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Happy

Happiness would seem to be natural, a reflex to life. Persons who are happy, then, are those who have not put, or who have not allowed to be put, obstacles for themselves to this natural reflex. They have not left the state of nature. They are like animals — my dogs are happy — or like the mythical Noble Savage, or for that matter, like our Grand Parents, pre-lapsarian Adam and Eve.

Before the Fall, ours was a happy garden state. And how shall we recover it? This we cannot do. Our attempts constitute the obstacle between ourselves and it.

For they are but the serial continuation, ever compounding itself, of our original self-possessiveness that has brought us to this pass — so far behind the wall of ourselves, that we scarce can catch a glimpse over it of the ancient Garden's trees.

And yet we retain the taste for happiness given us in our natural innocence. Some ways we seek to seize it are to buy it, sell ourselves for it, atone for it. Yet what we would grasp can only be received. Our means are insufficient for the end: never enough money, never enough bondage, never enough sorrow.

Built into the instrument itself by which we would take happiness in our hands is the replication of our original fall from garden innocence. Happy we were as happiness came and happiness continued to come, until we got in the way. We lived, before the fall, in a "divine milieu," happiness all about.

But my faith tells me this: God bought what I cannot buy — giving himself in substitution of me, himself commensurate. God took upon himself my bondage, the deals I have made, with the fine print at the bottom. God handed himself over for what was due my guilt, substituting himself in place of me, in death, in non-being ("Father, why hast thou forsaken me?").

We are not talking about simple forgiveness by a heavenly Father "up there" of me "down here." Forgiveness is not enough; it leaves the lines still drawn, the separation still in place.

Happiness demands exchange, exchange of him for me. Thus only can the divine milieu be restored.

But I said he *did* these things, he *made* this exchange for me.

We must say he *does*, he *makes*, for Golgotha is in and out of time. As T.S. Eliot says, (The Four Quartets, "Burnt Norton,") "Quick now, here, now always — / Ridiculous the waste sad time/Stretching before and after.

Our guest columnist, John Gladson Gardner, is a writer who resides in Hendersonville, N.C.

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ON THE COVER

Tiny Tim is carried through the snow on Christmas Day in this illustration of Charles Dickens' *A Christmas Carol.* This, and many other Dickens' stories, are discussed, beginning on page 10 [RNS photo].

Christmas Gifts at Your Fingertips

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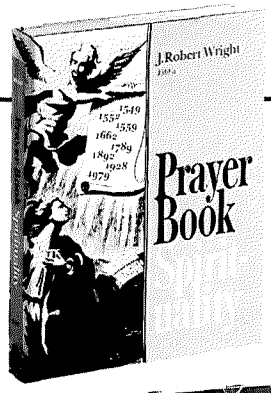

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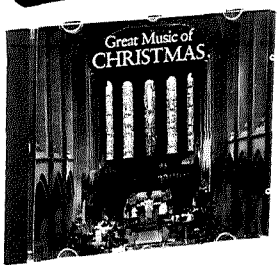

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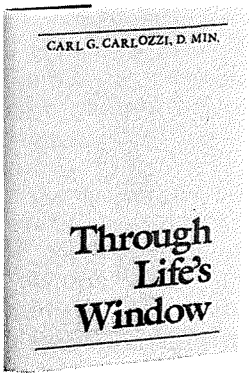

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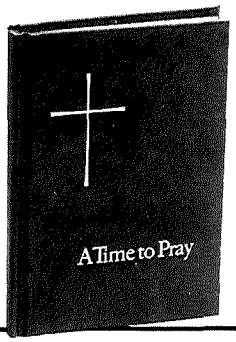

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LETTERS

No Victory

I must applaud the response of Frederica Mathewes-Green of the Feminists for Life of America in her answer concerning abortion [TLC, Oct. 15]. She underlined a strand that has been missing in this whole debate, and one that I have held very strongly: that abortion is a cruel joke on women. It does pretend to offer self-determination, but, in fact, puts women in the awful position of being even more servants to an oppressive society, freeing males to use them without any sense of responsibility. Abortion is no victory, she so rightly says; it is a lie and a painful one at that.

(The Rt. Rev.) TERENCE KELSHAW
Bishop of the Rio Grande
Albuquerque, N.M.

No Easier Way

In reference to Anne Allen's article on Bishop Schereschewsky [TLC, Oct. 8]: I'm always pleased to read the stories of Jewish people like me who have come to the joy of salvation in Jesus and have found the Episcopal Church. Bishop Schereschewsky is no exception. Thank you for the fine article in his honor as we approached the day of his memory (October 15).

The issue of whether Jews even need to discover Jesus, although very popular in our church, would have been abhorrent to the good bishop a hundred years ago. It cost him too much. It costs each of us too much who are Jews who have become believers in Jesus, to even think that there might be another way. Certainly if there were an easier way, I would have chosen it.

A man like "the Apostle of China," as Dr. James Muller of Cambridge called him in the book by that name, is a wonderful encouragement to me. Thanks for reminding me of him.

BOB MENDELSOHN
Jews for Jesus
Washington, D.C.

Critical Happenings

In reply to comments [TLC, Oct. 15 and Sept. 17] on my parable of the game without rules, [TLC, Aug. 6], the choice of the Super Bowl game for the setting of the parable, ECUSA, is in keeping with biblical metaphor. It has only one point to make: to face the heartbreaking loss of membership in

our church and to see it in terms of the antinomian tendencies of the dominant liberalism of the church's leadership in recent decades.

This leadership was incapable of either law or grace in the handling of the radical theologians and the "Bishop Pike Affair" in the early '60s. Impotency and confusion continued in the illegal and unconstitutional ordination of the Philadelphia Eleven imposed upon us; in the ordination of a priest who was an avowed practicing lesbian resulting in headlines viewed by hundreds of thousands; and in the alleged irrelevancy of Scriptures to deal with the new reality of permissive sexual behavior voiced by a bishop of the church on prime time public television. These critical happenings have taken their toll with the ordinary person.

Seemingly, there are no means of refereeing, theologically (with authority), to call participants out of bounds when they are out of bounds (or else we have no boundaries to safeguard our faith and practice). Without this, the people cannot thrive and will seek stability elsewhere, or else leave in utter disillusionment.

Every parable has obvious limitations. Critics have pointed these out. Others have seen the ECUSA parable as commendable and timely, and have requested permission to reprint it. I appreciate all responses.

(The Rev.) EDWARD E. MURPHY
St. Michael and All Angels' Mission
East Sonora, Calif.

Revelation or Anthropology

In his article, "Struggling to Imagine God" [TLC, Oct. 22], David Holsinger makes some good points but ultimately misses the theological boat. The key question raised by the issue of inclusive language for God is the question of *divine revelation*: Is the church's language for God a mere human projection upon the deity, or is it given to us by God himself — through the Incarnation of his only begotten Son and the inspiration of the Holy Bible — by which we may speak to him and of him?

If the case is the former, then theology is reduced to anthropology, and all our religious talk refers only to our own subjective experiences.

If the latter, then we cannot escape the givenness and particularity of the

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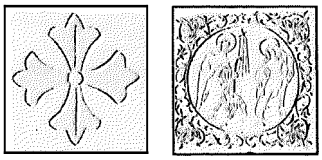

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LETTERS

biblical story and our language for God. Fr. Holsinger may not like it, but the fact remains that in the scriptures the deity is depicted predominantly in masculine imagery: God is husband, shepherd, king, Lord, Father. It is true that God is occasionally compared to a mother, but he is never identified as mother.

The appellation "Father" is not imported by us into the godhead; it is revealed to us in the person of the divine Son. It is Jesus who names the God of Israel as his Father and who invites us to do likewise: "Pray then like this: Our Father, who art in heaven" (Matt. 6:9). It is this revelation which has been authoritatively embodied in the canonical scriptures. It is this revelation into which we have been baptized. It is this revelation we are commissioned by our Lord to proclaim to the world.

(The Rev.) Alvin F. Kimel, Jr.
St. Mark's Church
Highland, Md.

Hurricane and Earthquake

Within a few weeks we have witnessed two of the most devastating natural catastrophes in the history of our country: Hurricane Hugo and now the Bay Area earthquake.

Many of us are asking: Where is God in all of this? Why would a God of perfect love and omnipotence permit such a cruel and terrible event?

This is not a new dilemma for religious people. Centuries ago it was classically framed in the Book of Job: "Why does God allow righteous people to suffer?"

I don't profess to know the answer. I'd venture this guess. In the midst of the rampant hedonism and materialism of our times such events help us become aware of our temporality. "Dust thou art, O man, and unto dust shalt thou return."

