

# THE LIVING CHURCH



The Rt. Rev. John M. Allin, Presiding Bishop, addressed members of the Executive Council of the Lutheran Church in America at a dinner following the LCA's decision to take the first steps on the new Lutheran-Episcopal proposal [see page 6].

**Spring Book Number**

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## THE ANGLICAN SOCIETY ANNUAL MEETING Monday, May 17, 1982 GENERAL THEOLOGICAL SEMINARY

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11:00 A.M.

The Rev. Dr. Roland J. Foster  
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# LETTERS

## Guidance of the Holy Spirit

I have just read your illuminating editorial, "Straining the Anglican Communion" [TLC, April 4]. It might be helpful for all of us baptized and/or confirmed within the Anglican Communion to remember that all sound ecclesiastical law and practice is presumably the result of the guidance of the Holy Spirit himself.

From Genesis we learn that our Creator always manifests some aspect of his righteousness in adapting our practice as human agents to his eternal purpose. The total commitment of God to the manner of human activity is consummated in Christ's words to Pilate, "You could have no authority over me unless it were given you from above."

GILBERT PRENTISS

Boston, Mass.

## How Many Children?

Ellin R. Leggett and readers of her article, "How Many Children Do You Have?" [TLC, April 11], may be interested to know that the principle of counting deceased family members as part of the total number has been enshrined in Wordsworth's poem, "We Are Seven."

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon Library  
Eugene, Ore.

## David's Sin

In the article "Wickedness" [TLC, April 18], the Rev. Richard Wentz apparently forgot that David had first committed adultery with Bathsheba and had impregnated her; then tried to get Uriah to pay her a connubial visit; and finally plotted to have him "mousetrapped" and killed (II Samuel 11:4-15).

Also, I cannot see how anyone would ever see "the increase of God" by desiring someone else's Bathsheba.  
(The Rev.) WALTER E. FRIEMAN, JR. (ret.)  
Church of the Annunciation  
Philadelphia, Pa.

## The Orthodox

"The Orthodox Say No," a letter from an Eastern Orthodox college chaplain, the Rev. Andrew L.J. James [TLC, March 28], has produced many thoughtful letters from our readers. Below are a few excerpts from these letters:

Orthodoxy is not the possession of an intellectual content; it is a trembling trust in the Person who is Word. And he will supply what is lacking.

Some stimulating perceptions might happen when church people try piercing

deeply into theology, spirituality, and language to find that which is neither modern nor archaic, but honestly timeless. At any point along the journey, imperfect hearts may be broken in some way best known to God. Because it is he who breaks them, we would not be afraid. In his hands all is safe.

Still, there is fretting about the church, outside and inside. Remember that church is both divine and human. Its members share in our fallible, sinful nature. And "we and they talk" melts into our contrition. The church is divine as our living principle depends upon the Risen Jesus and the Holy Spirit.

J. EDWARD BAKER

Springfield, Ohio

• • •

My predecessor (twice removed) as rector of the Church of the Redeemer, Brooklyn, [the Rev. Thomas J. Lacey] graciously welcomed the Eastern Orthodox to our church throughout the first four decades of this century. In fact, some records indicate that the first Orthodox divine liturgy in Brooklyn was celebrated in our church.

For a church like the Orthodox which seems so certain of its true character and impeccable credentials and so ready to point derogatory fingers at others, I cannot help but wonder about its lack of expressions of true Christian charity.

I know of no Eastern Orthodox hospitals in the entire New York area, nor of Orthodox institutions for the elderly, the homeless, the forsaken, or the disturbed. Nor am I aware of Orthodox colleges or universities. It would also be gratifying to hear of Orthodox programs for the relief of hunger and misery throughout the world.

(The Rev.) WAYNE E. JOHNSON  
Church of the Redeemer  
Brooklyn, New York

• • •

I would like to comment on the letter sent by the Rev. Andrew L. James, the Eastern Orthodox chaplain at Ohio University [TLC, March 28]. Perhaps those Episcopalians who had received communion in Protestant churches and who admitted as much to the pollster are somewhat like the hundreds of Greek Orthodox laity who come to our churches and who sometimes come to the altar rail to receive the sacrament.

I'm just throwing out the idea for Fr. James' consideration, not meaning to compare Protestant communion services with the Anglican Eucharist! There are a few very important differences. I don't know of any Episcopal priest who urges his people to go to Presbyterian communion services when an Anglican Eucharist is available to them when traveling.

I know of at least one or two cases where Greek Orthodox clergy urged their people to attend Episcopal services

# Two new books confronting fundamentalism

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Tracing the born-again movement from its origins, this new book gives a critical perspective on what has become one of the most powerful and popular movements of our day. The author's ecumenical focus should promote honest dialog on this vital aspect of contemporary religious life. (June) \$5.95 paper

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By WILLIAM COUNTRYMAN

A positive statement about the Bible, asking us to read it honestly, as we have it. The author accepts the Bible's authority as God's word, spoken through the inspired understanding of other people, who like us, were also "on pilgrimage." An excellent critical resource for understanding the Bible and how it can cause people to reevaluate their lives. \$5.95 paper

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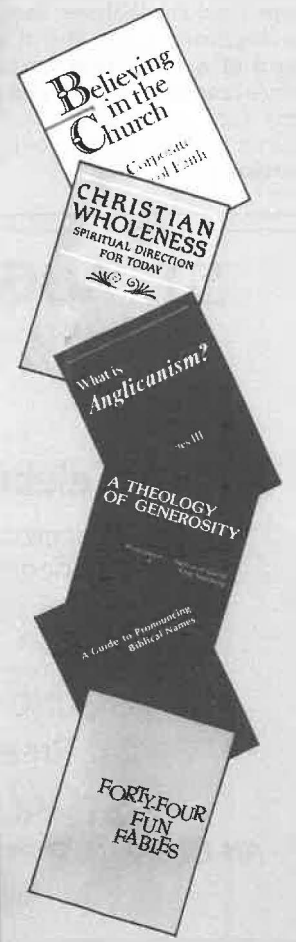
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rather than help form a new Russian Orthodox mission congregation. The Greek priests claimed that the particular Russian priest was uncanonical.

An older Greek Orthodox woman attends our church with great devotion. She has nothing but scorn for the local Ukrainian people who tend to stay away. This is a woman who came from Greece and has three cousins who are priests there and two who are Orthodox nuns. It seems, Fr. James, that much Orthodoxy is on paper and hidden in canons. You would find the same diversity among your Orthodox people as you find among ours.

(The Rev.) GEORGE PORTHAN  
Holy Trinity Church  
Peru, Ind.

The Rev. Andrew L.J. James, Eastern Orthodox chaplain, pointed to the most serious impediment to vitality and growth of the Anglican Communion in general and the Episcopal Church in particular when he observed that a goodly percentage of Episcopalians do not take seriously the basic beliefs and practices of the church [TLC, March 28].

The late Dr. Urban Holmes wrote, "It is clear that many Episcopalians have little, if any, sense of what it is to be an Anglican . . . we often produce an inept imitation of what is natural to other traditions, rather than doing what flows naturally from our own." One would hope that Dr. Holmes' last book, *What Is Anglicanism?*, is one of the emerging signs of a renewal and recovery of the whole tradition in faith and practice, not only for the integrity of Anglicanism, but for its mission and for its ecumenical participation.

Muddle-headed, "anything goes" churchmanship is not salvific and contributes nothing to Christian unity. A Presbyterian minister recently commented to a group of Anglicans, "If you Episcopalians believed and practiced half of what is contained in your Prayer Book, you could revolutionize this country!"

(The Rev.) RICHARD CORNISH MARTIN  
St. George's Church  
Washington, D.C.

