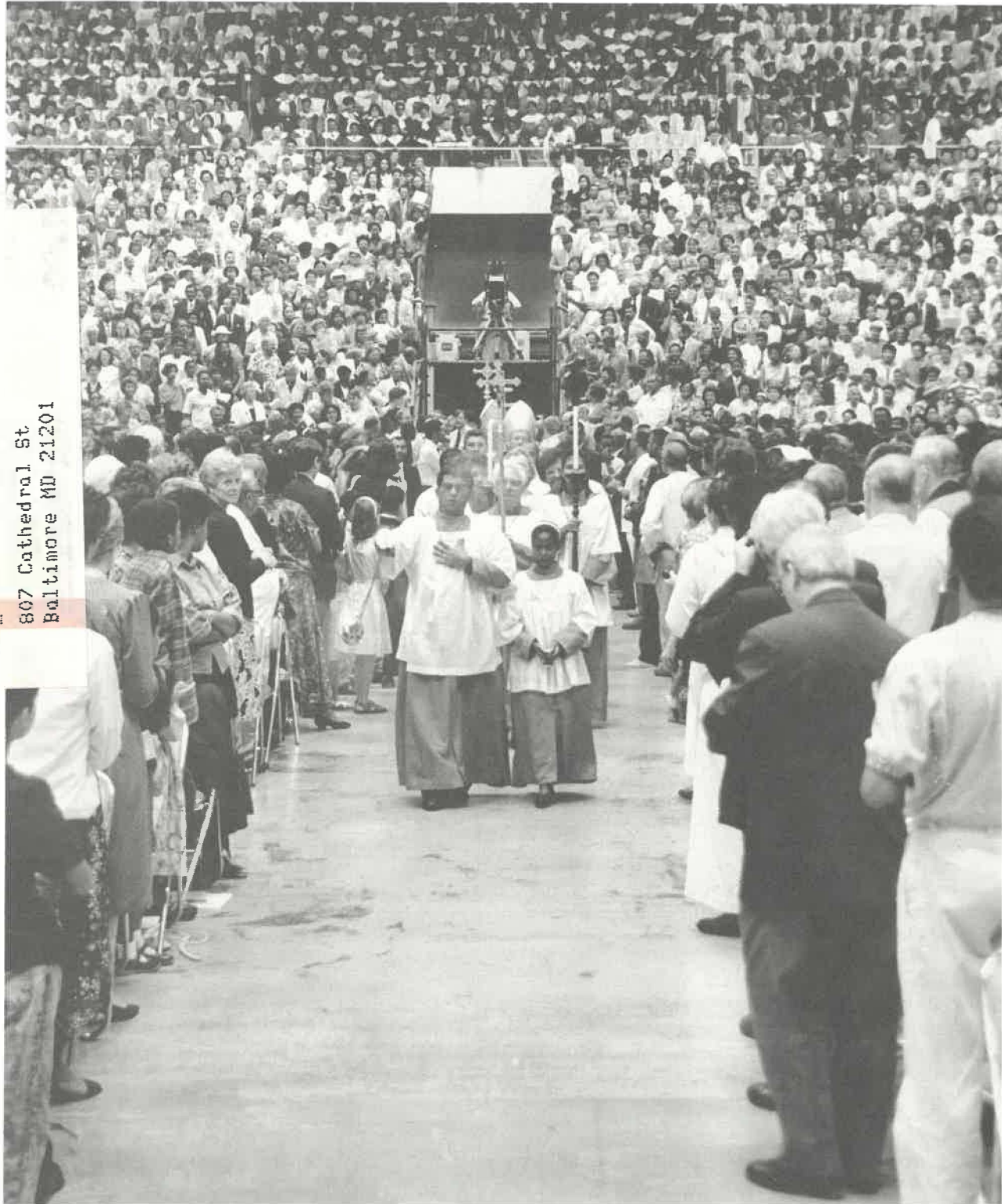


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**Worship in Cape Town [p. 2]**

# IN THIS CORNER

## A Leading Traditionalist

On Sept. 8, 1991, the Ven. George B. Austin preached a sermon which rocked the Church of England. The Archdeacon of York remembers it as if it were yesterday.

"It was just my turn to preach at York Minster," he recalled recently during a visit to Nashotah House seminary. "It had been building up for a long time. I thought, 'I've got to say something'."

What he said was that the Church of England was headed in the wrong direction, and that it ought to be divided into liberal and conservative branches to save it from imminent collapse. He also strongly criticized proponents for same-sex marriage, inclusive language and feminist theology. The archdeacon said he continues to get reaction from that sermon.

"I received 600 letters in favor of the sermon and 20 against before I stopped counting," he said. "They're still dribbling in. Almost all of them say the same thing . . . a deep, deep feeling of malaise."

Archdeacon Austin, 61, has emerged as one of the leading traditionalists in the Church of England. He is a member of the General Synod, and voted against the historic resolution allowing women to become priests.

"After the vote, there was initially a sense of bereavement," he said. "Then two things happened. First, it ceased to be an issue of the ordination of women, but one of the church catholic. It seemed as if the Church of England no longer was the catholic church in England. Many of us felt that the Archbishop of Canterbury was presiding over a new dynasty.

"Second, and very surprising to both sides, was the hardness of clergy opinions and, indeed, of lay opinions as well. I had thought many of the clergy would say 'I don't like it, but I'll accept it.' Absolutely the reverse has happened."

The archdeacon predicts that perhaps 1,000 members of the Church of England's 11,500 clergy will leave the church over ordination of women, but he refused to guess how the laity will react. "Essentially, they're anti-papal," he said. He is not optimistic about the C of E's future.

"I see three kinds of Anglicans," he said. "There are the traditionalists who are typically Anglican; there are those who support ordination of women and probably will go further and push for acceptance of homosexuality and feminist theology; and there will be a group ordained from evangelical colleges, and there is a strong feeling among many of them toward lay celebration (of the Eucharist). How these three groups can co-exist, I can't contemplate. They are totally incompatible."

Obviously, the archdeacon isn't afraid to speak his mind. He's just as opinionated about the American church after four visits here during the past 14 months. He says he gets letters from the U.S. every day.

"It's a very different situation here," he said. "I understand only about five percent of the clergy are in the traditionalist/orthodox category. It seems the Episcopal Church has two religions, one which is conformed to this world and one which is not . . ."

Familiar words from an unfamiliar source. His call of alarm may have come too late.

DAVID KALVELAGE, editor

# CONTENTS

February 21, 1993

Last Epiphany

## FEATURES

### 11 Athens and Jerusalem

by Travis Du Priest

The redeeming influence of literature

## DEPARTMENTS

### 3 Letters

### 8 News

- Diocese of Tennessee elects bishop

### 12 Editorials

### 12 Viewpoint

### 13 Books

## ON THE COVER

The procession at a celebration in Cape Town, South Africa, attended by more than 10,000 people. The service was in conjunction with a meeting of the primates of the Anglican Communion and the Anglican Consultative Council [p. 9].

ACNS photo by James Rosenthal

# LETTERS

## Church Bureaucrats

Bully for Dennis Kezar on revitalizing the episcopacy [TLC, Jan. 17]. In support of his cogent position, the following:

1. Given our current diocesan structures and numbers, bureaucracies gather around bishops like relatives around a lottery winner. With such large dioceses, bureaucracies engender radically hierarchical notions like the trickle-down theory of Christ's ministry from the bishops above to the pews beneath by way of subservient human conduits called deacons and priests. One needs to note that church bureaucrats tend to be out-and-up career builders, be they laity or clergy. Out, that is, from the parish, and up, that is, into the more courtly environment of diocesan headquarters or even to the ethereal altitudes of the Executive Council where the Presiding Bishop dwells.

2. "Birds of a feather flock together." Necessarily, our current episcopal feathers bear a striking resemblance to those of our secular rulers of the same class. These days the grand issues of endless ecumenical dialogue and victim class advocacy command the bishops' involvement in the absence of their former personal ministry to single little souls in their pews and parlors.

