

March 1, 1981

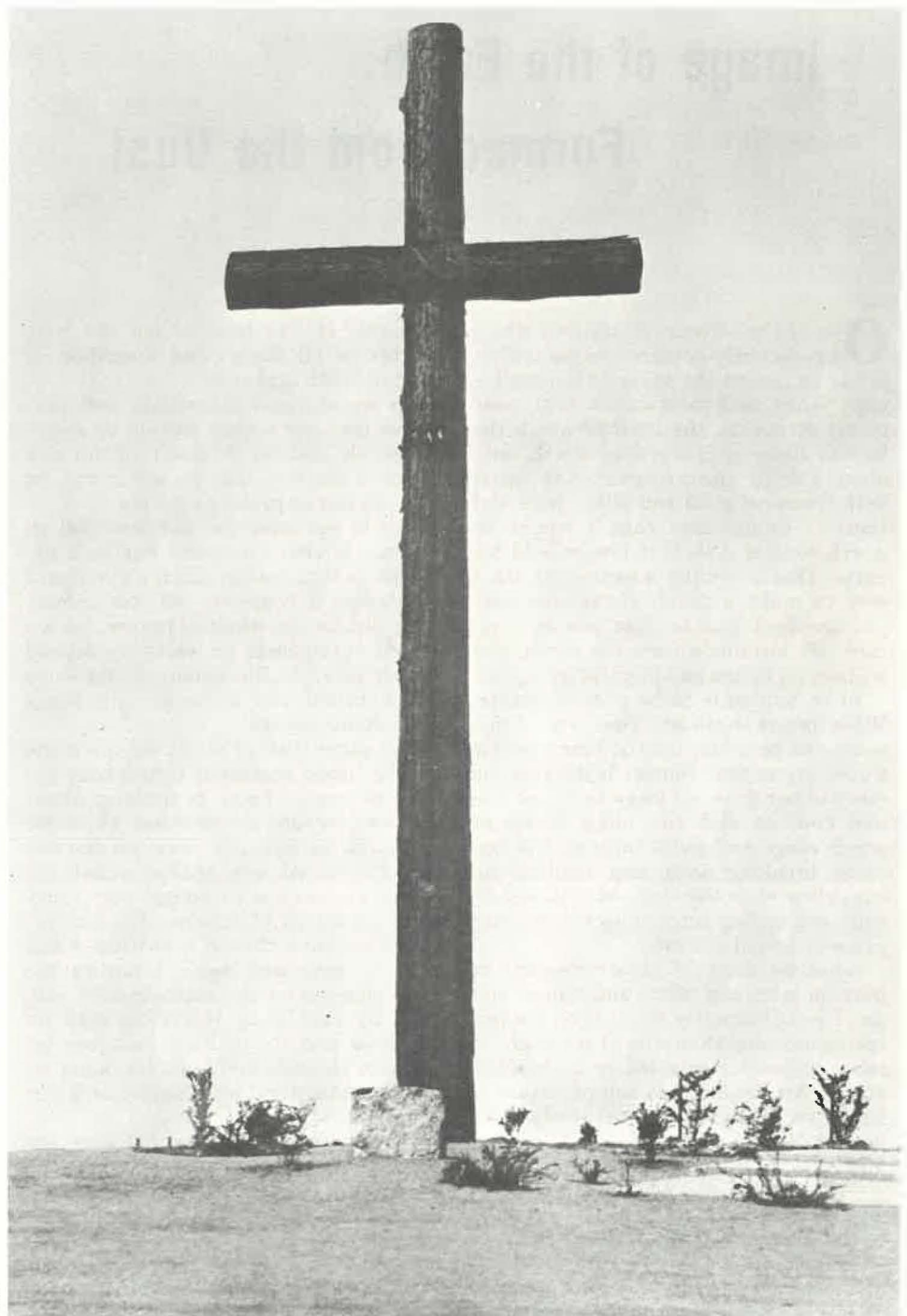
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THE LIVING CHURCH

Lent

Book

Number



RNS



Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

One of the effects of inflation which has recently occurred to me is that it has increased the value of human beings. When such information first came to my attention, the stuff of which the human body is made was worth only about a dollar and a quarter. Now, what with traces of gold and silver here and there, I understand that I would be worth several dollars if I were sold for parts. That is simply a somewhat crass way to make a point: *Remember that you are dust, and to dust you shall return.* We are made from the earth, and we bear its image and likeness within us.

To be human is to be part of nature. What nature is, we are. That is not a discovery to be taken lightly. Many people would argue that human history is the story of our growing away from our animal cousins and the blind instincts which surge and pulse through the universe, breaking down and building up, exploding with the force of a thousand suns and calling into being the delicate grace of a spider's web.

What we think of nature depends in part on who and what and where you are. I feel differently about it on a warm spring morning than when I'm caught in the middle of a blizzard or a thunderstorm. An Eskimo's vision of nature is surely very different from that of a child born in Hawaii. Nature is a rose garden and a polio virus, it is nurture and

The Rev. John L. Kater, Jr., rector of Christ Church, Poughkeepsie, N.Y., is guest columnist for "The First Article" this week. Other essays by Fr. Kater will appear in the weeks to come.

drought. It has been called the wise mother of all things and described as "red in tooth and claw."

No wonder we sometimes tell ourselves that our values elevate us above the purely natural. We don't kill our sick or leave them to die; we are moral, so that we can improve on nature.

It is in our time that the perennial arrogance of that viewpoint has been unveiled, so that we can catch a glimpse of the danger it bears not only for humankind, but for the whole of nature. We are rooted in the earth on which we depend for our very life. The same creative drive which called the universe into being lives in our hearts.

The same stuff of which we are made can be found scattered throughout the dust of space. There is nothing about the way we are constructed which we can claim as uniquely ours; no one has yet discovered any special substance which we can use to defend our purity from the legacy of our ancestry. And because we have chosen a posture which puts us over and against nature, we have threatened the earth and its children by ruthlessly intruding into its rhythms and its delicate balances for our own pleasure and gain. By doing so, we misunderstand both nature and ourselves.

We approach nature as if it were our private treasure-trove, ready to unlock its hidden secrets to anyone cunning enough to find them and bold enough to rip them from its clutches. The earth is now honeycombed by the probing, prodding fingers of humankind.

Or we see nature as an adversary,

whose gifts must be wrested from her as if she were a dowager reluctant to part with what's hers. Or perhaps we see nature's heart as a silent, mindless machine, which means that we can always repair it, tinker with it, and make it do our bidding.

By elevating ourselves above nature as if we alone had spiritual value, we have given ourselves credit for transcending the passions which move through the earth. No unexamined instincts lurk in our hearts, we tell ourselves; we are all sweetness and light, or else cool clear rationality.

But we are beginning to learn again the whole truth about ourselves. In the last half century, devastations and horror unimaginable in an earlier time have come to pass: holocaust, genocide, the poisoning of the earth. We are not really untouched by the ambiguity of nature. We do not control it, really; it is neither our plaything nor our enemy. We are dust, and to dust we shall return.

What makes us different is that we know it; we know what we are, we know who we are.

Alone among earth's creatures, we can think, we can reason, we can imagine and predict. We can see the future in our mind's eye. That is what is human about us: We are the ones who can understand, and who therefore have the responsibility of caring. Only mankind can destroy the world, and therefore only humankind has the responsibility for saving the world from destruction. *Remember that you are dust, and to dust you shall return.*

One Deep Calleth

Burrow deep,
Deep down
Beneath the layers
Of bustle and business.

Deep down to
The quiet you,
The listening you:
Your deep which waits and listens.

Do you hear?
The other deep,
That great deep,
That deep which is
The ocean in which
All meaning lives,
That deep is calling.

One deep calleth another.

In listening and in answering
Is our peace and meaning.

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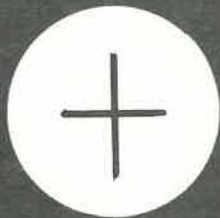
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LETTERS

"Right Good"

The intensive adverb "right" used in the titles of Episcopal bishops is not puzzling to Virginians, who still use the word in its Chaucerian sense.

"It's a right pretty day," chirps Gracie at the coffee shop next door. Back at the office, your assistant observes, "I've got right much to do today."

There is a scale of intensives: very, right, most. Used correctly, as it is by Gracie and the Episcopal Church, "right" means more than "very," but less than "most." As in the progression from dean to bishop to archbishop.

LEE HICKLING, editor
The Virginia Churchman
Richmond, Va.

Abortion

It seems to me that Bishop Wantland's letter to his clergy [TLC, Jan. 25] demonstrates all that seemingly divides us over the issue of the possibility of a woman having an abortion.

