

THE LIVING CHURCH



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Fall Book Number



THE LIVING CHURCH

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The Tree

By JAMES HAROLD FLYE

DEPARTMENTS

Books	5	Letters	4
Editorials	15	News	8
First Article	2	Short & Sharp	17

ARTICLES

Religious Publishing	Stephen S. Wilburn 10
Father Writes a Book	Charles Graf 12
Encounters with Annie Dillard	Maggie Ross 14

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the soft, fading light of a September evening (the 24th) 1965, after a day, somewhat humid day, with light now beginning to fall, about six o'clock, I sit looking out through the door and across the little terrace at Perry Street, in Greenwich Village, and across the enclosed court and in just in the rear of St. John's church.

It is as if a gust of wind has begun to come up in the air. On and above the level of my eyes I look through to the rear of the church. This is the top of a maple tree, some distance, perhaps, above the ground, and the tree has now swayed, now still. The top of the tree is now so thick but that one can see through to the rear of the church; these are the dead branches, with their gentle

and now they stand almost still; now they are bent by the gusts of the wind. The green of the leaves from the summer is gone; no trace yet of the colors of autumn; the wonderful, soft green has faded and twigs with their leaves, and buds of them.

Each of those leaves knows of its own being, of its own individual and particular form, or of the branch of the tree of which it forms a part. No cell in the tree of those leaves knows of the leaf of which it is a part, or of the tree; each leaf knows — so far as it can be said to be aware — on its own being.

This meditation was originally written by James Harold Flye in 1965 while at St. John's Church, New York City. Fr. Flye's life-long friend, Harvey Simmonds (now Brother Benedict) had the piece privately printed by George Laus and gave it as a birth-resent to Fr. Flye in October, 1982. Fr. Flye pleased to receive permission from Marnette Wood Chesnutt Trotter, who holds Fr. Flye's power of attorney, to publish this original piece of writing by Fr. Flye.

These leaves are living, green, vital, supplied by the watery sap which comes up to them in tiny channels through the trunk, the limbs, the twigs, the little stems, the delicate leaf structure, from the earth below. None of these knows or could conceive of the tree, but the tree is an entity; yet shall we say inherently, or only to an intelligence capable of perceiving it as such?

This tree stands, its top far above the ground, the branches supported by the trunk, and this anchored in the earth by roots, great sinews of wood terminating in filaments with tender, delicate tips burrowing down into solid earth and forming the great root system capable of solidly supporting the visible structure of the tree above ground, tons in weight.

So the tree stands. Now the upper twigs and leaves almost still; now, as the gust of wind comes, bending, swaying, sweeping down before the force of the air in motion, sweeping down, bending, not breaking, recovering, standing again almost motionless.

In a few weeks those leaves will have lost their green vitality. They will have become brown, dry; they will fall; and there will be the bare branches to be seen against the sky. But the life of the tree goes on, and with the recurring northward course of the sun, buds will form on the twigs and the tiny beginnings of leaves will put forth and grow, and by summer, again the tree as one looks at it will be clad in green leaves, branches growing, extending, more twigs and leaves forming, the tree enlarging.

The entity of the tree. Yes. And the tree itself a part of a greater entity, and this of a greater, and this of a greater.

And what shall we say of the cells which form the organs and parts of the entity of our own body? And our body, our self: is it a component of a larger entity? And what is that?



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People And blessed be his kingdom, now and for ever. Amen.

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Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

The Bishop then continues

There is one Body and one Spirit;

People There is one hope in God's call to us;

Bishop One Lord, one Faith, one Baptism;

People One God and Father of all.

Bishop The Lord be with you.

People And also with you.

Bishop Let us pray.

Confirmation 413

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Ministry Delivery

ust respond in support of the Rev. n Rudd's article, "Ministry Deliv- 1 the Post-Industrial Age" [TLC, 9 and 16].

n deeply disappointed to see him off congregations in rural areas, ie Episcopal Church has done very on their behalf. Therefore, I guess ould say that Fr. Rudd is simply ting the facts.

ay for the day when the Episcopal h will awaken to the enormous h in rural work and get serious it.

(The Rev.) JOHN M. FLANIGEN, JR. 3ville, Ga.

Native Americans

part of the consulting team put her by the Office of Children's Min- s at 815 and the Dakota Alliance, I lisappointed by the apparent mis- tanding of the nature of our cur- um project for Native American ren exhibited by Alzina Stone

Dale's letter [TLC, Sept. 16].

To assume that we are attempting to produce a "separatist" curriculum is to misunderstand the request of the Native Americans in the Dakotas and in parts of Canada to which we are responding.

The cultural situation in which reser- vation Indians find themselves is one which constantly undermines and seeks to defuse the richness and religious nature of the various tribal histories. Their concern is that their children are grow- ing up in a setting in which being a Christian is culturally defined so as to increase the gap between the values of Native American culture and the Ameri- canized values of Christianity.

There are many natural ties between biblical faith and the received traditions of Native Americans which are not inte- grated in any available religious educa- tion materials. Our mandate from the Da- kota Alliance (many of whom are them- selves Native Americans) is simply to produce a curriculum that will show chil- dren how they can be both faithful to and proud of their heritage and live that heritage out as committed Christians.

Are we doing anything "worse" than what has been done by curriculum cre- ated for the black community, which is also seeking to affirm its roots as it seeks at the same time to see those roots in a Christian way? I think not.

educational materials, by and large, carry deep cultural messages; even the choice of pictures, metaphors, examples, and activities highlights cultural biases, if one were to take a thoughtful look at them.

The "one body" of which Mrs. Dale speaks, is not and cannot be a homoge- nized body. We are all people of tradi- tion.

NANCE A. WABSHAW
Parish Resources Coordinator
Diocese of Chicago

Chicago, Ill.

North American Convention

The suggestion in a recent guest editor- ial that General Convention meet occa- sionally in Toronto is an interesting one which deserves to be carried a step fur- ther [TLC, Aug. 26]. Such a meeting might well be the occasion for a joint session with the corresponding body of the Anglican Church of Canada (and per- haps of the Province of the British West Indies as well, thus including all the English-speaking provinces of North America.)

One might even envision an occasional joint session of all the provinces of the western hemisphere, preferably held somewhere in Latin America. Either occasion would, of course, require a signifi- cant reduction in the size of our General Convention. Perhaps the benefits of such occasions might serve as a stimu- lus toward a move which many feel should be taken anyway, simply on gen- eral principles.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

Anglican Identification

Your cover for September 2 shows the Archbishop of Canterbury kneeling to receive a gift from a little Nigerian girl. He is flanked by the local archbishop and a couple of women who have that good, stately dignity so typical of Nige- rians. See, it's already budding in the child, too.

Anglicans are faulted for being stiffly, self-consciously Anglican. But included in that stiff identification is, I believe, an acute awareness of the universality of our brotherhood in the Body of Christ, "a peculiar people" (1 Peter 2:9). More than any other communion, in- cluding the Roman Catholics, we, in our peculiarity, witness that we are a people set apart from even our kinsmen, yet in Jesus, one family drawn from the whole earth.

It is fine to sit at table with Archbish- ops of Canterbury and little Nigerian girls.

Dunlap, Tenn.

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BOOKS

Churchill and the Church

THE LAST LION: Winston Spencer Churchill, Visions of Glory, 1874-1932. By William Manchester. Little, Brown. Pp. xx and 973. \$25.00; \$10.95 paper.

With characteristic color and sweep, the biographer of Mencken, Kennedy, and MacArthur paints the ecclesiastical and political world as it was on a night in the 1870s when Winston Churchill was born at Blenheim Palace in a room that had belonged to the first duke's chaplain.

In broad scope, Manchester reports that "Anglican missionaries prevailed and read their Book of Common Prayer in hundreds of languages and dialects, from Swahili to Urdu, from Maori to Bugi, from Kikuyu to Mandarin, and even, in remote valleys on the Isle of Man, in the ancient tongue of Manx." As for the stuffy British rule of India, Manchester notes that it had reached "its culmination in the hill station of the Himalayas, with its Anglican tower of Christ Church, whose bell had been fashioned from mortar seized in the Second Sikh War."