3. We should see no reason to relax our vigilance if the bishops one day should be parochialized, "as it was in the beginning." "Truth, crushed to earth, shall rise again . . ." The same is true of human hierarchies. With a relative welter of parochial dioceses and diocesans acting on the stage of history as in the days of the earliest church fathers, the potential archbishops, with renewed hope and surrounded by their partisans, will be rehearsing their lines in the wings.

(The Rev.) JOHN R. WHITNEY  
Morris, Pa.

• • •

I never thought I would live to see the day when a cleric of this church would express something that has been rumbling around in my mind for a long time. Dennis Kezar has done it and I bless and thank him for it.

Bishops need to be closer to the clergy than the present structure al-

(Continued on next page)

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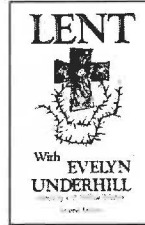
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# LETTERS

(Continued from previous page)

lows them to be. As managers of ecclesiastical structures called dioceses, they are usually on the side of the significant lay persons, for clergy are expendable. How often I have heard clergy say, "I would never tell my bishop anything, for I fear he might use it against me."

The distances bishops have to cover is self-defeating. For instance, when you consider the travel time in the Diocese of West Texas from San Antonio to Brownsville, it is no wonder that bishops cannot read much, nor write much, nor spend time with parishes and missions.

What Fr. Kezar has suggested would be more effective for pastoral care, release millions of dollars for "opening the eyes of the blind, setting at liberty the captives, and proclaiming the acceptable year of the Lord!" Amen! Right on, Fr. Kezar, but I wonder if anyone is reading or hearing.

(The Rev.) H. PAUL OSBORNE  
San Antonio, Texas

## Call to Priesthood

For most intents and purposes, I consider myself to be a conservative, traditional priest. I am always anxious to see and read the news that THE LIVING CHURCH provides. However, the amount of negative mail printed lately has left me feeling soul-destroyed.

I, too, thought the three women bishops in the photograph [TLC, Dec. 22] looked rather silly. I would be much happier if they were dressed in traditional damask, with dignified expressions on their faces, not to mention hairdos. Criticism in recent letters has ranged all the way from that picture, to criticism of Verna Dozier saying that indeed God is "doing a new thing," to the desecration of the sacred "brotherhood."

None of the arguments and nasty letters ever mentions anything about the possibility of call or vocation. If it had not been the fact that I have lived with God calling me into this vocation nearly all my life, I might have found myself ranting against women clerics myself. In the end, it was the call that I could no longer ignore. Do the opponents of women priests just think that all women priests are a half bubble off plumb?

Role models are sometimes hard to find among women clerics, and no



doubt some are there as a result of 20th-century feminism as opposed to God's call. My call occurred as early as 1960, and as a child of 14 I had never heard of feminism or a "women's movement."

Perhaps the happy expressions upon the faces of those women bishops is because God also created laughter and joy. Perhaps God is doing a new thing, just as God did in Jesus Christ. All of us, men and women together, are "fools for Christ's sake."

When I told my rector and mentor that I had no choice but to follow this call, he said, "The church will roast you." Well, I still love the church dearly, though I have been singed at times. Maybe when the brotherhood, like the Pharisees, takes itself a little less seriously and opens itself to the serious possibility that God will call whomever God pleases to call, we will be able to love each other and bless each other as priests. I pray for that day.

(The Rev.) VIRGINIA L. BENNETT  
St. Francis' Church

Glencoe, Mo.

## Limited and Restricted

I have read most of Bishop Spong's books, and find them "unworthy of my time and review." What arrogance! It is wonderful that Bishop Spong's latest book should be reviewed in the same issue that he attempts a "non-review" [TLC, Jan. 10].

In all of Bishop Spong's books I have read, he makes assumptions, but allows you none. He makes claims, but will not give ground to anyone else's. His God is not one of freedom, but of restrictions and limitations. Limited and restricted to the realities of this world and restricted by the confines of one's own mind.

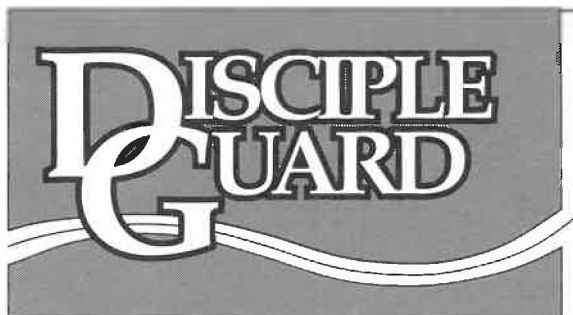
If science has taught me anything, it is that there is more under heaven and earth than man can ever hope to comprehend. My God is the God who can make man (male and female), can separate the land from the water, can allow Jesus to overcome the water and use the surface friction to walk on the water, and, yes, make it possible for a young woman (or virgin) to conceive and bear a child without contact with

a man. Do you really have to "stick your finger in the nail holes to believe"?

(The Rev.) RONALD S. GAUSS  
Bishop Seabury Church  
Groton, Conn.

• • •  
Bishop Spong is quoted as saying in his new book, *Born of a Woman*: "The church seems to ignore educated men and women who find in the church a god too small to be the God of life for them, a knowledge too restricted to be compelling or a superstition too obvious to be entertained with seriousness."

Surely this is not a modern dilemma, but an ancient one, for after all, was it not St. Paul who warned centuries ago: "What have the philosopher, the writer and the critic of this world to show for all their wisdom? Has not God made the wisdom of this world look foolish? For it was after the world in its wisdom had failed to know God, that he in his wisdom chose to save all who would believe by the  
(Continued on next page)



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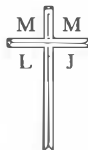
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# LETTERS

(Continued from previous page)

simple-mindedness of the gospel message" (I Cor. 1:20-21 — J.B. Phillips).

(The Rev.) GEORGE RAYMOND KEMP  
Church of the Resurrection  
Kew Gardens, N.Y.

## Weekly Findings

Two recent issues have caused me to write to let you know how much my husband and I appreciate your publication. We read it cover to cover, and generally find something to inspire, something to provoke reflection, and something to discuss every week.

"Finding the Truth, An Epiphany Meditation" by Gary G. Nicolosi [TLC, Jan. 3] provided all of these. Thanks to Fr. Nicolosi for a beautiful statement of the promise and paradox of the Christian faith.

Harold Brumbaum's "Spanking New Christians" [TLC, Jan. 10] made me want to hear more of his accumulated wit and wisdom, while Kenneth E. Hunter's "Viewpoint" on abortion gave me much food for thought as I sort out my own position on this painful subject.

Thank you for giving us a forum for all sides of the issues facing the church.

BARBARA PETERSEN

Waverly, Neb.

## Not Inclusive

I appreciated your publishing the letter of the Rt. Rev. Alexander D. Stewart [TLC, Jan. 10] in reference to the lack of inclusiveness exhibited by standing committees which refused to consent to the election of Fr. Iker as the Bishop Coadjutor-Elect of Fort Worth. I commend Bishop Stewart for his integrity and forthrightness. (The Rev. Canon) HAROLD G. HULTGREN  
Lucerne Valley, Calif.

## The Main Call?

I was appalled at the article "Three Women 'Cutting New Ground'" [TLC, Dec. 27]. The article was focused on power and authority as "prized aspects of episcopacy for women."

What a mockery of the gospel of Jesus Christ that calls us to a ministry of servanthood and humility. "The kings of the Gentiles lord it over them; and those who have authority over them are called benefactors. [Shall we update scripture and replace benefac-

tors with bishops?] But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant" (Luke 22:25-26).

Is power and authority the main call of the episcopacy or for becoming clergy? I would never submit to a bishop who asserts "power and authority" as preferable to the service of Jesus Christ and his flock. Thank God I am a lay person and I do not have to submit to a bishop's authority for fear of losing my livelihood. Of far greater concern is the abuse of that power and authority in leading the faithful, through the subtlety of monism, to perdition.