In a moment when a woman needs to feel the healing touch of Christ — to know compassion, understanding, forgiveness, resurrection — Bishop Wantland would offer law and judgment. He even tries to twist the 1979 General Convention statement into a legalistic support for his absolutes.

The reason that the General Convention urges members of this church to "seek the advice and counsel of a priest of this church, and where appropriate, Penance" is not so that the priest can read the law to them, as he would have his clergy do, to instruct them, but instead so that the burden of this enormous problem can be shared and the Christ can heal.

I think I know God's will when it comes to the subject of abortion. His will is that the subject never come up — that all pregnancies be joyful, all babies be whole and wanted, and that our lives be enriched by participating with him in creating.

But this is a fallen world. The subject *has* come up. Therefore ALL of the answers and approaches that we develop to solve it are sinful, too. To legislate the problem away is to prevent the prayerful approach that offers hope — to find the lost sheep one by one.

(The Rev.) RODGERS T. WOOD
St. Philip's Church

Coraopolis, Pa.

• • •

In all the writing and discussion about abortion there is a total silence regarding one of the facts of life which seems to me to play a great part in the whole

picture: the profligacy of nature in comparison with the selective process of allowing only a fraction of the possible starts to come to maturity, or in other words, the frequency of miscarriages spontaneously generated. It was my experience after marriage to have five or six of these disappointments (although eventually I enjoyed three successful deliveries of normal, healthy babies). At the times of these miscarriages neither the church nor the state seemed to care one iota. No records are kept, nor cared for, so far as I know. Neither doctors nor clergy are much interested. The only consolation for the would be mother was the old wives' tale that the fetus or its implantation was not quite right. "Better luck next time!"

However, the yearning mother is left to a good deal of cogitation as to the hows and wherefores of nature's way, especially during the first trimester of a pregnancy. If there is such care for the *physical* details, perhaps the social prospects for the newborn soul should be of concern as well. In the biblical accounts of the birth of God's own son two factors stand out: the assent of the mother is graciously gained in the beginning, and provision of a father's living and protective care is established. In contrast to this, the irresponsible ranting of the right to lifers ignores half the requirements.

Obviously two persons are involved in the incident of conception. Granted that human sin may well be a part of it in many instances, should the woman alone be burdened with the evil compounded of bringing a fatherless child into the world, to grow up in half a family, and to carry the stigma of illegitimacy throughout his life? Cases of rape and incest are obviously entitled to a swift termination of such tragic results. For the incidences of here today, gone tomorrow, or the miscalculation of earnest parents, should not the persons involved be allowed to use the quick correction which nature herself resorts to in unhappy emergencies?

NAME WITHHELD

Lent

Four tea nights and
two day's pancakes (Shrove)
will with Wednesday suppers
all ways be more to those
than one Ash day
which begins the suffering
upon thee cross
the barren and dry land and
arrive at the Son day whose
soul purpose is to end
forever the
four tea days

Thomas T. Luter

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DEPARTMENTS

Books	5
Editorials	14
The First Article	2
Letters	4
News	8
Reader's Shelf	18

FEATURES

A Monk of the Eastern Church	Rae E. Whitney 10
Chapter and Verse	John Bradner 12
Rites for the Catechumenate	Michael W. Merriman 14

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BOOKS

Finely Focused Poems

FEEDING FIRE. By John B. Coburn. Morehouse-Barlow. Pp. 64. \$6.95.

Feeding Fire is an engaging gathering of 34 free verse poems that convey many mysterious particularities of a protracted involvement with God. Its author, the Bishop of Massachusetts, whose speaking voice in these finely focused poems is that of a plain man caught in the fire of a divine love that consumes in order to refine and redeem, enables readers to share in the remarkable outpouring of grace that must have moved the poems into being.

Parish libraries also should acquire this book, not only because its quality is high, but because its appeal is likely to be unusually broad. Also, these and other reasons should compel Episcopalians to recommend *Feeding Fire* for purchase by their local community libraries.

The jacket illustration is from an original watercolor by Andrew Wyeth.

(The Rev.) ARRA M. GARAB
Department of English
Northern Illinois University
DeKalb, Ill.

Rise and Fall of Fundamentalism

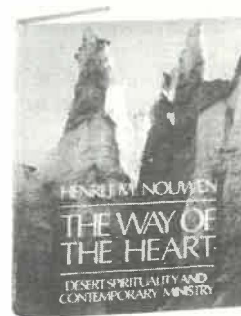
FUNDAMENTALISM AND AMERICAN CULTURE: The Shaping of 20th Century Evangelicalism, 1870-1925. By George M. Marsden. Oxford. Pp. 306. \$19.95.

Professor Marsden's account of the fundamentalist phenomenon in America during the last quarter of the 19th century and first quarter of the 20th is rich in detail and pleasant in style. Though it is not likely to become a bestseller among Episcopalians, it is certainly a book that will long be regarded as the major study of the rise, development, and collapse of fundamentalism as an important component in the American experience. As such it should command a place in the library of any historian of American culture or student of modern religious history.

Fundamentalism and American Culture is a remarkable achievement in scholarship and a premier example of lucid and engaging scholarly writing. It is pre-eminently a scholar's book with its 230 pages of text and 75 pages of notes, bibliography, and index. There is enough here to set the glands of any scholar flowing.

Furthermore, the very bulk of the scholarly apparatus illustrates one of the main tenets of the study: fundamentalism is a very complex subject that cannot be dismissed as simply a Protestant aberration during the early years of

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Fr. Nouwen's writing is simple, clear, and powerful. By interweaving the wisdom of the Desert Fathers with his own penetrating insights into the modern challenge, this work is an inspiring call to bolder action and deeper, more meaningful prayer. January \$7.95 *Kirkus Reviews

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this century, when life was simple and America unsophisticated. The movement does not admit of easy definitions and is not to be identified with any single denomination.

Every major Protestant denomination contained a fundamentalist element which shared philosophical and emotional ties with smaller non-denominational counterparts. Marsden takes great pains to show that fundamentalism was a broad-based, clearly identifiable, numerically significant religious movement.

The author develops three major themes which undergird his thesis. First, fundamentalism manifested a "strikingly paradoxical tendency" to identify with both the "establishment" and the "outsiders." Second, fundamentalism's deep roots lay in early American evangelism, especially revivalism, pietism, holiness teachings, and, by extension, Puritan and Calvinist theology. Third, fundamentalism maintained a constant tension between trust and distrust of the intellect, most clearly seen in the movement's espousal of Baconian methodology and its absolute rejection of modern science.

Ultimately, Marsden sees fundamentalism's collapse as the result of its rejection of liberalism, modernism, and science. It could not survive the new social awareness and intellectualism of a

modern world. Marsden locates the literal and symbolic death of fundamentalism in Dayton, Tenn., the scene of the "monkey trial" and Clarence Darrow's shredding of William Jennings Bryan.

The movement was over, but, of course, the vestiges survived, and they continue in various forms today, generally characterized by the term "evangelical," and clearly alive in some charismatic and born again movements in mainline Christian denominations of the 1980s.

ROBERT G. SCHWARTZ, JR.

Associate Professor of English
Central Missouri State University
Warrensburg, Mo.

Practical Meditations

FACES OF GOD. By Gordon and Gladis DePree. Westminster. Pp. 120. \$5.95 paper.

"God with us" is the theme of this collection of pithy, thought-provoking meditations. The DePrees want their words to present a melding of the sacred and secular. In the preface, the authors suggest that the reader should look into the face of every person with a consciousness that he or she is a face of God.

The meditations are practical as well as poetic. Their form is one that the reader may want to try in his own devotional periods. The authors' approach to theology is refreshing and demonstrates that to consider prayerfully God's action in the world is to become one who is faithful to the wonder of being.

This is a helpful book that will enable one to avoid plodding along in religious routines. Because of its compact size and its emphasis on the Incarnation, the book is especially suited to the Epiphany season.

Tuck it into a briefcase or pocketbook. Take it out during coffee breaks, or on the bus or in the waiting room. And realize anew, with the DePrees:

"When my awareness of God in all his faces is complete and constant, that will be heaven. No matter where it happens."

BOBBIE BARBER
Topeka, Kan.

Environmental Issues

EARTHKEEPING: Christian Stewardship of Natural Resources. By Loren Wilkinson and fellows of the Calvin Center for Christian Scholarship, Calvin College. Eerdmans. Pp. 317. \$10.95 paper.

This volume attempts an orderly study, from a Christian point of view, of environmental issues about which citizens of this planet must make decisions. The authors seek to side neither with the "doomsayers" nor the "Utopians," but to present a balanced approach to various topics. They try to be aware on the

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one hand of the reality of human sin and how it has caused ruin on the earth, yet on the other of the redemptive work of God in Christ to renew the creation and those who inhabit it.