(The Rev.) Eldred Johnston
Columbus, Ohio

Errors to Be Corrected

Your brief editorial on the Schereschewsky commemoration date described an error in the fourth edition of *Lesser Feasts and Fasts*. Though the *Blue Book* proposed resolution A-92 for General Convention 1985 (p. 153) placed Teresa of Avila on October 15 — the same day as Schereschewsky — someone pointed this out by the time the resolution made it to the floor. The resolution as passed (A92a, *Journal of GC 1985*, p. 587) calls for her commemoration on October 14. The second reading of this resolution (A094, *Journal of GC 1988*, p. 694) maintains the distinct date. As you point out, the calendar on p. 16 of *Lesser Feasts and Fasts* lists the commemoration on the correct dates.

It is to be hoped that a fifth edition of *Lesser Feasts and Fasts* will soon be issued, correcting this mixup. I hope the new edition will also correct the numerous errors which remained in the fourth edition. Some of these are typographical (such as William Law's authorship of his most famous work 27 years after his death) but one is substantial. St. Jude is nowhere "mentioned by John as the brother of James the Greater." He is mentioned by Luke (6:16 and Acts 1:13) as the "son of James" — perhaps James the Less, or James of Jerusalem, or some other James (it is not an uncommon name) but certainly not James the Greater, son of Zebedee. The Jude of the Epistle (not necessarily the same person) calls himself "brother of James." Some scholars identify this Jude with the doubting relatives of Jesus described in Mark 6:3 and Matthew 13:55 — who might later have become disciples.

Tobias S. Haller, BSG
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BOOKS

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Advent calendars originated among Lutherans in Germany and Scandinavia and the custom for using them in preparing for Christmas was brought to this country. They are now popular and there are many for sale at this time of year.

Two of these calendars are appealing. "Madonna and Child" is more suited for adults. The cover of this is a beautiful replica of a painting by the 17th century Spanish painter, Murillo. "The Nativity Pop-Up" is a colorfully illustrated creche scene with other figures of the Christmas story. Children up to the age of ten will like owning this calendar.

Both calendars contain suggested daily Bible readings from December 1 to Christmas. The custom of using the calendar with its biblical readings can make Advent a time for true preparation for Christmas Day. They are easily placed on a bedside table or in a Sunday school room.

VIOLET M. PORTER
Hartford, Wis.

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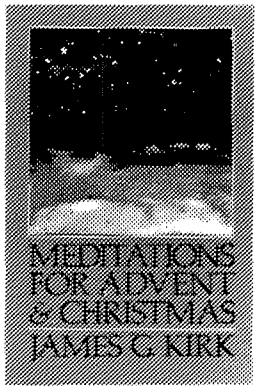
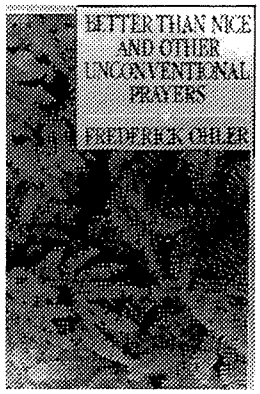
The text is the work of Provost Edwards of Southwark Cathedral (South London) who is both an accomplished popular religious writer and a recognized historical scholar. In an engaging manner he tells the story of different cathedrals, their earliest structures going back in some cases even to Celtic time. The story continues through the Middle Ages, the Reformation and into modern times,

(Continued on page 19)

THE LANGUAGE OF FAITH





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Bishop Fraser Dies

The Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina from 1965 until his retirement in 1983, died October 25 in Southern Pines, N.C. He had been ill for some time with cancer and was living in the diocese's Penick Home. He was 74.

A native of Atlanta, Ga., Bishop Fraser received his undergraduate degree from Hobart College in Geneva, N.Y. and his divinity degree in 1941 from Virginia Theological Seminary, Alexandria, Va. After ordination in 1942, he served in the dioceses of Long Island, New York and Virginia before going to North Carolina. He was rector of St. Paul's, Winston-Salem, from 1951 until his consecration as bishop coadjutor in 1960. After his retirement he became a chaplain on the staff of Duke Medical Center in Durham, N.C. and bishop-in-residence at St. Michael's Church in Raleigh, N.C.

An editorial in Raleigh's *News and Observer*, which appeared upon his retirement, said, "There is evidence all around the diocese — a food bank, soup kitchens, programs for migrants and prisoners, ministries for the poor and the elderly — that testifies that Bishop Fraser practiced what he preached and got others to do so. At a time of much debate about the role of pastors in politics, about religion in the American society, Bishop Fraser stands as a model."

He was chairman of the national church's Joint Commission on Theological Education and chairman of the Committee on Pastoral Development of the House of Bishops.

Bishop Fraser is survived by his wife, Marjorie, and their two children, the Rev. Thomas A. Fraser, III, and Constance F. Gray. A funeral service was held October 23 at St. Paul's Church in Winston-Salem and a memorial service was celebrated October 24 at St. Michael's Church in Raleigh, N.C.

JOHN JUSTICE

Prayer Book Bicentennial

A special service was held recently in Washington National Cathedral to commemorate the 200th anniversary of the first American Book of Common Prayer. The Most Rev. Edmond Browning, Presiding Bishop, was celebrant. The service was according to the rite of the 1789 Book, with the Merbecke setting of the Eucharist and hymns and anthems of the period, preceded by the litany sung by the choir in procession. The Rev. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer, carried a copy of the 1789 Book.

Concelebrants with Bishop Browning at the nave altar were cathedral canon Carole Crumley, and cathedral provost Charles A. Perry, who observed that the only omission from the 18th century service was the warden's rod for quelling disturbance and arousing sleepers during the two hour sermons, "which today's preacher has promised to forgo."

In his sermon, the Rev. John Booty, professor of Anglican Studies at the University of the South, noted that the founders of the American church were sharply divided. Those in the northeast under Bishop Samuel Seabury, who after refusal by the Church of England had been consecrated in Aberdeen in 1784 by the Scottish nonjuror high church bishops, were strong for episcopacy. Those in the mid-Atlantic and southern areas, influenced by Bishops William White of Pennsylvania and Samuel Provoost of New York, insisted there be no more "lord bishops," but only bishops whose powers were checked by presbyters and laity. Those three constituted the first House of Bishops in 1789, and the divisions among their constituents were also reflected in the proposed liturgy.

Some advocated the Scottish Prayer Book of 1764, a revision of the 1637 so-called Laud's Liturgy: others the English 1662 *verbatim* except for the necessary political changes. The extremists pressed for radical deletions, causing Bishop Provoost to complain that "they have knocked off the Nicene, Athanasian, and one clause of the Apostles' Creed, corrected the Lord's Prayer and Te Deum . . . and would [even] alter the commandments." Fortunately this did not happen. A compromise was worked out, the Scottish Eucharist was included, and the preface stated, as has every successive revision, that the American book is in no way intended to depart from the doctrine, discipline and worship of the Church of England.

So said Dr. Booty, "The book we celebrate here today was in continuity with the Mother Church while also reflecting the new situation. From Cranmer's first Prayer Book of 1549, Anglican worship has been purposely catholic, evangelical, inclusive and universal, likewise our first American book and its 1892, 1928 and 1979 revisions."

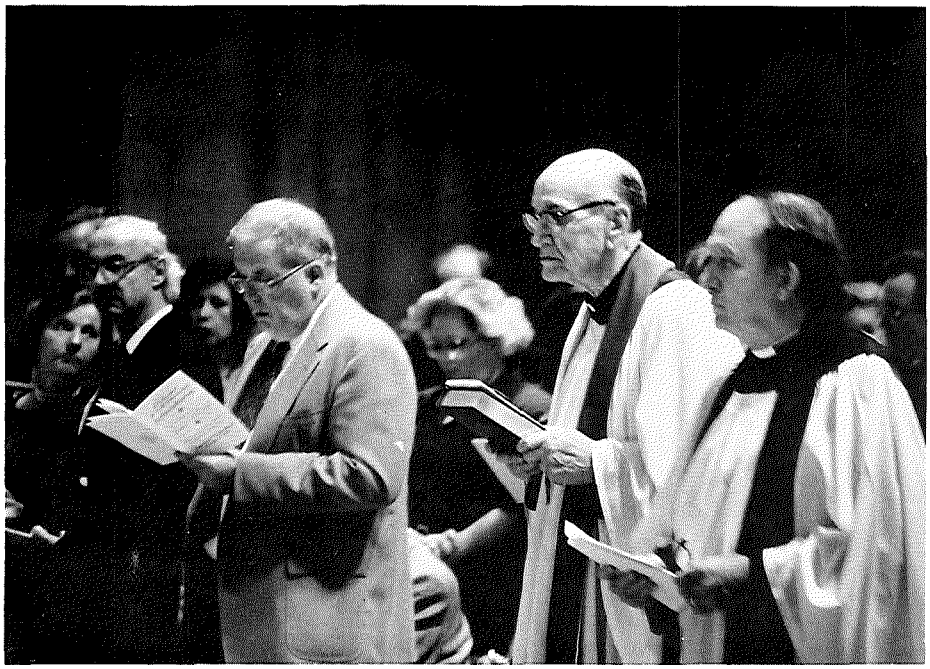
He predicted there will inevitably be more revisions and changes, "but such change as does not lose contact with the past, and such revision as will translate the eternal truths as expressed in 1979 into the same truths meaningfully expressed in 2009." Those who use it "must be in tune with its theology, which calls us into saving communion with God and one another, and enables us to respond in faith and to live by the necessary rhythm of repentance and thanksgiving, the heartbeat of Christian life and the essence of Prayer Book worship. Let us give thanks for those who in 1789 preserved this for us and gave us such a graceful and powerful instrument for good."