### In Communion

There is, with great respect to Dr. Arthur Wilkinson [Letters to the Editor, TLC, March 28], a clear indication of who is and who isn't within the Anglican Communion: communion with the See of Canterbury and with the archbishop as its head.

(The Rev.) JOHN ANDREW  
St. Thomas' Church  
New York City

*Our correspondent served as chaplain to the Archbishop of Canterbury from 1961 to 1969. Ed.*

### Apostolic Standards

It was not until the time of the 12 apostles that the church was organized and the need for high moral standards among the clergy was advocated. If the clergy are not willing to set the highest example in human behavior, they should leave the sacred ministry and seek other vocations for which they can qualify. There are many such fields of labor.

(The Rev.) SAMUEL HUNTING SAYRE  
(ret.)  
Mathews, Va.

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# THE LIVING CHURCH

Volume 184 Established 1878 Number 19

*An independent weekly record of the news of the Church and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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# BOOKS

## Highly Developed Art

**THE GOLDEN AGE OF ENGLISH MANUSCRIPT PAINTING: 1200-1500.** By Richard Marks and Nigel Morgan. Braziller. Pp. 119. \$12.95 paper.

This volume provides the reader with a rich treasure house of examples of a very beautiful and highly developed art form, the illumination of manuscript books. The 40 color plates, each on a full page, are reproduced with a high degree of quality that does justice to the bright golds, reds, and blues of the originals, although in some cases the paleness of the originals stands out by contrast.

The effect is so realistic that one's thumb is apt to rub the page as if to feel the original vellum surface. Each plate is faced by a page of commentary, so that a perusal of this main section of the book is much like seeing a very well prepared special exhibit in a museum.

Most of the examples are of religious books popular among the well-to-do laity of the late Middle Ages (psalters, books of hours, and lives of the saints), although two are secular: *The Romance of Alexander* (the Great) and Chaucer's *Troilus and Criseyde*.

An introductory section of 26 pages (accompanied by 23 black and white illustrations and a map) tells the non-specialist reader all that he would want to know about the development of this art form through various styles, the separation of its practice from monasteries to the professional artists of the cities, and the eventual decline of the form shortly before it was put out of business by the establishment of Caxton's printing press in 1476 and the publication of books with woodcut illustrations, beginning in 1481.

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon Library  
Eugene, Ore.

## Ordained and Lay Christians

**THE PEOPLE OF GOD IN MINISTRY.** By William K. McElvaney. Abingdon. Pp. 175. \$6.95, paper.

Drawing on his experience and reflection as a lay person in three congregations, a Methodist pastor for 15 years, and professor and president at the St. Paul School of Theology in Kansas City, Dr. McElvaney writes with authority about the interrelatedness of Christian ministry.

He writes for three audiences: informed lay people, the clergy, and seminarians. He stresses that all three groups are engaged in spiritual formation, while ministering to and living in a

secular world geared to professional achievement and rational measurement.

All ministry by all people, he says, is Word-centered. That is, it is biblically based and Christ-centered. All spiritual formation must have this base. Otherwise, ministry becomes sentimental and narcissistic. "The occupational hazard of all spiritual discipline," he writes, "is an unwarranted overemphasis on 'how am I doing' instead of centering on and celebrating what God is doing." This caution informs the whole of his study of contemporary Christian ministry.

All spirituality of any kind must have devotional intention, theological integrity, and implementation in ministry. These three circles of ministry, as he calls them, have historical grounding in the Reformation and especially in Wesley's balanced and dynamic spiritual life.

Again and again, McElvaney stresses that ordained and lay Christians must be in dialogue to maintain this three-fold balance in ministry. To help us in our mutual work, McElvaney provides good, general questions for mutual reflection and discussion at the end of each chapter. He desires that we all work together to realize the largesse of gifts which God has bestowed upon us through the Holy Spirit. In this dialogue, we can become the church — listening, learning, loving, and liberating in our world.

McElvaney's personal integrity and joy in ministry shine through his readable and thoughtful prose. This book is an excellent contribution to the growing literature on mutual ministry.

(The Rev.) JOHN R. THROOP  
St. Simon's Church  
Arlington Heights, Ill.

## Time and Eternity

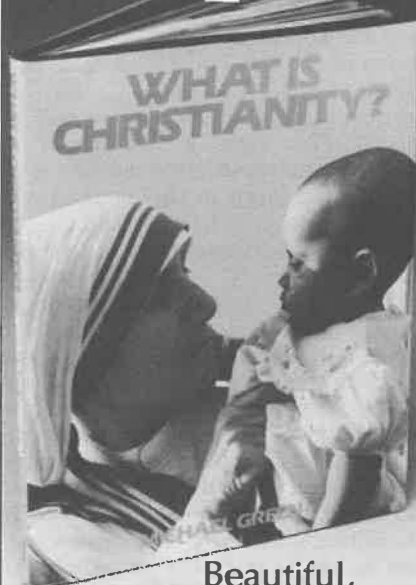
**THE LIVING PRESENCE OF THE PAST: The Dynamic of Christian Tradition.** By A.M. Allchin. Seabury. Pp. viii and 151. \$7.95 paper.

Eureka! Here is a book that deals with the theology of time with graceful and felicitous clarity, a book for "all sorts and conditions." Today we suffer so much from ego chronism and chronological parochialism that we often disregard *kairos*, (high time, God's time) and become mired in a bog of pseudo-historical inanities. This book is a superb antidote.

Father Allchin, a canon of Canterbury Cathedral, is very much involved with Christian unity, obvious from the sources from which he has drawn these essays. Here he addresses himself to the question of unity in time rather than space, "the inward continuities which link apparently divided centuries." It is his consideration that it is through prayer in all its manifestations that the

*Continued on page 12*

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# THE LIVING CHURCH

May 9, 1982  
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## Lutheran-Episcopal Ecumenical Proposals

In a year marked by several important ecumenical events, the proposal of a new relationship between Episcopalians and Lutherans in this country is significant [TLC, May 2]. A document will be proposed for approval at the General Convention of the Episcopal Church in September in New Orleans, and at approximately the same time will be brought before national meetings of the Lutheran Church in America, the largest Lutheran body in this country, the American Lutheran Church, and the Association of Evangelical Lutheran Churches.

These three denominations are, in fact, also negotiating for union among themselves. Together they claim about 5,400,000 members — a majority of the approximately 8,597,000 Lutherans in this country. The only other large nationwide Lutheran body in this country, the Lutheran Church-Missouri Synod, with 2,700,000 members, has joined in the dialogues with the Episcopal Church, but is not pursuing the presently proposed ecumenical relationship, nor the projected reunion with the other Lutheran groups. The Association of Evangelical Lutheran Churches represents a less conservative group which separated several years ago from the Missouri Synod.

### Provisions of the Proposal

The joint statement, to which the agreement of these churches is being sought, has five sections. First, the Lutheran-Episcopal Dialogues I and II are commended. Secondly, the Episcopal Church recognizes these three Lutheran Churches as churches, and *vice versa*. Thirdly, practical cooperation is encouraged.

Fourthly, and most controversial, is a provision for eucharistic sharing — the Episcopal Church, it is proposed, will extend a welcome to Lutherans to come to our altars. (They simultaneously may extend such a welcome to Episcopalians.) Provision is also made for the bishops and synod presidents to permit concelebrations of the Eucharist in particular situations, with clergy of the two traditions officiating together. Fifthly, a third series of Lutheran-Episcopal Dialogues is projected.

The proposed document has its basis in the Lutheran Episcopal Dialogues

which have gone on for several years, and which recommended a more extensive sharing of sacramental worship between Anglicans and Lutherans. The standing commission on ecumenical relations of the Episcopal Church, to which Episcopal members of the dialogues report, evidently modified the proposals somewhat.

