

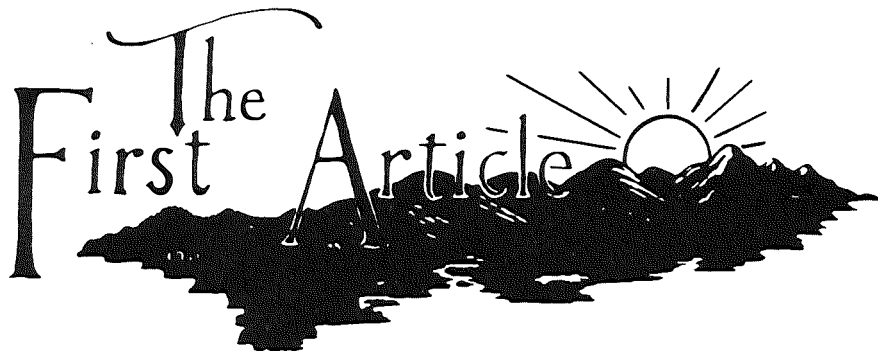
# THE LIVING CHURCH



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## Christmas Book and Gift Number



# THE LIVING CHURCH

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## Creatures and Kings

Almighty and everlasting God, whose will it is to restore all things in thy well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

### Collect for Proper 29

Christ is King! On this last Sunday of the church year, Americans have rejoiced in celebrating the kingship of Jesus. This has been true for the Episcopal Church since the new lectionary was introduced a decade ago, and true, it would seem, of other churches which have adopted the same readings for the day.

But what of kingship? Is earthly monarchy (by whatever name) a good thing? The Bible itself raises this question quite pointedly. In the eighth chapter of the First Book of Samuel, God, through his prophet Samuel, predicts the oppression which kings will inflict on Israel — nonetheless the desire of the people to have a king is granted. To Samuel God says, "They have not rejected you, but they have rejected me from being king over them."

It appears in this passage that God is the true ruler of his people and ought to be recognized and obeyed as such, but in practice a nation and its religious leaders must often accept an earthly substitute. God may or may not give his blessing to the earthly ruler (in the case of Saul, whom Samuel anoints him as king, the blessing is first given but then withdrawn because of misconduct).

In the New Testament, the prayer of the people for a king is mysteriously answered in the Savior who is crowned with thorns.

Another biblical line of thought takes us back not just to Samuel but to creation. Human beings, we are told, were

made after God's likeness, to have dominion over all the creatures of the earth (Genesis 1:26-30). To use the traditional picturesque language, Adam and Eve were created to be king and queen.

In some sense, this is the heritage of every human being. This is a solemn, mysterious and puzzling thought. It is given somewhat obscure liturgical expression in baptism, in which we are christened and united with Christ, the prophet, priest and king. The traditional wedding ceremonies also express it — at least that the bride is a queen (in the Eastern Orthodox liturgy, both husband and wife are crowned in the wedding).

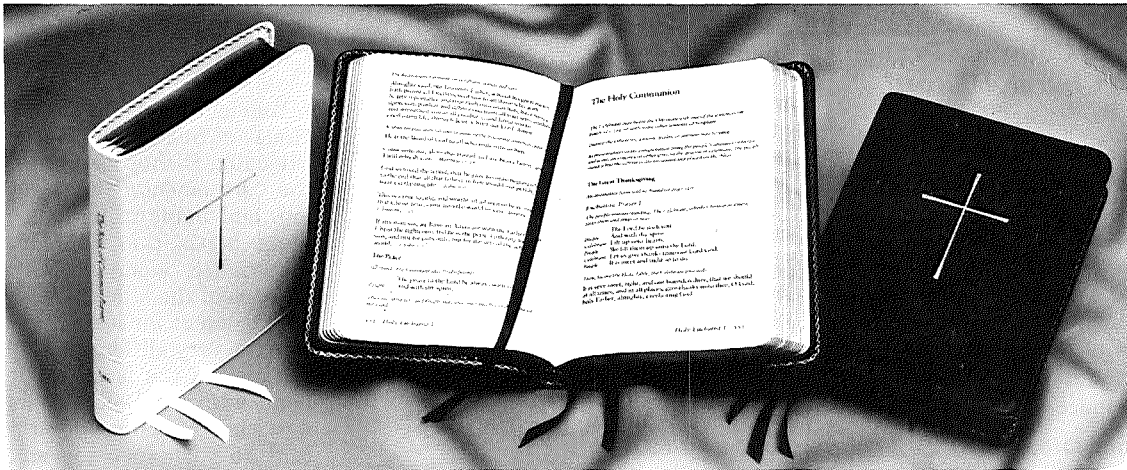
Psalm 8 is the poetic expression of this relationship to creation. God is our "Governor" but under him his human creatures are the masters of the works of his hands — an awe-inspiring responsibility which we have not carried out well. In the second chapter, verses 5-9, the Epistle to the Hebrews interprets Psalm 8 as a prophecy of Christ.

The supreme kingship of God Almighty and the created kingship of every human being are indeed united in Jesus Christ. He is the perfect human being, who has taken us as his beloved sisters and brothers.

"You have redeemed them to God by your blood from every tribe and tongue and people and nation, and made them a kingdom unto our God, and priests, and they shall reign on the earth" (Revelation 5:9-10).

H. BOONE PORTER

# Thoughtful Gifts for Christmas



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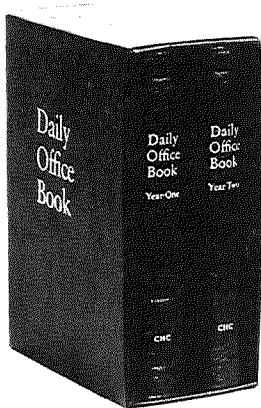
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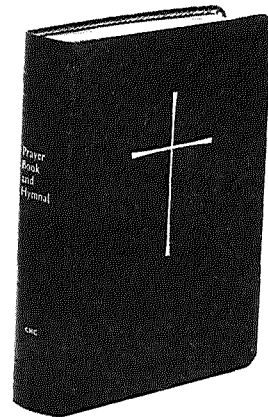
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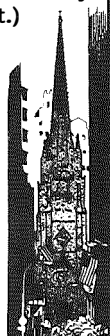
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# LETTERS

## Bishops' Motivation

It is never easy to report the tone or mood of a meeting. Nevertheless, I wish to take exception to your report of the motivation of the "several" bishops who signed the statement of intent to not celebrate while in England, except within the Lambeth Conference, as a sign of our solidarity with the women priests who are not welcome to celebrate within that church [TLC, Oct. 25].

Our motivation is not one of "confrontation" but of witness. I have no doubt that we will be able to make that witness with charity and a sense of compassion for the struggle now occurring within the Church of England. Your readers might also be interested in knowing that at the last count, the "several" bishops who have signed the statement of intent numbered 52.

(The Rt. Rev.) WILLIAM G. BURRILL  
Bishop of Rochester

Rochester, N.Y.

*TLC made no attempt to interpret the "motivation" of these bishops, except for the reason they themselves stated.*  
Ed.

## God's Image

I am taken with Mary Schreiber's letter concerning inclusive language, in which she says, "... then we can only change this kind of archaic thinking by resorting to inclusive language that provides daily reminders that God created in *his* image [italics mine] male and female" [TLC, Nov. 1]. I can only wonder if she did not mean to say, "... daily reminders that God created in *God's* image male and female."

(The Rev.) JAMES A. HAMMOND  
St. David's Church

Topeka, Kan.

## Following our Consciences

As John Gore suggests in his letter in the October 18 issue, I'd like to say a word in defense of Poindexter and North.

Surely Oliver North did not act out of concern for himself, either for power or gain or status, but out of conviction, whereas many of those in the civil rights demonstrations would in the end personally benefit. Indeed, some have attained near sainthood. Many (albeit after years of suffering) have attained wealth and position. They were fighting for *their* rights. And it is good that they were in large part successful.

But North and others involved were doing what they felt was right, not for themselves, but for all of us at great personal risk.

As Christians, we must each of us follow our conscience as God leads us.

Whether we break a law for publicity effect, or to accomplish an end, do we act wisely and morally as we see the right? To censure others' sincere beliefs is judgmental. Judge not, that you, too, be judged.

MARY KOHLER

Sheboygan, Wis.

## Bishops Seasoned with Basil

Your editorials on the meeting of the House of Bishops [TLC, Oct. 25] and the Presiding Bishop's address, in particular the "statements," are indeed encouraging, and many of us look forward with great hopes that such leadership will materialize, along with the modifying witness of the older bishops — great encouragement indeed.

On a very different note, "The First Article" in the issue of October 18 hit home with me. Basil is a must. I had no idea that even one other priest looked forward with such joy and expectation to the summer crop of this the most prized of all herbs. My choice is about six varieties, and they are used all summer along with saving the dried for winter, though nothing exactly matches the fresh.

(The Rev.) PAUL L. THOMPSON  
St. Matthew's Church

Ashland, Ohio

## Intrafaith

Division will always exist as long as we refer to marriage between members of two denominations of the Christian faith as a "mixed-faith" or "interfaith" marriage [TLC, Oct. 11]. These marriages are intrafaith between Christians who are not of separate faiths but who are one in the "one holy catholic and apostolic church" despite denominational differences.

An interfaith marriage is Judeo-Christian, Moslem-Christian, Hindu-Christian... if our leaders do not understand this then maybe they are leading us to "interfaithlessness."

MARJORIE T. GINGELL

Amherst, N.Y.

*We rejoice that Bishop Browning has used the word "faith" correctly in calling for interfaith dialogue (e.g. Christian-Moslem) in the Middle East.*  
Ed.

*Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.*

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# BOOKS

## Hilarious Classic

**O YE JIGS & JULEPS!** By Virginia Cary Hudson. Macmillan (hardcover), Collier (paperback). Pp. 50. \$9.95 and \$3.95.

When the handwritten papers of this book were found in an attic a generation ago and published, a wave of laughs and giggles went through the Episcopal Church. A quarter of a century later, it is time once more to have this hilarious slice of churchly Americana available again.

Successive chapters describe church life and family life in the south early in this century as seen through the eyes of a mischievous and irresponsible young girl. She nearly drowns a neighbor's baby when she and her friends play baptizing; at a garden party she gets the bishops to dance while she plays "Come All Ye Faithful" to waltz time; and during an afternoon social call she samples the wine bottle until she has to go home drunk.

"If I have to go to Hell," she comments, "I sure hope I go to the one for Episcopalians, and don't by mistake, get pushed in that horn punching and tail wagging red hot blazing one the Baptists are going to have" (p.25).