The book contains chapters to help understand issues involved in land, water, and ecosystems, plant and animal life, population growth, energy, rich *versus* poor, and how all of these are linked together. A historical survey traces various schools of human thought about the earth and its meaning, from Greek Platonism to modern utilitarianism or environmentalism.

A chapter explaining the meaning of the troublesome concept of mankind being given "dominion over" the creation (Genesis 1:28) brings out the historic use and abuse of this term. Dominion is seen as the care of the creation, and stewardship of it as a service of the earth for its own sake, not solely for the selfish benefit of humanity.

"What shall we do?" and "What can you do?" are chapters which give practical suggestions for Christians in business, home, and church, and they could well spark discussion and even disagreement, but, above all, thought.

Strange as it may seem, I was most interested in Appendix C, entitled, "Case Study — Printed on Recycled Paper." This chapter, noting that much talk about environmental issues is

overly simplistic, raised various questions about whether recycled paper should be used to print the book.

How many trees would be needed for new paper for the book? How much energy would be needed to return used paper and then remanufacture it? Which process pollutes more? Which costs more? Which kind of paper lasts longer, or can be read by more people? What are the trade-offs for each method?

I am glad to see that the book seems to have avoided many of the oversimplistic answers we often hear. It would be useful for individual study or for an adult education class interested in contemporary issues from a Christian point of view.

(The Rev.) HERMAN PAGE
St. Philip's Church
Topeka, Kan.

Canon Blasts at Hydra

CHURCH IN FRENZY. By William V. Rauscher. St. Martin's Press. Pp. 182. \$9.95.

This book is hard to review. It is a pastiche of complaints about scandalous, startling, or amusing events occurring in the church (whether the Episcopal Church is meant, or the Christian church at large is not always clear), all of which are designed to make us respond by saying, "Isn't that awful?"

The author fires broadsides at charismatic renewal, fundamentalism, and eastern religions, but I do not think he really hits his targets, perhaps because they are hydra-like, but more likely because the aim is not very precise.

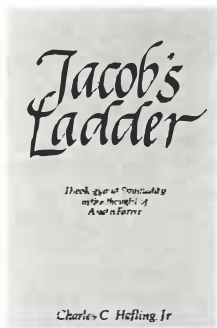
Canon Rauscher's extensive dependence upon others to support his critical views makes the text a diary of quotes. His description of the "Future Church," for example, is chiefly an elaboration of the work of Dr. Roland Tapp.

I think the problem is that he is describing symptoms without really asking what the symptoms add up to, and therefore he presents no suggestion as to where we ought to be going (except back to the good old days). He writes about the breakdown of authority, but does not tell us what authority is. He says that he cannot accept women as priests, yet the General Convention, an authoritative body, has acted on that matter. This is not to condemn Canon Rauscher, but rather to indicate how complex is the problem of authority.

Furthermore, I think he overlooks the thousands and millions of faithful Christians who daily go about their lives of prayer and work, sure of their lives in our Lord and unperturbed by the high jinks Canon Rauscher cites. Finally, I think he falls into the trap that we all do

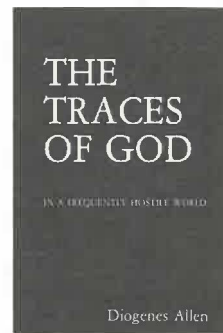
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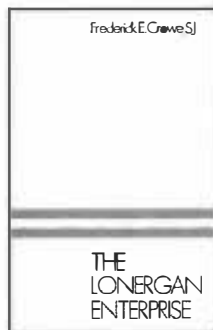
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THE LIVING CHURCH

March 1, 1981

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Supreme Court Rejects Dissident Appeal

The U.S. Supreme Court has upheld the right of the Episcopal Church to retain control of church property when a congregation secedes from its diocese.

By rejecting without comment appeals brought by St. Stephen's Church, Plainfield, N.J., and St. Mark's, West Orange, N.J., the justices left undisturbed a 1980 ruling on the case by the New Jersey Supreme Court.

The New Jersey court found that the Episcopal Church "is a hierarchically structured organization which by virtue of its constitution and canons exercises pervasive control over its constituent parishes and missions." The ruling recognized the constitutional right of individuals to disassociate themselves from the Episcopal Church without court interference, but noted, "The problem lies in defendants' efforts to take church property with them. This they may not do."

The disaffection began with the parishes' reaction to actions of the 1976 General Convention, which decided to revise the Book of Common Prayer and remove the barriers to the ordination of women to the priesthood.

St. Stephen's, led by the rector, the Rev. Stanwood Graves, voted 44-8 to withdraw from the Diocese of New Jersey. Fr. Graves was inhibited and even-

tually deposed, but it was necessary for the Rt. Rev. Albert W. Van Duzer, Bishop of New Jersey, to get a court order to remove Fr. Graves and dissident members from the church buildings, so that church services could be conducted by a supply priest assigned by the bishop.

The judgment of the trial court granting control of the property to the diocese was affirmed by the Appellate Division unanimously in 1979, and was appealed then to the N.J. Supreme Court where it was considered in conjunction with a similar case involving St. Mark's, in the Diocese of Newark.

The protracted legal battle has taken a heavy toll on St. Stephen's, according to information from the Diocese of New Jersey. Many members, weary of the controversy, quietly transferred to neighboring Episcopal churches long before the final rupture in 1977. Since then, the diocese has maintained regular services and pastoral care for the small congregation that remains, but the uncertainty of continual litigation has made it difficult to attract new members or regain old ones.

The dissident group also has been beset by problems, and now has broken into two factions. Fr. Graves was made a priest in the Antiochian Orthodox Church and now ministers to part of his former congregation at a small Antiochian Orthodox church in South Plainfield,

which he founded and named the Church of St. Stephen the Proto-martyr.

The other faction has formed a local parish of the Anglican Catholic Church called St. Stephen's Anglican Church. It meets at the Seventh Day Adventist Church in Plainfield.

New Appointment to Evangelism Staff

The Rev. Arlin J. Rothauge of Portland, Ore., has joined the Episcopal Church Center staff to implement two Venture in Mission projects in evangelism and church renewal.

Fr. Rothauge's appointment was authorized after the June Executive Council meeting approved expenditure of Venture funds designated for the projects which are designed to develop resources and encourage congregations to make long term investments in evangelism. The two projects call for nearly \$845,000, most of which has already been pledged.

Working with the Rev. A. Wayne Schwab, evangelism/renewal staff officer, Fr. Rothauge will be setting up a process for reporting and sharing experience, developing "how-to" packets and other material for congregations, encouraging seminaries and other institutions to build up work in this field and assembling teams for clergy conferences.

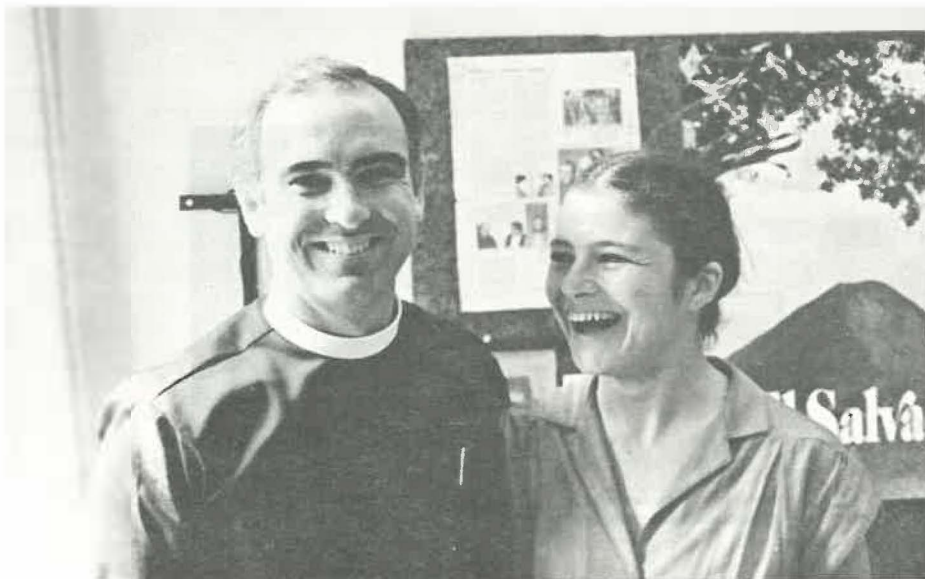
The projects anticipate increasing the work and number of regional associates and Fr. Rothauge will also work on their training and deployment.

