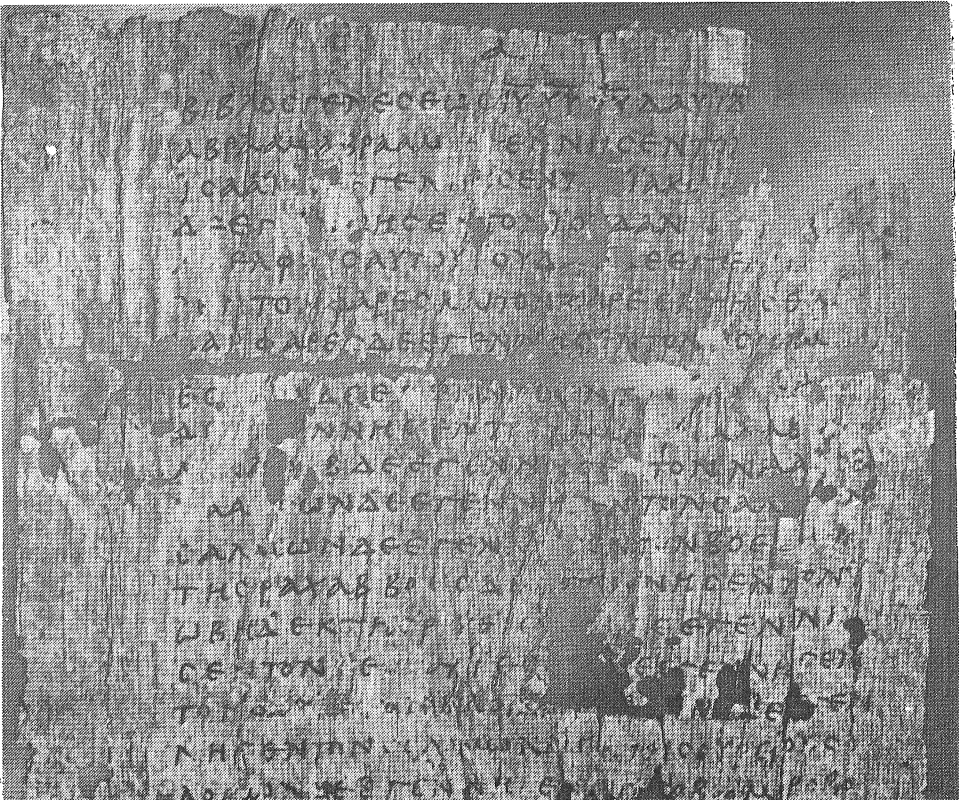
BOOKS: Biefly Noted

*Living in a Nursing Home: A Complete Guide for Residents, their Family and Friends*, by Sarah G. Burger and Martha D'Erasmo (New York: Seabury Press, 1976, \$6.95). A "fine book" by two "registered nurses with extensive experience with the elderly and in nursing homes," with chapters from "Shopping for a Nursing Home" through "Death of the Elderly Resident," according to the reviewer in the *Washington Diocese* (December 1977).

*Modern Concordance to the New Testament*, edited by Michael Darton (Doubleday, 786 pp., \$27.50). "Its 341 themes cover all the 5,600 Greek words and many for English words of the New Testament." Designed to be used with the *King James Version*, the *Revised Standard Version*, the *New English Bible*, the *Living Bible*, the *Jerusalem Bible*, and the *New American Bible* — the six major English translations.

*The Macmillan Bible Atlas*, by Yohanan Aharoni and Michael Avi-Yonah (264 pages, \$19.95), in a revised edition, with "two-thirds of the maps updated to keep pace with the latest biblical, historical and archaeological discoveries this past decade," notes the review in the *National Catholic Reporter* of 25 November 1977.

PITY THE ANCIENT LAY READER!  
No Punctuation! No Spacing! And, of Course, Greek!



This page from a 3rd century papyrus Bible is the beginning of the Gospel According to Matthew, in Greek, somewhat the worse for wear and tear.

In English translation, the first line reads: "Book of the Generation of Jesus Christ, the Son of David . . ." (Matthew 1:1).

At the end of the first line, the reader can make out the name DAVID in Greek letters; and, at the beginning, the word "Book," or BIBLOS.

At this time, and later, scribes wrote without spacing words, and there was no system of punctuation either.

But there were abbreviations. In

the first line, the words "of Jesus Christ, son of" appear as "IY XY YY," with a line above, indicating abbreviation.

Clearly, the lay reader then had a very much harder time!

Scholars know this papyrus, now in the University Museum of the University of Pennsylvania, Philadelphia, as Papyrus 1, the first in a list of some 76 known Greek papyri of the New Testament.

The earliest surviving New Testament papyrus is No. 52 (John 8:31-34, 37-38), dating from the beginning of the 2nd century and now in the John Rylands Library, Manchester, England. The latest is Papyrus 41, from the 8th century, now in Vienna.

**BOOKS:** *Return to the Center*. By Bede Griffiths (Springfield, Ill.: Templegate, 1977). Pp. 154. \$8.95

As is the man himself, this book is simple, lucid and unassuming. No manifestos or theatricals. But what he has to say is radical in the best sense. He gets at the root of the contemporary malaise of religious traditions, and calls for a return to the primary sources of renewal and regeneration.

He tells us that no traditional "forms" are sacrosanct: "There is nothing in this (Greco-Roman structure which was built on the original Jewish basis), whether it is its dogmatic formulas or its sacramental system or its hierarchical organization, which is not subject to change."

What, then, is not subject to change? It is the mystery of faith behind all the formulations of all the Scripture, "the hidden source from which all Scriptures come."

This essential truth of all religion is that the holy mystery, which we speak of as "God" or "heaven," is present in the world. All the rest — rites and dogmas and organization — has no other purpose but to lead men and women to the experience of this inner mystery.

Why do we fail to recognize this? Why does the mystery of God's presence escape us? Because we have lost the center, and are out of touch with our true self.

How can we find our true self? Not by sense or by reason but by the experience of the soul in its depths, depths which have gotten lost under layers of habit and convention.

William Law, whom Griffiths cites on the opening leaf of his book, says that "there is a root or depth in thee from where all these faculties come forth, as lines from a center or as branches from the body of a tree. This depth is called the center, the *fund* or bottom of the soul."

"It is in this depth," Griffiths adds, "that all true religion is to be found."

That is the central theme of the book, and so its title, *Return to the Center*, is an accurate description of what it is about. It is a theme we are beginning to hear, with growing insistence, from many experienced voices. For instance, Huston Smith's latest book, *Forgotten Truth: The Primordial Tradition*, carries almost the same message as *Return to the Center*.

But much more is in this book, for as Griffiths develops this main theme, many other rich insights are presented. He sheds light on such questions as: "What is a Christian to say about reincarnation? In the ultimate state, will I be 'lost' in God? Is there a 'psychic' or 'astral' world between the physical world we see and the spiritual world of divine reality?"

"What is the difference between Krishna and Christ? How does the Buddha compare with Christ? What is the real cause of alienation of modern man? How can the religious of the world relate creatively to one another?"

"What is the central Christian mystery and how do we enter into it and understand it? What are the essential truths of Hinduism and Buddhism? What is the Christian view of the relationship between the soul and the divine Spirit? What is the goal of Christian yoga?"

The world out of which Griffiths writes from his quiet forest ashram (called Shantivanam — Forest of Peace) is not unlike the desert into

(Continued on p. 6, col. 4)