Once again the Episcopal Church has put into positions of power and authority those who, in my opinion, will continue leading the faithful toward modernism and neo-orthodoxy. I believe our leadership will continue to perpetuate an atmosphere in the Anglican Communion which asseverates the principles of "experience," Maslow's concept of self-actualization and psychological hedonism rather than scripture, tradition and reason.

JAMES A. KETLER

Severn, Md.

## Authority and Power

I have prayed and pondered the issue of women being ordained to the priesthood and now to the episcopate and have come to an acceptance. However, I was offended to read Bishop Dixon's comments [TLC, Dec. 27] as prized aspects of the episcopacy for women being "Authority! And being able to make decisions" with none of the three bishops present rejecting or even qualifying the moderator's response of "The key issue is power and the operation of power."

I feel myself returning to my original belief that the issue of women in

holy orders is primarily a political and social issue and not an issue of faith, theology or the proclamation of the gospel of Jesus Christ.

The gospels and epistles are clear when they tell us to reject the value system of this world and to be transformed. Measuring success by power and authority, which always entails others being put aside or left without power and authority, does more to divide the church than what the traditionalists are accused of doing. Power

corrupts, and if one is holding a crozier, then it corrupts even more so.

WILLIAM LEE LAMBERT

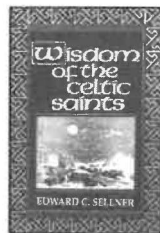
Dorchester, Mass.

## In Agreement

Regarding the letter by Merle C. Hansen [TLC, Dec. 20], I agree 100 percent!

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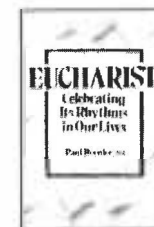
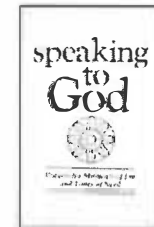
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# Michigan Dean Elected Bishop of Tennessee

The Very Rev. Bertram N. Herlong, dean of St. Paul's Cathedral, Detroit, since 1979, was elected Bishop of Tennessee Jan. 29 during the diocesan convention in Nashville. Dean Herlong, a nominee in several episcopal elections in recent years, was elected on the 15th ballot, and told diocesan officials he would accept the election.

Voting began on Thursday, Jan. 28, during the afternoon and continued into the evening. It resumed the following morning and went on until Dean Herlong was elected about 10 a.m.

The diocese has been without a bishop since the Rt. Rev. George L. Reynolds died Nov. 3, 1991.



Dean Herlong

Dean Herlong, 58, is a native of Lake City, Fla. He graduated from the University of Florida and the School of Theology of the University of the South. He earned a D.Min. degree from New York Theological Seminary. He was ordained to the diaconate in 1960 in the Diocese of Florida, and to the priesthood in 1961. He was vicar of St. Jude's, Valparaiso, Fla., and Epiphany, Crestview, 1960-63; a canon at St. John's Cathedral, Jacksonville, Fla., 1963-67; chaplain and assistant headmaster at Episcopal High School, Jacksonville, 1967-72; associate rector of Trinity Church, New York City, 1972-75 and vicar there from 1975-79.

"This expression of confidence in my ministry is gratifying indeed," he said.

Dean Herlong and his wife, Barbara, are parents of two children, Angela Stewart of McComb, Miss., and Michel Andrews of Detroit.

Others nominated in the election were the Rev. Walter L. Krieger, rector of Christ Church, Bethlehem, Pa.; the Rev. Richard H. Cobbs, IV, rector of Church of the Ascension, Clearwater, Fla.; the Very Rev. James L. Sanders, dean of St. John's Cathedral, Knoxville, Tenn.; the Rev. Stephen H. Jecko, assistant to the Bishop of Florida; and the Rev. Paul Roberts, rector of St. Matthias', Nashville.

## Tennessee Votes

C=Clergy  
L=Laity

BALLOT	Cobbs		Herlong		Jecko		Krieger		Sanders		Roberts	
	C	L	C	L	C	L	C	L	C	L	C	L
1	5	18	17	25	4	9	32	28	7	12	6	16
2	0	6	26	46	2	2	34	39	3	4	4	10
3	0	3	28	55	1	1	37	40	3	3	3	7
4	0	3	30	61	0	0	36	40	3	1	3	4
5	0	3	33	67	0	0	34	34	3	1	3	3
6	0	2	35	72	2	3	33	32	0	0	3	1
7	0	2	34	72	2	4	32	29	1	1	4	2
8	0	3	33	69	3	4	31	30	1	0	5	4
9	0	2	29	67	4	3	32	30	0	0	6	7
10	0	0	30	64	2	3	33	31	0	0	7	12
11	0	0	30	58	2	2	34	35	0	1	6	14
12	0	0	31	59	0	2	35	34	2	1	4	14
13	0	0	36	61	0	0	28	36	2	4	2	9
14	0	0	41	73	0	0	24	31	2	2	1	4
15	0	0	46	82	0	0	21	25	2	1	0	1

Needed to elect: Clergy, 46 Laity, 73

## Bishop Wood Responds to Criticism

In response to a petition signed by more than 1,000 members of the Diocese of Michigan protesting the approval of same-sex unions, the Rt. Rev. Stewart Wood, Bishop of Michigan, met with about 250 persons Jan. 23 at St. Paul's Cathedral, Detroit.

Bishop Wood met for about two hours and responded to some of the 130 questions which had been submitted to him on index cards.

In his opening remarks, Bishop Wood expressed regret for having hurt those persons who have sought to be faithful to him and the ministry of the diocese by his allowing services of affirmation for same-sex couples to take place.

"They were taken off guard by my actions," he said. "They were unable to explain what I had done, what I did, and when I did [them], in the

face of what they understood, that there was a moratorium on the blessing of same-sex unions. Especially hurt and bewildered were those who had worked so carefully over the past 2½ years to produce a curriculum for our congregations as part of the national study on human sexuality."

Bishop Wood said that the fact the homosexual community is being addressed with "an openness to talk about the experience of their own sexuality in a new way," is a good move on the part of the church, reflecting the appreciation of the scientific community.

"Homosexuality is something one discovers about himself or herself and not something someone chooses," he said. "In that sense, the church is struggling, along with other institutions, to take a new look."



# Anglicanism, 'a Powerful Force'

The first-ever joint meeting of the primates of the Anglican Communion and the Anglican Consultative Council (ACC) took on some weighty matters during their gathering in Cape Town, South Africa, Jan. 19-30. The effects of ordaining women to the priesthood and episcopate, the devastation of AIDS and the ongoing struggles in South Africa were among the topics addressed.

Following the decision of the Church of England General Synod to permit women to become priests [TLC, Nov. 25], and the recent statement from the English House of Bishops [TLC, Feb. 7], participants dismissed a proposal for a separate ecclesial jurisdiction to serve those opposed to the ordination of women.

Primates and ACC members reaffirmed "the continuing place in the Anglican Communion of both those who oppose and those who accept the ordination of women," and committed the joint meeting to "maintaining the highest level of communion within the Anglican Communion in the future."

In addition, participants passed a resolution that calls for pastoral provisions to minister to those opposed to women's ordination, specifically through the continuation of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, popularly known as the Eames Commission, after its chairman, the Most Rev. Robin Eames, Archbishop of Ireland.

Following considerable discussion about the AIDS crisis, African bishops pledged to set up AIDS programs in their provinces and urged the Anglican Communion to provide strong leadership in addressing the AIDS issue.

The Most Rev. Yona Okoth, Archbishop of Uganda, described the program he has initiated and his colleagues hailed it as a model for others. The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church, called it "one of the most imaginative and creative programs I have seen."

Archbishop Okoth noted that as late as the 1988 Lambeth Conference, bishops from Africa were denying that there was a disease called AIDS.

"Even myself, I was one of those," he said. "I did not know that this disease existed in Uganda." He added that the scale of the epidemic finally wore away his denial of the disease.