Fr. Rothauge, a former Disciples of Christ minister, holds degrees from the University of Oregon and Phillips University in Enid, Okla. He earned the Ph.D. degree in systematic theology from Glasgow University and was ordained in the Episcopal Church in 1973. He has been rector of All Saints Church in Portland since 1975.

El Salvador Appeal Issued

The Rev. Richard W. Gillett, program director at All Saints' Church, Pasadena, Calif., and the Rev. Canon Oliver Garver, assistant to the Bishop of Los Angeles, were two of the 19 southern California religious leaders to sign a recent statement asking the U.S. government to end all aid to El Salvador and to grant political asylum to Salvadoran refugees.

The clergy appeal, which was signed also by Roman Catholic Bishop Juan



The Rev. and Mrs. Roger Sonnesyn are shown at the Episcopal Church Center in New York prior to their departure for Africa. Fr. Sonnesyn has been assigned to the staff of the Diocese of Butare in the new Anglican Province of Burundi, Rwanda and Zaire. Patricia Sonnesyn will join the staff of the Ecumenical Theological College in Butare.

Arzube of Los Angeles, came just two days before the U.S. resumed the flow of military aid to the Salvadoran government. Aid had been cut off after the December 2 murders of three American missionary nuns and a social worker in that country.

U.S. officials explained that the military aid to the Salvadoran government was intended to counter increased aid the leftist guerrillas were receiving from neighboring Nicaragua, but the families and co-workers of the four slain women were not pacified by this reasoning.

Speaking at a press conference in New York City, William Ford, brother of slain Maryknoll Sister Ita Ford, said, "It seems quite clear that my sister was killed by El Salvadoran government forces, that the trigger was pulled by agents working on their behalf."

Mr. Ford, a Montclair, N.J., lawyer, said U.S. tax dollars "are supporting, supplying, and training a government whose security forces have run amok . . . where U.S. supplied trucks of the El Salvadoran army regularly dumped maimed and mutilated bodies onto the streets and parking lots of that country.

"As Americans committed to basic ideas of justice and decency," said Mr. Ford, "We have no business supporting, arming, and training murderers."

Mr. Ford played a taped interview with Sister Ita Ford made a few days before her murder. In it, she expressed anger at the support the U.S. was giving to the government of El Salvador.

"The government doesn't represent anybody at this point," she said. She called "reprehensible" the training of Salvadoran troops in Panama and the shipments of equipment from the U.S.

She quoted the colonel of the local government forces as saying, "The Catholic Church is indirectly subversive because it is on the side of the weak."

Speaking for the slain Sister Dorothy Kazel, fellow Ursuline nun Joan Hart said that on no other issue have U.S. churches been so united.

"When religious concern for the poor is interpreted as a political stance meriting death . . . then we must ask if the U.S. is not giving tacit approval for persecuting the church by sending more military aid," she declared.

The families of the slain women were escorted to the U.S. mission at the United Nations by Robert Armstrong, director of the Committee in Solidarity with the People of El Salvador. They handed a protest statement to the counselor for political and security affairs.

Rhodes Scholar From Sewanee

Ramona Doyle, a senior at the University of the South, has been chosen as a Rhodes Scholar. She is the first woman student from Sewanee to be so honored, and is the university's 20th Rhodes

Scholar from the College of Arts and Sciences.

Ms. Doyle, the daughter of Mr. and Mrs. R.B. Doyle of Mobile, Ala., is majoring in English at Sewanee, and planning a career in medicine.

She edits the campus literary magazine, works on the campus newspaper and yearbook, and is active in athletics. In her first year at Sewanee, she was named a Wilkins Scholar, the university's highest award to entering freshmen.

Rhodes Scholars are chosen for distinction of intellect, outstanding qualities of character, capacity for leadership and service, and active participation in sports. The scholarship enables those chosen to study for two or three years at Oxford University in England.

Loans for Building Projects

Church building projects throughout the world recently received \$86,000 in loans from the Loans Committee of the Executive Council, an umbrella group coordinating efforts of the Episcopal Church Building Fund, the Episcopal Church Foundation, the United Thank Offering and the General Church Program.

A loan of \$30,000 was made to the Diocese of East Carolina for St. Timothy's parish contingent on additional sums provided by the Building Fund and Foundation.

A multi-purpose building under construction in Cotabato City in the Diocese of the Southern Philippines was the beneficiary of an additional \$25,000 loan. The building, a key element of the Philippine Church self-support plan, is slated to open in April but work has been set back by rapidly rising material costs. Bishop Constancio Mañuramas sought the additional funds — as well as \$7,000 from the UTO — to assure that the project will not fail so far toward completion.

The committee also approved:

- \$10,000 to the Diocese of Southeast Florida for St. Luke's Church, contingent upon ascertainment of an additional \$20,000 from the Fund and Foundation;
- \$6,000 to the Diocese of Cebu of the Philippine Independent Church to repair fire-damaged structures;
- \$15,000 to the Diocese of Alabama for All Saints Church, Montgomery, contingent upon approval of an additional \$10,000 from the Building Fund.

Most of the loans are made at four percent interest.

The committee also ratified an earlier decision to allow the Diocese of Northern Brazil to extend a loan for the John Kennedy School for seven years at an annual principal repayment of \$3,250 and held open the possibility of extending loans to projects in the Dioceses of Newark and the Virgin Islands.

BRIEFLY . . .

All Saints Church, Worcester, Mass., is the proud possessor of what has turned out to be an authentic 16th century painting of St. John the Baptist by Andrea del Sarto, a master of the period. The painting was donated to the church by a parishioner about 20 years ago, and until 1977, was considered a copy by a minor contemporary of del Sarto. After three years of what the *Pastoral Staff*, Western Massachusetts' diocesan newspaper, called "confidential and conclusive testing . . . utilizing the most modern and sophisticated methods available to museum curators in New England and Canada," the painting was authenticated. St. John the Baptist now hangs on "long term loan" in the Worcester Art Museum.

Morehouse-Barlow, Co., of Wilton, Conn., has announced that a single paperbound volume containing service for Morning Prayer according to Rites I and II, as well as the Psalter, is now available in a large type edition. The book sells for \$12.95, and is intended to aid those with special reading and sight problems. It is similar to the large type edition of the Holy Eucharist that was published by the company in 1977.

As a result of his year and a half of work with prisoners at Riker's Island in New York, the Rev. C. David Williams, senior chaplain at this detention center, has decided to organize a bail fund. He hopes that this will be taken up by agencies of the Diocese of New York and some of the city's parishes. In a recent interview in the *Episcopal New Yorker*, Fr. Williams said that the large center at Riker's Island houses prisoners awaiting trial or sentencing. Most are blacks and Hispanics, and many cannot afford even the small amount of bail required. Fr. Williams, who is black, says that he tries to serve as a go-between when this role is needed, calling lawyers or relatives for the prisoners, or talking to the warden or correction officers.

The Living Church Development Program

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

Previously acknowledged	\$1,348.80
Receipts Nos. 23,477-23,480	
Jan. 26-Feb. 5	40.00
	<hr/>
	\$1,388.80

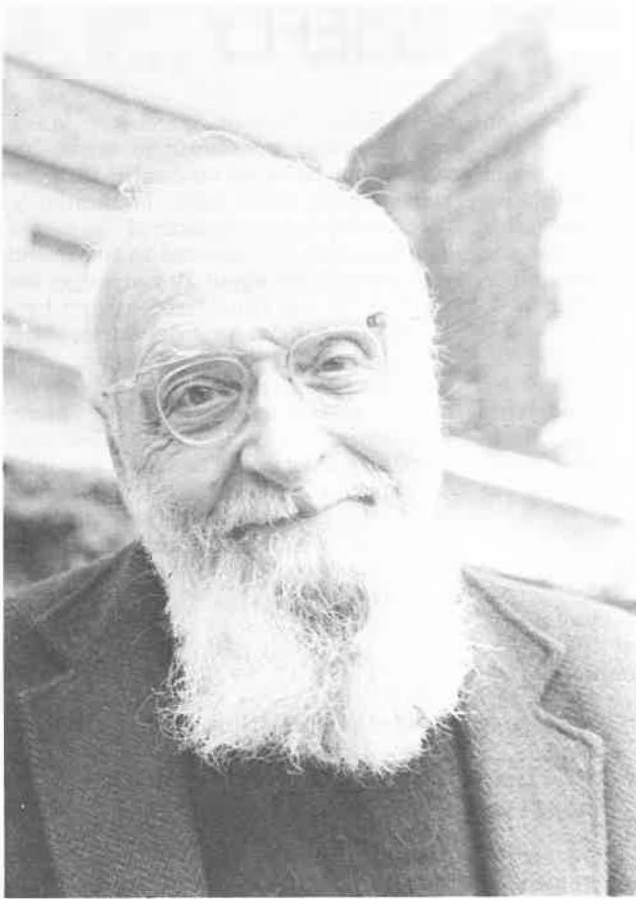


Photo: Betty Byrom

The Very Rev. Archimandrite Lev Gillet (1892-1980).

