

October 11, 1987

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**FALL
BOOK
NUMBER**

A Good Place

Eliade:
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The Rev Jervis S Zimmerman
291 Candlelight Dr
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Byrd Eastham

The First Article



At Nightfall

A Collect for Protection

O God, who art the life of all who live, the light of the faithful, the strength of those who labor, and the repose of the dead: We thank thee for the timely blessings of the day, and humbly beseech thy merciful protection all the night. Bring us, we pray thee, in safety to the morning hours; through him who died for us and rose again, thy Son our Savior Jesus Christ. Amen.

Last week we discussed in this column one of the collects for the morning in our Prayer Book. It is appropriate to follow now with reflections on its companion collect for the evening.

The Collect for Protection occurs in Daily Evening Prayer in the present edition of the Book of Common Prayer (pp. 70 and 124) and in the additional prayers following Family Prayer in the 1928 edition. It is a prayer offering deep insights for the thoughtful worshiper in public or in private.

In the opening words, the twin terms life and light are introduced. This is reminiscent of the account of creation as adapted and paraphrased in the opening of St. John's Gospel. "In the beginning was the Word . . . and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:1-5). The contrast between the unfailing divine light and the darkness of the earth at evening is a classic theme in historic offices of evensong. It is expressed in our Prayer Book in the hymn, "O Gladsome Light," in the Song of Simeon or *Nunc Dimittis*, and in various prayers and collects in Evening Prayer and the Order of Worship for the Evening.

The succession of phrases in the opening invocation subtly suggest the course of the past day: renewed life and light in the morning, labor "in the heat of the day," and repose at nightfall. In another layer of meaning, these phrases conjure up thoughts on the course of life: the gift of life and light in birth and youth, labor

during the active adult years, and finally death. The association of death with sleep is widespread, but the use of the word repose gives to Christian death a peaceful connotation. Other meanings can also be found here. It is part of the power of such a prayer that it can express different thoughts for different people at different times.

The collect goes on to thank God for the blessings of the past day. It thus matches, as it were, the corresponding

morning prayer (which we considered last week) which asked for gratitude when night comes. The petition for protection is of course a standard element in evening prayers. We are indeed vulnerable when we are asleep and we look in faith to God, who gives us the assurance needed for peaceful rest, and who enables us to look forward to the next day with hope.

All of this is asked through Jesus Christ who died and rose again. Thus night and morning, our sleeping and our waking, are set in the context of the Paschal Mystery, the mystery of the death and resurrection of the Lord Christ who is the incarnation of the creative Word of God and in whom is the light that the darkness has not overcome.

This prayer, like the Collect for the Renewal of Life which we considered last week, is the work of William Reed Huntington and was proposed for inclusion in the revised Prayer Book of 1892, but was not so included until 1928. It embodies phrases taken from historic Greek and Latin prayers translated by the English scholar William Bright and published in his distinguished collection of prayers, *Ancient Collects*.

As this prayer shows, a fine composition may not be the work of a single author, but may embody the thoughts and words of many individuals, perhaps far separated in time and place. Throughout the entire history of the church, however, the death and resurrection of Jesus Christ have been at the center. May they remain at the center of our own nights and days.

H. BOONE PORTER, Editor



RNS

The Living Church

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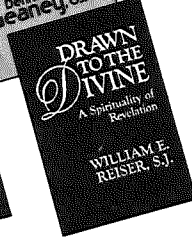
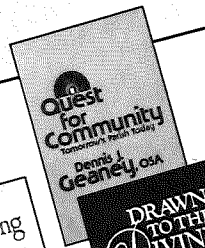
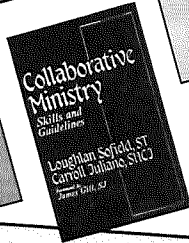
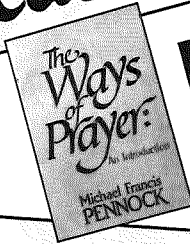
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October

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LETTERS

Cover Drawing

I was delighted to see the cover drawing by Byrd Eastham [TLC, Aug. 30]. At Ash Lawn-Highland, the home of James Monroe, we have featured Mr. Eastham's designs, not only on programs for receptions and performances, but also on greeting cards and needlework sold in our gift shop for many years. It is good to know that his talents will now be seen as well by readers of TLC.

CAROLYN HOLMES

Charlottesville, Va.

Interims Deplored

Anselm Broburg's article, "The Certified Interim Rector" [TLC, Sept. 13], is one more nail in the coffin of sound theological ministry. We have developed a strange hiatus called the interim rector. Contrary to Fr. Broburg, transition can be exciting for a parish without an interim rector. The real change with a real rector usually means a dynamic and powerful leadership of new programs, with pastoral care taking on new meaning, and marginal members returning.

An interim rector merely puts a parish on hold while an operation called evaluation and profile building takes place. Finally, the worst bunch of nonsense is the notion that a parish goes through a grief process. We are giving so much attention to coddling and hand holding it's no small wonder that real life and dynamic stamina are leaving the Episcopal Church.

Let's allow our parishes to call priests (male or female). Let's cut out this nonsense of interims. (I realize mine is a losing cause — but nevertheless it should be said.)

The Rev. F. PAUL GOODLAND

Ames, Iowa

Denominations

Hooray to Carolyn Irish for her "Viewpoint" in praise of denominations [TLC, Sept. 6]. It is a much needed antidote to all those calls to return to the one true faith (which is that of the writer, of course) ere Christianity perish. May I add a related thought?

Monopolies in religion are not better than those in the economic system. Their "success" is due to coercion rather than the willing cooperation of their members. Were the people of colonial Massachusetts better off than we are today, living then in a society where religious dissenters were either hung or shipped off to the religious Siberia known as Rhode Island? Are not more people touched by and active in their churches here in the "first amendment" U.S.A. than in France or Denmark?

I do believe in ecumenicity just as business firms believe in the benefits of

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commerce. But I do think it is arrogant of any of us myopic humans to think we can tether the Holy Spirit and keep him (her?) from acting through whatever mysterious ways he chooses.

At the present time it might be said that in this denominational competition, the Episcopal Church is not doing as well as, say the Southern Baptists, but as Ms. Irish suggests, what is "doing well?"

RALPH THOMPSON

Gainesville, Fla.

• • •

Hooray for Carolyn S. Irish! She hit all nails on the head. Yes Carolyn, I too believe that all denominations had "some" truth, that no denomination has "all" truth. If we all would stop condemning each other's beliefs, I wonder what we'd do with the time and energy saved! Do you think we might affirm each other? Maybe share in the things on which we agree? Show patience and understanding about the things we hold in disagreement? Like you, Carolyn, I worship one creator, one God whom I know to be the real thing. If any of the rest of you have other gods you worship, well, you know what the big "10" has to say about that . . . but there I go, shoving my beliefs off on you. Shame on me!

(The Rev.) JOSEPH ELLIOTT
Ocean Park, Wash.

• • •

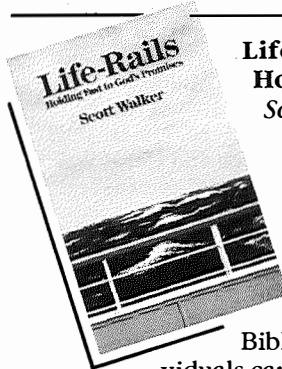
As a fellow Anglo-Catholic, I feel that I must disagree with Carolyn Irish's article. First I believe it is imperative to affirm that we Episcopalians are not members of a denomination, but the "one, holy, catholic, and apostolic Church." So often we seem ashamed to admit that we are members of a church founded not by a man, but by the Son of Man; a distinction which makes us different.

Second, the writer is correct; we do *not* "have to be sitting in the same church using the same service" to "in harmony strive for a better world." Christianity hardly seems a prerequisite for such efforts! Even the most extreme of the "ecumenical zealots" are not striving for such conformity, considering how truly unique each style of worship is. Do even we Episcopalians, small number of worldwide Christians that we represent, employ a single mode of praise? Those of us who support the ecumenical movement are concerned not with style, but with substance.

Finally, the beauty of diversity is fine. However, when diversity runs so much deeper than language, or the posture of prayer, or even ordination practices, it ceases to be beautiful and becomes divisive. Unlike the writer, I am not con-

Continued on page 22

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BOOKS

Hostages and Ex-hostages

We are pleased to have the following two reviews, the first by Moorhead Kennedy, distinguished member of the group of Americans who were held hostage in Tehran, Iran, during the last year of the presidency of Jimmy Carter; and the second by Samuel E. Belk, III, longtime government expert in international affairs and a personal friend of Terry Waite. Ed.

HOSTAGE BOUND, HOSTAGE FREE. By Ben and Carol Weir with Dennis Benson. Westminster. Pp. 180. \$12.95 hardcover.

This book is the story of the hostage captivity of an American missionary in Beirut, and the efforts of his wife and their Presbyterian colleagues to secure his release. Each spouse has written his and her side of the story in successive chapters.

Ben Weir's magnificent and detailed account, from his agony at not being allowed to go to the bathroom to the assurance vouchsafed him by a developed faith, made me almost nostalgic for the highly focussed time of my own captivity in Tehran several years ago.

By contrast, much in Carol Weir's chapters left me irritated. For example, a Presbyterian official issues a call to pray for Ben, in which forgiveness is sought for "our complicity in the political systems and structures which oppress and dehumanize and drive persons to violent expressions of hostility and rage." Then Carol complains that these same structures, for which read the U.S. government, did not do nearly enough for her. She is, in fact, bitter that the families of the Tehran hostages, "met with President Carter" and otherwise were "treated very differently."

Carol Weir wants more, not less complicity, in effect urging that the missionary activities of the Presbyterian Church be treated as if they were part of the foreign policy of the U.S. How one misses the rugged consistency of another generation of missionaries, those in China who refused to accept protection from American gunboats on the Yangtse, lest their religious, medical, and educational activities be confused in Chinese opinion with U.S. policy objectives.

Episcopalians should profit from Ben's thrilling Christian witness. So too might they usefully reflect on Carol's comments, admittedly under stress, as she, a clergy wife, tries to relate to the modern state and its foreign policy.