In the light of wider discussions, in this magazine and elsewhere, further modifications were made, and comments are attached to the document which clarify the role for Episcopal and Lutheran clergy celebrating together at a joint Eucharist.

## Arrests in the Philippines

The government of the Philippines, which reportedly has told church groups not to comment on political matters, recently arrested five church executives, according to Religious News Service.

The persons detained included Laura Ocampo, an Episcopalian, who is the director of the human rights desk for the National Council of Churches of the Philippines. Others were Violeta Marasingan, a member of the United Church of Christ, who is the NCCP director of family ministries; Abe Enrile, a Roman Catholic connected with the Student Christian Movement; Lidi Nacpil, general secretary of the Student Christian Movement; and Aveleo DeLeon, the NCCP youth and student secretary.

So far as was known, none of those arrested had made any statement that could be construed as being political.

## A Different View of Nicaragua

Churchpeople from the Diocese of Milwaukee, visiting their companion Diocese of Nicaragua, came back with impressions that did not fully jibe with newspaper reports that have come out of that country in recent months, reports of the arbitrary arrests of lawabiding citizens.

The Rev. Robert R. Evans, rector of Christ Church, Whitefish Bay, Wis., said, "At all times we felt entirely safe, and were greeted wherever we went with kindness and interest. It is true that we saw many in military uniform, but these were local police, normal security officers as we have in hospitals, parking lots, and shopping centers. We had easy and open access to the government buildings in Managua, when we were accompanied by a government employee."

Fr. Evans reported that about \$117,000 goes to the Diocese of Nicaragua each year from the Episcopal Church. All other costs of functioning are met locally. This is important, he said, because the dollar support from the Episcopal Church will be decreasing, and the difference will have to be made up from increased local stewardship in Nicaragua and other sources, such as the Diocese of Milwaukee parishes.

The Very Rev. James W. Leech, dean of All Saints' Cathedral, Milwaukee, came back with a feeling of "overwhelming shame at what my country had done and continues to do to the country of Nicaragua, . . . and a smoldering anger at the misinformation and lies being fed to the American people. . . . In countless meetings with the Nicaraguan people we were asked, 'Why is your country doing all this to us?' — This question was not asked in anger or in arrogance, but by puzzled, frightened people. . . ."

Sallie Pettit, member of All Saints' Cathedral, Milwaukee, reported to *The Milwaukee Churchman* and *THE LIVING CHURCH*: "After the 1972 earthquake destroyed most of Managua, the U.S. sent millions of dollars to the Somoza government for reconstruction. The money found its way into the private bank accounts of the Somoza family, and the real reconstruction began only after the revolution two and a half years ago.

"Building materials supplied by the Sandinista government are being used by the people for the construction of new homes. Roads are being repaired; old churches are being rebuilt and new ones constructed. Water and electricity are in the barrios of the poor for the first time. The government recently completed a massive immunization program. Preventive medicine seems a necessity since medical supplies and equipment are very scarce. . . . We left with a two page list of desperately needed supplies."

## The Falkland Islands

As the British navy dispatched forces to the Falkland Islands, churches in England were asked to pray for the beleaguered islanders and for the 17,000 British citizens living on the mainland of Argentina, according to the *London Church Times*. The Most Rev. Robert Runcie, Archbishop of Canterbury, sent a message ahead of the ships assuring all of his own prayers.

The Rev. Harry Bagnall, his wife Iris,

who is a nurse, and their two sons arrived in the Falkland Islands late in 1979 when he became the chaplain there. Fr. Bagnall's parish consists of 200 islands, some of which are not inhabited.

More than half of the 1,800 people in the Falkland Islands live in the town of Stanley. In addition to the Cathedral Church of Christ in Port Stanley, there is a small Roman Catholic church and a building housing other denominations. This building has not had a minister for some time, and Fr. Bagnall officiates there for weddings and funerals when he is asked to do so.

There is no bakery in Stanley, and the people make their own bread and cakes. Fuel is obtained from the peat bog. The islands never had any known indigenous people, and English is the only language spoken. There have been indications in the public press that a certain wealth of oil has occasioned the current interest of Argentina in the Falkland Islands.

The South American Missionary Society task force presently numbers 25 missionaries in Argentina. The general secretary of SAMS, Canon Philip King, asked for prayers for the people of both nationalities there "who might become victims of a conflict of unforeseeable proportions."

## NCC Joins Postal Fight

The National Council of Churches has joined the opposition to a change in the postal rate schedule, which has increased non-profit mailing costs dramatically [TLC, Feb. 7]. The NCC is urging its members to take immediate action in support of pending legislation that would offer some relief to the mailers, many of whom publish church periodicals.

At its semi-annual meeting on March 25, the Council's information committee passed a statement of concern on the postal increases, and urged passage of U.S. Senator Quentin Burdick's amendment that would restore funds in the fiscal 1982 federal budget for the phasing program for non-profit periodicals. Postal rates for non-profit publications would accordingly increase, but not so rapidly.

"We also urge Congress and the Postal Service to recognize the importance of non-profit agencies continuing strong communications with their members in a time of increased national need," the committee said.

"The religious press has contributed immeasurably to the life of this country," said J. Warren Day, director of the NCC's office of information. "At a time when religious institutions and other voluntary agencies are being asked to accomplish even more for the good of society, it is unrealistic to hamper their work with this unexpected and astronomical shift in the postal rate structure."

## BRIEFLY...

The Rev. Moses Tay, an Anglican priest and physician, has been appointed the new Bishop of Singapore by the Archbishop of Canterbury. Bishop-designate Tay, 44, is director of Tan Tock Seng Hospital in Singapore and treasurer of the Overseas Missionary Fellowship. He will succeed the Rt. Rev. Ban It Chiu, who plans to retire in August. Dr. Runcie is expected to travel to Singapore in October to be present at Dr. Tay's consecration.

■

"Protestant congregations tend to group themselves by ethnic background or social class," according to Dean R. Hoge, a Presbyterian sociologist who teaches at Catholic University. "That's embarrassing for many Protestants because Christianity stands for *reducing* barriers." Speaking at a consultation on American Catholic parish life held at Notre Dame University, Dr. Hoge noted a similar tendency among middle class Roman Catholics to hunt for a parish that suits their tastes, instead of attending their local neighborhood church. "The old model of the parish as a service station which met all the needs of its customers is disappearing rapidly. In a sense, the customers have taken over the gas station," he said.

■

Representatives of the Episcopal Church were among the 1,800 persons who recently attended the Protestant Health and Welfare Assembly meeting in Louisville, Ky. Dr. Charles Phillips, president of the American Protestant Hospital Association, said that association members were concerned about the increased burden being placed on church-related hospitals to provide for the needs of the poor and charged that President Reagan's vision that charity can fill the void created by major cutbacks in government social programs is "totally unrealistic in this culture and society." He said the churches will be creative in finding "more ways to do more . . . (but) it just won't be enough."

■

The Rev. William G. Black, Bishop of Southern Ohio, has endorsed the boycott of NBC television called for by the Coalition for Better Television. Bishop Black said that he agreed with a letter supporting the boycott that was sent to NBC by David E. Sumner, editor of his diocesan newspaper. The boycott was organized by the Rev. Donald Wildmon, a United Methodist minister [TLC, April 18].

Inroads made by Mormon missionaries in traditionally Southern Baptist areas have caused tensions to arise between the two churches. The 13.7 million Southern Baptist Convention is alarmed by the successful mission efforts of the fast-growing 4.6 million member (Mormon) Church of Jesus Christ of Latter Day Saints, which is building new temples in Atlanta and Dallas. Southern Baptists have begun to emphasize the theological distinctions between the two churches and now often declare, from the pulpit and in the Baptist Press, the church's news service, that the Mormons are not Christians. However, a recent national survey showed that while most Southern Baptists gave uniformly negative ratings to Sun Myung Moon's Unification Church, they gave Mormons uniformly positive ratings. The Baptist Press said this was so "despite the fact that Mormon theology is as strange and non-Christian as 'Moonie' theology."