A Monk of the Eastern Church

By RAE E. WHITNEY

On the day known as Lazarus Saturday to the Eastern Orthodox, the Saturday before Palm Sunday, the Very Rev. Archimandrite Lev Gillet celebrated the Divine Liturgy at St. Basil's House, London, headquarters of the Fellowship of St. Alban and St. Sergius.

Rae E. Whitney is married to the Rev. Clyde E. Whitney, and they live in Scotsbluff, Neb. Mrs. Whitney served as secretary of the Fellowship of St. Alban and St. Sergius, 1958 to 1960, living at its headquarters, St. Basil's House, 52 Ladbroke Grove, London, W11 2PB, England.

The fellowship, of which the Very Rev. Lev Gillet was Orthodox chaplain and one of its vice-presidents, aims at furthering mutual understanding between the separated Christians of East and West, through prayer, study, personal contacts, and the sharing of eucharistic worship (but not inter-communion). It was founded in 1927.

During his 30 years of residence there as Orthodox chaplain, he had celebrated many times at the Orthodox altar, and had also attended numerous services of Holy Communion offered at the Anglican altar in the same chapel.

Later that day, March 29, 1980, Father Lev ate his lunch, went for his customary walk in the Notting Hill area, and returned to his room to read. Shortly afterwards he was found dead in his chair, his book fallen to the floor. He was 87 years old.

It was indeed appropriate that this man, whom many people knew only from his books, written under the name of "a monk of the Eastern Church," should die on Lazarus Saturday. In his newly published book, *The Year of Grace of the Lord* (Mowbray), he comments that this particular day and the one that follows, Palm Sunday, "form a short and joyful prelude to the days of grief which follow."

He emphasizes how the raising of Laz-

arus announces that Jesus *is* (and does not merely bring about) resurrection and life; that in the person of Jesus "human and divine are united — without confusion"; and that any sinner can take hope that he can become spiritually alive again.

And for himself, Father Lev writes, "perhaps during these days (Jesus) wants to reveal himself to me — who perhaps already stink — newly and overwhelmingly. Master, I come."

Many times I have heard Father Lev talk of the different calls of Christ that come to each of us, how we can recognize his voice, and what our response must be. And in that final call, the time came for him which he had foretold, "when we have to discard the Name itself and become free from everything but the nameless and unutterable living contact with the Person of Jesus" *On the Invocation of the Name* (Fellowship publication).

Father Lev always seemed old to me; bent, grey-bearded, shabby, elusive, with sharp ears and alert eyes, and a sudden brief smile and bow of the head on each encounter. It was, even 20 years ago, difficult to recognize in him the tall, energetic Frenchman, outstanding in music, mathematics, and languages, that others have assured us was the young Louis Gillet.

However, during the two years I lived in the same household with him, I would catch glimpses of his life before he became a monk. Suddenly reminded of the days he had spent in the French army in World War I, serving as liaison with the British troops at the front, he would burst into some extraordinary evangelistic chorus. Once, when I was busy at the ironing board, he amused me with:

"The bells of hell go ting-a-ling-a-ling

for you and not for me. . . .

He had learned this from members of a Welsh battalion in the trenches.

There is no room here, nor am I qualified to tell of his strange religious sojourn in the worlds of both Roman Catholicism and Orthodoxy, and of the particular kind of unity bridge-building he undertook. Helle Georgiadis, who knew him extremely well, has already done this in detail in *Chrysostom V:8*, writing of Father Gillet's witness to unity, his unusual canonical position, and his "historical importance as the intimate disciple and personal private secretary of Metropolitan Andrew Shepitzky of Lvov."

I personally never heard Father Lev speak specifically of the reunion of the churches, but in his own being he carried the sense of the oneness of Christendom. He would often visit different places of worship, Pentecostal, Quaker, Catholic, Anglican, and afterwards, on Sunday afternoons, would read his New Testament aloud at the Speakers' Corner in Hyde Park.

He had his own particular way of witnessing, with the one desire of bringing the seeker closer to the Savior. And yet he could venture outside of Christendom too and see the Spirit of God at work in other faiths.

Father Lev did a great deal of work at the British Museum, and he used to joke that the reading room there was his monk's cell. The daily paper was important to him, and he would chastize those members of the household who did not read it: "How can you pray unless you have read of the needs of others?"

Many have been introduced to the "Orthodox Ascetical and Mystical Tradition" through his *Orthodox Spirituality*, but many more have been intro-

duced to a closer relationship with Christ through his retreats, meditations, and small devotional books.

Father Lev would teach directly from scripture, never more than 15 minutes at a time. He talked in simple language, bring new light to old stories, taking his listeners right into the encounters which Gospel people had with Jesus. And he always made that relationship one that each of us can experience now, a meeting with Jesus at the point of our need.

He shunned flattery, but if anyone managed to tell Father Lev how wonderful his message was, he would shrug off the compliment and quickly say, "The devil has already told me that!"

His most memorable meditations to me were those concerned with the women of the New Testament. He had spent much time in the Middle East and loved Jerusalem, with a particular fascination, he told me, for the walls of the city. So, when he described the woman taken in adultery and dragged into the temple precincts, we were there with her, watching the Son of God trace words with his finger on the paving stone. We saw with his eyes the angels sitting on the empty tomb forming a new mercy seat, and heard their words of concern to a weeping Mary Magdalene.

Then he would invite us to watch the woman break her alabaster jar of spikenard as her gift to Jesus.

"Why this waste?" he would say, echoing the disciples' words. And then he would discuss "the value of loss," speaking, we would realize, out of his own life's experience, yet never specifically saying so.

"Our heart," he would say, "is the first jar of ointment we must break before him. Our heart is the first jar we must break for him."

In *The Burning Bush* (Fellowship Retreat Meditations), Father Lev describes God as a fire of love, and tells how he has discovered how he must announce the Gospel to others. He must "go directly towards men saying to each one of them, 'Thou art beloved.'"

Father Lev had idiosyncrasies and foibles like the rest of us. Being a monk does not carry exemption from such things! And of course those very peculiarities and whims endeared him to us. I can thus enjoy what I think would be his consternation at the plans being made to honor his memory on March 25th, 1981.

At Lambeth Palace, London, by invitation of the Most Rev. Robert Runcie, who will celebrate the first anniversary of his enthronement as Archbishop of Canterbury on that day, there will be given the first Father Lev Gillet Memorial Lecture.

The Most Rev. Arthur Michael Ramsey, the 100th Archbishop of Canterbury, and Anglican president of the Fellowship of St. Alban and St. Sergius these past 20 years, is the invited speaker. His theme is "The Communion of Saints."

Thus will this humble Orthodox monk be honored for his work in spreading greater understanding of Orthodox spirituality, for linking in a unique way different branches of Christendom, and for bringing many to a deeper relationship with the Savior of the world.

Writings of Father Gillet published in the U.S.

THE BURNING BUSH. By Lev Gillet. Templegate. Pp. 95. \$2.95 paper.

IN THY PRESENCE. By Lev Gillet. St. Vladimir's. Pp. 144. \$2.95 paper.

DIALOGUE WITH THE SAVIOUR. By a monk of the Eastern Church. Paulist Press. Probably out of print.

ORTHODOX SPIRITUALITY. By a monk of the Eastern Church. St. Vladimir's. Pp. 111. \$3.95 paper.

THE YEAR OF GRACE OF THE LORD: A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church. By a monk of the Eastern Church. Translated from the French by Deborah Cowen. St. Vladimir's. Pp. 254. \$8.95 paper. (This is his latest book.)

These books and others were previously published in England, and some were translated from earlier French editions. *Sobornost*, journal of the Fellowship of St. Alban and St. Sergius, is a source of other articles by Father Gillet. See *Chrysostom* volume V:8, autumn, 1980 (Marian House, Holden Ave., London N12 8HY) for Helle Georgiadis's; articles on Father Gillet.

Grace before, during and after meat

Yesterday,
As I took my first bite
Of my luncheon
Sandwich
I suddenly realized
That I had forgotten
To thank God for it.
Thereupon,
With my mouth full,
I thanked him doubly,
First for food,
And second,
Since I still exist,
That he is not
As forgetful as I am.

James P. Lodge, Jr.

THE HOLY GOSPEL

of Iesus Christ, according to Mattheu.

THE ARGUMENT.

In the Epistle written by Martin Luther, and the spirit of God is generated therein...

This words... which containeth the beginning...