MOORHEAD KENNEDY
Council for International Understanding
New York, N.Y.

TERRY WAITE: Man with a Mission.
By Trevor Barnes. Eerdmans. Pp. 141.
\$4.95 paper.

It has been 223 days as this is now being written since he disappeared during his fifth trip to Lebanon to fulfill his promise to spend part of the Christmas season with the hostages and their captors. But for more than six years before, Terry Waite had been impressive front-page news. His size alone made him remarkable and, together with his dangerous, emotionally-charged missions on behalf of hostages, each of his journeys became increasingly a matter of our personal concern. Each account of his most recent activity added to the portrait of the man and his mission, but all of it added up to a colorful fragmented mass of information, filled with empty spaces, about Waite the total man.

The author of this much-needed small volume fills those empty spaces admirably. He provides the mission threads that hold together the unfinished tapestry of Terry Waite's journey from childhood until January 20, 1986.

In the author's introduction, he reports that Waite often said that when he left on one of his missions he left behind him the family of a potential hostage. Terry said as much to me when I last saw him on two occasions last year. The prospect of becoming a captive himself made him uncomfortable but not afraid. He was fully willing, even eager, to take the risk; for Terry Waite was genuinely driven by commitment to see through the Christian mission he had himself chosen to follow. Everything he did sprang from a spiritual base. That is what made him different. That is why he — symbolically at least — is in God's temple and why his political and media detractors, albeit they are few, are not. That is why he remains "head and shoulders above the crowd."

Terry's own simple words to Dorothy Mills Parker [TLC September 8 and 15, 1985] tell much about the success of this extraordinary layman: "... I disagree [with violence] but this has not prevented me from establishing some kind of rapport and understanding with them, based on the fact that we both believe in one God, a God with attributes to which we can both subscribe — a God of compassion, of mercy and of justice... We must also recognize that there is good in everybody to be drawn out, and it is worthwhile to try to find it and emphasize the positive rather than the negative..."

Ecumenical Layman

It is important to remember that Terry Waite is an ecumenical layman — one who never aspired or desired to become a clergyman. The lessons to be found in this book for everyone — espe-

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cially laymen — are profound, indeed. It shows us what we can become if our belief is deep enough and if we will only try — try hard.

How often have we heard good, able, intelligent laymen ask: "How can I realize my desire for meaningful service beyond the immediate horizon? How can I reach beyond the Every Member Canvass and helping the needy? What about the world? What about mankind?" For this sort of layman this little book, with Terry Waite as its example, has much to say that far exceeds the ordinary.

The author has written an excellent unfinished story about the journey of an important man who himself, God willing, will tell what happened along the rest of the way.

SAMUEL E. BELK, III
Canterbury Cathedral Trust in America
Washington, D.C.

Profound Christian Vision

THE THANATOS SYNDROME. By Walker Percy. Farrar, Straus & Giroux. Pp. 372. \$17.95.

Walker Percy may well be the finest novelist writing in the United States today. That his vision is profoundly Christian, sharply focussed on the sacramental nature of reality, gives his work a rootedness rare in contemporary letters. For newcomers to his vision, it should be stated that a superficial reading of Percy may make him seem deeply negative, if not decadent, a quality he shared with Flannery O'Connor, another Roman Catholic southerner who has little patience with complacency and misguided proprieties.

Percy believes we live in an age when the traditional concepts of tragedy and comedy have lost their meaning for any storyteller who wishes to communicate the deepest truths. From this point of view, the modern world has become so bizarre that an author can no longer trust his audience to participate in the kinds of intellectual and emotional responses that, until recent times, would have been universally expected in an audience. Therefore, he is forced to push his premises far enough so that they can penetrate the moral miasma of the current reading public.

His latest book is his second placed in the near future, a time when euthanasia both of the elderly and of deformed infants is commonplace, and when other such neo-Nazi beliefs have become realized. The protagonist, Dr. Tom More (a wonderful name under the circumstances), uncovers a plot, already underway in limited capacity, to change "undesirable" behavior by the inclusion of chemical additives to the drinking water.

Actually, Percy includes as much comedy (black comedy to be sure), as seriousness in this novel, perhaps his finest to date. That his narrator presents such

outrageous material so matter-of-factly only increases the reader's awareness of how easily one can become acclimatized to moral depravity.

ARTHUR LIVINGSTON
Chicago, Ill.

Prayer and Action

A GLIMPSE OF GLORY. By Gonville ffrench-Beytagh. Paulist. Pp. 114. \$7.95 paper.

Gonville ffrench-Beytagh is something of a South African legend (Beytagh is Irish and is pronounced "beater"). Alan Paton, the author of *Cry, the Beloved Country* had a direct affect on the conversion of ffrench-Beytagh. His years as a priest in South Africa were mostly during the aggressive Anglo-Catholic years when Clayton, de Blank and Taylor were the Archbishops of Cape Town (1948-1974).

As dean of St. Mary's Cathedral in Johannesburg, ffrench-Beytagh was on the frontline of anti-apartheid activities. He was arrested and convicted under the South African Terrorism Act in 1971. His time in South Africa came to a dramatic close, but new ministry was begun in England when he became the rector of St. Vedast-alias-Foster, London.

From talks, sermons and retreat addresses given by this Anglo-Catholic activist priest, we have a book full of wisdom to be shared. It is the kind of wisdom that can only come from a man of prayer who has been on the frontlines preaching the gospel without apology. This is the kind of book which makes great retreat reading. In fact, reading this book is much like taking a retreat. It is one of those little treasures which I will be picking off the shelf many times through the years.

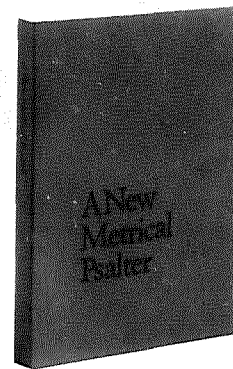
(The Rev.) M. RICHARD HATFIELD
Trinity Church
Logansport, Ind.

Concern for Ecology

TO CARE FOR THE EARTH: A Call to a New Theology. By Sean McDonagh. Bear and Co. Pp. 224. \$9.95 paper.

Our island home, unique in all of creation, is in danger. Earth no longer is able to sustain all the diversity of creation. Each hour several species of animals and plants become extinct because of our actions. The very life-giving capacities of this planet are becoming more and more strained as soil, air, and water lose their ability to nurture life. All of life including ours is threatened. Christians are called by the author to recognize this state of affairs and to address themselves as stewards of God's creation.

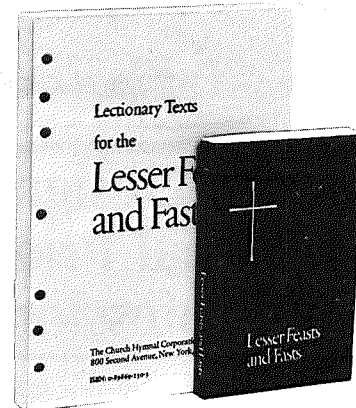
McDonagh, a missionary priest in the Philippines, draws heavily on the theology of Teilhard de Chardin and Thomas Berry in developing a rationale and plan of action for Christian involvement in the global ecological crisis. From his



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mission in a Third World country he is able to paint a picture of how decisions in First World nations directly affect the lives of people with whom he lives. He expands the web of interrelationships to his Irish homeland and the United States through story and data. With this narrative he brings to us a realization of the "new story" and a call for a new Christian theology of creation, which is carefully presented.

The last chapters are rather good in suggesting ways in which Christians can understand the sacraments and create liturgies that bring new sensitivities, understanding and participation in the New Creation.

(The Rev.) ROGER WHARTON
Holy Trinity
and St. Brendan's Churches
Juneau, Alaska

Independent Christian Protests

THE RISE OF CHRISTIAN CONSCIENCE: The Emergence of a Dramatic Renewal Movement in Today's Church. Edited by Jim Wallis. Harper & Row. Pp. xxx and 290. \$12.95 paper.

These essays on such timely issues as the sanctuary movement, apartheid, protest of nuclear weapons, ministry to the homeless, feminism and family life, are held together by a moral and spiritual vision marked by three distinguishing characteristics, according to editor of the volume, Jim Wallis.

First, Christians involved in these movements of conscience and consciousness are politically independent. Although their positions may at times be aligned with the liberals or the conservatives, they are not entirely predictable (a pro-life stand on abortion, for instance, separates them from other liberal movements), and are free to respond in individual instances on a deeper level.

Secondly, Christian conscience demands and expresses itself in an identification with the oppressed and the marginalized of society — whether of race, class, sex, or ethnic minority. This "perspective from the bottom" is in sharp contrast to the country's current fascination with success and wealth.

Finally, the movement of Christian conscience grows out of its adherents' rediscovery of the Bible as the basis for renewal, and out of a spirituality that is deeper and more radical than any focus of a purely political movement.

Writers include Joyce Hollyday, Elizabeth McAlister, Allan Boesak, Ronald J. Sider, Desmond Tutu, and Wallis himself. Some of these chapters have appeared as articles in *Sojourners* magazine.

The Rise of Christian Conscience is important reading for Christians as an election year approaches, as serious background and opinion on what it may mean to embrace the Christian paradox

"that Jesus — not in spite of, but because of, his abject and total defeat — is ultimately victorious over the powers of death."

Contributor Danny Collum points out in his chapter "The Big Picture" that dissidents of this new movement "have become politically active out of a living moral and religious commitment that, at its best, is independent from immediate prospects for success" (p. 4). This vision itself is impressive evidence of a new maturity that brings hope of a groundswell of moral response to the challenges of the 1980s.

ISABEL ANDERS
Shaker Heights, Ohio

Explorations of Christian Worship

BEYOND EAST AND WEST: Problems in Liturgical Understanding. By Robert Taft, S.J. Pastoral Press. Pp. x and 203. \$11.95 paper.