This is an ideal present for any Episcopalian from eight to 108, and every home obviously ought to have a copy.

H.B.P.

## Scandal in the Cathedral

**GLITTERING IMAGES.** By Susan Howatch. Knopf. Pp. 401. \$18.95.

This is a bold and exciting departure for Susan Howatch from her previous works, *The Wheel of Fortune*, *Cashelmarra*, and *Penmarric*. Her latest book, set in the 1930s, is the first in a series of novels about the Church of England in the 20th century.

Despite the characters' ecclesiastical cloaks, the reader has no problem discovering their humanity; the book could easily be named *Murky Shadows*, rather than *Glittering Images*.

Canterbury sends the main character, Charles Ashworth, pure-hearted but naive scholar and priest, to observe the dean of a distant cathedral, Alex Jardine, who is suspected of adultery. Eager to earn approval, Ashworth accepts the assignment of warning the archbishop of this potentially explosive scandal despite personally dreading it.

Ashworth discovers all is not well in Camelot and complicates matters more when he also falls in love with Jardine's suspected mistress. At the same time, he becomes enmeshed in a father-son relationship with the dean. Howatch forces

her scholarly priest to confront his own capacity for destruction and to discover that escaping into church history or crisis theology cannot save him from his own potential for evil — eventually discovering the reality of redemption and hope.

DOLLY PATTERSON  
Communications Coordinator  
Church Divinity School  
of the Pacific  
Berkeley, Calif.

## Worth Savoring

**AWAITING THE CHILD: An Advent Journal.** By Isabel Anders. Introduction by Madeleine L'Engle. Cowley. Pp. 182. \$7.95 paper.

Who reads someone else's journal? Even the author wants to know, but here is a daily account worth not only reading but savoring.

Written during Advent, that time "of tension between expectation and realization . . .", Isabel Anders, a free-lance editor and writer, relates everyday experiences with scripture, literature, and liturgy. The result is 28 four to six-page beautifully written, insightful meditations.

At the time of the journal's writing Mrs. Anders and her husband were awaiting their own first child and had just moved into a new parish. The combination of everyday life with spiritual understanding makes for interesting and instructive reading.

Sources used for the meditations are listed at the back of the book.

TERRY LORBIECKI  
Germantown, Wis.

## Moving Biography

**LOVE IS THE MEASURE: A Biography of Dorothy Day.** By Jim Forest. Paulist. Pp. vii and 224. \$14.95.

The author of this book draws a portrait of a remarkable 20th century figure he knew and worked with and whom this reviewer had the privilege of meeting in the 1950s.

In this biography we see Dorothy Day, the Socialist, the Bohemian, the agitator, the drinking friend of Eugene O'Neill and then at the time of the birth of her daughter, Tamar, a convert to Christianity in the Roman Catholic Church.

Most of the chapters are devoted to her life as a Christian living out the Gospels of Jesus in her founding of *The Catholic Worker*, in her partnership with Peter Maurin, a Belgian catholic radical, in houses of hospitality, soup kitchens and her witness to peace. She was a friend of the poor, the handicapped and prisoners. She lived among them and died among them on the lower East Side in 1979.

Her father, John Day, a distant figure during her youth, remained unsympa-



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thetic to her political views and her faith. A Tennessean, he liked whiskey and race horses and he hated blacks, foreigners, and radicals. Her mother, Grace, was a storyteller. Words came easily to the Day family. All the Day children with the exception of Dorothy's sister Della became journalists. The family were nominal Episcopalians.

She was an anomaly. She was a character of contrasts. Her sense of obedience to a church whose social beliefs at that time were not sympathetic to her views is hard to understand. She was not sympathetic to the changes of Vatican II.

Throughout her life she read and reread the works of Tolstoy and Dostoyevski. Mr. Forest contends her interest in these writers was the nebulous thread that finally led her to Christianity. It is regrettable that the dustcover is garish and may mislead one as to the contents of this well-written and moving biography.

VIOLET M. PORTER  
Hartford, Wis.

### Studies of St. Paul

**THE APOSTLE PAUL: An Introduction to His Writings and Teaching.** By Marion L. Soards. Paulist. Pp. 224. \$8.95 paper.

**FIRST CORINTHIANS: Introduction**

**and Study Guide.** By John J. Kilgallen. Paulist. Pp. 128. \$5.95 paper.

These two books are aimed at a popular religious market to supply parish study groups with materials on St. Paul. Soards attempts the overly ambitious task of a concise integrated approach to Paul. Three sections are included in *The Apostle Paul: Paul the man, an introduction to his letters* (Soards covers the whole Pauline corpus but accepts only seven letters as authentic), and a summary of Pauline theology. All of this is done within the context of apocalyptic thinking.

The author provides generally good background material both to Paul and his culture and to some of the letters as well, occasionally demonstrating the importance of the apocalyptic background to Pauline Christianity. However, the approach is not integrated well enough. Some important matters are covered too thinly. If planning to use this book, the teacher should be prepared with supplementary material. The discussion of each letter provides a good entree but not the sort of commentary which is necessary for the uninitiated to use on their own.

The other book, Kilgallen's exposition of First Corinthians, takes the form of analyzing ten problems which Paul confronted in the Corinthian church. While

the discussion is often more theologically expansive than the text warrants, it nonetheless provides a good starting point for discussion groups. Several good maps and illustrations are offered, as well as study questions for each chapter.

Yet a substantial percentage of the book is given over to reprinting the Revised Standard Version of I Corinthians, and in such a way as to disrupt reading the commentary. The author pays virtually no attention to the possibility of opponents in Corinth, but he does do an excellent job of integrating the importance of the baptismal covenant into the various problems faced in I Corinthians.

Also, unlike many modern commentators on this letter, Kilgallen walks boldly into the discussion of sexual ethics. The book may thus be timely for such discussions in the church today.

(The Rev.) WILLIAM F. FRAATZ  
Northfield, Minn.

### Profound Biblical Reflection

**ON JOB: God-Talk and the Suffering of the Innocent.** By Gustavo Gutierrez. Orbis. Pp. xix and 136. \$8.95 paper.

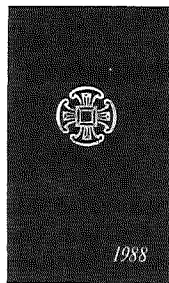
In this volume Gustavo Gutierrez, the founding father of liberation theology, presents what he calls "an essay in theological reflection" (as opposed to a classic line-by-line commentary) on Job. The



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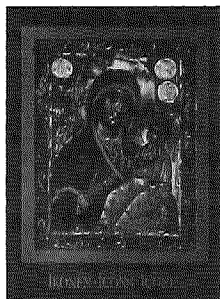
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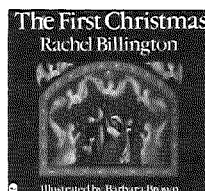
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central question, with which he grapples and eventually brings to resolution, is "How are we to talk of God in view of the suffering of the innocent?"

For Gutierrez, as indeed for all Christians who are actively committed to doing the work of the Gospel, this is no idle conjecture. In the face of the oppressive poverty of Latin America, the systematic injustice of South Africa, the torture and genocide of the Holocaust, in the face of all the undeserved suffering of men and women and children in our own time and throughout history, how are we to speak of the Lord of life and God of love?

Job's friends, those "sorry comforters" Bildad, Eliphaz and Zophar, had a ready answer: "If you are suffering greatly you must have sinned greatly." With brilliant scholarship (the 28 pages of notes are a rich offering in themselves), Gutierrez recounts Job's spiritual journey. With him, we jump the fence of a narrow theology which allows only for the deserving of all suffering or — worse yet — an unjust God. With Job, we discover that God's love freely given has created a world in which we, too, are free — free even to oppress, while yet that same love calls those of faith to care for the oppressed and the suffering.

In this thoughtful and exciting book we learn not only about Job but about ourselves. It is more than a study — it is a call to action.

(The Rev.) GEORGE M. CHAPMAN  
St. Paul's Church  
Brookline, Mass.

### The Spiritual Path

**THE FOUNTAIN AND THE FURNACE: The Way of Tears and Fire.** By Maggie Ross. Paulist. Pp. 352. \$12.95 paper.

Concerning the author, a note on the cover of this volume tells us only that "Maggie Ross" is the pseudonym of an Anglican hermit. On the other hand, because of the author's many autobiographical disclosures, perhaps most readers will conclude that in the course of reading this book they have become well acquainted with Maggie Ross.

Thus, in her expository prose she likes to use metaphor and other poetic devices; she thinks independently; and she has had considerable experiences with the roles of tears in the Christian life. The importance of tears in Christian spirituality and her personal experience with tears are the subjects of this volume.

There is a perennial need among Christians for a statement concerning the important roles of tears in Christian spirituality, faith, and commitment. When this need is not met at least two unfortunate situations may develop. First, individual Christians and critics of Christianity may find the experiences of tears

incompatible with the revelation that "God is love." And second, both Christians and non-Christians need to be reminded of Jesus' words, "Take up your Cross and follow me."

Thus, a book on tears in the Christian life is virtually always timely; and this may safely be said of Maggie Ross's reflections which she offers in *The Fountain and the Furnace*. On the other hand, only Jesus speaks to the spiritual needs of all Christians. As individuals who follow Jesus and who know full well the importance of tears in our own spiritual development and our attempts to serve the needs of others, we are able at best to

reach only some other persons. This book will not be helpful to all persons. But if there are some who in their moment of great extremity are helped by, say, Maggie Ross's words, "Through our tears we see the face of God," then her publication of these reflections will be of real service.

A few words on Maggie Ross's use of poetry are in order here. Poetry is a legitimate, and even necessary, mode of expression in religious teaching; and there are many reasons why all the great world religions have expressed at least some of their teachings in poetry. Thus, the Hebrew psalms are great sources of spirit-

### EASTER GARDEN FIGURES FROM ENGLAND



In England, it is an old custom, similar to the display of a creche during the Christmas season, to set up an Easter Garden in the church during the period between the Easter Vigil Service and Ascension Day. The Easter figures, surrounded by flowers, are normally set up on a side altar or on a table near the Paschal Candle. Thus placed, they become a beautiful visual reminder of the Resurrection Gospel.

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ual help to me, as are such Christian poets as St. John of the Cross and Gerard Manley Hopkins.

But poetry takes many forms, and no one form is equally edifying to all persons. In putting much of her reflection in a poetic form Maggie Ross has implicitly put before us the question of appropriate uses and forms, limitations and expressive power, of poetry in religious writing. This is bound to be a controversial subject which is well worth our attention.