He booke of the genealogy of Iesus Christ...

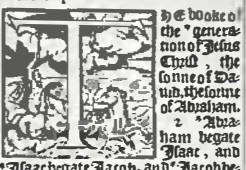
1 And Salmen begate Booz of a Rachab... 2 And Booz begate Obed of Ruth...

18 Hee was conceived by the holy Ghost, and borne of the Virgin Mary...

THE GOSPEL ACCORDING to S. Mattheu.

CHAP. I.

The genealogie of Christ from Abraham to Ioseph...



1 The genealogie of Christ from Abraham to Ioseph... 2 And Isaac begate Jacob...

and Phanaks begate Amon, and Amon begate Jofias... 11 And Jofias begate Jeronias...

The Geneva Bible, 1560

King James Version, 1611

astery of St. James, or at both. Here we meet with a problem, for there are two contenders for the honor of devising the Vulgate chapters...

in common use. Then in 1484, a system of marginal letters to indicate paragraph divisions was invented at Venice by Herborn. Early in the next century, an Italian Dominican scholar named Santes Pagnini...

make the verses plainer, Estienne had them each printed as a separate paragraph. The system of Estienne influenced the English Puritans, who had fled to Geneva from Queen Mary's persecution...

EDITORIALS

Books and the Human Spirit

In some early civilizations, reading was an exclusively religious activity. The people who could read and write were priests; their letters ("hieroglyphics") were holy signs; and their books — the only ones they had — were viewed as sacred scriptures.

Today we have all sorts of books, most of them quite secular, and much of what is printed is far from holy. Yet reading obviously continues to have a religious dimension. Reading is an important exercise of the human spirit. Even if we are reading simply to acquire information or reading for pleasure, books offer us at least the opportunity to extend the horizons of our minds and of our hearts. What we read, and how we react to it, does indeed either nourish or debilitate our souls. We hope this Book Number will help our readers acquire information and pleasure and also material for their souls' health during the Lenten season which lies ahead.

Lions and Lambs

March comes in like a lion and goes out like a lamb, or vice versa. So too the month begins on the last Sunday before Lent in a spirit of paradox. The joy of singing Alleluias is a warning of Lent just ahead, and the glory of the Transfiguration is the solemn prophecy of the cross.

Lent itself is also paradoxical. It calls us to do the harder things in our religion — fasting, prayer, and almsgiving. Yet Lent offers its satisfactions and, in a quiet reflective way, even its joy. Let us begin it with the dedication it deserves.



Rites for the Catechumenate

A PARISH GUIDE TO ADULT INITIATION. By Kenneth Boyack, CSP. Paulist Press. Pp. 106. \$3.95 paper.

A HISTORY OF THE CATECHUMENATE: The First Six Centuries. By Michel Dujarier. Sadlier. Pp. 142. \$7.50 paper.

THE RITES OF CHRISTIAN INITIATION: Historical and Pastoral Reflections. By Michel Dujarier. Sadlier. Pp. 223. \$5.95.

A JOURNEY IN FAITH: An Experience of the Catechumenate. By Raymond B. Kemp. Sadlier. Pp. 173. \$5.95.

BECOMING A CATHOLIC CHRISTIAN: A Symposium on Christian Initiation. Edited by William J. Reedy. Sadlier. Pp. 198. \$7.50.

Current brochures, the Associated Parishes, Inc., 3606 Mount Vernon St., Alexandria, Va. 22305. \$1.25 each, paper.

The General Convention of 1979 approved *The Book of Occasional Services*

The Rev. Michael W. Merriman is vicar of the Church of the Good Shepherd, Granbury, Texas (Diocese of Dallas).

to accompany the new Prayer Book, providing additional material to enrich the church's liturgical rites. All the rites in the book are optional. Among the most intriguing are those concerning the catechumenate.

Except for a few congregations in the Episcopal Church which have made use of the catechumenate as the context in which adult Baptism takes place, it is safe to say that the Episcopal Church remains largely ignorant of it.

In the meanwhile, following one of the directives in Vatican II's *Constitution on the Sacred Liturgy*, as well as directives on ministry, missionary activity, and the pastoral office of bishops, the Roman Catholic Church has established the restored catechumenate as the normal process for the Christian initiation of adults in that communion. (*Rite of Christian Initiation of Adults*. Washington, D.C.: United States Catholic Conference Publication Office, 1974.)

It is apparent upon a first reading of that rite that a Roman Catholic congregation cannot simply overnight adopt the new rite and put it into practice. In fact, only a few of their congregations have begun to make use of it. Paulist Press and the William H. Sadlier Com-

pany have produced the books here reviewed to aid in the preparation for instituting the catechumenate in local parishes.

If Roman Catholics have not yet put this rite into widespread use (in spite of their very detailed directives, and the compelling nature of liturgical rites put forth by authority in that communion), it should come as no surprise that a far shorter set of rites and rubrics put forward as optional should hardly be noticed at all in the Episcopal Church.

There are two reasons why I would urge careful reading of these five books and the rite in the *Book of Occasional Services* by Episcopalians. The first is that some among us may be tempted to begin using the catechumenate immediately, assuming it to be simply a matter of using the rites as printed and conducting a few classes.

The second is that those of us in the Episcopal Church, with some experience of the catechumenate and considerable exposure to that which has been written on the subject, see it as being the raw material for a radical renewal of ministry (lay and ordained), education, evangelism, and liturgy for the church. It would require, therefore, careful study and preparation before being used.

There is a real danger which I along with some others in the church perceive: That the catechumenate will be tried with little preparation and no realization that a congregation using it would first have come to a basic, fundamental commitment to re-evaluating totally its rea-

son for existence and its way of living. Otherwise, the catechumenate will be largely ignored, will be a source of confusion, and will become one more means of producing certain congregations and persons that are part of another small elite group. We Episcopalians have more than enough of those already.

The rites of the catechumenate, both Roman Catholic and Episcopal, presuppose clergy and laity who are convinced that for the church to be true to its vocation, it must center its life around the initiation of new members at the Easter vigil.

The rites presuppose a conviction that all aspects of parish life will be enriched and made true to the Gospel by being reshaped into integral parts for the nurturing of catechumens. They are based on the principle that the paschal mystery is the heart of the Christian faith, and that its fullest expression in the celebration of Christian initiation at the Easter vigil is definitive for all other aspects of the church's life.

It is my hope that bishops, clergy, and laity will begin to study material such as these and that carefully planned and executed experiments will be made, using the catechumenate.

A Parish Guide to Adult Initiation is one of two "how to" books in this group. It is the only one with an easily usable bibliography. Fr. Boyack writes out of his own experience. While an Episcopal reader will need familiarity with his own rites in order to know when Fr. Boyack is speaking of elements found only in the Roman Catholic formulary, he will, above all else, learn that the catechumenate is a total program for the church and not something which could be used simply as one of the activities of a parish. Most of the guide is usable by Episcopalians with our rite, since the basic principles are the same in both rites.

Much in *Becoming a Catholic Christian* is basic information needed before any implementation of the catechumenate is instituted. Like the other books, this one has little, if any, awareness of Episcopal or other Anglican study or practice of the catechumenate. Some of the essays, while interesting, have little or no practical application in Episcopal parishes. Others, however, will furnish indispensable information. This is particularly true of the four essays on the stages of initiation; that on the role of the bishop; and Joseph Gelineau's essay on the symbols of initiation.

This collection of papers was delivered at a seminar on Christian initiation sponsored by the Sadlier Company at the Cistercian Abbey of Senanque, France, in June, 1978. The Rev. Daniel Stevick was the only Anglican participant, but, sad to say, he is not represented among the writers.

The other three books are an outgrowth of the seminar, and have been produced by Sadlier as the basic study

materials for a congregation which is making the first step in beginning the catechumenate. Dujarier's *History of the Catechumenate* is essential reading. While the book is not primarily academic, one would wish that it were included in the required reading lists of all our seminaries. In only 142 pages, the author describes the origins of the catechumenate, the ways in which the church adapted it to differing needs and circumstances, the reasons for its decline and virtual disappearance, and the beginnings of its restoration in the Roman Catholic Church.

The second book by Dujarier is a careful discussion of the stages in initiation according to the Roman rite. Since all but the "scrutinies" and "presentations" are also found in our rite, this book also is of use. Again, however, one should first be aware of the rites in the *Book of Occasional Services* so as to know when one is reading about something not found in our rites.

Dujarier's introduction to this book is perhaps the most valuable element, dealing in only a few pages with the form, structure, and guiding principles in the rites. He then deals with each stage of the catechumenate, historically and pastorally.