■

The board of the National Association for the Self-Supporting Active Ministry (NASSAM) met at Seabury-Western Theological Seminary in March. The board took note of several reports from the Council for the Development of Ministry (CDM) which showed increasing use of non-stipendiary clergy in areas throughout the church. Plans were made for General Convention and for the annual convention of NASSAM in November in San Francisco.

■

The Church of England has named its first black archdeacon. He is Canon Wilfred D. Wood, a native of Barbados, and until recently the moderator of the World Council of Churches' Program to Combat Racism. He will be archdeacon of Southwark, a large racially mixed district of London. Active in promoting self-help projects in the black community, Canon Wood also serves as a lay judge in a London court which deals with minor offenses.

■

The government sanctioned "Roman Catholic Church in China" has accused Pope John Paul II of "vicious slander" because he asked Roman Catholics around the world to devote March 21 to prayer for persecuted Roman Catholics in China. The Roman Catholic Church in China, which has no links with the Vatican, said that people in other countries should not allow themselves to be hoodwinked by the Pope's "little trick." The New China News Agency reported that 200 Roman Catholics meeting recently in Shanghai supported the arrest of "the handful of scum" there who follow directives from the Vatican.

# A Man

# Fully Alive —

## Metropolitan Anthony of Sourozh

By RAE E. WHITNEY

**M**etropolitan Anthony is a person towards whom it is very difficult to be indifferent. He will tell you that he is no theologian, but a scientist and a physician by training, and that he writes "as an ordinary human being who is confronted with life and its problems."

Now he doesn't look like an ordinary human being! And people don't usually flock to hear ordinary speakers. A friend of mine wrote me of a certain winter evening in London, when Metropolitan Anthony was scheduled to speak at Westminster (Roman Catholic) Cathedral. My friend arrived there 45 minutes early, feeling fortunate enough to get a good seat. Then, she said, when it was time for him to begin, he stood there on the chancel steps, in his imposing long robe, with the "tall, flowing, white head

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*Rae E. Whitney was a secretary of the Fellowship of St. Alban and St. Sergius from 1958 to 1960. The Fellowship is an unofficial organization of individuals concerned with the unity of the church, seeking, especially, greater understanding between the churches of the East and the West. It was founded in 1927, and its headquarters and book room are at St. Basil's House in London.*

dress which made him look like an archangel." Hands hidden, without notes, he kept the congregation of 2,000 spellbound for over an hour.

Hardly an ordinary man! But I think he is saying that he has to cope with the same kind of life and the same kind of problems as the rest of us, and that he is willing both to acknowledge this fact with us and to share his own findings through personal experience.

He does this mainly through his lectures and talks, some on radio and television, but, also, fortunately for us in the United States, through a few small paperback books. They are the kind of books suitable for careful private use, but they also adapt well for reading aloud and discussing at small study groups where people are serious about their spiritual lives.

I first met Anthony Bloom over 30 years ago. He was then a young Russian monk, a newly ordained priest of the Orthodox Church. He had come to London in 1949, as yet unable, he says, to speak a word of English, at the invitation of the Fellowship of St. Alban and St. Sergius, to serve as Orthodox chaplain.

After a year, the Russian Church in London called him to be their parish priest, which he has, in fact, continued

to be ever since, even though he has also long been the Russian Archbishop of Great Britain and Ireland and the titular Metropolitan of Sourozh on the Black Sea.

I remember him in the early 1950s as a young, pale, quiet, clean-shaven man, with piercing dark eyes, and a gentle sense of humor. Now he has a full beard, black turning to white, and many more years of experience. He still speaks softly, yet with great authority, and he has retained his capacity for enjoyment.

If you want to know about his personal history in his own words, you can find it in the introduction to *Beginning to Pray*. You will discover that he was born in 1914 in Switzerland, and has lived in Russia, Persia, France, and England.

He has known what it is like to be a refugee, having "crossed the north of Persia on horseback and in horse-driven carts, then over the mountains of Kurdistan, then down the Tigris and the Euphrates in a barge. . . ." He has also experienced war, first as an officer in the French army until the Germans overran France in 1940. And then as a surgeon in a Paris hospital and also as a member of the French Resistance. In 1943, he took secret monastic vows, pledging himself to stability, poverty, chastity, and obedience, yet continuing his work as a doctor.

There is a war story told about him that has become a kind of legend. One day a wounded German was brought into the hospital with one of his fingers smashed by a bullet. The head surgeon gave orders for it to be amputated. The injured man said something in German, and Dr. Bloom, who knew the language, stopped to listen, and heard him whisper, "I am a watchmaker."

If the man's finger were removed, he might never be able to return to his work. So Anthony Bloom strove for five weeks to save that finger until the hand was whole again. He learned from this that human concerns come first. Although the man was an enemy, he was also in need of help.

This story illustrates a special trait of Metropolitan Anthony — his ability to concentrate on the person he is with, and the sense of responsibility he feels for the actual moment he is in contact with the other.

I last heard him speak at the 1978 annual conference of the Fellowship of St. Alban and St. Sergius. He gave three lectures on death, holding his listeners' complete attention as he moved through the solemnity of the subject, yet lightening it with humorous touches, illustrated by stories from his reading or from his own experience. At the final session, he again emphasized the responsibility we each have in our encounters with one another, in what we say and do, and, if we are in the literary world, in what we write.



His eyes twinkled as he illustrated this with a fable by Krylov. We were invited to imagine a scene in hell, where a writer of trashy novels had been placed next to a murderer, each of them sitting in a cauldron of water. At one point, the novelist complained to the devil that he was being boiled very fiercely while his neighbor was basking in tepid water. It wasn't fair!

"Well," explained the devil, "this man murdered someone in a fit of rage, so we give him a hard boiling every now and then because that's how his rage flared up; then we give him a rest because it subsided. As for you, whenever anyone buys one of your books, we stoke up the fire under your cauldron, and add extra fuel."

Metropolitan Anthony commented that we do indeed carry a responsibility for the repercussions of our actions, even after death. "Thus," he concluded, "we have met today; I have spoken. I shall be answerable for anything that you will have received, and for the way in which it may affect your life."

When you open one of Anthony Bloom's books, you know and feel that he has a sense of responsibility towards you, his reader, in a more conscious way than do perhaps most writers. He also believes that if only we would be aware, whenever we are confronted with another person, that this might well be the last moment of either his life or of our own, we would be much more intense, and much more attentive to what we say and what we do.

As well as having experienced an unusual "geographical journey," the young Anthony also had a memorable spiritual one, which, of course, continues. He was blessed with an extraordinary father, a member of the Russian Imperial Diplomatic Corps, who, exiled because of the revolution, chose to become an unskilled workman, as a kind of personal reparation for what had happened in Russia.

Once he told his young son that he had been worried about him. "Did you think I'd had an accident?" asked the boy. The father replied, "An accident would have meant nothing, even if you had been killed. I thought you had lost your integrity."

On another occasion, the elder Bloom told his son: "Always remember that whether you are alive or dead, this matters nothing. What matters is what you live for and what you are prepared to die for."