MARY CARMAN ROSE, PH.D.  
Adjunct Prof. of Philosophy  
St. Mary's Seminary  
Baltimore, Md.

**Ethos of Early Christian Communities**

**THE MORAL WORLD OF THE FIRST CHRISTIANS.** (Library of Early Christianity — Volume 6). By Wayne A. Meeks. Westminster. Pp. 182. \$18.95.

Many scholars have analyzed the ethical teachings of primitive Christianity. Now Wayne A. Meeks, Woolsey Professor of Biblical Studies at Yale University, in a book both learned and challenging, inquires into the ethos of those communities within which those teachings were developed.

Meeks covers in turn Roman govern-

ment, Greek philosophy, and Hebrew faith. In describing the body politic of apostolic times, Meeks notes how both the new Roman Empire and Christianity challenged traditional family and city ties. He notes the rigid stratification of Roman society, with an individual's sense of what was fair, expected, and honorable depending upon his place in the social pyramid. Turning to the great philosophical traditions, Meeks discusses the strong Stoic influence upon early Christian thought as well as the similarity between the Hebrew prophets and the Greek cynics.

As he approaches Jewish thought, he finds traditional ethical imperatives centering on the twin poles of God and his people transformed as Israel's communal life was altered. This transformation is best revealed as Meeks covers such diverse figures as Jesus the son of Sir, the covenanters of Qumran, Philo of Alexandria, and the rabbis of the Mishnah.

The author also presents a highly sophisticated discussion of early Christianity.

Jesus' teaching, he notes, led to diverse behavior among his followers, depending upon whether they lived in Palestine, Greek cities, or still other environments. Meeks then focuses upon I Thessalonians, I Corinthians, Matthew, and Revelation in the context of ancient moral teachings.

He concludes by discussing the double vision of the early Christians, a vision forced by living both in the plain world of everyday life and in "the strange new world of the creating, caring, and judging God, of the crucified Messiah raised from the dead."

JUSTUS D. DOENECKE  
Professor of History, New College  
University of South Florida  
Sarasota, Fla.

**C.S. Lewis Illustrated**

**C.S. LEWIS AND HIS WORLD.** By David Barratt. Eerdmans. Pp. 46. \$9.95.

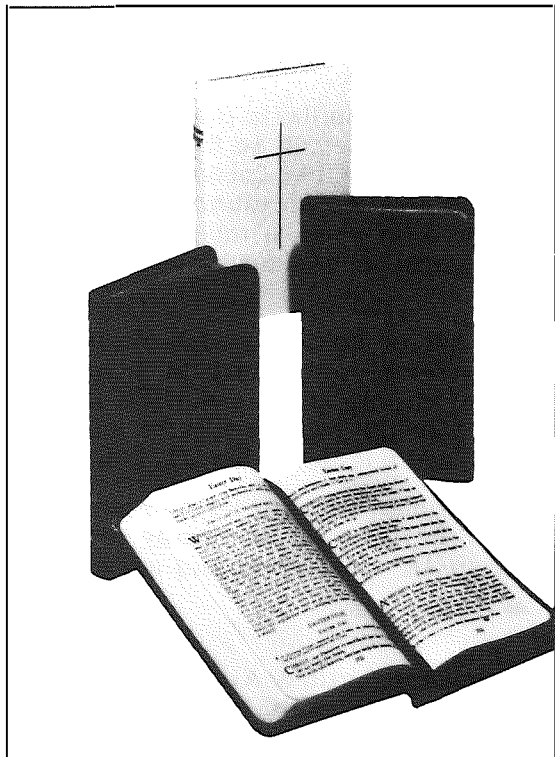
The old admirers and new readers of the works and biographies of C.S. Lewis will find this attractive album-book helpful to own. In its 46 profusely illustrated pages the author reveals and asserts in a condensed text the influences of family, friends, his wife and "The Inklings," special associates described, in Lewis's own words as "old friends sitting up till small hours in someone's college rooms talking nonsense, poetry, theology, metaphysics over beer, tea and pipes . . ."

The author reviews Lewis's early life, his conversion to Anglicanism, his writings, his marriage, and his doubts. C.S. Lewis wrote "My idea of God has to be shelved from time to time."

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places: his home, the colleges at Oxford and Cambridge with which he was associated, the pub where he and his friends met, his brother Warren, his family and himself add to the text. Surprisingly, there is no photo of his wife, Joy.

In reviewing Lewis's writings, the author is painting a portrait of him that the reader can gradually visualize and whose personality and beliefs emerge and can be understood.

VIOLET M. PORTER  
HARTFORD, WIS.

### Wonderful Clarity

**CLERGY AND THE SEXUAL REVOLUTION.** By Ruth Tiffany Barnhouse. An Alban Institute Publication, 1987. Pp. 60. \$8.25 paper.

Dr. Barnhouse has written a book particularly for clergy that presents within the short compass of 60 pages a discussion of the background causes and primary social, psychological, moral and religious issues of the "sexual revolution."

She writes with wonderful clarity and always gets right to the point. She has divided her work into four chapters: the first seeks to display the nature of the sexual revolution, the second exposes the problems connected with thinking about it, the third exposes the more personal problems it presents to clergy and the fourth lays the foundations for thinking about the meaning and ethics of sex in a period of vast social change like our own.

The essence of the sexual revolution, Dr. Barnhouse believes, is the insistence that sexual freedom is "inseparable from other kinds of freedom." The benefits of the revolution include "more realistic patterns of courtship," the erosion of "the double standard" and removal of "extreme social stigma from divorce and illegitimacy." Its chief burden, on the other hand, is the promotion of "sex without involvement" which in the end both denigrates women and does harm to men by impeding the development of their capacity for relationships.

The chief difficulties we have in thinking about the sexual revolution are two in number. The first stems from a failure to distinguish between "principles" that abide and "rules" that embody principles but change with circumstances. The second results from the fact that the church is heir to a tradition about sexual relations that has in many ways distorted the Hebraic grasp of their basic goodness.

The personal problems presented to clergy by the sexual revolution vary according to age. Those who reached maturity after 1960 have very different reactions than those who were socialized before that time. Each group has much to learn from the other, but all face the same personal and professional issues.

The key question is how sexual rela-

tions are to be envisioned and ordered. Dr. Barnhouse insists that several constants be present in the Christian debate — a denial of body/soul dualism, a mutual rather than hierarchical relation between men and women, the central symbolic importance of the sexual distinction between men and women, a firm grasp of the physical and psychological differences between men and women and finally a firm grasp of the differences between "principles" and "rules."

In her final chapter Dr. Barnhouse comes to particular moral conclusions about such matters as prostitution, adultery, and sexual relations between both older and younger single people. In all, however, her stated aim is to help us think about the sexual revolution rather than to establish a particular set of con-

clusions. Dr. Barnhouse has written an informative and stimulating book that both identifies the basic issues and at the same time raises many questions. In so doing she admirably fulfills her stated goal.

(The Rev.) PHILIP TURNER  
Prof. of Christian Ethics  
General Theological Seminary  
New York, N.Y.

### Books Received

**MIXED BLESSINGS: Marriages Between Jews and Christians.** By Paul Cowan with Rachel Cowan. Doubleday. Pp. xii and 275. \$18.95.

**THE WAY OF CHRISTIAN LIVING.** By John H. Timmerman. Eerdmans. Pp. 149. \$7.95 paper.

**FAITH DEVELOPMENT AND PASTORAL CARE.** By James W. Fowler. Fortress. Pp. 132. No price given, paper.

(clip & mail)

# AIDS

## A PASTORAL RESPONSE

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**Meditations on Death & AIDS**

by John Snow

Snow, professor of Pastoral Theology at Episcopal Divinity School, insists we must confront our own fear of death in order to reach out to AIDS victims. By distancing ourselves from death—through costly medical care and national defense systems—we fuel our paranoia about AIDS. Includes excellent sermon material. "A very wise book, pastoral in the most profound sense of the word."—John Fortunato, author of *AIDS: The Spiritual Dilemma*. \$6.95

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# THE LIVING CHURCH

November 22, 1987

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## Dean Rose Dies

The Very Rev. Lawrence Rose, dean emeritus of the General Theological Seminary, New York, died October 17 at his home in Kent, Conn., after a long illness. He was 85 years old.

Dean Rose was born in Monterrey, Mexico and graduated from Harvard in 1923. After preparing for ordination at General Theological Seminary, he was ordained a priest in 1927 and served parishes in Montana.

In 1934 he became chaplain to the American congregation at Holy Trinity Church in Tokyo and professor of Christian apologetics and religious education at the Central Theological College of the Nippon Seikokai (Holy Catholic Church of Japan). He returned to the U.S. in 1941 and became associate professor of theology at Bexley Hall in Gambier, Ohio. In 1942 he became dean of Berkeley Divinity School in New Haven, Conn. and served as dean of General Theological Seminary from 1947 to 1966, when he retired.

He served on the board of trustees of Trinity School in Manhattan, Trinity-Pawling School in Pawling, N.Y., from 1948 to 1966 and of Kent School, Kent, Conn. from 1950 to 1956 and 1962 to 1968. He also served as chancellor of Kent School from 1966 to 1982.

He is survived by his wife, the former Caroline Brownell Averill, three daughters and 12 grandchildren.

Requiem services were celebrated at St. Andrew's, Kent, on October 23 and at the General Theological Seminary on November 2.

## ECM Congress Meets

A decided British flavor was evident at the 1987 Congress of the Evangelical and Catholic Mission at the Church of St. Michael and All Angels in Denver, Colo., October 23-24. Two of the four speakers came from England, Dr. Margaret Hewitt of Exeter University, founder and moderator of Women Against the Ordination of Women; and the Rev. William J. Oddie, religious affairs commentator for *The Daily Telegraph*. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, preached at the opening Eucharist and the Rev. Herbert A. Ward, Jr., executive director of St. Jude's Ranch for Children, Boulder City, Nev., also addressed the conference.

Several other observers from overseas were present and spoke to participants,

including the Rt. Rev. Derek Damant, Bishop of George, South Africa, and the Rev. Tony Noble from Australia. The conference's theme was "Looking Toward Lambeth."

Dr. Hewitt, a member of the Church of England's General Synod, and a lay representative on the Anglican Consultative Council, said she was concerned that liturgical renewal was one of the topics to be discussed at Lambeth.

"Fiddling around with language and action in the liturgy has not recruited any significant number of people into our churches," she told the cheering audience of about 200 people. "In fact," she said, "recent liturgical changes have made many people feel they are fugitives in their own church."

