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He leads me beside still waters

IN THIS CORNER

Genuine Peace

Whenever the Middle East gets extra attention in the news, as it has with the recent signing between Israel and the Palestine Liberation Organization, my thoughts go to a man from that part of the world whom I have met on a few of his visits to the United States. His name is the Rev. Lucien Accad, pastor of a protestant church in Beirut, Lebanon, and the president of the Middle East Bible Societies, which serve churches, including Anglican, in translating, printing and distributing Bibles throughout the Middle East.

What has impressed me about this man is, first, his love for his country, and second, his confidence as he speaks of God being present through the most difficult circumstances. He speaks from experience.

Mr. Accad has lived in Beirut most of his life. Through the good times, when Beirut sparkled as the "Paris of the Middle East." And more recently, through two decades of civil war, when he and his family were forced to move more than a half dozen times after their home had been shelled.

Ironically, he is not only Lebanese, but because his mother is from Switzerland, he holds citizenship in that country as well, where he lived in his youth and learned to be a watchmaker. He, his wife and children could have moved to Switzerland at any time. He travels outside the Middle East for speaking engagements. But he is a happier man, his wife tells him, when he returns from a trip outside Lebanon. "I do enjoy my country," he says with a quiet assurance.

For many years, he made and sold watches in Beirut, but stopped that trade early in the civil war. While Lebanon has quieted somewhat in the past few years, the challenge of building peace is ongoing.

Loving One Another

I don't know what Mr. Accad would say about the recent peace agreement among his neighbors, but I do know a message he wishes to communicate to Christians in that part of the world, and in this part of the world as well.

It has to do with unity in the church and loving one another. Recently he told a story to illustrate his point. While driving down from his home in the hills into the city of Beirut, he would pass a corner where a shrine had been erected. In the shrine was a statue of the prophet Elijah. The next day he would pass through, he would notice the statue had been broken. Next day he would notice a new statue. Then it would be broken. This pattern continued until finally one day he noticed a statue of the Virgin Mary had been placed there instead.

Curious to know what was going on, he asked someone for an explanation. It turned out the statues involved two opposing groups of Christians, one whose practice is to honor the prophet Elijah. The second group was ruining the relic of the other. To Mr. Accad, this was symbolic of what has been at the heart of Lebanon's problems: people who claim the name of Christ fighting with one another. The tragic result is the gospel's message is distorted when Christians fail to love one another.

Can there be any lasting peace, in the Middle East or elsewhere, apart from the peace of Christ? It's a question for every Christian to think about, and once answered, to pray for direction in making peace possible.

JOHN SCHUESSLER, managing editor

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Religious News Service photo

LETTERS

More Worthwhile

I was at the Shaping Our Future Symposium in St. Louis, and, as always, found it interesting to read someone else's point of view of something I had experienced [TLC, Sept. 5]. I went with some reservations, and found it, in general, to be more worthwhile than I had anticipated.

The major speakers, especially Loren Mead and Rabbi Edwin Friedman, were superb. The workshops and forums I attended differed greatly in value. As TLC noted, the Friends of the Groom were outstanding in their ability to communicate. The conference ran smoothly and materials were first-class.

I was pleased to see that TLC's editorial mentioned two of the negatives I had also noted, i.e. the incorrectness of the

adjective "grassroots" for the gathering, and the speakers whose corporate church images and experiences did not relate to the parishes that most of us come from.

I would like to add two more observations. One, along with the scarcity of minority and ethnic representation, there was a heavy preponderance of clergy and clergy spouses. From my own Diocese of West Missouri there were 14 priests and 12 lay people, and from reading the roster, this was not unusual. Secondly, and more important, I think, nowhere in either the articles or the editorial did TLC publish the fact that the symposium cost about \$750,000, and only a little more than half of that had been received through the registrations and grants. I am sure my parish or diocese could do wonderful things if we were to spend twice what we expected to bring in.

CYNTHIA H. SCHWAB

Joplin, Mo.

... 36 bishops and bishops-elect, seminary deans, cathedral deans, parish

priests, academics and many others" attended the symposium in St. Louis [TLC, Sept. 5]. I presume "many others" refers to the hundreds of "just plain lay people"? I thought we were the primarily listed ministers of the church.

JOAN FRANCIS

Edwards, Colo.

You won't find TLC advocating or referring to "just plain lay people." Ed.

In the article on the St. Louis symposium, Dr. Timothy Sedgwick was identified as "The Rev. Timothy Sedgwick." Tim is but one of many examples of men and women who are more than able to be major factors in the present and future church without ordination.

I also noted in your coverage a paucity of quoted comments from laity at the conference.

(The Rev.) BOB PARTLOW
Christ Church

Springfield, Ohio

(Continued on next page)

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LETTERS

A Matter of Trust

Barbara Harty-Golder certainly had a
miserable experience in the search pro-
cess [TLC, Aug. 22]. While I concur with
much of her advice, I thought her article
lacked balance. It is just as likely that the
search committee and others besides the
cleric are prevaricating, for instance.
They may be covering up a variety of
problems they would rather not address.
One friend of mine, for instance, didn't
find out about a large loan his new parish
owed until the bank manager phoned
him to say the loan was being called in.
Or they may think the new rector will just
have to deal with their big secret upon
arrival.

The problem is not that vestries want
CEOs. The problem is that the process
itself is cockeyed. A search committee is
like a football team that comes together
for only one game — the Super Bowl.
The usual business models come into
play because that is all the members
know. The diocese may be of little help,
or the parish may not trust diocesan
officials. The process itself encourages
everyone involved to be less than forth-
coming.

I think the Episcopal Church should
standardize the search process. It should
begin by defying a strong role for the
bishop, requiring background checks of
both candidates and parishes, and giving
parishes a clear and simple format to
follow.

(The Rev.) PIERRE W. WHALON
St. Paul's Church

Elkins Park, Pa.

• • •

Barbara Harty-Golder's Viewpoint ar-
ticle, "When Choosing a New Rector,
Beware . . ." left me feeling her pain and
the pain of her former parish. I've heard
people witness to the calling of a new
rector as being the most spiritually re-
warding experience of their lives, and
now I've heard the other side.

The author did not indicate whether
the parish had a trained interim rector in
place during the process leading up to
the call or whether it employed a search
consultant, unless that person was the
"time-keeper" she mentioned. But what-
ever the case, the interim between rec-
tors apparently was not used as prime
time for renewal as it should have been,
with well-established goals to prepare for
sharing ministry with a new rector. As
dictum for the article, I would advise be-

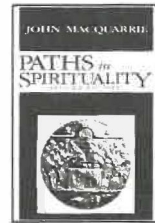
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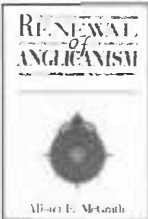


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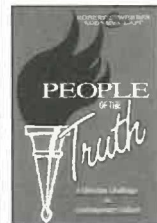
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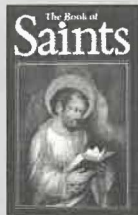
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fore choosing a new rector, get closure with the departing rector, decide what to change and what not to change, establish clear goals to support a new vision for the parish, and then seek a priest who is anxious to join the parish in pursuing that vision.

(The Rev.) WILLIAM S. HOLCOMB
Holy Trinity Church

Vicksburg, Miss.

Antiquated Term

Ambrose Clegg, Jr. "takes exception" to the use of *Mrs.* in reference to the Bishop-elect of Vermont as "an antiquated term denoting that a woman belongs to and is the property of her Mister (i.e. Master)" [TLC, Sept. 5]. I suggest he look in the dictionary to find out the origin of *Mrs.* There he will learn that it is the abbreviation for *Mistress*, the feminine form of *Master*, and has nothing to do with property except as a woman holds property, either by herself or shared with her husband.

As for calling her "The Rev. Mc-Leod," one hopes TLC does not do that, simply because it is an incorrect usage. I doubt if Ambrose Clegg . . . I must not call him *Mr.* since, to him, that would mean he owns me . . . would call the senators from Ohio either the Hon. Glenn or the Hon. Metzenbaum. Like *Honorable*, the word *Reverend* is an adjective, and therefore must modify a noun or pronoun, a title or a name. Perhaps Brother Clegg could see if Forward Movement Publications has in its files a stray copy of a pamphlet written many years ago by the Rev. Peter Chase, entitled *Oh, Reverend!* If not, I'll be happy to send him a photocopy. It's the best brief explanation of the subject I know.

This reminds one of the limerick written many years ago, I believe by Msgr. Ronald Knox, as follows:

"A clergyman who is in want
Of a portable second-hand font,
Will exchange for the same
A fine portrait with frame
Of the Bishop-elect of Vermont."

(The Rev.) HALSEY DEWOLF HOWE
Rockland, Maine

Spelled Out

Regarding the letter of Fr. Harris [TLC, Aug. 22], the Diocese of Eau Claire, in October 1989, adopted a resolution which provides, in the language of the House of Bishops of the Church of England:

1. That sexual intercourse is an act of
(Continued on next page)

LETTERS

(Continued from previous page)

total commitment which belongs properly within a permanent marriage relationship; 2. that fornication and adultery are sins against this ideal, and are to be met by a call to repentance and the exercise of compassion; 3. that homosexual genital acts also fall short of this ideal, and are likewise to be met by a call to repentance and the exercise of compassion; 4. that all Christians are called to be exemplary in all spheres of morality, including sexual

morality, and that holiness of life is particularly required for Christian leaders.

Further, the commission on ministry of the Diocese of Eau Claire adopted the stated policy that "(i)t is the teaching of the Episcopal Church that no practicing homosexual or heterosexual engaged in a sexual relation outside of marriage should be ordained."

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

Bound in Obedience

In the penultimate paragraph of David Sumner's report of a fascinating interview with the Most Rev. George Carey [TLC, Sept, 12], the archbishop expresses concern about reports of "disunity among members of the Episcopal Church here." The article then goes on to quote him as follows: "It is vitally important to remember that we're bound in obedience to our bishops and the Presiding Bishop."

Is that statement correct, did he mis-speak, or was he misquoted? I don't remember any such thing. As a baptized layman, I know I am bound in obedience to Jesus Christ. Accepting Jesus as my Savior, and trusting in his grace and love, I am bound to follow and obey him as my Lord.

I know also that my rector, as an ordained priest, is bound in obedience to respect and be guided by the pastoral direction and leadership of her bishop. But her vows of obedience to the bishop certainly do not devolve upon me, do they?

Please enlighten me if we lay persons are indeed bound in obedience to our bishops and to the Presiding Bishop. As Archbishop Carey was further quoted: "We're not a hierarchical body like the Vatican. We rely much more on consensus and willingness of people to obey..."

MERLE C. HANSEN

Surry, N.H.

Sober Reflection

Regarding the person who wrote the editor concerning clergy setting aside one day to "examine themselves and see if they are really observing the vows they made at ordination" [TLC, Aug. 22], this may be done more often than realized. Perhaps not an entire day, but sober reflection nonetheless, such as the renewal of vows during the Chrism Mass in Holy Week. I have made a practice of reading and reflecting on my ordination vows on the anniversary of my ordination as priest.

(The Rev.) WILLIAM POWER CLANCEY
St. John's Church

Globe, Ariz.

Mighty Force

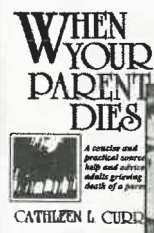
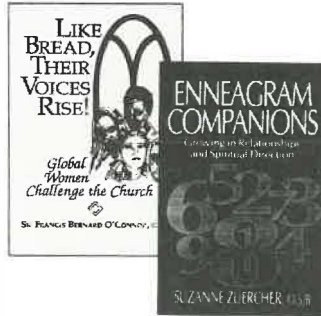
With "Nature's Mighty Force" [TLC, Aug. 29], I believe Fr. Porter is becoming a bit paranoid on the subject of pollution.

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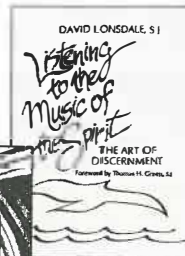


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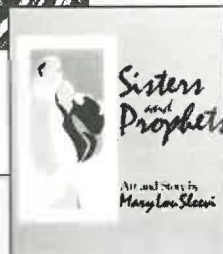
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nomena have been occurring forever, and neither God nor industry should be blamed for them. If a cause must be found, it is much more probable to be in the smoke of Mt. Pinatubo than in industrial smoke stacks.

As we mortals can do very little about the weather, I hope Fr. Porter will lighten up and get back to problems which we might be able to solve.

PHILIP B. WATSON

St. Joseph, La.

Non-Reasoning

John G. Miller's "premise" [TLC, Aug. 22] is more of a sin against God than homosexuality is!

This non-reasoning comes from people who have replaced our three-legged stool (authority = scripture, tradition and reason) with a pogo stick. Mr. Miller should jump on his and ride off into the wild blue yonder — the sooner the better! Maybe he will catch up with Pat Robertson, Jimmy Swaggart and a few others as he sails through space.

ROBERT F. DORUM

Poughkeepsie, N.Y.

Deacon or Priest?

A recent cover shows a vested priest during the Eucharist reading from an open book before the altar while others stand facing him [TLC, Sept. 12]. I could imagine he might be reading the Prayers of the People, but I believe it is much more likely that he is reading the gospel.

Standing behind the altar — to the celebrant's left — is a man vested as a deacon. If what is depicted is the proclamation of the gospel, and as there is a vested deacon present, why is a priest reading the gospel? Even presuming what is depicted is the Prayers of the People, why is the vested deacon not taking that part?

Further, it will be difficult for the vested deacon to raise the chalice at the doxology and invitation from his position to the celebrant's left. But, then, if a priest is reading the gospel, perhaps the priest to the celebrant's right will be doing that deacon's function as well.

If we are to continue ordaining those to the so-called "perpetual" diaconate — and given the age of the deacon shown I would believe that is his ministry — I hope it will be possible for us priests to learn how to allow them to function at the Eucharist.

(The Rev.) ANDREW McAOIDH JERGENS
Cincinnati, Ohio

Bishops Present

I appreciate the good write-up given the Episcopal Youth Event in Amherst, Mass. [TLC, Aug. 29]. It was a delightful occasion and we were especially honored to have the Presiding Bishop with us for the whole time.

You mentioned other bishops who were present, and I thought your readers might be interested in knowing who they were. The Rt. Rev. Roger White, Bishop of Milwaukee; the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast; and the author of this letter were also present for the full time.

I urge other bishops to put the 1996 Episcopal Youth Event on their calendars as soon as the date and place is announced. They will be better people for it!

(The Rt. Rev.) JOHN F. ASHBY

Bishop of Western Kansas

Salina, Kan.

Home Found

As a former Roman Catholic who had his prayers for a church home answered when he discovered the Episcopal Church, I would like to caution Amy Strickland [TLC, Aug. 29] not to minimize Jesus. I believe that Christ is truly present in the Holy Eucharist. Not for some theological treatise (transubstantiation), but because Jesus said it himself. This does not sound like magic or ignorance.

I've learned much since being received into the Episcopal Church in 1989. I am greatly indebted to the teaching of the church as presented by her clergy. What more could a seeker want than a church where Christ is the Head?

HARRY F. PORTER

Haddonfield, N.J.

Sabbaticals Needed

It is sad that there are no funds available for sabbaticals for retired clergy. A three-month travel leave for Christian study after 10 years of retirement should not be too onerous. But how many of the 1,000 retired clergy can afford religious meetings and seminars? Clergy need to broaden their perspectives, even at the advanced age of 70, 75 or 80.

It is unfortunate that no one has ever thought of starting a scholarship fund for "superannuated" old clergymen.

I would be interested in comments from your readers, especially in diocesan positions.

(The Rev.) WENDELL B. TAMBURRO
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Jacksonville Parish Aligns with New Church

A Jacksonville, Fla., congregation has become the first Episcopal church to align itself with the new Charismatic Episcopal Church. St. David's Church, a parish of nearly 700 members, voted Sept. 5 to leave the Episcopal Church and to join the year-old CEC, headquartered in San Clemente, Calif.

The Rev. Dale Howard, rector, said about 97 percent of the members of St. David's indicated in a written ballot that they would join him in the move, and that the congregation would be known as the Church of the Messiah.

"It's been in process for about a year," Fr. Howard said in a recent telephone interview. "I don't think we would have made a move if there was an alternative. This allows us to remain who we were, doing an 'end run' around the national church."

Fr. Howard said he and members of his congregation were unable to accept the liberal trends of the Episcopal Church in such issues as ordination of homosexuals, blessing same-sex unions, and inclusive language. He said he had no problems

with the Diocese of Florida.

"We had no animosity with our diocese," Fr. Howard said. "We believe the Diocese of Florida is one of the best places in the nation to be an Episcopalian. We just didn't fit in any longer."

The Rt. Rev. Robert Varley, bishop in residence in Florida while the diocese prepares to elect a new bishop, said the separation was amicable. He said St. David's assistant, the Rev. Richard McGinnis, would remain an Episcopalian and would be priest-in-charge to those members who decided to remain within the Episcopal Church.

'More Traditional'

"The parish will continue as a much more traditional Episcopal church," Bishop Varley said. The diocese has allowed the Church of the Messiah to rent St. David's building, but Bishop Varley said he expected the breakaway congregation to be in new quarters by early October.

Fr. Howard said the Charismatic Epis-

copal Church accepts the Thirty-Nine Articles of Religion and the Chicago-Lambeth Quadrilateral. He said the 1979 Book of Common Prayer is being used and that the CEC does not ordain women as priests. He added that he made the decision to leave the Episcopal Church in February but did not move until September because members of the congregation showed interest in following him.

"Last March we prepared 50 adults for confirmation," he said. "Forty-four of them balked about becoming closer to the Episcopal Church. Then there was a growing sentiment of individuals who talked about leaving the Episcopal Church."

Fr. Howard said four or five Episcopal priests had joined the new church, and that "other Episcopal churches are on their way in. They were waiting for us to make the first move."

In May, Fr. Howard was elected a bishop in the CEC, and he will be consecrated Nov. 14. He will continue to be in charge of his congregation.

BRIEFLY

The "Eames Commission," the Commission on Communion and Women in the Episcopate, will be convened Dec. 13-17 in London for its **final meeting** at the request of the Archbishop of Canterbury, the Most Rev. George Carey. The meeting is being called to "review and assess the developments in the Anglican Communion since the commission produced their last report in 1990, and to suggest what pastoral guidelines can be suggested which will encourage the greatest degree of communion between provinces."

A churchwide study on **interreligious activities**, conducted recently by the Episcopal Diocesan Ecumenical Officers, has found a wide variety of interfaith ministries taking place in big cities and small towns, among Episcopalians and Muslims, Jews, Buddhists, Hindus, Sikhs and others. A report on the study was given the Presiding Bishop's Advisory Committee on Interfaith Relations, at a June meeting in Erlanger, Ky. Social action ministries and learning efforts, such as

dialogue groups and clergy associations, predominate. The advisory committee now includes subcommittees on Christian-Jewish and Christian-Muslim relations.

A chapel for the School of Theology is one of the beneficiaries of a **\$91.5 million fund-raising campaign** planned by the University of the South, Seawee, Tenn. The campaign is planned to increase the size of the school's endowment and to improve campus facilities. "We are poised to thrive, not merely survive, in the years ahead," said Samuel R. Williamson, Seawee's vice-chancellor and president.

An evangelical group in the Church of England is **testing the legality** of the church's General Synod deciding to permit the ordination of women to the priesthood. The Church Society is seeking a judicial review of whether the synod was within its rights when it made the decision Nov. 11, 1992. "If we are proved

wrong, we'll accept that because then we would know where we are," said the Rev. David Streater, director. The organization contends a male priesthood is a fundamental doctrine reflected in the Book of Common Prayer and in church canons.

Baptized membership in the Diocese of Alabama **grew at a rate of 17.3 percent** between 1985 and 1992, according to a report presented to the diocesan council recently. According to *The Apostle*, Alabama's diocesan newspaper, the diocese now lists 30,265 baptized members, a growth of 3.4 percent from 1991.

More than 200 employees of the Presbyterian Church (U.S.A.) national headquarters in Louisville, Ky., have left during recent months through **staff cuts and layoffs**. As of June 30, the end of the church's fiscal year, there were 141 resignations, 32 early retirements and 28 dismissals.

Frederick Denison Maurice

Witness to the Light

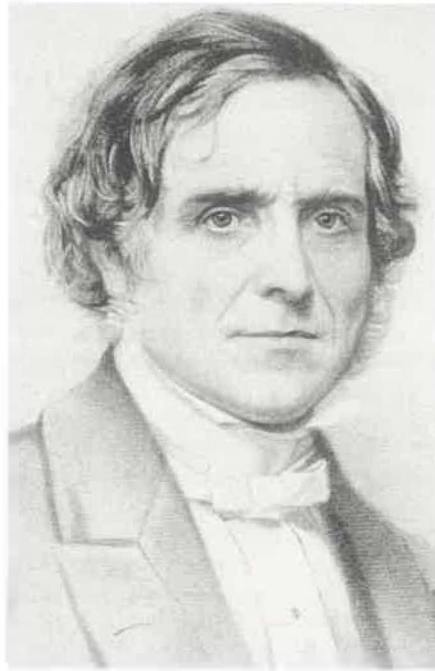
By WILLIAM K. HUBBELL

If you would like to mine the richest vein of true Anglican theology, pick up a book — any book — by Frederick Denison Maurice (1805-1872). Like most treasure rescued from the cluttered past, you will find it crusted over a bit. You may have to brush off the Victorian dust of his style, or find the richness touched with the mold of anti-Romish criticism. But just as barnacled jewels reveal their brightness once they are cleansed, so with Maurice. He lived in an England still at war with and suspicious of “popery.” Even so, his remarks are more perceptive than hostile; they do not tarnish the sure catholicity of his thinking, nor cloud the luster of his illuminating comprehension of the gospel teachings.

Maurice believed and taught that he and his congregations were members of a catholic church. He based his every understanding on a biblical faith in the ever-present, now, of Christ, the crucified, risen and redeeming Lord, the loving Father, and the empowering Holy Spirit. He had great respect for the Bible-echoing words of the English prayer book, and for the early Christian fathers.

As a Christian Socialist (he was quite aware that designation might be misinterpreted), Maurice was deeply concerned with the welfare of the working man; he helped establish a cooperative movement among working men, and was instrumental in founding the Working Men's College and later Queen's College for women, in whose proper education he firmly believed.

It was the Bible, constantly studied and listened to, and heeded, which shaped his reactions to the tumults of his



Frederick Denison Maurice

time, not the tumults which shaped his theology. He was intensely suspicious of bias, often warning against those preachers who made scripture fit their preconceptions, just as their descendants do today. He was constantly on the alert, in the quiet of his study, lest his own sermons deviate from the truest proclamation of the true gospel, or fall prey to his prejudices.