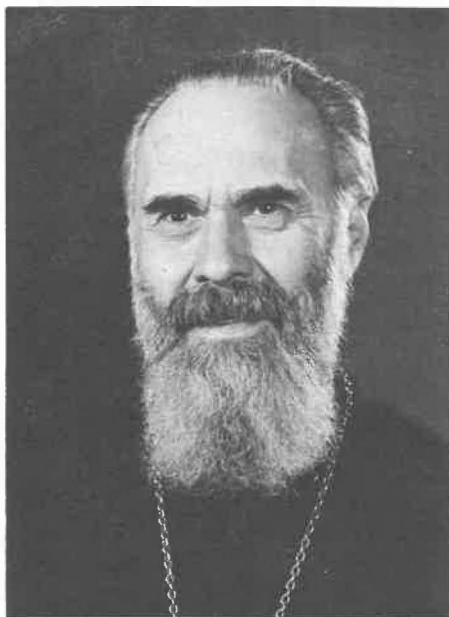
Metropolitan Anthony has also shared with people his adolescent discovery that if happiness is aimless, it is unbearable; and how, with that realization, he gave himself a year to find out whether life had any meaning. If it didn't, he would commit suicide. He was only 15 at the time.

After some months had gone by, he felt challenged to read one of the Gospels, and since he knew St. Mark's was

the shortest, he decided to start there. He had only reached the third chapter when he became aware of the person of Christ standing on the other side of his desk. And that was the turning point in his life, for he now knew the resurrection as a fact.

"Of course," he will say when asked, "I do have doubts, but they are the kind that makes you want to discover more of the realities of life."

The person of Christ is therefore a reality to the archbishop, and thus he can write: "Worship to me means a relationship. I used not to be a believer; then one day I discovered God and immediately he appeared to me to be the supreme value and the total meaning of life, but at the same time a person." To meet



Metropolitan Anthony: A sense of responsibility to the reader.

God, he says, means to enter into the "cave of a tiger." It is not a pussy cat you meet. The realm of God is dangerous.

He also may well bring new insights about the kingdom to his readers. In *Meditations*, he talks about the kingdom of God having to be conquered, for it is not something that is given to the lazy and the leisurely. Seeking God is to be undertaken in joy, for we are coming back home, coming back to life itself.

He enjoys introducing us to sayings of some of the church fathers, truths that have shaped his own thinking, and that also link us up with the saints of old, Western as well as Eastern, who were so permeated with prayer. In the realm of the Spirit, we can again see that the walls of separation do not reach to the heavens.

He bids us not to seek a mystical experience, but instead to ask God, in an act of adoration, with all the attention, faith, hope, and desire we possess, to change us and make us such, so that one day we can meet him. So we are to look

inward. He affirms St. John Chrysostom's words: "Find the key to your heart; you will see that this key will also open the door of the kingdom."

To illustrate human unworthiness, in the story of the publican and the Pharisee, he draws on St. Isaac the Syrian: "Never say that God is just. If he were just, you would be in hell. Rely only on his injustice, which is mercy, love, and forgiveness."

In speaking of Zaccheus, he stresses our fear of being laughed at, being held up to ridicule; we fear this more, he asserts, than harsh censure. We can overcome this vanity, he continues, by pride or humility. He calls on St. Teresa to help define humility, since he believes it is that which comes from the vision of the glory of God. When St. Teresa arose from her knees after experiencing the overwhelming love of God, she was left with joy and wonder and "a sense of unpayable debt." This is true humility, in no way to be thought of as humiliation.

The Orthodox Church, I believe, has always understood and appreciated the sanctity of matter more than we have done in the West. Metropolitan Anthony says that he was early in life impressed with the words of St. Simeon the theologian: "If you want to pray with a serene and pure heart, make your peace with God, with your own conscience, and with your neighbor, and with every object that you handle." As indeed was man himself, things were called out of nothing by God, and they can be handled either respectfully or sacrilegiously.

He also talks elsewhere about the body, saying that it is not just a piece of outworn clothing, for "there is nothing that befalls the soul in which the body does not take part. . . . Every sacrament is a gift of God, conferred on the soul by means of physical actions; the waters of Baptism, the oil of chrismation, the bread and wine of Communion are all taken from the material world. . . . Linked with the soul, the body is also linked through the sacraments to Jesus Christ himself."

Not everyone is attracted to Metropolitan Anthony, of course. Some feel he is too strong a personality, and they draw away, unwilling to be burnt. Others respond to the warmth that comes from him. Madeleine L'Engle, the perceptive, sensitive writer, describes him in *The Irrational Season* as "one of the holiest of archbishops." An English friend commented that this would explain why there are no empty front seats when he is the speaker, because there is a natural inclination to be physically close to holy people when they are talking of things of the spirit.

But his vocation is not primarily to speak of the spiritual life to Western audiences. He is, in the first place, a monk who lives under a rule, which includes a regular life of prayer and fasting. Sec-

*Continued on page 15*

## Time for Reading

Is one time of year more congenial to books than another? Evidently publishers think so, to judge from the massive array of new volumes that appear before Christmas every year. Yet we don't actually *read* all these books at that time. For many of us it is the weeks that now lie ahead, the months of summer, which will offer the relaxed time to savor a good book, whether it be for serious reading, or for entertainment, or for a bit of both.

For some of us, a summer vacation is a precious time for reading, and we'll need to choose our books and secure copies of them beforehand. For others of us, it takes warm weather to get us out onto the porch, patio, or park bench — and thus out of distance from the TV in the living room or kitchen. Some of us enjoy reading at every chance we get. Whatever your situation may be, we hope that the books discussed and advertised in these pages will arouse your interest.

## Lutherans and Episcopalians

The proposal for a new ecumenical relationship between Episcopalians and the majority of Lutherans in this country is a serious ecumenical step, and it deserves serious consideration [see page 6]. Unlike the new Anglican/Roman Catholic International Consultation report we considered last week, this proposal is not a lengthy reflection on various ecclesiastical ideas, but a brief document of three typewritten pages, calling for immediate practical implementation, both by Episcopalians and by Lutherans.

Readers of *THE LIVING CHURCH* will realize that this proposal has been developed over a long period of time. After an earlier round of discussions, the Lutheran-Episcopal Dialogues, Series II, began work in 1976, and early last year it released its report, which covered a wide area of theological topics in which substantial agreement was found. This was not surprising. The most controversial decision was to ask the respective churches to open their altars to each other's communicants, since the eucharistic beliefs of these churches are sufficiently similar [TLC, April 19, 1981].

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, wrote an extensive criticism of this suggestion [TLC, May 24, 1981], and this magazine became the principal forum for the public discussion of the matter among Episcopalians. Bishop Wantland argued that our church is committed to the historic requirement that the Holy Eucharist be celebrated by bishops or priests ordained in the apostolic succession. Hence reciprocal communion is not in order with churches which do not have such succession, although, he pointed out, some kind of concelebrated service might be possible on some occasions. The Lutherans, it is true, assert that they have apostolic doctrine. Bishop Wantland commended the Lutheran emphasis on sound doctrine, but could not find it to be a substitute for sacramental succession in the church.

Bishop Wantland was answered by a Lutheran pas-

tor, the Rev. David A. Gustafson [TLC, Oct. 4, 1981]. Like Bishop Wantland, he desires a church with both apostolic doctrine and apostolic succession, and suggests that Anglicanism, while claiming the latter, is often lacking in the former. The theological latitude often encountered in Anglicanism was cited.

Bishop Wantland returned to the debate [TLC, Jan. 24, 1982], pointing out that if one desires both sound doctrine and the historic sacramental succession, then both should be upheld. In approaching a projected future intercommunion, Anglicanism should not compromise or neglect her hold on apostolic succession, and Lutherans ought not to abandon their concern for sound doctrine. Each tradition should benefit by the positive emphases of the other.

We had anticipated both of these authors continuing their stimulating discussion, and have further material from them on hand. Since the Lutheran-Episcopal proposal is now apparently in its final form, however, the situation has clearly changed. Pastor Gustafson was going to question what he sees as an undue Anglican emphasis on apostolic succession, and to ask whether Anglicans totally disregard the sacramentality of Lutheran rites. Bishop Wantland was anticipating a further defense of episcopacy, while at the same time pointing out that it is not customary in our Anglican tradition to pass judgment on the validity of the usages of other churches.

