

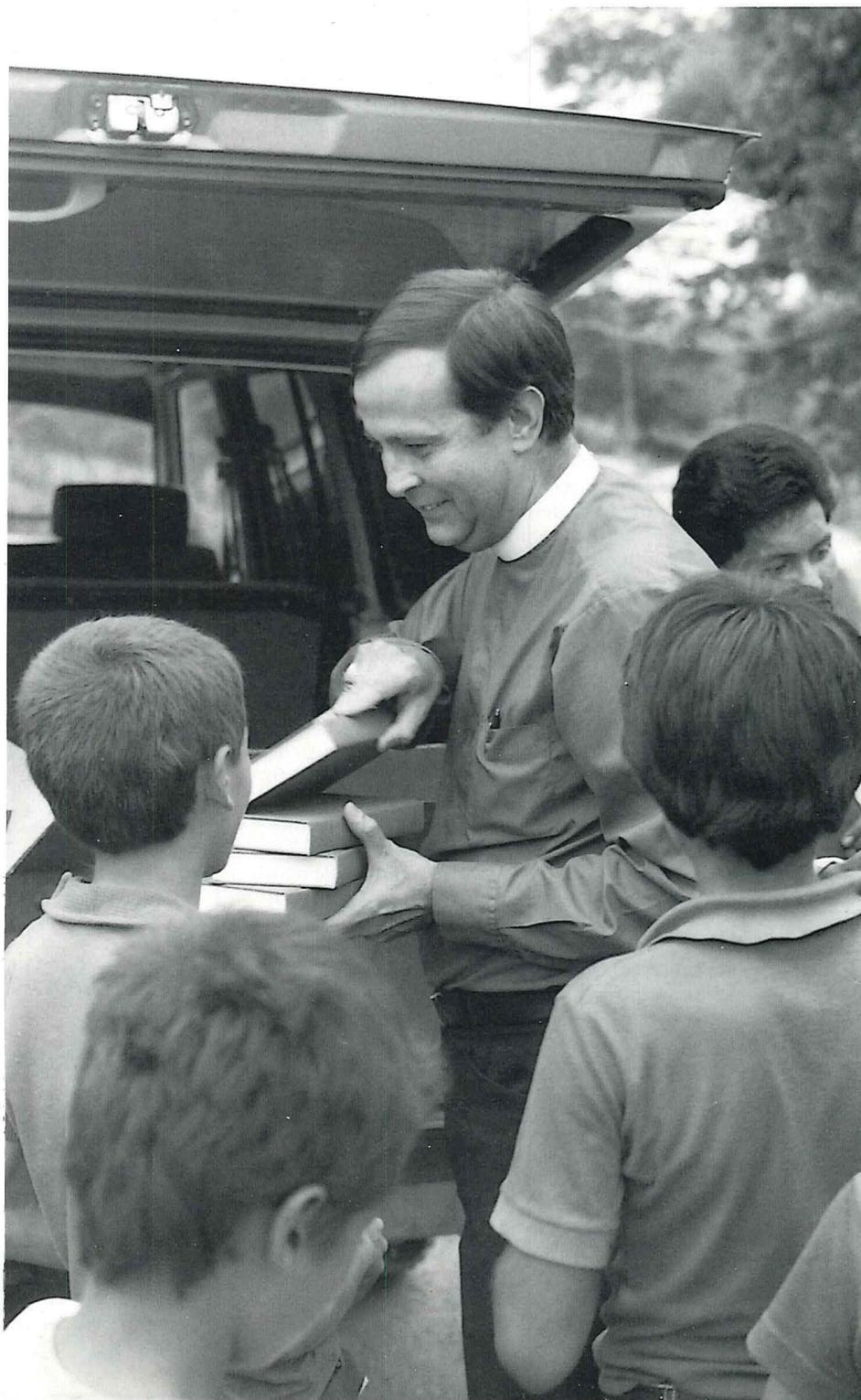
THE LIVING CHURCH

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Lent Book Number

A.M. Allchin:
A Wide-Ranging Anglican

SPCK:
**Something Old,
Something New**



890228 44498
The Rev Charles Pridemore
1047 Amsterdam Ave
New York NY 10025



God and the World, III

By WILFRED S. ROYER

St. John of Kronstadt (1829-1908) was a remarkable Russian Orthodox parish priest known for his preaching, his spiritual guidance, his works of mercy and, indeed, for miracles. Although constantly immersed in innumerable pastoral duties, he developed a rich theology of the presence of God in creation.

The Trinity is our personalized joy and gladness, the real manifestation of God as persons to us, so that God may be truly said to be with us. The Trinity exists, lives and is revealed as self-communicating Love, the Holy Spirit. "The Love of God is shed abroad in our hearts by the Holy Ghost . . . the Holy Ghost . . . is the breathing, the air of the soul" (*My Life in Christ*, p. 373).

Yet for St. John of Kronstadt, God is most intimately manifested in creation by his real presence in the Eucharist. At a time in which most Russian Orthodox Christians received Communion only four times annually, Father John insisted that his spiritual children prepare to receive the Holy Eucharist regularly (preparation usually entailed confession within 24 hours of receiving Holy Communion as well as reciting long preparatory prayers). It was due to his great devotion to the real presence of Christ in the Eucharist that his theology stressed the presence of God in the world through creation and redemption.

Eucharistic devotion is the most distinctive aspect of his spirituality, which explains why he became such a leading figure in the eucharistic revival of his time. The Eucharist is the highest archetype for all the vestiges and likenesses in creation, and it is the surest means of deification and union with God. "As the greatest luminary is reflected in infinitely small earthly bodies . . . so the spiritual Sun, Christ, is represented in small beings, in men, in their infinite multitudes and in the smallest particles of his Body and Blood" (*ibid*, p. 84). By becoming one with Christ in his body, in one humanity with him, the communicant partakes in the eternal glory of Christ's divinity, which is intimately united with his humanity in hypostatic union (the union of God and man in the one person Jesus Christ). The whole man participates in this sharing in the life of Christ, so that the spirit "embraces" the material body. God embraces and joins with man in a common humanity so that man may, in partaking of the Eucharist, embrace God in return and join God in sharing his divinity. Therefore, through the Eucharist, the transcendent and hidden God becomes material before us, and accepts to become the incarnate Christ and in the Eucharist, which is the real manifestation of God in himself to the world.

By sharing in the life of Christ, we are able to share in his life in the Trinity, and thus the Eucharist is most truly a manifestation of the Trinitarian glory. It is the Trinity that creates and saves, and the world shares in the glory. In the act of creating, the Trinity has put its imprint into the world, and by redemption the Trinity has perfected what was started in creation by sharing the divine life with the world.

This is the last in a series of three articles on St. John of Kronstadt by the Rev. Wilfred Sophronius Royer of Clifton, N.J. Helpful selections from the book, My Life in Christ will be found in Spiritual Counsels of Father John of Kronstadt, edited and introduced by W. Jardine Grisbrooke, London 1967.

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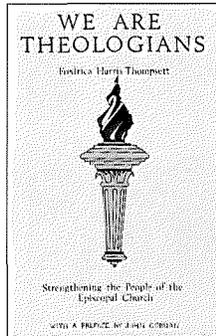
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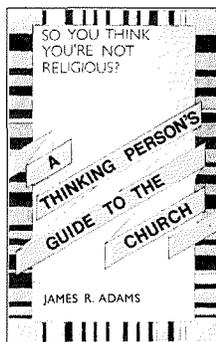