Raymond Kemp's *A Journey in Faith* is the other "how to" book in this collection. This book is, if anything, an even more detailed account of how the catechumenate is implemented in a congregation than is Boyack's. But perhaps its greatest value lies in that it most clearly conveys what the catechumenate is not. That is, it is not simply a program of education in the conventional sense.

While conventional, rational education of adult catechumens is an essential part of the catechumenate, its real value lies in that it is, first of all, a total experience of living as a Christian within a

community of people who are striving to live in Christ. It is a journeying together by Christian people and catechumens into full and authentic Christian ministry, worship, life style, prayer, and thought. It goes far beyond the sort of "catechesis" found in most Episcopal and Roman Catholic inquirers' classes.

I am certain that the catechumenate furnishes the best model, and perhaps the only model, for a true renewal of authentic Christianity. I am also certain that these five books along with *The Shape of Baptism* (Aidan Kavanaugh, Pueblo Publishing Co., 1978) and *Made, Not Born* (papers delivered at a symposium at Notre Dame; University of Notre Dame Press, 1976) are essential reading before anything is done to implement the catechumenate in Episcopal parishes.

Clergy and laity haunted by the feeling that all the renewal programs presently found in our church, valuable though they are, are still peripheral to the real renewal needed by the church; that some are too limited ever to effect the whole church; or that they represent a piecemeal approach to renewal, may find in these books the possibility of a renewal which will accomplish what the others can do only partially.

For Episcopalians who are not yet familiar with the Easter vigil and the entire concept of the paschal mystery now presented in the Book of Common Prayer, the assimilation of this material is a necessary first step. For this, the publications of the Associated Parishes will be helpful, particularly *The Great Vigil of Easter, Christian Initiation, Ministry I: Holy Baptism, and Celebrating Redemption: The Liturgy of Lent, Holy Week, and the Great 50 Days*. These are comparatively brief and are attractively written for the lay or clerical reader.

Ash Wednesday

If Spring comes not again before I go,
And I should miss the cherry and the bright
Blossoming crab, their foam of pink and white
Feathering over grass new-green below,
And see no more forsythia's golden glow —
Sunshine reflecting in the dappled light —
That fills the eye with new-discovered sight
And turns to rainbow that last patch of snow;

Still I shall have my Lent and know there comes
(With rising throb, as of approaching drums
Saluting, as of distant beating wings
Stirring the air with glad rememberings
Of joy and sorrow shared along the way)
The final victory of Easter Day.

NSJL

JESUS

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BOOKS

Continued from page 7

of talking about the "church" as if it were some entity over and against him, rather than a body of which he is a member — a body which is informed by the Holy Spirit.

There are some errors of fact, one of the funniest of which is the identification of the Rt. Rev. Albert A. Chambers as "one of four bishops in the irregular ordination of the eleven women. . . ." (p. 64).

(The Rev.) PETER C. MOORE
Church of St. Michael and All Angels
Albuquerque, N.M.

Vintage Marty

FRIENDSHIP. By Martin E. Marty. Argus Communications. Pp. 226. \$3.50 paper.

Friendship is vintage Marty, spilling over with shrewd ideas about what it means to be a friend and have a friend. There is not a dull page in the book, though the illustrations by Jesse Hummingbird have a hovering quality, like a grade school text. Marty is studiously unacademic. He is not concerned with friendship, the abstract virtue, but instead gives us a phenomenology of friendliness.

This disarms the reviewer who wishes Marty had written a bit more about the subject of friendship. It appears that after many years of having been banished to a closet by Freud, friendship is now emerging as a virtue.

We would have liked Marty's opinion about whether it is a better model for Christian relationships, as some have claimed, than the family, a precarious bonding in today's world. Are David and Jonathan to be the new avatars, with a love so wonderful that it passeth the love of women?

Marty does not claim so much for it, and on some pages seems a bit apologetic for his subject. But I do not wish to appear unfriendly, and would much rather live in a house by the side of the road and be a friend of Marty.

(The Rev.) PAUL ELMEN (ret.)
South Woodstock, Conn.

Important Directories

EPISCOPAL LAY-LEADERSHIP DIRECTORY: 1980. Church Hymnal Corp. Pp. 146. \$12.50 soft binding.

EPISCOPAL CLERICAL DIRECTORY, 1981. Church Hymnal Corp. Pp. xi, 755. \$16.50 soft binding.

Every other year, the appearance of a new volume of the *Clerical Directory* is gladly greeted by everyone concerned with the personnel of our church. Although its information is highly condensed, it is of great value. The new vol-

ume, edited again by Frank Hemlin of the Church Hymnal Corporation, follows the well-established pattern of its predecessors. It is about two dozen pages longer than the 1979 edition, no doubt reflecting the inexorable increase of our clergy.

At this time, the maroon *Clerical Directory* is joined by a thinner but matching volume, in dark green, the new *Lay-Leadership Directory*. In the future, it is planned that this will appear on even numbered years. It covers about 6,000 names, including General Convention deputies, Triennial delegates, members of standing committees, and those on various boards and commissions.

Some entries have condensed biographies similar to those in the *Clerical Directory*. Others (in most cases those who did not answer the questionnaire) have little more than a name and address. As the Foreword points out with becoming modesty, this is a first effort, and no doubt mistakes and omissions will be found. As is inevitable, a few addresses are already out of date. This new publication is greatly to be applauded, however, and will be of great assistance to all who deal with national church affairs.

H.B.P.

The Promised Life

THREE MILE AN HOUR GOD. Biblical Reflections. By Kosuke Koyama. Orbis Books. Pp. ix and 146. \$5.95 paper.

During World War II, Kosuke Koyama was a student of Dr. Kitamori, who pioneered studies on *The Pain of God*, and considered how God participates in the pain of our world. Koyama has never forgotten that basic lesson, and he is able to see impartial divine suffering in all his encounters.

The author extends the Pauline understanding of impartiality (to the Jew first, and also to the Greek) to the major world religions: "There will be tribulation and distress for every human being who does evil, the Christian first, and also the Buddhists, Moslems, Animists. For God shows no partiality."

Koyama finds that efficiency and speed has infected modern spiritualities and made them arrogant. One has no time to learn, only to teach. Koyama finds that God goes slowly in the educational process of his followers. Christ nailed to the cross does not move at all. The 40 years spent in the wilderness to teach the Hebrew nation obedience is a slow educational process.

The author recognizes that the speed of the ancient spiritualities is three miles an hour, the speed at which we walk. That is why the Lord is called the "three mile an hour God."

Ancient spiritual education is thus very slow compared to the speed of the new technology of which the spiritual image is the crusade, the militant spirit-

ual army, and the television tube. Koyama desires technology to be at the command of mercy and concern, and uses several Buddhist images to make his case.

He has spoken this way before about the relationships of spirituality and technology. But, neither here nor in the earlier books, does he have a way of mediating this central concern. Perhaps, he finds it significant enough just to voice the concern.

In reality, technology has invaded the world of spirituality, and we are all at its mercy. Koyama desires the relation to be the other way around. But he does not tell us how it is possible. He is looking for a proper order of relationships. He recognizes that in the secular world, ancient spiritualities have a minimal role, but he finds that only by emphasizing ancient spirituality will we find our way back to proper relationships.

Finally, Dr. Koyama sees that in *inter-section* we have the life of promise. He reminds us that ancient Israel stood at the crossroads of Europe, Asia, and Africa. Christianity was strong in both Europe and Africa. Only today is it beginning to encounter Asia, both in terms of Asian Christianity and ancient Asian religion.

The author also recognizes that the promised life of today lies in the cultural and religious intersections that are taking place throughout the globe. It is reflections like these that make Kosuke Koyama's work so helpful.

(The Rev.) ROLAND M. KAWANO
St. Andrew's Japanese Congregation
Toronto, Ont.

Guide to Lewis

COMPANION TO NARNIA: A complete, illustrated guide to the themes, characters, and events of C.S. Lewis's imaginary world. By Paul F. Ford. Foreword by Madeleine L'Engle. Illustrated by Lorinda Bryan Cauley. Harper & Row. Pp. 313. \$12.95.

Paul F. Ford's book is a monumental achievement. This one volume encyclopedia of Narnia, a "world" in which Ford feels welcome and at home, includes enchanting illustrations by Lorinda Bryan Cauley, of which Lewis surely would have approved.

Ford, founder of the Southern California C.S. Lewis Society, a theologian, and an editor, acknowledges help from leading Lewis experts in this country and England, and his careful scholarship and thorough understanding of all of Lewis's writing are evident throughout the book.

In his introduction, Ford says, "Thus, *Companion to Narnia* means to help you explore the various strands that Lewis weaves into the fabric of the *Chronicles* — literary, religious, philosophical, mythopoeic, homely, and personal im-

ages. . . ." Ford succeeds admirably. Moreover, the book is fun! One cannot read an entry without looking up related entries. One is even tempted to track down books referred to in footnotes.