Robert Taft is an American Jesuit who has become a leading international authority on the liturgies of the Eastern Churches. In this volume he has brought together nearly a dozen of what he regards as his less technical essays, which have appeared in various journals in recent years but which have here been revised as needed. The introduction is by Prof. Thomas J. Talley of the General Theological Seminary. The Pastoral Press of Washington, D.C. is the publishing arm of the National Association of Pastoral Musicians.

Several of these short essays concern the Church Year. Some indeed will seem technical to the ordinary reader but one need not be a specialist to appreciate the chapter on Lent, or on Sunday in the Byzantine tradition. Fr. Taft speaks with great reverence for this tradition, but he does not regard it as faultless. The discussion of vespers has its message for Anglicans as for others, as repentance, thanksgiving, and the celebration of Christ as the true light have tended to be displaced in Evensong by didactic elements and the themes of various feasts and seasons. One of the first stages of acquaintance with the Byzantine eucharistic liturgy is the awareness of its beauty, mystery, and apparent total lack of logic. For the confused Western observer, Taft's final chapter on the rationale of the development of this liturgy will indeed be a shaft of light in the darkness!
H.B.P.

To Our Readers:

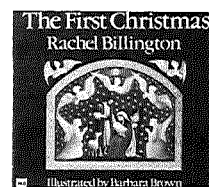
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Peter Dodson

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The author pinpoints weaknesses in how the churches view and express themselves in sacramental theology, despite certain successes of the Liturgical Movement. He offers correctives applicable to most major communions. \$7.95

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Berryman reintroduces many treasures of our cultural and spiritual heritage as he explores a neglected dimension of communication, one in which the depths of daily experience contain the sacred. \$7.95

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THE LIVING CHURCH

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Investiture and Retirement

A stately liturgy and a dinner dance took place September 13 as the Rt. Rev. David C. Bowman was invested as the ninth Bishop of Western New York, succeeding the Rt. Rev. Harold B. Robinson. Bishop Bowman was elected the coadjutor in the spring of 1986 [TLC, June 15, 1986].

Over 650 people were in attendance at St. Paul's Cathedral in Buffalo, N.Y., where Bishop Robinson had been dean prior to his election as bishop coadjutor in 1967. The Rev. James Birney, former assistant to the retiring bishop, was the preacher.

The service was brought to an emotional close when Bishop Robinson passed the crosier to Bishop Bowman, who was then seated in the cathedra as the new bishop.

Bishop Robinson and his wife plan to travel for several months, and then he hopes to be actively involved in starting a hospice program for children in the Buffalo area. He previously served as president of Province II; as chair, vice-chair and trustee of the Episcopal Radio-TV Foundation; and as co-chair of the North American Anglican and Old-Catholic Commission, among other organizations.

At the reception, Bishop Robinson was given in excess of \$25,000 from the people of the diocese, which, it was noted, represented "gifts from many piggy banks, mattresses and tea pots."

DON HILL

Terry Waite Honored

On display at Washington Cathedral is the citation and medal awarded to Anglican envoy Terry Waite by Kiwanis International at its recent convention held in Washington, D.C.

The organization's World Service Medal, representing its annual Humanitarian Award, honors Dr. Waite, the Archbishop of Canterbury's Secretary for Anglican Communion Affairs, for his courage and exemplary witness in helping to secure the release of some eight hostages from Libya, Iran and Lebanon, and for his ill-fated attempt to bring about the liberation of those still remaining in captivity in Beirut.

Dr. Waite has been missing since his alleged abduction while on a mission to fulfill the promise made to families that he would visit the hostages during the holiday season, in his continuing efforts to secure their freedom. On his depar-

ture from England he had specified that no ransom was to be offered if he were taken prisoner. Since then, while rumors continue to surface from time to time, there has been no word from him since his disappearance; but a recent letter from Lambeth Palace, in correspondence about the award, brings the assurance that "everything that can be done is being done."

The framed award is on public display in a glass case in the cathedral's Rare Book Library. The bronze medal, suspended from a gold and blue ribbon, depicts the dove of peace with olive branch, hovering over the sea and the rising sun. In the base is the Kiwanis insignia superimposed on the globe, signifying the organization's international membership.

DOROTHY MILLS PARKER

Interfaith Marriage Rules

Intermarriage between Anglicans and Roman Catholics should promote church unity rather than division, leaders of the two churches said in Ottawa recently as they released guidelines for mixed-faith weddings.

New guidelines on intermarriage between the members of the two faiths encourage Anglican and Roman Catholic priests to get to know each other better and to "emphasize love and pastoral care rather than rivalry and rigorism."

The guidelines state the existing, approved practices of the two churches rather than break any new ground, said the Most Rev. Michael Peers, Archbishop of the Anglican Church of Canada. The guidelines say, for instance, that communion services should not normally be part of a mixed-faith wedding and they also require Roman Catholic partners to promise to uphold their faith and pass it on to their children.

The Rt. Rev. James Hayes, Roman Catholic Bishop of Halifax, called the document "a breakthrough" in its examination of an issue of great concern to both churches. The process was made easier by the two churches, similar theologues on marriage.

They differ, however, in their understanding of the sacrament of communion. Non-Anglicans who have been properly baptized may take communion in an Anglican church, and Anglicans may take communion in other churches, but only Roman Catholics are permitted communion in a Roman Catholic church.

Continuing Australian Church Formed

Conservative Australian Anglicans, angered over the growing attempts to approve women's ordination, have formed a "continuing" Anglican Catholic Church that will be led by bishops from the United States and Canada.

The announcement of the formation of the breakaway church was made August 22, the day before the start of the Anglican Church's General Synod, during which a vote on ordination of women failed narrowly [TLC, Sept. 27].

The break was announced by the Rev. Albert Haley, 65, who retired last year as rector of All Saints', Wickham Terrace, the main Anglican city church in Brisbane.

About a dozen clergy have offered their services to the new body, which will initially have seven parishes.

Episcopal oversight of the eastern states and south Australia will be in the hands of Presiding Bishop Alfred Woolcock of Port Perry, Ontario, of the Anglican Catholic Church of Canada, while the movement in western Australia will be under the spiritual umbrella of Archbishop Louis Falk of Des Moines, Iowa, head of the Anglican Catholic Church of America.

Fr. Haley said there is "nothing inherently wrong" about having one's bishop thousands of miles away and pointed out that colonial New South Wales was once part of the Diocese of Calcutta.

He said that the real issue is not whether women are to be ordained, but whether the synod has authority to abolish the traditions of the church.

The dissidents have invited retired English missionary Bishop Robert Mercer, formerly of Matabeleland, Zimbabwe, to take a "holiday" in Australia in December. His stay may be a long one, as he is expected to either head the new body or consecrate an Australian bishop, thus paving the way for future apostolic succession.

"The issue is not the ordination of women but the authority of the General Synod," Fr. Haley said. "We simply do not recognize the power of local synods to alter the faith and practice of the worldwide church."

The Rev. James Bromley, who will head the movement in Newcastle, echoes this view. "The church is a theocracy, not a democracy," he said. "The view that doctrine may be determined by popular vote is an utter fallacy."



Volunteers from St. Mark's, Irving, at St. Jude's building a better place.

Volunteers Help St. Jude's

For two years, the Rev. Ewart Rowland and parishioners of St. Mark's Church in Irving, Texas have rallied together in order to provide needed assistance to St. Jude's Ranch for Children in Boulder City, Nev., a home for abused, neglected and abandoned children from all parts of the country. This year, in the blazing heat of the late summer sun, 41 men, women and children worked from dawn until dusk for one week trying to build a better place for St. Jude's residents to live.

While last year the construction of drainage ditches and retaining walls were in order, this year's project was even more formidable: the complete renovation of two 3-bedroom houses. These homes, recently donated to the ranch [TLC, Aug. 9], were originally built in the early 1930s to accommodate the families of the workers who erected Hoover Dam. The task of the laborers was to reconstruct the dwellings.

In a week's time the group knocked down existing walls, replacing them with new ones. Some of the crew even helped build a retaining wall around the front of the chapel. The children and staff of St. Jude's were impressed and moved by their efforts.

The week, however, ended on a tragic note. Two volunteers, Jim and Mary von Reyn, suffered fatal injuries from a car accident during their trip home. Before leaving St. Jude's, the von Reyns were said to have expressed that their week at the ranch was one of the most wonderful and beautiful weeks of their lives, "bar none."

BRIEFLY...

Members of Province V have, to date, contributed over \$25,000 to an emergency relief fund for the Church in Nigeria, according to the province treasurer, the Rev. William Wood of Grosse Point, Mich. The special offering was authorized by action of the provincial synod, which met in April [TLC, May 31] and in response to an emergency appeal received from the Most Rev. Timothy Olufoseye, Archbishop of Nigeria. His appeal followed a spring outbreak of rioting, during which a number of churches and the St. Francis Seminary in northern Nigeria suffered severe damage. Since 1980, 11 of the 14 dioceses in Province V have been part of a companion relationship with the Church in Nigeria.

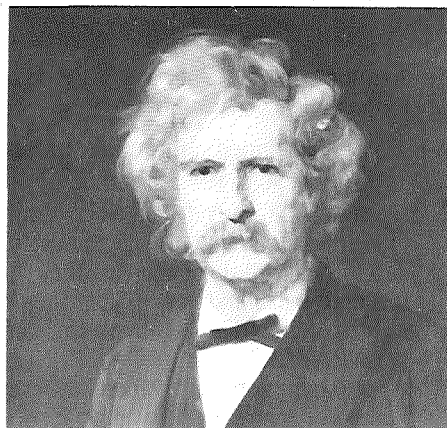
The South American Missionary Society has appointed the Rev. Thomas M. Prichard executive director to succeed the Rev. Canon Derek Hawksbee. Canon Hawksbee has been serving as executive director since 1984. Fr. Prichard, 35, graduated from Virginia Theological Seminary in 1978, was ordained to the priesthood the following year and served as assistant to the dean at Trinity Cathedral, Little Rock, Ark. until he joined SAMS in 1983 as a missionary. He and his wife, Louise, had established an orphanage in Colombia.