We are grateful to both of these writers for sharing their thoughts so candidly, and the many letters we have received reflect the appreciation of our readers. Without this exchange, many Episcopalians would have had little or no awareness of the current state of Lutheran-Episcopal discussion.

### The Present Proposal

With this background, what are we to say of the present proposal being made to the Episcopal Church and the three participating Lutheran bodies?

Looking at its different items, we certainly agree that the dialogues should be continued. The mutual recognition of the participating churches as churches may seem to many a rather empty gesture, but it is meaningful in this context. In the past, neither Anglicans nor Lutherans have commonly declared bodies outside their own traditions to be churches.

It should also be recalled that in past generations Lutherans in America did not see themselves clearly as a church. They were a collection of synods, associations, and ministeriums reflecting geographic and linguistic backgrounds, and differences of theological emphasis. Gradually these different bodies have been coming together, and a more unified churchly consciousness is emerging. The projected union of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches is a great step forward for them.

We also welcome the proposed cooperation between Lutherans and Episcopalians in appropriate circumstances. Curiously enough, in the past we have often cooperated more closely with denominations with which we had less in common theologically.

The controversial point is plainly in regard to the Holy Eucharist, toward which Bishop Wantland and Pastor Gustafson directed their attention. This requires careful consideration.

#### Eucharistic Sharing

The invitation to Lutherans to receive Holy Communion in our churches assumes that they fulfill the requirements of the General Convention regarding persons from other Christian bodies receiving the sacrament in this church (Journal, 1979, p. C-50): that they be baptized, repent of their sins, recognize the Real Presence of our Lord (exact definition of this doctrine is not required), and look to Holy Communion as a means of grace. On these particular matters, Lutheran teaching is sufficiently similar to our own that it can be asserted that Lutherans, like Episcopalians, conform to it in principle (although obviously this is not guaranteed in individual cases, either among them or among our own people).

Now the Lutherans may also choose to invite Anglicans to their altars, but that is their decision, not ours. Our church has historically not encouraged its people to communicate in other churches. Yet when they have decided to do so in good conscience for certain reasons on certain occasions, our church (like most other churches) has not sought to impose penalties on them.

As a result of discussions and criticisms, in our pages and elsewhere, earlier suggestions for general acts of intercommunion have been withdrawn. Instead, it is now proposed that, with ecclesiastical authorization, shared celebrations may take place under appropriate circumstances. The proposed document does not define the details of this, except to specify that an ordained minister of each participating church shall be "at the altar."

We wish that the document was more specific at this point. Since, however, the Episcopal Church can and does specify how its clergy may participate in ecumenical rites, we strongly urge that enabling legislation make it clear that being "at the altar" does not simply mean that an Episcopal deacon is invited to read the Epistle. Our General Convention has already legislated for analogous situations and specified "that an ordained Priest of this Church is the celebrant, or one of the celebrants at a concelebrated service; and . . . the reverent disposition of the blessed Elements be scrupulously observed" (Journal, 1976, p. C-82).

In view of the fact that Episcopalians and Lutherans are accustomed to rather similar liturgies, to arrange a service containing all the elements that persons of both traditions find essential is not difficult. We hope it can do justice both to the Anglican emphasis on apostolic order and the Lutheran emphasis on apostolic doctrine. We are grateful to the standing commission on ecumenical relations for being sensitive to comments and criticisms, and for moving as it has.

We believe that the provision for a concelebrated service (although this term is not used) is a sound and proper approach, provided it be followed in circumstances which really are appropriate, and that ade-

quate attention be given to proper planning. Sloppy arrangements for such a service are not acceptable. Concelebration was, we recall, suggested by Bishop Wantland a year ago. We believe there is merit in consistency. This arrangement having been adopted in certain other cases, it seems suitable also for the proposed Lutheran-Episcopal relationship.

#### The Future

What should the proposed Lutheran-Episcopal relationship lead to? Here is the most significant question. No merger or amalgamation of Lutheranism and Anglicanism in this country is presently proposed or possible. Yet we move toward the future.

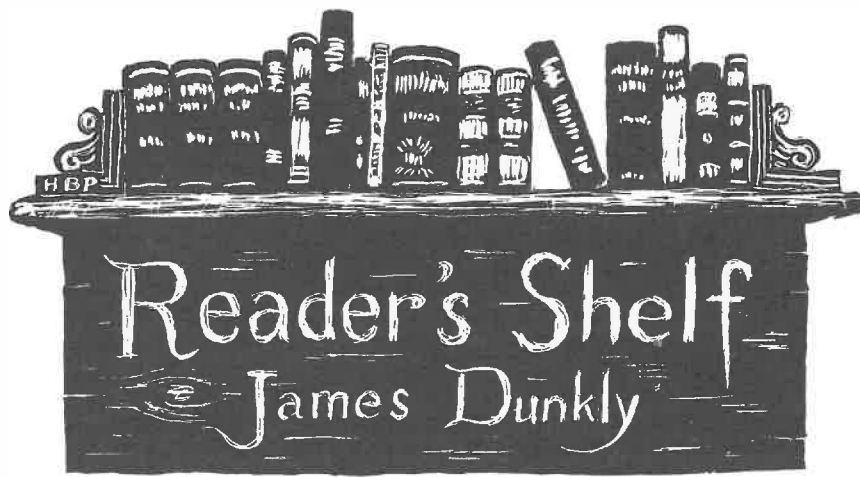
We agree with both Bishop Wantland and Pastor Gustafson that, on the Episcopal side, our theological house should be put into better order. Ill-advised, misinformed, and outright ignorant theological statements (often made by graduates of the best seminaries) do not commend Anglicanism. Lutherans have a right to demand from us greater orthodoxy regarding basic Christian teaching such as is fully supported by the official documents of their churches and ours. We believe that some deliberate effort to recover Anglican theological integrity is called for.

On the Lutheran side, there is the new interest in restoring the episcopate and regaining apostolic succession. Anglicans can encourage and support this movement, although the effect will not be helpful if we seek to intervene arrogantly in the affairs of other churches. Given 20 years, and we can see a renewed and far more catholic Lutheranism in America. Can they challenge us to a renewed Anglicanism in the same era?

#### Petals

Lyric fragilities of persons loved  
rest in the heart like petals after rain,  
an ambience of light against each vein,  
a spark of life so sensitively gloved  
in tactile personhood and flesh and role  
and sharpens each affection with its pain —  
a wave of tenderness that splits the brain,  
evokes the deep nostalgia of the soul  
with such a silver, shattering refrain  
of temporal and fleeting loveliness —  
a look of light, the morning's blue caress —  
these presences who will not come again!  
Such tender terror holds the heart's embraces  
as aches to touch with tears the adored faces.

Belle Rollins



past is linked with the present and the present to the future, bringing the world of time into touch with the world of eternity.

He draws from writers in the British Isles for the most part, but he does not overlook Orthodox spirituality. Beginning with the 14th century, he quotes generously from Dame Julian, from Hilton and Langland, and from poetry of unknown authorship which has moving immediacy for our own condition. Running through this analysis are often repeated lines from T.S. Eliot, particularly his *Quartets*.

From the 14th century he brings us to the 17th into the thought of Hooker and Andrews, and then introduces us to the generally unknown but brilliant insights of those Aberdeen divines, the two named Forbes, and James Sibbald. He treats lovingly and at length with the great Welsh tradition of poetic prayer and praise, from Aneirin and Taliesin in the sixth century to the poet Saunders Lewis of today.

Praise, prayer, the lifting up of the whole man by praise to transcend his daily lot; the intersection of time with the timeless, the grandeur of God; the summation of this in the Epilogue is an *alleluia* for all that has come before. A marvelously wrought book, it is splendid for meditation, illumination, information. *Alleluia*.

MARY MOON HEMINGWAY  
Kittery Point, Maine

### The Black Community

**ROOTS OF A BLACK FUTURE: Family and Church.** By J. Deotis Roberts. Westminster Press. Pp. 152. \$8.95 paper.

Dr. Roberts hopes to draw the reader "into a vital theological dialogue" for the sake of the black family and the black church. At this most uncertain point in time in the history of black people in America, this book provides a most helpful analysis.

While the author addresses several important issues, his style is such that the average adult study group would not find this work a burden. The issues raised are essential ones that must be dealt with if the church, especially the Episcopal Church, is going to minister effectively in America among black people.

Roberts analyzes the principle structures of the black community, namely, the family and the church, in an attempt to understand how these organizations make it possible for the survival of the race.

The Episcopal Church, especially in so-called changing communities, too often expects the new arrivals, be they black, Hispanic, or Appalachian people,

**THEOLOGICAL ANTHROPOLOGY.** Translated and edited by J. Patout Burns. Fortress. Pp. ix and 130. \$6.95 paper.

Latest in the series, "Sources of Early Christian Thought," which provides translations of important discussions from the patristic era that helped to shape Christian norms. Burns, a Jesuit who teaches at Loyola in Chicago, here supplies us with selections from Irenaeus, Gregory of Nyssa, Pelagius, Augustine, the canons of the Council of Carthage in 418, and the acts of the Council of Orange in 529. Burns's introduction struggles with the impossible task of summarizing Gnosticism, asceticism, Platonism, Augustinianism, and related matters so as to make the volume's focus emerge. The book should have been twice as long. The only defensible rationale for this series is its thematic organization, since there is already a wealth of patristic anthologies. Given that rationale, each volume needs space for a substantial essay, an annotated bibliography (Burns just gives a short listing), and a generous selection of texts. Nevertheless, what *is* here is well worth your time.

**CHRIST IN A CHANGING WORLD: Toward an Ethical Christology.** By Thomas F. Driver. Crossroad. Pp. xi and 183. \$12.95.

The author is the Tillich professor of theology and culture at Union Seminary in New York. He has for many years written on theology and literature, drama, and human experience in relation to God. Here he proposes a radical approach to Christology, arguing that the finality of Christ as God's revelation to humankind cannot be sustained in the face of such challenges as non-Christian religions and modern problems are posing for Christianity. The ethical dimension is kept uppermost, as the dedication reveals: "To all who have suffered at the hands of people who

claimed to act in the name of Christ." Christians have an *ethical* responsibility, not just an intellectual or a pietistic one, for what they teach about Christ, in whose name and with whose sanction Christians are supposed to act. It would be a shame if only those who count themselves "liberals" — to whom Driver explicitly addresses his book and among whom he counts himself — read this volume. Any Christian with an open mind and a penitent heart can read this book with profit, whatever disagreements with Driver's conclusions may remain.

**MOLCHANIE: The Silence of God.** By Catherine de Hueck Doherty. Crossroad. Pp. 100. \$8.95.

Another work by the author of *Poustinia* and founder of the Madonna House Apostolate in Combermere, Ontario.

**THE SACRED JOURNEY.** By Frederick Buechner. Harper & Row. Pp. viii and 112. \$9.95.

A spiritual memoir covering the years 1926-53, by the widely read novelist and theologian. The past few years have seen renewed attention among many theologians to the theological, as well as spiritual, power of autobiography, and Buechner's work is an excellent illustration of that power. This book deserves, like all Buechner's work, as wide a circulation as possible; it's not just for "religious professionals."

**HAS GOD REJECTED HIS PEOPLE? Anti-Judaism in the Christian Church.** By Clark M. Williamson. Abingdon. Pp. 190. \$7.95 paper.

A stimulating and horrifying account of Christian antipathy and persecution of Jews, concentrating on the first century but including the period between then and now as well. His point? To convince us how anti-Christian it is to be anti-Jewish. Williamson teaches theology at Christian Theological Seminary in Indianapolis.

to adopt and assimilate Anglican ways. This is done primarily out of ignorance of the black, Hispanic, or Appalachian culture.

Roberts' offering should be read by urban "missionaries" and parish clergy who think they know what's going on in the black community, in order to check out their perceptions.

(The Rev.) ORRIS G. WALKER, JR.  
St. Matthew's and St. Joseph's Church  
Detroit, Mich.

### No Man Is an Island

**JOHN DONNE: Life, Mind, and Art.** By John Carey. Oxford University Press. Pp. 303. \$19.95.

This critical biography of the brilliant 17th century poet, John Donne, will surprise and, in some cases, shock many readers, who recall the Donne of their school days as a paragon of English literature. Certainly, Donne's masterful poetic conceits and sermons brought together artistic, religious, and scientific ideas in a way that no longer seems possible today. However, the details of his life prove far less admirable, although equally important, in assessing Donne's complex and highly sophisticated world view.

This book has two parts. In the first, and perhaps more interesting section, John Carey portrays Donne as an extremely ambitious and often ruthless individual whose climb to fame entailed renunciation of his Roman Catholic childhood and even personal betrayals. During a period of deplorable religious persecution in England, Donne eventually overcame early personal defeats of a premature marriage and disastrous secular career to become one of the greatest spokesmen of the Anglican Church.

In the second and slower section, the psychological aspects of Donne's writings are examined in great detail. Carey easily demonstrates that Donne's wide-ranging interest in the conjunction of opposites — eclipses, lovers, magnets, and maps — is reflected on another level. Donne was preoccupied with selfhood and also his lasting sense of a greater whole.

Indeed, this concern with egotism and isolation has never been more succinctly

worded for the modern ear than Donne's most memorable phrase, "No man is an island." But did his religious end justify his worldly means? Readers of this troubling biography must judge for themselves.

CHARLOTTE M. PORTER  
Florida State Museum

### A Spiritual Journey

**CHRISTIAN WHOLENESS: Spiritual Direction for Today.** By Jesse M. Trotter. Morehouse-Barlow. Pp. xii and 86. \$4.75 paper.

Dr. Trotter, former professor of theology and dean of the Virginia Theological Seminary, shares his own journey through pain and joy as he unfolds an original interpretation of growth to wholeness in Christ. He weaves together many strands, old and new, theological and psychological.

Flashes of rare insight and touches of personal integrity reveal his character and gifts, but the overall development of his thesis is weakened by an uneven, sketchy, and hasty development.

The subtitle refers to the patterns of spiritual growth, rather than to the arts of spiritual nurture. Quotations rarely are documented. The suggested reading list is sparse.

(The Rev.) JOHN B. HILLS  
St. John's Church  
Grand Haven, Mich.

### Poet-Priests

**THE CALL OF GOD: The Theme of Vocation in the Poetry of Donne and Herbert.** By Robert B. Shaw. Cowley Publications. Pp. 123. \$5.00 paper.

Vocation, in Prof. Shaw's terms, involves both our usual interpretation as occupation and the more important understanding of the Reformation, being called by God, "the mark of our eternal destiny." Both poet-priests accepted God's call only after consideration and delay, and only then began to comprehend the service that is perfect freedom.

Ordination to the priesthood, however, did not in itself eliminate uncertainties and doubts and difficulties. Donne's "having done that, thou has done" (*i.e.*, Donne), or Herbert's "So I

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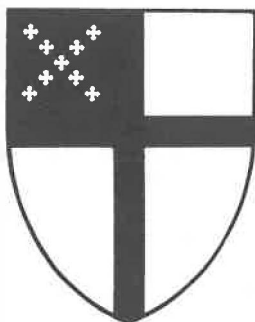
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did sit and eat," marks the ultimate acceptance in this life of God's calling. Prof. Shaw demonstrates the application of this calling in their poetry. Illuminating and readable.

AMY M. CHARLES  
Professor of English  
University of North Carolina  
Greensboro, N.C.

### Characteristically Anglican Way

**REASONABLE BELIEF: A Survey of the Christian Faith.** By Anthony and Richard Hanson. Oxford. Pp. 283. \$26.95.

Anthony and Richard Hanson, Anglican theologians and professors and, incidentally, identical twins, have collaborated for the first time in producing this quite helpful interpretation of Christian doctrine for contemporary readers, both laity and clergy.

The authors disclaim any attempt to write a systematic theology as such, but follow the characteristically Anglican way of treating each part of Christian doctrine historically, starting from the Bible, indicating significant historical development, and finally suggesting how modern readers can understand the doctrine today. One strength of the book lies in its sure grasp of the central meanings of Christian truth in its existential dimension, its impact on the human task of finding and living one's life.

The Hansons write in a clear and interesting style. They do not claim to be seminal thinkers, but are helpful in their critical evaluations of such thinkers; for example, Tillich, Barth, Pannenberg, and Rahner. On a number of key issues — the Incarnation, the Trinity, the Holy Spirit, and others, they suggest their own approach.

This reviewer's one reservation is that on certain fundamentals of Christian belief their basic orthodoxy prevents their going far enough in their effort to interpret faith in light of modern knowledge. In spite of this, *Reasonable Belief* is a most helpful summary of contemporary Christian interpretation, including the authors' own often creative approaches.

(The Rev.) L. JEROME TAYLOR, JR.  
Church of the Messiah  
Long Valley, N.J.

### Fascinating Poetry

**HANG ME UP MY BEGGING BOWL.** By Chad Walsh. Ohio University Press. Pp. 98. \$7.95 paper.

Well, the title is intriguing and the poems in this book by Chad Walsh are spellbinding, tantalizing, provocative, sensitive, and amusing. You can take your pick of whatever adjective you like and read to your heart's content!

A dictionary beside you is a help in some cases, as it was in mine (though

not a necessity; the meaning comes clear anyway). Any lover of poetry and certainly any student of poetry would find this book invaluable. But that is not the only word; it is fascinating reading.

There are so many poems I particularly liked I cannot name them all here. To mention a few — "Epithalamium for Charlie and Alison" (I had to look up "epithalamium"), "The Blue Mosque," "When Adam Had No History," and the lovely "Three Hymns Waiting for Music." Get the book and find your own favorites!

KAY WISSINGER  
Chicago, Ill.

### Dreams and Religion

**DREAMS: God's Forgotten Language.** By John A. Sanford. Crossroad. Pp. 223. \$6.95 paper.

Fr. Sanford's book was first published in 1966 and now appears in a new, more accessible paperback edition. Though this is not a scientific study on dreams or dream analysis, John Sanford, like his colleague, Morton Kelsey, has kept open the dialogue between science and religion.

Sanford and those who have studied, written, and taught on Jungian psychoanalytic theory, must always ask the question, "Is one using Christianity in order better to understand analytical psychology, or does one use the discipline of analytical psychology in order better to understand the Christian faith?" It is my continuing thesis that Sanford, along with Kelsey, is one who uses Dr. Jung and his discoveries in order to shed light on the Christian Gospel.

Using a case study methodology, the author begins to look at the inner life as it expresses itself externally through dreams. The book is about dreams and religion, and in particular about the relevance of the dream to the Christian experience. Though this book is not manifestly a scientific study, the reader will learn something of the function of dreams for both consciousness and unconsciousness.

There is also an excellent chapter on dreams and visions of the Bible. Perhaps the most helpful chapter for me was chapter eight, on the Christian problem, where he talks about the theory of opposites and the compensatory nature of such.

Whether one is interested in Christianity or analytical psychology, or dreams in particular, this is a very helpful, stimulating, and provocative book. The voice of God speaks to us in tangible ways. Dreams may become a remembered language — thanks to Fr. Sanford.

(The Very Rev.) J. PITTMAN McGEHEE  
Christ Church Cathedral  
Houston, Texas

## FULLY ALIVE

Continued from page 9

ond, he is a parish priest, whose primary function is to care for his people and offer the liturgy. I don't know how many languages he sings the liturgy in (I have heard him in English and Slavonic), but to be present at a liturgy, whether in the small chapel at St. Basil's House or in his Ennismore Gardens Cathedral, is a memorable experience.

Many physical things impinge on one at a liturgy — chanting, candles, processions, icons being kissed, the faithful prostrating themselves — and the constant repetition of *gospodi pomiluy* (Lord, have mercy). The latter, when I first heard it, shocked me by its seemingly "vain repetition," but as I grew more familiar with the service, it became part of the whole timeless sea of intercession that the liturgy conveys, no matter in what language.

"Eternity is not for tomorrow," writes the archbishop. "Eternity, ultimately, is God, and God's world; and every moment, every time when we enter into God's world, every time when we are

where God is, all the events of history, past and present and incipiently future, are there. This is perhaps particularly clear, intensely clear, in the eucharistic liturgy." This mysterious sense of eternity is something that we, of course, experience in our Western Eucharists, but not perhaps with the clarity that we find it in the liturgies of the Orthodox Church.

Centuries ago, St. Irenaeus said that "the splendor of God is a man fully alive." Perhaps only those steeped in the tradition of icons can utterly comprehend the idea of the image of God being reflected by a man. Yet since Genesis tells us that we were indeed created in the image of God, we should readily appreciate that our calling is simply to reflect God's glory.

Metropolitan Anthony writes that he is "an ordinary human being," which indeed he is, in that he shares the same weaknesses and temptations common to us all. But he is also "a man fully alive," and his writings can encourage each of us to become more fully alive in reflecting the glory of God, and in conquering the kingdom for ourselves.

## Books by Archbishop Anthony Bloom

**BEGINNING TO PRAY.** Paulist Press. Pp. 75. \$2.45 paper. Previously published in England as *School for Prayer*.

**GOD AND MAN.** Paulist Press. Pp. 125. \$2.45 paper. Previously published in England.

**LIVING PRAYER.** Templegate. Pp. 125. \$3.50 paper.

**MEDITATIONS.** Dimension Books. Pp. 125. \$2.95 paper. Previously published in England as *Meditations on a Theme*.

**COURAGE TO PRAY.** Paulist Press. Pp. 122. \$1.95 paper.

Excerpts from Metropolitan Anthony's meditations, presented to the Lambeth Conference in 1978, can be found in *Discerning God's Will*, by J.B. Simpson and Edward M. Story. Nelson. Pp. 331. \$9.95 paper.

*Books and articles can also be obtained from the Fellowship of St. Alban and St. Sergius, St. Basil's House, 52 Ladbroke Grove, London W 11, 2 PB.*

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**DIOCESE OF BARCHESTER** — Now at Caledonia Press — English edition Anthony Trollope's Barchester novels. Individual titles available. Series (six books) 10% discount. Free catalog. Caledonia Press, Box 245, Racine, Wis. 53401.

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add, address; anno, announced; A-C, Ante-  
Communion; appt, appointment; B, Benediction; C,  
Confessions; Cho, Choral; Ch S, Church School; c, cu-  
rate; d, deacon, d.re., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
day; hol, holiday; HC, Holy Communion; HD, Holy  
Days; HH, Holy Hour; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions; LOH,  
Laying On of Hands; Lit, Litany; Mat, Matins; MP,  
Morning Prayer; MW, Morning Worship; P, Penance; r,  
rector; r-em, rector emeritus; Ser, Sermon; SM, Service  
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**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

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