The Archbishop of Canterbury, the Most Rev. George Carey, spoke with three South African leaders in separate

meetings: President F.W. de Klerk, African National Congress president Nelson Mandela and Zulu chief Mangosuthu Buthelezi of the Inkatha Freedom Party.

Archbishop Carey and others met for an hour with Mr. de Klerk in the  
(Continued on page 18)

## Religious Book Market Growing

Both major book publishing houses and specifically Christian book companies report sales are increasing in the religious book trade.

Writing in a special report on books and religion for the Religious News Service, Gustav Spohn cites the success of several HarperSan Francisco books in 1992, particularly the controversial *Historical Jesus: The Life of a Mediterranean Jewish Peasant* by John Dominic Crossan and *Listening to Your Life* by the popular novelist and theological writer, Frederick Buechner. Approximately 30,000 copies of the former title have been sold; approximately 20,000 of the latter.

The American Booksellers Association estimates an increase in sales of religious titles of more than \$200 million over the last five years, reaching \$839 million in 1991.

E. Allen Kelley, president of Morehouse Publishing, a longtime publisher for the Episcopal Church and the religious market in general, sees a keener interest in religious books among the general booksellers and chain bookstores nationwide. Pointing to the rise of Christian bookstores in the late 1950s and 1960s, he said, "that very focused ministry was one cause, along with anti-religious sentiments in the culture at large, of general bookstores cutting back on their religious stock."

The interest in the religious publishing market has returned, however, and a publisher like Morehouse "now sends catalogues and

salespeople to chain booksellers and generalist markets," he said.

In agreement is Jeff McArn, marketing director for Cowley, a smaller publishing house sponsored by the Society of St. John the Evangelist in Cambridge, Mass. Mr. McArn pointed out that self-help and recovery groups have broadened society's understanding and vocabulary of things spiritual.

Cowley reads manuscripts now with an eye to the general readership as well as an Episcopal audience. Mr. McArn noted also that the public has taken a larger interest in religious books within the last year or so, and that marketing groups now look at even small publishing operations like Cowley for potential additions to the trade.

Guesses vary as to why this renaissance in religious publishing exists. Mr. Spohn cites the book printer's cliché: "Religious books do well in difficult times." Perhaps there is truth to that.

But the quality of thought and writing of such an author as Frederick Buechner indicates many are searching for an authentic reality in their lives, not simply quick and easy answers.

Whatever the reason, it surely will be nice to walk into the bookstore at the local mall, ask for the religion section and not be sent to the far back right-hand corner of the store to two shelves of inspirational, greeting-card-quality pamphlets.

(The Rev.) TRAVIS DU PRIEST

# CONVENTIONS

The Rt. Rev. Hays Rockwell officially became Bishop of Missouri during the convention of the **Diocese of Missouri** Jan. 21-23 in St. Louis. Bishop Rockwell, who had been coadjutor since March, 1991, succeeds the Rt. Rev. William A. Jones, Jr., who was present at a Eucharist celebrating the transition.

Bishop and Mrs. Jones have been in England since September, where he has assisted at St. Margaret's Church, Rainham, Kent. The Rt. Rev. Roger J. White, Bishop of Milwaukee and president of Province 5, officiated at the service in Christ Church Cathedral.

Bishop and Mrs. Jones were honored at a reception which followed the service. He had been Bishop of Missouri since 1975.

Bishop Rockwell presided at business sessions, then left the convention to attend the funeral of his mother, Kathryn, who had died the day before convention began.

Among decisions made by convention, a minimum stipend for priests of \$23,300 plus housing was adopted, churches were called upon to comply with the Americans with Disabilities Act, and a program budget of \$898,000 was approved.

(The Rev.) CHARLES F. REHKOPF

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The health insurance crisis was a major focus of the convention of the **Diocese of Oregon**, Jan. 22-24 in Seaside. A resolution calls for the Rt. Rev. Robert Ladehoff, Bishop of Oregon, to appoint a task force to "explore the health insurance crisis and report back to diocesan council by September with several alternative proposals of programs for health care coverage for clergy and families."

The resolution, which was adopted, was presented as a result of the fact that the high cost of health insurance has cut diocesan budget for programs. Bishop Ladehoff promised fast action on the appointment of the task force.

Convention adopted another resolution concerning health insurance. It calls for creation of a fund, to be administered by the bishop, to help defray the expense of catastrophic medical losses.

Other resolutions adopted include



Washington National Cathedral USA 19

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Washington National Cathedral was honored by the U.S. Postal Service Jan. 6 with the issuance of a commemorative postal card to mark the 100th anniversary of the charter granted by Congress that created the Cathedral Foundation of the District of Columbia. Signed by President Benjamin Harrison, it empowered the foundation to establish a cathedral under the aegis of the Episcopal Church (the "great church for national purposes" envisioned in L'Enfant's plan for the capital city), and "institutions of learning," now represented by the cathedral's three schools and its College of Preachers.

those which do the following:

- call for presentation and implementation of a diocesan strategy for mission and renewal as the focus for next year's convention;
- endorse the lay pension plan which was adopted at the 1991 General Convention;
- establishes a board of directors for Triangle Lake, the diocesan conference center;
- call for action and education for respect for the diversity and dignity of every human being, including preparation of materials for the local congregation. A budget of \$1.8 million was approved.

ANNETTE ROSS-DAVIDSON

• • •

Two mission churches were admitted to self-sustaining parish status, three mission churches were welcomed and revitalization of two established missions was detailed during the convention of the **Diocese of Central Florida** Jan. 29-30 at an Orlando hotel.

The Rt. Rev. John W. Howe reported on the Plan for Outreach, Evangelism and Mission (POEM), which has led to decentralization in the diocese. Eight deaneries were reduced to five and encouraged to take more local action.

Two new diocesan ministries were celebrated. The Very Rev. Ernest L.

Bennett, rector of St. Andrew's Church, Fort Pierce, was named canon to the ordinary. The Rev. Linda J. Brondsted, deacon at All Saints' Church, Winter Park, was named archdeacon, a new position created at the request of the deacons. The canon and the archdeacon are expected to help Bishop Howe strengthen pastoral relationships with clergy and clergy families.

Bishop Howe and the Rev. John Shuler, rector of the Church of the Ascension, Knoxville, Tenn., made separate addresses about what has come to be known as the East Tennessee Plan [TLC, Dec. 27]. It is a call to move national church headquarters from New York City to a more central and less expensive location, to downsize General Convention and to have the Presiding Bishop serve as a diocesan bishop.

Bishop Howe said it is his goal to restore diocesan giving to the national church, explaining that this depends upon parishes increasing their giving to the diocese. Bishop Howe added that the diocese operated in the black in 1991 and repaid monies borrowed from trust funds.

At the recommendation of the Commission on Ministry, Bishop Howe lifted a moratorium on the admission of new students to train for ordained ministry.

The commission on human sexuality presented a model for dialogue, encouraging its use in parishes.

A budget of more than \$1.9 million was adopted.

A.E.P. WALL

## BRIEFLY

The Roman Catholic Bishops Conference of England and Wales will discuss the suggestion that an enclave be created for Church of England members who cannot accept the ordination of women, when it meets in April. The Rt. Rev. Graham Leonard, retired Anglican Bishop of London, suggested the possibility of an affiliation with Rome [TLC, Dec. 6] after the General Synod of the Church of England approved legislation which would allow women to be ordained priests. "At that time (April)," Cardinal Basil Hume said, "the bishops will consider at what stage they should refer the matter to the authorities in Rome."

# Athens and Jerusalem

## The redeeming influence of literature

By TRAVIS DU PRIEST

What hath Athens to do with Jerusalem?, many theologians and religious thinkers have asked through the centuries. And what hath Jerusalem to do with Athens?, many writers and literary critics have likewise asked through the centuries.

In other words, what have the literary arts — poems, novels, plays — to do with religion? Or, conversely, what has religion and theology to do with literature?