After a Chicago newspaper reported that a homeless man died on on a Lincoln Park bench, the Rt. Rev. Frank

Griswold, Bishop Coadjutor of Chicago, claimed the body from the Cook County morgue and donated money for a funeral. The diocesan magazine *Advance* said the bishop paid about \$1,500 to cover funeral and burial fees. The Rev. Mark McIntosh, assistant to the dean of St. James Cathedral in Chicago, performed the burial service and told the magazine it was the first time the diocese had buried a homeless person, though they had participated in non-denominational services for indigents. "This is the first time the diocese has said we need to do something ourselves," he said. The man had claimed to friends that he was prizefighter Billy Conn.

"Peace of mind" and "spiritual well-being" are the most important things that people find in their religious faith today, according to a survey taken by the Gordon S. Black Corporation for *USA Today*. Of the 849 adults questioned in the August poll, 56 percent said they attend religious services at least several times a month. Of those, 45 percent said they do so because they are "good for you," and 26 percent attend "for pleasure."

Soviet leader Mikhail Gorbachev's crackdown on corruption and black marketeering has not only limited the availability of quality goods but also that of Bibles and other religious items. Russian New Testaments which were sold several years ago for the black market price of ten to 12 rubles have increased to between 40 to 50 rubles, and Orthodox Bibles once priced at not more than 200 rubles cannot be found today for less than 800 rubles, reports the Open Doors News Service.



Two prominent figures of 19th century American literature, Mark Twain (left) and Ralph Waldo Emerson, will have their names included in the Poet's Corner of the Cathedral of St. John the Divine in New York in mid-October. The inscription for Emerson will read: "Give me Truths; For I am weary of the surfaces," from his poem, "Blight." Twain's inscription will read: "There was things which he stretched, but mainly he told the truth," from *The Adventures of Huckleberry Finn*.

A liturgy of hope in a city of despair

Forty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. Thirty percent of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

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Tom Torosian, now a minister, is the catalyst for positive action.

An abandoned church becomes a beacon of inspiration

In 1985, Reverend Tom, as he's known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

Nowadays on Sunday mornings, only a handful of people attend worship service. But Reverend Tom has much more than preaching on his agenda. He spearheads a revolutionary ministry of education and action-oriented projects that offer hope where none existed for decades.

Building a foundation for a better standard of living

The century-old church is now home to several nonprofit community-development and grassroots political action groups, including a voter registration organization that has signed nearly 10,000 new voters in two years. The only library on the east side of town is housed on the second floor of the church. And a free food and clothing bank serves more than 2,000 people every month. Reverend Tom's passion and optimism help keep each of these projects energized.

The ministry that excites Tom and Pat the most is Shalom Place. This is their school for the arts that brings neighborhood kids off



The Reverend Tom Torosian, Pastor / Director of East Side Ministries, Chester, PA. His story is just one of an ongoing series from Presbyterian Ministers' Fund celebrating the passion and commitment of the ministry.

the streets and into a new world of music, dance and unlimited inspiration. For it is with the children that new hope can blossom and flourish.

Reverend Tom isn't bringing the love of Christ to Chester; it has always been there. He's just helping put that love to work.

His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

Bettering a minister's standard of living, too

Reverend Tom lives with one fact of life shared by most ministers. While the spiritual rewards are great, a minister's pay and standard of living are below the level of

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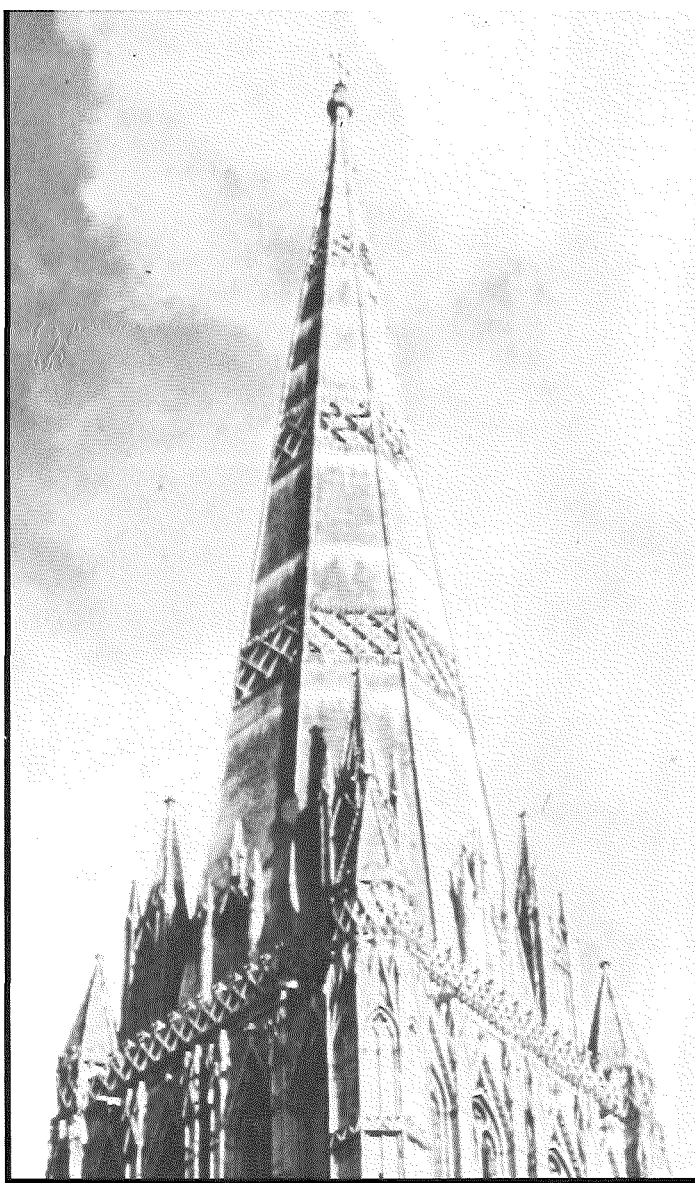
After 270 years, we're still committed to this service. And like Reverend Tom, we're spending our own energy creating new ways to help people have more control over their lives, more hope for the future. Not only in Chester, Pennsylvania, but everywhere touched by the grace of God.



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Spire of
Salisbury
Cathedral

A Good Place to Visit

By WILLIAM H. FOX

I walk through the west door into the universe of Salisbury Cathedral. Outside, I had been welcomed by the saints, carved in stone now green with age. Slowly I move toward the altar through a forest of soaring columns which rise to form arches and spread high overhead into vaulting. In awe I realize these columns have stood here like holy prophets witnessing to God's glory for seven centuries.

In a few minutes I will be preaching here among them. I have come early to orient myself. In humility I ask myself and my Lord what I, a man of the 20th

century, can say to this congregation that will be in keeping with the lingering spirit of this holy place.

The cathedral I walk in is an icon of the universe in stone — in the words of Vincent of Beauvais, a "Mirror of Nature." The rising arches, as precise in their hidden mathematics as an astrolabe, call forth the music of the spheres, the world machine of Bonaventura, God's eternal status quo of heavenly orbs circling and bending in rapture round the earth. These walls join with the nine choirs of angels who guide the nine crystalline spheres of Ptolemy's universe. I faintly hear them now, singing God's glory as they work, and can almost see their golden wings in the vaulting, shimmering in the refracted light of the stained glass. Into this enclosed and

sacred space, God came to give his sacrificed Son in the mass, an act which reveals a perfection of being which says that "all manner of things shall be well." This synthesis of faith and universe offers a confidence and peace visible to all who visit here.

But I am not a man of this confidence and peace. This medieval stone universe is not my universe, and the synthesis it presents so boldly is not true in my world. My century is out of joint; my times are confused; my era is overwhelmed by the loss of a center. How can I, a 20th century man, grappling to hold onto the catholic faith in the midst of this confusion, presume to preach within these walls built to present the ordered universe of Ptolemy? I know I cannot live in this defunct universe, nor can I with confidence preach the faith to a congregation which sits inside the 13th century.

Yet I am told the catholic faith does not change. Like a jewel it was faceted with care at Nicaea and the other ecumenical councils in the fourth and fifth centuries. The creed they produced, besides being a sieve for heretics, allows an orthodox Christian to be faithful and also live in the Ptolemaic universe, a cosmology at the time just two centuries old.

The universe and the faith of the bishops gathered at Nicaea in A.D. 325 were unsynchronized. They lived daily inside the sophisticated universe of Ptolemy while they believed inside the primitive universe of Sumer into which Christianity had been born. How could a faithful Christian live in the secular Ptolemaic universe? They answered by orienting biblical fact to agree with Ptolemy's cosmology and formulating a creed for people who assumed they already lived there. The fathers were so successful that they made Ptolemy's universe sacred and called it the catholic faith.

The faith I received has always been Ptolemaic. This perfection of faith from Nicaea is embodied in these gothic arches, its verbal statement distilled in stone, a presentation of the hierarchical love between God and man. The cathedral functions in a catholic universe. This is why its very masonry condemns Galileo as a heretic.

But the universe I live in is not filled with Ptolemaic certainties. The only certainty in my universe is change. Every living and dead thing in my universe is in the process of changing from one unstable form into another: plants and animals slowly evolve; ice ages come and go; continents float about on oceans; mountains rise and fall; even the two hundred billion suns of the Milky Way galaxy where I live will finally burn out and explode. In all this expanding universe, there is no place of rest. There is only turmoil here. This is my mental uni-

The Rev. William H. Fox is a priest in New Hope, Pa. He is interested in the implications of the new physics for the faith.

verse and the backdrop which explains my life.

I ask myself, how can I be a catholic without a catholic universe to live in? Not too long ago it all seemed so easy; now it seems impossible. I feel I must go back and ask again, what is the catholic faith?

I once took notes on a seminal work which was important in its day for explaining the catholic faith to Anglicans, William Temple's *Nature, Man and God: the Gifford Lectures of 1932-34*. I have kept them as souvenirs of my personal journey. "By the very nature of its central doctrine," Temple says, "Christianity is committed to a belief in the ultimate significance of the historical approach, and in the reality of matter and its place in the divine scheme." As he states the classical catholic doctrine, he defines our problem; the reliance of the faith on objective history and the stability of matter.