Dr. Oddie became familiar to American television viewers when he appeared earlier this year with the Rt. Rev. John S. Spong, Bishop of Newark, and the Rt. Rev. William C. Wantland, Bishop of Eau Claire on "Firing Line," hosted by William F. Buckley, Jr. In his ECM address, Dr. Oddie painted a bleak picture for the future of Anglicanism.

"Never before has the threat of schism and disintegration been so real," he said. "We've stumbled into a period of church history where all viewpoints are catered to; now we have a theology of negotiation and ambiguity, a theology in which nothing means quite what you think it means. Pluralism will be the flavor of 1988."

On Saturday afternoon, Fr. Ward tackled the enormous question of Christianity and social concerns, emphasizing the transcendent, and summarizing the Christian response to all social concerns in this way. "We are called to put Jesus first, to see Jesus in each other and to see the value of the individual put in our proximity (our neighbor)."

Bishop Atkins spoke on ecumenism in his sermon at the solemn Eucharist which opened the congress, affirming the Chicago-Lambeth Quadrilateral as basic in Anglican relations with other religious bodies. He cautioned against accepting or rejecting the results of current bilateral dialogues and various reunion schemes too hastily and closed by saying, "We must love our fellow Christians as we love our Lord." He added, "God grant wisdom to our bishops at Lambeth and may God grant it to us also."

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac and president of

ECM, preached at the Eucharist on October 24. "The church is in profound need of repentance, renewal and new life from within; she is shot through with worldliness," he said. "We are not here to say how terrible things are, but to seize on renewal and share it with our brothers and sisters in the Lord. Real renewal means we reaffirm our commitment to Jesus Christ. It means renewal and new life for the whole church."

Dorothy Spaulding, executive secretary of ECM, reported that Bishop Stevens was reelected president and Karl Sharp of Minneapolis was reelected treasurer.

Also reported was the resolution passed "reaffirming our May resolution espousing cooperation, without compromising the principles of ECM, with other traditional societies . . . to seek a common response to the dangers reflected in Liturgical Texts for Evaluation."

BARBARA BENEDICT

## Declaration of Common Faith

The Most Rev. Robert Runcie, Archbishop of Canterbury, joined with the Patriarch of the Coptic Orthodox Church, Pope Shenouda III, to release a "common declaration" that their churches share "an essentially common faith in Christ." The declaration was signed during the week of Dr. Runcie's recent visit to Egypt.

After quoting the text of the Nicene Creed, the two leaders added a common confession about the humanity and divinity of Jesus Christ, a subject historically understood as reflecting a notable theological difference between churches.

According to *The Church Times* in London, "it was the first such affirmation since the division of the church in the fifth century," and "it was also the first time an agreement had been signed between the leaders of the two churches."

During his visit, the archbishop talked with Muslim leaders and met the Governor of Cairo. He also met with the new Greek Orthodox Patriarch, Parthenios, who later attended an Anglican service with representatives of other churches.

## Ecumenical Women's Decade

Members of women's church ministries and organizations, including those in the Episcopal Church, met recently in Stony Point, N.Y., to begin planning for

the Ecumenical Decade of the Churches in Solidarity with Women.

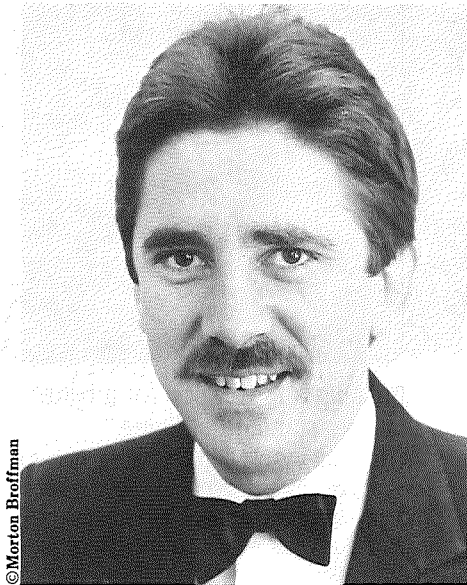
Organized by Church Women United and the World Council of Churches, the meeting included staff of women's ministries and officers of women's church organizations from the United States, Canada and the Philippines.

Participants developed and approved plans to begin working with the National Council of Churches to establish a women's office at the NCC's New York headquarters.

Women at the meeting from the Episcopal Church and the Anglican Church of Canada agreed to develop liturgical and educational materials for Easter 1988 centering on the theme of the "Women at the Empty Tomb," to help Anglicans celebrate the beginning of the Ecumenical Decade.

Other plans include the following: three meetings of Anglican women in the Western hemisphere; establishment of an Anglican Women's Network; exploration of the status of women's participation in the church by means of questionnaires distributed immediately; and creation of a support network for bishops in the U.S. and Canada to enable them to identify and support one another's work in affirming the ministries of women.

The preliminary agenda identified by the women at Stony Point will be presented to the leadership of the women of the church at a meeting of the Council for Women's Ministries planned for December 3-6 in Puerto Rico.



Douglas R. Major has been appointed as organist-choirmaster at Washington Cathedral, effective July 1, 1988, and will succeed Richard Wayne Dirksen who is retiring as of that date. Mr. Major joined the cathedral staff in 1974 as assistant and later an associate of Dr. Dirksen. He holds a bachelor's degree in organ from Webster College in St. Louis, Mo., and was organist-choirmaster of Christ Church Cathedral in St. Louis prior to his appointment to Washington Cathedral.

November 22, 1987

## CONVENTIONS

The convention of the Diocese of Northwest Texas was held in Amarillo, October 23-25. Despite diocesan-wide financial problems brought on by decline in crude-oil prices, convention delegates insisted on pledging the full \$158,000 Executive Council apportionment even though the proposed budget presented to them suggested only \$142,091 go to the national church.

In his address to the convention, the Rt. Rev. Sam B. Hulsey, diocesan bishop, urged that "... we concentrate on being a missionary community." Referring to the financial troubles, he said: "It is difficult to thank God for everything that happens ... yet that is what we must do."

Delegates tabled, then moved from the table and passed a resolution on human sexuality, which was adopted from a statement made earlier this year by a majority of bishops of Province VII. One of the provisions states that a union of male and female which is "by intent, faithful, lifelong and monogamous ... and no other, may receive the church's blessing."

A six point Mission Strategy Statement was approved. It is hoped this will enhance the survival possibilities for small congregations in small communities. A 1988 budget of \$978,108 was approved.

In other business, there was little enthusiasm expressed for the efforts of the Standing Liturgical Commission to develop inclusive language liturgies.

Four workshops were conducted during one afternoon and the delegates were able to learn more about clergy sabbaticals, adult Christian education resources, AIDS and substance abuse.

(The Rev.) JAMES CONSIDINE

The convention of the Diocese of Northern Michigan was held October 23-24 at Trinity Church, Gladstone and was chaired by the Rt. Rev. Thomas K. Ray, diocesan bishop.

A resolution was passed supporting the Marquette Area Citizens' Committee to Save Jobs in Mining. More than 7,000 persons in the Marquette area are dependent on iron mining for their livelihood and the loss of more than half its markets in recent years has severely threatened the mining industry.

The convention also instructed its committee on constitution and canons to bring its documents into agreement with the language and intent of the constitution and canons of the national church. A budget of \$278,317 for 1988 was adopted.

(The Rev.) JOHN D. EVANS

The convention of the Diocese of Fort Worth was held on October 10 at the Cathedral School in Fort Worth, Texas. A budget of \$953,837 was passed, of which \$320,000 was allocated for local missions and \$64,000 will be used for the diocesan curacies program. All newly ordained clergy are required to serve two years of "internship" under a parish priest, and the diocese subsidizes this program. The dean of the cathedral, the Very Rev. William D. Nix, Jr., was elected to the standing committee as was Don Shipe, a communicant of Holy Apostles Church, Fort Worth.

(THE REV. CANON) JAMES P. DEWOLFE

A major statement of a new vision for the Diocese of Connecticut by the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, highlighted the diocese's convention at St. John's Church in Bridgeport, October 23-24.

The bishop called on Connecticut's 185 parishes to be revitalized centers of spiritual renewal and evangelism, and urged support for the ministries of laypeople "working in the world," as well as for clergy.

In passing a \$4 million diocesan budget for 1988, the nearly 500 lay and ordained delegates from around the state accepted the bishop's challenge to try to use half of their parishes' budgets for service outside the church. In budget action, the delegates made a major change in the way the diocese will be supported, starting in 1989, by dropping the current process of parish assessments in favor of voluntary contributions from the parishes.

Deborah Hines, national president of the Union of Black Episcopalians, in a speech to the convention, pressed for Christians to accept their responsibility for meeting the needs of the poor. "If we ... truly followed the example that Christ set before us, how could we continue to allow children within five miles of the White House to die at a rate as high or higher than some of the developing countries of the world?" Dr. Hines asked.

In an action responding to Dr. Hines' speech, delegates tabled a resolution that would have made a general plea for increased support for the poor and homeless and asked instead for specific recommendations for steps their parishes can take.

Other resolutions passed included the following: establishment of a diocesan-wide policy of non-discrimination in hiring people who have AIDS, AIDS related complex, or who test positive for the antibody; a requirement that parishes and deaneries provide AIDS education programs; a call to the diocese to act promptly on recommendation from the task force on racism.