Among the historic Anglican Prayer Books on exhibit in the cathedral's Rare Book Library were Cranmer's liturgies of 1549 and 1552, the Elizabethan book of 1559 used by early colonists, the Scottish book of 1637 from which our communion service derived, the 1662 Prayer Book which is still the official liturgy of England, and the four successive American Prayer Books from 1789 to 1979.

Philadelphia Observances

In observance of the bicentennial of church and Prayer Book, a three-day seminar entitled "Two Hundred Years and Beyond" was hosted by Philadelphia's historic Christ Church, where the initial events took place in 1789. Participants addressed the past, present and future of the Episcopal Church, its identity, mission, and purpose, with Dr. Booty, giving the opening presentation. Other speakers were the Rev. James Trimble, rector of the parish; the Rt. Rev. James Ottley, Bishop of Panama; and Fredrica Thompsett, professor of church history at Episcopal Divinity School.

The Most Rev. Robert Runcie, Archbishop of Canterbury, was celebrant at the opening Eucharist of the Pennsylvania diocesan convention, October 20-21 [p. 9], held at the Church of the Saviour, and honored



Canon Guilbert (center) and Dr. Booty (right) at the bicentennial service for the Book of Common Prayer [photo ©Morton Broffman].

guest and speaker at the convention dinner that evening. On Sunday he preached at Christ Church.

In his sermon he cited Paul's charge to Timothy, to "be steady, endure suffering . . . fulfill your ministry." Now as then, he said, "This steadiness in turbulent times derives from scripture, and that scriptural wisdom, that steadiness and saving faith, has been mediated to us through our liturgy." He paid tribute to Cranmer, who in his preface of 1549 shaped the intention of all subsequent Prayer Books throughout the Anglican Communion, that "the people should continually profit more and more in the knowledge of God and be the more inflamed with the love of his true religion."

From Latin to Tudor English to modern language, he said, "the Book of Common Prayer has been a vehicle of God's grace and has influenced and held together our growth in worship and doctrine." He said that whatever our diversities, "we must never lose our unity in the way we approach God. There is a skill in crafting words which after frequent use are still fresh. Thus we are nourished from generation to generation. So let us be steady in our praying, that we may be steady in our believing and in our living."

He was welcomed, at the convention assembled, by the Rt. Rev. Allen Bartlett, Bishop of Pennsylvania.

In his address at the convention dinner, with 1,500 present, he noted that the founding of the church was preceded by the founding of the nation, with its Declaration of Independence and Constitution. "These two events," he said, "stand for two precious ideals, exploration and order, that shaped your origins and the character of the nation." He reminded that William Penn had wanted Philadelphia to be "a city of holy experiment," but had named it a "city of brotherly love." "Holy experiment and fraternal love — not a bad motto for the whole Anglican Communion. It would express the independence established here in 1789, and the concept of Anglicanism as a family combining the essentials of the Christian faith with wide freedom for the seeker and explorer."

He made it clear that his recent visit to the pope was not to engage in negotiation, but to give visibility to a long process of healing and reconciliation. "We question some of the more recent dogmatic statements of the Roman Church, just as they question provincial autonomy, and why there seems no way the Anglican Communion as a whole can decide matters touching the very heart of Anglican faith and order."

He added that "in our Common Declaration we located these issues within our different understanding of the exercise of authority. But here can be dialogue and common action for the well-being of the world, and in his farewell the pope said, 'Our affective collegiality will lead us to effective collegiality,' which expresses what I have tried to say earlier, that without fraternal love there can be no holy experiment."

DOROTHY MILLS PARKER

CONVENTIONS

The convention of the **Diocese of Eau Claire** was held at St. Andrew's Church in Ashland, Wis., October 20-21. The guest speaker at the banquet, held at Northland College in Ashland, was the Rt. Rev. Edward MacBurney, Bishop of Quincy. Several resolutions were passed, including one from the long range planning committee setting goals to pursue diocesan renewal immediately and another to build up a ministry that will meet the needs of all parishes and missions and to establish an endowment program that will benefit the diocese and individual congregations. A resolution directing individual missions and aided parishes to develop a statement of purpose, establish a schedule for reduction of base budget support and increased giving toward diocesan assessment also passed.

A 1990 budget of $230,000 was adopted.

DONNA VIERBICHER

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The **Diocese of Pennsylvania's** convention took place October 20-21 at the Church of the Saviour in Philadelphia, with the Rt. Rev. Allen L. Bartlett, Jr., diocesan, presiding. The highlight was an appearance by the Most Rev. Robert Runcie, Archbishop of Canterbury [p. 8].

In the business sessions of the convention, deputies passed a $2,564,460 program budget for 1990.

In action on resolutions, convention deputies rejected a controversial resolution that had previously been submitted in the 1988 convention and was tabled at that time. The resolution states that the Bible is the Word of God, containing all things necessary to

(Continued on page 22)

Charles Dickens: Storyteller of Christmas

By VIOLET M. PORTER

Charles Dickens

As we approach the season of Christmas, no author comes to mind more than Charles Huffan Dickens. He was born on the 7th of February, 1812, in Landport, Portsea (now Portsmouth), England, to John and Elizabeth Barrow Dickens. He was the second of eight children and was always a sickly child. His father, a clerk in the Navy's pay office, was constantly in debt because of his expansive lifestyle, great hospitality, mismanagement of his monies and misfortune in jobs. He loved to entertain and did so in a style more suited to a bachelor of his times than the sole supporter of eight children. John Dickens loved his large roasts and evening punch and the theater. Charles' mother was a fun-loving person who loved to dance and did so hours before Charles was born. Their unrealistic approach to life and their debts finally landed John Dickens in the debtor's prison, Marshalsea. Charles, at the age of 12, was sent off to earn his living in a blacking warehouse managed by a step relative. There he tied and labeled pots.

These were the most miserable periods of his life. These intense life experiences remained fixed in his imagination. Readers of *David Copperfield* will recognize Mr. Dickens as Wilkins Micauber and Charles as David. He was humiliated by his father's time in prison and his own work in the warehouse and he never mentioned them to his ten children or to his wife.

We see firsthand descriptions of prison life in his book *Little Dorrit*. John Dickens, after some despair, returned to his old social self. He was elected chairman of the Marshalsea. Like William Dorrit in *Little Dorrit*, he was on lordly terms with everyone. During his time there, John Dickens drew up a petition for all prisoners to sign imploring generosity from the king in order to drink to the health of George IV on his majesty's birthday in August. Charles was allowed to watch as the petition, placed on an ironing board, was signed by all the prisoners. In the style of John Dickens, it contained grandiose terms such as "Your Gracious Majesty's unfortunate subjects."

The family fortunes improved when John Dickens' mother died in April of 1824 and left 450 pounds to her son. She had been the housekeeper of Lord Crewe and had a great flair for words. It may have been from her that Charles inherited his flair for prose. She was a great storyteller and often entertained the Crewe children with fairy tales, stories of history and her own reminiscences.

Charles became so adept at tying pots that often a crowd would gather to watch him and his fellow worker, Bob Fagin, working through a window. John Dickens felt that this was too humiliating. There would be no more blacking warehouse for Charles. He was sent to a school, Welling House Academy. After Charles was there two years, his father could no longer pay the fees. Charles then became a clerk in a law office. He worked hard to educate himself and resolved never to be in debt. He later became a reporter of debates in the House of Commons.

The industrial revolution of the 19th century brought economic growth in commerce and industry and a strong middle class. Though some 200 years had passed since the demise of Cromwell's Commonwealth, the Puritan echoes of "work" and "don't waste money or time" prevailed. The times also created a poor segment of the population whose fate was constantly uncertain.

Reformer

In this social and political setting, Dickens could, through his pen and philanthropies, become a reformer, a spokesman for justice, for better schools, and for education for all. England has changed, but we have the legacy of Dickens' humor, caricatures and prose. In his novels Dickens wove together unhappiness, cruelty, poverty

and transformed them into unforgettable stories. His own childhood poverty and his family's many moves provided him with a fund of strange and different peoples, cruel and kind, innocent and evil, humorous and grotesque. The society provided him with a need for reforms.