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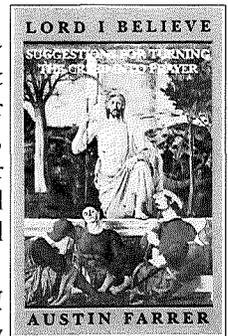
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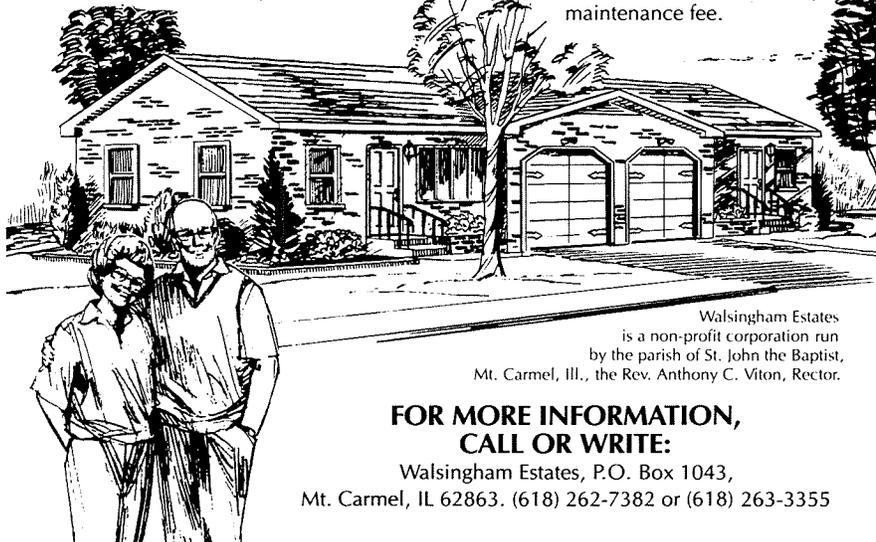
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LIVING CHURCH FOUNDATION, INC., a non-profit organi-
zation serving the Church. All gifts to the Foundation are tax-
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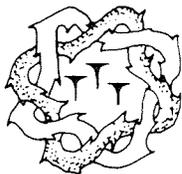
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SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two
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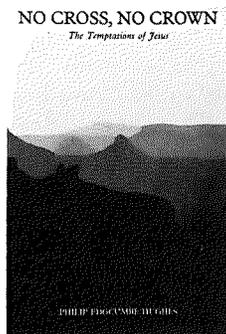
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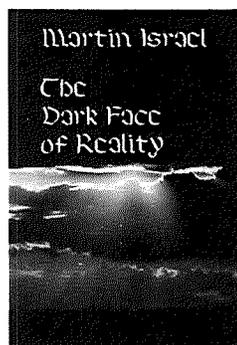


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LETTERS

Cana Sunday

This letter is to thank the editor for his perceptive comments and suggestions about Cana Sunday [TLC, Jan. 1 and Jan. 15]. It is indeed worthy of an annual celebration. The one group especially in the church that knows all about the reference in the introductory paragraph of the marriage service is Marriage Encounter,

where "Cana Night" is something very special. And of course, this gospel should be added to those overtly suggested for reading in the marriage service; it is in the Roman Lectionary, which has been our model in so many ways.

A few comments are in order about revising the lectionary. It would be better to make this the appointed Gospel in Epiphany II rather than an op-

tion. Options can be so easily ignored, especially if one subscribes to one of the many lectionary bulletin series. But if it would catch on, it would eliminate the theme of the other two years, which is the calling of the first disciples — an equally important thing in these days when the apostolic ministry is so easily questioned. Far better to make Cana Epiphany II and the "Calling of the disciples" Epiphany III, and find a way to "make room" by renumbering the "green season." Long about midsummer, in at least two of the years, they become awfully repetitious anyway.

But the Epiphany season can well use both a Sunday dedicated to marriage (your O.T. suggestions are marvelous) and the ministry. Perhaps one new or revised collect would be needed to complete the task.

(The Rev.) ROBERT ZIMMERMAN
Lansdale, Pa.

Grace in Marriage

The Rev. John Hall's article on marriage and divorce [TLC, Jan. 15] missed a most obvious point. A sacrament is a vehicle used as a "certain means by which we receive that grace" (BCP, p. 857). It is imperative that a couple "receive that grace and blessings of God to help them fulfill their vows" (BCP p. 861).

The hardness of heart Fr. Hall mentioned is not only against a spouse, it is basic rebellion against God. It is impossible to keep the marriage vows by our own human power. It is only by God's gift of grace that we are capable of living Christian love.

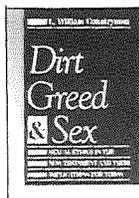
(The Rev.) E. WILLIAM PAULSON
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KEEPING THE FAITH —from the Anglican Perspective

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Sexual Ethics in the New Testament and Their Implications for Today

L. William Countryman

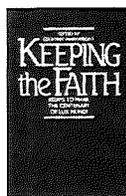
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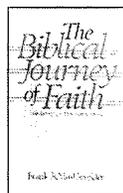
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As publishers of the 32nd edition of *The Episcopal Choirmaster's Handbook*, we apologize that the Bible passages indicated for the Last Sunday after Epiphany at the Eucharist are erroneous. The passages should be Psalm 99 (p. 728), Exodus 34:29-35, I Corinthians 12:27 - 13:13, and Luke 9:28-36.

BOOKS

Intellectual Autobiography

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

Patriarch Nicephorus of Constantinople (8th-9th century) wrote of angels singing to God, "Holy, Holy, Holy" in that "venerable and thrice-illuminated melody of theology." With an additional comment from Friedrich Schleiermacher, we can see the inspiration for the title of this book.

This intellectual autobiography employs the dictionary device to compress the author's thoughts into alphabetized entries, of two to six pages in length, upon 82 subjects, from "Angels" to "Zion." Cumulatively, with indications for cross-reference reading, they create an image of his mind.

Prof. Pelikan is a theologian and historian at Yale University. No private details of his life are here. A clue to his background and affiliations is his tribute to "George V. Florovsky (1893-

1979), who, more than any other person except my late father, taught me to sing 'the melody of theology' this way." Fr. Florovsky was the most eminent Russian Orthodox theologian of his generation in the United States.

Among the entries, with their many overlappings, a triad is conceptually central: "Orthodoxy," "Tradition," and "Development of Doctrine." The entry, "Sacrament," is close to that trinity in importance among the recurring themes of this melody, though the riches of the book are so ample it is hard to rank them.

There are epigrammatic insights. Under "heresy": "The objection to the concept of heresy is in reality an objection to the concept of orthodoxy."

There is a homely metaphor: "By drawing the boundary line of orthodoxy, the church has in effect declared the difference between a theological fair ball and a theological foul ball, but it has left a vast space within which a ball is in play."

I welcome and recommend *The Melody of Theology*. In tracing Prof.

Pelikan's paths, one may find help in clarifying one's own.

EDMUND FULLER
Pittsboro, N.C.

Underhill Articles

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.

This collection of some of Evelyn Underhill's most vivid writings will delight longtime devotees and neophytes alike. In it she proffers cogent observations on mysticism and the spiritual life as lived out by the average person in the everyday world. Moreover, these selected articles furnish us with a thorough, albeit unintentional, account of the spiritual journey of this remarkable woman.

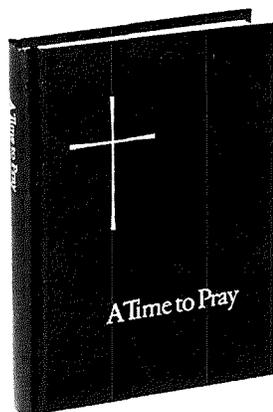
Sensitive to the spiritual turmoil of the early 20th century, Underhill, like many of her contemporaries, sought expression outside traditional religion. "A Defense of Magic," written soon after

Pray Along the Way

A Time to Pray

Based on The BCP, this collection is a pocket-size book of offices which includes biblical selections, psalms and prayers, and is designed as a guide for personal daily devotions. Offices include the orders of Noonday, Evening, Compline, the Reconciliation of a Penitent, and Daily Devotions for Individuals and Families. Psalms, prayers and biblical selections are completely indexed.

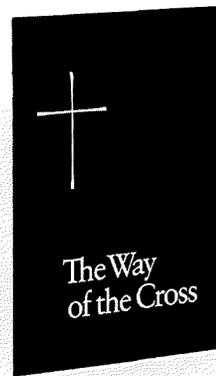
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155-9 Paper, 20 pages [25 copies] . . . \$9.95



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BOOKS

she ceased her involvement in the Golden Dawn (a secret society associated with the Rosicrucian movement), reveals her subsequent change of focus from the occult toward the phenomenon of mysticism. Two of her many excellent works on mysticism, "Sources of Power in Human Life" and "Suggestion and Religious Experience," provide much of interest and value for us today in their exposition of the spirit-

ual development that is possible for the average person.

Under the spiritual direction of Friedrich von Hugel, Underhill moved from what von Hugel called "pure mysticism, an emotional starvation and disembodied spirituality" to a more integrated and mature spirituality. "The Authority of Personal Religious Experience," perhaps the most masterful article in this collection, fo-

cuses on the personal experience of God, gives guidelines for evaluating its validity and stresses the necessity to live one's spirituality in the world, a recurrent precept particularly in her later years when she became absorbed with the pacifist movement.

Although prayer is seldom mentioned in her earlier works, after 1925 it became a more frequent theme. In "The Possibilities of Prayer," she reflects upon the transformation wrought in the individual and ultimately in the world by prayer. This is an outstanding interpretation of the many by-products of prayer.

This book is definitely not one to be picked up intermittently to be read in snatches, but is one that richly rewards an investment of time and attention. Summing up, ". . . she claimed a potentiality for each person to participate in the mystic adventure. But the claim of her later writing was even more far-reaching; each person is called to participate in the spiritual life, to be filled-up with the object of love itself, God. It is this contribution that established Underhill as one of the most authentic and convincing modern guides to the ancient quest for the holy."

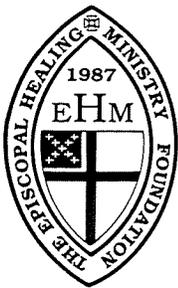
MILDRED GREENE
Bermuda Run, N.C.

A Stunning Piece

CONFESSIONS OF AN INQUIRING SPIRIT. By Samuel Taylor Coleridge. Introduction by David Jasper. Fortress. Pp. 104. \$7.95 paper.

Reprinted from the third edition (1853), this work is one of Coleridge's principal contributions to the theology of his day and to our day as well. It is a stunning piece of biblical criticism and really a "first" in English divinity in terms of range and depth, in which Coleridge, above all his other works perhaps, presented his views without stint and without any attempt to disguise. He had something to say in the *Confessions* that he wanted even the casual reader to grasp, at least in its main purport. Although a tract for the times, it has such freshness of insight and flow of enviable balance that readers today will find it both arresting and instructive.

It is, moreover, still pertinent to the issues uppermost in critical scriptural interpretation. Its distinctive feature



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resides in its accompanying apologetic: "The Scriptures, the Spirit and the church are co-ordinates; the indispensable condition and working cause of the perpetuity and continued spiritual life of Christ still militant."

David Jasper introduces the work well, sets it in context and includes as an appendix Coleridge's daughter Sara's penetrating and knowledgeable defense of it. It is good to have this in print. Those unfamiliar with the *Confessions* will read it with delight and appreciation.

(The Rev.) JAMES A. CARPENTER
General Theological Seminary
New York, N.Y.

A Book for Everyone

PATHS TO PERSONAL PRAYER. By Evan Pilkington. Twenty-Third. Pp. 64. \$5.95 paper.

The original title is *Learning to Pray*, which is right on the mark! Here is a book for *everyone*. Pilkington has written a handbook for absolute beginners, those who know nothing about how to pray. The author takes the reader through the steps, along the paths which make for a life of prayer. He deals with the fundamentals simply, but never simplistically. He is straightforward regarding what needs to be done, deals with the pitfalls and problems surrounding a person's prayer life, and suggests helps and remedies. An absolute gem!

(The Very Rev.) DONNE E. PUCKLE
Christ Church
Chippewa Falls, Wis.

Public and Private Life

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

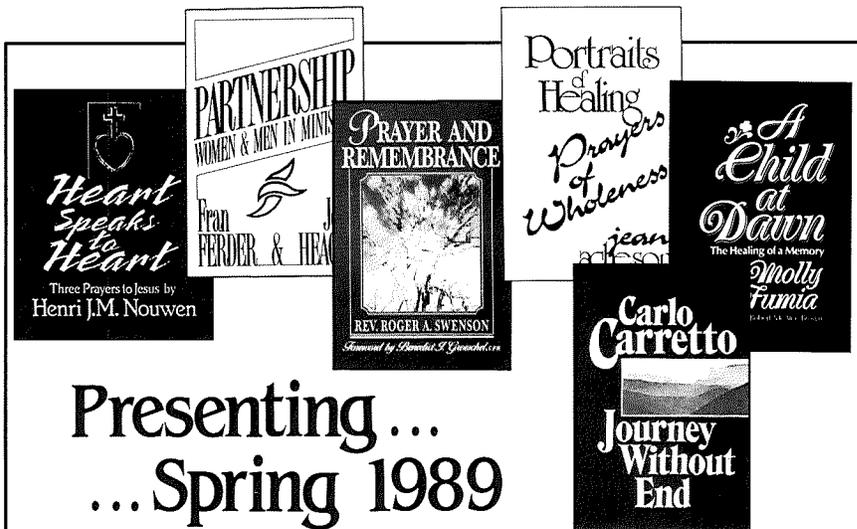
The life of Alan Paton, who died last April 12 at the age of 85, was divided into two major parts. In the first part, he grew to manhood and became famous as the talented principal of Diepkloof Reformatory. He used this experience to write the novel, *Cry, the Beloved Country*. Both Paton's reformatory career and his novel are stories of liberation from darkness and superstition. He told about this part of his life in the first volume of his autobiography, *Towards the Mountain* [TLC, May 8, 1988].

In the second and last volume of his

autobiography, *Journey Continued*, which he completed in the year before his death, Paton carries the story forward 20 years from 1948 to 1968, and adds an epilogue that fills details up to July 1987. These dates are important. The first, 1948, includes not only the publication of his first novel, but also the coming power of the Afrikaner Nationalist government in South Africa, and hence the ascendancy of apart-

heid. The second, 1968, includes the disbanding of the Liberal Party, which Paton helped to found and lead. In the year 1987 he writes of these sad events as a man "finished with polemics and strife." Apartheid still rules the beloved country, but this doctrine of racial separation has proven to be sick and troubled and godless.

Paton's last volume continues the
(Continued on page 19)



Presenting Spring 1989

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A unique book about prayer as an active, purposeful openness to God through the medium of memory, an evocation of the joys and sorrows, the gifts and losses of the past as a journey deep into prayer and communion with God.

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Carlo Carretto

Writing in beautiful images of life and love, Carretto stresses the infinite worth of all forms of human existence. He condemns the willful destruction of life in the womb and in old age, but also shows that forgiveness can be found within the mercy of God.

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A Child at Dawn

The Healing of a Memory
Molly Fumia
An engrossingly told account that transcends one mother's sorrow at the loss of a child to reach out and connect with human suffering. A story about the mystery of memory which, when revealed, can be the most powerful healing grace of human experience.

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Jean Acheson
Through short, touching vignettes, the author tells the stories of the people she came to know, love and grow with during her time in a l'Arche community in Canada. A statement of faith in the vital gifts of the handicapped.

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February

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NCC Ponders Changes

A committee trying to guide the National Council of Churches through a financial and organizational crisis with its relief and development agency is beginning its work amidst some confusion.

The major question seems to be whether Church World Service, an arm of the NCC, wants to become an independent agency or remain within the council.

Historically, Church World Service has operated with a significant degree of independence. But dwindling financial resources have resulted in increased attempts to curtail its activities.

Information from each of the council's units is being solicited by the Committee of 15, a panel of 15 people which is scheduled to submit recommendations on the crisis to the governing board in May. The representative from the Episcopal Church is the Rev. William Lawson, rector of St. Stephen's Memorial Church in Lynn, Mass. and a member of the Episcopal Church Ecumenical Relations Commission.

The committee was authorized at a November meeting of the NCC governing board in Chicago after it became clear that a previous plan for restructuring the council would not be approved.

Also meeting in November, members of the Church World Service unit committee approved a statement to

the Committee of 15 encouraging "reconstitution" of CWS as a "discrete organization" governed by its own board of directors. The CWS board, they said, should have "full responsibility and authority" for policy setting, finances and staffing.

However, some relief agency officers are now saying that statement could be misunderstood and they have written a second letter to the Committee of 15 saying they want "to communicate clearly . . . the intention of CWS to remain in close relationship with the NCC and/or its successor bodies."

The four Church World Service officers who signed the second letter emphasized that the agency "is an important part of the ecumenical movement here in this country and beyond."

Among the signers is Bishop Philip Cousin of the African Methodist Episcopal Church, a former NCC president and chair of the Church World Service unit committee.

Also received by the Committee of 15 at its first meeting in December, according to an official report from the NCC, was a letter from a high-ranking United Methodist mission official suggesting that Church World Service remain within the National Council structure.

The Rev. Randolph Nugent, general secretary of the United Methodist Board of Global Ministries, said, "Al-

though there were voices (in the CWS unit committee on November 29) which asked for independence and autonomy for CWS, that position was not the final action of the committee nor was it the position of the majority of members of CWS . . . We believe CWS must remain within the council."

The letters from Church World Service have been at the center of an ongoing debate in the NCC over the degree to which the council's agencies should be responsible to the governing board and contribute funds to provide for council-wide services.