St. Paul did not even hope to preach with eloquence in order that the cross of Christ might not be diminished. St. Augustine, though always drawing upon the literary and rhetorical studies of his youth, became suspicious of these arts when he began to take his religious life more seriously. The Church Fathers often railed against drama and the arts.

Nothing terribly novel here. Even Plato had warned his readers in the *Republic* against the corrupting influence of poets.

But while poets and writers may themselves rail against the church and things religious, almost all of them address through image, allusion or dialogue, spiritual themes. While the poet may not claim to be religious, the poem often yields religious dimensions or questions. Even when the novelist disclaims a religious tradition, the novel raises ethical, moral or eternal questions.

Just as Augustine made use of his rhetorical skills learned as a non-Christian college student, just as parts of the *Republic* are poetic, just as the liturgy has been likened to drama, stylized ballet and poetry.

Just as much of the Hebrew Bible is poetry; and parts of the New Testament, song, story, epistle, and perhaps in the case of the Revelation to John, even drama.

It appears that Jerusalem hath

much to do with Athens. And thanks to the 20th-century pioneering insights of Amos Wilder, professor emeritus of Harvard Divinity School (and brother to the great playwright, Thornton Wilder), and Nathan Scott, ordained Episcopal priest and professor emeritus of the University of Virginia, we now know that Athens hath much to do with Jerusalem.

Both Amos Wilder and Nathan Scott, as well as others in the field of religion and literature, have called our attention to religious themes, even in secular works that do not pretend to have a religious cast. Along with the great historian of world religions, Mircea Eliade, they point out the religious nature of reading itself — a withdrawal from the obsession of self into another's landscape and vision.

### Pulling in the Reader

Just as a sculpture by Henry Moore or Brancusi can summon up a sense of the numinous, the transcendent, for the viewer, so too can much modern poetry pull the reader into a realm of meditation, prophecy or prayer. Much of the work of poet-farmer Wendell Berry is still, centering on a restful image which calls forth a sense of wonder and awe in the reader.

And much modern fiction replays ancient myths, whether we readers are conscious of it or not: Ellen Glasgow's *Dare's Gift* brings us face to face with a reincarnation of Antigone from classical drama, and with the ethical question of allegiance — one's friend or one's country? Eudora Welty's *Why I Live at the P.O.*, takes us to the center of Homer's Iliad, raising eternal questions about personal anger and war.

Often the allusions and remembrances are biblical or religious in nature: Flannery O'Connor's short story, *The Artificial Nigger*, for example, relives Dante's descent into hell from *The Divine Comedy*. Issac Dennison's story, *Babette's Feast*, is a type of the Christian Eucharist.

A recent article by Religious News

Service writer David Anderson suggests the relationship between the literary arts and religion is now a kind of "going steady." He cites Robert McAfee Brown's new book *Persuade Us to Rejoice: The Liberating Power of Fiction* (Westminster, pp. 158, \$11.99), in which the author makes the case that literature nurtures the life of faith — a truth numerous Anglican writers such as Gail Godwin and Madeleine L'Engle, have known for some time. One of L'Engle's finest books — I confess to preferring it to her fiction — is *Walking on Water*, a wonderful, personal and theoretical exploration of this very topic.

Anderson says the core of Brown's argument is that modern fiction writers are "Assyrians in modern dress" continuing to challenge us to "recast (our) complacent forms of faith." I recall hearing Alan Jones, dean of Grace Cathedral in San Francisco, say once that authentic good literature (not sermons in disguise) challenges the atheist and the believer both — the atheists to consider that they might be wrong; the believers, that they might be just a bit proud of their own certainty.

Another brought to our attention in the interesting piece by Anderson is Annie Dillard, who is probably best known for *Pilgrim at Tinker Creek* and *Holy the Firm*. A new book on Annie Dillard, *The Space Between: Literary Epiphany in the Work of Annie Dillard*, shows Dillard to be a meditative nature writer deeply interested in philosophy and theology.

Many of the truths about the compatibility of Athens and Jerusalem we Anglicans have known for a long time, through our unparalleled tradition: Edmund Spenser, John Donne, George Herbert, Thomas Traherne, Samuel Johnson, William Wordsworth, Samuel Taylor Coleridge, T.S. Eliot, W.H. Auden, C.S. Lewis, Madeleine L'Engle, Gail Godwin and countless others.

What hath Athens to do with Jerusalem? A great deal more than the church at large has acknowledged. And much that we Anglicans cherish.

*The Rev. Travis Du Priest is author of three books of poetry and a number of articles on religion and literature. He is book editor of THE LIVING CHURCH.*

## Quality Reading

Excellent book reviews of intriguing new books. An article on the compatibility of the literary arts and religion. A news report that sales of religious books are on the increase. Good news indeed in this Lent Book Number. And, we hope, a portent of a reflective and inspirational Lenten season for all our readers.

Books and reading remind us of the ancient origins of this holy season — that of catechumenal preparation for full entrance into the household of faith, the church, through holy baptism on Easter Eve. As our Christian ancestors listened while bishops, priests, deacons and laity told the Christian story and perhaps reflected on their own religious story during the 40 days of Lent, so we can “listen” through the written word to the men and women who, in their scholarship, novels, essays and poems, call us to a quickened faith. Whose books and thoughts challenge our preconceived ideas, whose ideas and images inspire us — perhaps to firmer discipline, or greater devotion, or to deeper peace and inner stability.

### Season of Study

Whatever the reason for increased sales on the religious book scene, whatever our personal notions of how literature illuminates faith, whatever our individual tastes in books or book reviews, we rejoice that quality books of fiction and non-fiction continue to be published and that

we have once again a season of study and introspection to prepare us for the holy night and holy morn of the Easter Vigil and Feast of the Resurrection of our Lord.

## Time for Repentance

We come again to the holy season of Lent. When it begins Wednesday, it comes to an Episcopal Church torn by a myriad of issues. Blessings of same-sex relationships, ordinations of avowed homosexuals, inclusive language, feminist theology, “dysfunction” in the House of Bishops and lack of tolerance for traditionalists are issues causing concern and even anguish to a large number of Episcopalians.

Lent is a good time to put aside our quarrels and worries over these issues and to concentrate instead on our spiritual growth. During this season, if we focus our attention on our Lord and the cross, then the distress facing the institutional church may seem of secondary importance. By fasting, prayer and self-denial and through reading and meditating on spiritual works, we may be able to discipline ourselves enough to, in the words of the Ash Wednesday liturgy, “make a right beginning of repentance” (BCP, p. 265).

This is not to say that such issues are not important. They are, of course, of the utmost importance for the Episcopal Church. The point is, those issues will still be there waiting for us after Lent. May this be a holy season for all of us.

## VIEWPOINT

# Those Faithful Tithers

By HARRY T. COOK

At this time of year, many newly-elected members are joining vestries. A good many diocesan conventions are electing deputies and alternates to the 1994 General Convention.

In some ways, I dread these times in our corporate life, because Episcopalians — even those who make major policy decisions — do not necessarily speak the same language. We are creatures of the Book of Common Prayer, but our life is one gigantic Tower of Babel.

I struggle on in parish life with fewer tithers than eggs in a dozen. I speak of tithing and eyes roll. But then

*The Rev. Harry T. Cook is the rector of St. Andrew's Church, Clawson, Mich., and a regular columnist in the Detroit Free Press.*

I am reminded of who is tithing:

It's the people who are regularly engaged with me in the rigorous study of scripture. The tithers are the people who hardly ever miss Mass on Sunday. The tithers are the people on whom I can always count, who never beg off the doing of a needed task.

I have recently put up a sign in my study which reads, “It's the tithers, stupid.”

So here is a modest proposal that would transform the church. It's absolutely guaranteed; put it in the canons.

“No person who is not regularly engaged with a competent teacher in serious study of the scriptures, and who is not disciplined in a life of prayer, shall be elected to any vestry, convention, synod or committee, or shall have any significant authority in the church whatsoever.”

Vestries might be smaller on the average. Certainly conventions and synods would have fewer members. But what members they would be! You cannot long study the scriptures with intellectual honesty and devotion and come away untransformed. Meeting Jesus on so many pages of the New Testament and the desert God of the Hebrews in the Old Testament gets to you after a while. And contemplative prayer moved along by the praying of the Daily Office brings a strength of commitment all by itself.

If otherwise feuding members of that august assembly known as the House of Bishops can find momentary peace and detente in daily scripture study during their meetings, maybe the rest of a fractious church could as well.

Now where did I put my late mother's old King James' Version?



## A Compelling Dramatization

GLASTONBURY. By Donna Fletcher Crow. Crossway. Pp. 859. \$17.95 paper.

This is a remarkable book. Not flawless, but remarkable. For Donna Fletcher Crow leads the reader on a consistently absorbing pilgrimage through 1,500 years of Christianity in Britain, with a skilled hand that only occasionally falters.

For some reason, Ms. Crow chose to have her earliest characters speak a jarring kind of modern dialogue riddled with clichés, which contrasts with her evocative descriptions of the land and its seasons, and with the trueness of her characters. And when she takes Richard the Lion-Hearted from Britain to the Holy Land, her scholarly sources show through too clearly; for a while the writing loses its vibrancy while cardboard swords clash in an unreal landscape.

It is also unfortunate that the frontispiece map should give locations their modern names, instead of matching the ancient site-names in the book. One needs a large historical map of the British Isles to follow without confusion the travels of her characters, especially in the earlier pages.

But this is mere caviling when one confronts the superbness of Ms. Crow's achievement. She has divided the history of Britain and its church into six sections, from the coming of Joseph of Arimathea to the dissolution of the monasteries by Henry VIII.

Celtic and Roman Britain, Arthurian and Anglo-Saxon Britain, and Norman and Tudor England provide the divisions in the novel, each with its own focus on one or two families, together with actual historical persons,

in stories that are compelling, uncontrived and moving.

Compelling also is the power of the deep, true thread of the Christian gospel throughout these many adventures. She keeps a clear, empowering light upon the *kerygma* — that early apostolic proclamation of the good news of Jesus Christ, and him risen, reigning and redeeming — before it became overlarded with doctrine and dogma, hierarchy and heresy, with ego and pride and greed and schism.

The initial section, Celtic Britain, is intensely moving in its presentation of the potency of this elemental Christian faith in the lives of Joseph of Arimathea, his missionaries, and those they teach. This True Light continues, as we follow her fictional and historical characters through the centuries, touching and changing their lives, until the Christ-centered church becomes the hierarchical institution, and only the quiet abbey at Glastonbury, in the shadow of Joseph's thorn-tree, seems able to embody and proclaim the true and unadulterated faith.

The publisher furnished little information about Donna Fletcher Crow, save that she is an attorney's wife, mother of four, and a frequent speaker at Christian writers' conferences.

But this book is her best and sufficient witness; for she never indulges in denominational preferences or prejudices, presenting instead, with creative and theologically satisfying sureness, this wonderfully convincing dramatization of the unceasing influence of biblical faith as Christian witnesses transform the British Isles. This is a *converting* novel.

(The Rev.) WILLIAM K. HUBBELL  
Lexington, Ky.

### Intriguing Narrative

CERTAIN WOMEN. By Madeleine L'Engle. Farrar Straus Giroux. Pp. 349. \$21.

In her gentle, intuitive manner, Madeleine L'Engle has woven the lives of the biblical King David and David Wheaton, a 20th-century Broadway actor.

King David had eight or more wives; David Wheaton has had nine, and they have had numerous children.

Emma, one of David Wheaton's daughters, is an actress married to a successful playwright who for several years has been writing a play about King David, for his father-in-law.

Not only is the narrative intriguing, with its large cast of characters, but Madeleine L'Engle's sensitive development of their relationships makes this beautiful novel a lasting inspiration for the reader.

BETTIE L. SCHINDLER  
Kenosha, Wis.



### Two on Discipleship

CHRIST IN HIS TIME AND OURS. By Arthur A. Vogel. Sheed and Ward. Pp. 106. \$8.95 paper.

Around 1960 my wife and I sat with Frank Sheed and Maisie Ward on a wide veranda at Chaminade University in Honolulu talking about theology. The late husband and wife author-publishers who made Christianity and its saints vivid to a generation of readers would be delighted with this small volume published under the trade name they made so reliable.

The Rt. Rev. Arthur Vogel, Bishop of West Missouri for 18 years, in retirement one of the most respected theologians in the House of Bishops, introduced me to Jesus Christ in such a way that I almost reached out to embrace him. Here is Jesus in his pre-Easter lifestyle, walking around, leading and being followed. Here is Christ Jesus, truly God, truly man, truly *here*.

Jesus is Savior, yes. And he is Second Person of the Blessed Trinity. He is Messiah. He does not ordinarily reach human hearts by way of his sacred titles, which describe him to the initiated. Bishop Vogel wants you and me to know the living Jesus, to value his human worth, the man who healed and saved all sorts of people, disciples included, before they knew for certain that he was God. Jesus put no distance between himself and his people, as Bishop Vogel makes clear.

He shows how Jesus, our unique teacher, takes us, filled with the Holy Spirit, to the Father. God's presence is  
(Continued on next page)

# BOOKS

(Continued from previous page)

right here, to be seen and experienced in the life and work of Christ Jesus. The documentation comes later.

Bishop Vogel shows how it is that the Eucharist, the supper, is the central act of Christian worship — and more! He tells why the church has to be a eucharistic community, summing up a way of life that is lived continu-

ously, even seamlessly.

He deals with doubts and questions, affirming that Jesus lived on this earth in a special relationship with God his Father, that Jesus proclaimed God's reign, that he was crucified by the Roman authorities, that his most immediate witnesses declared that he rose from the dead. Who is this Jesus who calls your name as you read this?

\* \* \*

**JESUS' CALL TO DISCIPLESHIP.**  
By James D.G. Dunn. Cambridge. Pp. 141. \$22.95, \$7.95 paper.

This adaptation of a series of public lectures delivered in 1987 looks into the implications of discipleship in the earliest days of the church, tracing discipleship through time to the present.

It is scripture-based, thoughtful, mildly formal. It provides insights into personal discipleship, into the charismatic character of the discipleship of Jesus. It nudges and rewards the committed reader.

A.E.P. WALL  
Orlando, Fla.

## Deepening Awareness

**THE CARE OF THE SOUL: A Guide for Cultivating Depth and Sacredness in Everyday Life.** By Thomas Moore. HarperCollins. Pp. xx and 312. \$20.

In a day when there are so many glib handbooks to this or that spirituality, a major work on the nature and care of the soul is difficult to imagine, much less come by. But Thomas Moore, a psychotherapist with degrees in religious studies, musicology and philosophy, offers revitalizing insights about the time-honored tradition of "care of the soul," and thereby refocuses attention on the role the soul has to play in our daily activities, or what the media like to call life "styles."

For me, some of the chapters become heavily overlaid with exploration of various myths, though I found the explications fascinating. However, the careful study of human relationships as they pertain to the soul are stimulating: The family is the "fount from which personality flows." He is also excellent at what he calls "symptoms as a voice of the soul," as he looks at human fate and character.

Although the book is not especially jargon ridden, one does need at least an interest in Jungian psychology to appreciate what he is driving at. What

he drives at, if I am not mistaken, is a deepening of our awareness that almost all that we do is, or can be, soulful. In other words, when we are puttering around the house, we may think we are wasting time or just tinkering with minutiae, but we are, in point of fact, caring for our souls. The interrelatedness of what we do with our time and the care of our souls is his most helpful commentary.

As a student of the Renaissance myself, I particularly liked his use of the Renaissance notion that psychology and religion are united; I realize that this concept will not appeal to all readers, but his word studies of *therapy* and *cure* are seminal even if one disagrees with his conclusions about the soulful dimensions of life.