Dickens' works deal with the great problems of human life and especially urban life. He believed that education of young girls and boys could help prevent crime. Like everything in his life, there were contrasts. He was not forgiving of crime committed by an adult as we see in his treatment of the death of Magwitch in *Great Expectations*, but he could forgive Pip's stealing food from Mrs. Gargary's cupboard and a file from the blacksmith. He always felt that the young, with encouragement and learning and a different environment, could change, but adults could not. His interest in education and improvement in teacher's credentials can be seen in his novels, such as *Our Mutual Friend*. There he poked fun of Miss Percher's professional certificate but writes kindly of her colleague, Bradley Headstone, who is "highly certificated" and has acquired a great deal of teacher's knowledge.

The needy in Dickens' time, and there were many of them, always feared they would have to seek relief in the workhouse where health conditions and overcrowding were horrible. The sick, the aged and the retarded, babies, children and the mentally ill were put together. The fear of entering the workhouse, where rules were so rigid and conditions so bad, often tempted the poor to suffer alone rather than to enter such an institution. In *Our Mutual Friend*, Dickens writes of Mrs. Higden's flight from a place where paupers are treated worse than criminals. Old Nandy in *Little Dorrit* has to spend her last years enduring the rigid rules of the workhouse, often popularly referred to as the "Bastille." Dickens felt that more civic pride was spent on the grand facades of the workhouses than on making life bearable for the poor.

Dickens was interested in having so many ills remedied in Victorian England. He found an ally in a devout Anglican, Angela Burdett-Coutts, a wealthy spinster. Together they founded a home for "fallen women," petty criminals and women of the streets. They decided to remedy what faults the women had by "tempting them to virtue." They trained them, Dickens himself taking personal interest in the home. They also prepared them for emigration overseas to start a new life. Religious instruction and attendance at services were required. The women were to be industrious, proper, punctual, frugal and clean. We see Dickens' concern about female destitution in his character of Nancy in *Oliver Twist*, Martha and Emily in *David Copperfield* and Tattycorum in *Little Dorrit*.

Dickens has captured the imagination and heart of readers throughout the world. How can we forget names like Skimple and Chadboard of *Bleak House*, Rumply Wilfer and Mrs. Treadlow of *Our Mutual Friend*, Merdle of *Little Dorrit*, Fagin of *Oliver Twist*, Ebenezer Scrooge, Bob Cratchit, Marley and Tiny Tim of *A Christmas Carol*?

Charitable and Kind

A Christmas Carol is his best-known work. Christmas always was a special time for Dickens. As a young boy his father had taken him to view many Christmas plays and pageants. He thought of it as time to be charitable and kind, and a time to have a good time. To him and to the German Prince Albert, we owe the kind of celebrations of Christmas we now have in the English-speaking world.

In 1843 Dickens went to Manchester to appeal for aid for the poor and to visit his sister, Fanny, who was ailing and about to die. As he walked the streets the idea for *A Christmas Carol* came to him. He based the story on an earlier Christmas work he had written. This was *The Goblins Who Stole a Sexton*, a ghost story told around the fire of an old-time Christmas festivity. He was determined to finish, to publish the story by Christmas of that year. By November, he had selected its illustrations, bindings and paper. Dickens wanted it to be an inexpensive publication so that many could afford to buy it. It appeared for sale a few days before Christmas. It was an immediate success, but offered little financial reward for him. Copyright laws were lax in England and the United States and his work was pirated. He eventually won the suit to protect his work.

As in his other works, he drew characters from his experiences and relationships. Tiny Tim was based on his sister Fanny's son, Harry Burnett. Unlike Tiny Tim, Harry died. Earlier in 1842 Dickens met at a St. Patrick's Day party Dr. Miles Marley, a physician. Dr. Marley commented on his unusual last name and suggested that Dickens use it in a story. *A Christmas Carol* was not the first nor the last of Dickens' Christmas stories; in 1844 he published *The Chimes*, in 1845 *Cricket on the Hearth*. There were later Christmas stories that he published in a weekly periodical which he edited.

Though Dickens felt so many of the institutions of his day were outdated, he remained resolute in his belief in the goodness of humanity. Many people of the time, like Scrooge, were indifferent to the poor because the workhouses and prisons cared for them. Scrooge did not like to make merry as he felt it was a waste of time. His "Every idiot who goes about with a Merry Christmas on his lips should be boiled in his own pudding with a stake of holly through his heart" is changed to "I will honor Christmas in my heart and try to keep it all year."

Dickens was a driven man, driven to succeed in his writing, projects and causes. He, like his characters, lived a life of contrasts. He was generous to his deceased brother's widow and children, yet sent his sons to Australia to seek their fortunes. He championed family, yet caused his wife to leave him because he did not give up his relationship with Ellen Ternan, an actress. He forbade his children to see their mother after she left, yet he was loving to them. He remained an Anglican all his life, yet he came under the influence of a Unitarian minister and his theological beliefs were weak.

Dickens' view of the world was through the eyes of a hurt child. With closed eyes, a tear rolling down his cheek, he breathed his last on the 9th of June, 1870. To the very end, his life was one of contrasts. He asked that his funeral be private and in his will he commended his soul to Almighty God and to the mercy of Jesus Christ. England mourned him, the world mourned him. Thousands passed by his open grave in Westminster Abbey where he was buried in the Poets' Corner.

On hearing of Dickens' death, a poor hawker's daughter in Drury Lane asked with tears in her eyes, "Dickens dead! Then will Father Christmas die too?" Dickens lives in the hearts of men today. Next to the biblical story, his *Christmas Carol* is most read and loved at this season.

Christmas Book Roundup

As in previous years, we call attention in this issue to a number of titles, from books previously reviewed during 1989, as particularly suitable for gifts for readers of varying tastes. Our selection does not include reference books, how-to-do-it books, or ones of a more technical character, or books reviewed in this issue.

Architecture and Art

Books in these fields include outstanding presents and permanent library possessions.

ST. BARTHOLOMEW'S CHURCH IN THE CITY OF NEW YORK. By **Christine Smith**. Oxford. Pp. 224. $45.

The history and architecture of a unique and beautiful church.

THE CATHEDRAL OF ST. PETER AND ST. PAUL. Photography by **Robert Llewellyn**. Introduction by **John Chancellor**. Howell. Pp. 120. $38.

The National Cathedral in Washington illustrated with magnificent color photos.

CREATIVITY AND CONTRADICTION: European Churches since 1970. By **Randall S. Lindstrom**. The American Institute of Architects. Pp. 156. $32.95.

A handsomely illustrated "coffee table" book of modern European church buildings.

ILLUMINATED MANUSCRIPTS: The Book Before Gutenberg. By **Giulia Bologna**. Weidenfeld & Nicolson. Pp. 199. $50.

Medieval books included many church-related volumes, pages of which are beautifully reproduced here.

THE MOSAIC DECORATIONS OF SAN MARCO, VENICE. By **Otto Demus**. Edited by **Herbert L. Kessler.** University of Chicago. Pp. 207. $25 paper.

The Cathedral of St. Mark is one of the extraordinary churches of Europe and this book will delight art-lovers.

NEW WINE IN OLD SKINS: Liturgical Change and the Setting of Worship. By **Arthur Pierce Middleton.** Morehouse-Barlow. Pp. 117. $9.95 paper.

In a non-technical way, an Episcopal scholar and historian explains contemporary decoration of churches and related matters.

THE REFORMATION OF CATHEDRALS: Cathedrals in English Society 1485-1603. By **Stanford E. Lehmberg**. Princeton University. Pp. 319. $49.95.

This comprehensive work of scholarship examines the English and Welsh cathedrals, their buildings, music, personnel, educational programs and other activities before, during and after the Reformation.

Bible

Two books attractive for young and old:

FAVORITE PSALMS. By **John Stott**. Moody. Pp. 127. $14.95.

Readers will enjoy the 38 psalms selected and discussed by John Stott, international Anglican evangelical leader. Beautifully illustrated with color photos.

PEOPLE FROM THE BIBLE. By **Martin Woodrow** and **E.P. Sanders**. Morehouse-Barlow. Pp. 180. $25.95.

Biblical figures are introduced and striking pictures are given in this book both for reference and for browsing.

Biographies and Reminiscences

Besides those listed here, readers may look under sections for T.S. Eliot, Julian of Norwich, and C.S. Lewis.

LEWIS CARROLL: Interviews and Recollections. Edited by **Morton N. Cohen**. University of Iowa. Pp. 273 and xxvi. $24.95.

A scholarly collection of letters, articles and other sources related to Charles Dodgson, the devout stammering deacon who wrote *Alice in Wonderland*.

THE MELODY OF THEOLOGY: A Philosophical Dictionary. By **Jaroslav Pelikan**. Harvard University. Pp. 320. $20.

The eminent historian of Christian doctrine provides an intellectual autobiography in the unusual form of an alphabetical dictionary.

VIRGIL MICHEL: American Catholic. By **R.W. Franklin** and **Robert L Spaeth**. Liturgical. Pp. 168. $7.95 paper.

A Benedictine monk little known to the general public today, Fr. Michel was a prophetic figure in the liturgical movement and in much else.

JOURNEY CONTINUED: An Autobiography. By **Alan Paton**. Scribner's. Pp. 308. $22.50.

This is the second volume of the distinguished autobiography of the great South African literary figure and opponent of apartheid.

Churches Near and Far

These offer entertaining as well as informative reading.

LAMBETH 1988: Church at the Crossroads. By **Michael Marshall**. Harper & Row. Pp. 178. $15.95.

Bishop Marshall gives a lively account of last year's Lambeth Conference.

LIGHT FROM THE EAST: A Symposium on the Oriental Orthodox and Assyrian Churches. Compiled by the Rt. Rev. **Henry Hill**. Anglican Book Centre (Toronto, Canada). Pp. 176. $9.95 paper.

Bishop Hill in Canada has assembled a fascinating collection of essays on the Syrian, Coptic and other less well-known Eastern churches.

NO TWO ALIKE. By **H.N. Kelley**. Morehouse-Barlow. Pp. xiv and 159. $8.95.

During recent years this lay traveler and his wife have visited numerous Episcopal parishes of every sort. This is an engaging record of the experience.

T.S. Eliot

We continue to get new insight regarding the great 20th century Anglican poet.

ELIOT'S NEW LIFE. By **Lyndall Gordon**. Farrar, Straus & Giroux. Pp. x and 356. $19.95.

The author analyzes Eliot's relationships and spiritual life.

THE LETTERS OF T.S. ELIOT: Vol. 1, 1898-1922. Edited by **Valerie Eliot**. Harcourt Brace Jovanovich. Pp. xxxi and 639. $29.95.

The poet's widow collects letters from his early years, together with other informative material.

Exploring the Faith

Some heavy and some light books explore the Christian message for today.

CHICKENBONE LAKE: Myths, Fishing Stories and Theological Asides. By **Jonathan Sams**. Illustrated by **William Sauts Bock**. Anadromous Press. (P.O. Box 604, Griffith, Ind.) Pp. 70. $6 paper.

An Episcopal priest meditates on hunting and fishing with humor and insight.

THE COMEDY OF REDEMPTION: Christian Faith and Comic Vision in Four Americana Novels. By **Ralph C. Wood**. University of Notre Dame. Pp. 320. $32.95.

Novels by John Updike, Flannery O'Connor, Walker Percy and Peter DeVries are analyzed.

ESSENTIALS: A Liberal-Evangelical Dialogue. By **David L. Edwards** and **John Stott**. Hodder & Stoughton. Pp. 354. $12.95.

An eminent evangelical and an eminent liberal in the Church of England discuss their differences.

KEEPING THE FAITH: Essays to Mark the Centenary of Lux Mundi. Edited by **Geoffrey Wainwright**. Fortress. Pp. xxviii and 399. $34.95.

An ecumenical collection of essays by outstanding authors who discuss the Christian intellectual position in today's world.

THE TICKLE PAPERS: Parables and Pandemonium. By **Phyllis Tickle.** Abingdon. Pp. 144. $13.95.

Humorous family anecdotes about life on the farm, together with serious reflections by Episcopal laywoman author.

Julian of Norwich

The 14th-15th century English mystic has a special appeal for many Anglicans today.

A LESSON OF LOVE: The Revelations of Julian of Norwich. Edited and translated by **Fr. John-Julian, O.J.N.** Walker and Co. Pp. xvii and 219. $9.95 paper.

An Episcopal monk helpfully translates Dame Julian's book from Chancerian to modern English.

JULIAN OF NORWICH: Mystic and Theologian. By **Grace M. Jantzen.** Paulist. $9.95 paper.

A detailed study with information on life of English medieval recluses.

JULIAN OF NORWICH: Reflections on Selected Texts. By **Austin Cooper, O.M.I.** Twenty-Third. Pp. 131. $6.95 paper.

Inspiring selections from Julian's writings, with commentary.

C.S. Lewis

Books by Lewis, and those about him, continue to attract enthusiastic audiences.

THE ESSENTIAL C.S. LEWIS. Edited by **Lyle Dorsett**. Macmillan. Pp. x and 536. $12.95 paper.

Noted American authority on Lewis has collected substantial samplings of his writings in different fields.

C.S. LEWIS: Volume 442 of Twayne's English Authors Series. By **Joe R. Christopher**. Hall. Pp. 168. $16.95.

A careful biography with analysis of literary output of Lewis.

THE C.S. LEWIS HOAX. By **Kathryn Lindskoog**. Multnomah. Pp. 170. $11.95.

This controversial but entertaining book challenges authenticity of *The Dark Tower* and *Encyclopedia Boxoniana*, writings posthumously attributed to Lewis. The debate continues unresolved.

G.K. CHESTERTON AND C.S. LEWIS: The Riddle of Joy. Edited by **Michael H. Macdonald** and **Andrew A. Tadie**. Eerdmans. Pp. 304. $18.95.

Seventeen different authors write of the similar interests of these two English lay apologists.

Spiritual Life

Through old classics and new books of quality, soul speaks to soul.

THE ENGLISH SPIRIT: The Little Gidding Anthology of English Spirituality. Compiled by **Paul Handley, Fiona MacMath, Pat Saunders** and **Robert Van de Weyer**. Abingdon. Pp. 236. $14.95.

Members of the modern community at Little Gidding have made this attractive ecumenical collection of English spiritual writings.

EVELYN UNDERHILL: Modern Guide to the Ancient Quest for the Holy. Edited by **Dana Greene**. State University of New York. Pp. x and 260. $10.95 paper; $34.50 cloth.

An American Underhill scholar here assembles some of her little known shorter writings.

THE FEAST OF FAITH: An Invitation to the Love Feast of the Kingdom of God. By **Archbishop Paul of Finland**. Translated by **Esther Williams**. St. Vladimir's. Pp. 112. $5.95 paper.

The late primate of the Finnish Orthodox Church comments on the sacred liturgy.

THE IMITATION OF CHRIST. By **Thomas a Kempis**. A new reading by **William C. Creasy.** Mercer University. Pp. xlix and 169. $35.

An attractively produced and lively translation of the classic.

PASSION FOR PILGRIMAGE. By **Alan Jones**. Harper & Row. Pp. 187. $15.95.

The distinguished dean of San Francisco offers profound comments on the pilgrimage of life.

PRAYER BOOK SPIRITUALITY. Edited by **J. Robert Wright**. Church Hymnal. Pp. 473. $18.95.

This is an anthology of Anglican writers from the late 16th to the early 19th century who comment on different parts of the Book of Common Prayer.

Gifts of Sacred Music

By JOSEPH A. KUCHARSKI

The following are a number of selections from the many recordings of sacred music available, either from local record stores or directly from the church or cathedral that produced the recording. Some items are specifically for Christmas; others will be enjoyed as gifts for year-round listening.

Great American Churches

WASHINGTON CATHEDRAL: The Joy of Christmas (CAR006 LP). Available from the Museum Shop of Washington Cathedral, Mt. St. Alban, Washington, DC 20016.

A performance of the Cathedral Choral Society and the Choir of Men and Boys, recorded in 1976. Includes carols for congregation, Richard Dirksen's wonderful anthem, "Welcome," and other seasonal favorites.

THE CHORISTERS AND GENTLEMEN OF THE CATHEDRAL OF ST. JOHN THE DIVINE: A Chorister's Christmas (Cassette). Available from the Cathedral Shop, the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

A collection of traditional Christmas carols, directed by Paul Halley.

ST. PAUL'S EPISCOPAL CATHEDRAL: I Will Set His Dominion in the Sea (MCC 20946 Cassette). Available from St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202.

Music sung by the Choir of Men and Boys of St. Paul's Cathedral, Buffalo, on their 1987 tour of England. Many will enjoy music they have not heard before. Especially noteworthy are the works of Larry King, David Hurd and Bruce Neswick, who is choirmaster at the cathedral.

ST. JOHN'S EPISCOPAL CATHEDRAL, DENVER: Christmas Music (SJC-681 LP). Available from St. John's Cathedral, 1313 Clarkson St., Denver, CO 80218.

The cathedral choir and the boys and girls' choir sing Christmas music from the past and present.

THE CHOIR OF GRACE CATHEDRAL, SAN FRANCISCO: Music for Advent, Christmas and Epiphany (LP). Available from Grace Cathedral Gift Shop, 1055 Taylor St., San Francisco, CA 94108.

This splendid choir of men and boys sings selections of Darke, Howells, Jackson, Mendelssohn and Stewart, to name just a few of the composers represented on this recording.

ST. THOMAS' CHURCH, NEW YORK: Silent Night at St. Thomas (LP). Available from St. Thomas' Church, 1 W. 53 St., New York, NY 10019.

Another fine choir of men and boys singing traditional carols as well as a good sampling of modern seasonal selections.

Music from England

CHRISTCHURCH CATHEDRAL, OXFORD: Carols from Christchurch (ASV Label. ALH-938 LP; ZC-ALH-938 Cassette). Available at local record shops.

A wonderfully different collection of contemporary Christmas music. Some composers included: Gardner, Hadley, Howells, Matthias and Wishart. New texts set to new music, old texts set to new music. Especially beautiful is the "Jesu, as thou art our Saviour" by Britten.

THE CHOIR AND ORCHESTRA OF CLAIRE COLLEGE, CAMBRIDGE: Christmas at Claire (Argo Label. ZRG-914 LP; KZRC-914 Cassette). Available at local record shops.

The mixed choir of Claire College Chapel sings traditional carols arranged by John Rutter as well as carols by other composers. It is a striking recording that will be enjoyed each time it is heard.

On Compact Disc

All of the following are available through local record shops.

THE ST. PAUL'S SERVICE and other music by HERBERT HOWELLS. St. Paul's Cathedral Choir, London (Hyperion label. CDA 66260).

Service music, anthems and organ works by the renowned British composer Herbert Howells are found on this superb recording.

THEREFORE LET US KEEP THE FEAST. St. Luke's Parish Choir, Evanston, Ill. Available from St. Luke's Church, 939 Hinman Ave., Evanston, IL 60202.

Richard Webster directs his fine parish choir in a collection of choral music heard at services in St. Luke's Church. Music is accompanied by the historic E.M. Skinner pipe organ, effectively played by Jeffrey Smith.

FAIRE IS THE HEAVEN: Music of the English Church. The Cambridge Singers directed by John Rutter (Collegium label. COLCD 107).

A delightful selection of choral works ranging from the Latin rite through the 20th century. This recording offers some of the best choral works of our Anglican musical tradition. A year-round listening experience.

SARUM CHANT: Missa in Gallicantu. The Tallis Scholars (Gimel label. CDGIM 017).

The Sarum First Mass of Christmas as observed at Salisbury Cathedral in the 13th century. This splendid choral celebration of the Christmas liturgy will be a favorite among lovers of chant. The singing is flawless. A booklet describes the complete liturgical procedures which were quite complex in this early Sarum Rite.

MY SOUL DOTH MAGNIFY THE LORD. St. Paul's Cathedral Choir, London (Hyperion label. CDA 66429).

Six settings of the evening canticles sung by this illustrious cathedral choir under the direction of John Scott. Settins by Stanford, Wesley, Wood, Brewer and Blair. the listener will enjoy the many different musical interpretations of the traditional evening canticles.

Books for Younger Readers

By VIOLET M. PORTER

INSIDE NOAH'S ARK. By **Laura Fischetto**. Illus. by Letizia Galli. Viking Kestrel. Pp. 24. $13.95.

The bold, flat, lively full-page illustrations are strikingly colored and give animals and Noah and his family delightful expressions. The actions of the members of the Ark are animated and amusing.

The goats, deemed by all on the Ark to be "the wisest of all creatures" and the animals with the best memory of the world before the flood, tell the story.

The author's sense of humor will delight readers and hold the attention of children ages three to eight. The parent who purchases the book will not be surprised to learn she writes comedies and plays for radio and television.

Letizia Galli, the gifted illustrator, is a trained architect but now works as a painter and illustrator of books. Her work has been shown throughout Europe. Both are residents of Milan, Italy. Their combined efforts create a highly recommended book which will make a wonderful Christmas gift.

THE RABBIT'S CHRISTMAS PARTY: A Frieze. Drawings by **Beatrix Potter**. Frederick Warne & Co. Pp. 6. $4 paper.

As the title of this publication, with its fully colored and utterly charming illustrations suggests, this is a Christmas mantelpiece decoration. Beatrix Potter drew these unusual pictures in the early 1890s, long before she created the much-loved character, Peter Rabbit.

Four of the original drawings are now in the Victoria and Albert Museum in London and two are loaned to the Museum of Fine Arts in Boston.

This lovely rendition of rabbits at a Christmas party, English style, will captivate children and adults alike and introduces us to a work of Beatrix Potter's that is not as well known as some of her other works.

A CHRISTMAS CAROL: A Changing Picture and Lift-the-Flap Book. By **Charles Dickens**. Illus. by **Kareen Taylerson**. Viking Kestrel. Pp. 25. $14.95.

This publication of the most loved and most read Christmas story has a very imaginative treatment of illustrations.

There are four wheels with flaps that rotate illustrating Christmas present, Christmas past and Christmas yet to come. These and the other small and full-page illustrations are animated and brightly colored.

The text is adapted in a style and wording that will appeal to children ages three to eight. Both the text and the unusual treatment of illustrations make this book a wonderful addition to a children's library.

WHY CHRISTMAS TREES AREN'T PERFECT. By **Richard H. Scheider**. Illus. by **Elizabeth Miles**. Abingdon. Pp. 15. $12.95.

This is a tale of Small Pine, a tree in the royal forest who along with other trees, hoped it would be chosen by the queen to be her Christmas tree and to be admired by all in the land.

The birds and the animals were in need of food and shelter. They were rejected by all the trees other than Small Pine. Its good heart was touched, and in time its branches became damaged and uneven and its trunk was misshapen.

The queen derided its imperfect shape and ordered its destruction, but love and charity overtakes the queen. The outcome will delight readers ages five to ten.

The full-page illustrations give unusual vistas of northern winter and give the readers a sense of mystery. This is a story of Christmas — that love can overcome all. The author's subject, the tree, is one of the most loved symbols of the season, and the author uses it to achieve the moral of the story and to hold the attention of the reader.

THE WORLD OF THE BIBLE FOR YOUNG READERS. By **Yair Hoffman**; edited by **Ilana Shamir**. Viking Kestrel. Pp. 96. $15.95.

This attractive and richly illustrated book is recommended by the publisher for readers 12 or older, but it can also serve adult readers. It outlines the history of the Holy Land (insistently referred to as Eretz Yisrael) and has much information on the geography and archaeological remains of the different successive eras. It introduces younger or older readers to some of the critical questions surrounding the Bible. The various ancient empires, the origin of writing, and other incidental topics are dealt with in an informative manner. There is more on the so-called intertestamental period, the age of the Apocrypha, than is usually the case in our educational resources.

The Jewish orientation of the book is on the whole not offensive, but the few pages at the end devoted to the New Testament need to be supplemented from other sources. The reader can no doubt tolerate occasional slips, as with the case of illustrations reappearing on different pages (p. 8 and 18; 16 and 42). This book will make an informative and enjoyable addition to the library at home or in the parish.

EDITORIALS

Planning for Christmas

It is time to think of books and other Christmas gifts. We don't believe Christmas should come too soon. The Episcopal Church and a minority of other American Christians believe that Advent should first be duly observed and that the Feast of the Nativity should then follow. Nonetheless, Christmas will soon be upon us, and experience teaches us that it can be both a happier and a holier season if we plan ahead. Choosing suitable presents for relatives and friends is something we can do, at least in many cases, well in advance. And how pleasant it is to be able to make selections in a leisurely manner, without having last-minute choices forced upon us!

We hope that this Christmas Book and Gift Number will help our readers make selections which will not only be welcome gifts but which will in some sense witness to the Christian faith of the giver. Sometimes we also get a chance to choose gifts we are to receive. Some of the books, records, or other things referred to in this issue may help one to give an answer to the question, "And what do you want for Christmas?"

Visit to Papacy

There have been various recent comments, in this country and in England, regarding the recent visit of Archbishop Robert Runcie of Canterbury to Pope John Paul II in Rome. We are, therefore, pleased to bring you a report in next week's issue of some of the archbishop's own words on the subject.

Evangelicals in the Church of England have expressed strong opposition to friendly discussion between Rome and Canterbury. They have been particularly incensed at the Archbishop's willingness to consider a reformed papacy as a future voice for an increasingly united Christendom. Certainly many Anglicans, in America and elsewhere, would have strong doubts about either the realism or the desirability of such a development. Yet the proposal hardly stirs public protest, or public support.

English Evangelicals have also criticized Archbishop Runcie for attending a papal mass at the Vatican. In this context we call to mind a response attributed to the late Bishop James Pike when he was observed, during a visit to New York City, worshiping at the incense-laden high mass at the Church of St. Mary the Virgin. When asked why he was there, he is said to have replied, "Where else does one go when visiting this city?"

English Evangelicals

Last week we said something about some of the different uses of the word Evangelical. Such a discussion is not complete, however, without some reference to British Evangelicals, and specifically those within the Church of England. There they constitute a large and somewhat organized body of conservative Protestantism without any real parallel in the Episcopal Church in America today.

Anglican Evangelicals in England range from such widely respected figures as John Stott (author of two books in the roundup in this issue) on to the placard-carrying protesters who appear on various occasions. Such protests occurred recently at Heathrow Airport when Archbishop Runcie went to Rome, and at Canterbury Cathedral when the Festival of Faith and the Environment was held [TLC, Nov. 12]. In the latter case, they protested over the inclusion of Buddhists, Hindus and others in a Christian celebration. Not long ago, the director of the Church Society, the Rev. David Samuel, called for Dr. Runcie's resignation for such offenses. Marian pilgrimages in Walsingham would hardly be the same without the familiar line of noisy hecklers!

Such episodes generally evoke chuckles from American readers. Yet beside these disruptive figures out on the streets, Evangelicals in the Church of England include a number of serious scholars, dedicated parish priests, and zealous overseas missionaries.

The Evangelicals have provided valuable spokesmen for adherence to the historic faith and to Christian moral standards, yet they have remained a race apart. The distinctive positions they hold, and the ways they express these positions, remain puzzling to many other Anglicans. American Episcopalians will not fully understand the Church of England, however, without recognizing the strength of the present Anglican Evangelical movement.

Dendrology

Trees write inner history
spin circles of the years
judged within their substance.
I wonder if our souls draw rings
archives of dry and leafy seasons.

Crabs cast shells outgrown
at risk to make more ample ones.
The time of change is vulnerable.
We can choose to stay cramped but
somewhere in us lack is recorded.

Christine Heffner

It's Only a Turkey!

By MAURICE A. COOMBS

There it sits, the centerpiece of most dining tables on Thanksgiving Day. No one knows for sure if it was the *piece de resistance* of that first Thanksgiving dinner in 1621, but it certainly has established itself as American as apple pie.

In fact the turkey is all American. It is from comb to tail feathers a true native bird. It is so named because it was mistakenly thought to have originated in Turkey.

As you admire your turkey, you will probably not see it as a metaphor, but metaphor it is. Other cultures have similar metaphors, though they use different animals. All around the world thanksgiving feasts have a special animal as a centerpiece. For the Arab it is the lamb. For the Scots it is the stuffed stomach of a sheep. For the natives of New Guinea it is a roast pig. Each celebration has a particular animal considered essential for the event.

Why must there be a turkey for the celebration of Thanksgiving? Believe it or not that's a theological question which demands, and has, a theological answer. The root of the answer is buried deep in history.

The dawn of the consciousness of a need for a sacrifice of thanksgiving came, as far as the Bible is concerned, with the story of Cain and Abel. In that story the principle that thanksgiving involved the offering of a sacrifice is presumed. After the great flood, Noah and his family offered thanks for their deliverance and "choosing from all the clean animals and all the clean birds he offered burnt offerings on the altar" (Genesis 8:20).

Abraham, the father of the faithful, felt compelled to offer human sacrifice. In the 22nd chapter of Genesis, the writer records the poignant story of Abraham's preparation to offer his beloved son. That offering, substituted with a ram caught by its horns, declares that the centerpiece of any thanksgiving meal is not to be another human being. The fact that Abraham was willing to sacrifice Isaac was enough.

So the bird on today's thanksgiving table is symbolic of an understanding of the relationship of the human family with its Creator which reaches back to the very beginning of our experience on this planet.

Yet human sacrifice reappeared. Not, of course, a human sacrifice on God's holy altar in either tabernacle or temple, but human sacrifice on the altar of the battle field. That which God refused, the sacrifice of a human being, man accepted with zest and even went so far as to make it appear that God demanded it.

Ever since, we have played that tortuous game; and all our festivals of Thanksgiving have been stained with the blood of those who were slain because we firmly believe that this is the only way we can make thanksgiving.

In this blessed land, the first to be sacrificed were the land's original inhabitants, later the inhabitants of other lands, and once, in a dreadful internal struggle, the newcomers themselves killed each other because they believed that, without that sacrifice, there would be no thanksgiving. All these human beings became the turkey on the tables of all the victory celebrations after all the conflicts.

It has taken centuries for us to see that this turkey is not inevitable. There is no built-in imperative in the human family that we sacrifice each other in the name of whatever god we worship, be it nationalism, power, or posses-

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sions. Bertrand Russell wrote that the only thing better than the celebration of victory is to have found a way to avoid the war. It has taken centuries of devising ways of killing each other, each more sophisticated than the last, till we reached the point where we are now. We now know that not only will we all be the thanksgiving turkey, our powers of destruction are so great that there will not even be a world left on which to set the thanksgiving dinner! It is that recognition which brings the leaders of the two most powerful nations on this planet together to sign a pact that they will begin to destroy the instruments of the ultimate power to make us all the sacrifice.

But there is another layer to this metaphor of the thanksgiving turkey.

The first hint of this other layer is way back there in the incident of Abraham and Isaac. As father and son make their way up the mountain, Isaac asks the question, "Look here are the fire and the wood, but where is the lamb for the burnt offering?" To which the father replies, "My son, God himself will provide a lamb for the burnt offering." (Genesis 22:7,8)

Through all the centuries we were making ourselves the turkeys on thanksgiving tables, the church had another thanksgiving table weekly and often daily.

Bread and wine are placed on our thanksgiving table. They are the centerpiece for our thanksgiving, which is what the word Eucharist means. Under the forms of that bread and wine we will represent the sacrifice of Jesus of Nazareth, the Lamb of God, who takes away the sin of the world.

The peace and reconciliation of the human family has been achieved in the sacrifice of Jesus of Nazareth. There is no need for us to slaughter each other in order to celebrate. That is a damnable lie. War is not inevitable.

As we come now to this Holy Table, we give thanks that God has dealt with the awful sin of the world. We eat and drink at this feast in thanksgiving that we need no longer offer each other on some other thanksgiving table.

It has taken the human family a long, very long, time, but we may well have arrived at the place in history when we can really celebrate thanksgiving and rejoice that the bird we eat is no longer a metaphor of each other's deaths, but is really only, after all, a turkey!

Ten Years of Publishing

Ten years ago, Cynthia Shattuck was hired to edit manuscripts for publication in the basement of the guest house of the Society of St. John the Evangelist in Cambridge, Mass. This modest beginning has now blossomed into a well-established press, Cowley Publications, owned by the order and still housed in the same place.

This publishing company was founded as a mission of the order to provide creative and challenging responses to contemporary religious issues for informed laypeople and clergy of the Episcopal Church and other Christian bodies. It presently has nearly a hundred books and tapes in print and looks forward to increasing the number of books published annually and also to expand its audio cassette list.

The Society of St. John the Evangelist is popularly known as the Cowley Fathers, from their historic home in Cowley, a city adjacent to Oxford in England. Their U.S. mother house is in Cambridge.

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BOOKS

(Continued from page 7)

for all of these cathedrals are actively in use and some have had notable recent additions. And a few British cathedrals are modern structures, notably Coventry and the Anglican and Roman Catholic cathedrals of Liverpool. The text alone of this book provides a kind of mini-course in English church history. Dr. Edwards will be commended for his care in explaining technical ecclesiastical and architectural terms where they first occur in the text.

The book deals with cathedrals in Wales and Scotland as well as England, and has detailed coverage of 18 of the greatest. In spite of its many contents, the book is not uncomfortably large ($8^3/_4 \times 11^1/_4$) or heavy to hold. Anyone contemplating a trip to Great Britain in the months ahead will find this a mouth-watering preview of things to see. Any reader of THE LIVING CHURCH would be proud to give this book as a present to a friend or relative, but after purchasing a copy, one will be loath to part with it.

H.B.P.

Understanding from Within

JUSTICE, AND ONLY JUSTICE. By **Naim Stifan Ateek**. Foreword by **Rosemary Radford Ruether**. Orbis. Pp. xvi and 229. $9.95 paper, $18.95 cloth.

Every Episcopalian will be challenged by this articulate essay in "Palestinian liberation theology." The author has been well known in the American church during his years in the San Francisco Bay area where he earned his doctorate, and in Texas. A priest of our church, he now serves as canon pastor of St. George's Cathedral in Jerusalem. He was also a theological consultant at the 1988 Lambeth Conference.

Growing up in an Anglican family in what is now Israeli territory, Ateek writes of the current struggle for identity and autonomy as "a Christian, a Palestinian, an Arab and an Israeli." He presents the historical development of each of these threads in his own life with eye-opening clarity. Objective description then provides the basis for his interpretation of the "intifada" through which indigenous Arabs, whether Muslim or Christian, are finding the unifying courage to press on together toward the realization of their integrity as a people.

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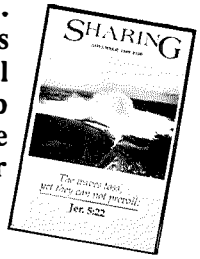

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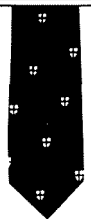

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share a common spiritual heritage as "People of the Book," Ateek explores the scriptures of the Muslim, Jewish and Christian traditions to find imperatives which will move everyone beyond polarization and struggle over turf into justice, compassion and reconciliation. In the inclusive, universal heritage of the Hebrew prophets and centrally in Jesus' Way of the Cross he grounds his "Dream of Peace."

Ateek's voice is echoed from the Israeli perspective by Marc Ellis's *Toward a Jewish Theology of Liberation*, also published by Orbis. They may well be read in parallel by Americans willing to understand from within — not just from the newspaper — what is going on these days in the homeland of faith. As one who has been in the Holy Land on several occasions, I welcome and recommend these books.

(The Rev. Canon) ROSWELL O. MOORE
Menlo Park, Calif.

Food for Thought

FROM A MONASTERY KITCHEN. By **Brother Victor-Antoine d'Avila Latourrette.** Harper & Row. Pp. 128. $12.95 paper.

This publication is a revised edition of a cookbook that appeared in 1976 and was distributed in many countries. It was first conceived in the kitchen of the Benedictine Priory of Our Lady of the Resurrection in Cold Spring, N.Y.

A hundred new recipes have been added since the first edition and have been collected from monasteries in the United States, France and Italy. They have been arranged seasonally beginning with winter and ending in the autumn, thus following the church year. The recipes have been grouped in the order in which their contents might appear at meals — soups to desserts.

On the pages in which the recipes appear there are handsome black and white medieval woodcuts along with inspiring quotations from the Bible, works of the saints, poets and other writers.

All recipes are easy to prepare. The directions for preparations are clearly written; the ingredients are mainly vegetables, but there are a few fish recipes. There is a section of recipes for herb sauces, pastries, breads and beverages. There are also herb and spice blends for vegetables, meats and seafood. Eight useful tips for a healthier diet appear on the book's last page.

Brother Victor-Antoine uses simple ingredients that can be either purchased inexpensively or grown in a kitchen garden to create his delicious dishes, breads and desserts. For church seasons there are special treats, i.e. St. Nicholas Soup for Advent, Christmas Day Bread, Epiphany Cake, Paschal Spice Ring and Whitsun Cake.

In heeding the rule of St. Benedict in the kitchen, Brother Victor-Antoine gives all who wish to be vegetarians, all who wish a simple healthy diet, a welcome addition to their cookbook shelf. Its one fault is a lack of index. One can remember the name of the recipe, but memory fails in locating the page on which it appears.

VIOLET M. PORTER
Hartford, Wis.

From Plants to Architecture

OUTWARD SIGNS: The Language of Christian Symbolism. By **Edward N. West.** Foreword by **Madeleine L'Engle.** Walker. Pp. xvii and 237. $30.

In this large format volume, profusely illustrated with line drawings, Canon West shares his vast knowledge and his theological reflections on a favorite subject. It is a volume of charm, interest and historical lore and it will be enjoyed by members of the Episcopal Church.

Here we find sections on the principles of symbolism, heraldry and flags, symbolic plants and animals, symbols of dozens of saints, the cross (165 different forms of cross are illustrated), and symbolism in worship, vestments and church architecture. A final chapter raises the topic to an inspiring level. It is devoted to Bishop Nicholai Velimirovich, a modern Serbian saint who was a prisoner in Dachau and for whom everything in the world was a symbol of the power and wisdom of God. At the end is a 50-page glossary of terms pertaining to liturgy, church architecture, clerical clothing and vestments, and related matters. If you wish to know the meaning of dado, deisis or discalced, this is the place to look.

This is both a reference book and a delightful combination of entertainment and edification. Page after page make enjoyable browsing, for they contain all sorts of information, reflecting the author's wide reading, travels, personal contacts and work as architectural and artistic consultant in many churches. Spirited comments and wise sayings about many topics abound.

Canon West has been a leading figure at New York's Cathedral of St. John the Divine since most of us were children and has had a major hand in collecting the works of art and ecclesiastical artifacts, new and old, which embellish that extraordinary building. Those who know him will enjoy the "vintage West" of this book. Those who have not known him can here become acquainted with this delightful and accomplished churchman. This book will be a wonderful Christmas present for someone who loves the traditional arts and crafts of the church.

H.B.P.

Books Received

DISPUTED QUESTIONS: On Being a Christian. By Rosemary Radford Ruether. Orbis. Pp. 142. $10.95 paper.

THE BIBLE AND PEOPLE OF OTHER FAITHS. By S. Wesley Ariarajah. Orbis. Pp. xiv and 71. $7.95 paper.

FRANCIS: A Call to Conversion. By Duane W.H. Arnold and C. George Fry. Zondervan. Pp. 143. No price given.

PEOPLE OF THE BOOK? The Authority of the Bible to Christianity. By John Barton. Westminster/John Knox. Pp. 100. $6.95 paper.

HAPPILY INTER-MARRIED. By Rabbi Roy A. Rosenberg, Fr. Peter Meehan and the Rev. John Wade Payne. Collier. Pp. 246. $7.95 paper.

A CALL FOR CONTINUITY: The Theological Contribution of James Orr. By Glen G. Scorgie. Mercer University. Pp. 189. $25.

FASHION ME A PEOPLE: Curriculum in the Church. By Maria Harris. Westminster/John Knox. Pp. 204. $14.95 paper.

BREAKING THE SILENCE: Spiritual Help When Someone You Love Is Mentally Ill. By Cecil Murphey. Westminster. Pp. 154. $9.95.

LOSSES IN LATER LIFE. By R. Scott Sullender. Paulist. Pp. 183. $7.95 paper.

SAMUEL AND THE DEUTERONOMIST. By Robert Polzin. Harper & Row. Pp. 296. $38.95.

GOD ENCOUNTERED: A Contemporary Catholic Systematic Theology. Volume I, Understanding the Christian Faith. By Franz Jozef van Beeck, S.J. Harper. Pp. 338. $27.95.

THE BEATITUDES IN MODERN LIFE. Edited by Margaret Garvey. Thomas More. Pp. 183. $8.95 paper.

PEOPLE OF GOD: The Struggle for World Catholicism. By Penny Lernoux. Viking Penguin. Pp. 466. $19.95.

PEACE AND JUSTICE IN THE SCRIPTURES OF THE WORLD RELIGIONS. By Denise Lardner Carmody and John Tully Carmody. Paulist. Pp. 191. $9.95 paper.

A PLACE FOR REVELATION: Sermons on Reverence for Life. By Albert Schweitzer. Macmillan. Pp. 130. $18.95.

THE SEVENTH-DAY ADVENTISTS: A History. By Anne Devereaux Jordan. Hippocrene. Pp. 150. $14.95.

MIXED BLESSINGS. By William And Barbara Christopher. Abingdon. Pp. 224. No price given.

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NEWS

(Continued from page 9)

salvation, and "we therefore declare our belief that sexual relations are a gift of God to be celebrated only by a man and a woman who have been united in marriage."

"Hurting World"

A number clergy and lay deputies spoke both for and against the resolution, one person in opposition referring to the church's call to help the hungry and homeless and saying that "it's a hurting world out there — let's not worry about what's going on behind closed doors." Others suggested that convention should not act on such matters before receiving the final report of the diocesan commission on human sexuality, which is scheduled to be issued in 1991.

Two other resolutions stirred debate. One which passed affirms the 1988 General Convention's stance on abortion. This resolution was specifically directed to members of the general assembly and senate of Pennsylvania, then considering legislation to limit abortion.

The other controversial resolution was on "evangelism and Christology" and affirmed that "Jesus is the Christ, the only name given under heaven by which we may be saved." "While pastoral sensitivity to non-Christians is of the utmost importance, that sensitivity does not extend to the denial of who Jesus is and what Jesus accomplished," stated part of the explanation attached to the resolution. Some of those speaking against the resolution expressed concern about what they perceived as its lack of inclusivity. It appeared that other speakers were not opposed to the literal meaning of the resolution but were unclear and therefore uneasy, about the intent behind submission of the resolution. It was defeated.

Affirmative Action

In other actions on resolutions, convention asked the bishop to establish a task force to draft an affirmative action policy for deployment of clergy and hiring of diocesan lay employees as well as establishment of committee membership; established May 6, 1990 as Prison and Victims Sabbath, a day to pray for prisoners and their families, their caretakers and the victims of crime; and endorsed the national church's call for a decade of evangelism.

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THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: **CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.**

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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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Sun Sol Eu 10:30. Daily as announced

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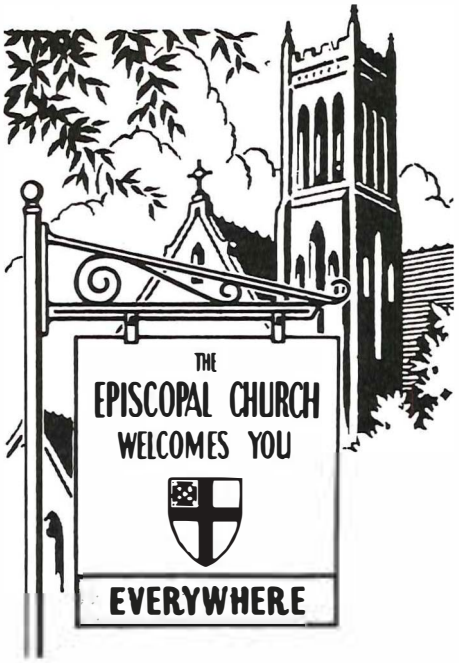

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