As I look back today at this confident theologian, I realize that he, an erudite Oxford man, trained at the turn of the century as a philosopher, assumed for his argument the logical categories of his day, namely, the absolute reality of time and space and matter in the "nature" he was explaining. Under the heavy duties of his office, at the time Archbishop of York, he failed to notice the catastrophe overtaking his world. He knew, of course, that a storm was brewing in the physics community, but he had not yet been struck by the thunderbolt of 1905 — when Albert Einstein published a new set of assumptions in the theory of relativity which would explode Temple's careful analyses.

Today, Einstein shows the great archbishop to be a man out of the Ptolemaic universe who is explaining a rationale for faith to people who live in a Newtonian universe. He still assumes the absolutes of history and matter after both these categories had already been replaced with Einsteinian space-time and the matter/energy interchange a generation before he spoke.

The Dutch theologian, Max Wildiers, wrote a book entitled *The Theologian and His Universe* (1977) to explain the thesis that theology always assumes the current cosmology in order to speak with authority. This is what Wildiers calls its world picture.

He points out that the grand synthesis achieved by medieval theology lasted with little change into the 20th century, even after the old Ptolemaic universe had been discredited by Newton in the late 17th century. Each new school of theologians tries to save as much of the old Ptolemaic world picture as possible because it still seem so theologically useful. Their faith picture does not change with their world picture. Therefore, he concludes, to hold a faith not grounded on a believable universe will, in time,

make the faith itself unbelievable. This is our situation today.

When a universe changes, the times are perilous. When the mathematician and religious philosopher, Blaise Pascal (1623-62), contemplated the changes of thought demanded by Newton's universe, he wrote in *Pensees*, "I am overcome by fear like a man who has been carried off during sleep and deposited on some terrifying desert island who wakes up without knowing where he is and without any means of escape. And I am amazed that people do not fall into despair over such a wretched state." Then he describes what it feels like to leave the security of Ptolemy's closed universe for Newton's open one: "The eternal silence of these infinite spaces terrifies me."

Today we find ourselves in a similar period of changing universes. If Pascal was terrified by something as simple as Newton's open space, we may find ourselves in deeper trouble over the implication of Einstein's space-time continuum and the instability of matter. Only 50 years ago Temple defined the catholic faith as integrally connected to what he considered two universal constants, history and matter. Now, with a suddenness which traumatizes the mind, both these constants are gone. Without them, how can I preach the faith?

It means I cannot appeal to history, for space-time history has no linear series of events linked in a cause and effect relationship. It is a continuum, conceived as being like a wedge of Swiss cheese with holes of happenings. If so, then how can I give a rationale for the coming of the Savior of mankind? And when my mind no longer pictures space and time as empty containers to put things in, how can I explain a God who comes down from heaven to enter space and time to become incarnate? I, as desirous of truth and of destroying error as were my spiritual ancestors, now stand speechless before this apparently heretical slice of space-time.

And how shall I speak of matter, I who have seen how Hiroshima was destroyed — no, not destroyed, pulverized — no, not pulverized, but made to vanish — the vanishing into primal energy of human beings and human buildings on a fine workday morning. With this sight always fresh in my mind and with my fear for the survival of living things on earth, how can I speak with assurance of matter in the sacraments? Einstein's new universe has taken my tongue away, even when it concerns the incarnate Lord and his sacramental presence on the altar.

Of course, it is easy to circumvent the problem. I may choose to preach only on morals, in personal daily affairs or in the nefarious acts of the powerful in far-off places. Yet, if I do, I become only a

shouting moralist. Then shall I limit myself to the soul's delight in her maker, even if it remains unclear just what her maker made? This is only a holding action. On the other hand, as a catholic I refuse to repeat a simplistic message of social betterment based on the fact that all men are brothers. All these escapes only validate the fact that, while I still believe, I am confused and silent on the central point at the very time when my voice is most needed.

Changeling Between Universe

So, I ask, what is the nature of my problem? It is simple: I am a changeling between universes as are my hearers. The Spanish philosopher José Ortega y Gasset says that I am like a man of the 15th century faced with a change of universes; I am walleyed, looking in two directions at once. I am faithful but uncertain, sincere but caught by doubt, unable to go forward because my faith lives where I do not. I find myself in two universes: I believe inside one and live my life in another. My heart is filled with the peace of believing, but my head is filled with universal cataclysm, with space-warps and sucking black holes, whirling galaxies and exploding stars, with antimatter and radioactive decay; and all of this is encapsulated in a bomb meant to destroy me and all I know at any time.

With all this violent baggage, how can I speak confidently of spiritual dimensions as my medieval predecessors did? I have no angels appointed by God to turn the galaxies; and alone I cannot turn my faith into an image of the universe.

As I stand on the stone of this pavement in my sized shoes and fitted suit, I realize with regret that long ago what I wanted was only to be a catholic and preach the faith with the sound of trumpets. But now I ask in a timid voice, is the revelation of God truly dependent on humanity's changing view of the universe? If so, how can I preach an unswerving catholic faith when I know our universe has changed?

I have been asked to preach, to speak with two voices, one medieval and Ptolemaic, the other contemporary and Einsteinian. And I shall mount that much used pulpit, even though I no longer know how to speak with conviction in two voices. This is why I stand here wistfully staring at these gothic arches, yearning to be as confident and free as those who built them, and be a preacher who can speak straight because his faith and universe are one.

In our day, unmortised stones for an unbuilt cathedral lie scattered about the world. Among them I am called to sing the Lord's song in a strange land. But that land is not the integrated medieval world I visit. It is the violent and strange universe of Einstein, filled with faith but not yet filled with meaning.

Mircea Eliade

Explorer of Mysteries

By BARBARA CAREY

When he died in 1986, Mircea Eliade left an enormous body of published words, only a fraction of which are available in English. Born in Romania in 1907, he attained fame as a journalist, teacher and popular novelist in his native land. Soon recognized as one of the world's great authorities on the history of religion, he lived in exile after World War II and the communist seizure of power.

In 1957 he was appointed to a professorship at the University of Chicago, where he continued to teach until his death last year. As a scholar, philosopher, critic of the arts and storyteller, Eliade was expert in many esoteric disciplines, which were brought together in his writings.

His explication of the history, practices, ideas and themes of civilized cultures assumes the common historical existence of such a dimension. A capacity to generalize not only across time but between diverse institutions distinguishes him as one of modern civilization's most brilliant minds. This brilliance combines with felicity of expression to create original analyses and interpretation tantalizing in their implications.

The scholar Eliade does not evangelize for a particular religious form. Only

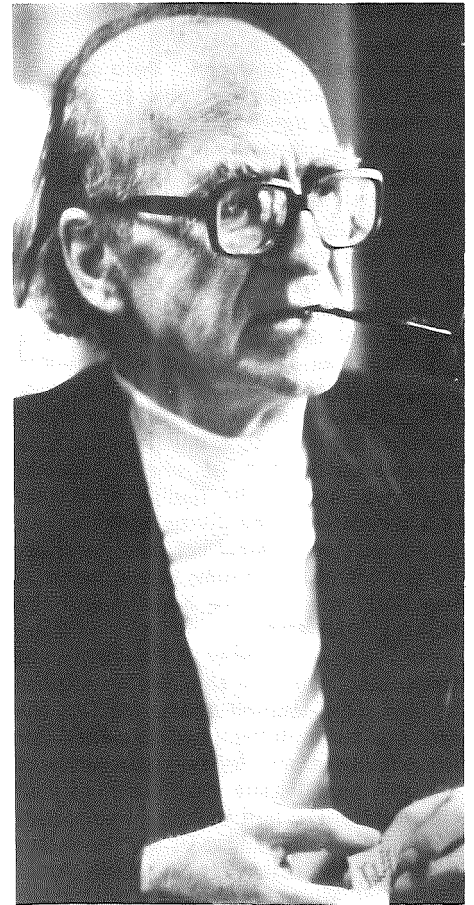
Mrs. Carey lives with her family in Carlesbad, N.M., where she is a member of Grace Church and teaches music at New Mexico State University. She is a member of the New Mexico Arts Division, an agency supporting the fine arts in the state.

rarely does he allude to his Romanian Orthodox upbringing through autobiographical remarks asserting belief in an almighty Creator. However, an assumption that only the existence of such an absolute gives meaning to creation pervades his work.

The essential objectivity and the intensity of his voice are rare and conspicuous in contemporary literature. Forces whose existence depends on continuing dispute about ecumenism, fundamentalism, liberation theology and such religious arguments abound in today's society. The issues upon which their debates focus duplicate those which have always concerned religious people, and this fact is the foundation for Eliade's most extended study. His three volume discussion (published in English translation) entitled *A History of Religious Ideas* is a formidable and complex work. In it Eliade creates an intellectual autobiography of stunning proportions.

Ill health and realization of his mortality truncated this work which would undoubtedly have been longer had Eliade lived to respond to the proddings of his colleagues. He concentrated many final essays in order to finish the task before him. The third volume abruptly concludes with a chapter on current interests in Tibetan religious creations without drawing overall conclusions or summarizing as one might expect.

The three volumes constitute an encyclopedia of religious themes including the center of the world (discussed in TLC July 20, 1986), initiation rites, creation, myths and symbols, the tyranny of time, the experience of light, the methodology



Mircea Eliade: A capacity to generalize.

of salvation, and the origin of good and evil.

Just as Eliade's interest and studies periodically centered in one area or another, so these chapters concentrate on particular eras or themes. Later a broader picture emerges with the reader's viewpoint enlarged to encompass what at first seem to be separate observations. In this sense the complete work suggests a Russian novel which begins to cohere somewhere past midpoint.

Eliade may prove too demanding for the casual reader. Even an experienced layperson with exposure to serious religious thought will find Eliade's specialized vocabulary challenging. Knowing that "the biomorphic artifacts" are animal shaped, that "lustrations" are purifying ceremonies, that "chthonic" refers to the underworld, or that "euhemerized gods" are deified mortals is helpful in understanding the scholarly concepts upon which Eliade's condensed writing depend. Nonetheless, a reader is amply repaid any effort put toward acquiring this somewhat esoteric lore.