Of the Bible, he wrote: “I accept it as a warning to us, that we can know nothing of the book which explains other books, unless we ask that it may be explained to us by Him who is, and was, and ever shall be, the Word of God.”

That Word of God — Jesus the Messiah — is “the still point of the turning world” of Maurice's theology. He believed that stillness — that “Centre,” — to be the source for all creative activity that the universe has seen, sees and will see. He believed that the universal love which Christ embodied makes possible all the individual loves human beings feel for one another.

In one of his letters, he wrote, “We [must] encourage all persons always to expect Christ's manifestation. The more they do expect it, the better they will be; the more they will endure all stupid preaching as one of God's appointed trials of our faith and patience, and as a strong reason for asking Him to send true pastors, or else stop all our mouths and speak Himself, which I take it He is doing — and that in very wonderful and terrible thunders, as well as in very soft whispers.” There are fewer than seven of F.D. Maurice's books currently in print in the United States. One of these is *The Prayer Book and the Lord's Prayer*.

That the 1849 Lenten sermons on the prayer book are based on the English order of the liturgy in no way diminishes their contemporary significance; after reading them one returns to the prayer book with its new depth of meaning shining on nearly every page.

Beginning with the statement, “I do not think we are to praise the liturgy, but to use it,” he proceeds (in 20 sermons, from the Sunday before Advent through to Easter Day) to use the parts of his liturgy as revelatory of how the Father, the Son and the Holy Spirit are the foundation of all life and the answer to every problem, how the prayer book and the Bible are repositories and proclaimers of this fact.

He says such things as this: “‘The Bible,’ we are told sometimes, ‘gives us such a beautiful picture of what we should be.’ Nonsense! It gives us no picture at all. It reveals to us a fact; it tells us what we actually are. It says, This is the form in which God created you, in which He has restored you; this is the work which the eternal God, the God of truth and love, is carrying on within you . . . It is this which redeems us from slavery to the world's law and the opinion of men. God is with us, the shout of a King is in the midst of us. Let us fear Him and give him glory; then we shall be able to resist all in earth and all in hell which is striving

(Continued on next page)

The Rev. William K. Hubbell is a retired priest who was professor of ecclesiastical history and liturgics at the Episcopal Theological Seminary in Kentucky. He resides in Lexington, Ky.

MAURICE

(Continued from previous page)

against Him.”

Throughout his work, Maurice declared that the church was a God-created community — the Kingdom of Christ — of faithful believers, not a sacerdotal institution. To be sure, individuals read the Bible and react in their own individual way. But Paul, he says, wrote always to *churches*. When the Apostle says, “Work

Faith, for Maurice, was a gift from a loving Father.

out your salvation in fear and trembling . . . ,” the “you” is plural; in English we lose this distinction. Maurice reminds us that Paul “surely means us to understand that the work which each is to carry on is not a solitary one; that [many] workmen are taking part in it.”

Living in a country which religiously was contentious and divisive, Maurice’s great yearning was for unity. His expositions of God’s intention that “all should be one” are humbling to the modern American reader, especially the Anglican who sees his church split asunder over the prayer book — whose unifying power Maurice underscored, and the ordination of women — which was being discussed in England even in his day, a hundred years ago.

Faith, for Maurice, was not one’s personal reaction, but a gift to human beings from their loving Father. Such faith, to which, in his letters no less than in his books, he bore constant witness, needs badly to be resown among us. Maurice is a magnificent and persuasive sower.

In your library, or through your bookstore, find one of Maurice’s books — and you will discover that this extraordinary Christian is, though almost forgotten, among us still, waiting to guide us out of our darkness.

For as St. John said of another proclaimer, “He was sent from God, and came as a witness to the light, so that through him all might become believers. He was not himself the light; he came to bear witness to the light” [John 1:7-8].

‘Work Out Your Salvation’

[The text of Maurice’s 15th sermon is Phil. 2:12,13: “Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.” The sermon begins:]

The two clauses of this sentence are sometimes regarded as antithetical. “Work out your own salvation,” that is your *duty*. “God is working in you,” that is your *faith*. Or the second is supposed to explain how the command in the first is possible: “You can work out your own salvation, *for* God is working in you.”

Both explanations are, no doubt, good; but they seem to overlook or to regard as merely accessory, words which I conceive to express the very spirit of the exhortation. “Work out your own salvation with *fear and trembling*, for it is God who is working in you.” This thought is to make you tremble more than the thunders of Sinai did the Jews. There is a power is the power of God Himself. If anything can inspire you with awe, will not that recollection do it?

. . . But in a really careful consideration of this text we cannot forget the plural, “Work out *your* own salvation.” Each man may hold these colloquies with himself, must hold them if he be-

lieves Paul’s assertion. But Paul . . . is always writing to a *body* of men. He is addressing a church — a church, each individual of which is a distinct being, and would remain so . . . ; but a church which is a living whole made up of distinct living parts, or in the much better language of scripture, a body with many members, a body filled with a spirit by which every joint is quickened.

When therefore the Apostle says, “Work out *your* own salvation . . . ” he surely means us to understand that the work which each is to carry on is not a solitary one; that workmen are taking part in it.

—*The Prayer Book*, pp. 151-53

The church, like the Bible, does not say, prepare to meet thy death, but “prepare to meet thy God.” . . . She says, “come, because God is with you now — because intercourse with Him now is essential to your life here as well as hereafter — because without it you cannot do the works of men, and possess the rights of men. You are spirits, and you have been redeemed by the Father of Spirits, for His service; only from Him can you gain strength to act as if you existence was a reality and not a dream.”

—*The Prayer Book*, pp. 14,15

Grace Before a Meal

For the gift of thirst and hunger,
the counter-gift of food and drink,
thank you.

Bring gift and gift together
in each single Body
once a day at least.

Holy Ghost, uncover then
Earth’s hunger for Heaven
in Christ. Amen.

Pete Green

Cautious Optimism

It was refreshing to hear the Bible quoted during the historic signing of the Israeli-Palestinian accord in Washington. "To everything there is a season, and a time to every purpose under heaven. A time to be born and a time to die . . . a time of war and a time of peace" [Eccles. 3:1-2,8], said Israeli Prime Minister Yitzhak Rabin at the signing ceremony. President Bill Clinton spoke of the trumpets that brought down the walls of Jericho.

Hopefully, the time of peace referred to by Mr. Rabin will be long-lasting. Once believed to be a near-impossible task, the signing has produced cautious optimism, reconciliation and hope. While the agreement of recognition is only a primary step toward an end to the tension between peoples who have lived in conflict for nearly a century, it has produced a belief that violence and bloodshed can be ended.

Like the rest of the world, the Middle East is changing rapidly. If Israelis and Palestinians continue to cooperate in faith, this historic region can become what Secretary of State Warren Christopher called "a cradle of hope."

AIDS Day of Prayer

On Sunday, Oct. 10, the Episcopal Church observes its eighth National Day of Prayer for Persons Living with AIDS. In most churches, the observance will include perhaps a prayer for those living with AIDS/HIV and for those ministering to them, or an insert into the Prayers of the People. The question for our church is not how we observe this day, but rather how we as a church respond to this ongoing crisis.

Most of us, whether we belong to tiny rural congregations

or large metropolitan cathedrals, feel helpless and powerless to confront this dreaded disease. While all of us may not know someone afflicted with AIDS/HIV, hardly a congregation has escaped being affected. The Episcopal Church, already a leader in AIDS ministry, is able to do more. Our churches can be centers of communication where we can talk about AIDS openly and honestly, educating young people and others at risk without being judgmental. We can become involved with community or ecumenical ministries that serve people afflicted by AIDS. And, most of all, we can pray for those who have AIDS, for those who minister to them, and for those who have died of AIDS, more often than one designated Sunday each year. Let us pray that ongoing research will discover a cure for AIDS/HIV, and that all of us will become more mindful of how we can help.

It's Time to Read

Unless you turn immediately to the editorials, you probably have discovered by now that this issue has an emphasis on books. It is our Fall Book Issue, one which stresses quality religious books.

This issue includes a major book-related article worth mentioning. It is a look at Frederick Denison Maurice, author, theologian and teacher who is commemorated in the *Lesser Feasts and Fasts* calendar, by Robert Hubbell [p. 9]. A larger number of book reviews than usual also appears in this issue along with advertisements of recent releases by various publishers.

In most parts of the country, the days have become noticeably shorter and the weather cooler . . . a good time to do some reading.

VIEWPOINT

Could It Have Been on Mount Hermon?

By WARWICK AIKEN, JR.

The cover picture of Mt. Tabor [TLC, Aug. 1], in preparation for the Feast of the Transfiguration, was handsome, but there are reasons to believe that the wondrous event, long thought to have happened there, took place elsewhere, namely, atop Mt. Hermon, some 40 miles to the north.

Our Lord Jesus took the Twelve to Caesarea-Philippi, which is about 25 miles north of the Sea of Galilee, to ask them about who the people of Israel were saying he was, and various replies were given. When he asked for their opinion,

Peter gave the correct answer, that he is Israel's Messiah, and thus Savior, and the Son of God (Matt. 16:13-16).

For that God-given insight, Jesus congratulated Peter and gave him the Greek name "Petros," which to us is "Peter." Jesus had earlier given him the Aramaic name "Cephas," when they first met (John 1:42). Both names mean "a stone." Peter later said the title which Jesus gave him belongs to all Christians (1 Pet. 2:5), for there is an appointed place for each of us as spiritual stones in the great temple that Christ has been building in all of the centuries of the church (Eph. 2:19-22).

Jesus added that "upon this rock I will build my church" (Matt. 16:18), which causes many to think he meant he would build it on Peter. He was speaking of

himself, however, for he used a different word for rock: "petra," which is defined as a great mass of rock, such as a cliff, rather than a building stone.

A bit later Jesus went on to say that the Son of man (again meaning himself) would come in the glory of his Father, that some of those present would not die until they had seen him coming in his kingdom. A week later, he led the "Inner Three" (Peter, James and John) up onto a "high mountain apart, and was transfigured before them," his face becoming as bright as the sun and his clothing glistening, while Moses and Elijah talked with him (Matt. 17:1f).

The southern extremity of Mt. Hermon is at Caesarea-Philippi, and it ends
(Continued on next page)

The Rev. Warwick Aiken is rector of St. Mary's-by-the-Highway Church, Eden, N.C.

VIEWPOINT

(Continued from previous page)

there in a great rock wall some 100 feet high that has a cave mouth at the bottom from which clear, cold, delicious water gushes to become one of the four sources of the Jordan River. That stream makes a dual and beautiful semblance, first, of Christ the Cornerstone (Eph.2:20), and second, of the rock Moses struck 300 miles to the southwest many centuries earlier to relieve the parched Israelites and their livestock (Exod. 17:2-6). Paul, having been taught many things by Christ, was able to explain that the rock had depicted Christ, just as the crossing of the Red Sea during the Exodus showed the coming church's baptism (1 Cor.10:1-4). Moses' striking the rock foretold Christ's being struck in death in order that the regenerating work of the Holy Spirit (Titus 3:5) could begin, one of his seven symbols being water.

A question arises: Why would Jesus turn his back on that magnificent, always snow-capped mountain and spend the intervening week trekking south to go up on Mt. Tabor, a molehill in comparison to towering Mt. Hermon? It could not afford a place for the Transfiguration without unwanted onlookers, for the whole top of the hill had been covered by a town for at least two centuries before Christ and another century after his departure. People would have been crowding around by day, and watchmen would have shouted alarm if it had taken place at night.

What was so special about Caesarea-Philippi, if the proximity of Mt. Hermon had been of no consequence, that would have caused Jesus to lead the Twelve there simply to ask the questions about his identity and to announce the building of his church, and then lead them 40 miles south for the Transfiguration on Mt. Tabor? None of this seems to have made any sense.

Caesarea-Philippi is three miles east from what are now the ruins of Dan, the ancient northern outpost of the land of Israel, Beersheba marking the southern boundary. In our Lord's day Mt. Hermon lay outside the confines of Israel, and that fact has significance. Mountains in the Bible are symbolic of kingdoms, and hills of smaller nations

Mt. Hermon's being outside the Holy Land and its stretching far northward are fitting for the symbolism involved, and typical of the countless others in the Bible: It represented the coming worldwide kingdom of God which Christ will establish when he has returned and de-

stroyed Gentile world dominion forever. His second advent in his power and glory (Matt. 24:30) is obviously what the Transfiguration is about, though for some reason that great fact seems to be completely lost on many. After all, he said some of those present would see him coming in his kingdom before they died, and certainly none of them saw that at any other time during his first advent, but only the opposite — his shame and crucifixion.

The presence of Moses and Elijah on the mount indicated the future appearance of a Moses and Elijah pair on the world's stage just before the second advent, as the closing verses of the Book of Malachi foretell. There have been several such pairs scattered throughout history, and Jesus and John the Baptist were the Moses/Elijah pair of their day. Jesus was aware he had been prophesied as one like Moses (Deut. 18:15-19) and he twice said John the Baptist was the Elijah of that time (Matt. 11:14; 17:12f). John, however, did not realize it could be so (John 1:21). Yet in denying it, he was both right and wrong — wrong, because he was indeed the Elijah of that time, as Jesus said, but right in that he was not *the* Elijah of whom Malachi spoke, the one who will appear in the closing days.

Why did Jesus wait a week before fulfilling his promise that some would see him coming in his kingdom before they

died? There are many subtle prophecies in the Old Testament — 50 of them, at least — that the coming church age would consist of seven periods, and our Lord was apparently well aware of all these prophecies. Each of them involves a seven of one kind or another — people, things, days, months, years, etc. — and each throws light on some aspect of the church in its own symbolic way. It would appear that the seven-day wait before the Transfiguration was our Lord's way of acknowledging the soon-to-start seven periods of the church age which those many "sevens" had clearly shown him.

It was the same with the seven-day delay before he gave Thomas the proofs of his Resurrection that Thomas demanded (John 20:24-29). That week seems to have been our Lord's method of saying that only after the seven periods of the church age have run their courses will all such doubters get their proofs, and no salvation with it, for that great blessing comes only as the result of faith, not of proof, and the time for salvation will at that point have ended.

There is a handsome stone church atop Mt. Tabor, and it has a beautiful mosaic picture over the high altar showing Christ transfigured and Moses and Elijah standing with him, and the three apostles looking up in amazement. All very nice, but sadly misplaced, it would seem.

An Experience of God

Yesterday, when I read
about a great man
and his "experience of God,"
the label burned in my brain.

Now, quietly, I'm realizing:
eight hours ago
I had an experience of God
during a Kansas sunset.

Flecks and bars of gold, rose, violet.
Bands of radiance. Flame-edged glories.
A wash of preternatural light
across a thousand eastward homes.

Black branches (ash, elm, cypress)
stood worshipping
across a westward corridor
of hallelujah heights, and,

dazzled to its depths, I'd own,
heart knelt before His glory throne.

Elva McAllaster

Christian Flowering

CHARLES WILLIAMS: Essential Writings in Spirituality and Theology. Edited by Charles Hefling. Cowley. Pp. 230. \$12.95 paper.

FRAGMENTS FROM AN INNER LIFE: The Notebooks of Evelyn Underhill. Edited by Dana Greene. Morehouse. Pp. 131. \$8.95 paper.

DOROTHY L. SAYERS: The Centenary Celebration. Edited by Alzina Stone Dale. Walker. Pp. xii and 166. \$18.95.

In the first half of this century, England was the site of a phenomenal flowering of Christian writing and thinking. Such writers as J.R.R. Tolkien, C.S. Le-

and poetry as well as of theology, the result is a lucid, spiritually demanding expression of the heart of Christianity that is free of the overused, dull imagery that plagues so much of Christian writing. Here is Christian truth, brilliantly and fiercely alive.

In *Fragments from an Inner Life*, Dana Greene presents us with a collection of Evelyn Underhill's personal notebooks from 1923-1937, helpfully introduced and interspersed with editorial commentary. These texts have obvious value for Underhill scholars and also for anyone seriously engaged in the spiritual life. Far from being an occasion for petty curiosity, this publication of Underhill's notebooks offers us a glance at the dark, hidden side of Underhill's profound mystical life. While these texts do share with

Hunting the Hairy Elephant

CREATION AND LITURGY. Studies in Honor of H. Boone Porter. Edited by Ralph N. McMichael, Jr. Pastoral. Pp. vii and 320. \$24.95 paper.

Scholar, teacher, ecologist, editor of *THE LIVING CHURCH* and founder of the Roland Allen Forums, H. Boone Porter needs no introduction to readers of this magazine, who certainly share in the good wishes it offers him.

In the introduction and in his essay on liturgical theology, editor McMichael reminds us that any reflection on worship (*lex orandi*) and faith (*lex credendi*) is incomplete without some account being taken of the life of the church in its totality. Accordingly, this collection has as its two chief concerns worship and our relationship to the created order, reflecting as well Boone Porter's long and fruitful devotion to both aspects of church life.

There is something for every reader in this collection. The general reader will delight in Porter's own contribution, a reworking of his pithy introductory seminary lecture on motive and method in liturgical studies, "Hunting the Hairy Elephant, and Other Primeval Adventures."

Those of us who did not have the privilege to study with him get a taste here of what we missed, as important but complicated concepts are made intelligible — and unforgettable. Joe Doss provides an appreciation of Porter's work that shows the breadth and depth of his legacy to the church. Ormonde Plater explores another of Porter's interests, the ministry of deacons, and Anne Perkins issues an invitation to re-think religious education in terms that call us to higher commitment to serve the world from a thought-through theological base.

Students of liturgy will be especially drawn to the first section of the book, "Creation in the Liturgical Tradition." Thomas Talley's "The Creation Theme in Eucharistic Prayer" summarizes decades of his own research and blends that summary with the work of other scholars to give us an account of the disappearance and reappearance of creation motifs in eucharistic prayers from *Didache* to the 1979 Book of Common Prayer. His article is both stretched and deepened by Aidan Kavanaugh's reflection on the structure of several ancient eucharistic prayers, with particular emphasis on the Roman canon. Talley and Kavanaugh also give us a good shot at another "hairy ele-

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Evelyn Underhill



Charles Williams



Dorothy Sayers

wis, Dorothy Sayers, T.S. Eliot, Charles Williams, G.K. Chesterton and Evelyn Underhill all contributed to this spiritual renewal and are still being read and studied today. As the study of these authors continues, lesser-known facets of their lives and work are coming to light.

Charles Williams is best known for his novels, his "supernatural thrillers," that lead one by the hand into the heart of religion. Because of the poetic vigor of Williams' writing, one leaves his novels exhilarated, yet perhaps also bewildered. As a selection of Williams' non-fiction, the recently published *Charles Williams: Essential Writings in Spirituality and Theology*, introduced and edited by Charles Hefling, reveals the theological structure that lies behind Williams' fiction. This alone makes Hefling's selection valuable for Williams' fans. But Williams' non-fiction also merits reading in its own right.

The greatness of Williams' theological and spiritual works stems from the fact that while he accepted the whole of Christian orthodoxy, he labored to articulate the mystical heart of this orthodoxy in a language that is peculiarly his own. Such an attempt usually spells disaster; but as Williams was a genius of language

us some of Underhill's now well-known insights when they are still "white-hot," they also present us with the spiritual "dark nights," weaknesses, and pains through which those insights were born. When a person such as Underhill is driven deep enough into the spiritual life, her personal insights and struggles take on a universal character relevant to us all. Thus, even though the reader may find Greene's editorial commentary intrusive or unnecessary at times, these texts from Underhill's notebooks can serve to articulate the depths of the reader's own spiritual life.

Lastly, *Dorothy L. Sayers: A Centenary Celebration*, edited by Alzina Stone Dale, is a collection of essays by scholars and writers influenced by Dorothy Sayers, and is devoted almost entirely to her work as a mystery writer. This balanced and thoughtful collection of essays will be of special interest to mystery buffs; it does not discuss in any depth Sayers' Christianity, and so to those seeking to know Sayers as Christian it will be of minimal interest . . . unless of course, one has a love of Wimsey!

Br. GREGORY FRUEHWIRTH, OJN
Julian House
Waukesha, Wis.

(Continued from previous page)

bridge, testifies to the still deeper and phant," the dating and results of the addition of the Sanctus to eucharistic prayers. Paul Bradshaw provides some surprises with his study of the offering of firstfruits over 19 centuries, surprises which have potential for reinvigorating our concepts of stewardship. Marion Hatchett's "Military Prayer Books" puts into context Porter's own achievement as creator of the 1967 *A Prayer Book for the Armed Forces*. Leonel Mitchell returns to a subject he first encountered in student days under Porter, and gives us an exposition of an ancient prayer at the blessing of the paschal candle where the themes of creation and new life meet very powerfully.

Perhaps the most unconventional article comes from Bonnell Spencer, himself another important influence on the 1979 prayer book, who offers "In Defense of 1552," a revisionist view claiming for Cranmer's second prayer book a higher sacramental theology than most scholars have found there. Also quite thought-provoking is Louis Weil's "Reclaiming the Larger Trinitarian Framework of Baptism," which argues for more balance between the sin/redemption theme and the aspects of Christian life as expressed in the initiatory rites.

A number of articles deal directly with the Creation, and of these Charles Price's helps Anglicans with ecological concerns to form a coherent theology by retracing the tradition from the 16th century on and pointing to Charles Raven and Arthur Peacocke as guides to the present. Byron Stuhlman carefully explicates the Creation images that are central to the liturgical theology of Alexander Schmemmann without claiming too much for "primary theology."

These and the rest of the 22 articles which comprise *Creation and Liturgy* make this book well worth reading, and one that pays appropriate honor to a man who continues to serve the church so creatively.

(The Rev.) PAUL V. MARSHALL
Yale University Divinity School
New Haven, Conn.



Intellectual History

THE PARTING OF FRIENDS: The Wilberforces and Henry Manning. By David Newsome. Eerdmans. Pp.502 \$29.99.

David Newsome was a Cambridge don whose specialty was ecclesiastical history when he wrote this important volume in 1966. Its republishing in America and England in 1993 gives the book the wider audience it deserves. It belongs on a "top five" list for anyone interested in the history of the Oxford Movement or English social and intellectual history of the mid-19th century. The key players are three sons of William Wilberforce, emancipator and philanthropist. They are Samuel, who became Anglican Bishop of Oxford; Henry, who became a Roman Catholic cardinal; and Robert, who became a convert to Roman Catholicism. Also figuring significantly in this well-written narrative are Henry Manning, relative of the Wilberforces, a former evangelical and later Roman Catholic prelate, and John Henry Newman, also a family friend and major intellectual figure.

The story would make a good plot for a six-episode series on Masterpiece Theater: a prosperous, idyllic, influential family torn apart within a generation by death, financial reverses and religious bickering.

A striking fact: How agonizing was the intellectual journey of Newman, Manning, and Henry and Robert Wilberforce, and how shabby was their reception by the Roman Catholic Church, which showed them its most anti-intellectual, ultramontane, authoritarian face.

Sibling Rivalry

Despite its many positive features, the book could have gained from adding a psychological appraisal of its key participants, for there are undiscussed issues of sibling rivalry, incomplete personality formation, and undefined relationships to authority figures that deserve the same shrewd examination Newsome gives to other issues. Notwithstanding, this is a major work of local and topical history, the product of decades of meticulous research.

Those with a flare for Anglican anecdotes will revel in passages like this one, when the fellows in caps and gowns, Newman at their head, range themselves in two lines around the closed Oriol College gates, waiting to greet their new provost-elect who, after an acrimonious

election, would knock on the gate and demand possession of his new kingdom.

"A knock was heard, and Newman, the Dean, asked, 'Quis adest?' 'Please, sir, it's me,' was the half audible response; the gate was opened, and through the double line of expectant Fellows marched, basket in hand, the college washerwoman. Once more the gate was closed; soon came three peremptory knocks," the Latin invocation was repeated, and the new dean entered to begin a 46-year reign.

(The Rev.) FREDERICK QUINN
Warsaw, Poland

Life of Integrity

THE SPIRITUAL JOURNEY OF NEWMAN, By Jean Honore. Alba House. Pp. ix and 251. \$14.95 paper.

Without doubt, John Henry Newman is the signal product of 19th-century Anglicanism. Rationalist as well as romantic, master of rhetoric as well as logic, investing himself in active as well as contemplative dimensions of life, a man of intense friendships as well as distant reserve and sustained solitude, Newman's rich personality, to say nothing of his nuanced theological vision, attracts a wide array of modern admirers.

Liberals champion Newman as a Christian humanist who resisted the anti-modernism of 19th-century neoscholasticism. Conservatives promote Newman as an implacable critic of the modern tendency to reduce the radical demands of the gospel to moral platitudes and simplified spiritual nostrums. What makes Newman so interesting is that both readings of his life and significance find ample support.

Jean Honore's consideration of the interior life of Newman, *The Spiritual Life of Newman*, provides yet more evidence of Newman's enduring depth and appeal. Linking Newman with saints such as Francis de Sales, Philip Neri and Therese of Lisieux, Honore brings Newman into the orbit of the traditional Catholic spiritual writers. And aside from a forced reading of Newman's adolescent conversion to Anglican evangelicalism, the categories of traditional spiritual writers are apt.

The interior life of Newman, a profoundly active and social man who, like so many parochial English gentlemen of his period, was defined by uniquely English habits refined and reinforced by the great universities of Oxford and Cam-

(Continued on page 16)

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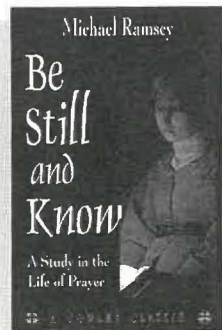
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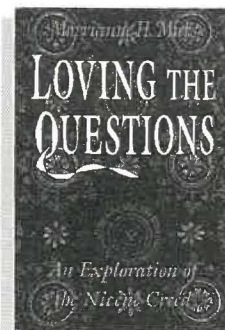
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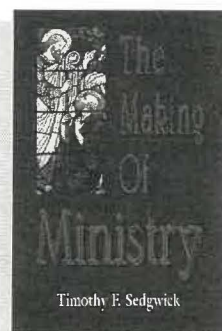
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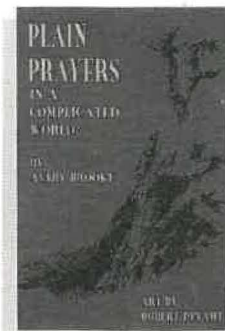
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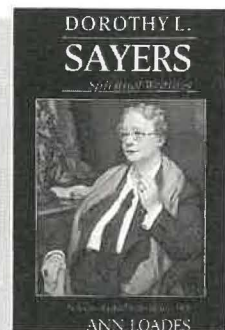
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BOOKS

(Continued from page 14)

more universal influence of Christian prayer and discipline. And this is not surprising. For the central drama of Newman's life — his conversion to Roman Catholicism — was bound up with his life-long attempt to discern and ground himself in grace.

The journey toward grace, a journey which Honore rightly shows was fraught with suffering and tribulations for Newman, unifies what might otherwise seem an incoherent life of disparate talents and commitments. First Newman was a sincere evangelical, next a young tutor flirting with intellectual fashions, then a polemic leader of the Oxford Movement, only to end that leadership in turmoil and retreat, culminating in a conversion to Roman Catholicism. And his Catholic priesthood was characterized by false starts and failed opportunities.

Yet what looks like the story of a man who could not settle on any one approach to life has instead a real integrity. For as Honore shows, in all things Newman sought to bring his many talents and opportunities into the service of Christ and his church. He left behind his evangelicalism as he realized the breadth of Christian truth. He set aside the posturing of the common room as he came to see that his intellectual gifts were given to him by his Maker for a purpose. He rubbed raw the Anglicanism of his day because he recognized that the Church of England could not sleepwalk through the 19th century as it had the 18th. Finally, he left Anglicanism because he could no longer resist the clarity of the Catholic call to Christian discipleship.

In this move from Canterbury to Rome, a move which cut against the grain of everything Newman cherished, his friends, family and beloved Oxford, everything *except* his desire to serve Christ, modern Anglicans find their deepest challenge. Honore is no bland inclusivist who would throw a blanket on the true nature of Newman's choice. At issue was not sensibility or personal fancy; instead, Newman's conversion grew out of years of prayer and study. In the end, Newman concluded that Anglicanism failed to live in the fullness of the gospel. The Church of England's status as an institution of the state hobbled it with a congenital ambiguity about the imperatives of discipleship. Too often a custodian of English culture, Anglicanism seemed doomed to fail as a servant of Christ. Whether Newman is right remains to be seen.

R.R.RENO
Omaha, Neb.

Arresting Offering

OUT OF THE SKIN INTO THE SOUL: The Art of Aging. By Dorothy Albract Doherty and May Colgan McNamara. LuraMedia. Pp. 192. \$14.95 paper.

Written in a genre akin to that of the Brothers Grimm, the authors of this delightful little book of animal stories pose a challenge to pundits whose publications on the "problem of aging" are "overbearingly statistical, patronizing, singularly uninspiring." Actually, "a passion for life" not unlike that of the "fresh, awe-filled spirit of children" is quite alive and well among the aging with whom the authors counsel regularly in their respective cities, Tampa and Chicago. "LifeWork Exercises" employed in these group sessions are appended (pages 163-177).

Barring senility, few octogenarians would likely fail to "relate" to the firm resolve of the old castoff donkey, dog, cat and rooster who band together along the robber-infested road to Bremen Town in order to carve out a new life on their arrival. Or, would not grandfather, reflecting on those glorious summer days spent lolling along the beach, not chuckle at the spectacle of the old hermit crab resolutely moving from abandoned shell to shell in search of a new, secure and permanent home? By any stretch of the imagination, could this possibly be "The Soul?"

... *Into the Soul* is not a "religious" book, although its authors, one having been a nun, are former teachers in schools conducted by the Benedictines and Franciscans. But nuances and allusions usually hidden in the text of the stories leave little doubt that St. Paul's admonition to the Church at Rome largely determined the ultimate purpose for which the authors created this arresting literary offering: "You are not in the flesh; you are in the Spirit" (Romans 8:9).

(The Rev.) RAY HOLDER
Jackson, Miss.

Is Merton Passe?

A SONG FOR NOBODY: A Memory Vision of Thomas Merton. By Ron Seitz. Triumph. \$19.95.

Ron Seitz, an American poet, was an intimate friend of Thomas Merton during the last decade of his life. Here he has published, on the 25th anniversary of Merton's death, this book which he calls a "memory vision" of the man who was his mentor, publisher and friend.

For Merton fans, *A Song for Nobody* will be a delight. Seitz shows Merton at

ease, Merton discussing poetry, Merton eager to hear jazz in Louisville; and the photographs are great. But for others the book poses something of a problem. Seitz assumes knowledge of — or simply ignores as unimportant — basic information about Merton's life. Thus, while Merton's preparations for his fateful trip to Asia are a significant piece of Seitz' *Song*, the reader never learns that the trip's purpose was to meet with Asian abbots and to participate in interfaith dialogue.

Poet's Book

Perhaps the greatest difficulty is stylistic. Seitz has written this book as a poet, and not simply as a poet but as a very particular kind of 1960s poet whose language is full of verbs used as nouns (he keeps calling his book his "say") and artificial run-on words like "moreso." I am willing to believe there are people who like this kind of writing, but did Merton talk the way Seitz writes? Even within quotation marks, the monk sounds the same as Seitz. We know that Merton didn't write like Seitz does (though their poetry has similarities) as, for instance, a glance at Merton's *Asian Journals* will show. Doubtless there were many aspects to Thomas Merton's personality, and we should be grateful for Ron Seitz' loving account of Merton the searching poet, but a fuller picture of Merton will remember the Christian monk, speaking the language of Christian faith even as he stretched and tested it.

Authentic interfaith dialogue is possible only for those who have roots. A generation after his death, it is the rootedness of Merton, I venture to say, and not his perambulations among communism and Beatles music, that will endure.

(The Rev.) VICTOR L. AUSTIN
Church of the Resurrection
Hopewell Junction, N.Y.

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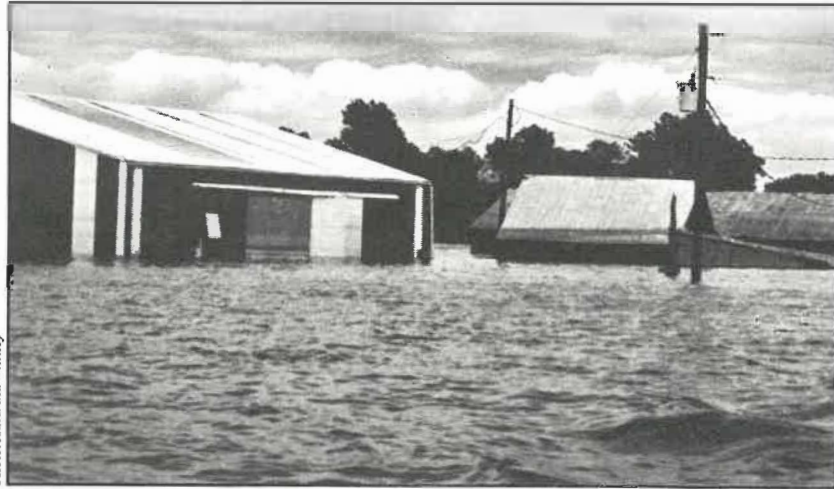


Photo: Katherine Whitley

The floods in the Midwest have brought calamity to thousands of people. Episcopal dioceses, parishes, and individual parishioners have been involved in ministering to the needs of evacuees and others, from the beginning.

As of September 1, The Presiding Bishop's Fund has sent emergency grants of \$25,000 each to the dioceses of Iowa, Kansas, Missouri, Quincy, Springfield and West Missouri; \$15,000 to Western Kansas, \$10,000 to South Dakota, \$2,000 to Milwaukee and \$15,000 to Church World Service.

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The Rev. **Donald F. Feick** is rector of Trinity, 705 Main St., Coshocton, OH 43812.

The Rev. **Dennis G. Fotinos** is rector of Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.

The Rev. **Sherman Hesselgrave** is rector of St. George's, 1024 S.E. Cass, Roseburg, OR 97470.

The Rev. **Mark A. Jurgenson** is associate rector of Christ Church, 611 E. Jackson, Springfield, IL 62701.

The Rev. **Richard Kunz** is rector of All Saints', All Saints Rd., Princeton, NJ 08540.

The Rev. **Frank B. Mangum** is rector of Christ Church, Nacogdoches, TX; add: 502 E. Starr Ave., Nacogdoches 75961.

The Rev. **Jay McMurren** is associate of St. Paul's, 1444 Liberty S.E., Salem, OR 97302.

The Revs. **Cheryl V. Minor** and **Paul L. Minor** are associates of Grace Church, New York, NY.

The Rev. **Carl Neely** is rector of Trinity, 4th and Beaver Sts., Beaver, PA 15009.

The Rev. **Luke R. Nelson** is rector of St. John's, Box 66, Concordville, PA 19331.

The Rev. **Howard Powell** is vicar of Trinity, U.S. Hwy 130, Delran, NJ 08075.

The Rev. **William L. Russell** is rector of Emmanuel, 15015 Memorial Dr., Houston, TX 77079.

The Rev. **Carl S. Shannon, Jr.**, is rector of St. Peter's, Box 937, Brenham, TX 77834.

The Rev. **Downs C. Spitzer, Jr.**, is interim rector of St. Catherine's, 502 Druid Hills Rd., Temple Terrace, FL 33687.

The Rev. **Shanna Suarez** is rector of All Saints', 10416 Hwy 6, Box 266, Hitchcock, TX 77563.

The Rev. **William O. Swan** is vicar of St. Edward's, Box 344, Silverton, OR 97381.

The Rev. **Phyllis G. Taylor** is interim of St. Thomas', Bethlehem Pike and Church Rd., Box 247, Whitmarsh, PA 19034.

The Rev. **Jim Thompson** is non-stipendiary deacon of St. Paul's, 1444 Liberty S.E., Salem, OR 97302.

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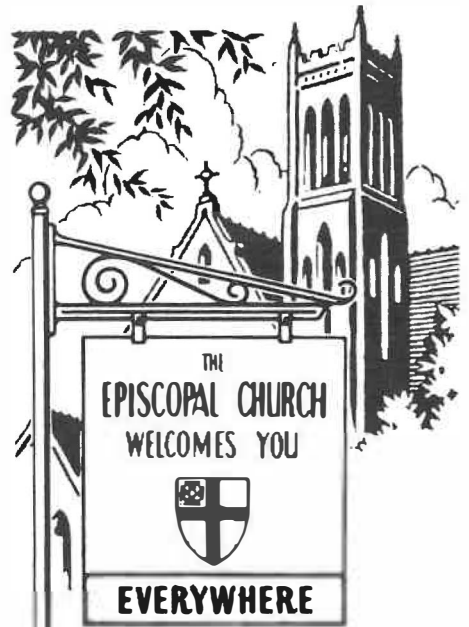
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THE LIVING CHURCH

P.O. Box 92936

Milwaukee, Wis. 53202-0936

CHURCH DIRECTORY



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TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stratfield Rd.
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat
10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI
5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) fol-
lowed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30
& 4:30; Ev 5 (1S, Oct.-June)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD

2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP
8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SCC, c;
Fr. Thomas Kim, v; Fr. Dan R. Thornhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.
(817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philputt; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex
1S). 1928 BCP daily as anno. (817) 332-3191

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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