Turning to Victorian England, Manchester finds that "such ancient institu-

tions as the crown, the aristocracy, and the Church of England were venerated." He goes on to say that "by the time a youth of good family had reached manhood, he had heard more than a thousand sermons. He could not matriculate at Oxford, or graduate from Cambridge, until he had signed the church's 39 Articles."

If intrigued with these carefully researched snippets of 19th century life, readers may press on to learn that "when the Archbishop of Canterbury grieved that the church was losing the working people, Disraeli replied, 'Your Grace, it has never had them.'" And it is the upper level of English society where the young Churchill finds himself in the care of the inevitable nanny. Manchester describes the remarkable Elizabeth Everett as "plump, calm, vehemently low church."

Later, when Churchill is preparing for army training at Sandhurst, the story takes an unexpected turn as we learn that he thinks "the church would suit me better." As a young man, Churchill experienced unbelief but, says Manchester, his "resolution of it was unusual. In moments of danger in Cuba and later, he instinctively recited prayers he had learned at his nanny's knee. He survived."

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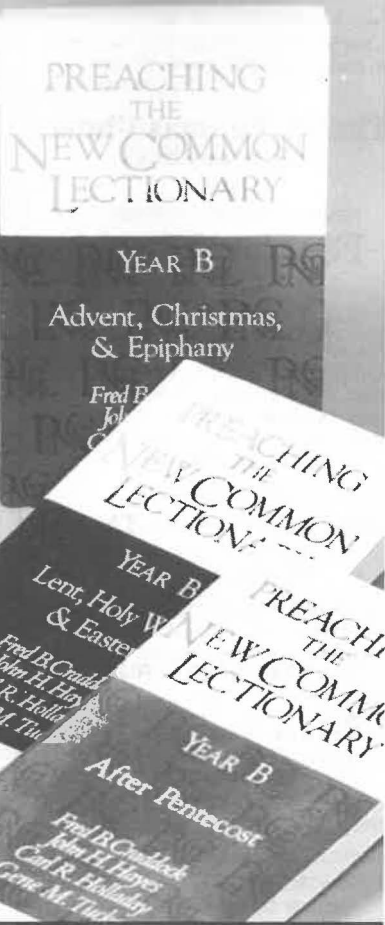
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tion of Churchill as a great man with
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(The Rev.) JAMES B. SIMPSON
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Heroic Christian Women

**THREE VICTORIAN WOMEN WHO
CHANGED THEIR WORLD.** By
Nancy Boyd. Oxford University Press.
Pp. xviii and 276. \$15.95.

Nancy Boyd has given us a fine book.
She has interpreted the lives of three
spiritually deep and socially active
Englishwomen who lived and worked
from the middle to the latter part of the
19th century — Josephine Butler, cham-
pion of the dignity of poor women forced
to earn their bread by prostitution;
Octavia Hill, early social worker; and
Florence Nightingale, foremother of
nursing and statistical analysis of
health problems.

These women challenged accepted
norms and set out to overturn oppres-
sive practices and legislation. Their
actions required great courage; they
flew in the face of social expectations
and raised hard moral questions that
highlighted the sexism and classism on
which Victorian society was built. In
their zeal, they acted as prophets speak-
ing out against social corruption in
an expanding, optimistic, and self-
righteous empire. The gentlemen of
power were not amused.

Boyd's subjects led exciting lives; the
stories of their battles make fine read-
ing. Of greater interest is Boyd's analy-
sis of their Christian theological princi-
ples, piety and spiritual insights. All
three wrote letters, memoirs, and
speeches. The author makes good use of
these primary sources; her scholarship
is impressive.

I found this book not only fascinating
history, but also useful historical theo-
logy with contemporary relevance.
Boyd's study is a landmark — a model
of Christian feminist scholarship.

ALICE COWAN
St. Paul School of Theology
Kansas City, Mo.

Insight Into Tolkien's Works

**SPLINTERED LIGHT: Logos and Lan-
guage in Tolkien's World.** By Verlyn
Flieger. Eerdmans. Pp. xx and 167.
\$6.95 paper.

Flieger premises her book on her belief
that "alternation between the vision of
hope and the knowledge of despair —
between light and dark — is both the
essence of Tolkien and the clearest char-
acteristic of his work," and that "the
focus of his profession was a concentra-
tion on the importance of the word."

rne Eubank explains Barneia's influ-
ence on Tolkien, who saw words "not
just as parts of a language but as frag-
ments of the Logos and integral ele-
ments in man's way of relating to his
surroundings."

Tolkien saw himself as a sub-creator,
and sub-creation as "the splintering or
refracting and recombining of light."
Further, "Man, splintering light to
many hues, splintering original percep-
tion into many concepts and words, is
using fantasy to particularize and make
manifest fragments of original truth."

Drawing primarily on Tolkien's essays
and *The Silmarillion*, Flieger's grace-
fully written book will not only delight
readers, but also deepen their insight
into Tolkien's enchanting work.

HELEN D. HOBBS
South Bend, Ind.

Church and State

**THE NAKED PUBLIC SQUARE: Reli-
gion and Democracy in America.** By
Richard John Neuhaus. Eerdmans. Pp.
viii and 280. \$16.95.

Lutheran theologian John Neuhaus
begins with a consideration of the views
which underlie the emergence of what he
calls "the religious new right," under
the leadership of the Rev. Jerry Falwell
and a host of other radio and TV evan-
gelists. He does not agree with them
individually; he knows their limits well,
but he does believe they have asked a
question which may not be avoided
among us.

As he demonstrates fully, it is only
lately that religion has been removed
from the arena which he calls "the pub-
lic square." It has been reduced by pri-
vatization until we have come to believe
(much too quickly) that "public" equals
"government." As a religion deals with
meaning, values, hopes, community, and
human telos, it is necessarily a public
discourse.

The vision which Neuhaus has is of a
great public square, teeming with hu-
man institutions and individuals. All so-
ciety is endangered, he believes, if that
square becomes naked. The force of
modern history has been steadily de-
priving the public square of its inhabit-
ants until we are in the gravest danger
of reducing all to two occupants: the
state and the individual. In that contest,
we already know which will win.

The Protestant ethic was one which
insisted that the public square be full,
not that the state and religion should be
identical, far from that; but that each
should debate vigorously with the other.
By no other means could God's will
be done, could each be proportioned
against its own excesses, and the king-
dom brought nearer.

Neuhaus states that all religious tax-
onomy that tries to separate Jews and
Christians, and all the others, and their

Several divisions is useless," he says, "The naked public square may be the last phase of a failed experiment, a mistaken proposition. We have no divine promise that a nation so conceived and so dedicated will endure any longer than it has. Afterward there will still be law . . . for then no dissent will be permitted from the claim that the law is the law is the law. . . . That it will happen seems probable, if we refuse to understand the newness, the fragility, the promise, and the demands of religion and democracy in America."

This is an important book. It needs to be widely read; it needs to be widely discussed in high places and low. Do not disregard it.

(The Rev.) JOHN PAUL CARTER
St. John's Church
Ellicott City, Md.

Voorhees College

ELIZABETH EVELYN WRIGHT, 1872-1906: Founder of Voorhees College.
By J. Kenneth Morris. University Press, Sewanee, Tenn. Pp. 273. \$19.95.

At the climax of this remarkable biography, Dr. Morris wrote: "In the face of racial prejudice, violence, and bigotry, she threw up a bulwark of education and training for her people . . . a heroic struggle through which shone the splendor of God. She died at 34, but she founded a college."

And this happened in the most unlikely time and place, in the dream of a most unlikely person, and in the most unlikely way. The time was the terrible postwar years in a small Georgia town, where there was part-time schooling for blacks. Elizabeth was a poor girl, the daughter of a Negro father and an Indian mother, a frail child.

And the way was this: a wind blew a sheet of paper against her legs. Instead of brushing the paper aside, she read it. Thus she found out about Tuskegee and went there, working by day and learning by night. She won the hearts of Dr. and Mrs. Booker T. Washington and other sponsors.

She was determined to found another Tuskegee. She was met with rejection. Two houses selected for her school and a pile of lumber for a new one were burned by arsonists. Finally in Denmark, a town near Columbia, S.C., she found a champion in a state senator.

There is a stirring, heart-warming story of how Miss Wright visited in the beautiful home of the New Jersey "blind philanthropist," Ralph Voorhees, and his lovely wife. She poured out her dreams and inspired them to buy her a large farm and to be her benefactors.