Excellent "biographies" of all the "people" are included, along with satisfying entries on places, events, and themes. The encyclopedia format permits explanations which in other formats would seem condescending; in this format, they affirm the reader's intelligence.

Madeleine L'Engle, in her foreword, tells of keeping reference books in the dining room for looking things up during dinner discussions, and concludes ". . . now we have a new reference book to have fun with." I agree!

HELEN D. HOBBS
South Bend, Ind.

Working with Young People

BUILDING AN EFFECTIVE YOUTH MINISTRY. By Glenn E. Ludwig. Edited by Lyle E. Schaller. Creative Leadership Series. Abingdon. Pp. 125. \$4.95 paper.

Once again, Lyle Schaller has succeeded in bringing to us another book in the Creative Leadership Series that provides genuine insight into the development and administration of church program.

Mr. Ludwig offers a highly readable discourse that provides many practical "handles" for youth ministry. Analysis of adolescent development and need is particularly helpful, especially as it focuses on faith development. A chapter on planning a retreat is particularly valuable to anyone doing it for the first time, as well as for the seasoned "pro" who has lived through retreats for many a year.

The bibliography is excellent, containing reference to material often omitted.

If there is a criticism of the work, it centers in a difficulty that has been stated with others in the series. It tends to be written for the mid-sized to large congregation. While theories may be applicable, it is most difficult to translate program ideas into the small or isolated congregation, where only two or three youngsters may be in evidence, sometimes coming from the same family.

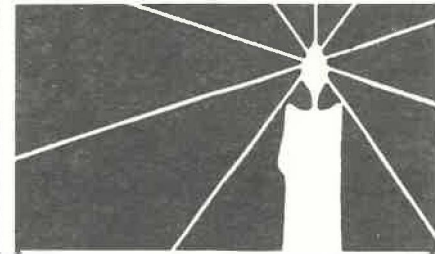
In general, the work is well done, providing good insight into an area of substantial challenge. It should be in every pastor's library as a prime resource for those involved in youth ministry.

(The Ven.) ROBERT N. WILLING
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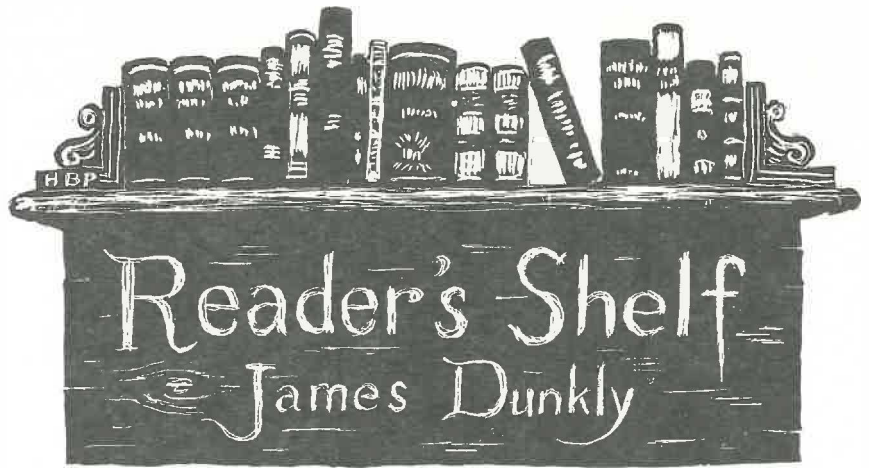
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THY KINGDOM COME: A Blumhardt Reader. Edited by Vernard Eller. Eerdmans. Pp. xx and 179. \$9.95.

Johann Christoph Blumhardt (1805-80) and his son Christoph Friedrich (1842-1919) have been major influences on an extraordinary number of 20th century theologians: Barth, Bonhoeffer, Cullmann, Ellul, Moltmann, and others. The tradition of their publishing projects and retreat movement, begun in southwestern Germany in the last century, continues in the Hutterian Brethren in this country. After a short introduction, Eller (widely known as a trenchant critic of much traditional piety) presents these two pietists in their own words, offering first his own English versions of German texts compiled in 1922 by Leonhard Ragaz; and then selections from sermons translated by John Regehr for his doctoral dissertation at Southern Baptist Seminary in 1970. Eller's aim throughout is to present texts that are not available elsewhere in English. This is marvelous stuff, deceptively simple and delectably sententious. A sample: "Jesus, who is the glory of God on earth, wants to help us become the same thing."

IN RETROSPECT: Remembrance of Things Past. By F.F. Bruce. Eerdmans. Pp. xii and 319. \$12.95.

For several decades now F.F. Bruce has been increasingly regarded as one of the most trustworthy spokesmen for a responsible evangelicalism and increasingly respected as a trustworthy historian and exegete of the New Testament. His NT work is used by many who do not share his theological position or his exegetical conclusions, and his approach to evangelical Christianity has done much to build bridges within that large camp (or series of camps) as well as between evangelicals and non-evangelicals. *In Retrospect* is less an autobiography than a collection of reminiscences, so that the reader gets very little of the development of Bruce's thought. What does come through is his

straightforward approach to scholarship, his determination to be a good steward of time and talent, his concern with building bridges rather than fighting battles, and his combination of scrupulous honesty and great charity. Along the way the reader will learn much about Bruce's own church (the so-called Plymouth Brethren) and why such a great scholar remains in what is often regarded (unfairly) as such a narrow ecclesial body.

CALLED TO HOLY WORLDLINESS. By Richard J. Mouw. Fortress. Pp. xi and 144. \$5.50 paper.

The first of a new series called Laity Exchange Books, edited by Mark Gibbs. Mouw, who is professor of philosophy at Calvin College and widely known in evangelical circles, here addresses an evangelical audience on the biblical basis for lay ministry, how the church ought to equip the laity for ministry, and the practical problems lay people face in acting ministerially. Excellent for discussion groups.

FULLNESS OF JOY: Some Essays on Christian Personal Prayer. By Max M. Pearse. Stream Books. Pp. 37. \$3.50 paper. (Publisher's address: 2451 Ridge Road, Berkeley, CA 94709).

Short studies on adoration, thanksgiving, penitence, intercession, and petition by a long-time professor of Christian education at the Church Divinity School of the Pacific.

EVANGELICAL ANGLICAN IDENTITY: The Connection between Bible, Gospel & Church. By N.T. Wright. Latimer House. Pp. 36. £ 1 paper.

A thought-provoking attempt to define more carefully, more usefully, and more winsomely the ways in which Anglicanism and evangelicalism can overlap. This is the eighth in a series called Latimer Studies, each written by outstanding English evangelicals and each

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PASTOR'S HANDBOOK, volume II. By Wayne E. Oates. Westminster. Pp. 120. \$5.95 paper.

The general editor of the Christian Care series here comments on the second six books to appear in it: works on mid-life crises, understanding aging parents, grandparents, family abuse, parents of homosexuals, and disciplining children. A helpful guide for pastors and other Christian leaders.

THE FOUR GOSPELS AND THE REVELATION. Newly translated from the Greek by Richmond Lattimore. Washington Square/Pocket Books. Pp. ix and 278. \$2.95 paper.

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A PILGRIMAGE IN FAITH: An Introduction to the Episcopal Church. By Franklin C. Ferguson. Revised edition. Morehouse-Barlow. Pp. viii and 135. \$5.95 paper.

A revision of a 1975 manual for inquiries by the rector of Emmanuel Church in Athens, Ga. The glossaries of theological and ecclesiastical terms included in the first edition have been dropped; while new sections on the charismatic movement, the Prayer Book, and other topics have been written for this edition. It is done simply, and there is a reasonable bibliography, so that many inquirers will find it very useful, particularly in connection with the new Church's Teaching Series.

HEAVEN: The Heart's Deepest Longing. By Peter J. Kreeft. Harper & Row. Pp. viii and 152. \$8.95.

An essay on the human desire for heaven and on the traditional Christian view of it, with considerable indebtedness to C.S. Lewis's style of reasoning. Kreeft, who teaches philosophy at Boston College, has written a book on Lewis and another on death.

CONTEMPORARY GROWTH THERAPIES: Resources for Actualizing Human Wholeness. By Howard Clinebell. Abingdon. Pp. 304. \$10.95.

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rate; d, deacon; d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
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day; hol, holiday; HC, Holy Communion; HD, Holy
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Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, J. Pyle, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Martin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells; r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6, C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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

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

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-
sary). Confessions: Fri & Sat (5-6); half hour before each
Sunday Mass; at any time by appt.

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30

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