# A liturgy of hope in a city of despair

**F**orty-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.

But hope is what it's all about at Chester's East Side Ministries, where

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

## **An abandoned church becomes a beacon of inspiration**

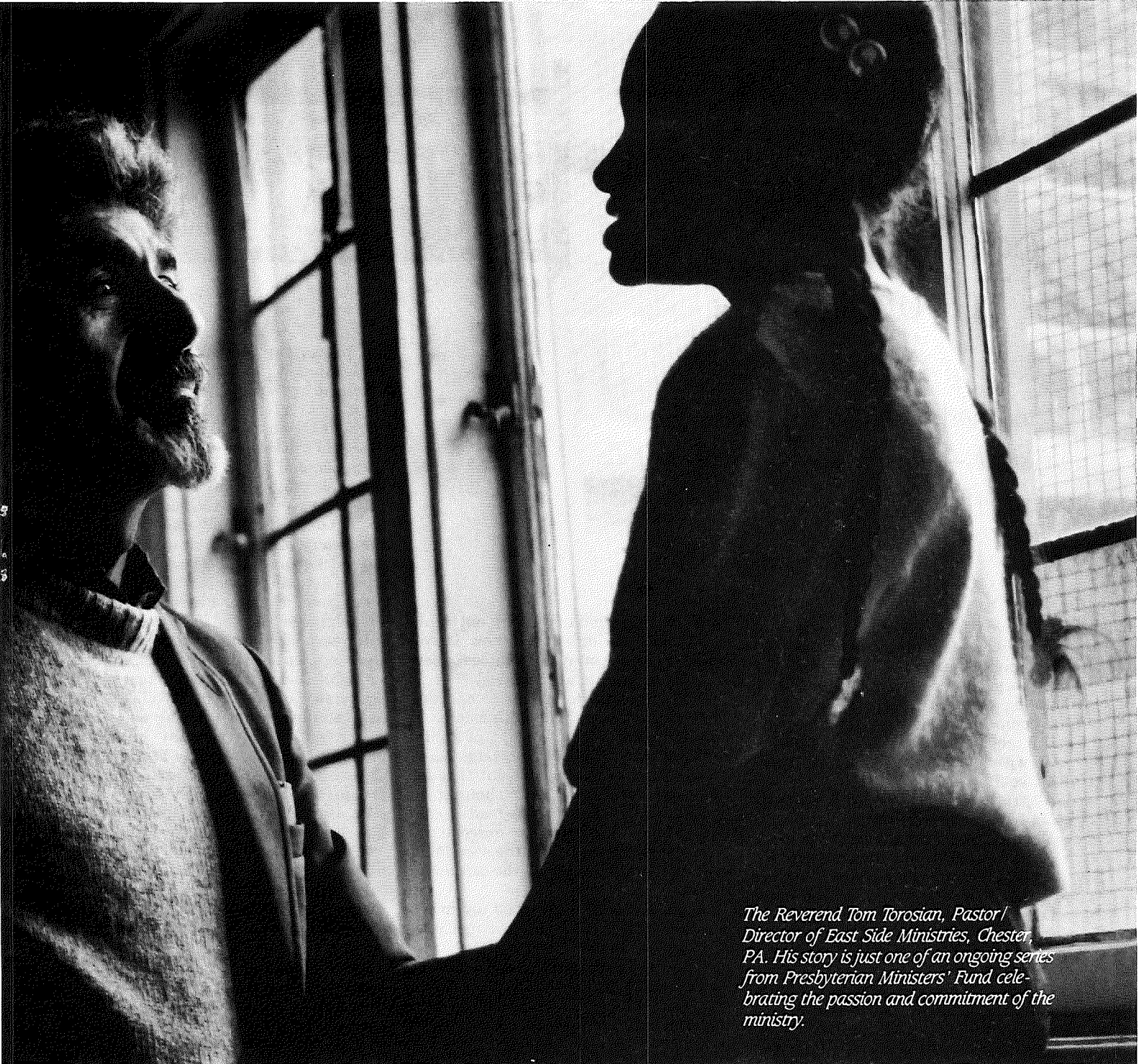
In 1985, Reverend Tom, as he's known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

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

those with comparable education and professional training.

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# The Upside-Down Book — A Tribute



*“I too had fallen in love with the physical — dare I say sacramental — object, the book.”*

By TRAVIS Du PRIEST

I love books. I own far too many of them — that is, too many to house and properly care for. But I can't seem to stop buying, borrowing, or checking them out. Anyone who visits our home knows at once that my wife and I take seriously Cicero's adage, “A room without books is like a body without a soul.”

It's true they can be a burden, all these books. I still remember the excellent, but alas, disregarded advice of the graduate school professor responsible for teaching fellows, who told all of his charging, “Use the library. If you start collecting books now you'll regret it every time you move, and most of you will move aplenty before you settle down.”

He was absolutely right, I have regretted having so many books every time I've had to pack and unpack them, shelve and unshelve them, place and misplace them. At last count, I think I lived in six different apartments while in graduate school alone. That's a lot of packing and unpacking. Yet my professor's drill-sergeant command went unheeded, as I amassed a not-so-small collection of medieval and Renaissance literature while still a graduate student.

Unfortunately — or fortunately — so did my wife, a graduate student at the same university. We often speak of our marriage as a “merging of two libraries.” After 15 years of marriage, we finally

have gotten around to weeding out duplicates and wouldn't you know it, we ended up giving away both copies of several of our favorite anthologies!

Worse, though, for my wife and me, than the cumbersome obligations of owning books, is the thought of an unavailable book. Not having enough bookshelves in our home has meant that for too many years we have thought of books we wanted to read, re-read or consult but have not wanted to descend the basement steps and start the seemingly endless search through all the cardboard boxes.

Thank goodness that when my uncle, a retired priest, had the generosity to give me his Prayer Book collection, he also had the thoughtfulness to give us an antique bookcase to put them in. He also gave me saddle soap and detailed instructions on how to care for the bindings.

His love of books, as my wife's and mine, was for the content, the knowledge and the arts of language; but it was also for the physical objects themselves — the pages, backs and bindings. Actually, I welcomed the instructions on caring for leather bindings (though I confess I have not always followed them) because I too had fallen in love with the physical — dare I say sacramental — object, the book.

I have Dr. Thomas Stroup, the well know Milton scholar and devoted Episcopal layman, to thank. In his class on 16th century English literature, he recommended, indeed, urged us to read Pico's *Oration on the Dignity of Man*. He said the rare book collection had a particularly beautiful hand-printed edition with the Latin in the center of open fac-

ing pages, surrounded by the English translation.

I made my way to the rare book collection, met curator and master printer Carolyn Hammer, widow of master type designer-cutter-printer-artist Victor Hammer, and began my love affair with the book as a work of art.

I shall never forget the feel of the page; the dazzle of the deeply impressed type; the beauty of the page design (the analogy is that of a wine glass; the page is the goblet; the type, the wine); and the handsome, elegant binding of heavy French paper and the linen spine.

I was hooked, and before long I became apprenticed to Mrs. Hammer, director of the King Library Press at the University of Kentucky. While there I had the pleasure of working on several books, composing type by hand and pulling the platen press by hand. One of these books was the correspondence between Thomas Merton and Russian novelist Boris Paternak. Victor Hammer had been a close, personal friend of Thomas Merton's and had painted his portrait. Because of this association I have made several retreats at Gethsemani Abbey where the Cistercian monks in black and white look like well-printed books.

Later, my future wife joined me as an apprentice; and after our marriage we were able to put together a small hand-press operation of our own, thanks to friends who have loaned and given us presses and type.

Our practice of printing and binding, surely one of the most meditative of crafts ( I have no difficulty understanding why so many monasteries and convents operate hand presses) has given us a deep and abiding respect for books — not simply the rare or hand printed, but all books in general. I feel a certain excitement picking up even the most ordinary paperback, and I have to admit I get a bit excited just seeing a well-typed letter if the black and white are in correct proportions.

While I have been known to underline and write in the margins of my paperback books, I still do not care for “dog-earring” pages or “breaking” the spines of even cheaply made books. I like my

---

*The Rev. Travis Du Priest, a professor of English at Carthage College, Kenosha, Wis., is a priest at St. Luke's Church, Racine, Wis., and is an editorial assistant for TLC.*

books well shelved and dusted, though the latter has been difficult since we replastered our living room ceiling (any notion of how long plaster dust can linger on a bookshelf?).

Like Victor Hammer, the artist and printer, I do not much care for dust jackets and remove them not long after a new book has come into our home. Hammer maintained the purpose of the "jacket" was to protect the book in shipping, but you would not want to cover the binding once you were ready to keep the book on a shelf or enjoy holding it in your hands.

My favorite Hammer story, though, about the care of books was told to me by Mrs. Hammer. One day the Hammer's maid had dusted the books in their library. She had removed the books from their shelves for dusting and in returning them she had placed many of them upside down. She had probably not done so out of carelessness but rather because she did not realize that books printed in Europe, and many hand-printed books, place the title and author's name in such a way as to be read from the bottom up the spine not from the top down as American binders do.

Mrs. Hammer was quite upset and spoke to the maid, emphasizing the importance of replacing the books right-side-up on the shelves. That evening, however, when she recounted the story to Victor, he told her there was no need to worry as she was actually doing what is best for the books!

"In Europe we regularly turn our books upside down every few months," he said.

"Whatever for?" Mrs. Hammer asked.

"So that the books' spines hang evenly in relation to the binding," he said. By turning the book over every so often you even out the pressure and preserve the binding and spine longer!

Though I confess I do not regularly thus rotate my books, I do delight every time I discover an upside down book on my shelf, and I am reminded of the beauty and love of books I learned from Tom Stroup and Carolyn and Victor Hammer. Dr. Stroup's care stemmed from the glory of the thought encased in the beauty it deserved. The Hammers agreed, but their care also stemmed from the artist's love of his medium and the very materials he worked with.

Books are things of beauty, are the "sacraments" of civilization. Caring for them properly, whether that be polishing the leather, dusting the page ends, rotating them on the shelves, or refraining from ugly marking and bent pages, is its own reward and itself a way of honoring the craft of printing and the spread of learning.

I end this tribute to those who taught me to care for books, as Victor Hammer ended each of his hand-press books: *Ad maiorem dei gloriam.*

## Suggestions for

# Christmas Giving

*Among the many notable books recommended in the past months by our reviewers, we suggest the following as especially suitable Christmas gifts. Recommendations on other pages in this issue, especially for children's books, should also be considered. Emphasis has been given to interesting non-technical, well-written books, and to illustrated books.*

### Biography

**C.S. LEWIS.** See separate category.

**THE RESTLESS HEART: The Life and Influence of St. Augustine.** By Michael Marshall. Eerdmans. Pp. 151. \$19.95.

This beautiful book, richly illustrated, reflects the author's study of the great saint and his pilgrimage to the places where Augustine lived and worked.

**SONG IN A WEARY THROAT.** By Pauli Murray. Harper & Row. Pp. 496. \$25.95.

Remarkable life story of the first black woman ordained to the Episcopal priesthood.

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

A full picture of this hero's life up to this point.

### Christian Year

**DAILY OFFICE BOOK: Year One (Vol. I), Year Two (Vol. II).** Church Hymnal Corporation. Pp. 1656 and 1640. \$75. Soft leather binding in slip case.

Anyone, lay or ordained, who reads Morning and Evening Prayer regularly will value this expensive but beautiful set.

**THE RESURRECTION PROMISE: An Interpretation of the Easter Narratives.** By Charles Austin Perry. Eerdmans. Pp. ix and 139. \$8.95 paper.

A thoughtful analysis of the Easter passages in the Gospel, it is a good gift for anytime.

**THE SEABURY DIARY 1988.** Compiled by Howard E. Galley. Seabury Press (a division of Harper & Row). Unpaginated. \$6.95.

Handsome pocket-sized appointment book with holy days, prayers and other items. Fine stocking present.

**A YEAR OF THE LORD: Reflections of Christian faith from the advent of the Christ Child to the reign of Christ the King.** By Herbert O'Driscoll. Morehouse-Barlow. Pp. 143. \$8.95 paper.

This great Anglican preacher is, as always, eloquent and profound.

### Bible

**DISCOVERING THE BIBLE: Archaeologists Look at Scripture.** Edited by Tim Dowley. Eerdmans. Pp. 144. \$14.95.

Readable reliable guide to the archaeology of the Holy Land, as pertaining to both Old and New Testaments; beautifully and profusely illustrated.

*Continued on next page*

**AN ENCYCLOPEDIA OF BIBLE ANIMALS.** By Peter France. Photographs by Eric and David Hosking. Croom Helm (London and Sidney). Pp. 166. \$26.95.

Biblical creatures from adder to worm, with information on present existence of surviving species.

**PLANTS OF THE BIBLE.** By Harold N. Moldenke and Alma L. Moldenke. Dover. Pp. vii and 328. \$8.95 paper.

Reprint of detailed study of 230 plants; of interest to gardeners and herbalists as well as Bible students.

**TREASURES FROM BIBLE TIMES.** By Alan Millard. Lion Publishing Corp. Pp. 189. No price given, hardcover.

Archaeological discoveries presented in interesting non-technical fashion; illustrated, of course.

### Fiction

**THE CURATE'S AWAKENING.** By George Macdonald. Michael R. Phillips, editor, Bethany House. Pp. 224. \$5.95 paper.

A delightful old-fashioned novel by the Scottish writer who inspired C.S. Lewis.

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

Another novel with spiritual overtones by the great contemporary southern writer.

### C. S. Lewis

**CLIVE STAPLES LEWIS: A Dramatic Life.** By William Griffin. Harper & Row. Pp. 507. \$24.95.

An intimate and human portrait, including excerpts from letters, reminiscences of friends, etc.

**C.S. LEWIS AND HIS WORLD.** By David Barrat. Pickering/Eerdmans. Pp. 46. \$9.95.

A brief and profusely illustrated Lewis album, which will be welcomed by all Lewis fans.

**COMPANION TO NARNIA: A Complete Guide to the Themes, Characters, and Events of C.S. Lewis's Enchanting Imaginary World.** By Paul F. Ford. Foreword by Madeleine L'Engle. Illustrated by Lorinda Bryan Cauley. Collier. Pp. xii and 457. \$10.95 paper.

A new edition of A to Z compendium of Narnia lore.

### Historic Churches

**CANTERBURY CATHEDRAL.** By D. Ingram Hill. Bell & Hymnal, Ltd., London. (Salem House, U.S.) Pp. 192. \$14.95 paper.

A loving tour by an expert on the mother church of the Anglican Communion.



**COLLINS GUIDE TO CATHEDRALS, ABBEYS, AND PRIORIES OF ENGLAND AND WALES.** By Henry Thorold. Collins Liturgical Publications (available through Harper & Row). Pp. 332. \$24.95.

A guide to the great medieval churches.

**LONDON'S CHURCHES.** By Elizabeth and Wayland Young. Salem House. Pp. x and 214. \$14.95 paper.

101 churches from the 12th to the 20th century.

**WESTMINSTER ABBEY.** By Christopher Wilson, Pamela Tudor-Craig, John Physick and Richard Gem. Bell & Hymnal. Pp. 196. \$14.95 paper.

Detailed study of this famous church.

**HOLY THINGS AND PROFANE: Anglican Parish Churches in Colonial Virginia.** By Dell Upton. Architectural History Foundation. MIT Press. Pp. xxiii and 278. \$40.

A monumental study of a unique architectural heritage.

### Lighter Side

**BIBLICAL LIMERICKS: Old Testament Stories Re-Versed.** By D.R. Bensen. Ballantine/Epiphany. Unpaginated. \$6.95.

Highly amusing verses. Good stocking gift.

**O YE JIGS & JULEPS.** By Virginia Cary Hudson. Pp. 50. Macmillan hardcover. \$9.95. Collier paperback \$3.95.

This hilarious Episcopal classic is ideal stocking gift for any member of church, young or old.

### Poetry

**THE INVISIBLE GIANT.** By Dorothy Lee Richardson. William L. Bauhan (Dublin, N.H. 03444). Pp. 75. \$9.95.

A collection of fine poetry, which has appeared in TLC and other publications, by a long-time missionary in the Philippines.

**A NEW METRICAL PSALTER.** By Christopher L. Webber. Church Hymnal Corp. Pp. x and 240. \$10.95 paper.

The psalms rendered in metrical verse



good for reading as well as singing. Some were first published in TLC.

## Spirituality and Mysticism

**BE THOU MY VISION: A Diary of Prayer.** By Christopher Hebert. Collins. Pp. 80. \$2.95 paper.

A handsomely printed and bound little book of prayers by an Anglican priest: an ideal serious stocking present.

**CENTURIES.** By Thomas Traherne. Morehouse-Barlow. Pp. vii and 228. \$8.95 paper.

An American paperback of a recent British edition of this great Anglican spiritual classic.

**THE CHRIST WE KNOW.** By John Booty. Cowley. Pp. vii and 174. \$9.95 paper.

This book by a professor at Sewanee is described as laying a foundation for Christian living and growth in the Spirit.

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

Talks and addresses by a great Anglo-Catholic priest and early opponent of apartheid in South Africa.

**HILDEGARD OF BINGEN'S BOOK OF DIVINE WORKS: With Letters and Songs.** Edited by Matthew Fox. Bear and Co. Pp. 408. \$14.95 paper.

Part of the works of this long neglected medieval mystical writer.

**PRAYERS FOR A LIFETIME.** By Karl Rahner. Crossroad/Continuum. Introduction by Karl Lehmann, Bishop of Mainz. Pp. xiii and 175. \$8.95 paper.

A treasury of prayer from the inner life of the late great German theologian.

**SEARCH FOR SILENCE.** By Elizabeth O'Connor. LuriaMedia. Pp. 189. \$8.95.

Revised edition of valuable book on the spiritual life by an author associated with the Church of the Saviour in Washington, D.C.: classic spirituality in contemporary American terms.

## Church History

**READINGS FROM THE HISTORY OF THE EPISCOPAL CHURCH.** By Robert W. Prichard, editor. Morehouse-Barlow. Pp. vii and 198. \$14.95.

Interesting selections of source documents of American Episcopal history from early days to present.

## Current Issues

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

Ben Weir's account of his recent captiv-

ity, and his wife's story of her frustration.

**THE LIBERATION OF THE LAITY.** By Anne Rowthorn. Morehouse-Barlow. Pp. 141. \$9.95 paper.

An illuminating and stimulating book bringing together a wide range of thought on role of laity.

**THE SIDELONG GLANCE: Politics, Conflict and the Church.** By Richard Holloway. Cowley. Pp. viii and 80. \$6.95 paper.

The Bishop of Edinburgh's sensible and compassionate comments on current conflicts.

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

A Roman Catholic missionary calls for Christian involvement in facing the ecological crisis.

## Essays and Criticism

**A CHESTERTON ANTHOLOGY.** Edited by P.J. Kavanagh. Ignatius. Pp. xxvii and 488. \$24.95, \$14.95 paper.

This is one of a massive series of volumes in which Ignatius Press will reprint the works of this provocative and perennially stimulating writer.

**THE PREMATURELY SAVED: And Other Varieties of Religious Experience.** By John Garvey. Templegate. Pp. 124. \$8.95 paper.

Perceptive essays by a writer for *Commonweal* who recently converted to Eastern Orthodoxy.

**UNCIVIL RELIGION: Interreligious Hostility in America.** Edited by Robert N. Bellah and Frederick E. Greenspahn. Crossroad. Pp. 232. \$17.95.

Bellah, known for his writings on civil religion, with a dozen other essayists examines religious strife.

## Theology

**BACH AMONG THE THEOLOGIANS.** By Jaroslav Pelikan. Fortress. Pp. 158. \$14.95.

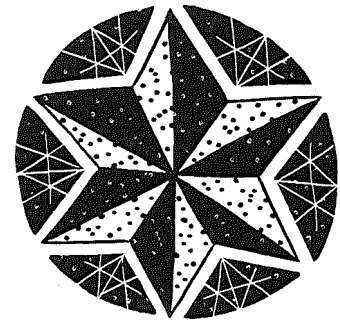
The great Christian historian at Yale connects history, theology, and musical knowledge in this unusual volume.

**THEOLOGY, CHURCH AND MINISTRY.** By John Macquarrie. Crossroad/Continuum. Pp. x and 210. \$19.95.

A collection of 18 essays by the retiring Lady Margaret Professor of Divinity at Oxford.

**GOD IN CREATION: A New Theology of Creation and the Spirit of God.** By Jurgen Moltmann. Harper & Row. Pp. xvi and 365. \$25.95.

A substantial work by a great contemporary German Lutheran theologian. Most of it is not too technical.



# A Christmas Potpourri

## For Young People and their Teachers

*The following nine reviews were written by the Rev. Susan M. Clark, a specialist on Christian education and a member of the staff of Christ Church, Whitefish Bay, Wis.*

**GOD SPEAKS TO YOU** — Vol. 1 (Old Testament, pp. 74), Vol. 2 (New Testament, pp. 88). Collins Liturgical Publications. \$9.95 each.

Both these slim volumes exhibit a happy combination of art work, biblical texts, commentary, and prayer. Those of you who are familiar with Etienne Charpentier's succinct two volumes, *How to Read the Old Testament/New Testament* will understand the format of these ostensibly children's (perhaps age nine years and older) books. Each double page (twice 9 1/2 x 13) is a complete unit. The authors, editors, and artists have found a means of organizing the vast information and stimulation of our

*Continued on page 19*

# EDITORIALS

## Christmas Books

As we approach Christmas, most of us buy more books than at any other time of the year. Books remain among the most popular Christmas presents.

Some books are trash. Some offer only entertainment for the moment. Some are degrading. Yet fine books, informative books, and beautifully written and beautifully produced books continue to be published. We do not expect them all to be directly or indirectly concerned with the Christian faith. Yet many of the best are so concerned, and we hope our book numbers help reader's to identify such books, both for gifts to others and for personal enjoyment.

## Our Reviewers

In this last book number of the year we wish to recognize and thank those who review books for this magazine. They give of their time and effort to read, to formulate their thoughts, and to express themselves concisely. In so doing they greatly enrich our pages.

They are a diverse group of men and women from all over the country. Some write as experts in some fields, others as individuals who have had direct personal contact with authors or their subject matter. Still others, with equal value, write as thoughtful non-specialists — the kind of person who might read the review and who might choose to buy or borrow the book. We are grateful to them all.

## Christ the King

On this last Sunday after Pentecost our annual cycle of Sundays in the church calendar comes to an end. The appointed proper celebrates Christ as King. This year, these readings present him as a shepherd-king, but it is an awesome and fearsome picture of him dividing the sheep and the goats.

Shepherd and king, like lord, are powerful words. All three have now largely passed out of ordinary secular use in America. We no longer have a monarch or a class of nobility, and few of us ever see anyone herding sheep.

Yet these are still commanding terms, and like other commanding terms, they are offensive to some people. The Christ does make absolute demands on our allegiance. He was not elected, and after four years he does not go out of office. Christians may live under democratic, monarchial, dictatorial or other forms of earthly government, but for us Jesus is still King of kings and Lord of lords.

And then we have Thanksgiving. In spite of all the frightening things going on in the world, we still have much to be thankful for. We wish a most happy holiday to our readers and their families.

## Watch for Next Issue

For some time, the editorial staff of TLC has discussed possible improvements in design and typography, including a more conspicuous table of contents, more readable type for news and feature articles, and other changes. We have now been able to work with a skilled consultant to plan these improvements. The new format will appear next week, on the First Sunday of Advent.

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Sing Praise to the Lord  
who dwells in Zion;  
proclaim to the peoples the things  
he  
has done.

Calligraphy by Byrd Eastham, Psalm 9:11

## POTPOURRI

*Continued from page 17*

times into a growing whole for our TV generation. Superior.

**ANNA'S BOOK.** By Flynn. Henry Holt. Pp. 63. \$12.95.

These are the writings of a mystic, albeit a young one, six years old. Every once in a while the soul who unabashedly enjoys God's friendship is also able to write about such friendship for our wonder, joy, and edification. A collection of Anna's writing are compiled with short commentaries by her friend, Flynn, who previously (1974) wrote her story, *Mr. God, This Is Anna*. Anna lived in London's poverty-stricken east end in the 1930s. For the loving and wondering of any age, whether in years or era.

**A SEASON OF JOY: Favorite Stories and Poems for Christmas.** Ed. by Diane Arico. Doubleday. Pp. 64. \$8.95.

**THE CHRISTIAN FAMILY CHRISTMAS BOOK.** By Ron and Lyn Klug. Augsburg. Pp. 128. \$11.95.

These two books, the first of legends and the other of family-type Christmas stories, ring with nostalgia for those brought up on the Christmas lore of northern Ameri-European derivation and expression. For these people and

their children, the stories will "fit" and, indeed, most probably succeed in creating a Christmas feeling of togetherness and sharing one's bounty with others. These books are most certainly current versions of the lost or tattered copies of a previous generation.

The above comments also apply to the venerable and yearly compilation, **CHRISTMAS: the Annual of Christmas Literature and Art**, Vol. 57 (Augsburg. Pp. 64. \$14.50 cloth, \$6.95 paper.) The noticeable exception is the inclusion of Ethiopian artwork portraying biblical scenes of the Christmas story. Those for whom these books are intended will find them, as always, enjoyable. Others may find them a wee bit saccharine.

### How to Books . . .

**BURLAP AND BUTTERFLIES: 101 Religious Education Activities for Christian Holidays, pre-school to 3rd grade.** By Patricia Mathson. Ave Maria. Pp. 152. \$7.95 paper.

A teacher's delight, this book offers sensible, easy but worthwhile ideas, puzzles, questions, short dramas, and activities. "It looks possible!" a new teacher might say. If you cannot offer teacher training with the regularity or depth that you might like, give each teacher this book.

**BANNERS FOR BEGINNERS: A Step-By-Step Approach.** By Cory Atwood. Morehouse-Barlow. Pp. 82. \$9.95 paper.

First, here are helpful explanations regarding design, figures, lettering, fabrics, and materials to be used. After this follows banner making, step by step, the storing of banners, and references for further reading. There are some designs one could copy, but really one should — and could after reading — design one's own.

**CLIP ART FOR CELEBRATION AND SERVICE.** By Gertrude Nelson. Pueblo. Pp. 94. \$15 paper.

Here are all sorts of black and white topical designs for the copier. Arranged by the month for church, school, family, and community holidays and activities, you can find the pictorial accent for bulletin or newsletter announcements. Permission for use in materials distributed free is granted. "Modern, traditional" art.

*The following review was written by the Ven. Neff Powell of Raleigh, N.C.*

**THE GOSPEL AND MOTHER GOOSE.** By Donald E. Miller. Brethern Press. \$6.95.

Buy this book. Miller has done a won-



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**THE LIVING CHURCH**

derful job of briefly examining a wide range of children's literature from a Christian perspective. He covers Mother Goose, A.A. Milne, Robert Louis Stevenson, Louis Carol, Hans Christian Andersen, Martin Bell, C.S. Lewis and Madeleine L'Engle, none of which surprised me, all of which are fine. I was pleased and surprised, though, to find Katherine Paterson, a popular and well-known author, who is not recognized as a "Christian" author. This quote by Miller concerning Paterson's *Bridge to Terabithia* best demonstrates what he is doing:

"Perhaps the story of Jess and Leslie is so powerful because Paterson's own son experience the death of a close friend, a girl. It happened when they were both only seven, and the enduring loss of that experience motivated the author to write a fictional account that would deal with the reality of death for children. To accept the reality of death is part of the depth of life, and to sense the victory of hope over death is the center of the gospel message . . . One learns from *Bridge to Terabithia* that while there is little one can do in the face of tragedy and pain, one can begin to face that reality and to trust that new possibilities will arise. God's love is always deeper than our despair."

Simply written, without being simplistic, Miller shows the reader Christian themes in material often not thought of as "Christian literature." This is a good antidote to much imaginationless material being published as "Christian" such as Christian Mother Goose.

*The following two reviews were written by Violet M. Porter of Hartford, Wis.*

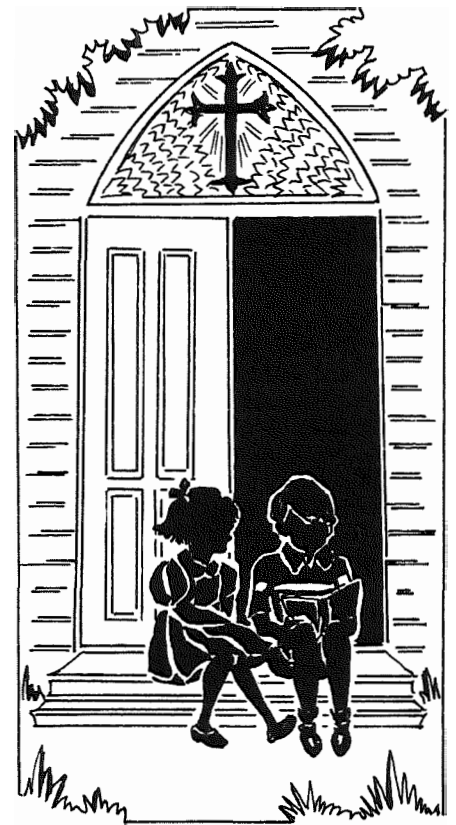
**CHRISTMAS WRAPPED IN LOVE.** By Alice Joyce Davidson. Abingdon. Pp. 124. \$13.95.

"I bring you good tidings of great joy" from the second chapter of Luke sets the tone for this book. The contents selected from many sources express the theme of joy and thankfulness.

The book is divided into three sections. The first one contains a fine selection of prayers, poems and essays. Some of these are well known but there will be some that are less familiar to the reader. "The Mahogany Tree" by Thackery was new to this reviewer. The list of 101 ways to keep the spirit of Christmas alive throughout the year can be practiced easily by adults and children alike. The essay "To a Dear Friend" is a selection meant for an adult.

The second section is a collection of recipes, i.e. cookies, punch, soups, breads and salads. Some of these are seasonal, but others can be used at other times. The third section contains suggestions and instructions for easily made craftwork such as giftwrap decoration, clothes pin dolls, etc.

The eight full-page green line drawings



are charming and the many small green line drawings liven the pages of this appealing book. The index is comprehensive and enables the readers to locate easily a poem or recipe. Recommended.

**ONE-MINUTE CHRISTMAS STORIES.** By Shari Lewis. Doubleday. Pp. 48. \$6.95.

The bright, lively cover of this book is an invitation to open it and settle in a wing chair with a child and both enjoy the tales, 20 of them. Some of them are familiar such as "The Gift of the Magi" by O. Henry, or "The Glastonbury Thorn." Others are less familiar such as "Christmas on the Prairie" by Capt. Will Banta or "The Wrong Toy" by Doug Kor. Each is condensed. Each is meant to be read in one minute.

The author of the text is Shari Lewis, better known to the public as the voice of the puppet "Lamb Chop." She is a recipient of many awards, including five Emmys, a Peabody and a Kennedy Center award for excellence and creativity in the arts.

The illustrations are so animated and every story is brightly illustrated. The artist, Jan Palmer, uses bright reds, yellows and purples along with more subdued colors. They add much to hold the attention of children. The script is written simply. I know children will love this book. I predict many of them will learn the stories by heart. I hope this special book will find its way under the tree in many households this Christmas.

# Movies

By ARTHUR LIVINGSTON

**THE PRINCESS BRIDE.** Directed by Rob Reiner. 96 minutes.

Considering this film as nothing more than light entertainment, it succeeds well on its own terms. A young boy, home from school ill, is read a story by his wizened old grandfather (Peter Falk). The story he relates is a myth full of abducted princesses, superhuman swordfights, wizards and magic, with many of the other machinery of fairy tales.

Above all, the story has humor; this is a very funny film indeed. Rob Reiner is the son of Carl Reiner, the principle writer for Sid Caesar and Imogene Coca during the early days of television. The younger Reiner also played Michael on the *All in the Family* series which, no matter what you thought of the program (and I have railed often about its dubious intentions), nevertheless contained fine-tuned comedic timing. Rob Reiner knows how to make people laugh. If you are looking for a film you wouldn't mind your children seeing, or if your mood is for something light, this film is a good choice.

But its humor is also by far its biggest weakness; for those of us who look for more from a mythopoeic tale than mere entertainment, when humor takes over precisely at those moments when the archetypal patterns of the tale should be gripping its audience, the illusion of reality vital to a magical tale shatters beyond repair.

Americans seem to be particularly prone to ruining such stories. Even in literature, precious few Americans (Madeleine L'Engle springs to mind as a rare exception) can relate a myth without planting the tongue firmly in cheek. It comes as no surprise to discover that James Thurber, a first rate humorist, thought myth an appropriate vehicle for his sallies.

But Thurber is a few pegs down from C.S. Lewis and J.R.R. Tolkien; though the tales of the major English mythmakers contain much humor, it is always placed in a subordinate position, as relief from the struggles of the protagonists. The problem, I believe, is not whether American artists can create myths; the

problem is whether they understand their depth.

A cursory glance at what American film critics say whenever someone attempts real myth for the cinema is indicative of the problem. "Cliche-ridden," "predictable," "too artificial" — these are the critics' complaints, betraying a woeful ignorance of what this kind of material offers: archetypes, patterns of human behavior and stylizations of human spiritual aspirations.

*Return to Oz* (1985) was actually a much better telling of a myth than the legendary chestnut *The Wizard of Oz* (1939). The critics universally panned the later film, calling it gloomy and depressing. Obviously they wanted something closer to Judy Garland "singing and dancing her way into our hearts." Instead they got L. Frank Baum's *Oz* and didn't like it. Baum's works themselves suffer from too much cuteness; it was really Walter Murch's acute direction that brought Baum's takes squarely into the mythopoeic tradition.

Since George MacDonald in the 19th century, the majority of Europeans who have created the best myth have been Christian. One cannot tell a real myth without evoking a longing for the infinite, i.e. God. The old Jewish tales of the Golem and the Dybuk had these qualities as well; misplaced borscht-circuit humor would ruin their inherent power. I had expected more from Reiner because his previous film *Stand By Me* was a pure piece of Americana that verged on being archetypal. Consequently, *The Princess Bride* is a major disappointment.

## Real Myth

If you are looking for a film with real myth, rent instead *Return to Oz*, or better, rent *The Never Ending Story*, which uses the tale-within-a-tale device in a much more aesthetically pleasing way. Before the movie is over, audiences genuinely fear for the destruction of the world the myth creates. Though widely distributed in the United States, this German-made film has a flaw of its own; over 30 minutes were trimmed from the U.S. because the producers believed (perhaps rightly) that mass American audiences would not sit through a myth lasting over two hours. We who love both film and myth can only grab for the few crumbs we can get.

## To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

Arthur Livingston, a free-lance writer in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975. He has given special attention to how an artist's theological presuppositions effect his or her work.

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# PEOPLE and places

## Appointments

The Rev. Alan Campbell is priest-in-charge of Trinity Church, De Soto, Mo. Add: 3146 Illinois, St. Louis, Mo. 63118.

The Rev. Charles Christopher, Jr. is now rector of St. Barnabas Church, 546 Hyland Park Dr., Greenwood Springs, Colo. 81601.

The Rev. C. Larry Day is rector of St. Barnabas Church, 110 W. North St., Cortez, Colo. 81321.

The Rev. Patricia Handloss (Mrs. William Stern) is now priest-in-charge of St. Augustine's, St. Louis, Mo. Add: 9550 Old Bonhomme Rd., St. Louis 63132.

The Rev. J. Bryan Hatchett is now curate of the Church of Our Saviour, 1068 N. Highland Ave., N. E., Atlanta, Ga. 30306.

The Rev. Donald R. Hickman is rector of Ascension Church, Box 983, Salida, Colo. 81201.

The Rev. Donald A. Jones is rector of Church of the Nativity, 7300 Lantern Rd., Indianapolis, Ind. 46256.

The Rev. R. Michael Jones is now rector of St. David's, Columbia, S. C.

The Rev. Paul Emil Lambert is rector of St. James, 417 Olive, Texarkana, Texas; mail add: Box 1125 Texarkana 75504.

The Rev. Richard C. Lawler is rector of St. Raphael's, 802 Leta Dr., Colorado Springs, Colo. 80911.

The Rev. R. Eugene McCrary is rector of St. Dunstan's, 800 N. Johnson, Mineola, Texas; mail add: Box 81, Mineola 75773.

The Rev. Thomas Pittenger is rector of St. Philip and St. James, 2797 S. Lowell Blvd., Denver, Colo. 80236.

The Rev. Paul M. Shaffer is associate rector of St. Martin's, 1200 Clayton Rd., Ellisville, Mo. 63011.

The Rev. Richard Jonathan Stephens is priest-in-charge of St. Peter's-by-the-Lake Mission, 6600 Paige Rd., Suite 202, The Colony, Texas 75056.

## Ordinations

### Priests

Massachusetts—Joyce Caggiano, canon, Cathedral Church of St. Paul, One Joy St., Boston, Mass. Sharon Hornberger-Brown, 31 Duggan Rd., Acton, Mass. 01720.

Mississippi—Robert B. Henderson, curate, St. Paul's, Box 465, Columbus, Miss. 39701. Linda Naef, 12 Priscilla Rd., Brighton, Mass. 02135. George Randall Sartin, curate, St. James', 1026 S. Washington, Greenville, Miss. 38701.

West Texas—Mary C. Earle, vicar, St. Matthias, Box B, Devine, Texas 78016.

### Deacons

Arizona—Ralph Bethancourt, curate, St. Paul's, Washington, D. C.

Fond du Lac—Robert R. M. Bagwell, assistant, All Saints', Chevy Chase, Md. Add: 3 Chevy Chase Circle, Chevy Chase, Md. 20815.

Massachusetts—Mildred Solomon.

Michigan—Robert Bird, deacon assistant, Christ Church, 824 W. Maple Ave., Adrian, Mich. 49221.

Mississippi—Eldridge Eugene Asbury, deacon-in-charge, Church of the Incarnation, Box 316, West Point, Miss. 39773. Susan Hrostowski, curate, St. Paul's, 1116 23rd Ave., Meridian, Miss. 39301. David Hemeter Johnson, curate, Trinity Church, Pass Christian and deacon-in-charge, St. Patrick's, Long Beach, Miss. Add: Box 459, Pass Christian 39571.

North Carolina—Julie Clarkson, St. Peter's, Charlotte, N.C. Ann Elliot Hodges-Copple.

North Dakota—Norman G. Aldred, Nashotah House, Nashotah, Wis.

Northern Indiana—Frank Hiram King, Jr., assigned to Gethsemane, 111 E. Ninth St., Marion, Ind. 46953. Gregory T. Stevens, assigned to the

Cathedral of St. James', 117 N. Lafayette Blvd., South Bend, Ind. 46601.

Pittsburgh—William L. Geiger, Holy Cross, Pensacola, Fla. David R. Green, St. Andrew's, Washington Court, Ohio.

Rhode Island—Henry Franklin Anthony, II, assistant, Trinity Church, Newport, R. I. Add: Honeyman Hall, Queen Anne Sq., Newport, R. I. 02840.

Western Massachusetts—Michaela W. Johnson, curate, Grace Church, 14 Boltwood Ave., Amherst, Mass. 01002. Samuel S. Rodman, III, curate, St. Thomas', Whitmarsh, Pa. Add: Box 247, Ft. Washington, Pa. 19034.

Wyoming—Jess Reeves, deacon-in-charge, St. George's, Lusk, Wyo. 82225.

#### Permanent Deacons

Pittsburgh—Edward Rowe, deacon, Good Samaritan, Liberty Borough, Pa. Add: 3901 McLean Dr., McKeesport, Pa. 15133.

Western Louisiana—Harold V. Odom, deacon for Monroe convocation; add: 104 Inglewood Dr., Monroe, La. 71203.

#### Resignations

The Rev. Gordon S. Price (ret.), as rector of St. Paul's, Palmyra and St. Jude's, Monroe City, Mo.

The Rev. William D. Underhill, as rector of St. Chrysostom's, Wollaston, Mass.

#### Deaths

The Rev. Robert Sawyer Childs, retired priest of the Diocese of Milwaukee, died of complications following open heart surgery on Oct. 15 in Madison, Wis. He was 70 years of age.

A native of St. Paul, Minn., Fr. Childs was ordained deacon and priest in 1949. Following ordination he served parishes in Indiana and in Michigan. From 1952 to 1957 he was rector of St. John's, Mt. Pleasant, Mich.; he became priest-in-charge of St. Dunstan's, Madison in 1957 and served in that capacity until 1973 when he became the church's first rector. He served as rector of St. Dunstan's until his retirement in 1983. Fr. Childs, a priest associate of the Community of St. Mary, is survived by his wife, Elizabeth, who is in a care facility in Madison, and the couple's four sons.

The Rev. Charles Wesley Searcy, retired priest of the Diocese of Los Angeles, died on Sept. 13 in San Dimas Community Hospital just 10 days short of his 84th birthday. He lived in La Verne, Calif.

Fr. Searcy had a long career with the U.S. Postal Service and later as a certified public accountant before going into the priesthood. He was graduated from the Univ. of Southern California in 1961 and from the Church Divinity School of the Pacific in 1963. He served for eight years at St. Matthew's, Pacific Palisades, Calif.; he became vicar of St. Joseph's, Buena Park in 1969 and remained as rector when the mission became a parish in 1970. He retired in 1975 and was named rector emeritus of St. Joseph's. During his tenure at St. Joseph's, Fr. Searcy also served as treasurer of Bloy House, the Episcopal theological school at Claremont. The week after his retirement, Fr. Searcy's wife, Ellen, died tragically in an automobile accident en route to their new home in Tucson, Ariz. From 1975 to 1984 Fr. Searcy was the assistant at St. Andrew's, Tucson; in 1984 he returned to California and took up duties as interim priest-in-charge of St. Mary's-in-the-Valley in Ramona.

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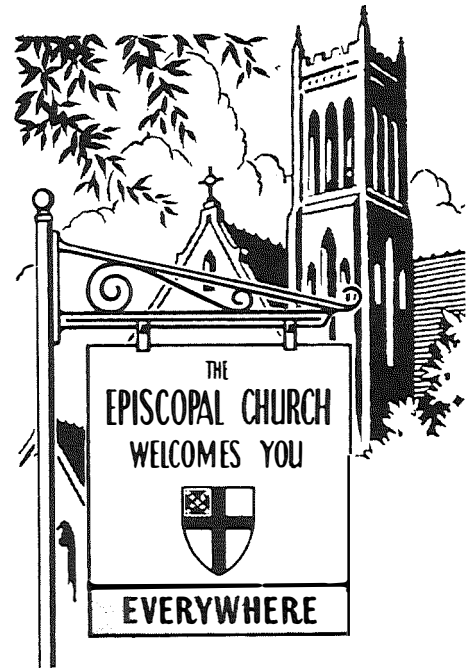
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