With the aid of that generous couple and others, some 300 acres were secured, including a grove of woods. Crops

Continued on page 15

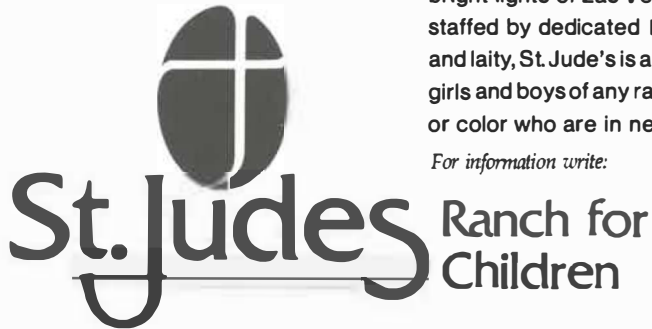
Child Abuse is a Terminal Disease.

I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now.

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Nicaraguans Elect Bishop

Rev. Sturdie Wyman Downs, of All Saints' Church in Managua as a supervisor of the Pacific Coastry, was elected second Bishop of Managua on the first ballot at a special convention held in Bluefields on September 9.

Downs received 12 clerical votes and 18 and 35 lay votes out of 50. At the announcement was made, the ovation rose in a standing ovation, and the bishop-elect broke into tears.

The first Nicaraguan to attain the office, Nicaragua became a mission district of the U.S. Episcopal Church in 1968. Fr. Downs, 37, received elementary and secondary education in Bluefields and is a graduate of St. Albans' Seminary, Mexico City. A life-long Episcopalian, Fr. Downs was born in Barbados, on the country's Atlantic coast. He has been married since 1965 to the former Eufemia Galopp. The couple has three sons.

Rt. Rev. Cornelius Wilson, Bishop of Costa Rica, presided over the convention. The Diocese of Nicaragua has been in Bishop Wilson's care since the Rt. Rev. Edward Haynsworth resigned the office in 1980. The Rt. Rev. Telesforo Soto, Bishop of the Dominican Republic, served as observer from Province

The two-day regular convention preceded the special convention. Managua was authorized to enter upon relations with the Dioceses of Cuba, Puerto Rico, and Costa Rica, with the goal of forming an autonomous Anglican province in the near future.

Massachusetts Bicentennial

On September 8, an all-day event celebrating the 200th anniversary of the Diocese of Massachusetts filled the box pews at Boston's Old North Church. The day featured several events planned for this bicentennial celebration, including a festive liturgical service, a choral and orchestral presentation, a half-millennium salute, and an historical pageant depicting the life of the diocese. The celebration at Old North Church marked the official formation of the diocese 200 years before. On September 8, representatives of seven Episcopal churches came together to make plans for organizing a diocese. Their efforts laid the groundwork for what has become the largest Episcopal diocese

(baptized members) in the U.S. and the second largest denomination in the Commonwealth of Massachusetts.

The officiant for the 2 p.m. celebration was the Rt. Rev. John B. Coburn, Bishop of Massachusetts, and the special guest and preacher was the Most Rev. Alastair Haggart, Primus of Scotland. The relationship between the Scottish Episcopal Church and the American church dates to post-colonial days, when the first American bishop, Samuel Seabury, was consecrated in Aberdeen, Scotland, in 1784. In recognition of this tie, Archbishop Haggart told the congregation, "I bring you greetings from your mother."

Representatives from the diocese's 185 parishes attended the event, along with leaders of other denominations and on September 9, special parish services commemorating the bicentennial were held across the diocese.

Bizarre Turns Ahead?

The Gallup Organization, Inc., recently completed a study which suggests that the growing interest in religious and spiritual matters in this country could "take bizarre turns and lead to involvement in non-conventional religion and cults."

According to polls taken by the organization, six out of ten Americans indicated that they are more interested in religious matters now than they were five years ago. Some 54 percent reported they felt more confident now than they did five years ago that religion, not science, could solve world problems, and 56 percent said they rely more now on God than they did five years ago.

"Clearly, we are in a period of enormous opportunity for the churches of this nation," the study stated, concluding that the challenge to church leaders lies in tapping this interest and forming it into a solid religious commitment before Americans are led into cults.

Mission Symposium

During the first week of September, the Pan-Anglican Symposium on Mission Theology was sponsored in Hartford, Conn., by the national church's standing commission on world mission, the Diocese of Connecticut, and the Scottish Episcopal Church.

The participants were 14 presenters who prepared and read papers, six responders who commented on the papers,

and several observers who took part in the dialogue.

The presenters were asked to address the questions of what it means to be a member of a worldwide family of churches and what defines the mission of the church. According to Dr. Anne W. Rowthorn, who reported on the conference, the papers were submitted in advance and set the framework for discussion.

"There was an English evangelical from a small theological college who would like the disestablishment of the Church of England," Dr. Rowthorn reported. "There was a British philosopher-theologian who would not. The resurgence of Islam was a matter of concern to Africans, as was the relationship of Christianity to traditional religions. The latter was also an issue in Canada, New Zealand, and in Asia.

"There were those for whom English is a second language: a Brazilian liberation theologian and a Latin American bishop. A Caribbean professor noted that this year is the 150th anniversary of the emancipation of his people from slavery, and an American bishop talked about the emancipation of the wealthy in his own country from the captivity of their riches. Issues of land and homeland were raised by a Maori bishop, and problems of no land and homelessness concerned a North American bishop and a South American priest."

Other matters discussed were what some saw as the pervasive clericalization of the church; the transition of British-brand Christianity to more autonomy in former colonies; poverty; power; and the problem of male domination in all areas of the church's life.

"I believe personally that something like this kind of community being brought together is the only way to break down the middle walls of partition between peoples and that what the church is called to be. . . . We have all been given to each other as God's gift," said the Rt. Rev. Arthur Walmsley, Bishop of Connecticut and host to the conference.

Bishop Walmsley and the Primus of Scotland, the Most Rev. Alastair Haggart, along with the Rev. Phillip Turner of General Theological Seminary in New York, were largely responsible for organizing the symposium. The conference was one of the events being held this year by the Diocese of Connecticut as part of its bicentennial celebration of the consecration of Bishop Samuel Seabury.

We Are All the Family of God

The Rt. Rev. Samir Kafity, Anglican Bishop in Jerusalem, was the subject of an interview which appeared recently in the current issue of *Christian Life in Israel*, a journal published by the Israel Interfaith Association.

Bishop Kafity, 51, is a native of what is now the State of Israel, having been born in the seaport of Haifa. He is married and the father of two daughters. A graduate of the American University in Beirut and the Near East School of Theology, he was ordained to the priesthood in 1958. He ministered in Jerusalem, Ramallah, Bir Zeit, Beirut, and Haifa prior to his appointment as archdeacon and executive secretary of the Diocese of Jerusalem.

Elevated to the episcopate in July, 1982, Bishop Kafity served as Bishop Coadjutor of Jerusalem until he succeeded the Rt. Rev. Faiq Haddad as diocesan bishop earlier this year [TLC, March 11]. Bishop Kafity is the 13th Anglican bishop to serve in Jerusalem since 1841.

Q. Bishop Kafity, during the service inaugurating your ministry, you pledged to be a shepherd and a builder of bridges. What did you mean by that pledge?

A. Well, the very nature of the office of a bishop in the church of God is described by the Bible as a shepherd who looks after his sheep; and a builder of bridges between peoples, individuals, and groups because the very message of the Christian church is that of love and goodwill among many people. I see this as the primary task for any Christian minister — more so if he is a bishop.

Q. But your position is not just Bishop of the Evangelical Episcopal Church in Jerusalem.

A. I also have another function and that is to represent the whole Anglican Communion in the Holy City, the mother city of our faith. That means that I represent 27 independent Anglican churches throughout the world with a membership of over 64 million people of all races and faces and places.

That's why we call ourselves Anglicans in Jerusalem, not of Jerusalem, because we do recognize that there is one Church of Jerusalem and one Bishop of Jerusalem, and that is the Greek Orthodox Patriarch. He is the bishop who is the successor of St. James, the brother of our Lord. That presence in the Holy City has never been interrupted.

Q. Historically, the presence of the Anglican Church here in the Middle East was, in part, a British imperial and missionary effort. It has only been in recent years that we've seen the indigenization of the local church, or as the late Bishop Robert Stopford [Bishop of London from 1961-73] more aptly termed it, the "decolonization" of the church. How complete has this been?

A. The Episcopal Church in Jerusalem and the Middle East is completely indigenous now. It is governed locally by a central synod that comprises four dioceses: the Diocese of Jerusalem; the Diocese of Egypt and North Africa; the Diocese of Cyprus and the Gulf; and the Diocese of Iran.

They are all indigenous except for the Diocese of Cyprus and the Gulf which has an English bishop because the bulk of Anglicans in that diocese are expatriate, English-speaking Anglicans. But in my diocese, for example, most of the Anglicans are Palestinians. They are Arab-speaking and it is an indigenous diocese on all levels.

Q. How extensive is the Diocese of Jerusalem?

A. It covers a very wide area — the territories here, the city of Jerusalem, Israel, Jordan, Syria, and Lebanon. It is vast in geography. In numbers, however, we're a tiny little church. We are a minority of the minorities present in the Middle East. We try to serve within the boundaries of this diocese as best we can for the benefit of all people.

Q. Does being a minority present problems?

A. Well, we don't have a complex about being a minority. I think it depends upon how much you can contribute to your own people without discrimination and without any distinction. Of course, this diocese exists in the Middle East, and the Middle East is not in a relaxed situation. You live in this context, with the pains and tensions of this context.

Q. Does the church find itself caught up in the political situation?

A. The church is a church; it's not a political party. Of course, it is part of the people and it identifies with the people, with their political aspirations, with rights and justice for all, for a new world within the Middle East, where everybody would live in happiness and tranquility and as people of God. We cannot

indulge in politics as a political party.

Q. The church can be caught up in events, though. For example, the Former Bishop of the Episcopal Church in the Middle East, Bishop Hassan Dehghan Tafti of Iran, is in exile at this moment because his son was murdered and an attempt was made to assassinate the bishop.

A. It is a religious problem. You see, there are no frontiers for religious beliefs and aspirations, as there are no demarcation lines in life. If you are in a place, in a state, then you are to be a good citizen. You relate to the state; you relate to your people; you relate to your church. That's what Bishop Deqani did when he was in Iran. He is not in exile for political reasons at all. He was never a politician involved in politics. He was a shepherd, but he couldn't help being exiled because the new regime did not have his presence as welcome from their point of view.

Q. Are you disturbed by this resurgence of religious fanaticism?

A. In this part of the 20th century, it seems to be a move toward fanaticism which is unfortunate and it is not religious. In every religion there is a margin for tolerance, for accommodating other views. It is unfortunate that religion is being exploited; to see it becoming fanatical and building bridges between religious groups when the word "religion" means to relate to God and to relate to man. I wish we could discover this anew rather than so much of a fanatical concept of religious affiliation.

The Greek philosophers defined man as a social animal and rightly so. We need each other. We are all the family of God in this world. If we are to interpret the words of the Bible, that God created all of one blood all peoples to dwell on the face of the earth, then we must live together. We must build bridges between all peoples, all national groups, all cultures, and keep this cross-cultural dialogue flowing smoothly.

In our Lord's Prayer we always say: "Thy kingdom come, thy will be done on earth as it is in heaven." What do we mean by that? We mean that on earth we become one people, one family from Asia to Africa to America to the Middle East to Russia to Europe: a place where people can feel they are children of one God.

Q. Do you think this is likely?

A. As a clergyman, as a man of God, as a man of faith, I cannot but be optimistic. I think it is detrimental to be pessimistic and to lose faith. I believe in the living God. I believe that the living God is able to alter people, alter attitudes, alter structures into a better situation. That is why we co-labor with God to achieve this heaven on earth.



Morehouse-Barlow Co., Wilton, Conn.: Books may be the most thoroughly inspected item a buyer purchases.

Religious Publishing

By STEPHEN SALLIS WILBURN

is the first year in more than 30 years that there is no Seabury Press. It is in Winston-Seabury, since the book market was sold to a publishing subsidiary of CBS based in Minneapolis. The company's announcements, however, bear every indication that someone very much like the original Seabury Press will survive, even if it never well it succeeds at that point, and whatever the character of the Winston-Seabury enterprise turns out to be, there is now no commercial book publisher at 815 Second Avenue, New York City. In the eyes of the industry, this seems to mean that there is no longer a scapal publisher of record.

There are several, of course: besides the Winston-Seabury, Forward Movement Publishing Company does publish Episcopal material, and the various religious publishers not aligned with any denomination occasionally produce titles of interest to Episcopalians. Then there is Morehouse-Barlow, for a century publishing almost exclusively for

Stephen Sallis Wilburn is the editorial director of the Morehouse-Barlow Co., which is currently celebrating its 100th anniversary; a book publisher oriented to the needs of the Episcopal Church.

the Episcopal Church, even though it is, and always has been an independently owned company.

The fact remains, however, that the Episcopal Church does not own a book publishing operation (excepting, as always, the Church Hymnal Corporation). *Why not?* The question is asked, sometimes, with a little anxiety. Should not this church, like others, have a general religious book publisher?

For the Episcopal Church, the cost of subsidizing Seabury Press became too high. It is nearly a rule that a denominationally-owned book publishing operation cannot pay its own way *unless*:

1. It produces, in addition to books, better selling and more profitable church supplies like altarware, clergy vestments, and church supplies.
2. It produces a church-approved (even if not mandated) church school curriculum, or other resource material.
3. It manages to acquire something that has a wide appeal quite beyond denominational boundaries, like a copyrighted Bible or a series of best-selling authors.

There are seeming exceptions to these rules: Abingdon Press, owned by the United Methodist Church, and a Bible publisher, Holman, and a book pub-

lisher, Broadman, both owned by the Sunday school board of the Southern Baptist Convention. The Southern Baptists and the United Methodists are, however, the two largest Protestant denominations in the U.S. Their combined membership approaches 30 million.

The reason these publishers are exceptions goes beyond numbers, however, and beyond the fact that they really do match the three characteristics outlined above for success. The dominant reason is that they have highly professional, well-managed, nearly ubiquitous retail marketing operations. (Both Augsburg, the ALC publisher, and Fortress, the LCA publisher do too, on a much smaller scale; if and when these two Lutheran bodies merge, a single publishing operation that might result would still be smaller than the Methodists' or the Baptists'.)

Cokesbury is the Methodists' marketing arm. Its operations include mail order campaigns, several yearly catalogues, and a number of Cokesbury bookstores. Cokesbury is the happy recipient of failed enterprises by the United Presbyterian Church (now PCUSA) and the United Church of Christ, whose members and ministers now receive Cokesbury mailings.

The Southern Baptists conduct a similar business; the main difference lies in the much larger number of Southern Baptist bookstores. Like the Method-

... thoroughly professional, almost hard-headed manner. They are retail realists. They are convinced that the selling they do must account for the cost of the goods, the cost of normal overhead, and the costs of keeping the business going, even expanding.

Both operations distribute books and supplies furnished by businesses other than their own. Both also pay special attention to the needs and gatherings of their own denominations, with book tables at regional conferences, and professional representatives in frequent contact with the churches. The vigor with which these operations are carried out sometimes makes them seem not appreciably different from the ordinary, all-American, profit-making, small to medium sized corporation — whatever the product.

There seems to be a certain attitude among Christians, an idealism when it comes to printed matter. It is an attitude that, while not universal, has still threatened the existence of many a church-owned publisher. It stems from the central place reading and the printed (or written) word has had in the long history of the Christian church:

1. The message is so important, the need so urgent, that Bibles, books, and pamphlets ought to be given away free.
2. If you cannot afford to give them away, they ought to be sold for no more than it cost to make them.
3. No interest group is too small to be provided with books.

Plenty of Christian organizations, relying almost solely on donations, operate this way. And who can argue with the notion that it is so much more important to proclaim the Christian message than to turn a profit? But if you do not want to spend your time raising money through donations (if you have no financial "angel"), yet you still want to make good books available to be read, you must attend very carefully to the myriad costs attached to such a godly wish.