The annotated footnotes and extensive critical bibliographies attending each volume form another important aspect of Eliade's work. Besides demonstrating the extraordinary scope of his explorations and understanding, the lists invite further reading. For example, the chapters relating to the Eleusinian

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EDITORIALS

The Power of Books

Books may entertain, interest, inform, and inspire, but they are not idle amusement. The current legal battles in some areas over school textbooks show that, even in our modern secularized society, books are still regarded as powerful. The first books were apparently used by priests, and early forms of writing are known as hieroglyphics — “sacred markings.” Today, in spite of the audiovisual media which surround us, in spite of the functional illiteracy of a larger percentage of our citizenry, books still wield significant power.

The current issue of secular humanistic books, if it could be viewed with detachment, would indeed be an interesting topic for serious inquiry. How can a non-religion be a religion? Communism in Russia is certainly a case in point. Other examples would be Buddhism and Confucianism, which started as philosophies of morality and self-help, but which later acquired many religious characteristics. These were very tolerant philosophies, however, which did not seek to stamp out existing religions.

Such indeed was the secular humanism of the good old days. George Santayana, or Matthew Arnold, or William Shakespeare do not appear to have tried to wean readers away from Christianity. Many notable secular humanists (in the historic sense of these words) regarded organized religion as an ally. Unfortunately, in most of today's textbooks, we are not usually talking about Shakespeare or other great writers.

For Anglicans all this does not seem to be as difficult a problem as it is for some others. Contrary to the Puritans, we do not claim that Christians must spend all their time thinking about religion or devote all their reading to holy scripture. God created the secular as well as the sacred, and there is a legitimate place for the former, both in our lives and on our bookshelves.

Our problem arises when the secular altogether crowds out the sacred. In American education, not favoring any one religion is coming to mean a disregard for all religions. Yet a society cannot be expected to exist without transcendent values. Here is where an aggressive secularism is simply wrong. To clear the desk of all rational, informed, and responsible faiths is only to create a vacuum which is likely to be filled by obscurantist, anti-social, and self-serving sects.

Elvis, Do You Have a Message?

Religion is out of date, someone is always trying to maintain. People of maturity, common sense, and a forward look simply don't fall victim to pre-rational proclivities. Furthermore, if you are part of the “future's wave,” you won't be wasting any time on rituals. And so forth.

Some folks might have tried to believe that, but then came the events of this past summer. First, there was the 25th anniversary of Marilyn Monroe's death, complete with special collections of pictures — for the benefit of those not alive back then, we presume, as how could the rest of us forget? Then the big one: the tenth

anniversary of the death of Elvis Presley, complete with candlelight vigils, processions, prayer chains, and sermons aplenty. And, of course, music to suit the season's mood.

Well, TLC's taste in religious pictures is somewhat different from what you see in the rack at the checkout counters these days. Our mind is, at best, open on the lasting contributions of Elvis to national culture. But when it comes to making a point in favor of feelings religious, we want to pay homage where homage is due. The above-mentioned “saints” of the modern calendar have done our admittedly old-fashioned bias a real favor; they have demonstrated the contemporary vitality of religious feeling — a kind of tinsel transcendence, perhaps, but a sure sign that there are still people who down deep yearn for a way of perpetuating experiences they value, ceremonial and all.

It was a great summer, then for religious feeling. But what a truly terrific summer it would have been if some of that energy could have been expended on one or more of our good old Christian summer holy days! Like the Transfiguration, for instance. Or even the feast of Augustine of Hippo. Elvis and Marilyn, perhaps you have a message beyond any pop culture sermons. Or if you don't, perhaps we religious folk can read a message into it all that even in this “modern” world human beings are incurably religious. What is needed most, of course, is something truly worth believing.

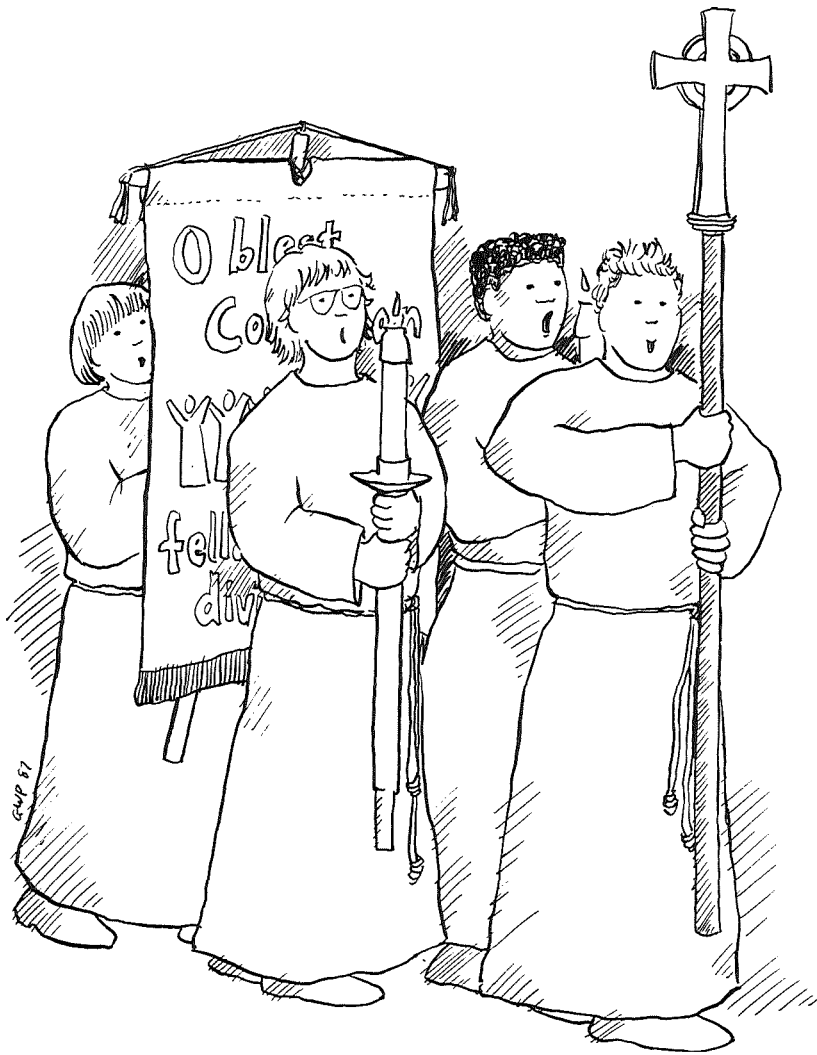
How Will We Travel?

Wage earners go to work by car or bus. Many homemakers shop by car. Children go to school by bus. Farmers plow by tractor. The goods we buy are distributed by truck. Several decades hence, when the world's available reserves of petroleum are exhausted, our present way of life will collapse like a balloon with the air let out.

Of course there are other ways to make a motor and other kinds of fuel. Yet it will take years of experiment and experience to perfect an alternative which has the versatility, convenience and reliability of our present gasoline engine. The time to start experimenting would seem to be now.

We have deliberately mentioned only one aspect of the vast problem of energy sources. Yet why should we discuss such a topic here? First of all, we as Catholic Christians should have a holistic view of life, considering the physical as well as the intellectual and spiritual aspects. We should have a respect for the earth on which God has placed us. We should have a sense of stewardship and responsibility to future generations which is widely lacking in the secular world. The church, moreover, can raise such questions disinterestedly. The church is not in business to make money, nor in politics to get votes, nor, in the United States, is it seeking government appropriations.

We do not believe it is the work of the church as an institution to solve these problems (although Christian individuals may be effectively working on them) or to arbitrate technological choices. Yet it is appropriate for the church to raise significant questions. The church may also ask why people in positions of public leadership seem to give so little attention to long-term questions affecting the benefit of everyone.



All God's Children

Saints and Spooks

By GRETCHEN WOLFF PRITCHARD

As Anglicans, we are fortunate that our heritage includes the observance of All Saints' Day as major feast, a celebration that is normally transferred to the following Sunday and holds an honored place in the parish's liturgical cycle. It blends marvelously with the part of the year in which it falls — the period of very late Pentecost, a kind of pre-Advent culminating with the feast of Christ the King. The scriptures in this season speak of the return of the Son of Man; the last days; the vindication of God's holy people out of struggle, loss

and pain; the fulfillment of the Kingdom. As the leaves fall from the trees and the earth seems to die into cold and darkness, the church gathers to reaffirm our most ancient hope: that God has called us into a life with himself and with each other that transcends time, loss and decay. We believe in the holy catholic Church, the communion of saints the forgiveness of sins, the resurrection of the body, and the life everlasting.

The Prayer Book also encourages us to celebrate Holy Baptism on All Saints' Day, welcoming new members into the communion of saints and affording us all the opportunity to reaffirm our faith through the baptismal creed and the renewal of baptismal vows.

For children in our culture, however, this season means just one thing: Hal-

loween. Halloween is a holiday rich in elements that speak deeply to children. It invites them to test their own courage: am I brave enough to listen to this ghost story, to go out on this spooky night, to wear this scary costume? It invites them to test their own identity: will anyone still know who I am when I put on this mask? If people take my costume at face value, and speak to me as if I really were a pirate or a ballerina or a witch, am I really still myself? Which one would I rather be, a mean ugly witch, or a nice little girl? Anyone who has watched a three-year-old put on a mask and then take it off again, over and over, knows how serious a business this is.

The Halloween tradition of trick-or-treating, like other traditions of ritualized house-to-house begging the world over, serves to test and reaffirm social bonds: if I threaten to "trick" my neighbors, and they respond by "treating" me, we know we can trust each other. It is a sad indicator of the dislocation in our society that every year the police must issue reminders that we cannot in fact trust our neighbors in this way. Perhaps in simpler societies these house-to-house rituals were enough to forestall or heal such dislocation: perhaps not. But effective or not, they are deeply exciting and satisfying to children, and not just for the candy that comes with them. Halloween candy is sacramental food, to be relished not for its goodness as good (they know nearly all of it is junk) but for what it represents.