(The Rev.) TRAVIS DU PRIEST,  
book editor

## For Biography Fans

**SOURCES OF INSPIRATION: 15 Modern Religious Leaders.** Edited by Gene I. Maeroff. Sheed and Ward. Pp. 300. \$19.95 paper.

**THE HEART OF SALVATION: The Life and Teachings of Saint Theophan the Recluse.** Trans. by Esther Williams. Praxis Institute (275 High Rd., Newbury, MA 01951). Pp. 183. \$17.95.

Both of these books are good reading for biography fans, and more particularly for those readers interested in — what shall I say? — how God works.

The premise for *Sources* is that today there is a great need for moral leadership, and that "a new breed of clergy" may well supply inspiration. To that end, the lives of 15 people who have followed God's call to the ordained ministry are examined.

Not surprisingly, they are all ground-breakers or life-shakers — a white pastor of the Christian Church of Little Rock, who has found himself continually at the forefront of the fight against bias of all kinds, a black Roman priest elevated to bishop in 1984, who brings his own style to his office: "I didn't belong to how 'they' define priesthood. Because of my background, I had a capacity to look beyond that" — which he has done with grace.

We are given a man brought up in an atheistic family who has become a

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powerful rabbi, and the Rev. Carol Anderson, now rector of All Saints' Church, Beverly Hills, Calif., and the first woman ordained priest in New York. In every case, the life story of the individual is clearly presented, each one of them quite fascinating, and the variety impressive.

Of interest, also, is the life of St. Theophan (1815-1894), a bishop in the Russian Orthodox Church. In him we see a traditional life of total commitment to the church. His study of the reclusive hermits of the third and fourth centuries had a profound influence in his life — so much so that he spent the last 22 years before his death in a monastic cell, studying and writing.

He was one of the first people, perhaps, to see how devastating the 19th-century scientific mind-set was going to be to a spiritual life, and he fought against it, writing in one place: "To suppose that faith and science are two separate fields is a great error — even a fatal mistake." His is another life to inspire — and entertain — us.

SALLY CAMPBELL  
Cold Spring Harbor, N.Y.

## Exceptional Reference

**THE ANCHOR BIBLE DICTIONARY**, Vol. 1, A-C. By David Noel Freedman, editor-in-chief. Doubleday. Pp. 1,200. \$60.

Anyone involved in ministry or even general education soon becomes aware of the degree to which the Bible is inaccessible, even to educated persons today. To remedy this situation, we have many resources: We have many (perhaps too many?) new translations, we have major commentaries in English, we have many secondary sources, and we have such tools for biblical studies as concordances, lexicons, grammars and dictionaries.

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words to cover every person, place, thing, deity and theme in the Hebrew Bible, Apocrypha and New Testament, as well as supporting articles on Mesopotamian, Egyptian and Greco-Roman texts and cultural artifacts essential to contextualize the Bible today.

Particularly evident and to be expected with Albright's student David Noel Freedman as editor-in-chief is the disproportionately large place given to

archaeology with extensive articles on the excavation of both biblical and non-biblical sites. The work will give easy access to all we would ever want to know about the biblical text and world — and more. Especially valuable is the thorough application of critical methods, with conscious reflection on their use as well as the library-ready bibliographies.

Although traditional topics of "bib-  
(Continued on next page)

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# BOOKS

(Continued from previous page)

lical theology" receive less comprehensive treatment — the *Interpreter's* remains necessary and valuable — the material covered here is exceptionally thorough. And, as the editors suggest, with the arrival of on-line information services, this may be the last of its published, as opposed to printed, genre.

VINCENT O. EARECKSON  
Philadelphia, Pa.

## Wisdom Literature

**THE TREE OF LIFE: An Exploration of Biblical Wisdom Literature.** By Roland E. Murphy. Doubleday. Pp. xi and 194. \$12 paper.

**WHO TOLD YOU THAT YOU WERE NAKED? Freedom from Judgment, Guilt and Fear of Punishment.** By John Jacob Raub. Crossroad. Pp. 153. \$10.95 paper.

These two books complement each other; one describes the biblical wisdom literature and the other is, in some measure, an example of wisdom literature today. In general, wisdom literature encourages leading a good life and appreciation of the love of God. It contrasts with scripture's rehearsal of the holy history and its implications.

The diverse Anchor Reference Library, which includes Murphy's book, is one component in the three-part Anchor series. A dictionary and the well known Anchor commentaries are the other two parts. After a valuable introduction to the idea of wisdom literature, there is a scholarly review of principal documents.

A chapter reviews "wisdom's echoes" in the Psalms, Deuteronomy, the Song of Songs. Two closing chapters of this gracefully written and interesting book consider general themes which the documents hold in common — theology and "the Lady Wisdom." There is ample yet unburdensome scholarly apparatus: notes, index, bibliography, various lists, and a 30-page appendix which reviews apocryphal wisdom literature.

John Jacob Raub, a Trappist monk, includes 36 two-to-five-page meditations in his book. That the human person is inseparably united with God, no matter what, is the theme, a recognition of what John Macquarrie calls "original righteousness." Alienation from God is then a non-existent illu-

sion. This is to make God's eternal and infinite love prior to and transcendent over man's frailty and malice and their finite consequences.

The author acknowledges that his book is based upon Carl Kish's *A Course in Miracles*, but he does not say bibliographically or otherwise just what Kish's book is. Since Raub's book lacks discussion of sacramental issues, the subtitle, "Freedom from Judgment, Guilt and Fear or Punishment," claims more than the book provides, is more about vision than Christian accomplishment by faith.

Although Raub does not intend to write a systematic treatise here, reading parts at random could be misleading. "... as our reason and logic have no part in God's world, neither does justice." "God doesn't know evil." "Since judgment and punishment are so much a part of our world, we continually read them into the gospels."

Nonetheless, if one understands and keeps in mind Raub's underlying thesis and puzzles out what appear to be wild statements, this rough book, in its cranky and somewhat disjointed style, is stimulating and nourishing, especially upon second reading.

(The Rev.) DAVID W. BROWN  
Charlestown, R.I.

## Educational Concern

**RELIGION IN PERSONAL DEVELOPMENT.** By Harold A. Buetow. Peter Lang. Pp. 446. \$39.95 paper.

The thesis of this book is that "insofar as education addresses the ultimate nature of reality and the definitions of the good person, the good life, and the good society, education is a religious enterprise."

Buetow is highly critical of "government," i.e., nonparochial schools which lead to belief in this world only and humankind as the highest form of being. This scholarly book provides a comprehensive analysis of the history of religious traditions and the evolution of the academic disciplines in relation to religion.

There is a brief annotated bibliography at the end of each chapter along with the end note documentation. However, in the area of psychology with which I am most familiar, the knowledge base, while valid, is dated. For example, Buetow makes no reference to self psychology or to advances in moral theory which take gender dif-



ferences into account.

Buetow's intent seems to be not only to provide the historical and theoretical foundation for a re-consideration of the role of religion in education, but to question whether "it is realistic to dare hope that we can begin to correct societal ills through the contribution of formal religion to the formation of individuals."

Buetow is pointing to a glaring deficit in personal formation that used to be filled by the shared religious tradition conveyed by public education and national culture. How to fill that gap is a question still to be answered.

CYNTHIA STONE  
Evanston, Ill.

with Penchansky's introduction first, following that with the section about Midrashim. Finally, after choosing a story, the crucial moment arrives: "Tell the story for your hearers in your own way."

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(The Rev. Canon) MARK L. CANNADAY  
Canon for Program  
Diocese of West Texas  
San Antonio, Texas

## Books Received

**A PERSONAL GRIEF & A REASONABLE FAITH.** By Norma E. Sawyers. Dogwood. Pp. 140. \$11.95.

**THE LORD'S SUPPER.** By F. Levon Hucks. Abingdon. Pp. 62. No price given, paper.

**CAN WOMEN RE-IMAGE THE CHURCH?** By Rosemary Chinnici. Paulist. Pp. 110. \$6.95 paper.

**THE PANCAKE MAN AND FRIENDS: Stories that Raise the Spirit and Warm the Heart.** By Richard Speight. Dimensions for Living. Pp. 144. \$9 paper.