Among businesses and products, book publishing (and selling) is not a lucrative enterprise. Certainly, there are a lot of best-selling authors; there are a lot of lottery winners, too! The ancient and hoary book business has a number of things working against it:

1. *Production costs are high, relative to a realistic retail price.* This means a relatively low gross margin out of which to pay for overhead expenses. Moreover, books are not a consumable commodity like, say, toothpaste. There is virtually no replacement market for books; for the most part, they last far longer than they are actively used, unlike say, a can of tennis balls.

(The exception to this generality may well be educational settings, where each

graduate school — must purchase the same text, particularly if the teacher has written it.)

This also means that funds available for advertising are minimal. When was the last time you saw a new, hardcover religious book advertised on television? Repeatedly, for 13 weeks (the usual contract period)?

2. *Books are a low volume item.* This fact further reduces the money available for advertising and development. In a sense, each and every book is unique. No two books are exactly alike. Of the hundreds of thousands of books published in a year, most sell fewer than 5,000 copies, which is often only barely enough to cover costs.

There is an old joke among business people which book publishers and sellers apply ruefully to themselves: The retail store manager proudly announces, "I lose a quarter on every book I sell, but I make up for it in volume!"

A toothpaste company (if there are any left who make only toothpaste) will have perhaps half a dozen product lines — a gel toothpaste, a fluoride toothpaste, a diet toothpaste, all in three or four different sizes. For a publisher, each *title* represents a product line, with all the attendant development and marketing details unique to it. A large publisher like Oxford University Press has in print something in excess of 15,000 titles.

3. *Retail distribution outlets are few and far between.* Mass market paperback racks now appear in every drugstore and supermarket in the land. But that is not the case when we talk about a specialized readership for religious books, books of denominational interest, Anglican books. Any urban acre will contain several drugstores, supermarkets, furniture stores; probably *not* a bookstore, let alone a religious bookstore.

This problem is compounded by the fact that books may be the most thoroughly inspected item a buyer purchases. The buyer usually goes quite beyond appearance and label to a minute discovery of the book's contents. It is quite a bit more than a matter of kicking the tires.

This makes it more difficult to sell books by mail, for instance, where the potential buyer cannot closely inspect the merchandise. He may order by mail when the book has a very well known author or if there have been good reviews.

I once lived in a small town in western Pennsylvania which had no bookstore at all. The local college store carried textbooks, mugs, and T-shirts. There was a religious store in a nearby city — only one — but it was geared to a Protestant and nearly fundamentalist clientele. My

store in Pittsburgh, a two-hour south, with heavy city traffic. I'd buy very many books.

Few people or organizations go for the money. There are, as I recall two publishers on the Fortune 500 and both of them, McGraw-Hill Macmillan, are widely diversified *munications* companies. And both well down on the list. The low margins (sometimes nonexistent) book business make it difficult to attract investment capital, either for businesses or the expansion of ex ones.

But the part of us that loves resides much closer to our hearts than our wallets. This may be much true religious publishers since, as al

Morehouse-Barlow Centenni

While its name and location have changed several times Morehouse-Barlow Co., Inc., continues to do what it has done for a century — it publishes books and sells materials and supplies to Episcopal churches in the U.S. and to the wider Anglican Communion.

Linden H. Morehouse started the company in Milwaukee, Wisconsin in 1884 because a parish Sunday school paper, *The Young Churchman*, had outgrown his family dining room table. The next year the company took over the publication of a quarterly clergy list known as *The Living Church Annual*. After other acquisitions it became the present *Episcopal Church Annual*.

From 1900 to 1952, the company published THE LIVING CHURCH magazine. In 1952 the magazine was transferred to the non-profit organization now known as The Living Church Foundation, Inc.

In 1918 the company was known as the Morehouse Publishing Company. After a merger in 1938, it became the Morehouse-Gorham Co. In recognition of the service of its general manager and vice president, Harold C. Barlow, the company was renamed in 1959 the Morehouse-Barlow Co., Inc.

The company opened its first New York bookstore in 1925, and the entire company moved to Manhattan in 1938. Because of rising rental costs and the problems of carrying on a mail order trade in a congested urban setting, the company moved to its present location in Wilton, Conn., in 1976.

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Father Writes A Book



Fr. Flye with Erik Wensberg in the summer of 1980 (photo by Donald Dietz).

**Fr. Flye, a man of faith, a holy man
of simple tastes celebrates his 100th birthday.**

By CHARLES HOWARD GRAF

In the late 50s, an aged priest widower came to see me at St. John's in the Village, New York City, seeking a place to live. In addition to the rectorship, I managed the 13 apartment houses which were the endowment property of St. John's. The curate's apartment was vacant at the time, so I offered him the accommodation if he would become my part-time assistant.

He would (I got most of my best assistants that way.) He was the Rev. James Flye, recently retired from teaching at St. Andrew's Boys School, Sewanee, Tenn.

Fr. Flye wished to be near St. Luke's Chapel of Trinity Parish, our neighbor, because he had for some years supplied there during the summers, and had many friends there. In 1974, he was able to move into an apartment at St. Luke's. During his ministry at St. John's, we learned to appreciate this man's warm manner, his down-to-earth

preaching, and recollections of so many years of teaching.

Because he lived right over the rectory, our family wondered about his typing at all hours. Upon inquiry, he told me that he was writing a book, rather unusual for a man already 70 years of age. Many times when we heard him rattling away up there, my wife and I would nod knowingly to one another and say, "Dear old Fr. Flye, he thinks he is writing a book." But he really was; and it was not only published, but received fine notices in the New York press. His book was *The Letters of James Agee to Father Flye*.

And who was James Agee? He had been one of Fr. Flye's students at St. Andrew's School, and later a member, with his family, of St. Luke's Chapel in New York City. My wife had been a substitute teacher at St. Luke's School and had the Agee children in her classes. Agee was a talented literary gift to the world, but his personal life was a shambles. Fr. Flye was probably the only steadying influence in his life.

Agee is probably best known for the novel, *A Death in the Family*, and the movie script of "The African Queen," that hardy perennial, with Bogart and Hepburn. At Harvard, Agee had been

The Rev. Charles Howard Graf, now retired, was the rector of St. John's in the Village, New York City, from 1942 until 1975. The Grafts live at Fort Myers Beach, Fla., and Gunterville, Ala. He has contributed other articles to TLC.

the editor of the *Observer*, and also wrote for many popular magazines.

Agee was a close associate of John Huston and Charles Laughton. His movie reviews are models for critics. He hoped to be another Chekhov, even a Shakespeare, but his personal life destroyed him. At 45 he died in a New York cab. The letters to Fr. Flye, over a period of 30 years, confess every fault and temptation to which men are given.

Fr. Flye undoubtedly knew a bright protegee when he saw one. Others learned of this later. Currently, there is a book, *James Agee: A Life*, by Lawrence Bergreen, which proves the high place Agee earned in literature. Bergreen rehearses all of the sins and foibles of Agee, which had decades before been confessed to Fr. Flye through his letters: alcoholism, women, combativeness, loss of faith, temptations to communism and suicide, discrimination, insomnia, melancholia, insecurity — all marked his life.

And there was the other side: a man who knew the 30s and 40s because he lived them, and a man who won the Pulitzer Prize for *A Death in the Family*. It is perhaps because Agee considered himself a poet that his writing is so expressive. His *Let Us Now Praise Famous Men*, an examination of the sharecropper, rejected by publishers in the beginning, was published finally in 1941, and then reissued in 1960.

One regrets, though, that we do not have the letters of Fr. Flye to James Agee. The advice and counsel of the priest to his penitent would be a volume on pastoral theology needed in every parish library.

But Flye saw in the boy what the man was to become in spite of his sins, a tremendous talent, a weaver of words into monumental literature. Few clergy ever meet a giant like this, and fewer would recognize such a one if they did. Fr. Flye will be memorialized in the shadow of James Agee.

Fr. Flye never became the rector of a parish, but with a friend like Agee, one does not need the problems found in parish life. Here was a most unlikely association — a man of faith, a holy man, plain, poor, never notable, of simple tastes, as against James Agee, a man of Harvard and Exeter, a blasé New York intellectual, but one helplessly self-destructive. Exact opposites, yet one common denominator, a reverence for the world, and an instinct for the best.

James Agee is long dead, but Fr. Flye will be 100 years of age on October 17 of this year. The Church Pension Fund informs me that we have two priests who are 102, and one other who is 100. Widows do better: seven are 100 or more, and one has been on the pension for 43 years. Fr. Flye is presently in a home near his beloved St. Andrew's in Sewanee.

Recent News from a Friend

Dear Living Church Readers,

Greetings. I am delighted to learn that THE LIVING CHURCH wishes to take notice of Fr. Flye's 100th birthday, which will be October 17, 1984. Since Fr. Flye is no longer able to write, and since he gave me power of attorney when his dear friend and great helper, Harvey Simmonds, went to the Abbey of Our Lady of the Holy Cross, near Berryville, Va., I am writing for him.

Fr. Flye is currently living at the Regency Health Care Center in Monteagle, Tenn. He understands and comprehends the mechanics of daily living; but the combination of the after effects of a stroke on June 6, 1983, and his already great difficulties in hearing and seeing make communication of new and different ideas impossible.

Although Fr. Flye no longer is able to write and is not able to be interviewed, he retains his lively interest in literature. When I saw him in May, I read to him, from Phyllis McGinley's poetry, all the poems he used to love to recite from memory — the ones about St. Jerome and St. Anthony and St. Philip, and "A Ballade of Lost Objects" and "A Love Letter to New York." Fr. Flye, using his hearing device, was able to hear; he smiled at all the right places.

His memory seems still to be remarkable. As many of your readers know, at one time Fr. Flye knew reams of poetry and many books of the Bible by heart.

With all best wishes,

Marnette Wood Chesnutt Trotter

Marnette Trotter is a longtime friend and helper of Fr. Flye's. A resident of Little Rock, Ark., she serves on the altar guild of Trinity Cathedral, Little Rock.

Compiled by TRAVIS DU PRI
from materials submitted
by MARNETTE TROTTER

"All right. At the age of 95, I learned something."

— from "Let Us Now Praise Fr. Flye," by Caplan, *Boston Observer* (April 16)

"The interchange of ideas with an intelligent and understanding friend is a thing for which I not infrequently lose the appetite, apparently, that some sons do for drink."

— from a letter to James Agee (1937), quoted in *East Side Express* (Feb. 24-March 2)

"I would think that teaching, or learning, is very difficult indeed without trust. And trust between a student and teacher can be one of the pleasurable things in life."

— from "Father Flye at 99" by Brooke, *The Chattanooga Times* (April 11)

"We look into the face of a boy, it may be the child of common or ignorant parents, and . . . there we are won by the charm of youth, speaking to us of things purer and sweeter and higher than the hard, dry, practical, materialist things which so many adults live."

— from "Reflections on St. Andrew's School" (1921), reprinted in *1979 St. Andrew's School Calendar*

"Much of what Mrs. Flye or you would treasure would to many people be just rubbish. . . . One cannot reach his hand beyond his own lifetime into the hand of another who really cares for them, things which he felt worth preserving. . . ."

— from a letter to James Agee (May 8, 1943), quoted in *Through the Eyes of a Teacher* by Marnette Trotter

"The age of 12 or 15 is as truly life as the age of 40. And a true scheme of education while preparing us for the future, whether we are six or 69, will at the same time make the present as rich and happy as possible."

— from "Some Movements in Modern Education" *Sewanee Review* (Jan.-March, 1932), quoted in the "1979 St. Andrew's School Calendar"

" . . . Provided it is not at the expense of sensitiveness or sympathy, we would like a world like this surely wish as much as we can and keen a sense of mirth as possible."

— from "American Neutrality," *Sewanee Review* (April-June, 1932), quoted in the "1979 St. Andrew's School Calendar"

Encounters with Annie Dillard

By MAGGIE ROSS



Renée Dekona, Cape Cod Times

Annie Dillard: In one word, generosity.

er new book, *Encounters with Chinese Writers*, Annie Dillard describes difficulties the Chinese have obtain books from the library. "People may borrow books. People apply to their attention units and show good reason they wish to read a particular book.

book is not in their production library, the unit gives them writ permission to try to get the book at public library.

What's a good reason for borrowing books?

You need the information for your

What if you were an engineer and had to borrow a book of literature?

[The translator's] face was splintered with hilarity. . . . But you couldn't be an engineer . . . get to a book of literature! And off he went again into squalls of laughter."

is but one of its jolting revelations.

Equally arresting are the elements of our society that the Chinese find repellent. Annie Dillard doesn't blame them, or us, or herself. Her latest is a trenchant look at cultures and cultural exchange.

is also wickedly funny.

More than a little glee she reveals her gaffes with the Chinese, and a marvelous sense of play that permeates their visit to America. I have been able to read Allen Ginsberg, after her description of him at an old dinner, I may try again.

Ginsberg] narrates deadpan, 'We began to experiment with various native . . . I steal a glance at Zhang Jie. He bolts upright; her eyebrows have creased halfway up her forehead. Ginsberg

goes on in a soothing, guileless voice which I find very winning.

"One night he had a little vision. Mr. William Blake stepped into his room, and stood there, and recited a poem. Ginsberg recites the poem. 'After that,' he continues sweetly with lovely timing, 'After that I spent eight years in a mental hospital.'"

Encounters displays deepening maturity. Annie Dillard has come of age as a writer and laughs at herself and the writing establishment with the delight of one who has achieved well-deserved rank.

She is not an easily classified writer. *Tickets to a Prayer Wheel* is poetry that will sound you like a bell, but so does all her prose. *Pilgrim at Tinker Creek* (Harper & Row, 1974, and Bantam, 1975) for which she won the Pulitzer Prize, is a celebration of creation and, using nature as a metaphor, the capathatic and apophatic approaches to God. It is an exuberant, intense work that gives equal time to the terrible as well as the beautiful, the paradoxes of a Creator who, if judged by mere human perspective, often seems like a maniac.

Holy the Firm (Harper & Row, 1977, and G.K. Hall, large print, 1978) is a long prose-poem recounting three days of her life, days in which a small child, Julie Norwich, is horribly burned in a plane crash; days in which the author attempts to understand such an event in the context of a loving God.

Teaching A Stone To Talk (Harper & Row, 1982) is a collection of essays (but essays in the style that is peculiarly hers) and corresponds in a contemporary and quite subtle way to the classic *lectio, meditatio, ruminatio, contemplatio*.

Her publisher for these three prose works is Harper and Row — not Harper, San Francisco, the religious division, but Harper, New York, the trade division. That good literature that also happens to be religious should be published as such and not shoved into a marketing slot is a breakthrough, a precious gift. It is a tacit admission that the main tool

for communicating the holy is good writing, even great writing, not so-called "religious" writing consumed like so much junk food, which promotes the same kind of synthetic components and addictive living.

She is not unaware of this factor. "Who gave the nice Catholics guitars?" she asks in despair in an essay in *Teaching A Stone To Talk* that ends in a kaleidoscope of what is most exalted and most banal in the human condition, an irruptive liturgy of *eutrapelia*, God and people in divine play.

Living By Fiction (Harper & Row, 1982) is literary criticism at its best. It is not an easy book to get into, but well worth the effort, full of insight and laughter. It is illuminative not only of modern fiction, but also her own major themes.

She's not out to settle arguments, but to start them. "What shall it be? Do art's complex and balanced relationships among all parts, its purpose, significance, and harmony, exist in nature? Is nature whole, like a completed thought? Is history purposeful? Is the universe of matter significant? I am sorry; I do not know."

She will, however, get you to ask, and to think.

Good literature, religious or otherwise, assumes a distillation, an alembic not only of life, but also of disciplined study, and few writers have reached the clarity of the author of *Holy the Firm*.

She is a philosopher, if nothing else, but, far from being content with dry syllogism, uses philosophy of language and metaphysics in the service of conveying direct perception with syntax so bracing in its originality and utter groundedness that it often leaves you gasping with the pleasure of being honed by its newness

Continued on page 17

Maggie Ross writes frequently for THE CHURCH. She feels that it is high time that Annie Dillard's writings receive due attention from fellow Episcopalians.

A Century of Publishing

It is a great pleasure in this Fall Book Number of *THE LIVING CHURCH* to salute Morehouse-Barlow Co., Inc., as it observes its hundredth anniversary. While marketing a wide variety of religious books and supplies over the years, this independent company has remained singularly dedicated to the Episcopal Church and to its Anglican heritage. Not only has the company served the church, but it has been an active force in shaping the thinking of Episcopalians.

During the half-century that *THE LIVING CHURCH* was published by the company, Frederic C. Morehouse, son of the founder and editor of the magazine, came to be one of the most esteemed and well-known laymen in this church, and was the respected spokesman for the Anglo-Catholic point of view in the House of Deputies of the General Convention. Clifford Morehouse, his son, was at different times both editor of the magazine and president of the company. In 1961 he was elected president of the House of Deputies, the highest lay position in our church.

Strong business leadership in the middle of this cen-

low, who retired many years ago and died early year. His son, Ronald C. Barlow, has been presi since 1969, and continues the tradition of strong sonal involvement in the life of the church.

The Episcopal Church is fortunate to be serve this company and the many dedicated individuals have been and are part of it. We extend our sincere congratulations and good wishes to this pany on its hundredth birthday.

Fall Book Number

The fall is a significant time for books, and we our readers will find this Fall Book Numb interest. The celebration of not one but two 1 birthdays makes it unique, and we are very pleas congratulate Fr. Flye and the Morehouse-Barlow The discussion of Annie Dillard, including portion hitherto unpublished letter by her, will be read pleasure and benefit.

We take this opportunity also to express our th to the individuals who play a key part in our treat of books, namely our reviewers. They carefull through the books assigned to them and share thoughts and reactions with the rest of us, which i always easy. Their work is sincerely appreciated.

BOOKS

Continued from page 7

were grown, cattle produced, and dorms, classrooms, and a chapel built, mostly by the labor of faculty and students. In 1924 Voorhees came under the sponsorship of the Episcopal Church.

This is an inspiring book for individual readers and for college and seminary classes in sociology and history. The book was thoroughly researched for 20 years and then produced by its dedicated author.

(The Rev.) MOULTRIE GUERRY (ret.)
Norfolk, Va.

Mysticism and Theology

THE COMMON LIFE: The Origins of Trinitarian Mysticism and Its Development by Jan Ruusbroec. By Louis Dupré. Crossroad/Continuum. Pp. 89. \$7.95 paper.

In recent years the widespread interest in eastern mysticism among Christians has eventuated in some attention to the equally important Christian mystic tradition. Although commentators on the latter not infrequently recommend Christian mystics as guides to present day Christian spirituality, they have done very little to draw attention to the contribution traditional Christian mystical experience can make to Christian theology.

Professor Dupré's work is an excep-

tion. He is persuasive on the importance of the Trinitarian mysticism of Jan Ruusbroec in both spiritual studies and theology.

Further, in explicitly stating his preference for Ruusbroec over Meister Eckhart, who is often selected by both eastern and western thinkers as a typical Christian mystic, he does a real service by pointing out the marked differences between the mystically grounded teachings of Eckhart and those whose mystical experiences are consistently Christian, as Eckhart's are not.

This volume includes translations of several chapters from the work of Ruusbroec by Dom C.A. Wijnschenck.

MARY CARMAN ROSE
Adjunct Professor of Philosophy
St. Mary's Seminary and University
Baltimore, Md.

Deep Resources

THE STRUCTURE OF BIBLICAL MYTHS: The Ontogenesis of the Psyche. By Heinz Westman. Spring Publications, Pp. xxii and 477. \$18.00 paper.

Serious biblical students and pastoral counselors, especially Jungians, will be intrigued by the valuable insights which this work brings to the major biblical myths pervading the Judaeo-Christian scriptures, when illuminated by other ancient Oriental and classical Greek mythologies.

The author proceeds from the what questionable premise the thinking people today, "religious d and the patterns of ritualistic cere have proved ineffective and are replaced as each person grows into awareness as an individual. . . ."

In a helpful preface, David L. Mi Syracuse University advises us t derstand the book as a "mystery" ing to do with archetypal psych which "provides deep, collectiv sources" to help the "desperately spirituality of present-day men women."

In an earlier work, *The Springs o ativity*, Westman had begun th proach to biblical interpretation he calls a "structural hermeneutic ing analogy rather than analys avoid being restricted by proble historicity and literalism. But wh gan in 1961 concerning Genesis ar is here amplified to cover the " history of our becoming," told in b imagery.

In his words, "At the beginnin history of becoming also began, therefore a history of salvatio Moses and Christ are both perso tions of this becoming, and the E and the Last Supper are historica bols of the process."

Under such general headings a determination, awareness, cl wholeness, and integration, a sei brilliant essays sheds new and oft prising light on many of the Bible

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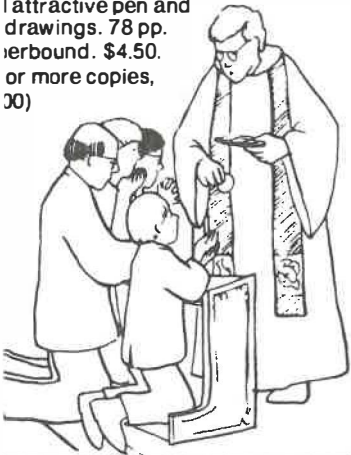
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trau episodes and concepts, including the sacrifices of Isaac, Jacob and Esau, and the burning bush.

The underscoring, however, of the churches' failure to try to stem the Nazi Holocaust of the Jews, in his discussion of the problems of justice, democracy, and totalitarianism, injects a polemical dimension that some may regard as impairing the book's otherwise scholarly character.

Moreover, while there are many indications of a decidedly Gnostic stance, these are offset by several references to the importance of theology's traditional insistence on transcendence.

There are many unusual illustrations and copious notes, but the lack of an index is a serious omission.

(The Rev.) JOHN R. RAMSEY (ret.)
Marblehead, Mass.

New Reference Set

ENCYCLOPEDIA OF RELIGION. Edited by Paul Kevin Meagher, O.P., Thomas C. O'Brien, and Sr. Consuelo Maria Aherne, S.S.J. Corpus Publications. Three volumes. Pp. xliii and 3,815. \$69.95.

This substantial set of three large volumes will meet the needs of those who desire a reference work in the field of religion more extensive than the well-known *Oxford Dictionary of the Christian Church*. It was begun by the editors of the *New Catholic Encyclopedia* nearly 20 years ago, and completed by the Sisters of St. Joseph of Philadelphia.

Alphabetical entries deal with biblical figures, saints, theological movements, ecclesiastical paraphernalia, religious art, moral issues, and many other items. As a work compiled under Roman Catholic leadership, entries pertaining to that tradition are, of course, most numerous, but in many cases efforts were made to present other Christian traditions on their own terms.

Thus, the brief but informative essay on Anglicanism is by Bishop C.F. Allison of South Carolina, and that on Anglo-Catholicism by the late Bishop Stephen F. Bayne. Some Anglican worthies (e.g., John Donne, Jeremy Taylor, Evelyn Underhill) are written about sympathetically, though not by Anglican authors. Not surprisingly, some Anglican entries (e.g., Thomas Ken, Thomas Traherne) appear in the *Oxford Dictionary of the Christian Church* but not here.

A number of artists, poets, and philosophers who stand on the periphery of religion (e.g., David Hume, J.P. Sartre) are treated. Non-Christian religions are discussed, but not in great detail, and the Asian religions are generally handled by western authors. There are some tables, but no illustrations. This work is recommended as a library purchase.

H.B.P.

Short & Sharp

By TRAVIS DU PRIEST

THE CHRISTIAN LIFE. By John Calvin. Edited by John H. Leith. Harper & Row. Pp. xv and 111. \$9.95.

Excerpts from Calvin's sermons and theological writings which express the reformer's personal spirituality. Leith, professor of theology at Union Theological Seminary in Virginia, has selected passages on grace, prayer, community, and, of course, election. A welcomed contribution to the growing field of reformed spirituality. Handsome print, binding, and dust jacket.

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES, 1984. Edited by Constant H. Jacquet, Jr. Abingdon. Pp. x and 297. \$17.95 paper.

The newest edition of this annual reference book which catalogues information about major religious bodies and church-related organizations. Includes an ecumenical church calendar, 15 directories of various church bodies, statistics, and an index.

THE FACTS ON FILE DICTIONARY OF RELIGIONS. Edited by John R. Hinnells. Facts on File, Inc. Pp. 550. \$24.95.

The senior lecturer in comparative religion at the University of Mansfield in England has pulled together a plethora of definitions and descriptions of religious phenomena. Covers the major "living" and some "dead" religions, new movements, and the occult. Maps and extensive topically-arranged bibliographies.

ALLELUIA! AMEN: The Sunday Paper's Communion Book for Children. By Gretchen Wolff Pritchard. The Sunday Paper (188 Willow St., New Haven, Conn. 06511). Pp. 78. \$4.50 single copy, \$4.00 per copy for orders of ten or more, paper.

This attractive and skillfully planned booklet gives a spirited explanation of the Rite II Eucharist as seen through the eyes of young people and their 20-30-40 year old parents. Illustrated throughout in cartoon style; some of the pictures are outstanding. If this goes into a second edition, as it deserves to, we hope that Jesus will no longer be shown with a "happy face" and the real presence and the eucharistic sacrifice will be more explicitly affirmed. H.B.P.

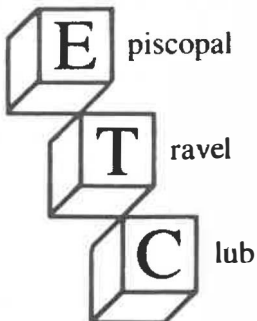
and the flaying of some of your favorite shibboleths.

Such writing is bought with a price. "I hate to write!" she said to Mike Major in an interview published in *America*. Of the effort going into *Holy the Firm* she remarked, "It would take me three days to build up the energy to approach a piece of paper, that's a piece of paper with something already written on it. A blank piece could take a month.

"I would read the stuff I wrote and I couldn't understand it. If I couldn't understand it, how could anybody else, and

about 800 times until I understood enough to squeeze out a few words."

If I were to try to describe this layered, infinitely faceted and usually growing writer in one word would be *generosity*. It takes forms. In "Living Like Weasels" (*Living a Stone to Talk*) she writes, "I to Hollins Pond not so much to how to live as, frankly, to forget it. . . . I would like to live as I should the weasel lives as he should. And expect that for me the way is like the self's: open to time and death pain noticing everything, remembering



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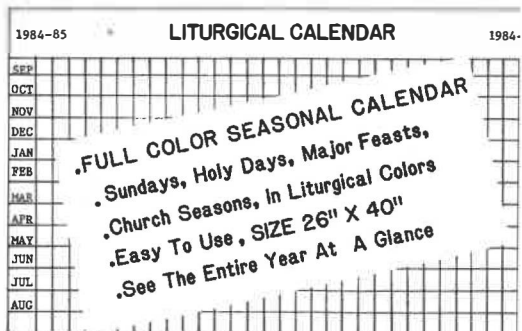
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pointed will."

And then with a poignant wish for the unobtainable: "I missed my chance. I should have gone for the throat. I should have lunged for that streak of white under the chin and held on, held on through mud and the wild rose, held on for a dearer life."

At the heart of generosity is a hunger that cannot be sated except by self-forgetfulness; at the heart of contemplation which proceeds from generosity is the knowledge that self-forgetfulness but increases the hunger for a God who is known only by exercising every human faculty to its limits and by exercising no faculties at all.

We receive creation with the senses and yet know that God reveals directly beyond as well as through them. We can understand and attempt to communicate this knowledge with words that point, and images that elicit the joyful, painful willingness to let go those senses and truly "see."

Like her friend who is teaching the stone to talk, she is teaching us the foundation of speech, which is to listen. To allow engaged creation to deliquesce through the senses into a stream of living prose such as hers requires a generosity, a personal honesty that few are willing to suffer.

State University has observed of Annie Dillard and others, "These writers are not nature mystics. They contemplate nature in its otherness by way of the metaphorical imperative. Their words are strong, evocative, and part of the experience. Their words carry us into the transcendence of being that is nature. Their words are themselves God, creating, calling nature into being."

Like many writers, Annie Dillard is prodigal with encouragement to beginners, to the brash, to the hesitant; "How many of you," I asked the people in my class, "which of you want to give your lives and be writers?" I was trembling from coffee, or cigarettes, or the closeness of faces all around me. . . . And then I tried to tell them what the choice must mean: you can't be anything else. You must go at your life with a broadax. . . . They had no idea what I was saying. . . . They thought I was raving again. It's just as well."

Her generosity has a personal dimension for me, not only because *Holy the Firm*, from which the above quotation is taken, unlocked my own voice as a writer for once and all. After major surgery last spring, I sent out a circular letter to which she responded saying that six months after an illness of the same magnitude, she had begun *Pilgrim at Tinker Creek*. It's been almost six months for me now. I'm working on the most difficult project I'll probably ever attempt, clutching her words like a fetish, waiting for lightning to strike.

When my first book was about to appear, one critic, to my horror, — because I felt it did Annie Dillard dishonor — mentioned us in the same sentence. I wrote Annie Dillard an anguished and bewildered letter of apology.

She sent a handwritten reply that is so relevant to writers that, with her permission, I quote as much of it here as seems relevant.

"I have an urgent message for you. *Everyone* feels like a fraud. What you have now is a whole syndrome of well-known symptoms, which is the depression following success, caused by guilt and maybe anger — mostly guilt, that feeling of being a fraud. Guilt and fear: I'll get found out. I can't live up to this praise. I'm scared to write, I suddenly need help, don't know who I am anymore, don't trust my judgment, can't make decisions. Fear — I'm not this person they're praising (correct. It's the *work* they're praising). They'll find me out, I can't live up to it. . . .

"The cure takes time. First, read up about fear of success. Men have it worse. Two U.S. novelists who had big early successes killed themselves within a year — both men. It's also worse if you have siblings, if your parents favored you. It's not so good being raised a woman, either, when your idea of yourself isn't strongly connected to your

TWO WOMEN FIND THAT THE FAITH IS STILL ALIVE!

Looking about the Episcopal Church today, we are glad to part of her. We are not ostriches with heads in the sand nor are we off living on some fantasy island. We are quite aware of priests defying bishops, bishops defying nuns, and all three defying Scripture and Church Tradition. We see photographs of Episcopal Bishops declaring that this Church favors abortion on demand as an appropriate birth control tool or saying that dogmas of the Virgin Birth and the Divinity of Christ are baggage from the past and irrelevant to today's Church. We have seen articles declaring that the fact that Jesus was male was only an accident of timing and that the ordination of women has nothing to do at all with doctrine or theology.

Both of us travel extensively throughout the Church. What we see is people hungry for a knowledge of God and living something about that hunger. We see Faith which is alive and growing: books on prayer sell, retreats are popular, convent guest wings are full. Episcopalians are carving out time from their busy lives for God in both personal and family relationships. Participation is growing in the Sacraments of the Holy Eucharist and of reconciliation.

Over the past four thousand years the community of God's people has often been in error. But at no time during at four thousand years have God's people been without a FAITHFUL REMNANT within her. . . . a faithful few rough whom God has always been able to work His will and make His voice heard. That faithful remnant has ways been within the Church, patiently suffering, serving, praying, proclaiming. Ezekiel cried out in the name of God, "I looked for someone who could build a wall, who could stand in the places where the walls have crumbled and defend the land. . . ." (22:30). St. Robert of Molesmes was a *someone* inspired by this scripture and grew in leality which resulted in the reform of Western Monasticism.

Within the Episcopal Church today are many "someones" who are building walls, standing in the gaps, and tending the faith. The Evangelical and Catholic Mission seeks to be a home for these "someones". Struggling one is disheartening and futile; struggling by the side of like-minded companions is more encouraging and more effective.

Because ECM remained within the Episcopal Church, we are able to better serve and help her in all possible ways. ECM organizes teaching congresses, produces booklets clarifying the teachings of the Church, provides a theodox presence at diocesan conventions, publishes a newsletter of short but excellent articles, organizes local efforts so that Episcopalians who believe and practice "the Faith of our Fathers" need not feel so alone; and is now beginning preparations for an active presence during the General Convention at Anaheim in 1985. For ECM to continue to provide these services to the Church and to respond to the new needs, we must have funds. If you believe, as we do, that the Scriptures and Tradition of the Church must undergird what she does and says day; if you believe, as we do, that Jesus Christ is still in charge of His Church and that He can use us, and you, as a faithful Remnant to increase the holiness of His Church, then pray about what you can give to ECM and be as generous as you possibly can.

May God Bless you deeply and richly.

*Sister Julia Mary of All Saints
Catonsville, MD
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