New Diocesan House

An 11-year period of restructuring the church in Tennessee ended recently with the dedication of new offices for the Diocese of East Tennessee in Knoxville.

The gray stone building in the downtown area contains the offices of a diocese started in January 1985, one of three created from a former statewide diocese.

Completed last summer, the \$898,000 building houses the offices of the Rt. Rev. William E. Sanders, diocesan, and his administrative staff. It is the focus for Christian education, outreach, mission extension, youth programming, stewardship and pastoral care. The building also provides meet-

Date Set

In wake of the majority affirmation by standing committees of the church [TLC, Jan. 22], a consecration date has been set for the Rev. Barbara Harris as Suffragan Bishop of Massachusetts. The ceremony is to be held February 11 at the 5,000-seat Hynes Auditorium in Boston. At the time of this writing, Ms. Harris has not yet received a majority of consents from diocesan bishops, but officials at the Diocese of Massachusetts have expressed confidence that she will receive the consents.



East Tennessee's new diocesan house: focus for ministry.

ing rooms, a bookstore and a resource center for the use of congregations throughout the diocese.

The action marks the end of a statewide restructuring of the church which Bishop Sanders began in 1977 when he took the reins as bishop of the Diocese of Tennessee. The restructuring resulted in the dioceses of Tennessee, East Tennessee and West Tennessee.

LINDA LOGAN

CONVENTIONS

The convention of the **Diocese of Olympia** was held November 4-5 at St. Mark's Cathedral in Seattle, Wash. and the Rt. Rev. Robert H. Cochrane, diocesan, presided. In his convention address, Bishop Cochrane, who will retire in November, highlighted the many programs that he and the people of the diocese have begun together during the past 13 years.

Among other programs, the bishop spoke of the start of a Chinese ministry and a Cambodian congregation. He referred to the Refugee Resettlement Program which has resettled an average of 400 refugees per year for the past ten years.

He also noted the 1984 signing of a historic covenant between the Diocese of Olympia and the Roman Catholic Archdiocese of Seattle. In this covenant, which is renewed annually, the two dioceses pledge to work together, share programs, facilities and resources and pray for each other.

One Hundred Years of Ministry: The Episcopal Church in Western Washington, a book published in celebration of the centennial of the state of Washington and the episcopate of Bishop Cochrane, was dedicated.

The most extensive set of changes to the constitutions and canons since they were rewritten in 1950 were adopted. Convention delegates passed 13 resolutions in addition to approving over ten courtesy resolutions.

Two resolutions were passed which will have the most effect on diocesan ministry. One was the initiation of a study to address the pastoral care needs of clergy during crises or transitions. The other dealt with mission extension funding for this year and next which provides for an additional sum

of \$45,000 annually for the support of ministry in new work locations. This money will be raised by a special assessment at the rate of one-half of one percent of congregations' net disposable income.

A 1989 budget totaling \$2,117,773 was adopted. The convention recessed until this February, when a special convention is planned for Seattle to elect a bishop coadjutor.

JOANNE M. SCALLON

BRIEFLY...

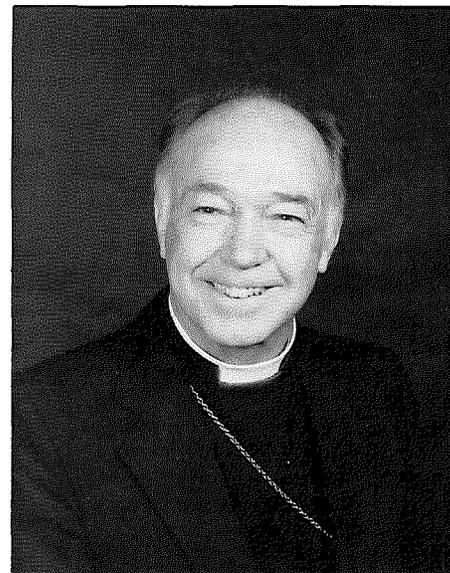
The **Very Rev. William S. Pregnall**, dean and president of the Church Divinity School of the Pacific, will be retiring from his position as of February 15, to accept a call as rector of St. Mary's Parish in Ridge, Md. Dean Pregnall, 57, has been at CDSP since 1981 and said there were several reasons for the change, including the desire to perform normal tasks of a rural parish priest and to return to the east coast, where he lived previously. The Rev. G. Bradford Hall, Jr. will be named as interim dean and president.

A wild and woolly retirement keeps 80-year-old **Joan Horstick** busy on her farm in Oconomowoc, Wis. Mrs. Horstick, widow of the Rt. Rev. William Horstick, Bishop of Eau Claire from 1944-1969, raises a flock of rare Cotswolds sheep, a breed known for its exceptional fleece. In a page-one story in the *Milwaukee Sentinel*, Mrs. Horstick said her daughter, a weaver, had made her interested in different kinds of wool, and she began to raise the sheep.

A series of special events were held recently in observance of the centennial of the dedication of the **Cathedral of All Saints in Albany**, New York. Built under the leadership of Bishop William C. Doane (1863-1913), it is considered in Albany to be the first American cathedral. British theologian Canon A. M. Allchin of Oxford, England, was invited to spend a week as scholar-in-residence and held lectures and seminars for laypeople and clergy in several locations in the diocese. At a solemn evensong, an unusual ecumenical event was the installation of **Monsignor John L. Jones** of the Roman Catholic Cathedral of the Immaculate Conception, Albany, as an honorary canon of All Saints.

Twenty representatives of monastic communities, church institutions, seminaries, renewal movements and commissions gathered in Stony Point, N.Y. December 2-4 for a **conference on spiritual unity**. Coordinated by the Rev. A. Wayne Schwab of the Office of Evangelism Ministries of the national church center, participants joined in sharing threads of common approach and concern in their spiritual lives. Future projects were planned to continue discussions and to seek a deeper spiritual life in the church.

According to a recent Gallup poll, low to moderate income people give **more of their time and money** to charities than those in the upper income brackets. About seven in ten American households make charitable donations each year, and they average \$790 per household, the survey found.



The Rt. Rev. William Sanders, Bishop of East Tennessee, was named Tennessee Ecumenist of the Year by the Tennessee Association of Churches recently. The award was presented by the director for regional and local ecumenism of the National Council of Churches. Bishop Sanders has supported both the state and national organizations and served in them in various capacities.

A Wide-Ranging Anglican

A writer who moves through
diverse intellectual
pastures

By H. BOONE PORTER

Greek monks and Anglican nuns, 19th century Tractarians and medieval mystics, a Welsh farm girl and a Danish bishop, contemporary Christian thinkers in America and in Romania — what theological writer could move gracefully through such diverse intellectual pastures, discovering lost or unknown spiritual gems everywhere along the way?

One who can, and does, is Arthur Macdonald Allchin, and the wonder is that such a wide-ranging theologian nonetheless remains so consistently and distinctly rooted in his own home — indeed he is one of the most Anglican of writers who are publishing today. He is, furthermore, very Anglican in his commitment to writing well. His series of comparatively short books are rich in both theological and literary quality.

Don Allchin, as he is known to his many friends, was born in 1930 and later was educated at Oxford. He studied for the priesthood in nearby Cuddesdon College and was ordained deacon and priest in 1956 and 1957, respectively. The present writer was also in Oxford then, in the C.S. Lewis era, and we often met. Like several of us with similar interests, Don was deeply influenced by Derwas and Mary Chitty. Fr. Chitty was an accomplished patristic scholar and expert on Eastern Orthodoxy, and was the slightly eccentric rector of a small country parish in Berkshire. His great book, *The Desert a City* (first pub-

lished in England in 1966, but recently available in the U.S. from St. Vladimir's Seminary Press, Crestwood, N.Y. 10707) is a magisterial account of early Eastern monasticism and is itself a moving spiritual work. Mary Kitson Clark, before becoming Mrs. Chitty, had had a career as an archaeologist. Their hospitable and somewhat disheveled rectory, with its roaming cats and heaps of books, was a place where one found a rare mixture of piety, learning, and commitment to English country life. The conversation easily shifted from prehistoric earth works in Wiltshire to a newly discovered Coptic papyrus, to organizing folk dancing for a festival in the village. The Chittys were leading figures in the Fellowship of St. Alban and St. Sergius [TLC, Sept. 25, 1988].

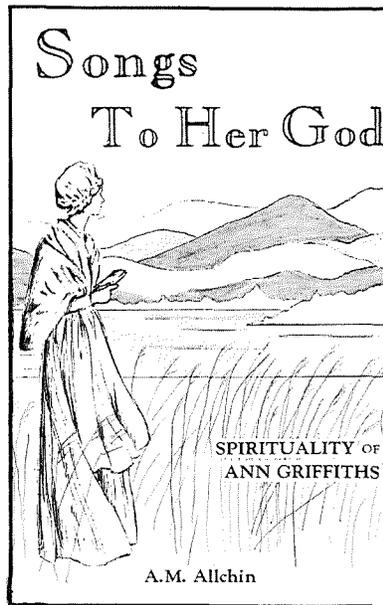
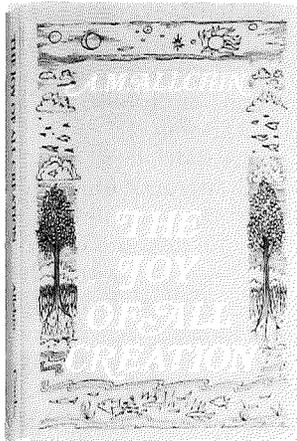
Young Fr. Allchin's first book appeared in 1958, *The Silent Rebellion* — a history of the revival of religious communities in the Church of England in the 19th century. It was a ground-breaking work showing, among other things, how genteel Victorian young women, usually allowed to do nothing but embroider or practice the piano, could find in these or-

ders a purposeful life in God's service, and the opportunity for responsible and constructive achievements in pastoral, educational and social service work.

Meanwhile, the young author served in a parish in London and was then appointed to the prestigious position of Librarian of Pusey House in Oxford. This institution, with quarters for the residence of students and clergy, a magnificent chapel, and a large library (now the library of the theology department of the university), is a major center in Oxford for Anglicanism in its catholic orientation and for theological scholarship in general. Allchin also became editor of *Sobornost*, the quarterly magazine of the Fellowship of St. Alban and St. Sergius. In that period he also published *The Spirit and the Word* (Faith Press, 1963) a study of 19th century English theology.

He then became warden of the Community of the Sisters of the Love of God, a strict order with its convent near Oxford at Fairacres. These sisters put out a series of pamphlets on spiritual questions, called the Fairacres Publications. Allchin has written sev-





eral of them. Other booklets have been written by Michael Ramsey; Sister Benedict Ward of the community; Gilbert Shaw; Derwas Chitty and others.

Let it not be supposed that Eastern Orthodoxy and 19th century Anglicanism have been Allchin's sole interests. Far from it. He has delved deeply into the works of 17th century Anglican writers. He has visited various parts of Europe and formed friendships with many Roman Catholic and Protestant thinkers. He also became familiar with the United States on several trips, during which he has lectured or preached at the Trinity Conference, at the General Theological Seminary, at Nashotah House, and elsewhere.

He is one of the few Englishmen who have taken it upon themselves to learn Welsh. In addition to the book, *Songs To Her God: Spirituality of Ann Griffiths* (Cowley, 1987), references to this little-known Welsh poet occur in many of his books. An uneducated farmer's daughter, after a conversion to Methodism she became a mystic and poet before dying at an early age. Other Welsh poets cited in several of his writings include J. Saunders Lewis, Gwenallt Jones, and the Anglican priest Euros Bowen. Quoted passages are translated into English, and will perhaps have special interest for American readers of Welsh descent.

In 1973, under Archbishop Michael Ramsey, Fr. Allchin became a canon residentiary of Canterbury Cathedral. After several years, he began to produce a steady flow of comparatively

short books. *The Living Presence of the Past: The Dynamic of Christian Tradition* (Seabury, 1981) is enriched by many references to T.S. Eliot and to Dumitru Staniloae, the great Romanian theologian in whose important writings Allchin is deeply interested.

The Kingdom of Love and Knowledge: The Encounter Between Orthodoxy and the West (Seabury, 1982) does not limit itself to its subtitle, but includes beautiful chapters on the great Danish Lutheran church leader N.F.S. Grundtrig and on F. D. Maurice and Evelyn Underhill. *The World Is a Wedding* (Crossroad, 1982) offers further attractive theological and historical essays. *The Joy of All Creation* (Cowley, 1984) studies Angli-

can devotion to the Blessed Virgin Mary in successive periods of history. As the Roman Catholic writer of the preface justly observes, it is a facet of Anglicanism marked by poetry and joy. Most recently, *Participation in God: A Forgotten Strand in Anglican Tradition* (Morehouse-Barlow, 1988) deals eloquently with the classic Christian theme of union with God.

Fr. Allchin has now recently returned to Oxford as director of the St. Theosevia Centre for Christian Spirituality and continues to be warden of the Fairacres Sisters. We may anticipate a continuation of his writings. Asked who Theosevia was, Fr. Allchin has replied that she was a fourth century saint in Asia Minor, and is believed to have been the wife of St. Gregory of Nyssa.

If Anglicanism rests on the three-legged stool of scripture, tradition and reason, it is plainly the second of these that has been recently neglected. Like his admired friend Archbishop Ramsey, Allchin has sought to redress this. Like the late archbishop, he has affirmed the great tradition, going back to the early Fathers, most of whom were Greek. At the same time, he has found undercurrents, outcroppings, and glorious manifestations of this great tradition as they have blossomed out here and there in every part of the Christian world in later times. Here, indeed, is a characteristically Anglican ecumenism, calling on all Christians to search their own traditions and to pursue their own spiritual roots in the one great holy tradition we inherit from the saints.

Ash Wednesday

The damp days lengthen, the sky turns,
Mosses are fat with rain and winter. The gray
Trees that fur the mountains thicken softly.

Rejoicing must wait. The priest coats
His thumb with the ashes of last year's triumph
To smudge me with a gray and gritty cross.

And since we return to earth and brown bread,
A crumb of Christ hangs in the back of my throat,
And I cannot swallow this bright and bitter world.

Jennie Storey

SPCK: Something Old, Something New

By RICHARD KEW

Were you to travel backwards in time 12 generations, you would probably discover that the Society for Promoting Christian Knowledge was far better known in these United States than it is today!

In those days, when missionaries had established Anglican churches in the little communities scattered the length and breadth of the land, SPCK in London would supply the books, Bibles or funds needed to establish charity schools. The same pattern was repeated from New England to Georgia in the 80 years prior to the American Revolution.

Those of us involved in SPCK today think of the society as one of the midwives of our church as well as a parent of our nation's intellectual life. The oldest mission agency of the Anglican Communion, the society was founded in 1698 to share resources for ministry with the struggling church in the American colonies. The Society for the Propagation of the Gospel (SPG) was born three years later.

As an expression of gratitude for the part SPCK played in our own beginnings, a group of 20th century American pioneers established SPCK/USA in 1983, and its headquarters are in Sewanee, Tenn. The society's role is to cooperate with our sisters and brothers elsewhere in the world who are feeding hungry minds and nourishing thirsty souls.

Each Sunday, hardly an Episcopalian in the U.S. goes without the Prayer Book and hymnal in the pew: this fact alone makes us among the privileged in our communion. It is estimated that two-thirds of all Anglicans do not have access to the Book of Common Prayer in their own tongue, three-fourths do not have hymnals and

The Rev. William Richard Kew is an author and executive director of the Society for Promoting Christian Knowledge/USA, based in Sewanee, Tenn. He was chairman of the South American Missionary Society for many years.

50 percent do not possess a Bible of their own. And as for Christian education materials to teach adults and children . . . what are they?

In addition, hundreds of seminaries and training programs throughout the world do not even have the basic books.

Christianity is, perhaps, growing faster in the People's Republic of China than anywhere else in the world, but following years of turmoil the Chinese church desperately needs a new generation of pastors, teachers and evangelists. The government has returned seminary buildings to the churches and young men and women are being trained—but they are also without basic books.

Just recently, SPCK/USA was approached by the East China Theological Seminary. As I write, a brand new seminary library is on its way to Shanghai. And China isn't the only destination for seminary libraries. Because we make it possible for American parishes to "adopt" a seminary in the Third World, thousands of books have gone to theological schools in the four corners of the world.

Today we are in the midst of a fero-

cious battle—the battle for human minds. If millions don't know where their next meal comes from, tens of millions are intellectually and spiritually starving.

Christians have been pioneers for world literacy. One hundred million adults learn to read and write each year; how shocking it is that the church is often forced to tell these excited people it has nothing to put in their hands.

Since sending the first-ever printing press to India in 1709, SPCK has played a fundamental part in the development of Christian publishing. In the few years that the American branch of the society has been in existence, SPCK/USA has been involved in everything from the publication of Christian books for children in Swahili to the computerization and upgrading of the typesetting of the Central Tanganyika Press, Tanzania.

It is amazing to think that despite their vibrant faith and extraordinary growth, the churches of the Third World are in a worse state than they were three centuries ago, when it comes to resources that enable worship, education and evangelism.

The question is this: are we going to allow things to remain that way? Not if SPCK/USA has its way! If, among other things, we have been able to support 250 seminary libraries, translate educational and renewal resources into Spanish and provide Prayer Books on four continents working with a budget smaller than the cost of a modest



Kenyan students at St. John's School near Nairobi open a shipment of books from SPCK/USA.

home, imagine how lives and even nations could be transformed with even a modest increase in our income!

This is an exciting time to be involved in the ministry of feeding hungry minds because never before has it been possible to communicate the Good News to every person on the face of this planet. It puzzles me that the Christian church is so slow to grasp the opportunity. A changing world and new technology are creating openings beyond the wildest dreams of our forebears, yet the American churches seem unwilling to take up the challenge. Every week we receive inquiries about life-changing opportunities for mission and ministry, 90 percent of which SPCK/USA must turn down, and this grieves me.

At my elbow is an effusive letter that arrived in our office today from the wife of the Bishop of Northern Luzon in the Philippines. SPCK/USA is working with the clergy spouses in that poor, remote diocese as they develop a Christian education and evangelism resource center and bookstore.

Perhaps somewhere in those hills lives a young person whose life will be so transformed by the treasures SPCK/USA will share with them that he or she will become a Christian leader of worldwide renown. This has happened before. In the 1920s a young Ugandan learned to read using a primer produced by SPCK. Eventually he was ordained and then consecrated bishop.

Not only did that man, the late Festo Kivengere [see story, this page], become Africa's greatest evangelist, but he was also one of the leaders in exile of Uganda during Idi Amin's reign of terror. As in Bishop Festo's case, SPCK's work is not always glaringly obvious, but for centuries seeds have been planted that have borne fruit 30, 60 and a hundredfold.

During the last year we at SPCK/USA have been setting our course for the future. The challenge ahead is enormous as a new era of global awareness dawns on the Christian church. Like all Americans we want to see poverty and deprivation abolished, but over and above this dream we are working to ensure everyone the opportunity of intellectual and spiritual feeding.

God can perform incredible miracles as we cooperate with him in prayer and the faithful stewardship of our knowledge and dollars. SPCK/USA is a monument to this great truth.



Bishop Kivengere (Minneapolis, 1981): a prophetic voice.

RNS

Man of Prayer

Festo Kivengere: Bishop and Evangelist

By DAVID L. JAMES

The first time I spoke with Festo Kivengere was in the missions chapel of my seminary ten years ago when he asked if he could pray with me about my vocation, assuring me that God answers prayers.

The last time I spoke with Festo was four days before he died [TLC, June 26, 1988], when he asked me to pray for him and to tell Christians in the U.S. that God answers prayers.

Festo Kivengere was a man of prayer.

Consecrated Bishop of Kigezi in 1972, Bishop Festo, as he preferred to be called, was only one of 18 Ugandan bishops. But because of his articulate and prophetic voice, he was frequently asked to be the spokesman for the 3.5 million Ugandan Anglicans and the fastest growing portion of the Anglican Communion.

Author, world evangelist, major participant in the International Congress on World Evangelization in Lausanne in 1974, translator for Billy Graham's crusade in Kenya, Bishop Festo literally saw the world as his parish and traveled most of it preaching his message of Christ's redeeming power.

The Rev. David L. James is secretary of the Anglican Society, and assists at St. Paul's, Westfield, N.J.

He knew the leaders of most Christian denominations, his witness to the terror and persecution of the church under Idi Amin crossed all Christian borders and his powerful preaching touched millions on four continents.

A year after our first meeting I was asked by a member of African Enterprise to accompany Bishop Festo as a sort of charge d'affaires during a U.S. tour he was planning. The temptation to spend six months with this great man was attractive but again Festo insisted that I pray about it. I did pray and decided not to accompany him but complete my education at General Seminary instead.

Festo began his evangelistic tour, but shortly after he started he was hit by a car which prematurely ended his trip. Each time we would speak or meet, Festo would joke with me, claiming that if I had accompanied him he never would have been hurt. My response was that it was his fault because he insisted I pray about decisions before making them.

A man of irrepressible humor, Festo was fond of telling of his conversion which he called his Damascus Road experience. It seems as a young man he was riding his bicycle in an inebriated state and bumped into a Christian friend. As a result of the encounter his friend led him to Christ.

In February of last year Festo was

(Continued on page 22)

Two Mountains

The glory of Jesus Christ on the mountain of the transfiguration, which we celebrate this Sunday, is the same glory which was manifested in a very different way when he suffered for us and was lifted up on Mount Calvary. The transfiguration and Good Friday are linked together, each illuminating the meaning of the other, each unveiling something of the mystery of Christ, the Word made flesh, the One in whom the divine and the human are united.

On the mountain of the transfiguration we behold him in light, on Calvary in darkness; on the one in dazzling garments, on the other naked; on the one audibly attested by the Father, on the other apparently forsaken; on the one attended by holy prophets, on the other by a jeering crowd. We are to look forward to the crucifixion with awe as we celebrate the transfiguration. We are to remember the transfiguration through Lent as we seek to understand the crucifixion. In the transfiguration Jesus remains fully human and shows the glory which we are called to share.

On the cross he remains fully divine, manifesting the deity to whom sinners can ever look in faith and find salvation.

Reading in Lent

Lent is a good time to read. For most of us, it is too late for winter sports, too soon for gardening, and usually too muddy for walking. But whether the weather be fair or foul, Lent is a time for serious reflection — a process in which reading often helps. As a time for spiritual renewal, Lent is a special time for reading books pertaining in one way or another to our faith.

For too many Episcopalians, such reading is unknown territory. Members of THE LIVING CHURCH family are, by definition, persons who engage in religious reading, but many other members of our church, possibly most other members, are not. Encouraging them to read a worthwhile book of churchly content can indeed be a ministry. We urge our readers to try to do so this Lent. Some of the books recommended in this issue may be good starters.

An Ash Wednesday Reflection

By JOHN RAWLINSON

In the meditative darkness of an Ash Wednesday evening, I passed along the closed altar rail with beloved parishioners kneeling before me. While placing ashes on the forehead of each person I said the ritual words, “Remember that you are dust, and to dust you shall return.” Having been their pastor for some years, I knew various stories behind each face. I was amazed by the rapidity of these cascading memories. Yet it seemed an appropriate series of Ash Wednesday meditations to see these human stories in a series of strobe-like flashes.

Next before me was a small child. My hand reached forth to impose the ashes. Halfway to that small forehead there was a sudden recognition so strong that it was like a jolt of electricity. The motion of that arm was instantly halted for the briefest of moments. Yet in that moment a lifetime of emotion passed through me.

The words which flashed to mind were direct and fatherly: This is my

child, my beloved. In her eagerness to be with loving and caring adults, my four-year-old was with older parishioners at that altar rail waiting for her father to reach forth a thumbful of ashes with those ritual words, “Remember that you are dust, and to dust you shall return.” She could neither understand nor remember the meaning of that ritual. Yet, I could never forget that brief moment; I would do the remembering for both of us.

From that moment, I knew that my child is living on “borrowed time.” All time for her — and all persons — is a gift of God. No longer would a fixed time be her possession. Likewise, never again would she be a fixed possession for me — in time or space. Before my lips moved the words thundered in my mind: Remember that you are dust and to dust you shall return. A deep sense of loss and sadness covered me like a purple pall. There was no joyous effort as in the white funeral pall, only the darkness of mourning. Never again could I naively lie as though this “bone of my bone and flesh of my flesh” would certainly outlive me.

In the sadness of that moment it was

as though I could understand the sadness of God. I could understand something of the end toward which Ash Wednesday pointed — the tomb on Good Friday. It was a sadness born of the anticipation of death and loss. This was the intensification of a sadness I had experienced before, but with less clear understanding.

It was the sadness of watching and joining the extended anticipation of death of a parishioner. In the recognition of similarity there was a unity in Trinity. The sadness of the pastor, the parent, and God were seen to be one. The stories of those faces before which I had passed along that altar rail were more nearly joined to the image of the suffering God in my mind.

The end of Ash Wednesday is in the two-fold action of the Committal in the Burial service. We commit a body to “its resting place” saying, “. . . earth to earth, ashes to ashes, dust to dust.” At the same time “we commend to almighty God” the reality, the soul, of the departed. So, we look past the tomb of death toward which Ash Wednesday points, toward the resurrection of Easter.

The Rev. John Rawlinson is pastor of St. James' Church, Oakland, Calif.

The Triumphs of John Knox

By ANNE PERKINS

A news item announcing that the Rev. John Knox had won a prestigious award informed many of his readers and fans that he was living in the New York metropolitan area and was at work on new projects. Dr. Knox, Baldwin Professor of Sacred Literature at New York's Union Theological Seminary from 1943-1966, was presented the Union Medal for his wide range of published works.

John Knox, now 88, welcomes a visitor cheerfully at home in the retirement community of Medford-Leas, in Medford, N.J. One of the Episcopal Church's most distinguished biblical scholars, Dr. Knox had a rich, productive life as pastor, teacher, editor and author of numerous books. Son of a Methodist circuit rider, John Knox has brought his understanding of Methodist devotion and witness to the Episcopal Church. He was a Methodist minister before being ordained an Episcopal priest in 1962.

A turning point in Dr. Knox's life, he believes, was his service as chaplain and preacher at Fisk, the college for black students, in Nashville. He and his bride, the former Lois Bolles, a native of Atlanta, cherished the time they had there, including the friends they made, like James Weldom Johnson, John Hope Franklin and others.

John Knox taught in several seminaries during his career. He spent 23 years at Union Theological Seminary, in New York, becoming professor emeritus in 1966. There he met John Macquarrie, also a convert to the Episcopal Church, who dedicated his first major work to his friend and colleague, John Knox.

In 1966, at 66, an age when so many would be retiring, Knox became professor of New Testament at the Episcopal Theological Seminary of the Southwest in Austin, Texas, retiring as professor emeritus of that institution in 1971.

In Austin he soon won the affection

A longtime friend of Dr. Knox, Anne Perkins is engaged in development and public relations in New York City.

of the students. Shortly after arriving, so the story goes, he gave an introductory lecture surveying the teaching of the New Testament in a warm and affirmative manner. After the lecture one student, accustomed to very detached and critical lectures by professors, asked "You don't really believe it,

do you?" Knox unhesitatingly replied, "Of course I do."

Two exciting publishing projects which Dr. Knox participated in were organized by George Buttrick, the noted Presbyterian minister, who persuaded Abingdon Press to take them on. One was a biblical commentary

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Pentecost 2

Gail R. O'Day is Assistant Professor of Biblical Preaching at Chandler School of Theology, Emory University. She is the author of *Revelation in the Fourth Gospel: Narrative Mode and Theological Claim* (Fortress Press, 1986). ISBN 0-8006-4159-0

Easter

Robert H. Smith is Christ Seminary Seminex Professor of New Testament at Pacific Lutheran Theological Seminary in Berkeley, California. ISBN 0-8006-4157-4



Pentecost 3

David G. Buttrick is Professor of Homiletics and Liturgics at The Divinity School, Vanderbilt University. He is the author of *Homiletic: Moves and Structures* (Fortress Press, 1987) and *Preaching Jesus Christ* (Fortress Press, 1988). ISBN 0-8006-4160-4



Pentecost 1

M. Thomas Norwood Jr., a Presbyterian minister, is on the staff of Davidson College, Davidson, North Carolina. ISBN 0-8006-4158-2

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series which combined works of biblical scholars and of preachers. Dr. Knox joined with his colleagues Samuel Terrien, Russell Bowie and Paul Scherer, as associate editor. This distinguished commentary was called *The Interpreter's Bible* and ran to 12 volumes. It was a prodigious success. Later he and Samuel Terrien again worked with Dr. Buttrick on a large-scale biblical dictionary, *The Interpreter's Dictionary of the Bible*, both planning and producing the five-volume series. This too has been a publishing triumph, and it finds a frequent place in parish libraries and on the shelves of clerical studies.

Knox is credited with highlighting the importance of the role of the church as a corporate body, not only in the first century, but in succeeding centuries. Among his 14 books are such titles as *Life in Christ Jesus*, *Lord and Christ*, *The Early Church and the Coming Great Church*, *The Ethic of Jesus in the Teaching of the Church*, *The Church and the Reality of Christ* and *Chapters in a Life of Paul*, recently reissued in a revised edition.

Sadly, Lois Knox died two years ago, but John Knox is sustained by his two sons, Jack and Tony, and their families, and his many friends at Medford-Leas. "Home" and "community" are phrases John uses often and he has published two lively books in which these themes are deftly touched on.

Long ago, Dr. Knox established the habit of praying before writing and he still does this. Currently he is at work on an article about an old friend, the late English scholar-bishop, John T. Robinson. The piece is sympathetic but not uncritical, John Knox says. A keen correspondent, Dr. Knox is pleased to hear from former students, friends and readers.



Dr. Knox (left) and Donald Shriver, president of Union Seminary.

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BOOKS

(Continued from page 9)

journey begun at Diepkloof to the foot of the holy mountain of Isaiah, and perhaps even up its slopes. It is the story of three dominating forces in the life of a great man: politics, literature, and religion.

Paton's politics was liberalism. In a public lecture in South Africa in 1953, he defined the word: "By liberalism I don't mean the creed of any party or any country. I mean a generosity of spirit, a tolerance of others, an attempt to comprehend otherness, a commitment to the rule of law, a high ideal of the worth and dignity of man, a repugnance for authoritarianism, and a love of freedom." But Paton does not mean to exclude countries. He especially admires the Constitution, the Bill of Rights and the Supreme Court of the United States. Yet he finds the Americans "self-righteous" and urges them to "go down on their knees and thank God" for these gifts of government and law.

"Literature and the love of the word, and the love of writing the word, have been equally important,"

Paton writes. This love appears to have been an unexpected gift to a middle-aged man. The gift bears a moral burden. Paton observes that he is "incapable of writing a story that does not have an emotional and moral quality." He is also incapable of writing a story that does not have beauty of language. Whether writing about the land or a poor black priest, or the death of his wife, or love and justice, Paton shows great care for the precise use of words, their sound and their sense. Yet not all his writing is alike. It ranges from his poems to the poetic fiction of his novels to the bare prose of his autobiographies.

"And the third dominating force," Paton writes, "has been my religion, my reverence for the Lord Jesus Christ whom I could have served much better (to use Tolstoy's words, I have not fulfilled a thousandth of his commandments, not because I didn't wish to, but because I was unable, but I am trying with all my heart), and my sense of wonder when I contemplate the Universe." In early life he joined the Anglican Church and remained a faithful member until death. His religion holds little place for dogma (he

gives major credit for dogma to the Dutch Reformed churches of South Africa) but focuses on freedom of will and on experience.

Of special interest to Episcopalians are Paton's accounts of two trips he made to the United States. In 1954 he toured the country on assignment for *Collier's* magazine. On Palm Sunday, in Atlanta, Paton and Benjamin Elijah Mays, the black president of Morehouse College, attended All Saints' Episcopal Church. Afterwards, they were welcomed warmly and "held a kind of court in the streets." The following year, he returned to spend two months teaching at Kent School in Connecticut, where he became friends

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with the school's famous headmaster and rector, the "personality-smasher" John O. Patterson. (The book includes pictures of Patterson and his wife, Betty.)

The story of Paton's autobiography has a sequel. On November 12, 1988, Patterson joined Paton in death. Give rest, O Christ, to your servants with your saints.

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Treasure in Miniature

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.

To the question — If you were put on a desert island with just one book, which would you choose? — one might do worse than take this small volume (apart from the obvious answers — the Bible or Shakespeare!). It is a treasury, albeit in miniature, of prose, poetry, practical admonitions and mystical revelations, all clustered under the roof-tree of English spirituality from the seventh century to the present.

These gems were collected and placed in this setting by four members of the newly reestablished community of Little Gidding, first formed by Nicholas Ferrar in the 17th century. Perhaps the fact that the original and now the present community is made up of laypeople of all ages, and also of various churches, has contributed to the broad, catholic selection of authors whose spirituality can appeal to all sorts and conditions. And it may come as a surprise even to those with more than a nodding acquaintance of most of the authors, to recognize many of the searchings, doubts — even despairs of some generally judged to have it "all

put together!" The great Samuel Johnson, for example, is quoted as saying: "As I cannot be sure that I have fulfilled the conditions on which salvation is granted, I am afraid I may be one of those who shall be damned — sent to Hell, Sir, and punished everlastingly!"

But far outweighing such gloomy thoughts are untold examples of sure and shining faith from Julian's guileless "all shall be well" to the more sophisticated expressions of Herbert or Vaughan. Many are the old friends who will be greeted with joy, but there also await many new discoveries such as Gerald Vann and Ruth Burrows.

But it would diminish the potential of this anthology to see it solely to increase one's spiritual acquaintances and not to benefit by turning to it for devotional purposes, for, as one becomes familiar with its contents it could undoubtedly serve as a daily "Vade Mecum."

(The Rev.) JANET BARTON MORGAN
Deacon, Grace Church
Amherst, Mass.

Confidence in God

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

Drawing on selections from the Book of Shewings (or Revelations) of Julian of Norwich, Fr. Austin, a lecturer in church history and Christian spirituality, provides brief commentaries on each. The 29 chapters are well-suited for daily meditations.

The writings of Julian, one of the leading spiritual writers in 14th century England, have been rediscovered in recent years, possibly because her insights into the nature of God and the spiritual journey are timeless. Despite the tragedies through which Julian lived — including the period of the Black Death — she maintained a joyous outlook based on her confidence in God's love for all creation, God's grace and God's peace.

Julian regards God as Mother as well as Father, "as maker, Keeper and Lover." She stresses the importance of prayer and of its resulting in "abundant love to our fellow Christians." Julian emphasizes Christ's role in redemption and balances the personal and sacramental elements of faith.

The passages and commentaries are helpful and inspiring.

HELEN CHAPIN METZ
Washington, D.C.



SHORT and SHARP

By TRAVIS DU PRIEST

A PARISH BY THE SEA. By Lawrence Waddy. St. James Bookshelf (St. James-by-the-Sea, 743 Prospect, La Jolla, Calif. 92037). Pp. 249. \$12 plus mailing, paper.

This attractive 8x11" sized book is beautifully printed on quality paper with black and white photographs. Its text places the history of the parish in the larger context of the life of the Episcopal Church, from the colonial period to the present. A model for "regional publications."

CHRISTIAN ECOLOGY: Building an Environmental Ethic for the Twenty-First Century. Edited by Frederick W. Krueger. North American Conference on Christianity and Ecology (Box 14305, San Francisco, Calif. 94114). Pp. vii and 139. \$10 paper.

My regular conversations with a parishioner who is by training a landscape designer have convinced me that a Christian ecology is sorely needed. This collection of essays confirms my friend's thinking. Many perspectives are herein presented; I highly recommend the essay "God and Country" by the well-known novelist and poet, Wendell Berry: "The ecological teaching of the Bible is simply inescapable. . . ."

PEACE IN THE MEADOW: and Other Encounters with Life. By Ilene Smith. Forward Movement. Pp. 100. \$4.20 post paid, paper.

Tender, sensitive meditations on all sorts of topics drawn from the natural world. In "Licorice Sticks and Martyrs," the author smoothly slips from licorice candy to a deer mouse, to saints and sages. Altogether pleasant.

LIFE, SCIENCE AND RELIGIOUS CONCERNS: Their Interrelations and Life's Meaning. By Herbert H. Uhlig. Academy Books (Box 757, Rutland, Vt. 05701). Pp. 151. \$14.95.

A professor emeritus from M.I.T. sets forth his convictions on the compatibility of scientific and religious truth. Serious yet readable. I especially appreciate Professor Uhlig's comments on "spiritual evolution."

MEDIA HANDBOOK FOR CHURCHES. By Charles Somerville and Kerry

L. Townson. Westminster. Pp. 139. \$12.95 paper.

A practical book. Gives pointers on presenting yourself on camera, developing a cassette ministry, using print more effectively, and understanding the role of church advertising.

THE THEOLOGY OF THE CHURCHES AND THE JEWISH PEOPLE: Statements by the World Council of Churches and its Member Churches. With a commentary by Alan Brockway, Paul van Buren, Rolf

Rendtorff, and Simon Schoon. WCC (475 Riverside Dr., Rm. 1062, New York, N.Y. 10115). Pp. ix and 186. \$12.90 paper.

A two-part study. The first, documents from six assemblies of the World Council of Churches and assemblies of various churches; the second, theological commentary on such topics as the scriptures, Torah and law, Jesus, the state of Israel and anti-Semitism. The discussion on Jesus by Episcopalian Paul van Buren points up the almost total disregard for Jesus' Jewishness in the Christian tradition.

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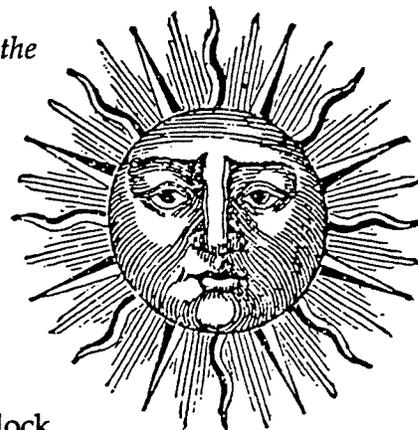
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KIVENGERE

(Continued from page 15)

diagnosed as having a virulent form of
leukemia and given 30 days to live.
That, of course is no way to live. With
each tick of the clock and setting of the
sun, hope ebbs out ahead of life and
the clock becomes one's God and
tormentor.

However, after fellow Anglican
bishops, including Archbishop Tutu of
South Africa, anointed and prayed
with their brother Festo, his strength
began to return. Soon the doctors
found no trace of the deadly leukemia
in his blood and he gained strength
daily. Warned that this sort of remis-
sion is not uncommon and that the
disease could return as quickly as it
left, Festo remained in Nairobi to be
near his doctors.

In typical Christian exuberance
which characterized his incredible life
under persecution, trial and suffering,
Festo claimed victory over the disease
and told visitors and the press: "You
are looking at Lazarus!"

That sort of optimistic faith was
routine in Festo's life, as his story reads
as one victory over insurmountable
odds after another. Certainly the most
noteworthy such experience was his
miraculous escape from Uganda.

After the death in 1977 of the Most
Rev. Janani Luwum, Archbishop of
Uganda, while in government custody
and believed by many to have been
murdered by the Amin government,
Bishop Festo attempted to obtain the
archbishop's body for burial. In his
attempts, he discovered his name was
next on Amin's list of assassinations.
Only a step ahead of their pursuers,
Festo and his wife walked out of
Uganda on foot over the mountains
into Kenya.

The list of Festo's accomplishments

and achievements in Christian service
is remarkable. But the crowning suc-
cess of his life and witness were not the
numerous achievements but the vision
of the power of Christ's transforming
love and forgiveness that he gave the
world in his little powerhouse book, *I
Love Idi Amin*.

There in a few pages he paints the
picture of the church in Uganda under
fire: persecuted, tyrannized, bludge-
oned — a church literally awash in
the blood of its bishops, priests and
people by one of the most brutal
butchers in modern times. Festo
worked effectively under those incred-
ibly trying conditions but felt spiritu-
ally weakened in the face of such evil.

It was not until he saw the power of
Christ's forgiveness that he felt he had
anything significantly unique to offer
such a broken and dying world. Sitting
in All Souls' Church London during
the three-hour Good Friday service,
meditating on the redeeming love of
Jesus Christ, "Right there the Lord
healed me . . . this was fresh air for
my tired soul."

So about the man who destroyed his
country and who slaughtered hun-
dreds of thousands of people, some-
times personally, just for fun — Festo
could write: "We love Idi Amin, we
owe him the debt of love, for he is one
of those for whom Christ shed his pre-
cious blood."

The leukemia did return and the
short remission ultimately didn't give
Festo many more days on this earth
than originally predicted, but it did
give him hope during the few remain-
ing days he had.

Two days after our phone conversa-
tion, Festo reentered the hospital in
Nairobi, rapidly grew weaker and died
in peace at 5 a.m., May 18, 1988. He
was 68 and is survived by his wife
Mera and their four daughters Peace,
Joy, Hope and Charity.

Ash Wednesday

Dust you are — to dust you shall return"
And then? . . . a souless void? eternal joys?
My faith is weak — my knowledge dim . . .
Yet in this dust — the dust of my death —
I bear the sign of his love —
The seal of Easter hope . . .
Still, on this night of dust and ash,
my alleluias mute —
Lord, have mercy . . .

Judy Bennett Spruhan

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ORGANIZATIONS

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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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