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T.S. ELIOT

**Remembering a great
Anglican poet**

IN THE NEWS:

**Honorary degree
offer withdrawn**

The First Article

Giving Gifts

To give gifts, at Christmas or any other time, is a special sort of activity. To take something that we own, or have acquired, or have made, and simply turn it over to someone else for the sake of the pleasure the other person experiences, is perhaps uniquely human. Animals and birds give food to their offspring, and possibly share provender with other members of their pack, flock or herd, but few if any simply give food away without any instinctive or conscious purpose of helping their own family or small group. In any case, when we give, we affirm and reinforce our own humanity.

In generosity and sharing, we express and exercise our own better selves. Giving a gift also affirms the value and importance of the person to whom we give. At the same time, it affirms the bonds that bind us together as human beings. Of course there are self-serving results that gift-giving may obtain — gratitude from others, enhanced loyalty from friends, and recognition of one's material ability to give. Yet beyond the selfish motives, human beings, for the sake of their own character and internal life, need to give. People also need to receive and to have the acceptance and friendship which it expresses.

It is sobering to reflect that the poor may give more generously than the rich (c.f. the widow's mite, Mark 12:42-44) and that many peoples with simpler standards of living give many more gifts than comfortable middle-



class Americans. Visitors to Indian reservations or to third-world countries sometimes come away overwhelmed by the generosity bestowed on them. In our first-world culture, we tend to cling onto what we have. If something costs money, we prefer to keep the money and let it pay us interest. In simpler cultures, giving things away is viewed as one of the more pleasurable ways to use one's resources.

Surely it is the capacity to give gifts that is part of the image of God in us. God is the first giver, and the first of hundreds of occurrences of the verb "give" in the Bible is in the story of creation in which God gives the plants as food for man and beast (Genesis 1:29). The Epistle of St. James connects God's gifts with our creation and our creation in the gospel.

"Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures" (James 1:17-18).

H. BOONE PORTER, Editor

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Examples of the folk art of La Palma now available throughout the country. Story on page 17.

Photo by Richard Wood.

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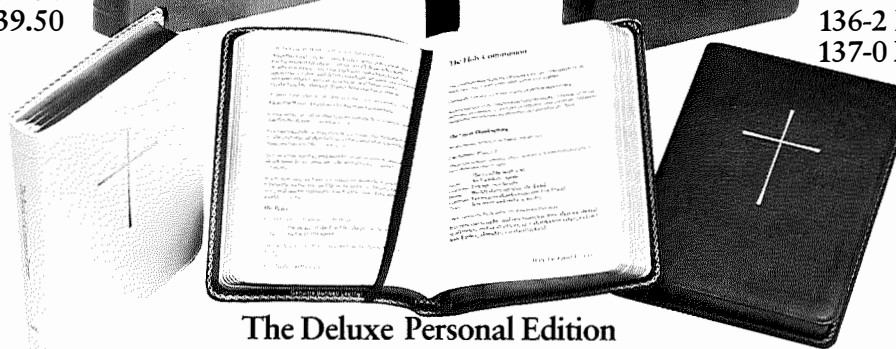
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TELEPHONE 414-276-5420

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LETTERS

Proper Perspectives?

The Rev. Barbara Harris, elected to be Suffragan Bishop of Massachusetts [TLC, Oct. 16 and 23], is an ardent advocate of the fiery feminist theology which looks to rewrite certain central tenets of the faith. Consider her quote of the Chicago-Lambeth Quadrilateral in one of her columns in *The Witness* magazine: "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of His [sic] church" (my emphasis). Here Ms. Harris views the use of the masculine in reference to God as erroneous, thereby calling into question God's self-identification in scripture as "he," the terminology which is later reflected in the church's creeds. Are these the proper perspectives of someone who is to be seen as a focus of unity in the church, who is to guard and defend Christ's flock in his truth?

The most upsetting element in Ms. Harris's writing is her angry, at times vitriolic tone. Those who know her say that whereas she has a good sense of humor and can be a compelling speaker, her public style is occasionally abrasive and confrontational. How ironic that one who shows such concern for the oppressed seems so willing to oppress those who disagree with her (she calls one Episcopal group with whom she has no sympathy "divisive, defiant, deleterious and demonic"). Is this the needed approach to ministry in the present church atmosphere where genuine dialogue is desperately sought?

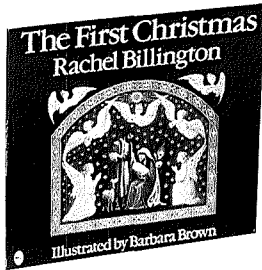
The answers to these questions lead to important final considerations. Given her weak qualifications, is her election in the best interests of the Episcopal Church, particularly our female members? Was Ms. Harris's election a genuine leading of the Holy Spirit or a quixotic impulse by some in the church who long to be recognized ("We have a rare opportunity to be the first," said the priest who nominated Barbara Harris)? Are the bishops and standing committees sure Ms. Harris should be consecrated?

Ms. Harris is a bishop-elect whose election must be approved by a majority of the House of Bishops and of the 118 diocesan standing committees. This process has been instituted in part

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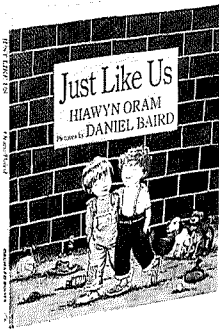
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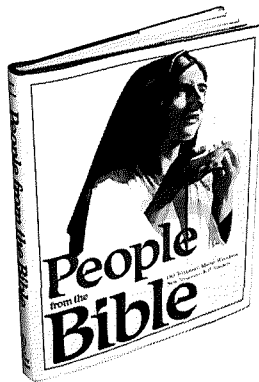
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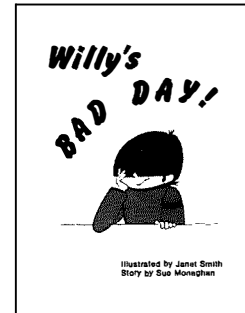
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LETTERS

because Episcopalians recognize that a bishop is not merely elected in his or her own diocese, but in the whole church. As the Presiding Bishop has reminded us, such a procedure "is not a rubber stamp" or "an institutional shortcut to prayerful, thoughtful discussion . . . (it) offers the church an ongoing occasion for continuity, renewal and, if it be God's will, a reformation of its clerical leadership."

(The Rev.) KENDALL S. HARMON
Church of the Holy Comforter
Sumter, S.C.

Editor's Note: *The communication from the standing committee of an electing diocese, in which they seek consent, contains the testimonial given below. Its applicability is, in a sense, what is at issue.*

"We whose names are hereunder written, fully sensible of how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in

the presence of Almighty God, testify that we know of no impediment on account of which the Reverend A.B. ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe the Reverend A.B. to be of such sufficiency in good learning, of such soundness in the faith, and of such virtuous and pure manners and godly conversation as to be able to exercise the Office of a Bishop to the honor of God and the edifying of His Church, and to be a wholesome example to the flock of Christ."

Canon III, 21, 1(a)

Delighted by Response

How delightful to discover that so many of the faithful care deeply about the Virgin Mary as the mother of God the Son [TLC, Oct. 16]. I am gratified by the many letters concerning my article, "Will Mary Sing Magnificat?" [TLC, Aug. 14], in your pages as well as those sent to me personally.

I write in response to some questions

raised in certain letters. To Robert Norton who is concerned about Pope John Paul II [TLC, Sept. 11], may I suggest he reserve judgment until he reads the recently published apostolic letter "On the Dignity and Vocation of Women." My reason for citing the Marian Year was merely to note that some of our fellow Christians are using a resource of our faith which ECUSA appears to ignore.

The Rev. Alexander Anderson makes the common error of confusing Mariolatry with Mariology [TLC, Sept. 18]. I never mentioned "worship" of Mary, but always referred to "veneration," a clear distinction Anglicans make. The fanatical fear of Roman Catholicism in our midst amazes me in the light of Jesus' high priestly prayer: "May they all be one." Certainly the Romans are no more guilty of abusing the faith once delivered than are Anglicans.

A more recent letter from the Rev. Roddey Reid, Jr. [TLC, Oct. 9] questions my attribution of sexuality to God. Of course we cannot know whether or not God is sexual, but if he came to earth as a human male, it does raise the question. The point I attempt to make, however, is that the action of the creator is symbolic of the male in "God's will for creation" which is symbolic of the female. As for wisdom's part in this action, I refer him to Solomon's prayer for wisdom in which he asks: "Grant me wisdom, consort of your throne" (Wisdom 9:4, *Jerusalem Bible*). Before God created Eve for Adam, he created wisdom for himself as "The first of all his works." Wisdom is co-creator with God in the same way that a poet, an author, an investor or a mother is co-creator with God in the act of creation. This does not deify them. The danger today lies in failing to recognize in the Incarnation God's revelation of the necessity of male and female in creation.

As for *Theotokos*, the objection to the expression "mother of God" [TLC, Sept. 11] has been answered by letters and an editorial [TLC, Oct. 16] far better than anything I might write. I am excited that the subject has stirred up such latent devotion to Mary. Let us hope that this signifies a renewal of passion for Mary, our mother, as part of our devotion to our Father and their Son, Jesus Christ.

HARRIET H. MERRY

Duxbury, Mass.

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Positive About Tradition

As a fairly frequent letter writer to TLC, I want to reject the Rev. Brian McHugh's [TLC, Oct. 23] description of us as "... doomsayers and negative critics ... who cannot find anything to love and support about the Episcopal Church" —thereby reacting negatively, of course.

It is because I love and support the Episcopal Church as it ought to be, not as it has become, that I write in opposition to those who have turned it into something new. We who write to defend tradition should not automatically be considered negative.

Many of the letters you publish are not really from chronic complainers, but rather from those who prefer to be positive about different aspects of a subject. The writers of the letters, triggered by other correspondence, want to be sure that other interpretations are expressed.

As an example: when we are not "... enthusiastic about women as priests and bishops ..." we are not writing to be negative about women, but to be positive for the traditional and biblical teaching of the church. The danger is that if no opposition is expressed, the authorities will think that none exists. Because we appear to be a minority in the church, it seems doubly important to keep this view before the church, so that those in power will not forget that we exist and have a legitimate viewpoint to express.

Even though they don't embrace all the enthusiasms of Fr. McHugh, the Episcopalians I know do not live in fear, or to exclude, or to manipulate, but rather live to worship God in obedience to the gospel.

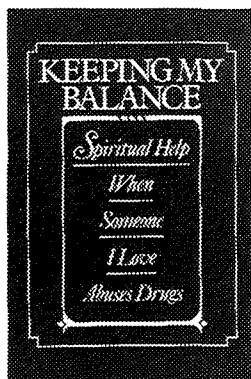
DOROTHY SPAULDING

McLean, Va.

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A Time For Comfort and Reflection



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West Missouri Elects Bishop

A special convention at Grace and Holy Trinity Cathedral in Kansas City, Mo. October 22, elected the Rev. John Clark Buchanan, rector of St. Andrew's Church in Mt. Pleasant, S.C. as bishop coadjutor.

Other candidates were the Very Rev. James Earl Cavanaugh, dean of the Kansas City cathedral; the Rev. John C. Powers, rector of Trinity Church in Tulsa, Okla.; and the Ven. Richard L. Ullman, archdeacon of the Diocese of Southern Ohio.

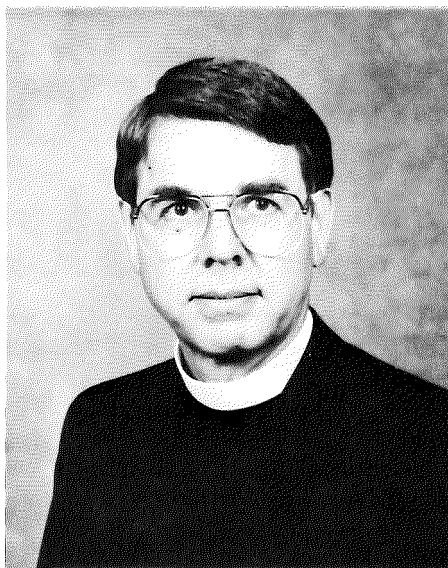
Fr. Buchanan, 55, was born in South Carolina, and graduated with a bachelor's degree from the University of South Carolina in 1958 and a law degree in 1960. He received a divinity degree from New York's General Theological Seminary in 1969, was ordained to the priesthood in 1970 and earned a doctorate in ministry from McCormick Theological Seminary, Chicago, Ill., in 1975.

He was called as rector of St. Matthew's in Darlington, S.C. from 1971-1975 and then went to St. Andrew's, and served in a number of diocesan capacities, including diocesan council, department of finance, division of stewardship, Bishop's Task Force on Aging and the standing committee.

He has also been involved in community commissions dealing with substance abuse and is a member of the South Carolina Bar.

Fr. Buchanan married his wife, Peggy, in 1964. They have two children. The date for the consecration has been set for February 25, 1989.

(The Rev.) HARRY FIRTH



Fr. Buchanan, Coadjutor-elect of West Missouri

Quincy Convention

St. Paul's Cathedral in Peoria was the site of the Diocese of Quincy's convention, October 14-15. The Rt. Rev. Edward H. MacBurney, diocesan, presided.

Actions included the admission of All Saints Mission, Quincy, to the diocese; the decision to hire the Rt. Rev. William Wantland, Bishop of Eau Claire, as a consultant to help update diocesan canons; the commitment to explore possibilities for a companion relationship with the Diocese of Uruguay (in addition to continuing the mission to Haiti); and support for the bishop in his policy not to exclude women from the application process to the permanent diaconate.

A resolution passed which expressed disappointment in the decision of the trustees of the Berkeley Divinity

School at Yale in New Haven, Conn. to withdraw its proposed conferral of its honorary Doctor of Divinity degree upon Bishop MacBurney. When contacted by TLC, the Rev. David Parachini, associate dean of the divinity school, affirmed that the degree had been "withdrawn with great sadness and regret," but "in light of actions taken by Bishop MacBurney and others the degree could not be granted" [see ECM statement p. 9]. He declined to elaborate.

At the convention banquet, the Rev. H. Boone Porter, editor of THE LIVING CHURCH, spoke on the opportunities the church has in small communities.

A budget of \$223,004 for 1989 was adopted.

(The Rev.) JAMES E. MARSHALL

The following statement is in respect to the decision of the trustees of Berkeley Divinity School at Yale to withdraw its proposed conferral of the honorary D.D. degree upon Bishop MacBurney as reported above.

A Statement by James E. Annand, Dean, Berkeley Divinity School at Yale

During our recent convocation Berkeley was scheduled to award an honorary Doctor of Divinity degree to the Rt. Rev. Edward MacBurney, Berkeley graduate, class of 1953, recently installed Bishop of the Diocese of Quincy. At the time our board of trustees voted to extend this invitation, we were well aware of Bishop MacBurney's traditionalist stance regarding church doctrine and the ordination of women. However, he made it clear before his consecration that he had

West Missouri Election

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BALLOT NUMBER	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees														
Buchanan, John C.	14	55	18	63	19	69	21	74	22	87	27	93	33	100
Cavanaugh, James E.	25	23	23	26	26	28	27	39	29	37	28	36	24	30
Powers, John C.	14	40	16	40	16	44	13	33	10	22	7	17	5	13
Ullman, Richard L.	10	30	6	19	2	7	2	2	2	1	1	2	1	4

made no commitments not to ordain women. As dean, I contributed to his class gift of a mitre for him. I was likewise looking forward to his being with us this fall, and saw his acceptance of the degree as an important rapprochement with this conservative alumnus who had not been active with us since our Yale affiliation.

Last week Bishop MacBurney, along with eight other bishops of the Evangelical and Catholic Mission, signed a document which said that if Barbara Harris were consecrated in Massachusetts this November they would be out of communion with her as a bishop and withhold any recognition of her ordinations or confirmations.

Our board, our Episcopal faculty, and our Alumni/ae Council all agreed unanimously that we could not carry out our intended honor to one who threatened schism if his views were not accepted by the church.

Accordingly, I called Bishop MacBurney and asked to defer the degree until this matter could be clarified so that we would not be perceived as endorsing his action. He refused to defer on these grounds, and I reluctantly withdrew the invitation indefinitely.

Bishop MacBurney, his diocese, and some of his supporters have chosen to see this as an act of liberal tyranny against those who hold a minority opinion in the church. Such is not the case, as we were well aware of his opinion when the degree was offered. We believe there is a considerable difference between toleration of dissent and support of a threatened schism.

We have every respect for differing opinions, traditions, and doctrines here at Berkeley/Yale. Certainly the Yale context, which produced both William Sloan Coffin and William Buckley, can hardly be said to be fostering ideological conformity. There is no such thing as a special "Berkeley perspective" on the church, and our students and alums are urged to develop their own conscientious positions.

However, we do take the integrity of the church seriously and cannot condone, endorse or honor those who threaten rupture of the relationship if their views are not heeded. That is a serious tyranny.

We regret that Bishop MacBurney's declaration forced us to choose between the unity of the church and the toleration of a dissenter.

ECM Response to Harris Election

In a formal statement to the House of Bishops in 1986, meeting in San Antonio, the Bishop of Fort Worth made it clear that the election and consecration of a woman to the episcopate would have grave consequences for those of us who had theological objections to such action, and could not be acceptable. The statement was made on behalf of bishops, clergy and people throughout the country who for many years have sought the appropriate means to safeguard the consciences and convictions of countless thousands within the Episcopal Church who intend to maintain the historic and scriptural ministry of the whole church. No solution of substance has yet proven acceptable to all parties.

Against this background the election on 24 September of a woman to the episcopate in Massachusetts has grave implications for those within the Episcopal Church who hold the traditional theology of the historic ministry as well as for the Anglican Communion throughout the world.

One of the questions to which we gave assent at our consecrations as bishops in the Church of God demands of us that we guard the faith and unity of the church. The election in Massachusetts is a direct assault

upon the unity of the church, not only in the United States, but across the Anglican Communion. The historic faith of Anglicanism will have been irreparably compromised should Ms. Harris undergo the rite of consecration and be seated in the House of Bishops of the Episcopal Church.

Should she be so consecrated, we will be unable to consider ourselves in communion with her as a bishop or accept any episcopal actions performed by her—specifically ordinations and confirmations. The other practical consequences of this are not yet clear but consultations within the United States and internationally are underway at this time.

(The Rt. Rev.) David S. Ball, Bishop of Albany

(The Rt. Rev.) William C. Wantland, Bishop of Eau Claire

(The Rt. Rev.) Stanley Atkins, Bishop of Eau Claire, (ret.)

(The Rt. Rev.) William Stevens, Bishop of Fond du Lac

(The Rt. Rev.) Clarence C. Pope, Jr., Bishop of Fort Worth

(The Rt. Rev.) A. Donald Davies, Bishop of Fort Worth (ret.)

(The Rt. Rev.) Paul Reeves, Bishop of Georgia (ret.)

(The Rt. Rev.) Edward H. MacBurney, Bishop of Quincy

(The Rt. Rev.) Victor M. Rivera, Bishop of San Joaquin

BRIEFLY...

The Rev. **Theodore A. McConnell** of Piermont, N.Y. has been named consulting editor of academic books for Morehouse-Barlow publishing company. Fr. McConnell has held a variety of publishing positions, including editorial director of Morehouse-Barlow, managing editor and marketing manager of Fortress Press, vice president and editor-in-chief of Seabury Press and others. He is a graduate of Grinnell College in Grinnell, Iowa and Yale Divinity School in New Haven, Conn. He is president of the alumni board of Yale Divinity School.

After 130 years, **Mowbray's**, the religious bookselling and publishing firm based at St. Thomas' House in Oxford, has been bought by another

company. According to the *Church Times* in London, the firm has been bought by the Pentos company, which intends to expand the firm's retail business and refurbish Mowbray's main store on Margaret Street, London. Mowbray's was founded by Alfred Richard Mowbray in 1858.

The University of the South in Seawane, Tenn. formally installed its new **vice-chancellor** recently. Dr. Samuel R. Williamson, elected by the board of trustees last May, took over as vice-chancellor in September. He received his B.A. from Tulane University in New Orleans and his graduate degrees from Harvard University. He went to Seawane after having been provost at the University of North Carolina since 1984.

T.S. Eliot — A personal reunion with one of the great Anglican poets

By TRAVIS DU PRIEST

When recently asked to plan a program for the service league at my church, I thought we must not let the centennial of the great Anglican poet, T.S. Eliot, pass by unnoticed. One of the best known writers of the Anglican tradition and acknowledged by many as the premier poet of the 20th century, Eliot lays claim to being one of America's and England's best religious poets and dramatists. And after all, I thought to myself, we Episcopalians are the tradition which nurtures the arts, the tradition which has been the spiritual home to such literary greats as Edmund Spenser, John Donne, George Herbert and Thomas Traherne, and more recently to W. H. Auden, Dorothy Sayers, C.S. Lewis, Madeleine L'Engle — and, yes, Thomas Stearns Eliot, born on September 26, 1888.

A native of St. Louis, Mo., Eliot was a 1910 graduate of Harvard and was almost ready to defend his doctoral dissertation in philosophy at Harvard when he decided to remain in England and subsequently to become an English citizen. Both countries claim him as theirs and there is truth in both claims. Eliot himself certainly adapted quite naturally the role of the English gentleman, yet he admitted later in life that the inspiration for his verse increasingly came from his native America.

Eliot had earlier found his church

The Rev. Travis Du Priest is curriculum coordinator of humanities at Carthage College, assists at St. Luke's, Racine, Wis. and is an editorial assistant at THE LIVING CHURCH.



T.S. Eliot

home in England, so to speak, particularly in the Anglo-Catholic arm of the Church of England. It was Eliot the high churchman to whom I remember being introduced years ago as an undergraduate at the University of Richmond, by Prof. Lewis Ball, himself an Anglo-Catholic Episcopalian who belonged to St. Luke's, Richmond, Va. And it was this T.S. Eliot I thought of in connection with the now much-revived play, "Murder in the Cathedral," which recounts the murder of Archbishop Thomas Becket in Canterbury Cathedral.

And it was certainly the religious Eliot that I recalled from my graduate study at the University of Kentucky: the Eliot of such great poems as "Ash Wednesday," "Journey of the Magi," "The Rock," and "Four Quartets." Of course, from both undergraduate and graduate days, I recalled the classics of the anthologies and English class-

rooms — "The Love Song of J. Alfred Prufrock," "Gerontion," "The Hollow Men," and the greatest of them all, and what many critics consider the quintessential poem of our century, "The Waste Land."

In planning for the service league, I discovered, or rediscovered, other Eliots I had forgotten — the Eliot of America, the Eliot of humor, the Eliot of spirituality, the Eliot, yes, of cats! What a delight after a number of years of neglect, to pull down my 1939 edition which I had found at Episcopal layman David Hunt's bookshop in Lexington, Ky. of *Old Possum's Book of Practical Cats* the collection of poems on which the popular musical *Cats* is based.

The following represent a few of the selections, some familiar, some renewed acquaintances, which I decided to share with the service league and now share with you.

Eliot the American

From "New Hampshire": "Today grieves, tomorrow grieves,/ Cover me over, light-in-leaves;/ Golden head, black wing,/Cling, swing,/Spring, sing,/Swing up into the apple tree."

From "Virginia": "Red river, red river,/Slow flow heat is silence/No will is still as a river/Still."

Eliot the Mature Religious Poet

From "Ash Wednesday": "Teach us to care and not to care/teach us to sit still."

"Redeem the time, redeem the dream/The token of the word unheard, unspoken/Till the wind shake a thousand whispers from the yew/And after this our exile."

From "Journey of the Magi": "This Birth was /Hard and bitter agony for us, like Death, our death./We returned to our places, these Kingdoms,/ But no longer at ease here, in the old dispensation . . ."

From "The Rock": "The Church must be forever building, for it is forever decaying/within and attacked from without . . ."

"Even the anchorite who meditates alone,/For whom the days and nights repeat the praise of God,/Prays for the church, the Body of Christ incarnate."

"When the Stranger says: 'What is the meaning of this city?/Do you huddle close together because you love each other?'"

From "Four Quartets": "Time present and time past/Are both perhaps present in time future./And time future contained in time past."

"There rises the hidden laughter/Of children in the foliage" ("Burnt Norton").

"In my beginning is my end."

"The only wisdom we can hope to acquire/Is the wisdom of humility: humility is endless."

"The wounded surgeon plies the steel/That questions the distempered part;/Beneath the bleeding hands we feel/The sharp compassion of the healer's art . . ." ("East Coker").

"These are only hints and guesses,/Hints followed by guesses; and the rest/is prayer, observance, discipline, thought in action./The hint half guessed, the gift half understood, is Incarnation" ("The Dry Salvages").

"The communication /Of the dead is tongued with fire beyond the language of the living."

" . . . for history is a pattern/Of timeless moments. So, while the light fails/On a winter's afternoon, in a secluded chapel/History is now and England."

"And the fire and the rose are one" ("Little Gidding").

Eliot the Less Well Known

"Because the beginning shall remind us of the end/And the first coming of the second coming" ("The Cultivation of Christmas Trees").

"Before the time of cords and scourges and lamentation/Grant us thy peace" ("A Song for Simeon").

Eliot the Best Known

From "The Hollow Men": "We are the hollow men/we are the stuffed men . . ."

"This is the way the world ends/This

is the way the world ends/This is the way the world ends/Not with a bang but a whimper."

From "The Waste Land": "April is the cruelest month, breeding/Lilacs out of the dead land, mixing/Memory and desire stirring/Dull roots with spring rain" ("The Burial of the Dead").

"She smoothes her hair with automatic hand,/And puts a record on the gramophone" ("The Fire Sermon").

From "The Love Song of J. Alfred Prufrock": "Let us go then, you and I,/When the evening is spread out against the sky/Like a patient etherized upon a table;"

"Do I dare/Disturb the universe?"

"Do I dare to eat a peach?"

"Till human voices wake us, and we drown."

Eliot of "Old Possum's Book of Practical Cats"

From "The Naming of Cats": "The Naming of Cats is a difficult matter,/It isn't just one of your holiday games;/ You may think at first I'm as mad as a hatter/When I tell you, a cat must have THREE DIFFERENT NAMES."

From "Gus: The Theater Cat": "Gus is the Cat at the Theatre Door,/His name, as I ought to have told you before,/Is really Asparagus."

From "the Ad-dressing of Cats": "Ad-dress him in this form: O CAT! . . . So this is this, and that is that:/ And there's how you ad-dress A CAT."

Eliot the Harvard man, Eliot the elegant English businessman, Eliot the scion of literature and criticism, Eliot the children's writer, Eliot the pious playwright, Eliot the versifier.

Obviously, there are many, many T. S. Eliots. Many we do not have time to hear. But I have to say I was glad that the service league asked me to speak to them in 1988 because it occasioned a wonderful reunion with a poet I had too hastily shelved away in my memory. I became reacquainted with Eliot, poet of all seasons, poet for everyone. Eliot, Anglican literary saint.

Quotations from Eliot's poems are taken from *Collected Poems, 1909-1962* (New York: Harcourt, Brace and World, 1963). Quotations from the "cat poems" are from *Old Possum's Book of Practical Cats* (Harcourt, Brace & World, 1939).

One of the new books and a booklet on Eliot are reviewed in this issue. THE LIVING CHURCH has carried two other articles on T.S. Eliot in recent years [TLC, May 12, 1985; May 8, 1988].

Thank You, Lord!

A Look at God's Great Gift of Grace

By BOYD WRIGHT

This Thanksgiving my thoughts are turning to the greatest gift of all, that mysterious concept we call grace. Few ideas could be harder to pin down. What we do know is that grace is an unmerited, no-strings-attached gift presented by God just because he loves us.

So what is this gift? Most of what we can comprehend comes from St. Paul and the hosts of holy minds that have tried to interpret him. Even Paul never defines the term precisely. But he is so sure that we have received God's grace through the crucifixion of Christ that the certainty of his words smashes through to us like a sledgehammer. Paul knows that it is grace that makes Christianity work, that this is the linchpin of the whole structure, the glue that binds man to God.

Over and over again, in different words and images, Paul makes the point that man sins and keeps sinning and that he can turn to God only because of something beyond himself. That something seems to lie inside each of us.

We can call this grace or a spirit or a force or simply God's love, but we know it's there because we feel it

Continued on page 14

Boyd Wright, formerly assistant news editor of the New York Daily News, resides in Mendham, N.J. and, in retirement, finds more time to pursue a lifelong interest in church history.



Acts of an apostle in Silicon Valley

The Reverend Marley Spilman delivering her message of hope and reclamation to homeless people in San Jose, California.

Joe was a social worker for Santa Clara County, in California's lush Silicon Valley. When domestic budgets were slashed, Joe found himself jobless with skills that could no longer open doors. He lost his home, began sleeping in his station wagon, and joined the homeless ranks of those he once counselled.

Each night Joe struggled to find a new parking spot safe from the harassment of police and vandals. Alcohol became his ally, the only reliable influence in his life. One morning, hungover and empty, Joe met Marley Spilman in a San Jose coffee shop. Their conversation changed his life forever.

Acts of hope and faith

For the people who huddle beneath bridges, live out of shopping carts, sleep in automobiles and crowd the soup kitchens of San Jose, there is a message of great hope. And it's delivered daily by Reverend Marley Spilman, a Methodist minister.

Marley pursues a personal crusade that offers living solutions—not rhetoric—to the horrors of homelessness. Hers are the acts of an apostle determined to reclaim broken lives and forsaken spirits.

Putting her money where her faith is

About ten years ago, Marley and her husband Jack, together with several friends, pooled their resources and bought a string of houses in downtown San Jose. Their goal

was to reach out to the people of the streets, and create a new community of restored lives. They shared their new home on the night they moved in, hosting a needy family of five who made camp on the living room floor.

Since then, Marley's home has been alive with people who had nowhere else to turn. She provides food, shelter and an empathetic ear to anyone in need. She'll stroll the parks, explore the underpasses, and walk the streets till dawn, often in the shadow of danger, to bring aid to the people who subsist there.

Founding a stepping-stone community

Not long ago, Marley founded Acts Contributing To Solutions for the Homeless



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Her story is just one of an ongoing series from Presbyterian Ministers' Fund celebrating the passion and commitment of ministers.

(ACTS), a nonprofit advocacy corporation. ACTS sponsors community homes where homeless people can combine their limited incomes to make rent and utility payments, buy groceries, share living expenses and support one another through times of personal crisis.

Marley believes that a roof overhead doesn't automatically eliminate the state of *emotional* homelessness. Without a solid home foundation for one's soul, true personal fulfillment will be impossible. So she provides personal counselling and a stable spiritual force for everyone in the ACTS house. People can't pull themselves up by their bootstraps when they don't have boots. ACTS provides homeless people with

this critical first step.

A life reclaimed

In an ACTS house, Joe, the former social worker, is finding his dignity again. Through a newly found spiritual faith, and with Marley's inspirational support, Joe is rediscovering his love for life and his full human potential. And like Marley Spilman, he's becoming an apostle with his own message of hope for others.

Sharing the commitment

Reverend Spilman's work is exhausting. It taxes her spiritually, physically and financially. Like most ministers, Marley's spiritual rewards can be plentiful. But most ministers aren't blessed with deep pockets, and their

standard of living can be well below that of other professionals with comparable education and training.

That's why Presbyterian Ministers' Fund plays such a vital role in the lives of ministers of all faiths, all over God's Earth. Since 1717, PMF has offered sound insurance and financial counsel to religious professionals. We focus on making the lives of their families as secure as the faith that gives them the strength to continue. The faith that guides ministers like Marley Spilman to great achievements every day. ■

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working deep within us all the time. God gave it to us by having Jesus live and die for us. We don't have to earn it. We don't even have to be good. But to make the whole process of atonement — of being at one with God — work, we at least have to know that we possess the grace of God and we have to be thankful for it.

Then if we're thankful enough we don't have to worry about being good. We're good automatically because we're so thankful. We find it impossible not to love God and impossible not to believe in him. We even find we love our fellow man and do good works. And we find we do this not because of laws or because of our conscience or our reason but because we love God.

That's the message St. Paul sends us through 2,000 years, but of course along the way Christians have differed about grace. One of the most exciting arguments was fought about 300 years after Paul wrote his epistles and it pitted St. Augustine against Pelagius. Poor Pelagius has had a bad press because he opposed Augustine, one of the greatest thinkers and holiest Christians of all time. But Pelagius was a good man who tried hard to understand God and made a lot of sense. He probably was a monk and he came from Britain and traveled over Europe to North Africa, where he may have met Augustine, then moved on to the Holy Land, writing letters and talking to anyone who would listen.

Pelagius's great idea was that God has given man a mind and that man should use it to make himself good. Everywhere this earnest monk saw sin, especially within the church itself, he insisted that man could pull himself out of this mire of corruption and that this was exactly what God demanded man should do. Everywhere he shouted his favorite slogan: "If I ought, I can."

It was an appealing idea. Through strict obedience to God man could command himself. He could seize his own sandals and lift himself out of the muck. Man could really do it. He only had to try. He could throw off sin. He could wrestle with the devil. It was a new era, a time of hope. Man, if he dared, could reach heaven by climbing to God.

Augustine was in his 50s and hard at work as Bishop of Hippo in North Africa. A quarter-century had passed since he had left a dissolute life to convert to Christianity. He had penned his

dramatic *Confessions* and completed his magnum opus, *The City of God*. He didn't need to take on a new fight.

But Augustine worried about the tremendous popularity the ideas of Pelagius were winning. He spotted a fallacy, so he too started to write letters and pamphlets and preach sermons. He threw himself into the battle with all the strength of his twilight years. He hailed the struggle as *Causa Gratiae*, the cause of grace, and the weapon he wielded was *Fundatissima Fides*, the most fundamental faith.

Pelagius's fine notions about man were correct, Augustine agreed, as far as they went. Indeed God gave man a mind and a will and wanted him to use them. But there was something missing in Pelagius's scenario of hope. That something was the very thing St. Paul had been so sure of three centuries before. Man, Augustine explained, can't do these great feats alone. In fact, man can't do anything by himself. He can act at all only because God lets him. And he can come to God only because God has put into each of us that powerful, priceless gift of his grace. God doesn't only teach us to be good; it is he who allows us to do it.

Right at that moment in history, in the early 400s A.D., Christianity might have won or lost the concept of

grace. The Roman Empire was crumbling, barbarians were overrunning Europe, the shadows of the dark ages had begun to eclipse the light of reason. The great councils of the church had just thrashed out the mighty formulas for christology and the Trinity, and theological thought was exhausted. Truly creative Christian ideas were about to slide into a deep freeze that would last a thousand years.

It seemed almost as if the supporters of Augustine and Pelagius knew they must stamp their opposing views on the minds of the faithful before history turned the corner. God's mercy, man's free will: which was the greater factor in the greatest equation of all? The arguments spread to include the origin of sin, the effects of baptism, the path to salvation, the very fabric of faith itself. Devout men grew bitter. Charges of heresy filled the air. Some bishops declared for Pelagius, some for Augustine. Bishops of Rome waffled.

But gradually Christians — first the common folk and later the church officially — came to realize that the old traditions held the germ of truth. Believers harked back to Paul and before him to the teachings of Jesus. They came to feel that Augustine must be right, that man has free will to accept or reject God but that if he does accept he will find that God's grace acts within him.

The wisdom and faith of Augustine pointed the way. He knew that man's will and God's grace, far from being opposed, complement each other. He knew that both are connected in a single process that heals and preserves the soul and that it is impossible to see where one ends and the other begins. He knew that grace acts through human will, not overriding it but guiding it. Above all he knew that both free will and grace are gifts for which we must be everlastingly thankful to God.

So Pelagianism swept to the rampart of our faith and was beaten back at the last moment, and Christianity, which might have been very different, is what it is today. But still . . . Do we really stand with Paul and Augustine? Or are we even now a little bit Pelagians at heart?

This Thanksgiving I might do well to examine myself. Do I think deep down that I can go it alone or do I feel and know and really believe that in me and around me and everywhere God's grace and his Spirit are acting and comforting me and carrying me home to him?

Advent Meditation

O Heavenly Potter

This moistened clay of yours
This lump of your own mold
— create semblance —

Ready me for the glaze
of Thy Holy Spirit —
this inlay of gold —
— extravagance —

O Heavenly Potter

I see the handiwork
such a novel vessel
— emerging —

Ready me for Advent
fire in kiln of love
At last stripped of tinsel —
— kneeling —

B.J. Bramhall

Christmas Book Roundup

We here gather brief information about a variety of attractive and non-technical books which have been reviewed in *THE LIVING CHURCH* during the past year, or are soon to be reviewed, and which we recommend as gifts for appropriate readers. One should also refer to books reviewed in this present issue. We wish to take this opportunity to thank the many reviewers who make possible our coverage of books now and throughout the year.

Autobiography and Biography

FAITH FOR A LIFETIME: A Spiritual Journey. By Archbishop Iakovos with William Proctor. Doubleday. Pp. 182. \$15.95.

The leader of the Greek Orthodox in North and South America since 1959, Archbishop Iakovos reflects on spiritual, social and ecumenical concerns.

MEMBER IN PARTICULAR. By Girault M. Jones. University of the South, Sewanee, Tenn. Pp. xvi and 140. \$10 paper.

The retired Bishop of Louisiana looks back on a lifetime of ministry and spiritual growth.

A LIFE OF BISHOP JOHN A.T. ROBINSON: Scholar, Pastor, Prophet. By Eric James. Eerdmans. Pp. x and 340. \$21.95.

A sympathetic account of the controversial bishop and theologian of the 1960s.

TOWARDS THE MOUNTAIN: An

Autobiography (Volume I). By Alan Paton. Scribner's. Pp. 320. \$9.95 paper. **JOURNEY CONTINUED: An Autobiography (Volume II).** By Alan Paton. Scribner's. Pp. 308. \$22.50.

The renowned South African novelist and foe of apartheid, who died in April, tells his story with literary beauty.

Bible

LET EACH GOSPEL SPEAK FOR ITSELF. By R. Rhys Williams. Twenty-Third. Pp. 136. \$7.95 paper.

A veteran Episcopal scholar provides an attractive introduction to the gospels for the thoughtful reader.

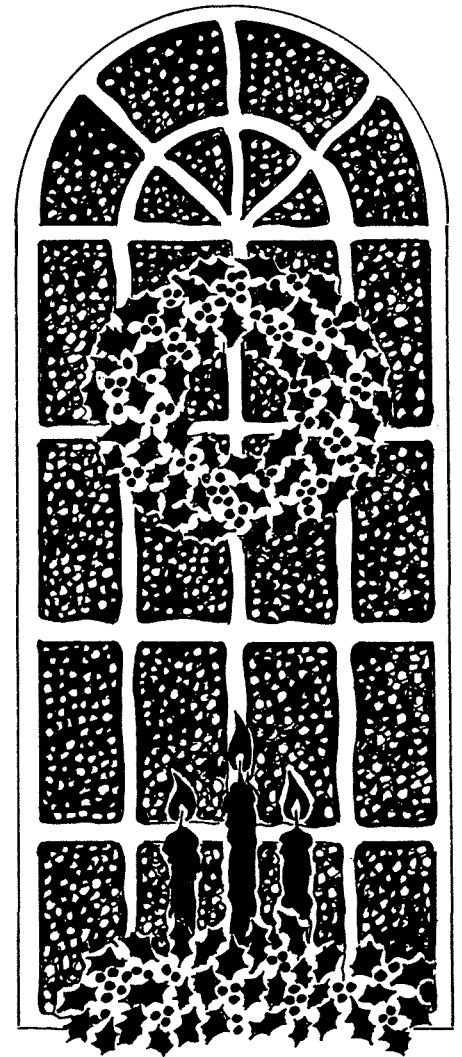
GREAT EVENTS OF BIBLE TIMES: New Perspectives on the People, Places and History of the Biblical World. Edited by Bruce Metzger, David Goldstein and John Ferguson. Doubleday. Pp. 200. \$29.95.

With scholarly reliability and plenty of pictures and maps, events of biblical history are vividly brought to life.

Class By Itself

THE HISTORY OF RELIGIONS: Understanding Human Experience. By Joseph M. Kitagawa. Scholars. Pp. xix and 375. \$35.95 cloth. \$26.95 paper.

An Episcopal priest and professor at the University of Chicago presents the study of the history of religions in its subtle and fascinating dimensions from the rich perspective of a lifetime of scholarship.



C.S. Lewis

C.S. LEWIS: The Man and His God. By Richard Harries. Morehouse-Barlow. Pp. 92. \$5.95 paper.

The Bishop of Oxford introduces and analyzes the thought of Lewis.

BROTHERS AND FRIENDS: The Diaries of Major Warren H. Lewis. Edited by Clyde S. Kilby and Marjorie Lamp Mead. Ballantine. Pp. 347. \$4.95 paper.

Diaries of the brother of C.S. Lewis who was his close associate.

REAL PRESENCE: The Christian Worldview of C.S. Lewis as Incarnational Reality. By Leanne Payne. Crossway. Pp. 198. \$7.95 paper.

In a revised edition of an earlier work, the author explores the deeper levels of faith and their importance for today.

JACK: C.S. LEWIS AND HIS TIMES. By George Sayer. Harper. Pp. x and 278. \$19.95.

A vivid portrait of the beloved

writer by a lifelong friend, including new information from letters, personal contacts and other sources.

Essays and Reflections

LOVE. By **Diogenes Allen.** Cowley. Pp. 148. \$8.95 paper.

A perceptive and finely written book by the distinguished contemporary theologian at Princeton.

THE HOMING SPIRIT: A Pilgrimage of the Mind, of the Heart, of the Soul. By **John S. Dunne.** Crossroad. Pp. viii and 132. \$12.95.

A thoughtful commentary on three visits to Jerusalem and conversations with Jews and Muslims.

LOVE IS STRONGER THAN DEATH. By **Peter J. Kreeft.** Harper Row. Pp. 121. \$6.95 paper.

Profound and challenging book on the Christian hope of life after death.

THE CATHOLIC MOMENT: The Paradox of the Church in the Postmodern World. By **Richard John Neuhaus.** Harper & Row. Pp. x and 292. \$19.95.

Analysis of Roman Catholicism in the present scene by the widely acclaimed Lutheran conservative author.

GOD AND THE NEW HAVEN RAILWAY: And Why Neither One is Doing Very Well. By **George Dennis O'Brien.** Beacon. Pp. 159. \$14.95. cloth, \$7.95 paper.

The author, a philosopher and the president of the University of Rochester, comments on important issues with Christian humor and common sense.

THE MIND OF THE MAKER. By **Dorothy L. Sayers.** Harper & Row. Pp. 229. \$7.95 paper.

Madeleine L'Engle provides the introduction for this edition of Sayers' 1941 classic.

Family and Youth

FAMILY SPIRITUALITY: New Hope and Strength to Withstand the Forces of Today's Society. By **Gene Geromel, S.S.C.** Living Flame. Pp. 122. \$4.95 paper.

Readable and practical suggestions to help a family grow together in the Christian spiritual life.

A FAITH FOR TEENAGERS: Mak-

ing Sense of Life. By **John Kater.** Cowley. Pp. 173. \$8.95 paper.

A vigorous and sometimes radical book on presenting religion to teenagers by a priest whose life has been largely devoted to work with young people.

History

THE EPISCOPAL CHURCH IN CRISIS. By **John Booty.** Cowley. Pp. 175. \$8.95 paper.

Professor Booty of Sewanee narrates the series of controversies in the Episcopal Church in recent years.

THE FREEDOM QUILTING BEE. By **Nancy Callahan.** University of Alabama. Pp. 255. \$23.95.

An unusual story of southern black women producing and marketing quilts during the civil rights struggle.

HOLY CROSS: A Century of Anglican Monasticism. By **Adam Dunbar McCoy, OHC.** Morehouse-Barlow. Pp. xiii and 285. \$29.95.

A fascinating account of the Order of the Holy Cross and Frs. Huntington, Hughson, Sill and other heroic figures.

THE EXCELLENT EMPIRE: The Fall of Rome and the Triumph of the Church. By **Jaroslav Pelikan.** Harper & Row. Pp. xiii and 133. \$18.95.

Professor Pelikan of Yale gives his response to Gibbon's *Decline and Fall*. Excellent for the serious reader.

THE FIRST CATHEDRAL: An Episcopal Community for Mission. By **Benjamin Ives Scott and Robert Neslund.** The Cathedral of Our Merciful Saviour (P.O. Box 816, Faribault, Minn. 55021) Pp. vi and 217. \$17.

A richly and beautifully illustrated coffee-table sized book about the cathedral in Faribault and the early history of the church in Minnesota.

A SHIELD AND HIDING PLACE: The Religious Life of the Civil War Armies. By **Gardiner H. Shattuck, Jr.** Mercer University. Pp. x and 161. \$24.95.

A carefully researched account of faith on bloody battlefields.

THE EPISCOPAL CHURCH'S HISTORY: 1945-1985. By **David E. Sumner.** Morehouse-Barlow. Pp. xiii and 221. \$24.95 cloth.

The author surveys development and changes over a 40-year period.

Poetry and Literature

SONGS TO HER GOD: Spirituality of Ann Griffiths. By **A.M. Allchin.** Cowley. Pp. 132. \$7.95 paper.

The contemporary Anglican theologian explores the poetry and letters of a little known Welsh mystic.

GLITTERING IMAGES. By **Susan Howatch.** Alfred A. Knopf. Pp. 399. \$18.95.

A gifted novelist unfolds a striking tale set in the Church of England.

CONTEMPORARY RELIGIOUS POETRY. Edited by **Paul Ramsey.** Paulist. Pp. 252. \$9.95 paper.

A wide-ranging collection of poems, most of them dating from 1950 to 1986. Many are unusual selections.

Spirituality and Devotion

PARTICIPATION IN GOD: A Forgotten Strand in Anglican Tradition. By **A.M. Allchin.** Morehouse-Barlow. Pp. 85. \$7.95 paper.

Union with God as the goal of the Christian life, as taught by the great writers of the past.

METROPOLITAN ANTHONY: Arranged for Daily Reading. Selected and introduced by **Hugh Wybrew.** Templegate. Pp. 94. \$4.95 paper.

Selections from the profound and beloved head of the Russian Orthodox Church in Great Britain.

CONTEMPLATING THE WORD: A Practical Handbook. By **Peter Dodson.** Morehouse-Barlow. Pp. x and 106. \$5.95 paper.

A helpful "intermediate book" on the life of prayer — not introductory but not too advanced.

THE PRAYER BOOK OFFICE. Compiled and edited by **Howard Galley.** Harper/Seabury. Pp. xli and 851. \$49.95.

This beautifully and carefully edited gilt-edged volume is a delight to many who read Morning and Evening Prayer regularly.

PRAYING HOME: The Contemplative Journey. By **Robert Llewlyn, Kallistos Ware and Mary Clare, SLG.** Cowley. Pp. 117. \$7.95.

Essays originally published by Fairacres Press. Fr. Llewlyn is chaplain of the Julian Shrine in Norwich, England.

Continued on page 22

EDITORIALS

Christmas Books and Gifts

We do not wish to move the feast of Christmas up into early December or late November. We do believe, however, that December 25 can be a happier as well as holier time if one's Christmas shopping has been attended to well in advance. For this reason, we hope our Christmas Book and Gift Number serves a good purpose. It may also be mentioned that this issue calls attention to recent good books which may be suitable for Christmas giving — not to books about Christmas. Each year some of the latter do appear, but more often they appear in our books sections during Advent.

Meanwhile, the Christmas Book and Gift Number gives an opportunity to look back over publications of the previous months. In the field of church related books, obviously there have been many good ones, and some very good ones have been by clergy or laypersons in the Episcopal Church. Comparing our selections in the round-up with those of the past two years, we find more this year in the field of American church history, but less in the field of theology. This year we also have fewer books about historic churches.

The proportion is roughly the same in other fields. C. S. Lewis continues to be a figure of engaging interest. Whatever the field, however, we hope readers find plenty of possibilities to attract them. Our good wishes also go to those who receive gifts from our readers.

Rescinded Invitation

In the recent convention of the Diocese of Quincy in western Illinois [p. 8], it was made public that the trustees of Berkeley Divinity School in New Haven, Conn., of which Bishop MacBurney of Quincy is a graduate (1952), had invited him to receive an honorary doctor's degree from the school, but had then withdrawn the invitation. Such honorary degrees have nothing to do with academic study, but it is standard procedure in most seminaries to accord such a degree at once to an alumnus who is elevated to the episcopate. For whatever such a degree is worth, it hardly seems appropriate for an institution first to say it will grant it, and then to reverse its own judgment.

The reason given for this extraordinary change of mind is the recent declaration of several bishops of the Evangelical and Catholic Mission that they cannot be in communion with a woman bishop or recognize her ordinations [p. 9]. Who had ever supposed that they would or could do so? Had the trustees of Berkeley kept abreast of church affairs, they surely should have been aware that many bishops, other clergy and laypersons have held this position for years. This is a strain the church is going to have to learn to live with.

By the same token, it is not likely that anyone would suppose that by conferring the degree the school was associating itself with ECM. Too many honorary degrees have been conferred on too many people of too many backgrounds for such a supposition. Most seminaries, furthermore, have given honorary degrees to members of

other churches whose beliefs and actions are totally at variance from those of the Episcopal Church.

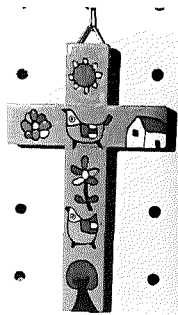
The resolution of the Berkeley board reads as follows:

"Resolved, that this board expresses its affection and support for the Rt. Rev. Edward MacBurney as a Christian, an alumnus, a former trustee, and devoted supporter of this school and its respect for his right to his opinion about the issue of the ordination of women, but its inability to support the action of the bishops of the Evangelical and Catholic Mission which it perceives as schismatic."

It is an interesting irony that one of Bishop MacBurney's first policy statements at the convention was that suitable women aspirants to the permanent diaconate will be welcomed by him.

Thanksgiving

In these chilly days of late falls, we come to the end of the farmer's year. With the Last Sunday after Pentecost, or Feast of Christ the King, we also come to the end of the church year. We hope that for our readers it has been a year with causes for gratitude. May we give thanks on Thanksgiving Day, not only out of habit, but with the knowledge that we do indeed enjoy the blessing of our God. Fortunate are we, whom our creator has made to "be a kind of first fruits of his creatures" (James 1:18).



The Cover

On this week's cover TLC presents some examples of the folk art of La Palma, a town in the mountains of Chalatenango in northern El Salvador near the Honduran border.

Twenty years ago, a young Roman Catholic seminarian, Fernando Llort, now an internationally-acclaimed Salvadoran artist, went to La Palma for a summer and taught the village people how to paint. Interest grew and today 25 cooperatives have been formed in La Palma, with 4,000 artists, all working within the style created in conjunction with Llort. Their art is sold throughout the world.

Locally available materials are used in each item reflecting the images and folklore of the region. The artists pride themselves in creating designs and color patterns on the moment.

Strong bright colors, each piece in some way different from the rest, are characteristic of the La Palma art which continues to evolve. Many items — decorative crosses and boxes, nativity sets, etc. — are made from pine. Weavings and ceramics are also made.

Claudio Delucca of Arara Enterprises in San Diego, Calif., one of the major distributors of the La Palma folk art, says that about half of the items made are religious in nature. The cover photo and this photo are by Richard Wood and were taken at Cardijn Bookstore in Milwaukee, Wis.

Greatest Poet of Our Century

T.S. ELIOT: The Philosopher-Poet. By Alzina Stone Dale. Harold Shaw. Pp. 209. \$17.95.

In this, his centenary year, T. S. Eliot is being remembered in books and newspapers as his reputation among men of letters continues to grow and controversy concerning his past (for instance, incidents of anti-Semitism in his writings) draws fresh attention to him. Alzina Stone Dale's biography of Eliot adds new luster to his name and is notable for the attention it pays to his role as a Christian apologist in a post-Christian age.

Mrs. Dale is especially able in her elucidation of the religious elements of Eliot's poems, plays and essays. She views Eliot whole as a Christian whose literary priorities were altogether consonant with his faith. Her treatment of his evolution toward membership in the Church of England and attachment to high church piety as represented by St. Stephen's, Gloucester Rd., where he served for many years as warden, is well and helpfully done.

She is right in stating that "Eliot was an incarnational Christian, one for whom the coming of Christ was the most important event in history, which was reaffirmed by sacramental worship" (p. 100). The author notes that Eliot's piety involved regular confession, with Fr. Frances Underhill as his first confessor, but this is a matter which requires further exploration than is given in this book. That which Hooker called "the grace of repentance," formed and informed the life of the man justly called the greatest poet of the 20th century, rightly recognized as one of the most profound witnesses to Jesus Christ in our times.

(The Rev.) JOHN BOOTY
University of the South
Sewanee, Tenn.

Tales of the Saint

THE LITTLE FLOWERS OF SAINT FRANCIS OF ASSISI. In the First English Translation Revised and Emended by Dom Roger Hudleston; Introd. by Arthur Livingston. Templegate. Pp. xx and 264. \$14.95 paper.

The classic collection of tales about St. Francis and his early followers are here beautifully presented in a gift edition of large format with large type and handsome woodcut illustrations.

Here is Francis speaking to the birds, taming the wolf of Gubbio, preaching to friend and foe and having many adventures.

The introduction explains how the collection of tales was compiled during the two centuries following the saint's death. As is suggested, to call the collection "Anecdotes of St. Francis," rather than "Little Flowers," would have been more helpful for English-speaking readers. In any case, the tales have a unique charm and express the loving, believing, and often humorous memory of Francis as it remained in the hearts of the simple people who knew him. A beautiful gift.

H.B.P.

Holiday Reflections

A CHILD IS BORN: Meditations for Advent and Christmas. By J. Barrie Shepherd. Westminster. Pp. 130. \$12.95.

These Advent meditations are the work of the Rev. J. Barrie Shepherd, pastor of the Swarthmore Presbyterian Church of Swarthmore, Pa., and a frequent contributor of poems to *THE LIVING CHURCH*. The book follows the format of his previous books, a form he calls a "prayer diary." Each day of Advent he begins with a scriptural passage, usually quite lengthy, followed by two meditative prayers of one page each, one for morning, one for evening, then a blank page on which the reader is invited to add his or her own thoughts or prayers.

The prayers are deeply thoughtful, apropos to the reading, and reflect the pastor's hopes, fears and doubts played against backgrounds of the everyday activities of the pre-Christmas season. The devotions are frequently expressed in poetic terms. Here, as an example, is the beginning of the evening meditation on a reading from Romans 13:

"These four purple weeks of Advent — their steady measured progression toward Christmas and its holy consummation — are a model for the way I would view life."

Pastor Shepherd's approach leads to a picture of a thoughtful man alone in a quiet place, pondering, thinking, praying. He is well aware of all the pre-Christmas activities going on all around him, and he often refers sympathetically to them, but he is removed, is not of them. Rather he is

most conscious of his own shortcomings and prays for answers to his doubts. His thinking often has an overtone of pain.

Noted, incidentally, is his special fondness for Isaiah, with nine selections from that book — about one-third of the whole.

H.N. KELLEY

Deerfield, Ill.

Stirring Up the Facts

JAMESTOWN COMMITMENT: The Episcopal Church and the American Indian. By Owanah Anderson. Forward Movement. 170 pages. \$5.50 postpaid.

Owanah Anderson has given us a well-researched and readable survey of the Episcopal Church's mission among Native Americans; "sketches," she calls them, "of how the work came about and where the work was at the end of the summer of 1987." It is unique not only as a comprehensive survey of the subject, covering all sections of our land, but also as written from the perspective of an American Indian. There are many things in it that may justly make a white Episcopalian squirm. Without distorting the facts, she shows how the "ethnocentrism, cultural imperialism, and ecclesiastical colonialism" of the first Anglican missionaries have clouded Indian-white church relationships ever since. Yet the story as a whole is strong testimony to the power of the Gospel to transcend the prejudices and limitations of its bearers and to transform the lives of those who received it, leaving us a rich heritage of Native American Christianity.

(The Rt. Rev.) DAVID COCHRAN
Retired Bishop of Alaska
Tacoma, Wash.

"God-possessed Man"

THE GOSPEL IN DOSTOYEVSKY: Selections From His Works. Edited by the Hutterian Brethren. Plough. Pp. vii and 258. \$9.50 paper.

This book is a joy! The newcomer to Dostoyevsky will find in these pages a rich sampling of the work of one of the world's greatest novelists. Others will get reacquainted with this 19th century Russian, described here by J.I. Packer as "the greatest Christian storyteller" and "the super-sensitive giant of the imagination." If these passages

make us "weep and worship," suggests Packer, we "will be the better for it."

The Gospel in Dostoyevsky is basically a reproduction in English of a 1927 German publication, in which passages from *The Brothers Karamozovh*, *The Idiot*, *Crime and Punishment* and *The Adolescent*, are grouped under four headings: "Faith in God — Man's Venture," "Man's Rebellion Against God," "On the Way to God" and "Life in God." This edition is enriched by ten Eichenberg wood engravings, and an introduction by Ernest Gordon (author of *The Miracle on the River Kwai*). Malcolm Muggeridge contributes a foreword, sharing his excitement for this "God-possessed man" and his "devastatingly penetrating exposition of sin and suffering and redemption." (And — no small matter to many of us! — the print is kind to the eyes.)

To those who shun Russian novels because of the long complicated names, I would say, "Take heart." Each excerpt is prefaced by a "Who's Who" and a glimpse into the plot.

Reading this book is a marvelous way to experience Dostoyevsky.

RAE E. WHITNEY
Scottsbluff, Neb.

Toward the God of Union

THE MYSTICAL WAY IN THE FOURTH GOSPEL: Crossing Over into God. By L. William Countryman. Fortress. Pp. 148. \$9.95.

In this excellent book, the Rev. William Countryman, a priest who teaches New Testament at the Church Divinity School of the Pacific, offers what he calls both an "act of scholarship" and an "act of prayer" (p. ix). Having begun with a fascination with Jesus's many "inappropriate responses" to questions put to him in the fourth gospel, Fr. Countryman has arrived at a literary interpretation of John's gospel that takes the book *in toto* as a sort of manual for mystical enlightenment.

Readers, in this view, are meant by the author of the gospel to be led through various stages of "believing," from conversion, through sacramental participation, to a state of believing in one's utter dependence on God through Jesus, who came from and returned to God. This state constitutes "enlightenment." The ultimate goal of

the believer is union with God, which leads from believing to knowing. All this, says Fr. Countryman, is implicit in the narrative structure of the gospel.

The author includes his own clear and incisive translations of the critical sections of the gospel together with his elucidations. There is much therein that is worthy of long reflection. His style is inviting and refreshingly (and unselfconsciously) inclusive throughout. It is fair to say that Fr. Countryman has written a book crucially informed by, but not in thrall to, the various methodologies of biblical criticism. It goes a long way towards bridging the ostensible gap between scholarship and prayer. It should be welcomed by any who believe that Christian biblical scholarship has not finished its work until it has proclaimed some good news.

(The Rev.) DAVID R. RUPPE
Associate Professor
of New Testament and Patristics
Nashotah House
Nashotah, Wis.

Peculiarities of Anglicanism

NOTHING CHEAP AND MUCH THAT IS CHEERFUL. By John Andrew. Eerdmans. Pp. xx and 188. \$14.95.

John Andrew, rector of St. Thomas' Church, Fifth Ave., N.Y.C., preaches to a packed church Sunday by Sunday and it is no wonder. The building is beautiful, the music superb, the liturgy elegant and the preaching intelligent and compassionate. *Nothing Cheap and Much That Is Cheerful* is a collection of the rector's sermons preached during his tenure there. To read them is to enter a particular world which is peculiarly Anglican. It is a world that many Episcopalians need to explore or recover! For that reason alone, the book deserves to be widely read. The Episcopal Church suffers from too many of its members being out of touch with the generous and hospitable peculiarities of Anglicanism. John Andrew is a living example of its spirit and these sermons illus-

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trate the generosity and "oddness" of the tradition.

The sermons are anecdotal, direct (opinionated at times), funny and challenging. There are no persuasive subtleties but there is much wisdom and common sense. The sermons are affirmations rather than arguments and they are never dull. To enjoy them and to be touched by them is to be willing to enter the world they represent on its own terms. If readers are willing to do just that they will not be disappointed.

What exactly is the world of these sermons? One characteristic of this "world" is the Anglican love of paradox. Perhaps Fr. Andrew's favorite text is II Corinthians 6:8-10, "We are impostors who speak the truth. . . ." This preacher is aristocratic without being exclusive. He is orthodox and yet capable of taking risks. He is a catholic Christian full of liberality. He loves the tradition but is not enslaved by it.

W.H. Auden once confessed that there is a very fine line between a Christian gentleman and a genteel snob. What rescues these sermons

from being the product of the latter is honesty. This preacher knows that he is a sinner and he knows that he is forgiven. He is willing to share himself with his hearers in an unselfconscious and direct way. Fr. Andrew presides over an institution which could easily become insufferably elitist, yet (as any visitor will testify) the congregation is truly representative of the humanity for which Christ died. John Andrew is a worthy pupil of his mentor, the late Archbishop of Canterbury, Michael Ramsey. I trust that these sermons will be received in the obviously generous spirit in which they were delivered.

(The Very Rev.) ALAN JONES
Grace Cathedral
San Francisco, Calif.

Exquisite Miniatures

TIME SANCTIFIED: The Book of Hours in Medieval Art and Life. By Roger S. Wieck and others. George Braziller. Pp. 230. \$45.00.

The book of hours, we are told, was the most popular and frequently copied book in Western Europe for the

entire late medieval period. At the same time, it was a major art form. Leading artists of the period produced the exquisite miniatures which decorated these books and which, for many users, may have been their most attractive and inspiring aspect. This present splendid volume is a gorgeously illustrated art book which one can browse through and enjoy. It has 40 color plates and three times as many black and white illustrations. These miniatures, or illuminations, come largely from manuscripts in the Walters Art Gallery in Baltimore, which collaborated in this publication.

At the same time, this volume is a reference work, introducing the reader to the book of hours and its function in medieval life, and going on to provide detailed analysis of the contents of such books for the advanced reader or student.

The book of hours was a book of private devotion usually containing a calendar, excerpts from the Bible, miscellaneous prayers, and the office of the dead. Its major and most distinctive item, however, consisted of the Hours of Our Lady, or the Little Office of the Blessed Virgin. This was a daily cycle of services for the traditional canonical hours of Matins, Lauds, Prime, Terce, etc., but all were shorter and simpler than the analogous hours of the breviary — the official book of the public daily office which clergy, monks and nuns were bound to recite. In the Little Office, the propers for St. Mary were used daily throughout the year. In this book, literate lay people found a prayer book highly suited to the religious outlook of the time and also a valuable, prestigious, and interesting belonging to treasure. This publication, *Time Sanctified*, will also be treasured by readers today.

H.B.P.

Books Received

GOD AND ME. Edited by Candida Lund. Thomas More. Pp 213. \$9.95 paper.

AGING WITH JOY. By Ruth Morrison and Dawn Dridan Radtke. Twenty-Third. Pp. 103. \$5.95 paper.

JUSTICE, PEACE AND HUMAN RIGHTS: American Catholic Social Ethics in a Pluralistic World. By David Hollenbach. Crossroad. Pp. 260. \$16.95 paper.

THOU SHALT REMEMBER: Lessons of a Lifetime. By Hannah Hurnard. Harper & Row. Pp. 201. \$8.95 paper.

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SHORT and SHARP

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ADVENT/CHRISTMAS: Proclamations 4, Aids for Interpreting the Lessons of the Church Year, Series C. By Christopher R. Seitz. Fortress. Pp. 62. \$4.75 paper.

EPIPHANY: Proclamation 4, Aids for Interpreting the Lessons of the Church Year, Series C. By Walter E. Rast. Fortress. Pp. 61. \$3.75 paper.

Christopher Seitz, assistant professor of Old Testament at Yale Divinity School, and Walter Rast, professor of theology at Valparaiso University, explicate and provide homiletic suggestions for the Advent-Christmas-Epiphany lections.

THE HOLY GOSPEL OF JOHN. A New Translation. By Peter Levi. Morehouse-Barlow. Pp. 84. \$11.95.

A former Jesuit priest, now a fellow of St. Catherine's College, Oxford, and professor of poetry in the University of Oxford, in no way intends to replace older versions of the Gospel, but rather to convey the exact sense and precise tone of the original in modern vernacular English. A serious and beautiful translation broken into chapters but not verses and handsomely printed. Chapter 15 begins, "I am the true vine and my father is the farmer. Any branch on me that grows no fruit, he takes away."

T.S. ELIOT'S "LITTLE GIDDING." By H.F. Woodhouse. Forward Movement. Pp. 16. \$2.25 paper.

This brief but beautiful pamphlet is a guide for the devout reader in exploring the spiritual dimensions of Eliot's great "fourth quartet." The author, a retired priest, was formerly Regius Professor of Divinity at the University of Dublin.

THE SEVEN DEADLY VIRTUES. By F. Forrester Church. Harper & Row. Pp. 112. \$13.95.

Third volume of *The Humane Comedy*, a trilogy by talented writer Forrester Church, pastor of All Souls Unitarian in New York City and son of the late Senator Frank Church. His thesis? Misused virtue does us in more quickly

than does sin. A delightful re-mythologizing of the purgatories of life. Chapter 4 begins, "You may be interested to know that the wolves have a different version of Little Red Riding Hood than we do."

GETHSEMANE: The Transfiguring Love. By Martin Israel. Morehouse-Barlow. Pp. 93. \$7.95 paper.

British priest and writer Martin Israel uses the garden of Gethsemane as a controlling metaphor for a commanding discussion of suffering. I found chapter 4, "The Failing Light: the Heroism of Affliction" astute, particularly on what the author calls the "inner voice of destruction." Few, save perhaps Fr. Hopko of the Orthodox tradition, are as articulate on this important but unpopular subject.

CHRISTIAN PROFICIENCY. By Martin Thornton. Cowley. Pp. x and 201. \$8.95 paper.

We can thank Cowley publications for bringing back into print this stellar guide to prayer, originally written for

laypeople who seek insightful instruction on deepening their relationship with God. Thomas Shaw, superior of the Society of St. John the Evangelist, has written a foreword for this edition.

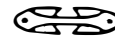
THE SMELL OF INCENSE, THE SOUND OF SILENCE. By John W. Groff, Jr. Forward Movement. Pp. 103. \$4.50 (postpaid) paper.

A follow up to and expansion of *The Mystic Journey* also by Fr. Groff. Here he goes deeper into the minds and hearts, through various gleanings and anecdotes, of those who have tried to live the contemplative life in their own time and place. May be read straight through or "dipped into" here and there.

THE MEANING OF RITUAL. By Leonel L. Mitchell. Morehouse-Barlow. Pp. 135. \$7.95 paper.

Reprint of the 1977 work of the professor of liturgics at Seabury-Western Theological Seminary. Provides an introductory study of the basic meaning and history of ritual.

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ROUND UP

Continued from page 16

ADVENT: Prepare Ye the Way of the Lord. By Molly McConnell. Walker and Co. Pp. 119. \$9.95 paper.

If you wish to give a gift a month before Christmas, here is a good choice for a child or adult observing Advent day by day.

THE DAY OF LIGHT: The Biblical and Liturgical Meaning of Sunday. By H. Boone Porter. Pastoral Press (225 Sheridan St., N.W., Washington, D.C. 20011). Pp. xi and 84. \$6.95.

The celebration of creation, redemption, and the new life of the Spirit on the Lord's day.

THE WAY OF PARADOX: Spiritual Life as Taught by Meister Eckhart. By Cyprian Smith. Paulist. Pp. x and 133. \$7.95 paper.

A popular exploration of the richly woven thought of the great medieval German mystic.

Visual Arts

MOSAICS OF THE HOLY LAND. By Meir Ben Dov and Yoel Rappel. Adama. Pp. 125. \$15.95.

Explanatory text and over 80 color reproductions introduce readers to mosaics of ancient churches and other buildings, which are often well preserved.

ON ART AND ARCHITECTURE. By Paul Tillich. Crossroad/Continuum. Pp. xxviii and 275. \$24.50.

The visual arts were of continuing interest to this great theologian, and his discussions of this topic are collected here.

HIS FACE. Edited by Marion Wheeler. Chameleon. Pp. 128. \$24.95.

Ninety-five full color reproductions of pictures of the face of Jesus from childhood through to the resurrection, mostly from the old masters. The large format of the book permits virtually life-size illustrations. An outstanding production of its kind.

CHURCH FLOWERS MONTH BY MONTH. By Jean Taylor. Mowbray (available through Morehouse-Barlow). Pp. 267. \$11.95 paper.

Flower arrangement is also an art. Here an English flower arranger and horticulturist leads the reader through the flowers of the successive seasons of the year.

PEOPLE and PLACES

Ordinations

Priests

Montana—Ronald Lytle, assistant, St. Luke's, 119 N. 33rd St., Billings, Mont. 59101.

Maryland—Gail Michele Helgeson (for the Bishop of San Diego), 5 Alan Dr., Bristol, Conn. 02809.

Ohio—Annette G. Brownlee, assistant, St. Luke's, 1349 W. 78th, Cleveland, Ohio 44102. Craig Chapman, assistant, Christ Church, 2627 Atlantic, Warren, Ohio 44483. Keith R. Emerson, assistant, St. Peter's, 18001 Detroit Ave., Lakewood, Ohio 44107. John S. McDuffie, assistant, St. Paul's, 1361 W. Market, Akron, Ohio 44313. James F. Parker, assistant, St. Andrew's, 2770 W. Central, Toledo, Ohio 43606.

South Carolina—Addison H. Hart, curate, St. Philip's, 142 Church St., Charleston, S.C. 29401.

Deacons

Pittsburgh—Ruth Manson, 5323 Studebaker St., Bethel Park, Pa. 15102.

San Diego—Mark William Gardner, curate, St. David's, 5050 Milton, San Diego, Calif. 92110. Ernesto Ricardo Medina, curate, Trinity Church, 845 Chestnut St., Escondido, Calif. 92025. Jennifer Renn Vervynck, non-stipendiary curate, All Saints', 651 Eucalyptus Ave., Vista, Calif. 92084. Eugene Richard Wahl, 465 Burnett, #7, San Francisco, Calif. 94131.

Southwestern Virginia—H.E. Brown, III, assistant and co-chaplain, R.E. Lee Memorial Church, 123 W. Washington St., Lexington, Va. 24450.

West Texas—C. Mark Jennings, assistant, Advent, 104 E. Elizabeth, Brownsville, Texas 77520.

Western Louisiana—Leo Crawford, deacon-in-training, Christ Church, Box 52, Bastrop, La. 71220. Robert Whirl, deacon-in-training, St. James', 1620 Murray St., Alexandria, La. 71301.

Changes of Address

The Rev. Alcide Barnaby, Jr., may now be addressed at 47 Tenth St., Providence, R. I. 02906.

The Rt. Rev. Charles F. Boynton is now at 5 Bonito Dr., New Port Richey, Fla. 34652.

The Rev. Raymond Cunningham, Jr. (ret.) is now at 15 Alden Terrace, Millbrook, N.Y. 12545.

Deaths

The Rev. Sewall Emerson, retired priest of the Diocese of Western Massachusetts, died September 22 at his home in Marblehead, Mass. at the age of 83.

Fr. Emerson attended Yale and Cambridge Universities and General Theological Seminary and served churches in New York City, Connecticut and Massachusetts. From 1936 to 1952 he was rector of St. Paul's, Norwalk, Conn. and from 1953 to 1963, rector of All Saints, Ashmont, Mass. At the time of his death, he was an honorary associate of St. Michael's, Marblehead, Mass. He is survived by his wife, Marjorie, two sons, a daughter and eight grandchildren.

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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