**YOU AND YOUR PASTOR: What You Can Expect.** By Marvin T. Judy. Abingdon. Pp. 64. No price given, paper.

## Refreshing Moment

**THE STORYTELLER'S COMPANION TO THE BIBLE.** (Volume 3) Edited by Michael E. Williams. Abingdon, Pp. 187. \$14.95.

For those looking for a refreshing moment in telling the "old, old story," *The Storyteller's Companion to the Bible* is that moment. Edited by Michael E. Williams, this third volume of a series presents the Judges-Kings cycle and continues where the first two volumes left off.

For preachers, leaders of Bible studies and teachers of church school classes, this book provides the lessons presented in the *Revised Common Lectionary 1992* along with passages from other lectionaries. With each lesson is a commentary on the story by David Penchansky, Hebrew scholar from the University of St. Thomas in Minnesota.

Following his commentary is a retelling of the story by either Williams; David Albert Farmer, editor of *Pulpit Digest*; or Shelley Gotterer, coordinator of the fine arts program at Westminster School in Nashville, Tenn. Each of these retellings illustrates Penchansky's point that the Bible itself is a collection of stories from different points of view.

The Midrashim — ancient wisdom from the rabbis — is a unique collection that rounds out the information presented. The Midrashim are chosen from several sources and are also retold and adapted, placed in shaded boxes throughout the book for easy identification.

Williams encourages spending time

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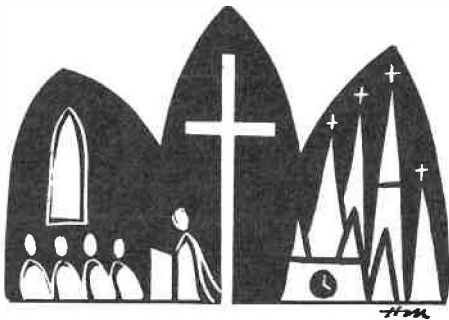
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## NEWS

(Continued from page 9)

president's Cape Town office. The archbishop was accompanied by Archbishop Desmond Tutu of South Africa, Bishop Browning and the Rt. Rev. Paul Reeves, Anglican observer at the United Nations.

Mr. de Klerk praised the work of Archbishop Tutu and said the church's role must continue if change is to occur in South Africa.

"The church obviously has a tremendous influence over the hearts and minds of its members," he said, and can help "bring Christians together, bring leaders together," to reach the majority of moderate South Africans who will support political change.

Mr. Mandela said the Anglican Church has been "one of the most powerful forces" in supporting the movement toward democratic reform in South Africa. "The Anglican Church has been in the front lines when our leaders were in jail," he said to the joint meeting.

Chief Buthelezi, an Anglican, spoke to the joint group and chided churches for not recognizing their own complicity in maintaining apartheid.

"I detect all too frequently . . . a sense of righteousness in which some of our church leaders are claiming the victory of the suffering masses who struggled against apartheid as victories for their advance-guard political thinking."

On Sunday, Jan. 24, Archbishop Carey preached at a Eucharist at the Good Hope Centre in Cape Town. More than 10,000 people attended the service, billed as a "Day of Celebration."

"Few people can be unmoved by the terrible suffering that affects the great continent of Africa," Archbishop Carey said. "Africa lies wounded and bleeding, and we who live elsewhere must not pass by on the other side. No Christian can be excused from coming to the aid of our African brothers and sisters in need."

The service included representatives of the Mother's Union, the Boys and Girls Brigade, hundreds of acolytes, a 500-voice choir which sang a variety of music from African indigenous tunes to Anglican chant, brass and marimbas and liturgical dance by a troupe of 50.

*Episcopal News Service and the news office of the Anglican Communion contributed to this article.*

## CLASSIFIED

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**LITURGY**, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

### CATECHUMENATE

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### CONFERENCES

**JOIN JOHN STOTT**, Mark Ashton and Allen Ross at the Fourth Annual Episcopal Evangelical Assembly, May 14-15, 1993, at Grace Episcopal Church in Trumbull, CT: "A Lamp Unto Our Feet: Understanding and Applying Scripture Today." For more information, write: Fellowship of Witness, P.O. Box 2057, Hamilton, MA 01982.

**HEALING CONFERENCE:** Irene Perkins and Avery Brooke will lead a conference entitled "Healing in the Landscape of Prayer," April 16-18, 1993, at Holy Cross Monastery. For more information, write to: Andrew Colquhoun, OHC, Box 99, West Park, NY 12493 or call (914) 384-6660.

### ORGANIZATIONS

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## ORGANIZATIONS

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**EVANGELICAL EDUCATION SOCIETY** seeks a new Executive Director to assist in the Society's goal to uphold the Anglican evangelical tradition through education, publication and academic grants. Applicants please contact: **Edward S. Gleason, Virginia Theological Seminary, Alexandria, VA 22304. (703) 370-6600**.

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## PUBLICATIONS

**SEXUAL MISCONDUCT:** "The Road to Recovery: A Healing Journey for Survivors of Clergy Sexual Abuse." 33-page booklet written by a survivor covers symptoms, boundary violations, use and abuse of power, grief cycle, disclosures, where to find help. \$5 plus \$1.25 p&h to: **Island Scribe, 107 Old Comers Rd., Chatham, MA 02633**.

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**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072**.

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274**.

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595**.

## TRAVEL

**CLERGY** travel free to **ISRAEL** — the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001**.

## TRAVEL

**TREASURES OF EASTERN EUROPE** — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC, Holy Cross Monastery, Box 99, West Park, NY 12493** or call (collect) **Lois Shultz, Highways and Byways Tours; (313) 875-8792**.

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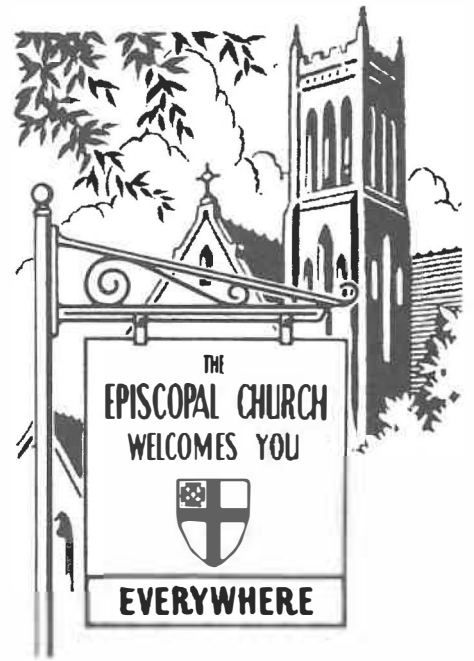
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## CLOVERDALE, CALIF.

**CHURCH OF THE GOOD SHEPHERD** Main at Broad Sts.  
The Rev. John S. Varyan, p-i-c  
Sun H Eu 9:30

## 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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell,  
Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle,  
Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Dea-  
con Carroll Mallin  
Sun 8 & 10 H Eu; Wed 12 noon

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian 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, 10:30 & 4 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. Llias, the  
Rev. Allan 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. William K. Christian, III, the Rev.  
Steven W. Lawler, the Rev. James D'Wolf  
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S)  
followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat  
8:30 & 4:30

**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

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r (603) 524-5800  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## 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

## 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 Español; 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. & 43d 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 5:30; 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 Rev. Masud I. Syedullah, Priest-in-Charge

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; 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  
Christian Education information. HD as anno

## SELINGSGROVE, 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

## 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. Collins; the Rev. Frederick C. Philpott; 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 5:30

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC  
(ex 1S)

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
Martin Olson, organist/choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.  
Fri H Eu 7. Mon-Fri MP 9

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

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

## TUMON BAY, GUAM

**ST. JOHN'S** 911 Marine Dr., Upper Tumon  
The Rev. Ramona Rose-Crossley (671) 646-1708  
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011331 47.20.17.92  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C.  
Childs, canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu