

The Living Church

October 13, 1996 / \$1.50

The Magazine for Episcopalians

**The Great
Cloud
Mystery**

**St. Teresa
of Avila**

**Donald
Davie**

**Man of Letters,
Man of Faith**

Fall Book Issue

October 13, 1996

Pentecost 20

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Quote of the Week

Aja Gillian Taylor, in *Washington Diocese* on her church camp experience: "One day my group created 'edible dirt,' and on another we made 'ants on a stick.'"

In This Corner

Tuning Out and Tuning In

Only ardent college basketball fans will know who Ricky Byrdsong is. Being a certified college basketball nut, I recognized the name immediately, and so I was naturally curious when I saw he had written me a letter.

Ricky Byrdsong is the basketball coach at Northwestern University and presides over a moribund program which has accomplished nothing for the past quarter century except that it has managed to stay out of trouble. Coach Byrdsong's only claim to fame may have been when he got so fed up with his team in a game in Minneapolis that he began to wander through the crowd during the game and wound up sitting high in the balcony at Williams Arena. He disappeared for a few days soon after that and somehow convinced university authorities that he should keep his job.

In his letter, Coach Byrdsong gets off to a bad start by calling me "Reverend." It's bad enough anyone should use that appellation, but when someone thinks I'm ordained, well, that's another matter. Anyway, the coach starts off by writing that he's "deeply grieved by the degenerate condition of our nation," and that Christians must no longer focus our attention outside ourselves, but focus on our own country. He mentions the sorry state of television programming in this country (I won't argue with that). Then he gets to the heart of his letter.

Sunday's Readings

Ridding Ourselves of Casual Intimacy

Pentecost 20: Isa. 25:1-9, Ps. 23, Phil. 4:4-13, Matt. 22:1-14

In the ancient Near East, relationships were built carefully and well. Our Jewish and Christian forebears did not treat their relationships with the casual intimacy we treat them. Trust was built slowly, so it took some time for folks to receive an invitation to dinner. When that invitation arrived, it was taken seriously, for eating together was probably the ultimate intimacy among people who were not married. This degree of trust and intimacy is what made the meal image so valuable to biblical speakers and writers. Prophets and the Messiah used the meal as the perfect metaphor for the nature of God's relationship to us and ours to him.

The psalmist tells us that God prepares a meal for us in the presence of our enemies

"What I am proposing is that 70 million Christian people turn off their TVs on Saturday, Feb. 1, 1997, and leave them off until Saturday, Feb. 8, 1997," he writes. He was smart enough to wait until after the Super Bowl. The coach says this action "is not primarily to combat the sinful use of TV," but rather that TV is a distraction and God wants our attention.

The coach insists that he is addressing only those who are in agreement with him: "We must not hassle anyone or debate with anyone who disagrees. God wants our undivided attention and with the turning off of 70 million television sets, this would declare to the world that we're ready for God to move across this nation in a way unlike we have ever seen."

I'm all for that. So what happens if we turn off our TV sets? The coach says we should use that time to fast and pray concerning our own lives and the condition of our nation, focusing our prayers on the rebuilding of broken families, renewed compassion for those who live in ghettos, and raising the moral standards of TV programming.

Could I do this? Sure. I could probably handle a week without Letterman. I could even give up some college basketball games. But if Northwestern's on? That'll be a dilemma.

David Kalvelage

— a tremendous sign of his care of us, and an accurate reflection of his providence.

The prophet speaks of a heavenly banquet where only the best of food and wine will be served, a measure of how much God values his whole creation, and how much love he has for it ultimately.

Eating together, when it finally occurred, was taken seriously. When an invitation was received and a response made, a commitment was created.

It was in this context that Jesus told the parable of the king who gave a feast, which is the gospel for today. No one could take an invitation from the king lightly or casually. When you were invited, you appeared at the right time and in the right dress. The appearance, after all, was a sign of the importance of the relationship. We dare not take this relationship cavalierly.

A Proposal for Renewal

The situation today in the Episcopal Church suggests that we need a national commission to draw back from the scene and ponder why the church is in the shape it is, and what to do about it.

The new Presiding Bishop could make this the cornerstone of the inaugural address to the General Convention in 1997. The essential thing is support, and the support of the president of the House of Deputies. Such a call for church renewal would be greeted with cheers. The new Presiding Bishop could make clear what the charge is, who would serve on it, and to whom they would report.

The definition of the charge can be quite broad — like doctrine, discipline and worship. The members of the commission should be lay and ordained (one-third bishops, one-third presbyters, one-third laity). The two presiding officers should serve ex-officio.

A new commission with such a broad charge would step on a lot of toes, so it must have clout. This would be secured by the joint call of the presiding officers of both houses, and underscored by the quality of the appointments.

At the commission's outset, church interest groups would be nervous. If the charge mentions worship, the Standing Liturgical Commission would be alarmed. If it deals with canonical issues, the Standing Commission on Structure would be alarmed. Those at "815" would be alarmed at any powerful group outside the building.

Walker Taylor
Wilmington, N.C.

Higher Standards

The generalizations expressed by the Rev. M. Fred Himmerich [TLC, Sept. 1] do a great disservice to the many faithful, devoted parish priests who try to bring their hearers nearer to God.

Years ago, after a summer fill-in had preached what seemed to me a really good sermon, I commended him. In all humility, he responded that he didn't consider himself a good preacher, that he was more interested in being a good pastor. When I mentioned his sermon to the organist, she said she hadn't heard it. "I wasn't listening," she said. "I was mulling over my own problems." Another priest, quite

MP

New for
Fall '96

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by Gibson Winter

Reflections on the economic, political and spiritual turmoil generating youthful violence in America. Examines the role the church and the adult community need to play in nurturing the young... and saving a generation at risk.

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Prisms of the Soul

edited by Marcy Darin

"...a rich collection of reflections on bible stories, the seasons of the church year and real life... it is a lovely expression of women's contemplative moments at the end of this century.

Prisms also reflects a colorful, glistening spectrum of how today's women relate to their God and the language and the metaphors they use to do that." — Sally Bucklee, Past President, Episcopal Women's Caucus

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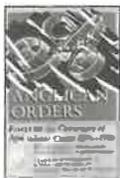
Grounded in God

Listening Hearts Discernment for Groups Deliberations

by Suzanne G. Farnham, Stephanie A. Hull and R. Taylor McLean

"...this small and deceptively simple book discusses the possibility of an alternative process for task and decision oriented groups concerned about deepening their partnership with God in the midst of deliberations... Grounded in God is reaffirming for the intuitive spirit and refreshing for the analytical of mind." — Book Notes and News, GTU Bookstore, Berkeley, CA

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edited by R. William Franklin

Six essays by American and British contributors review the Roman Catholic Church's declaration 100 years ago that ordination in the Anglican Communion was invalid according to Catholic tradition and teaching.

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Letters

young, impressed us with his sermons until we discovered that we were hearing the words of Theodore Ferris, without attribution! Surely we need higher standards for preaching than for congregational response; just don't sell our preachers short.

Mary Elizabeth Lee
Seward, Alaska

The One Truth

I was appalled by the Rev. Donald Stauffer's letter [TLC, Sept. 8]. No wonder we have little, if no, evangelism in the church with such open-mindedness. How arrogant of us to believe that God cannot reveal to us "the way, the truth and the life."

Trying to be a nice guy is not loving. It is hating our neighbor when we do not share the one truth as God has revealed in his only Son, Jesus the Christ.

As Christians, we are not a religion. We are a people in relationship and in love with Jesus. God help us if we perpetuate some pablum type of religiosity trying to be nice people. It seems to me that instead of just being nice guys, the apostles believed there was only one way, to the extent of dying for their faith.

Perhaps the great commission should be reworded: "Go ye all into the world

affirming each other and to heck with what I have commanded you." How narrow minded of us to believe that we have the truth or that we can tell God the truth. Only Jesus is the truth — period!

(The Rev.) Lanny R. Geib
St. Christopher's Church
Killeen, Texas

Fractured

In the editorial, "Fracturing the Church" [TLC, Sept. 8], I read, "Disobedience is a sure way to fracture further this portion of the body of Christ."

From whence has this portion of the body of Christ come? From whence have theological statements been revised/corrected? Within this portion from whence have much needed changes come about?

From whence do we draw upon such practices to which you object? Surely you jest!

(The Rev.) Peg Custer
St. Andrew's Church
Tamworth, N.H.

The Early Steps

John Schuessler's excellent article, "At Home in Ambridge" [TLC, Sept. 8], omits mentioning the beginnings of the remarkable multiplication of ministries taking

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Volume 213 • Number 15

Letters

place in the Pittsburgh suburb.

Go back to the early 1950s, when Pittsburgh was undergoing its architectural renaissance. The late Sam Shoemaker, rector of Calvary Church, was meeting with a group of the city's movers and shakers, and he made the observation that "It takes more than new buildings to revitalize a city. It takes the power of God." Sam challenged them to try a 30-day "experiment" of inviting Jesus Christ into their marriages and businesses, to see what might happen. Thirty days later the men were astonished to see the difference prayer and seeking the mind of Christ had made. And so "The Pittsburgh Experiment" was born, and it became one of the greatest of the early "renewal" movements.

In 1968, John Guest, a young British priest-evangelist, became the college coordinator for the Pittsburgh Experiment. An explosion of ministry among collegians within a 150-mile radius of the city necessitated the creation of "The Coalition for Christian Outreach," an organization that was committed to working with anyone and everyone who was proclaiming Jesus Christ on college cam-

puses. John Guest became the rector of St. Stephen's Church in Sewickley, another Pittsburgh suburb, and the next town over from Ambridge. He inherited Sam Shoemaker's vision to make Pittsburgh "as famous for God as it is for steel."

Convinced that none of the Episcopal seminaries in America was training priests for effective evangelistic ministry and reaching people where they really lived, John Guest was instrumental in the formation of Trinity Episcopal School for Ministry. Out of Trinity's commitment to help fulfill the vision to make Pittsburgh "as famous for God as it is for steel" has come the gathering of other evangelical and missionary ministries to Ambridge, and so, in the words of your article, "consolidating the heart of the church for evangelism" — in Ambridge/Pittsburgh, Pa.

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*

He Leads

With respect to the comments of the Rev. Charles L. McLean, Jr. [TLC, Sept.

22], in his letter responding to the commentary on the Sunday readings for Aug. 25, I am fully in accord with what he has written.

With regard to the statement, "Jesus ... led to a wider view of his mission," it seems to me that he who said, "I am the way and the truth and the light," "I and the Father are one," and, "He who has seen me has seen the Father," does not require to be led, but, rather, does lead.

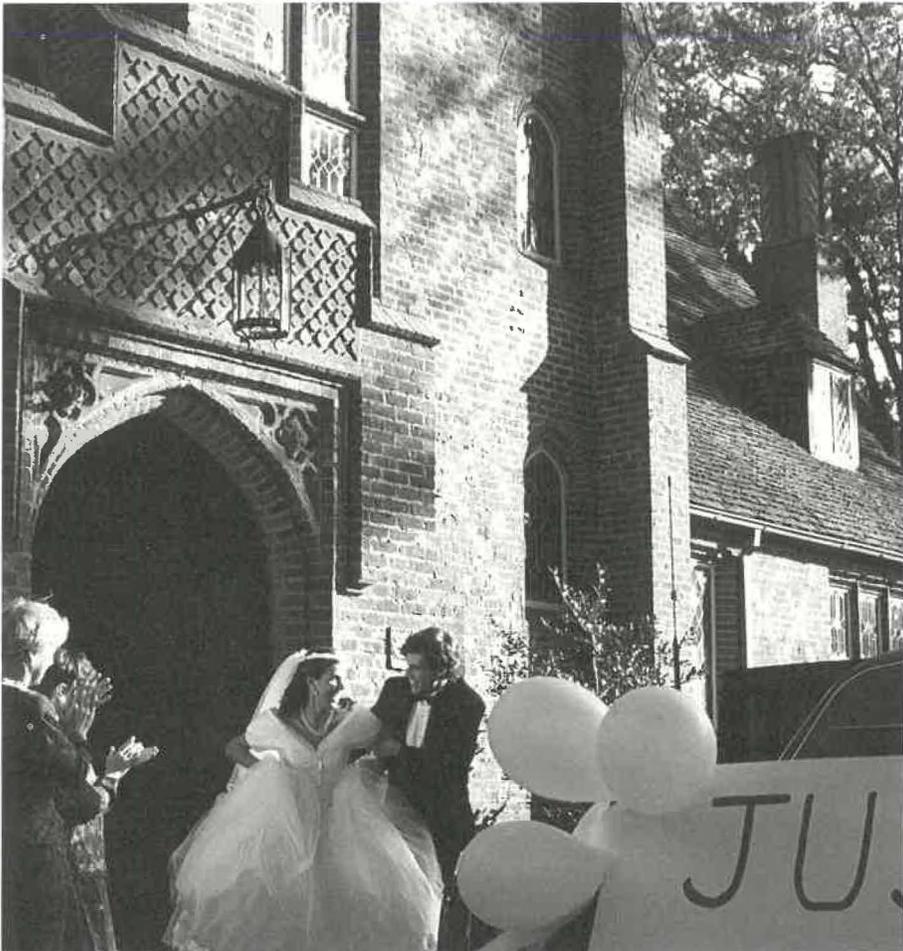
*William A. Petersen
Bettendorf, Iowa*

Sound Advice

"When the New Rector Comes," by Christopher C. Moore [TLC, Sept. 8], was most timely for me as our parish is in the process of calling a new rector. The precepts offered should have been presented a long time ago.

In this connection, I was reminded of an interim priest's succinct advice to our congregation and search committee many years ago: "Find a lover."

*Nancy Sullens
Bethany, Okla.*



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Short and Sharp

The Lamp, the Garden, the Hedges, the Peaceful Sea...

By TRAVIS DU PRIEST

THINGS VISIBLE AND INVISIBLE: Images in the Spirituality of St. Catherine of Siena. By **Giuliana Cavallini.** Translated by **Mary Jeremiah.** Alba. Pp. 139. \$5.50, paper.

A leading Catherine scholar offers us a fantasy "freely recreating the circumstances that could have given rise to some of the images in Catherine's mind which

made her words live." The lamp, the garden, the hedges, the peaceful sea are among the 16 images most often used in the saint's writing. [See page 14.]

SAINTS GALORE: Character Sketches for the Calendar of Saints. By **David L. Veal.** Forward Movement. Pp. 184. \$4.95, paper.

A new (third) edition of this popular little book which gives thumbnail sketches

of the saints on the prayer book calendar of holy days and in *Lesser Feasts and Fasts.*

THE WAY OF THE ENGLISH MYSTICS: An Anthology and Guide for Pilgrims. By **Gordon L. Miller.** Morehouse. Pp. 192. \$15.95, paper.

Unique qualities of this anthology are its maps and drawings associated with shrines of the five medieval and two later English mystics whose lives and writings are introduced here — Richard Rolle, Walter Hinton, Julian of Norwich, Margery Kempe and the author of *The Cloud of Unknowing*, along with George Herbert and William Law.

THE WIDENESS OF GOD'S MERCY. Litanies to Enlarge Our Prayer. An Ecumenical Collection. Compiled and adapted by **Jeffery Rowthorn.** Morehouse. Pp. 384. \$19.95, paper.

Helps us break the "Form III" rut. The 1996 edition of a 1985 book by the Bishop of the Convocation of American Churches in Europe invites wider participation in the liturgy, particularly through the Prayers of the People. The litanies are categorized under headings like praise, saints, sacraments, families and friends, social ills.

JOURNEYING WITH GOD. By **Katharine Doob Sakenfeld.** Eerdmans. Pp. 194. \$13, paper.

SURELY THERE IS A FUTURE. By **E. John Hamlin.** Eerdmans. Pp. 82. \$10, paper.

Samples from Eerdmans' International Theological Commentary series. Both provide chapter-by-chapter insight from historical, literary and theological perspectives. Prof. Sakenfeld teaches at Princeton Seminary; Prof. Hamlin is professor emeritus of Payap University, Thailand.

THE MESSAGE: Job. By **Eugene H. Peterson.** Navpress. Pp. 103. \$12.

After using *The Message: The New Testament* in several informal liturgical settings, I warmed up to it a great deal. I find, however, some of the language in that version and this present rendering of the Book of Job difficult to use in public readings; for example, "First, lay off the afflictions." However, "Why do you stay hidden and silent?" and "Why treat me like I'm your enemy?" work quite well.

Encountering Contemporary Culture

THE COMING OF THE MILLENNIUM Good News for the Whole Human Race

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Books

Elegant Simplicity

*THE REFORMATION OF THE BIBLE/
THE BIBLE OF THE REFORMATION*

By Jaroslav Pelikan

with Valerie R. Hotchkiss and David Price

Yale. Pp. 197. \$45

Ostensibly the catalog of an exhibit marking the retirement of the author after 50 years of teaching, the book is that and much more. Pelikan is a distinguished historian who has written many books on a wide variety of subjects, most notably *The Christian Tradition: A History of the Development of Doctrine* (5 vols., 1971-89). He has contributed four introductory chapters: Sacred Philology, Exegesis and Hermeneutics, Bibles for the People, and The Bible and the Arts. It would be as impossible to summarize them briefly as it would be presumptuous to judge them. Suffice it to say that Pelikan, like many truly great scholars, writes with elegant simplicity in "a language understood of the people" — at least, by intelligent non-specialists, although many will have to pass over the occasional untranslated quotation.

The catalog proper, organized in four sections corresponding to the essays, lists 83 items, mostly illustrated (some in color), with lengthy annotations by Valerie R. Hotchkiss (librarian of



A delight
for historians
and bibliophiles.

the Perkins School of Theology at Southern Methodist University, who conceived the exhibit) and David Price (associate professor of Germanic languages at the University of Texas at Austin). The exhibit is in the process of being shown at four locations: SMU, Columbia, Harvard and Yale, the books being provided by the host exhibitors rather than traveling. (The display at Columbia, jointly sponsored by Union Theological Seminary, will include some items lent by General Theological Seminary.) The catalog is a delight for historians and bibliophiles, both professional and amateur, and should definitely win a prize.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Do the *Wright* Thing

J. Robert Wright, Editor

*St. Mark's Professor of Ecclesiastical History at the
General Theological Seminary in New York*

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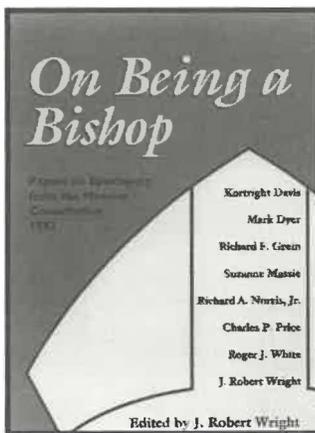
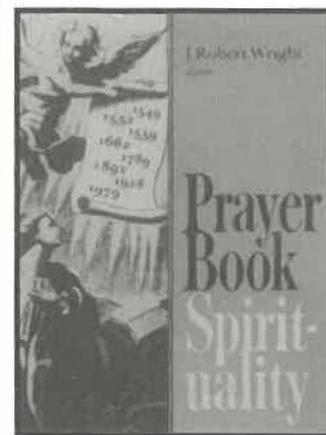
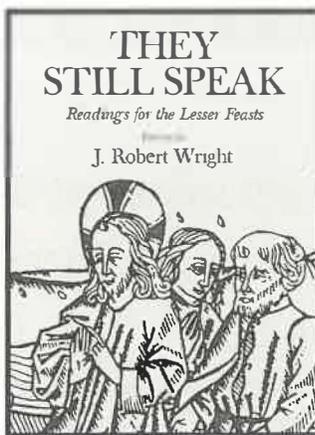
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Books

Precise Outline

ATHANASIUS

By Alwyn Petterson
Morehouse. Pp. 199. \$16.95.

This book's sweeping summary of the social times of Alexandria in the centuries surrounding the life and work of Athanasius is done by an informed writer who grabs the reader at the very beginning. Petterson venerates Athanasius and honors the ultimate orthodoxy. To engage the reader fully, his style brings his small tome fully alive and three-dimensional.

Athanasius died about 373 A.D. and his wide reach touched bickerings on all sides, recalling Constantine the Great and the wars. But focusing on Alexandria herself, she wore many crowns. Alexandria was a huge delta hub of the third and fourth centuries — libraries, social polish, world trade, agricultural ingenuity. She had economic dominance, political clout, and moral suasion by the church.

Athanasius got trampled down repeatedly, but his control grew over thousands of minds with his clear thinking and per-

suasive speaking. His was a voice condemned by many but always in demand. And so he battled. We might say that the final settlement gradually took to itself the name "Athanasius."

The present book is a precise outline of Christian doctrine. It will be handy for pastors and teachers. It gets high marks.

(The Rev.) Paul Z. Hoornstra
Savannah, Ga.

Sheer Reason

THE FIRE IN THE EQUATIONS

Science, Religion and the Search for God
By Kitty Ferguson
Eerdmans. Pp. 307. \$25

In his now classic work *Orthodoxy*, G.K. Chesterton writes: "The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason." Chesterton argued for what he called "elfland" where all things are possible. Kitty Ferguson, in this current book, attempts to show that reason (science) and this "elfland"

are not incompatible but rather mutually supportive.

Ms. Ferguson, a graduate of Julliard School for Music, seems to have a good grasp of modern scientific theory and painstakingly attempts to make such ideas as chaos theory, general relativity, and singularity understandable to the laity. In large measure she succeeds but not without some tough sledding on the part of the reader. One must be very committed to learning these concepts made famous by Stephen Hawking and Paul Davies to conquer her content.

The book would be an excellent resource to give to someone who defends agnosticism or atheism based on the current philosophy of science which permeates our culture. Still, as Chesterton pointed out, sheer reason based on science is not a very compelling apologetic for the faith. When Ms. Ferguson concludes that nothing in the new physics prohibits the existence of God, one's reaction might be to respond, "I could have told you that."

(The Rev.) Jim Simons
Ligonier, Pa.



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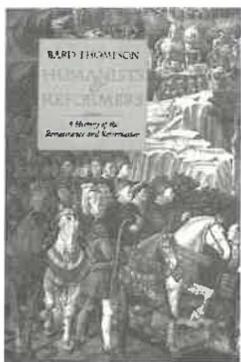
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 Eerdmans.
 Pp. 742. \$40

Right away I saw two things I particularly liked about this hefty volume — one, its generous selection of color illustrations and, two, its inclusion of primary documents at the close of each section: Castiglione's *The Courtier* early on and Foxe's *Book of Martyrs* toward the end.

In fact, let's start at the end. Thompson devotes the last 135 pages of his book to the English Reformation. He tells the story with clarity and nuanced sensitivity to the Roman Catholic, Puritan, Genevan, and emerging Anglican doctrine and worship in 16th- and 17th-century England.

While he would have benefited from the most recent scholarship on Thomas Cranmer by Prof. MacCullough of Oxford, he nevertheless negotiates well the protestant influences on Henry's great archbishop and complexities involved over the acceptance of the Book of Common Prayer.

We cannot fault the book, however, for minor omissions: The manuscript was completed almost 10 years ago as a test for students at Drew University, where Prof. Thompson (1925-1987) taught church history and was dean of the graduate school. After his sudden death, his wife, who had assembled the slides for his lectures, took on the project of getting the book published.

We can be thankful she did, for here we have a readable history of the flowering of thought, spirituality and art, amply illustrated, from the 15th to the 17th century, with insightful looks at important theological issues such as the varied views of the Eucharist.

And in the late 20th century, when unfortunately the precious word "humanism" is held in captivity, it is always

refreshing to have articulate declarations such as those in Part IV, "Renaissance Learning and Art," Chapter 9, in particular, "Renaissance Humanism": "The humanities . . . furnish us with the ideals to which virtue ought to aspire."

Recent publications are included in the bibliography.

(The Rev.) Travis Du Priest
 book editor

Devotional Treats

THE PSALMS IN ENGLISH
 By Donald Davie
 Penguin. Pp. 389. \$13.95 paper

This is the final work from the hand of the intensely Anglican poet and literary critic who was arguably without peer in bestriding those realms at the time of his death last year [p. 12].

Here turning that hand to anthology, and in his probing Introduction advancing the view that "As a classic of ancient literature the Psalms ought to be . . . trans-
 (Continued on page 22)

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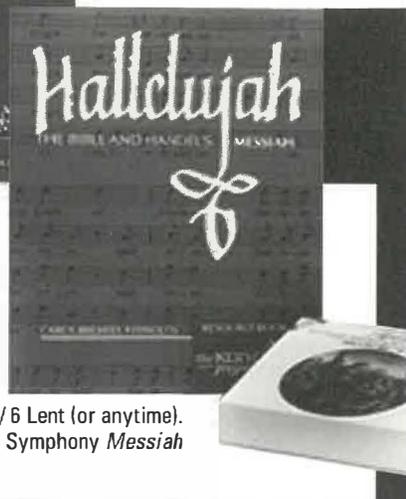
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Women to Become Priests in Wales

The Church of Wales authorized the ordination of women to the priesthood when its governing body voted Sept. 19 to approve the measure.

The vote had failed two years ago when bishops and laity approved a resolution in favor, but the clergy decided against it. This time, the legislation passed by one vote. The vote in the clergy house was 85 to 40, one more than the required two-thirds majority.

David McIntyre, secretary-general of the Church of Wales, told Ecumenical News International that it had been "a good-tempered meeting, although both sides expressed themselves powerfully."

The Welsh church becomes the last in the British Isles to accept ordination of women. It has ordained 73 women deacons, and the first ordinations to the priesthood are expected early in 1997.

Christina Reese, of the Movement for the Ordination of Women (MOW), told ENI, "We are thrilled for the women deacons who have been waiting to have their vocation tested, and particularly thrilled for the whole church in Wales."

Embezzlement Charges in Lutheran Synod

The former treasurer of the New England Synod of the Evangelical Lutheran Church in America has been charged with embezzling \$800,000 in church funds.

George A. Patrick, 55, was arrested by Connecticut authorities Sept. 19 and charged with larceny and money laundering. He had been treasurer of the synod since 1988 when it began operating following the merger of three Lutheran bodies.

Bishop Robert L. Isaksen of the New England Synod said he called for an audit in 1995 because an unusual amount of money had been handled in the purchase of new headquarters for the synod. The audit began in November, and Mr. Patrick resigned in December, citing health problems and the pressure of other work.

Mr. Patrick, of Cheshire, Conn., was scheduled to appear in court Oct. 10. He has been free on \$125,000 bond. The embezzled funds reportedly were used for college tuition for his two sons, and for vacation homes.



Carol Taylor photo

Bishop Daniel addresses the congregation of more than 2,000 at his consecration.

East Carolina Consecrates Native Son

After 12 years as a rector in Rhode Island, the Rev. Clifton Daniel, III, returned home to the Diocese of East Carolina to be consecrated bishop coadjutor Sept. 21.

More than 2,000 persons attended the ceremony in Minges Coliseum on the campus of East Carolina University in Greenville, N.C.

The Most Rev. Edmond L. Browning, Presiding Bishop, was consecrator. Co-consecrators were the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, the Rt. Rev. C. Charles Vache, retired Bishop of

Southern Virginia, and the Rt. Rev. George Hunt, Bishop of Rhode Island. The Very Rev. Martha Horne, dean of Virginia Theological Seminary, preached the sermon.

The new bishop is a native of Goldsboro, and he has ministered there as well as in Kinston and Ahsokie in East Carolina. He will succeed Bishop Sanders when the diocesan retires.

"I see the bishop as the primary field officer of the diocese, active and present with the clergy and people, rather than sitting behind a desk somewhere," Bishop Daniel said.

Conventions

Delegates to a special convention of the **Diocese of Milwaukee** met Sept. 15 at Zion Church, Oconomowoc, to hear options regarding the future of Camp Webb, the diocesan summer camp in Wautoma, Wis. The diocesan convention Oct. 12 was to decide whether to keep or sell Camp Webb.

The camp operates under a burden of nearly \$450,000 in debt, much of which comes from operating shortfalls over many years. The options for the camp were presented by the Rev. John Fetterman, rector of Grace Church, Madison, who chaired an ad hoc task force to look at the issue: Sell the camp and pay off the debt, or keep the camp and budget

enough annually to run the camp and pay off the debt over 15 years.

The special convention was by turns emotional and frustrating. Children who had attended camp presented songs and made appeals on behalf of the camp. Some adults spoke warmly about their camp experiences, while others expressed their frustration at the "pep rally" feeling of the meeting.

The Rt. Rev. Roger White offered his plan for raising funds to "remove the millstone" of debt should convention decide to keep the camp. Parishes and individuals already have made significant pledges to the bishop's fund raising campaign.

(The Rev.) Roger Patience

Sewanee Receives \$7 Million and Tennessee Williams' Plays

With the death of Rose Williams, sister of the late Tennessee Williams, the University of the South in Sewanee, Tenn., owned by 28 Episcopal dioceses in 12 states, will receive an estimated \$7 million in the final bequest from the estate of one of America's foremost writers. That estate also will include the rights to Williams' body of plays.

Rose Williams died in Tarrytown, N.Y., Sept. 4.

Williams left his estate to a university which he probably never visited. He learned of Sewanee through his grandfather, the Rev. Walter E. Dakin, who attended the School of Theology in the late 1890s, "to help me in my Greek for ordination and listen to dear old Dr. (William Porcher) DuBose" (second dean of the School of Theology), he wrote of the university in 1945.

Bishop Charles T. Quintard ordained Dakin a deacon in Sewanee in 1885 and a priest in 1886 in South Pittsburg, Tenn. Dakin served churches in Tennessee, Mississippi and Ohio, lastly as rector of St. George's, Clarksdale, Miss. Many of his sermons preached between 1895-1938 are in the archives at Sewanee's duPont Library. He died in 1955 at age 97.

When Tennessee Williams died in 1983, he specified in his will that he wanted to establish a program to promote creative writing and to honor his grandfather, who was an influential figure in his life.

For the past seven years, the Sewanee Writers' Conference, which is supported by the Walter E. Dakin



RNS photo

Tennessee Williams left his estate to a university he probably never visited.

Memorial Fund, has brought together aspiring writers and a distinguished faculty of novelists, short story writers, poets and playwrights.

The Williams' bequest supports writing at Sewanee in other ways. Tennessee Williams' Fellows, visiting writers who are in residence at Sewanee to complete a serious project, are also available to undergraduates at the university.

The Tennessee Williams' Scholarship Fund supports undergraduates who are interested in creative writing. And the University of the South is in the process of establishing the Sewanee Writers' Series, which will publish selected works of poetry, plays and fiction. Publication for the series is scheduled to begin the fall of 1997.

The Rt. Rev. **Alden E. Hathaway**, Bishop of Pittsburgh, has announced he will resign Aug. 1, 1997. Bishop Hathaway was consecrated in 1981, and he will be succeeded by the Rt. Rev. Robert W. Duncan, bishop coadjutor.

The **former treasurer of St. Alban's Church**, Chicago, has repaid nearly \$10,000 of the \$157,000 allegedly misappropriated from savings and checking accounts during his three-and-a-half-year

New South African Archbishop Talks About 'Healing of the Past'

The Most Rev. Njongonkulu Winston Hugh Ndungane delivered an enthronement charge during the service in which he was installed as the 11th Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa Sept. 14.

Speaking in the Cathedral of St. George the Martyr, Cape Town, Archbishop Ndungane said he was "deeply humbled and greatly overwhelmed by the confidence that the Diocese of Cape Town and the Church of the Province of Southern Africa have placed in me."

The archbishop mentioned his dramatic conversion in 1963.

"If I were asked why I am a Christian, I would respond by saying 'Jesus touched me,'" he said. "This happened at a most unlikely place when I was a political prisoner on Robben Island. There was much pain and suffering around and I was wrestling with the question, 'How can a God of love allow so much evil?' Yet it was at that moment when I heard that distinctive call of God in my heart which was later confirmed by the church. My response to that call has been a lifetime of ministry in the following of Christ."

Much of the archbishop's sermon focused on the political turmoil of the past in South Africa.

"Although so much good has come and is coming to our region, nevertheless, the ravages of war, violence and apartheid have left their indelible mark," he said. "So much healing of the past is needed . . ."

"As the church in Southern Africa, we need to support initiatives and be fully involved in undertakings that are aimed at combating violence and crime."

Archbishop Ndungane succeeds the Most Rev. Desmond Tutu, who retired.

tenure. The agreement reached by the parish with Jeffrey Hames called for a \$5,000 down payment with \$700 monthly installments.

Theologian **Henri Nouwen**, a Roman Catholic priest and author, died Sept. 21 of a heart attack. He was 64. Fr. Nouwen spoke at the 1994 General Convention in Indianapolis and was scheduled to speak again at the 1997 convention in Philadelphia.

Briefly

The Rt. Rev. **James R. Moodey**, retired Bishop of Ohio, has been appointed by the standing committee of the Diocese of Maine to serve as visiting bishop. Bishop Moodey will spend several days in Maine each month beginning Oct. 20. Maine has been without a bishop since the resignation of the Rt. Rev. Edward Chalfant [TLC, June 2].

Donald Davie

Man of Letters, Man of Faith

By HAROLD R. BRUMBAUM

Eminent poet and scholar, literary critic and historian, steadfastly churchgoing Anglican and Christian apologist: Put those traits and capabilities together, and you have what is, these days, a rare cultural bird. You have a Donald Davie, whose death last year has left the species more than endangered, quite possibly extinct. At the very least, then, a glance at his life and work is now in order by way of tribute.

Born in 1922 of Baptist stock in the South Yorkshire town of Barnsley, Dr. Davie was early beset by a passion for poetry, instilled by his mother, and for producing his own. Cutting his teen-aged teeth on Browning, he went on to study at Cambridge — those studies being shortly put on hold by World War II and a tour of duty in the navy. Posted to Russia, he turned that assignment to advantage by picking up Slavic: labors to bear fruit later on in the translation of such poets as Pasternak and Milosz. Then on to an academic career (18th- and 20th-century English poetry; verse-making) capped by a 20-year stint in the States (chairs at Stanford, Vanderbilt). Back, finally, to England and retirement in the Devonshire village of Silverton, where, suddenly felled by an unannounced cancer, he lies buried in St. Mary's churchyard.

Those Yorkish genes never forsook him: Such was his accent, notably his muscular "r"s, that one sometimes had to pay special heed to decipher him. Nor, though a nonobservant Baptist from his youth (among other, less visceral reasons for defection, finding that tradition uncongenial to a good pipe and a well-iced Martini), did he ever lose his interest in the Dissenting tradition and its singular place in the history of English letters, some four of his books dealing with just that subject matter, and in particular celebrating the hymnic gifts of Isaac Watts, among whose sparse ranks of current admirers he clearly headed the fan club.

It was during his time at Stanford in the '70s that, his wife having joined the choir in a parish of

which I happened to be rector, he settled into the Episcopal Church. Initially "hung up, and with no great anxiety either, between belief and unbelief," he dutifully turned out to hear her sing. Then, somehow taken by what he chose to call the "racy sermons" (he, for his part, never wanting in a taste for devilry; I, for mine, designing those sermons with him as my "notional auditor") — and also enticed by the fact that, having once taught college English, I qualified in his book as something of a "literary gent" — in the course of things he presented himself to be baptized and confirmed: an event he deemed "momentous."

As he was later to recount, that move was sparked by the perception that "what matters is the physical act of worship, not the mental act of belief or assent": his reading of my passing remark that God acts in the sacraments regardless of the state of our metabolism on a given day — and evidently glad tidings to fall upon the ears of one who was Baptist-bred yet given to metabolic ups and downs. Thus, with that dollop of whimsy which suffices the British as a vehicle for the conveyance of affection, he acclaimed me his "ghostly father" thereafter, and bonds were formed which, sustained through the mails and by occasional reunions after his departure, time never managed to fray.

Returning to England, and now to the Anglican fold, he lent his energies as occasion afforded to defending its established liturgy against the encroachments of what he took to be retrograde revision, and the infelicities of what he derided as pedestrian English, as embodied in its new (1980) *Alternative Service Book*. The battle, he well knew, was a vain one, but he relished nothing better than a belletristic scrap, and the broader literary field still lies strewn with the wounded brought low by his swashbuckling, have-at-you polemics. "Put your boot in," he once confided, "is the order of the day. And on the whole I like that, though more when kicking than when being kicked, natch."

Concerned as he was for the right management of language, he was yet more dismayed by what he saw as the demise of right thinking within the churches at large, a problem which he traced, again, to the Dissenting heritage: "Why at the present day are the churches' directives on social conditions . . . , on personal morality and political

The Rev. Harold R. Brumbaum is a retired priest of the Diocese of California who is a frequent contributor to TLC. He resides in Nicasio, Calif.

action, so largely ineffective? We commonly look for the answer anywhere but in theology. But quite possibly it is theological muddle, and mistakenly charitable tolerance of heretical doctrines, that we must convict of having, 200 years ago, precipitated the mish-mash of humanitarian options that now constitutes effectively the teaching of the church." This bleak observation from one who yet doggedly kept on coming to his chosen church's table to be fed.

This devotion found expression, too, in his prayer life, about which he once confessed himself (to the *Church Times*) "very unambitious": "A few sentences to God once a day, and without premeditation, because otherwise I would be turning handsome phrases. That's what I'm trained for." And supremely, of course, his faith was to find voice in his poetry, which during his latter years was given more and more to sacred themes, culminating in his final volume of verse, *To Scorch or Freeze* — a work whose appearance was widely hailed, yes, even in such a famously humanist venue as *The New Yorker*. That volume turned out to be a kind of valedictory when, turning 70, he determined to write poetry no more, glumly insistent that "a man's an arrogant fool if he thinks he still commands the imaginative energy for that" at such an age. This resolve, luckily for us, he could not keep, since some choice lines indeed were yet to emanate from him.

Acknowledging his own to be a voice in the cultural wilderness, that of an "unapologetic Christian" in a spiritually moribund society, a "morally uninhabitable landscape," he felt to the last about poetry as he did about religion: "Poetry survives and is written even though nobody pays attention to it. The same is true of the faith: The faith is as true as it ever was."

Vexed though he was that anyone should find it so, his poetry could be difficult, elusive; and an unabridged lexicon, gazetteer and biographical dictionary should be ready at hand to guide one through the thickets of allusion. But he could also be translucent and gentle, as in these closing stanzas from "Our Father," a lengthy outing which sets his earthly sire beside his heavenly one, and which was among the last of such products to come from his hand:

Omnipotent, oh yes;
Not omni-talented.
See Him walk back to His mark,
Shaking a worried head.

What can it be but love
That He is tendering,
Possessed of so much power,
So much surrendering? □

“Poetry survives
and is written
even though
nobody pays
attention to it.
The same is true
of the faith.”



Books by Donald Davie

Of the two-dozen books to Davie's credit, some half of them are currently in print, of which these may especially invite further reading: *Essays in Dissent: Church, Chapel, and the Unitarian Conspiracy* (Carcanet). *The Psalms in English* (Penguin). *Purity of Diction in English Verse/Articulate Energy* (Penguin).

Written in the 1950s, these made his name in the academic world. *The Eighteenth Century Hymn in England* (Cambridge). *To Scorch or Freeze* (Univ. of Chicago). *Collected Poems* (Carcanet). *These the Companions* (memoirs) (Carcanet).

Saint Teresa

and the Priority of Prayer

*Let nothing disturb you;
Let nothing dismay you.
All things pass;
God never changes.
Patience attains
All that it strives for.
They who have God
Find they lack nothing:
God alone suffices.*

By BARBARA JEAN PACKER

These words were written by an extraordinary woman of the 16th century: Teresa de Cepeda y Ahumada, born in Avila, Spain, in 1515. She is commemorated in *Lesser Feasts and Fasts* on Oct. 15, and is one of only two women to be given the title of “Doctor” (or theologian) of the church. Known best for her mysticism and her work on prayer, *The Interior Castle*, Teresa was also a shrewd businesswoman and a determined reformer.

At the time of Teresa’s birth, Spain had reached the height of its power, both politically and religiously. Gold flowed from the new world, creating a powerful middle class. Her father was a prosperous merchant with 12 children. Teresa, a vivacious teenager who loved life, was attracted by the monastic life of the sisters who taught her at school. Always independent, she did not wait for permission, but at the age of 21 stole out of her home at dawn and sought admission at the Carmelite convent in Avila. Her enthusiasm for religious life overcame all difficulties, and soon she won her father to her side.

The convent was one which allowed great latitude to its members. Teresa spent much of her time visiting friends and relatives. However, after a period of illness, she became aware that this idle lifestyle

was distracting her from the spiritual life. God’s presence began to fill her consciousness to the degree that visions were a common occurrence.

Though comforted by Christ’s presence, Teresa suffered much self-doubt until she found a spiritual director who could understand her experience and help her learn from it. She began to dream of a place in which the first priority would be prayer, with a minimum of outside distraction.