Last but by no means least, Halloween invites children to test their feelings about death and the supernatural. Its cast of stock characters is made up of ghosts, skeletons, witches, vampires, devils and other spooks. Witches, like monsters, are part of the common vocabulary of childhood; but ghosts, skeletons and devils are peculiar to Halloween, and there isn't a child who doesn't know deep down inside that ghosts and skeletons are ways of thinking about dead people, now in the dark and cold time of the year. Are ghosts real? Is the big, dark world full of Things That Go Bump in the Night? Or is it a safe and trustworthy place? Is there a devil? Is he attractive? Is he more attractive than God?

Children are deeply liturgical beings. They show this in their eager, whole-hearted celebration of Halloween, in which they go right to the heart of the issues it raises in spite of the tireless efforts of nursery school teachers and greeting card manufacturers ("Happy Halloween!") to convince them that it's all just tame jollity. Children know all about the things we Christians celebrate on All Saints' Day; courage in a cold, dark and scary universe, bonding with our neighbors, sharing of ritual and sacrament, hope of life beyond the grave,

Gretchen Wolff Pritchard, of New Haven, Conn., is editor of The Sunday Paper, published throughout the year as a guide to children's Christian education.

choosing the side of the angels over the side of the devils. It's not the fault of children in our culture that they are left to explore these issues through the murky glass of our secular Halloween celebration, instead of being invited to experience them deeply and authentically in the church.

Most church school curriculum, based as it is on the Sunday cycle, gives little space to All Saints' Day, or indeed to any of the matters raised in the last paragraph of the baptismal creed, or to Baptism itself. Probably the first thing that a parish will try in an effort to celebrate All Saints' with children, cross-fertilized by Halloween, is a costume party in which children dress up as saints. That sounds like a good idea, and may be lots of fun, but it runs the risk of overt or covert sabotage by children who will not readily give up the spooks and the devils. And they are right. All Saints' Day is more than an honor roll of good lives nobly lived. It is also about community, forgiveness, fear, choice, identity, darkness, death and life everlasting. Similarly, Halloween is more than a costume party. It is about community, forgiveness, fear, choice, identity, darkness, death, and life everlasting. Any who attempt to celebrate All Saints' Day with children and make it really memorable had better figure on letting in the spooks — and then exorcising them.

A Halloween Program

Think of trying a Saturday program on the day before All Saints' Sunday. This year, that Saturday is Halloween itself. You can make imaginative use of the church building to create a "Halloween funhouse" where children are led through darkened spaces in which some of the themes of the baptismal service —

creation, exodus, resurrection — can be enacted or recalled. Other related and vivid themes, like Noah's Ark and Jonah's whale, can be added, complete with homemade sound tracks (a "flood" is easy to record in any bathroom, using a cassette machine). Play equipment such as a rocking boat or a play tunnel can easily become the ark and the whale. In the spirit of Halloween, try having Satan himself (horns, pitchfork, etc.) appear from time to time, and when you lead the children to the font, ask them to renounce him — with the result that he howls in agony and falls to the floor. Then you can wet the children's heads, and they can receive a lighted candle, a crown, a robe . . . and a bite of angel food cake and a drink of grape juice. If you ask them to bring a memento of their baptism (a photo, a certificate, a gown), you can make a striking bulletin board for the next day's congregation to admire.

Other activities can equally fire the imagination: a trip to an old cemetery to make gravestone rubbings, planting bulbs in the churchyard; making banners for the All Saints' procession; decorating candles or other gifts for baptismal candidates; baking bread for the Sunday Eucharist.

The church's worship is stirring, exciting, and memorable because the story the church has to tell is stirring, exciting and memorable. If we really believe this, we will use all the energy and creativity we can muster to communicate that story to children in ways that will be stirring, exciting, and memorable to them. Then, for our children, memories of the Halloweens of their childhood will include deep intuitions of the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. That would be a gift indeed.

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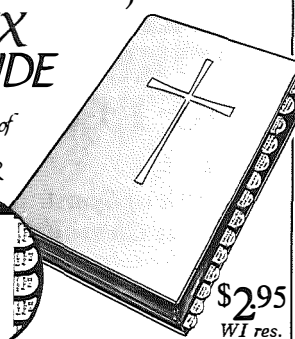
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MIRCEA ELIADE

Continued from page 16

Mysteries, the Greek worship deriving from the myth of Persephone, cite references in five languages, including English, and include archival holdings and publications in every major area of humanistic studies (Footnotes, *A History of Religious Ideas, Vol. 1*, pp. 446-479.) Some explorations are Talmudic in tone, searching for views from many vantages. Where Eliade has established an opinion, alternatives appear in the critical notes with references.

The Eleusinian Mysteries are of special interest to those exploring Christian tradition because it was within this pagan milieu that Christianity arose. Eliade asserts that there is no problem in recognizing that pagan calendars, imagery and ceremony were adapted for Christian usage. His defense of this as acceptable practice — modern controversy over which has been widespread — is simply that the absolute Creator who exists from all time has been glimpsed by human eyes whose vision is affected by the cultural, educational and natural environments through which they peer. Their understanding is shaped by these factors, and the resulting artifacts and practices reflect them. Even within the revealed religions, the themes are similar. Therefore, religions which base belief and practice on direct revelation from divine authority or writings deemed free from cultural influence verify rather than contradict this analysis. Eliade strips away the gloss of minutiae which obscure the themes, not because he believes these elements to be trivial or unimportant in the actual practice of a religious discipline, but because such economy is necessary to basic understanding.

Many Dialectics Explored

In his search for truth, Eliade explores many dialectics, finally developing his own view. His statements concerning universal religious themes indirectly assert a sort of Platonic system of transcendent ideals. Eliade's expansion of these ideals into thematic rather than emblematic form constitutes his genius.

Themes which some would view as heretical to tolerate, minds like C.S. Lewis's and Thomas Merton's might find compatible. The quest for understanding of Eastern religious thought in which Merton was engaged when he met death was of the same nature as Eliade's as a young man. While in his early 20s, Eliade spent four years in India studying Sanskrit and yoga. This opportunity came about as a result of a personal letter which he wrote to the Maharajah of Kasinbazar, a patron about whom Eliade had read while studying in Italy. The intensity of this impulse finally resulted in his writing a Ph.D. dissertation on

yoga. This period of his life is narrated in the first volume of his projected autobiography, *Journey East, Journey West*. C.S. Lewis's intellectual curiosity led him to a similar exploration of the Tao and to writing extensively on its Christian implications.

Elton Trueblood might recognize Quaker imagery in Eliade's statement that "every consecrated space represents an opening towards the beyond, towards the transcendent. It even seems that until a certain era, man could not live without such openings toward the transcendent, without a sure means of communication with the other world, inhabited by the gods" ("Sacred Space," in "Sacred Architecture and Symbolism," *Symbolism, the Sacred, and Arts*, p. 107.)

Other Coincidences

Eliade stimulates a reader's recollection of other coincidences. For instance, though he had little exposure to Native American culture, Eliade's thematic analyses concerning the axis mundi, the meaning and uses of masks, the religious function of weaving, the myth of the creation of human life from mud, shamanism, and agricultural mythology all fit Native American religious practices spanning thousands of years.

A second area of thought is activated by the proposition that "from a certain viewpoint, Western science can be called the immediate heir of Judaeo-Christianity. It was the prophets, the apostles, and their successors the missionaries who convinced the Western World that a rock (which certain people have considered to be sacred) was only a rock, that the planets and the stars were only cosmic objects, that is to say, that they were not (and could not be) either gods or angels or demons. It is as a result of this long process of desacralization of Nature that the Westerner has managed to see a natural object where his ancestors saw hierophanies, sacred presences" ("The Quest for the Unrecognizable Sacred," in "The Sacred and the Modern Artist," *Symbolism, the Sacred and the Arts*, p. 83). The above is an objective statement of fact, not one of belief. As such it stimulates meditation on humanity's relationship to the rest of creation as does Eliade's judgment that "nostalgia for a lost mystical solidarity with nature still haunts Western man" ("The Cultural Significance of Teilhard's Popularity," in "Cultural Fashion," *Symbolism, the Sacred, and the Arts*, p. 27).

This inquisitive writer who looked to scholarship to find harmony between the natural world and the creatures who inhabit it, examined also the realms of folklore, especially in his native Romania. From this study he concluded that "there is no contradiction between the Christ image of the Gospels and the Church and the Christ image of religious

folklore. The nativity, the teachings of Jesus, and his miracles, the crucifixion and the resurrection are essential themes in this popular Christianity. On the other hand, it is a Christian spirit, not a pagan spirit, that impregnates all these folklore creations; they tell of man's salvation by Christ; of faith, hope and charity; of a world that is 'good' because it was created by God the Father and redeemed by the Son; of a human existence that will not be repeated and that is not without meaning; man is free to choose good or evil, but he will not be judged solely by that choice" ("Cosmic Christianity," in "Survivals and Camouflage," *Symbolism, the Sacred, and the Arts*, p. 38).

Reading the above, Christian readers quickly recall the church's teaching on Christ as Redeemer with attendant scriptural references; repentance and the rites incorporating it; and debate both current and historical on destiny and choice.

As a final example of the cosmic scope of his analyses we read, "We have already remarked on the role of Light . . . 'whether it be as generative principle, whether it be as symbol of the supreme reality, or as visible perceptive (sic) revelation, of that light from which all issues and which is present in ourself,' . . . when gods manifest themselves, and when a savior (Buddha, Mahavira) is born or enlightened, the event is attended by a profusion of supernatural light" ("The On-

tology and Mystical Physiology of Light," in "Tibetan Religions," *The History of Religious Ideas*, Vol. 3, p. 278.).

Discussions in both preceding volumes contain citations from the Bible as well as from canons of Ahura Mazda, Manicheism, and Zoroastrianism, among others. Again, Christian readers will quickly recollect the Nicene Creed, the Phos Hiaron, Genesis, the star of Bethlehem, Paul's encounter on the road to Damascus, Moses and the burning bush, and the transfiguration of Christ. All give light this same interpretive role.

In juxtaposing references transcending both time and culture Eliade details real universal encounters with an almighty Creator, encounters which diverse mortals have chosen to describe using remarkably similar images. Rather than elevating one experience at the expense of another, making God the private property of a particular people, or arranging these experiences in any sort of hierarchical order, he simply draws attention to the themes as they truly exist, inviting contemplation of their implications.

It is evident that Eliade considers these representations desirable, knows paradox to be inherent in the religious experience, and believes that humans are called to consider these most important matters with all their "heart, soul, mind and strength." Though his writings, Mircea Eliade has shown us how a life may be so dedicated.

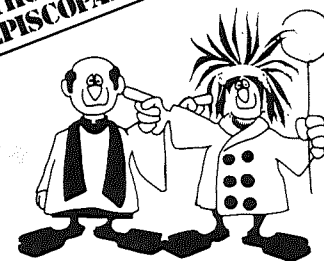
Principal Works in English Translation

- The Myth of the Eternal Return*, 1955, (republished as *Cosmos and History*).
Patterns in Comparative Religion, 1958.
Yoga, Immortality and Freedom, 1958.
Birth and Rebirth, 1958, (republished as *Rites and Symbols of Initiation*).
The Sacred and the Profane, 1959, (edited with J.M. Kitagawa).
Myths, Dreams and Mysteries, 1960.
Images and Symbols, 1961.
The Forge and the Crucible, 1962.
Myth and Reality, 1963.
Shamanism: Archaic Techniques of Ecstasy, 1964.
Mephistopheles and the Androgyne, 1966, (in England, *The Two and the One*).
From Primitives to Zen: A Thematic Sourcebook of the History of Religions, 1967.
The Quest: History and Meaning in Religion, 1969.
Patanjali and Yoga, 1969.
Two Tales of the Occult, 1970, (fiction).
The Old Man and the Bureaucrats, 1979 (fiction). *Journey East, Journey West; Autobiography*, Vol. I, 1981.

Books in Print Include:

- Symbolism, the Sacred and the Arts*, edited by Diane Apostolos-Cappadona, Crossroad, N.Y. 1985.
A History of Religious Ideas, 3 volumes, University of Chicago Press, Chicago. Volumes 1 and 2 translated from the French by Willard R. Trask, volume 3 by Alf Hiltebeitel and Diane Apostolos-Cappadona, dates 1978, 1982, 1985 respectively.

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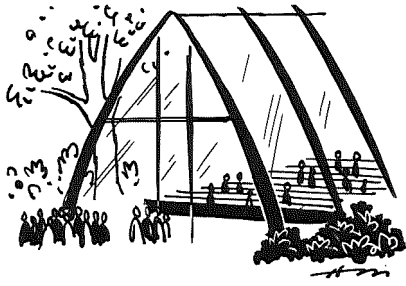
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LETTERS

Continued from page 5

vinced that we are already as united as the Lord intends us to be. "Has Christ, then, been divided into parts?" (I Corinthians 1:13). Honestly, I doubt that many of us are "as anything" as Jesus intends us to be!

While I doubt that I shall see it in my lifetime, I shall continue with others around the world to pray that the fractured body of Christ be mended.

AMY JILL STRICKLAND

Richmond, Va.

. . . .

In regard to the article "In Praise of Denominations" by Carolyn Irish. I found it very interesting and thought-provoking and I agree with her thoroughly.

FRED E. DONOVAN

Phoenix, Ariz.

. . . .

I say "Hooray for Anglo-Catholic Carolyn S. Irish."

C.M. STEWARD

Saranac Lake, N.Y.

Most Important

Your article "A Matter of Timing" by Bishop Charlton may be the single most important piece written on the subject of women in the episcopate [TLC, Sept. 6]. Amid all the rhetoric on both sides, it is good to hear a clear call for patience. Obviously, Bishop Charlton does not oppose women in orders but realizes that to consecrate a woman bishop at this time would be disastrous. Put in another way, we simply have not had women priests long enough to make one of them bishop just to say we did it.

Perhaps the Holy Spirit is speaking through this bishop of the church. If ever there was a time that we needed to proceed slowly, it is now.

The Rev. T.E. JOHNSON
St. Francis-in-the-fields

Somerset, Pa.

Spiritual Schizophrenia

I cannot but agree with the Rev. John Ryan's letter, "A Goal in Jeopardy?" [TLC, Aug. 30]. I confess some discouragement at the apparent enthusiasm lately shown by my brothers and sisters at the possibility of consecrating a woman to the episcopate. And I suggest that to push this in the Episcopal Church will not only "close the ecumenical door with other catholic bodies" as Fr. Ryan says, it will slam the same in their faces.

As one of a myriad of individuals who prays daily for the reunion of Christendom, I am not a little appalled by the apparent disregard for the catholic traditions as expressed within those bodies (to say nothing of our own) to which we

Anglicans ostensibly would seek some form of organic union.

If there is a disease syndrome of spiritual schizophrenia, the church is surely plagued by such today. On the one hand we pray with our Lord his prayer that his church be one. Yet we seem to be doing everything in our power to scuttle the very achievement for which we are praying.

(The Rev.) JAMES B. WILLIAMS
Bartlesville, Okla.

What Others Think

I would like to respond to the Rev. John P. Ryan's letter expressing his concern that continued talk of the consecration of women to the episcopate "... will close the ecumenical door with other catholic bodies" [TLC, Aug. 30].

As I read the Gospel stories, I don't see Jesus worried about what other people might think or how they might react when he chose to do good or speak the truth. Concern for what others would think didn't stop our Lord from breaking rigid taboos and speaking in public to a Samaritan woman who was a notorious sinner.

Concern for what others might think didn't stop Jesus from lovingly accepting the "unclean" touch of a woman who had been untouchable for 12 years and from healing her (Matt. 9:20-22, Luke 8:43-48).

Concern for what others might think didn't cause Jesus to send away Mary of Magdala, Susanna, Joanna and the other woman who traveled with him, ministered to his needs out of their own resources, and shared the hardships of life on the road with him and his other disciples (Luke 8:1-3), nor did it stop him from enjoying a friendship with Mary and Martha of Bethany (Luke 10:38-42, John 11-12).

It would be well to remember also, I think, that it was women, "Mary of Magdala, Joanna, Mary the mother of James and other women" who went to the tomb and were chosen by our Lord to be the ones to take the good news to the 11 men — who refused to believe them. Jesus didn't worry about what the men would think — he just sent the women to minister to them.

If our Lord, whom we profess to serve and emulate cared so little about what people might think when he chose to treat women as full and beloved human beings in every respect, how can we do less — no matter what other people might think?

DIANA DONCASTER

Dubuque, Iowa

Distinguish the Difference

In your editorial, "The Perils of Sincerity," of August 30 you compare Oliver North's breaking laws with the breaking of laws during the civil rights struggles of the 1960s. The fact that Col. North

and Admiral Poindexter's wife have been identified with the Episcopal Church pains me because I want my church to distinguish this difference.

The fact that sincerity was involved in the 1960s and the 1980s matters little. In your editorial you rightly state: "in situations of conflict sincerity often makes people worse." I do not doubt that Adolf Hitler was sincere.

Doesn't the difference lie in the courage and willingness to suffer for one's breaking what he sees as a wrong law rather than lie about it? Martin Luther King, Jr. made no secret of his belief that Jim Crow laws were wrong. He went to jail for his beliefs. It appears that Col. North and Admiral Poindexter have chosen to lie to Congress over a period of months in attempts to defy laws and deceive the American people.

We read that Jesus felt man was not made for the Sabbath but, rather, that the Sabbath was made for man. It is clear that his violation of that law was not sullied by deception.

ANNE ARDERY

Louisville, Ky.

Duty to the Dead

I refer to your editorial "Constitutionality" in the issue of August 16. A short quotation is necessary to emphasize my point: "A constitution upholds our duty to the dead. Previous generations have bequeathed to us our institutions, our beliefs, and our assets. It is unfair to our benefactors from the past to disregard the responsibilities and obligations which our heritage involves."

This paragraph is a truly monumental statement even though the thoughts should be obvious. We go on and on being completely unmindful of our heritage. This in no way negates the need to look forward and move ahead. We too often confuse fad with being progressive. Wanton neglect of memorials which cost thousands of dollars (albeit cost is not the main issue) is a charge that can be leveled at many churches.

I do not have in mind useless wall plaques, etc., but living memorials. We find pipe organs fallen into disuse because of neglect. The churches were only too pleased to have the gifts but have refused to be good stewards of assets (property) given to them. Magnificent stained-glass windows have been practically obliterated by architectural changes and/or interior renovations. These are but two of many transgressions of parish churches, but I trust they serve to get my point across.

Your statement brings this all very poignantly into focus. Considering the shameful neglect of many worthwhile memorials (often heart-rendingly solicited) in some parishes, one wonders how they dare ask for bequests!

HARRISON WALKER

Wilmington, Del.

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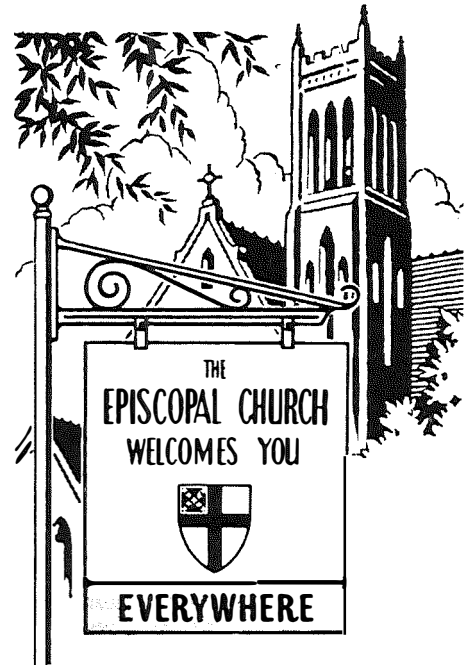
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