Several others, including a wealthy friend, caught the flame and ran with it. Property was purchased secretly, because both church and state authorities were against the plan. Finally, four women who shared Teresa’s dream were received, and the new convent began. Before long, requests came from other cities to plant new foundations. Teresa rose to the task, supervising the furnishing of each new establishment. Through all this, her life of deep communion with God never abated.

In her autobiography, Teresa writes of four degrees, or stages, of prayer through which a soul passes. In the beginning, we pray by thinking deeply on biblical themes, or “mental prayer.” This passes, in time, to the prayer of quiet, resting without conscious thought in God’s presence. In the third degree, “repose,” the soul begins to feel God drawing her into a closer relationship, and in the final stage,

“union,” that relationship is continuous. She stresses that because of the quiet and peace which result from this union, “the memory and understanding are so free, that they are able to treat about business and attend to works of charity.” This insight that the deepest prayer frees us for service is vital for all who seek spiritual growth.

Teresa’s most famous work, *The Interior Castle*, also describes the path of the soul. She compares our relationship with God to entering a castle of rooms beyond rooms, with Christ at the heart. Her understanding of human nature is astute, as she leads the reader from room to room. Her own life mirrored this progression. In October 1582, she died while on a journey, outwardly attending to “works of charity,” while inwardly at the heart of the castle.

Teresa of Avila wrote out of her own experience, as have many women who lacked theological training. Because of her courage in doing so, generations have had guidance for the inward journey. May we all dare to enter the rooms of the heart in search for the love of God. □

Sister Barbara Jean Packer is assistant superior of the Community of St. John Baptist and priest associate at St. John’s Church, Elizabeth, N.J.



St. Teresa

After the portrait attributed to Juan de la Miseria, in the convent of the Carmelites at Seville

The Great

Cloud

Mystery

By BOYD WRIGHT

The simple fact of not knowing who the author is can propel a book onto the best-seller list. Witness the spectacular success of that *roman a clef* about the last Clinton campaign, *Primary Colors*. The feeding frenzy to discover the identity of "Anonymous" enabled Random House to sell 1.2 million hardcover copies and sign a star-studded movie deal. Now that *Newsweek* columnist Joe Klein has been exposed as the author, Warner Books hopes to market another 2 million in paperback.

Did Klein, by lying to protect the publisher's "Anonymous" gimmick, sell his journalistic soul for royalties and reprint rights? The debate is hot right now, but it may hardly outlast the election silly season. There is, however, another writer whose mysterious authorship has indeed haunted the centuries. Scholars have searched in vain for clues to who might have written a classic work that for 600 years has provided spiritual guidance to countless Christians.

The Cloud of Unknowing has proved a literary who-done-it since the 14th century. A number of manuscripts have turned up, but they tell little about the author. Textual detectives believe he was English, male and probably a monk. We can be sure he was no Joe Klein. What kept him anonymous was pure humility.

I first approached *The Cloud of Unknowing* with skepticism. That's such a negative title, I thought. Did I really need another book, no matter how devout, to

Boyd Wright is an occasional contributor to TLC who resides in Mendham, N.J.

tell me again how little we can know about God?

I had completely misunderstood. Negative this book is not. It is a handbook in the truest sense. It takes you by the hand to lead you to God.

So what does the writer mean by *The Cloud of Unknowing*? Yes, he says, there is a cloud hovering over each of us that separates us from God. And yes, this cloud is created by our lack of knowledge. But there is a way to see through it. What we must do first is "to enter into this cloud, to be at home in it."

How do we do that? To begin, we must make ourselves comfortable with that cloud, we must realize that we can't know everything, and we must want with all our hearts to be at one with God. Then "there is something else you must do. Just as the cloud of unknowing lies above you, between you and your God, so you must fashion a cloud of forgetting beneath you, between you and every created thing."

We must use that cloud of forgetting to keep our minds entirely clear to reach God. "Empty your mind and heart of everything except God." Stamp on that cloud of forgetting; pack it down. Only when we have done that, and done it properly, can we try to stretch up to that other cloud, the cloud of unknowing.

How do we reach upward? First, make doubly sure that the cloud of forgetting is firmly beneath us. "Then let your loving desire, gracious and devout, step bravely and joyfully beyond it and reach out to pierce the darkness above. Yes, beat upon that thick cloud of unknowing with the

(Continued on next page)

This

'anonymous'

author leads

us to God

Editorials

Airing Disagreements

Recent issues of TLC have been typical in that they have included points of view from a variety of Episcopalians. Divergent points of view are expressed in letters to the editor, Viewpoint articles, and occasionally in news articles, in which a group which holds views which may differ from the majority of Episcopalians may create news. For example, an organization of conservative Episcopalians took out an advertisement in a daily newspaper, criticizing the Presiding Bishop for his views on homosexuality [TLC, Oct. 6].

We believe it is especially important for an independent journal such as this to give exposure to convictions and outlooks which may not be receiving official support, but which reflect the beliefs of substantial parts of the church.

With the 72nd General Convention only nine months hence, it is especially helpful to the church to have divergent views expressed. Members of the two houses of General Convention — bishops and deputies — usually do not reflect minority opinions within the church, so they need to be aware of the variety of opinions which exist. Because of this fact, it has become clear that adequate debate on important issues cannot

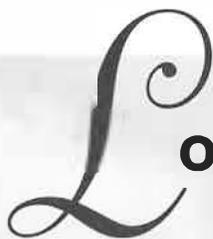
take place at General Convention, especially in the House of Deputies, where its enormous size is not conducive to all voices being heard.

This is a good time for differences of opinions to be aired. We are pleased that this magazine continues to be a forum in which that can take place.

Much for Serious Readers

In most parts of the country, there is a chill in the air. Darkness arrives earlier each day, and our time out of doors is decreased. It is a fine time of year for some serious reading. This Fall Book Issue is a resource to those in search of some quality reading material. Advertisements of recently published religious books and reviews of other noteworthy works make this issue worth keeping.

We are pleased to include some fine book-related articles in this larger-than-usual issue, including Boyd Wright's speculative piece on *A Cloud of Unknowing* and its anonymous author, and Harold Brumbaum's profile of author-poet Donald Davie. We hope our readers, no matter what their taste in books may be, will find something of interest in this special issue.



Love is the path to God.

(Continued from previous page)

dart of your loving desire and do not cease come what may."

To do this we must leave behind what is hardest of all to abandon — thoughts of our very selves. We must forget not only who we are but that we are. We must actually lose our sense of being alive. We must dive into a "blessed nothingness and nowhere."

Distractions will attack like demons to "plague" us, so the author gives specific advice. Choose a single word, such as "God" or "love," and focus on that. A one-syllable word is best. Say it over and over. "Fix it in your mind so that it will remain there come what may. This word will be your defense in conflict and in peace. Use it to beat upon the cloud of darkness above you and to subdue all distractions, consigning them to the cloud of forgetting beneath you."

Now comes the hard part. It is not enough to purge our minds of all thoughts except those of God. We must take another step, and this is the vital one. We

must even throw out all thoughts of God except one. We must zero in on a single thought — the fact that we want God. "Allow no other ideas about God to enter your mind. Yet even this is too much. A naked intent toward God, the desire for him alone, is enough."

Constricting our minds to send that "one loving blind desire" to God can be an "unrelenting struggle." We will suffer "the pain of arduous toil." But "persevere in doing your part," the author tells us, "and I promise you that God will not fail to do his . . . Bear the hardship of discipline for a short while and soon the difficulty and burden of it will abate."

How can we be sure? Because it is God, merciful God, to whom we are talking. In time, the author assures us, God will "touch you with a ray of his divine light which will pierce the cloud of unknowing between you and him. He will let you glimpse something of the ineffable secrets of his divine wisdom and your affection will seem on fire with his love."

That word "love" lies at the heart of

what the author wants to tell us. Love is the path to God. Love is what we must feel, and, above all, it is what God feels for us. You "possess God" not through knowledge but "through love." "Love is your sure guide in this life and will bring you to the glory of the next."

Such is the plan laid out by this medieval mystic whose name we may never know. Is his path too hard for us today? Do we, amid the hustle of modern life, lack the time, patience and will to plunge into the deepest level of prayer? Might not such intense contemplation even deflect our energies from the duties we owe the world as Christians?

The author of *The Cloud* would answer no. You can make the world better, he would say, and so can you, and you, and you. But to do so, each of you must want God so much that you seek him out. God's grace acts within you. Heed that "gentle stirring of love in your heart and follow wherever it leads." The clouds are there not to hinder but to help. And behind them the sun is always shining. □

Early Retirement

One-Time Boon, Not Long-term Benefit

By D. PAUL SULLINS

The Church Pension Fund's recent proposal to enable early retirement for clergy has occasioned a good deal of discussion. What is envisioned is that a priest with 30 years of service could retire as early as age 55 with only a moderately reduced pension. (Priests can now retire at age 60 with a substantially reduced pension.) This would, it is argued, allow for more creative and diverse career alternatives for older priests, while helping to relieve an oversupply of clergy.

What is seldom recognized is that, while the proposed early retirement policy provides a generous benefit to priests who are

The Rev. D. Paul Sullins is rector of All Saints' Church, Sunderland, Md.

now or will soon be nearing early retirement age, its benefits for clergy in the early stages of their careers, and thus its long-term effects on clergy wellness, will be virtually nonexistent.

The typical priest today is too old at ordination to hope of gaining any benefit from early retirement, and is much older than the typical priest being ordained only a few years ago. In fact, according to the *Episcopal Clerical Directory*, in the last 25 years the average age of priests being ordained in the Episcopal Church has risen by 13 years, from 29 in the late '60s to more than 42 years of age today (see Chart B, p. 18).

Because 30 years of service would be required for early retirement under the proposed policy, only those priests
(Continued on next page)

Clergy Eligible for Early Retirement

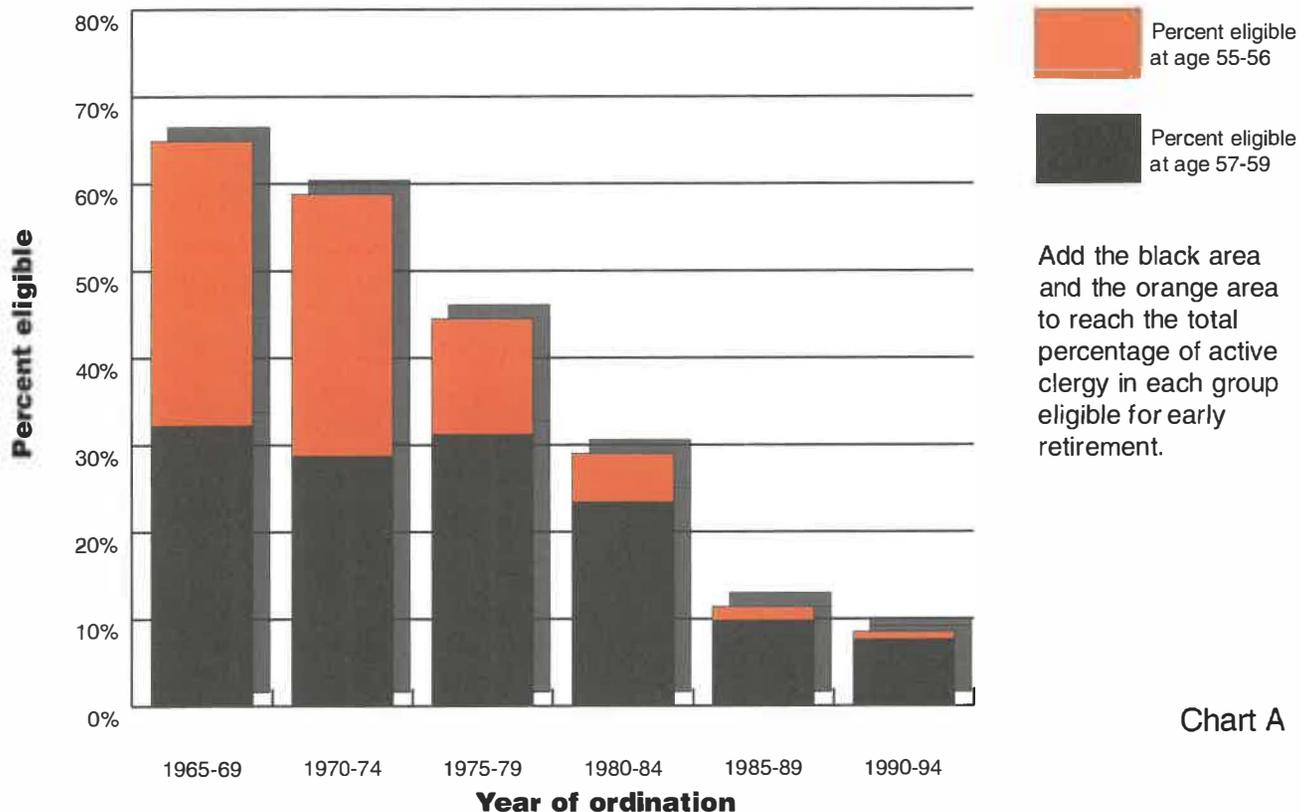
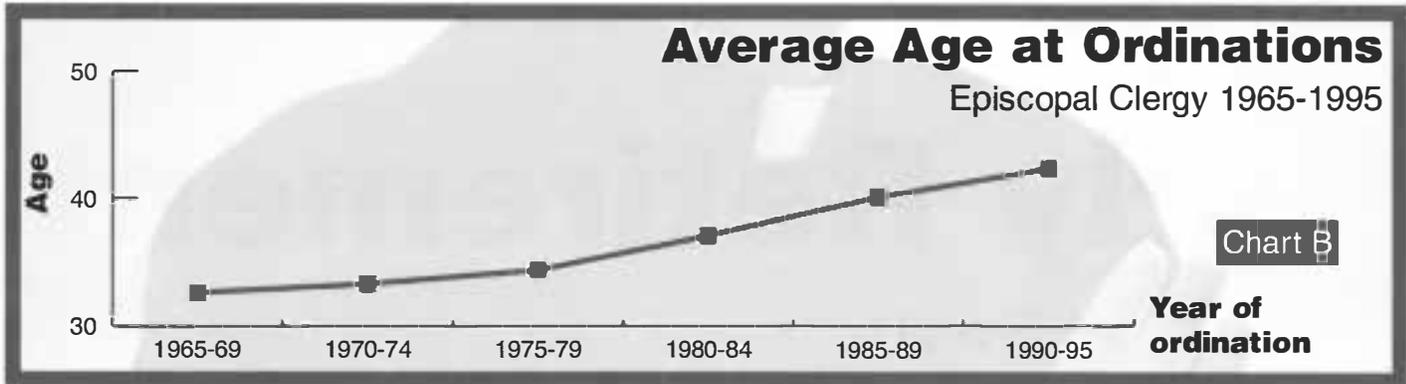


Chart A



(Continued from previous page)
 ordained before age 30 would stand to benefit from it, and only those ordained at

or before age 25 would reap the maximum benefit. Because very few priests are ordained so young today, very few would

be eligible for any benefit under the proposed policy. And the more recently a priest has been ordained, the less likely he or she is to be eligible for the proposed early retirement policy.

Chart A (p. 17) demonstrates that for priests ordained in each successive five-year period from 1965 to 1995, a smaller percentage of them are eligible for some increased benefit under the proposed policy. Thus, while nearly 65 percent of the currently active priests who were ordained from 1965 to 1969 would be eligible for early retirement, by the 1990-95 period that percentage drops to only 8.5 percent.

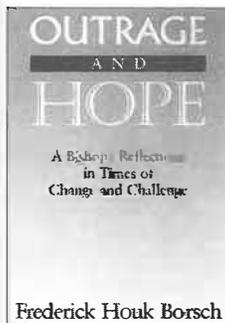
For the same reason, the number of those reaping the most benefit also declines dramatically from the earlier to the later periods. Nearly half of the ordinands in the late '60s to early '70s who are eligible could retire at age 55 or 56, reaping maximum benefit from the proposed policy. By the '90s, only 10 percent of those eligible, or less than 1 percent of all clergy ordained, would be able to retire at age 55 or 56.

Of the small minority of recent ordinands who are eligible, the overwhelming majority of them would be able to retire at most two years earlier than under the current policy. Of the 1,051 still-active priests ordained in the late '60s, 207 could retire at age 56, and 137 at age 55. By contrast, of the 1,443 priests ordained in the early '90s, only 12 could retire at age 56, and exactly one at age 55!

The Church Pension Fund is to be commended for exploring creative new ways to encourage positive clergy transitions throughout their careers and into retirement, and the early retirement option is not the only proposal made under the Clergy Wellness initiative.

Whatever the final determination on the early retirement policy might be, it should be evaluated on its merits — or lack thereof — as a one-time boon to the generation of clergy ordained beginning in the mid-1960s, and not as an ongoing policy of any substantive long-term benefits to present and future ordinands of the Episcopal Church. □

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Brief explanations of major seasons appear in boxes, for example, "Advent — A four-week period in which the church joyfully remembers the coming of Christ and eagerly looks forward to his coming again." Especially helpful are the five anthems printed in the Choral Sampler, the grading of choral and organ music as e (easy), m (medium), and d (difficult), and the liturgical index of Bach chorales.

The book features a particular church each year, and lots of ads which, while fun to peruse, make it a bit difficult to isolate actual text. And this year's edition has typos, particularly the page-number listings for organ and choral music on each day's page which don't, in fact, correspond to the location of those lists.

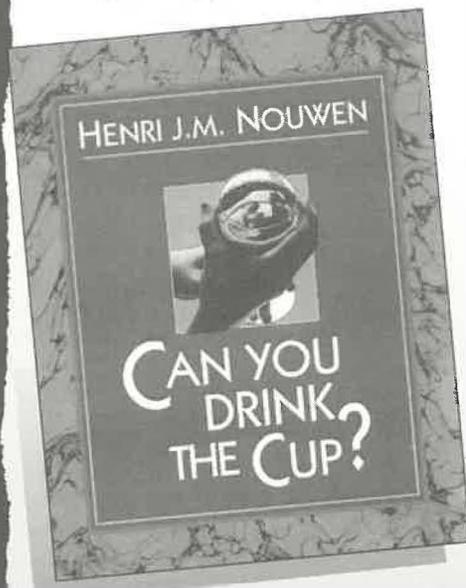
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The Rev. **David I. Shoulders** is rector of St. Paul's, 11 W. 61st St., Indianapolis, IN 46208.

Ordinations

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Fond du Lac — **James Conradt**, St. Anne's, 347 S. Libal, DePere, WI 54115; **Patrick Rudolph**, St. Paul's, 917 Church, Marinette, WI 54143; **Gregory Schultz**, St. Paul's, 320 E. Main, Plymouth, WI 53073.

Priests

Fond du Lac — **Edwin Smith**, assistant, Trinity, Box 399, Oshkosh, WI 54901.

Religious Communities

The annual convocation of the Brotherhood and the Companion Sisterhood of Saint Gregory took place the last week of July. Brothers **Ronald Augustine Fox**, **Maurice John Grove** and **Richard John Lorino** made their first profession of vows. Brothers **Robert Michael Burnham** and **Karekin Madteos Yarian** made their first profession of vows. The following were clothed as novices: **Alec D.J. McLure**, **J. Stephen Moss**, **William David Everett**, **Michael I. Bushnell**, **Thomas J. Liotta**, **James J. Mahoney**. The following were admitted to the Brotherhood's postulancy: **Donald P. Dickson**, **Barbara B. Dunne**, the Rev. **Karen R. Kleinmann**, the Rev. **Philip J. Kuhn**, **Ellen H. Poisson**.

Retirements

The Rev. Canon **Bill Tudor**, as canon, Christ Church Cathedral, Indianapolis, IN.

Deaths

The Rev. **Charles A. Elliott**, retired rector of the former Church of the Holy Communion in New York City, died in Birmingham, AL, on Sept. 7 at age 86.

Fr. Elliott was born in Malvern, PA. He graduated from Philadelphia Divinity School and was ordained priest in 1941. He served at Manayunk, Wissahickon, Highland Park and Erie, PA; and Houston, TX. He served as rector of Holy Communion, New York, from 1956 until his retirement in 1973. Fr. Elliott was preceded in death by his wife, Elizabeth. He is survived by a son and a daughter.

The Rev. **Dean E. McMann**, retired priest of the Diocese of Virginia, died Aug. 28, in Houston, TX. He was 75.

Fr. McMann was born in Galien, MI. He was educated at Woodbury College and Episcopal Theological Seminary of the Southwest. He was ordained priest in 1960. Fr. McMann served parishes in Virginia, Arizona and Texas. He was the provincial treasurer of the Church of Kenya in Nairobi. He also served as controller of the Episcopal Theological Seminary of the Southwest and founded Ventures in Christ, a missionary service. Fr. McMann is survived by his wife, Phyllis, four children and eight grandchildren.



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Books

(Continued from page 9)
lated afresh in every generation," Dr. Davie compiles a chronological array of such efforts from the likes of the Tudor poets Wyatt and Surrey to such of our contemporaries as David Frost, whose psalter has supplanted Coverdale's version in the Church of England's Alternative Service Book. (This to Davie's undisguised dismay, for unrepentantly Old School as he was in his preference for the language of the Standard Prayer Book, he was not one to suffer gladly what he took to be pedestrian products.)

To be sure, such productions do find their way into these pages; and, as if to gain them a place at the table, some celebrities, such as Shakespeare, are hauled in by their heels with little to offer the genre but an allusion or two. The Romantic Movement, for reasons Davie explores, provides but slim pickings as well. But no stranger to his task (he edited the New Oxford Book of Christian Verse), Davie has nonetheless managed to afford us, more than a "good read," a compendium of devotional treats. For (apart from a few contributions from those, like Hardy, of a variant faith or none) we are here given a glimpse at these venerable Hebrew songs as seen through gifted fellow-Christians' eyes, by virtue of whose alchemy they have been duly converted and baptized.

The Victorian verse-maker Coventry Patmore once pronounced that of religious poets there had been "from David to Dante none, And none since him." An hour indulged in the present collection, and in the goodly company of people like Herbert and Milton and Hopkins, however, might well have obliged him to temper his tune.

(The Rev.) Harold Brumbaum
Nicasio, Calif.

Vindicating Catholicity

THE LION AND THE CROSS
Early Christianity in Victorian Novels
By Royal W. Rhodes
Ohio State. Pp. 400. \$49.50

In many ways, this is a timely book because it reminds us that the problems of church doctrine and practice that seem to be pressing in on us at the end of the 20th century are child's play compared with the turmoil of the Victorian age. Prof. Rhodes revisits the clashes between the Tractarians and the Evangelicals, the bewilderment as higher criticism poured

in from Germany and the nasty litigation over baptismal theology (the Gorham case) and the interpretation of scripture (the Colenso affair). He takes us back to these issues through the pages of several dozen historical novels, some of fine literary quality by Newman, Charles Kingsley and Charlotte Yonge and others often "ephemeral . . . second rate literature" (p. 240).

He shows convincingly how these novels which re-create situations of the primitive church have a clear didactic and polemical intent for the 1850s.

The learning is impressive, but the reader needs to be ready to ply back and forth between the issues of the fourth and fifth centuries (Arianism and Eutychnianism), and the deliberations of the Privy Council or the rumpus over the "Papal aggression" (the restoration of the Roman Catholic hierarchy in 1850). It might be worth having Cross's *Dictionary of the Christian Church* handy to remind one of the more obscure heresies.

One of the major themes of the book is the attempt of the Tractarians to vindicate the catholicity of the Anglican Church, while at the same time rejecting the post-Tridentine developments of Rome. Even so, a writer like John Mason Neale is a fervent advocate for the monastic life, while Kingsley's novel *Hypatia* is less than flattering about the early hermits. This is a fairly demanding book to read, but it is well worth the effort for anyone interested in understanding how the Victorians dealt with the explosion of new knowledge in science, history and sociology that shook both society and the church.

(The Rev. Canon) Simon Mein
Middletown, Del.

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J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shana-
han, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10;
Wed 8:05

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu
HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Riverside, IL (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, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

KEY — Light face type denotes AM, bold 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/A, handicapped accessible.

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assocs; the Rt. Rev. Robert Witcher, Bishop-in-
Residence. Dr. David Culbert, organist-choirmaster; Lou Tay-
lor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
Sun H Eu 8 & 10:30

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. James D'Wolf, the
Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev.
William M. North, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: good food and hospitality 7 days a week.

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. William C. Parker, c; the
Rev. Allen Shin, ass't
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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30:5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

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

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs &
Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; the Rev. George R. Collina;
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

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, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Ros-
alie H. Hall, M.Div., canon missionary; the Rev. George H. Hob-
son, Ph.D, d
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Canon J. Fletcher Lowe, Jr., interim r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu