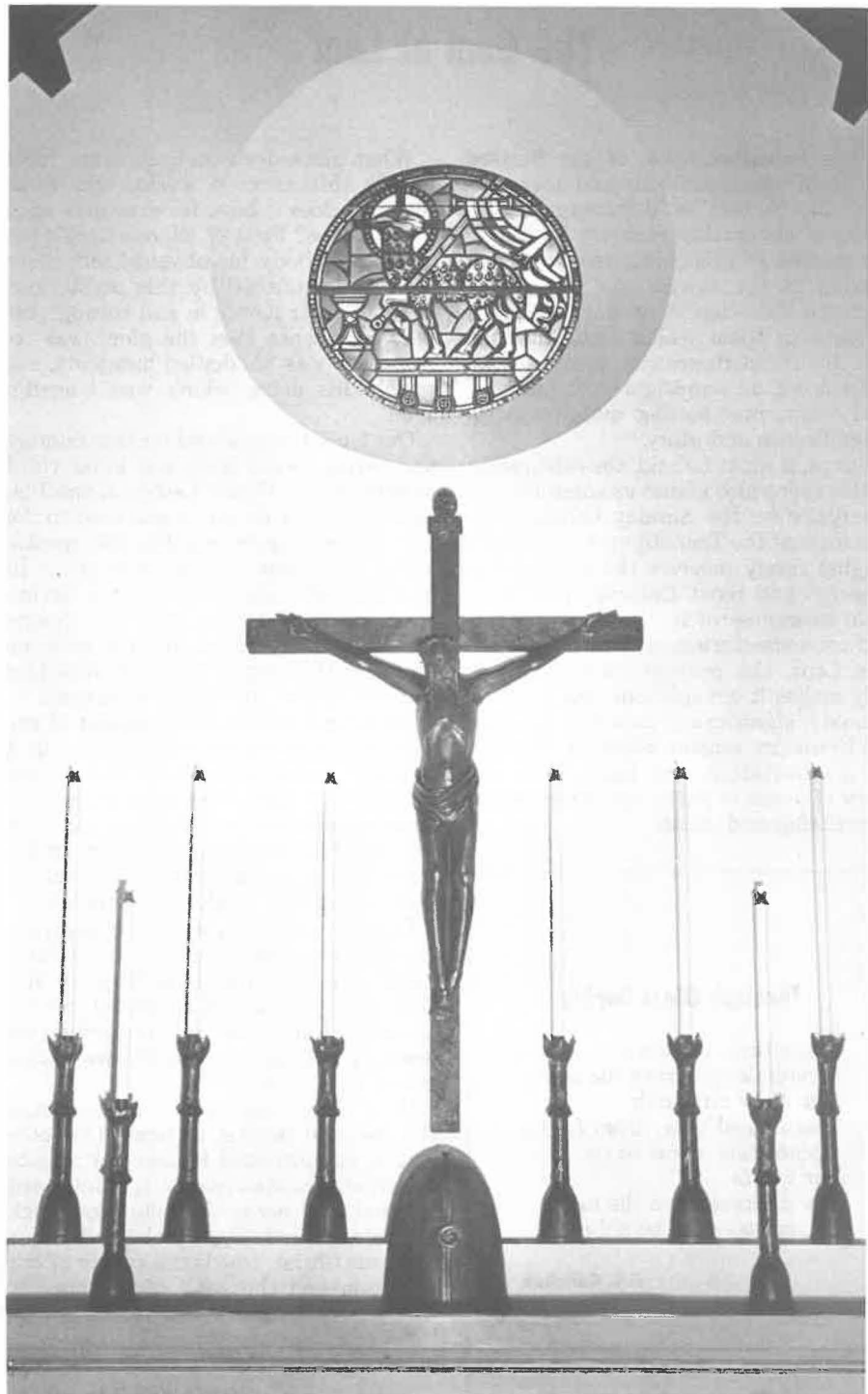


THE LIVING CHURCH

Lent
Book
Number



The new bronze crucifix, tabernacle, and candlesticks that were placed recently in the sanctuary of St. John's Church, Sturgis, Mich., are the work of Kalazoo sculptor Kirk Newman. "The entire set is conceived as an arch that begins at the base of the outermost candlestick, moves up toward the skull at the top of the cross, and then descends to the outermost candlestick on the other side," said the Rev. Kenneth J. Semon, St. John's rector. "The arch is repeated in the tabernacle and at the base of the candlesticks."

The First Article



The Goal of Lent

The Transfiguration of our Blessed Lord comes suddenly and unexpectedly, like a bolt of lightning, in the midst of his earthly ministry. Certainly months of preaching, teaching, and living in the towns and villages of the Holy Land were unusual. There is nothing in them which astonishes us. The Transfiguration seems of another order, an unmitigatedly supernatural event, manifesting divinity in its grandeur and glory.

For us, it must be said, the celebration of this event also comes as something of a surprise on the Sunday before Lent. The feast of the Transfiguration in early Lent rarely receives the attention it deserves and most Episcopalians have little awareness of it. By placing a commemoration of it now, just before Lent, the present lectionary not only makes it conspicuous, but gives it dramatic significance as a link between the Epiphany season, when we think of manifestation, and Lent, when the glory of Jesus is paradoxically revealed in suffering and death.

Through Glass Darkly

Noontime shadows
Stretch long across the snow.
Our place on Earth
Has turned away from Light.
Epiphaneia, come to us
For whom
The darkness and the light
Seldom seem to be alike.

G.C. Callahan

What place does such an event have within this created world, and what meaning does it have for creatures such as ourselves? First of all, our Lord's humanity, his body, his physical self, these were not abolished by this mysterious event. Rather it was in and through his bodily presence that the glory was revealed. It was his deified humanity, not simply his deity, which was transfigured.

Our Epistle appointed for this Sunday has seven verses from the great third chapter of St. Paul's Letter to the Philippians, but if we go on and read to the end of the chapter, we find the apostle says, "But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself."

Elsewhere, in the third chapter of the Second Letter to the Corinthians, in a passage that seems almost like a commentary on the Transfiguration, the same apostle writes, "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another."

In other words, the apostle is assuring us that we, the members of Christ's body, are going to share in his glory. We, God's lowly creatures, are called to such a destiny. This is not only more than we deserve, it is more than we are accustomed to hope for.

With such a hope before us, we begin the spiritual contest of Lent. This contest is not intended to deny or negate our created human reality. It is intended to bring us closer to that glory for which we were created, a glory claimed for us by Jesus Christ, who is the author of our salvation and the head of the church, who has also become, as the Letter to the Colossians says (1:15), "the first-born of all creation."

H. BOONE PORTER, Editor

THE LIVING CHURCH

Volume 188 Established 1878 Number 1

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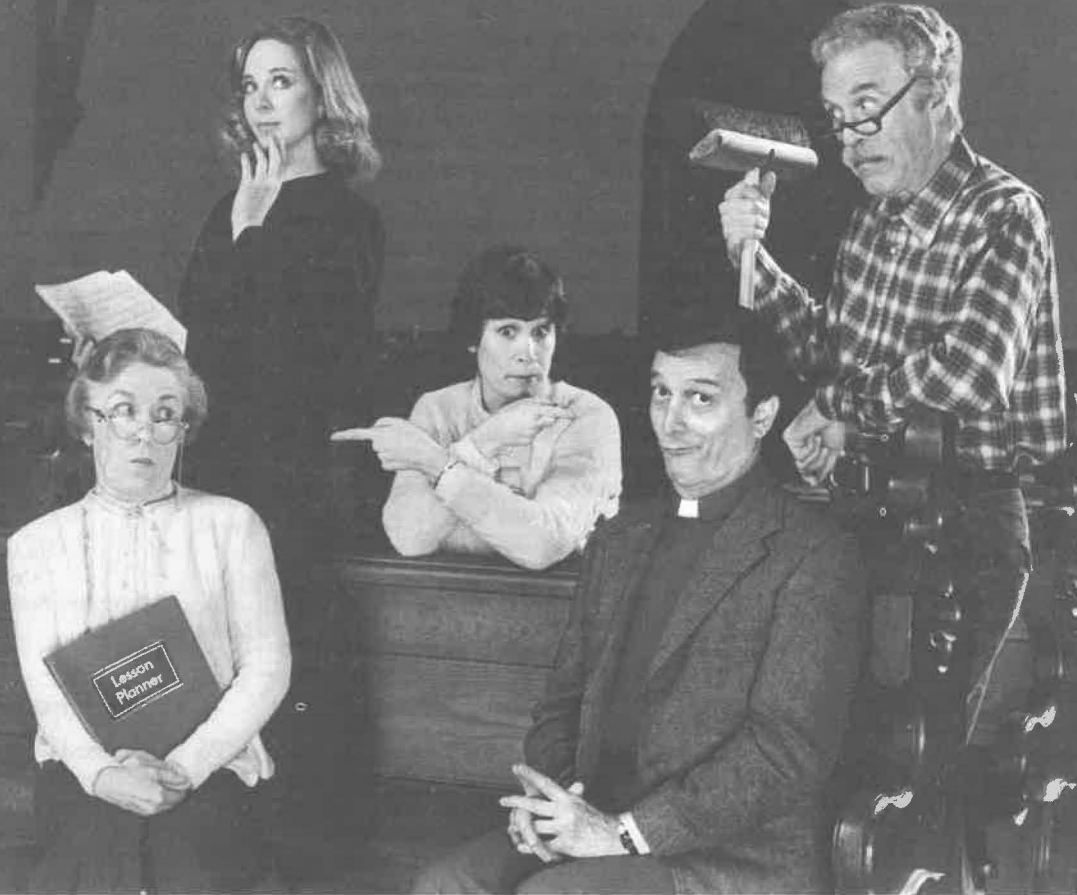
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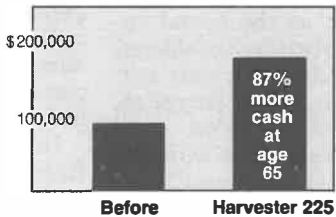
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LETTERS

Christ's Humanity

The Rev. Lawrence N. Crumb's affir-
mations concerning the Incarnation, the
priesthood of Christ, and the humanity
of women need serious consideration
and careful study for, as applied by Fr.
Crumb, they may well lead one into error
[TLC, Feb. 5].

The ordination of women to the priest-
hood is an innovation with no basis in
tradition. To affirm that God became
flesh is to imply that God became flesh
as male or female. Genetics demand
such a distinction (though not as a basis
for hierarchical oppression).

The distinction is made necessary by
human existence which occurs in two
modes — male and female. God became
Incarnate as a male, and we are on soft
ground if we assume this to be an acci-
dent of nature.

Liberation for women is not to be
found in the masculinization of the fe-
male. To believe this is to imply that
Christ was (and is) androgynous. The
androgynous Christ does not bring sal-
vation to the world, for he could not be
made flesh as a human being. The God
made flesh as a human man, Jesus,
brings salvation to the world and vic-
tory over death. It was he, fully human
though transfigured, who rose from the
dead as a man.

(The Rev.) CHARLES E. JENKINS, III
St. Mark's Church
Arlington, Texas

King Charles

I presume I will not be the only reader
who will question your attributing the
authorship of *Eikon Basilike* to Charles
I, "King and Martyr" [Cover, TLC, Jan.
29]. This book was first published anon-
ymously shortly after the king's execu-
tion at Whitehall on January 30, 1649.

Most authorities then and since have
named John Gauden (died, 1662),
Bishop of Worcester, as the actual au-
thor. This was clearly the considered
opinion of both of Charles's sons and
also that of the faithful Royalist,
Edward Hyde, Earl of Clarendon.

Permit me also to take issue with Ev-
erett Martin's somewhat rhapsodic ac-
count of Charles I's saintliness and mar-
tyrdom in the same issue. The stately,
romantic, and melancholy figure por-
trayed by the genius of Van Dyck's

Lenten Solitude

Up from ashes soul
Fly as a spark forgiven
Of life relented

B.J. Bramhall

person. It is true that Charles Stuart did
indeed possess attractive qualities
which would have adorned a man in a
less exalted and responsible position.

He was that rarity among crowned
heads of his or any other era, a totally
faithful husband. He was a kind and af-
fectionate father and a firm friend to the
few he liked and trusted. His discrimi-
nating patronage of the arts is also to
his credit.

Yet, having said this much, it is only
fair to point out that as a monarch he
proved from his accession in 1625 an
abysmal disaster for his country and his
dynasty. Charles was obstinate, unintel-
ligent, and untrustworthy to a degree
scarcely exceeded even by his son,
James II. . . .

Archbishop Laud, who knew his royal
master well, commented with sad can-
dor on the eve of his own execution: "He
knew not how to be nor to be made
great."

FRANKLIN M. WRIGHT
Professor of History
Memphis Southwestern College
Memphis, Tenn.

Lutheran Episcopal Agreement

We have heard so much hoopla about
concelebration, the meetings of key peo-
ple, and exchange to bring together the
Episcopal and Lutheran Churches that
we have really overlooked the real ecu-
menical movement in the field of Chris-
tianity.

The laity are way ahead of the upper
strata of the church in the ecumenical
movement, and very little is reported.
The laypeople are doing their thing with-
out any thought of losing their identity
as either Lutherans or Episcopalians.

The ecumenical movement is in the
soup kitchens, sleeping stations, cloth-
ing depots, i.e., Christ Church Cathedra-
l, Louisville, Ky. (clothes closet); St.
George's, New York City, etc. The volun-
teers for this work come from several
churches in each city loving to serve to-
gether, not even thinking of the denom-
ination of the other person. This will go
along well and grow with love if the lay
person is allowed to direct the ecumeni-
cal movement in this type of service.

In many of the articles on the
Episcopal-Lutheran relations, I seem to
hear the question, "Who will be on
top?", when the little fellow on the bot-
tom is really doing what is desired, serv-
ing and loving people as children of God.

Thanks for your good work.
HAROLD S. MARSIS

Waverly, Ohio

*Our correspondent has a good point
but we respectfully remind Episcopals
not to refer to joint celebration
as concelebrations. This term happens
to be very offensive to many of our
Lutheran friends [TLC, Jan. 22] Ed.*

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Analysis and Logic

THEOLOGICAL QUESTIONS: Analysis and Argument. By Owen C. Thomas. Rehouse-Barlow. Pp. 133. \$7.95 pa-

This is a helpful book for the con-
 cerned layperson seeking to come to
 terms with some of the questions with
 which an age of reason challenges faith.
 The author's stated purpose is to offer a
 method by which anyone can "do theol-
 ogy" rather than merely read another
 person's theological writings.
 Thomas says, "I do not put any great
 value in the conclusions I come to in
 these essays since I am mainly con-
 cerned to exemplify a method. . . ." For
 the past ten years in his classes at the
 Episcopal Divinity School in Cam-
 bridge, Mass., Prof. Thomas has led his
 students in the analysis of significant
 questions that interest or trouble them.
 This book is a collection of some of his
 lectures in which he shows his method at
 work in arriving at answers to such
 questions as: Should experience be the
 criterion of theology? What is the
 relation of sin and neurosis? Is it neces-
 sary to believe in the doctrine of the
 Trinity in order to be a Christian?
 Thomas' method includes examining
 the logically possible answers to a
 particular question, using the tools of
 clarification, linguistic analysis, logic,
 and the weighing of evidence from his-
 torical authority, scripture, along with
 that of tradition and experience in order
 to reach an answer.

In the course of his study, Dr. Thomas

addresses temporary issues in theology and the
 positions of some of the leading schools,
 including liberation theology, neo-
 orthodoxy, and experiential theology.

The book is an important and helpful
 one for the serious lay seeker, as well as
 the theological student. It may be dis-
 concerting to some, however, with its
 heavy use of logic, analysis, and argu-
 ment. If one is primarily seeking per-
 sonal encounter, a deeper awareness of
 God and self through reading, he or she
 should perhaps look elsewhere.

(The Rev.) L. JEROME TAYLOR
 Church of the Messiah
 Chester, N.J.

True Stories

**THE WORK YOU GIVE US TO DO: A
 Mission Study.** Prepared jointly by Edu-
 cation for Mission and Ministry, Na-
 tional Mission in Church and Society,
 and World Mission in Church and Soci-
 ety in the Office of Communication. The
 Episcopal Church Center. Pp. 179. \$4.95
 paper.

This is a study book with excellent
 arrangement of its materials concerning
 the work God calls all of his people to
 do, *i.e.* "mission." The text's sequence
 is: we proclaiming not ourselves but
 Christ, work in our local (parish) commu-
 nity, work in the extended (diocesan)
 community, national work; and global
 work.

Each section is set within well-
 selected biblical and Prayer Book
 quotes. Then come true stories of people
 working in identified places on stated
 dates. This is a straightforward and fac-
 tual booklet about real people doing real
 things in the name of the real Lord: it is

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 Liturgy, and now VIM.

The editors and writers speak "au fait,
 positif." The results are informative,
 persuasive, and motivational. You can't
 read this book without being challenged.

(The Rev.) PAUL Z. HOORNSTRA (ret.)
 Wilmington, Island, Ga.

For a Growing Church

EXPLORING CHURCH GROWTH
 Edited by Wilbert R. Shenk. Eerdmans
 Pp. viii and 312. \$10.95 paper.

This book provides a sturdy, multidis-
 ciplinary underpinning to understand
 contemporary church growth issues
 throughout the world. The 22 authors
 are an internationally representative
 group of missiologists whose concern is
 neither "how to" nor exhortation, but
 scholarly analysis.

Opening with six case studies (Mada-
 gascar, Ethiopia, Indonesia, the Kar-
 Batak of North Sumatra, the Chokosi of
 North Ghana, and Taiwan), the book
 continues with seven chapters about
 methodology (background, the holo-
 stic, cultural anthropology, contextual-
 ization, local ideological issues as in
 South Africa, insights from Muslim ex-
 perience, and aspects of church renewal).

The closing nine chapters study theo-
 logical issues (Old Testament roots, the
 people of God, a theology of humankind
 the kingdom, the great commission, the
 Holy Spirit, New Testament strategy
 for ministry, the social shape of the Gos-
 pel, and church unity). Disciplines uti-
 lized in addition to theological ones in-
 clude geography, economics, sociology

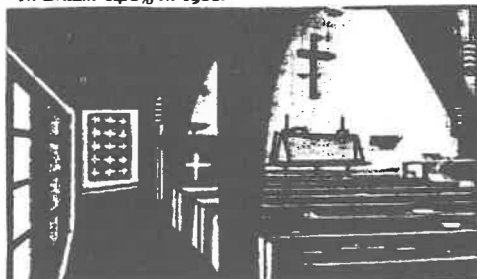
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A creative revival — the ancient, now modern tradition

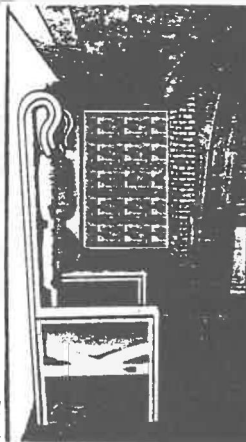
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Team to Visit Central America

After returning home from Panama, Honduras, and Nicaragua in January, a visiting team of Episcopal Church Central American staff officers to make a pastoral and mission visit to Central America in March.

The team that will go to that tense region this month consists of the Rev. Patrick Mauney, overseas ministry director; Marion Dawson, assistant director for migration affairs; Sonia Garcia, director of radio, TV, and audio; the Rev. Herbert Arrunategui, staff officer for Hispanic ministries; and Rev. Charles Cesaretti, public issues staff officer. They will be joined by the Rev. Sergio Carranza, provincial secretary, and the Rev. Ricardo Potter, member of the Executive Council.

The Episcopal visitors are charged with making pastoral visits to clergy and laity, seeking out a cross section of the population, and exploring possible initiatives in ministry. They will share their findings with a Central American task force upon their return.

Mass Baptism in California

After completing three years of catechesis under the leadership of Dr. Duc Nguyen, a candidate for Holy Orders in the Episcopal Church, 42 persons, 37 of whom were Vietnamese at people," were baptized at St. Anselm of Canterbury Church in Garden Grove, Calif., in January.

The service took place in both English and Vietnamese, using Dr. Duc's translation of the book of Common Prayer's Anselm's Office, which is being tested nationwide. St. Anselm's congregation invited sponsors for the Vietnamese candidates. The newly baptized persons comprise the core of a Vietnamese congregation now forming under Dr. Duc's leadership in conjunction with the church.

The Rev. M. Fletcher Davis, rector of St. Anselm's, said in his sermon, "The waters of baptism always recall the salvation history of the Israelites fleeing political persecution through the waters of the Red Sea to the promised land. This baptism assumed enriched associations because the Vietnamese candidates fled political persecution through the adverse waters of the South China Sea and Gulf of Thailand, where members of their families perished en route

to their promised land."

Oldest among the new Christians is a 70-year-old man who was baptized with three of his grandsons.

Trinity Institute Holds Annual Gatherings

Trinity Institute held its 15th national conference at Trinity Church, New York, and the Roosevelt Hotel in that city, from January 30 through February 1. The conference then traveled to San Francisco for its west coast reprise.

In New York, the opening sermon was preached by the Primus of the Scottish Episcopal Church, the Most Rev. Alastair Haggart. On the following morning, Dr. Krister Stendahl of Harvard University and the Most Rev. George Browne, Anglican Archbishop of West Africa, explored the topics, "Proclaiming the Kingdom," and "Sharing the Life of the Son." That afternoon, Sr. Melinda Roper, president of the Maryknoll Sisters, shared her order's mission through an address entitled "Bearing the Witness of the Spirit."

In the last session, the Rev. Richard A. Norris of Union Seminary examined "Baptism, Identity, and Mission" before a panel discussion. The Eucharist, with a homily by the Very Rev. Durstan R. McDonald, former director of Trinity Institute, and now dean of the Seminary of the Southwest, closed the conference. The same team then traveled to San Francisco.

Dean McDonald noted that the bicentennial of Samuel Seabury's consecration as first Episcopal Church bishop was "an appropriate time to ask 'what is the mission of the church and what is our part in it?'"

Dr. Haggart responded that while Bishop Seabury's consecration marked the "conception" of the Anglican Communion, the "gestation period" took nearly 200 years. In that time, the Primus said, Anglicanism has shifted from a predominantly English and Western church to one in which a majority are African, Asian, and South American, and 95 percent of the bishops are indigenous.

Along with this "paradigm shift," was an equally dramatic cultural shift to a world that no longer conceded automatically that religion was relevant. The church, Dr. Haggart said, could assume no longer that "what worked in our forefathers' time will work in our own . . .

God has new ways, new things for us today."

Dr. Stendahl repeatedly asserted that Jesus proclaimed through action and called on his followers to live by that model. He urged that the church be viewed as a laboratory for the mending of creation that should be concerned with "pushing back the limits of Satan."

His theme was echoed by Dr. Norris, an Episcopal priest and professor of patristics, who stated that the body of Christ's disciples is "meant to be about the same thing as their Lord. The church is not a resource for mission." Dr. Norris said, "Mission is the thing for which the church is constituted. The moment of gathering is the moment of sending."

The efforts of Professors Norris and Stendahl to press for new modes of thinking and experimentation found something of an echo from a practical point of view when Archbishop Browne concluded his remarks with a prayer that "the Lord speak to us in new ways and give us the will to love one another."

The Liberian Primate, known for his human rights activism, expressed his theme by saying, "The life of the Son is a life of stewardship. It is the stewardship of the shepherd who has a passionate yearning for the sheep outside the fold." He said that in West Africa there exists a growing sense of agnosticism. None of the strategies laid down for the church there "envisaged such a massive defection." Archbishop Browne attributed this defection to "the separation of liturgy from life," and said the church had to acknowledge that "to choose life is to deny all that hinders life," which course could place the African church in conflict with the many governments in Africa that already are unsympathetic to Christianity.

That adversity is familiar to Sr. Melinda, who has buried four of her Maryknoll sisters, believed to have been murdered by death squads in El Salvador. She pointed out that the apostolic church was also persecuted for the way in which it lived its faith. A new age of martyrs, she said, is proof that the church is trying to be faithful to the example of the Lord, who overturns "the idols of death." Sr. Melinda warned that such signs also heralded the emergence of a world church that will threaten the foundations of "national" churches.

"Evil and sin are prevalent and the churches around the world need each

linda said. "When patriotism becomes jingoism, then the Gospel becomes a tool of national security. The rich churches need the poor, not as an object of charity, but as a sign of what Jesus meant by 'the eye of the needle.'"

Warning against the "trap of the professional religious person, thinking that we can control God," she challenged the gathering: "Can God become the very air we breathe?"

Raising Drinking Age "Simplistic"

According to the Rev. David Works, president of North Conway Institute in Boston, Mass., raising the drinking age in an effort to prevent alcohol-related highway deaths "is a simplistic answer to terribly complicated questions."

Fr. Works said, "It lets politicians go back to their suburban communities looking like statesmen, without having to deal with the need for more money for public education, state troopers to enforce the laws, new treatment facilities, and broad efforts to change public attitudes."

Over the 30-year history of North Conway Institute, an interfaith association for education on alcohol and other drug-related problems, studies of this problem have concluded that no single approach is sufficient. Although Fr. Works said that as a result of efforts by groups such as Mothers Against Drunk Drivers (MADD), a "moral concern that has been lacking from much of our efforts" has been supplied, these groups' activities unfortunately have been focused on only one of six areas of alcohol problems: legal controls.

Although some churches have concluded that the only way to deal with alcohol problems is to ask their members to abstain, Fr. Works said that the North Conway Institute had found more support among religious groups for the responsible use of alcohol. Prohibition, he said, is a constant temptation to the government when it looks at alcohol-related problems.

He noted that recent figures cited by a national commission on drunk driving were based on the driving experiences of white males. "When you consider females, the change is far less dramatic, yet we are willing to disenfranchise young women by an across-the-board change," Fr. Works said.

Raising the drinking age from 18-20 helps to reduce the presence of alcohol in high schools, the priest conceded, but none of the current proposals would affect the age group with the worse drunk driving problem, those aged 21-24, he said. "We will never solve this problem with simplistic laws and a punitive system."

Remarriage Growing

An unusual alliance is forming in England in opposition to proposed changes in canon law which would permit the remarriage of some divorced persons to take place in church [TLC, Aug. 28]. For quite different reasons, the Anglo-Catholic Church Union and the evangelical Church Society have called on their supporters to defeat "Option G" at the next Church of England General Synod meeting.

Option G is a three-part process for judging whether or not people will be permitted a second marriage in church. It involves consultation with the rector, an assessment by a regional panel, and final disposition by the diocesan bishop.

The Church Union argues that grounds for divorce can exist only if a first marriage is not a real marriage — presumably unconsummated. The Church Society states that "for a Bible Christian, the only valid divorce which could possibly be followed by another church marriage" would be one on the grounds of adultery or abandonment by an unbelieving spouse. Opposition also surfaced at the recent meeting of the Anglican Evangelical Assembly which rejected by a large majority a motion calling for support of Option G. The resolution was defeated by 88 votes to 29, with 23 abstentions.

An affiliation calling itself "Marriage Solidarity" which states that its supporters come from both major wings of the Church of England held its first press conference in London recently and issued a leaflet listing 11 objections to the proposed change in marriage regulations. The main objection was the lack of criteria upon which a second marriage could be approved, but another that gave both sides in the matter food for thought estimated that diocesan bishops might have to process as many as five or six applications daily.

Members of Marriage Solidarity are asking church lawyers to rule that the proposed changes are a violation of church law. On the group's side is Lord Denning, a former Master of the Rolls and one of England's highest law officers, who takes the view that to permit remarriages in church would constitute a change in doctrine and not merely discipline.

"The Church of England, not for the first time in our view, is on the edge of making a fool of itself," said Robert Edwards of the London Diocesan Synod, who chaired the recent Marriage Solidarity press conference. He noted the "disingenuous" attempt supporters of Option G have made to show that the proposal complies with Canon B30, which affirms the lifelong nature of marriage.

DNIEL/...

The Diocese of Indianapolis announced recently that it had joined Kentuckiana Interfaith Commur which is active in the Louisville, area and southern Indiana. Besides ing its members opportunities for in faith dialogues, the organization o ates a juvenile detention cer chaplaincy, a job club network, and c television programs.

The seven-year boycott against Nestle Corporation, the world's lar maker of baby formula, ended sym cally in New York recently when boy leaders appeared at a news confert with Nestle executives and took bite Nestle Crunch bars to demonstrate t accord had been reached between two sides of the infant formula mar ing question. The boycott's leaders nounced that they would suspend sanctions after receiving assuar from Nestle that it would comply v four final points of an international c designed to curb aggressive market of breast milk substitutes in Tl World countries.

Children need a moral purpose much as they need food, clothing, a good education, according to noted j chiatrist Robert Coles of Harvard. Coles, author of the five-volume ser *Children of Crisis*, said that child need "a vision larger than themselve a belief in the transcendental" — so t they will not yield to "crass mate ism, aimless hedonism, and s indulgence." Such a vision, he indica is found in the Declaration of Inde pendence, the U.S. Constitution, the : ings of Jesus, and the Hebrew proph

The Rev. Bruce Ritter, a Roman C olic Franciscan priest who is founde the pioneering Covenant House gram for homeless and runaway yo people, said he was "amazed and lighted" to be singled out for prais President Reagan's State of the U address. Fr. Ritter said he hoped th tentation would help alert the natio the problems faced by "the literally 1 of thousands of kids living in street," and added that "a tragic high number become merchandise in sex-for-sale society." Originally begu New York in 1972, Covenant Hc presently runs crisis centers in l York, Houston, and Toronto, and a l term residence for boys in Guatem Additional centers are planned for l ton and Fort Lauderdale.

Charles Gore

Charles Gore's great achievement was to show

that traditional catholic faith had

nothing to fear from fearless investigation

of the sources of Holy Scripture.

By NELSON W. MACKIE

thought, which appeared in 1889 under the title *Lux Mundi* ("Light of the World"). Just as the book was about to go to the printer, it was decided to include an essay on the inspiration of the Bible, which Gore volunteered to write.

To this he appended a footnote to explain our Lord's apparent ignorance of the fact that the historic King David did not write Psalm 110 (Mark 12:35-37 and parallels). Gore and his friends sincerely believed that their work was entirely loyal to the principles of the Tractarians.

But some of the older generation thought differently, to put it mildly. What was especially painful to Gore was the reaction of his friend, Canon Liddon, who had been instrumental in having Gore appointed principal of Pusey House. Gore was not at all the sort of brash young man who delights in shocking older people, and this disagreement with his revered mentor hurt Gore in a way that affected him for the rest of his life.

The trouble was that while the decrees of the Ecumenical Councils of the early church were absolutely clear in upholding the reality of Christ's sacred humanity, it has always been difficult for devout Christians to face frankly all that this implies.

In 1892 Gore founded the Community of the Resurrection, a group of celibate priests living together under a rule. This was the delayed result of a sermon which Westcott had preached in the Harrow Chapel many years before. The community soon outgrew Pusey House and later found a permanent home at Mirfield, in Yorkshire.

After a not very successful experience as a parish priest, Gore was appointed canon of Westminster Abbey in 1894. Here his preaching ability had full scope, and he was considered the leading preacher in the Church of England at that time. Gore was appalled by the social conditions of late Victorian England, which he considered utterly unworthy of a Christian nation. This commitment to social justice remained one of the dominant passions of his life.

It was in 1901 that a Conservative, Lord Salisbury, to everyone's surprise, appointed Gore Bishop of Worcester, a great sprawling country diocese, which included the huge industrial city of Birmingham. Gore saw the absurdity of this arrangement and immediately launched a campaign to have the diocese divided. This was accomplished in 1905, and Charles Gore became the first Bishop of Birmingham.

After six fruitful years in the new diocese, Gore was offered the See of Oxford, and he accepted it. The Oxford episcopate included the period of the first World War, and it was also a time of great tension in the Church of En-

We have just celebrated the 150th anniversary of the Oxford Movement. Its work was to recall the Church in England to its catholic heritage. But sooner or later the church would have to face the challenge posed by the new scientific biblical criticism. Charles Gore's great achievement was to show that traditional catholic faith had nothing to fear from fearless investigation of the sources of Holy Scripture.

Charles Gore was born in 1853 of a Church family. When Charles was a young boy, he read a book, *Father Clemens*, about the conversion of a Roman Catholic priest to Protestantism. The book had the opposite effect from that intended by the author: the young boy

Rev. Nelson W. MacKie is a retired minister of the Diocese of Rhode Island.

was entranced by the descriptions of catholic sacramental practice and decided this was the religion for him.

Later on, while on vacation from Harrow, he went to St. Alban's, Holborn, and made his first confession to Fr. Stanton. At the same time he came under the influence of the future Bishop Westcott, then a member of the Harrow faculty. Westcott was not only a distinguished New Testament scholar, but also a zealous advocate of social reform, and he influenced Gore greatly.

Oxford followed, then ordination. Some years later, in 1883, Gore was appointed the first principal of Pusey House, which was a memorial to Edward Bouverie Pusey, who had died the year before. Sometime later, Gore and a group of friends decided to publish a volume of essays on the relation be-



Charles Gore (an illustration from *Edward Stuart Talbot and Charles Gore*, 1935).

more, because it put him in opposition to the more extreme developments of Anglo-Catholicism, as well as to the negations of some New Testament critics. The result was that Gore became unpopular with both groups. This was really most unfair, because as a bishop of the Church of England, Gore felt in conscience bound to enforce conformity to the law as he understood it. In regard to the reservation of the Blessed Sacrament, for instance, though personally in favor of reservation, he was reluctant to go beyond his fellow bishops in this matter.

To some people it seemed strange that Gore, who had shocked the conservatives by his *Lux Mundi* essay, should deal harshly with those who denied the Virgin Birth and bodily Resurrection of our Lord. But to Gore the two cases were entirely different. The church had never defined the doctrine of inspiration; on the other hand, the clergy were, by the terms of their ordination vows, required to uphold the integrity of the records.

Nor was Gore one of those people who refuse to allow their minds to grow. He read all the important books as they came out, although he didn't always agree with their conclusions. For example, his Gifford Lectures, delivered at the end of his life, contain a reference to

cently been translated into English.

Gore resigned as Bishop of Oxford in 1919 to devote the remainder of his life to writing. It was a very active retirement. He was in great demand for preaching, conducting retreats, missions, and the like. In fact, he received far more invitations than possibly could have been accepted. Having no secretary, he replied, by necessity, as briefly as possible. When unable to accept, he sent a postcard with the succinct notation. "Sorry. Can't. C.G."

Although Gore was strongly anti-Roman all his life, Archbishop Davidson appointed him a member of the Anglican team which took part in the Malines Conversations with Cardinal Mercier and some French theologians in 1921-1925. It should also be noted that Gore sided with Rome against the 1930 Lambeth Conference on the delicate matter of birth control.

Of the many books which Gore wrote during this period, two are especially important. One, the *Reconstruction of Belief* series, originally published in four volumes, was later collected in one. The other contained his Gifford Lectures of 1929-30, a study of comparative religion entitled *The Philosophy of the Good Life*. His last book, *Reflections on the Litany*, was published the morning after his death, January 17, 1932.

Recommended Reading

It would be impossible to give a complete list of Gore's writings in the space available, but the following works should be noted:

Lux Mundi: Essay, "The Holy Spirit and Inspiration."

Second edition. E. & J.R. Young & Co., 1890.

Belief in God. Scribner's, 1923.

Belief in Christ. Scribner's, 1923.

The Holy Spirit and the Church. Scribner's, 1924.

Can We Then Believe? Murray, 1923.

(The last four were also published as one volume called

The Reconstruction of Belief. Murray, 1926.)

The Philosophy of the Good Life. Gifford Lectures, 1929-30. Scribner's, 1930.

Reflections on the Litany. Mowbray, 1932.

Also note the following material:

G.L. Prestige: *The Life of Charles Gore*. Heinemann, 1935.

Gordon Crosse: *Charles Gore*. Mowbray, 1932.

James Carpenter: *Gore, A Study in Liberal Catholicism*. Faith Press, 1960.

A.M. Ramsey: *An Era in Anglican Theology, From Gore to Temple*. Scribner's, 1960.

Dictionary of English Church History. See Gore, Charles. Mowbray and Morehouse-Gorham, 1948.

The Oxford Dictionary of the Christian Church. See Gore, Charles. Oxford, 1983.

An Early Theology of Hope

By JAMES E. FURMAN

Theology of hope" is a contemporary term that describes an important aspect of Christian thought in Germany. As such, it is especially associated with the work of Jurgen Moltmann. Nonetheless, "theology of hope" seems an appropriate label for the work of a much earlier thinker, St. Gregory the Great of Rome (540-604). Strikingly enough, both old and new advocates of the theology of hope represent cultures deeply wounded by war and political violence.

Gregory of Rome is quite different from the Greek or Egyptian saints of the early church. He is not primarily philosophical or ascetic; he is practical and legislative. That is, Gregory embodies Christian use of ancient Roman values and style. In his education, career, and teaching, Gregory "baptized the traditions of what D.H. Lawrence called "the sacred families that rule and read the signs."

The name of Gregory the Great whose day we observe on March 31 evokes music, the crystal chant psalms and prayers. Yet the true soul of Gregory's era were turbulent rather than pleasant. The sounds of Gregory's era were the battle harshness of sword clashing against sword, the shuffle of dispossessed people walking homeless, the crackling collapse of burning buildings, the moan of wind blowing through the tangled grass of abandoned fields and deserted farms.

Gregory's Italy inherited the legacy over 200 years of invasion and armed conflict. Visigoths prepared the way for

The Rev. James E. Furman is rector Sts. Peter and Paul Church, El Centro, Calif.

IMAGINES AD VIVVM EXPRESSAE
 EX AEDICVLA SANCTI ANDREAE
 PROPE BEATI GREGORII MAGNI ECCLESIAM,
 NECNON EX VITA EIVSDEM BEATI GREGORII
 A IOANNE DIACONO LIB. IV. CAP. LXXXIII. ET LXXXIV.
 CONSCRIPTA.



A traditional portrait of St. Gregory with his mother and father, supposed to be based on older representations. As members of a Roman aristocratic family, all wear chasubles. The white neck-piece or pallium of the Roman bishop serves as a sort of clerical collar to distinguish Gregory.

DIANVS S. GREGORII PATER. S. GREGORIVS MAGNVS. SYLVIA S. GREGORII MATER.

arate ethnic communities.

Prior to his death in 604, Gregory ruled Rome both as bishop and heir to Caesar. That is, he was both "servant of the servants of God" and a chief political figure. He dealt with the needs of the church and with the demands of local dignitaries, barbarian chiefs, foreign kings, and Byzantine officials. In this he did not seek to become the first medieval pope, rather he was the talented leader to whom many turned for guidance and to whom others gladly yielded authority.

Gregory's writings are numerous. He was always a polished and well-organized author, using a style marked by clarity and force, rather than originality or subtlety.

His *Commentary on Job* was almost the favorite book of the Middle Ages. It represents nothing scientific and offers no real clarification of the Hebrew text; it does discover the church and its sacraments in the agony and faith of this Old Testament figure. His *Pastoral Rule* was a respected guidebook for the clergy, presenting high ideals rooted in standards set by Cicero's *de Officiis*.

Gregory's *Dialogues* are charming. He, of course, does most of the talking. His partner usually limits himself to something on the order of "Well said, and tell me more." It is a book of wonders, the lives and miracles of the holy men of Italy. Clearly intended to encourage a battered people, the book illustrates a message of hope: "God lives and works in the lives of people who are part of this very country in which you live." Altogether, 838 letters complete Gregory's output.

Especially in the *Commentary on Job*, Gregory's religious ideas are those of a Roman lawyer. His great theme is that no sin can be left unpunished because God is the avenger of sin. Punishment is either inflicted or chosen. Inflicted punishments come directly from God. The self-chosen are medicines of repentance and a means of expressing morality that seeks "repair."

Gregory sees three steps in the cycle of penitence: perception, confession, and compensation. Compensation is an active offering of virtue by which we "pay the fine" due for our sin; it releases us from the debt of sin. In this, Christ is our partner and guide, offering the supreme invitation to turn from wickedness to life.

Purgatory is a concept of great interest to Gregory. As he presents it, purgatory is a dimension of hope that extends beyond this world. Rather than being only a realm of punishment, purgatory allows us the opportunity to repent and to grow, since all is not sealed once and for all by our bodily death.

At a time in which the contribution:
 Continued on page 16

dals and Huns; Ostrogoths prodded the Byzantine East into massive reversion and temporary reconquest. All of this, Rome was the great prize, symbol of political legitimacy and repository of treasures. Christians and pagans alike were shocked when 700 years of immunity ended with Alaric's capture of the Eternal City in 410. However, few noted the greater significance of 537, when the Goths shattered the system of aqueducts supplying Rome's water. The happenings in 410 meant the end of an immortality — Rome was no longer unconquered mistress of the world." But 537 represents something more physical, more concrete — the point after which Rome could no longer maintain either a large population or the classical lifestyle centered on fountains and baths. Gregory's position was one of distinction in a time of decay. His family held senatorial rank and had been Christian for many years. Indeed, the piety of Gregory's immediate family was such that his mother and his father's two sisters are ranked as saints. Gregory received the standard education of one destined to be a "public man" in the grand tradition of Rome. It meant mastery of legal formulas

and all the conventions of literary rhetoric. In 573, Gregory became prefect of Rome. He was responsible for public works and systematic distribution of food to the poor. In a ceremonious age, this meant that Gregory wore a uniform of conspicuous splendor: silk robes, a purple-striped cape, gems, and gleaming insignia. A year later, following the death of his father, Gregory became a monk. He distributed his family's wealth, endowing seven new monasteries with income from estates in Sicily. More change came in 578. Gregory was asked to leave his monastic seclusion and represent the Bishop of Rome in his dealings with the emperor at Constantinople. Twelve years later, he himself became pope. In 596, Gregory sent monks to southern Britain (Kent). It should be noted that when the Roman missionaries arrived, there was another Christian tradition in place — but only in certain areas (Wales and Cornwall). Gregory's men brought Christianity to the Saxon kingdoms that dominated the bulk of what had once been an imperial province. The relationship between the Roman missionaries and their Celtic parallels was not that of rival denominations; it was a

Books, New and Old

In this Lent Book Number we carry reviews of a variety of new books, but also articles about vintage books of an earlier generation. Much of the best Christian literature does consist of older books, books that we find in libraries, or in secondhand bookstores, or perhaps on the shelves of the rector's study. Those who seriously pursue a theological author, such as St. Gregory or Bishop Gore, will find that doing some digging is part of the fascination.

Meanwhile, please remember that the office of THE LIVING CHURCH does not engage in the retail sale of books. Don't write to us about the book you want — write to the booksellers, new and secondhand, who advertise in our pages. They will be pleased to serve you.

The Month of March

This is an important month in the life of the church this year, with Ash Wednesday on March 7. It will also be an important month for your magazine. As on previous years, for this issue of the Sunday before Ash Wednesday, we offer our Lenten Book Number.

Next week, in our first issue within the season of Lent, we will introduce a series of articles entitled "In Praise of the Seven Deadly Sins," by the distinguished priest and author, the Rev. Richard Holloway of the Church of the Advent in Boston. This series will continue during most of the lenten season.

Next week we will also think of St. Patrick's Day by carrying a special report on Ireland. This will be one of The Episcopal Church Looks at Issues series, which we carry from time to time in cooperation with the Public Issues Office and the Communications Office of the Episcopal Church Center.

The following week, the issue of March 18, will be our usual spring Parish Administration Number, which we hope will be of wide interest.

Subscriptions for New Clergy

Yes, THE LIVING CHURCH does make a gift of complimentary one-year subscriptions to newly ordained priests of the Episcopal Church, and similarly to perpetual deacons, whose ordinations are duly and promptly reported to us. This was spoken of in an editorial in our issue of February 5, and we are grateful for additional recent reports of ordinations.

We do ask two things, however. First, we wish a complete report of the ordination, with the position for which the new priest has been ordained and the diocese within which or for which the ordination has been performed. Of course, we need the address to which the magazine should be sent, with zip code. If the new priest has subsequently moved to a different position and/or diocese, this should be indicated. (The ordinary

names, serve churches of the same name, and has similar addresses!)

Secondly, as indicated in our editorial of February we are pleased to extend a similar gift subscription to newly ordained perpetual or permanent deacons who are reported and identified specifically to us as such. For them we likewise ask complete information regarding their ordination, diocese, church position, and address. Although it has not usually been reported in our People and Places column in the past, the secular occupation of such deacons is often of interest also.

In the case of transitional deacons, who anticipate being ordained to the priesthood after some months a year, we will look forward to making our gift to them in the future, at the time such ordination to the priesthood occurs and is fully reported to us.

There is usually a period of four weeks before a new subscription goes into effect. Once again, we extend a hearty welcome to these new readers and we hope that our magazine will be helpful to them in their ministry.

Lenten News

For our readers and for us, the beginning of Lent is always news, news in the best sense. We may have been through many previous Lents, and we may live to see many more, but each Lent remains a new Lent, a unique and fresh opportunity to answer the call of the Gospel, to "seek the Lord while he wills to be found and to grow in grace and in the knowledge of God."

Let us not neglect or waste the precious opportunity which this holy season offers. Let us observe Lent with diligence and seriousness; let us walk its sacred path way from beginning to end, knowing that our companion on this road is none other than the Savior of our souls.

Ash Wednesday

Look here, Lord.
Ever before me, all day long,
My sin confronts,
And so I turn.

Yes, I have turned and turned;
Become a whirling dervish.
What use to turn again,
If turning, I stay not turned?

"Turn thou us, Good Lord,
and so shall we be turned"
The congregation says.

I see, Lord. Yes, I think I see:
It's time to let you have a turn
At turning me.

Elizabeth R. Sites

ropology, politics, and history.

ere is a rich bibliography for each ter, many helpful maps and charts, dex, and a table for scripture refer-

s. e authors appear to represent the sacramentally oriented churches, a Mennonite, Paul G. Hiebert, des a third of his essay about renewal e thought of Roman Catholic an- opologist Victor Turner about rit- The Anglican missiologist Roland n (1868-1947) is frequently men- and quoted.

teresting observations are made oughout about the expansion and raction of world religions other than tianity and the commonalities in ch growth issues. The presence of a tic church life including emphasis outreach to the hurting is fre- tly claimed to be a most important r in church growth.

chapter about the great commission s, as is infrequently done, that er place to begin is with the *Missio* the mission of God in Christ, the rnation and its implications. In , this is the most valuable new book issiology and church growth which ve read in many years.

(The Rev.) DAVID W. BROWN
Middlesex Area Cluster Ministry
Durham, Conn.

glican Classic

DITATING ON FOUR QUAR-
S. By John Booty. Cowley Publica-
s. Pp. 66. \$5.00 paper.

s soon as the first copies of the *Four*
rtets came off the press in wartime
land, it was recognized as one of the
or literary achievements of our cen-
r and as one of the most significant
nt literary expressions of Christian
a.

his reviewer was probably not the
r soldier who carried his first edition
him by land, sea, and air in World
II. Yet no one claims that this se-
nce of profound poems is easy read-
and a distinguished series of critics
e written commentaries, either on
Quartets alone, or on them as a part
liot's entire corpus of poetry.

r. Booty, dean of the School of Theol-
of the University of the South at
anee, has not tried to bring together
whole body of interpretative com-
ts which now exists. He has, rather,
luced a readable and rather brief
k which should not be too technical
anyone likely to read the Quartets
a appreciation.

hen other commentators have em-
ized the literary influences and po-
effects, Dr. Booty emphasizes the
tual message which it was the au-

of this magazine will be gratified if she writes as an Anglican, about an Angli- can, for Anglican readers.

There is much in these pages that is helpful and suggestive, even for veteran readers of Eliot. It is commentary, how- ever, and only those who know the text of *Four Quartets* very intimately will be able to read Booty's book properly with- out Eliot's work open before them.

H.B.P.

For the Helping Adults

CRISIS COUNSELING WITH CHIL-
DREN AND ADOLESCENTS. By Wil-
liam Van Ornum and John B. Mordock.
Crossroad/Continuum. Pp. xiii and 201.
\$14.95.

This is a practical, "how to" book written with a poet's sensitivity. It re- minds one of Bruno Bettelheim's dictum (and book) — *Love Is Not Enough*.

The attributes that make us human are not necessarily delivered to us in- tact, but require our hard work and de- velopment. We would much rather re- gard ourselves as talented, or not, in the areas of human relations and caring. However, this book is based upon the premise that the helping adults who im- mediately surround the child in crisis are often the ones that make the differ- ence.

Crisis is defined; the difference be- tween therapy and helping delineated; and situations, words, and approaches suggested. Specific chapters on death, divorce, health, handicaps, abuse, and other areas continue to focus the book without becoming overbearing. Good and readable for parents, teachers, and all those who care for our children.

(The Rev.) SUSAN M. CLARK
Deacon
Christ Church
Whitefish Bay, Wis.

Encountering Paul

PAUL THE APOSTLE. By Edward Schillebeeckx. Photographs by Erich Lessing. Translated by Timothy J. Hal- lett. Crossroad. Pp. 135. \$14.95.

This beautifully designed book, with 70 pages of full color illustrations, al- lows the reader to encounter Paul in three ways.

First, Schillebeeckx gives us an intro- ductory essay, setting out the verifiable facts of the apostle's life, and a brilliant essay, "The Apostle to The Gentiles and His Influence," in which the tension be- tween Paul's Jewish heritage and his life in Christ is explored. The author ex- plains how "Paulinism" still poses seri- ous problems in conversations between Jews and Christians.

Second, there are the extraordinarily

monuments, and the everyday things associated with Paul's life and work. To these are added examples of representa- tions of St. Paul in early Christian Art.

Third, we have the apostle as he comes to us through his own words and those of his contemporaries, as well as the apocryphal acts of Paul and Thecla. These are arranged so as to reconstruct his life chronologically and to allow us to follow the development of his theology.

This work will assist students, make Bible study more productive, and bring up to date those whose study of Pau- took place several years ago. What is dispelled here is a "facile account of events" which "tallies neither with the verifiable historical facts nor with the apostle's own understanding of his task."

(Br.) JOHN-CHARLES, SSF
Little Portion Friary
Mt. Sinai, N.Y.

English Medieval Mystic

MYSTIC AND PILGRIM: The Book
and the World of Margery Kempe. By
Clarissa W. Atkinson. Cornell Univer-
sity Press. Pp. 241. \$19.95.

Clarissa W. Atkinson, assistant pro- fessor of the history of Christianity at Harvard Divinity School, provides valu- able information about the background, life, spirituality, mystical experiences, pilgrimages, and religious views of Margery Kempe, who lived in the 14th and 15th century in King's Lynn, Nor- folk, England. This work is based largely on *The Book of Margery Kempe*, which is an account of her experiences told by her to a scribe who has never been definitely identified.

Prof. Atkinson does not, until the last chapter, obtrude her own interpretation of Margery Kempe's extraordinary mys- tical experiences and spirituality. For this she deserves our thanks. Thus, from this study, we learn much of how Kemp- believed that she experienced firsthand the love of Christ and the concern and responsiveness of the holy family. We learn also about the tears she shed in concern for the anxiety and suffering of her neighbors and for the immeasurable sufferings of Christ.

It is important, however, to stress the last chapter of interpretation because Atkinson here uses an approach to her subject which is common now in the study of religious experiences and which, while it may sometimes illumine the material under investigation, more often, perhaps, handles it reductively or distorts it.

For help in understanding Margery Kempe's religious experiences, the au- thor turns to social anthropologist I.M Lewis' views on possession and shaman- ism. Then, she declares, that although anthropological and psychological theo-

experiences, they enrich our understanding of them.

"Enrich" here is potentially troublesome because it is equivocal. In what, precisely, does that enrichment consist? [f Margery Kempe had, as Atkinson suggests, "the vocation of the shaman," how is her vocation like and how is it different from the shamanism of non-Christian cultures? Does the concept of the shaman apply at all to Christian mystics?

Hence, this study shares the serious nuddles of other contemporary studies of religious experience, deriving from the failure to be thoroughgoing and precise in answering questions pertaining to the relations of shamanism, possession, and the psychic to Christian spirituality and mysticism.

MARY CARMAN ROSE
Prof. Emeritus of Philosophy
Goucher College
Baltimore, Md.

Introductory Study

RELIGION: The Great Questions. By Denise L. Carmody and John Carmody. Seabury. Pp. ix and 182. \$9.95 paper.

This small volume is designed to provide an introduction to the study of world religions. Although the problems that religion tries to solve are more than sheer intellectual inquiries, the authors hold that the best approach to world religions is to try to understand how different religions have attempted to answer such great questions as the meaning of human existence, of evil, of God, and of the good life.

Because of the authors' special interest in comparing Christianity and Buddhism as exemplary western and eastern religious traditions respectively, they give far less attention to Jewish, Islamic, Hindu, and Taoist traditions. The simple approach of this volume is, no doubt, helpful to beginners, even though the authors sometimes resort to such misleading and confusing statements as "Buddhist divinity in the sense of nirvana is everywhere in our lives. . . ."

It is strange, too, that after emphasizing the contemporary relevance of world religions, the book mentions virtually nothing about the contemporary development of different religious traditions.

(The Rev.) JOSEPH M. KITAGAWA
University of Chicago
Chicago, Ill.

Intellectual and Devotional

THE JERUSALEM JESUS KNEW: An Archaeological Guide to the Gospels. By John Wilkinson. Thomas Nelson. Pp. 208. \$4.95 paper.

"As layer after layer of subsoil (beneath Hadrian's temple) was revealed,

the Savior's Resurrection, beyond all our hopes, came into view. The holy of holies, the cave, was like our Savior 'restored to life' . . . by its very existence bearing clearer testimony to the Resurrection than any words."

Eusebius, in the above, regarded the tomb, still revered in Jerusalem as the original, as holy and says that it bore testimony to the Resurrection. No holy space proves the Resurrection, but just as the Gospel accounts bear witness, so also does the tomb add its own affirmation. Holy places proclaim, not prove, and as such are worthy of the Christian's time, study, and devotion: a combination of the intellectual and the devotional.

This is why this little book is a useful addition to one's library. It seeks to describe the Jerusalem in the time of Jesus as he knew it, and to do so with as much accuracy as possible, as regards the climate, topography, and archaeology. The archaeologist, John Wilkinson, approaches his task by following a chronological outline of the life of Jesus, putting together scripture and site.

Beginning with life in the provinces, he moves towards Jerusalem with Jesus, place to place, event by event, entering the holy city, examining the trial and execution, then passing on to East-

are carefully examined.

The book has a guide to further reading, as well as a useful index.

(The Rev.) C. CORYDON RAND
Trinity Church
Fort Wayne, Ind.

Gold for the Digging

THE PRACTICE OF FAITH: A Handbook of Contemporary Spirituality. Karl Rahner. Crossroad. Pp. xv and \$19.50.

There are strong signs that theology is beginning to recover its ancient experiential base. This book by Karl Rahner is a distinguished addition to the growing corpus of writings on spirituality, leading theologians.

And, as with much of Rahner's writing, this volume is marred by a mixture of styles: reading him is like digging for gold. The gold is there but one has to work hard to get at it. At one moment the reader is in a desert of dry prose, the next moment there is an oasis of poetic utterance.

What is particularly striking is "breathtaking optimism," his phrase. "I would like to be a person who is free and can hope, who understands and shows by his actions that he is the mercy of his freedom, a free-

The Third Song of Isaiah

Isaiah 60:1-3, 11a, 14c, 18-19
Canticle 11, Morning Prayer

1. Arise, now, shine, your light has come,
God's glory rises like the sun
Though darkness still enshrouds the land;
Deep gloom remains on every hand.
2. The Lord will rise above his own,
His glory shine on you alone.
But kings will seek your dawning bright;
Nations come streaming to your light.
3. Your gates will be unbarred always,
Your portals open night and day.
They'll call you, City of the Lord,
Zion, on whom His love is poured.
4. Here violence will be no more,
Within her borders peace is sure;
Your walls will bear Salvation's name,
And Praise, your portals, all the same.
5. You will not need the sun by day,
Nor yet by night the moon's bright ray;
The Lord will be your shining light
And God your glory day and night.

C.L. Webber

making him finally what he should according to his original pattern of an nature, a person who is faithful, loves, who is responsible." Here is a theologian who is intelligent and passionate about his faith, and this combination is sorely needed today.

It is difficult in a short review to do justice to the scope of this book. It's massive. It's hard work. It claims to be for, among others, the homemaker. It is pity that the publishers did not cut it by two-thirds and issue it in paperback so that it would receive the wide readership it richly deserves.

(The Rev.) ALAN W. JONES
Center for Christian Spirituality
New York, N.Y.

Bonhoeffer's Piety

THE MARTYRED CHRISTIAN: 160 Readings by Dietrich Bonhoeffer. Edited by Joan W. Brown. Macmillan. Pp. xix and 219. \$14.95.

"Cheap grace" is still the deadly enemy of the church. This fact is rooted in the human situation and must be kept in the collective consciousness of the church. Joan W. Brown has selected and edited 160 readings from the works of Dietrich Bonhoeffer, which provide an easy vehicle to keep grace and its cost before the church.

Most serious searchers have not journeyed very far into contemporary theology before encountering Bonhoeffer's *Book of Discipleship*. This edited volume will help keep the name and work of this great theologian before the reader-Christian. The anthology of Bonhoeffer's theology is ideal for lay

homiletical library.

Reading this collection provides new insight into the piety of Bonhoeffer. These readings, most especially his poetry and prayers, reveal a deep, abiding spiritual nature, reaffirming that one's prophetic witness may be only as abiding as his spiritual dimension is deep. In Bonhoeffer's case, this spiritual commitment was consistent even unto death.

(The Very Rev.) J. PITTMAN MCGEEHEE
Christ Church Cathedral
Houston, Texas

Books Received

GROWTH THOROUGH MEDITATION AND JOURNAL WRITING: A Jungian Perspective on Christian Spirituality. By Dr. Maria Santa-Maria. Paulist Press. Pp. 157. \$7.95 paper.

CHRISTIAN INTROSPECTION: Self-Ministry through Self-Understanding. By Robert J. Wicks. Crossroad/Continuum. Pp. 8.95 paper.

WHEN JESUS COMES AGAIN: What the Bible Says. By Rolf E. Aaseng. Augsburg. Pp. 96. \$4.95 paper.

BIBLE READINGS FOR MEN. By Steve Swanson. Augsburg. Pp. 110. \$3.50 paper.

BIBLE READINGS FOR THE RETIRED. By Leslie F. Brandt. Augsburg. Pp. 110. \$3.50 paper.

THE WAY OF ST. FRANCIS. By Rev. Murray Bodd. Doubleday. Pp. 180. \$12.95.

WHY WASTE YOUR ILLNESS?: Let God Use It for Growth. By Mildred Tengbom. Augsburg. Pp. 143. \$5.95 paper.

DON'T CRY, IT'S ONLY THUNDER. By Paul Hensler, with Jeanne Houston. Doubleday. Pp. x and 268. \$15.95.

JESUS' SAVING QUESTIONS. Gloria Hutchinson. St. Anthony Messenger Press. Pp. 118. \$4.95 paper.

HEARTSONG. By Debbie Macomber. Silhouette Books, Simon & Schuster. Pp. 187. \$2.25 paper.

of Luther are being well publicized, readers may be unusually aware that aspects of Gregory's teachings were given very distorted application as they were popularized in the late Middle Ages. All the same, Gregory is an important teacher who still has much to offer Christians.

During Lent, Episcopalians can look forward to some contact with Gregory's ideas. He is the source of a valuable Lenten hymn, "Kind Maker of the World" (No. 56 in *Hymnal 1940*; no. 117 in the draft of the new hymnal). This hymn presents the tone and direction of his thought in capsule form. Its basis is God's creative mercy, its heart is prayer for new life, in stanzas three and four:

Spare us, O Lord, who now confess
our sins and all our wickedness,
and, for the glory of thy Name,
our weaken'd souls to health
reclaim.
Give us the self-control that springs
from abstinence in outward things;
that from each stain and spot of sin,
our souls may keep the fast within.

As his Lenten hymn suggests, Gregory is a theologian of hope. He reminds us that hope represents a meeting of faith and love that sees eternity and infinity filled with the presence of the Giver of all good gifts.

St. Gregory's Works

There is no recent English translation of the major writing of Gregory the Great, *Commentary on Job*. An 1838 translation was part of the Library of the Fathers of the Holy Catholic Church series, and some of these rare copies might still be found.

Pastoral Rule is also known as *Pastoral Care* and is relatively easy to obtain. Look for volume 11 in the series, *Ancient Christian Writers*, published by the Catholic University of America, or volume 12 of the Nicene and Post-Nicene Library.

Dialogues is usually seen as a set of four books, but there is a 1911 edition edited by E. Gardner which includes all in one volume. This is now out of print. Book two of *Dialogues* is about St. Benedict; called *Life and Miracles of St. Benedict*, it is put out by St. John's Press, Collegeville, Minn.

Short excerpts from *Commentary on Job* appear in volume nine of the Library of Christian Classics, *Early Medieval Theology*. Westminster Press is the publisher.

Letters of Gregory the Great are available in volumes 12 and 13 of the Nicene and Post-Nicene Library, Second Series — republished by Eerdmans.

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THE HOLY EUCHARIST FROM A BIBLICAL PERSPECTIVE. By John Blakslee. St. Paul's Church (6043 Hohman Ave., Hammond, Ind. 46320). Pp. 79. \$3.95 paper.

A line-by-line commentary on the Holy Eucharist Rite I, written especially for newcomers to the Episcopal Church. Pastoral theology with numerous biblical references. The few ceremonial notations, as do the text choices within the rite itself, reflect a traditional position.

AT HOME WITH THE GOOD NEWS: A Preparation to Hear the Gospel. Cycle A. Published by the Diocese of Kansas Commission on Formation (835 S.W. Polk St., Topeka, Kan. 66612). Pp. 57. No price given. Paper.

Suggested discussion questions, activities, and ideas for family worship at home. Keyed to the Sunday Gospel readings for Year A. Outline format and simple line drawings. An excellent way for families to study and talk together about faith and issues.

STRUGGLE, STRIFE AND SALVATION: Black Ministry in the Episcopal Church. Office of Black Ministries, Episcopal Church Center, Pp. 36. No price given. Paper.

Attractively printed pamphlet with photographs, names and dates, and brief biographies of 20 worthy black Episcopalians, 15 of whom are still active in their ministries. An accompanying poster with photographs and thumbnail sketches.

EDUCATIONAL RESOURCES FOR MISSION AND MINISTRY: A Resource Guide for Mutual Ministries. Prepared by Trinity Parish and the Diocesan Library, Asheville, N.C. New Day Resources (118 Macon Ave., Asheville, N.C. 28801). Pp. 30. \$3.00 plus postage, paper.

A welcome bibliography of books and educational resources grouped under these headings: Building Community; The Parish Family; Prayer Life; Experiencing the Community of Love; and Continuing God's Ongoing Creation, Redemption, and Sanctification. Each section has helpful classifications according to age, specific ministries, social concerns, and the like.

Alan Paton. Epiphany/Ballantine. Pp. vi and 115. \$2.50 paper.

A revised edition of the 1968 book. By the Anglican layman who wrote *Cry, The Beloved Country* and who has been an advocate for racial justice in South Africa. Short meditations on each phrase of the prayer attributed to St. Francis. Poignant remarks on what the author calls the "joy of instrumentality."

INTRODUCING THE BIBLE. By Alice Parmelee. Ballantine/Epiphany. Pp. xi and 116. \$2.25 paper.

An easy-to-read beginners' companion to the Bible by an Episcopal laywoman. Often used abbreviations, directions for looking up Bible references, brief essays on history and canon, a survey of translations, the names of God, and familiar biblical phrases. Makes an unfortunate reference to myth in its lean, rather than rich sense.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

March	
7	Ash Wednesday
24-30	Church Periodical Club Board and National Books Fund (Mendham, N.J.)
April	
20	Good Friday
22	Easter
May	
3-5	Convention, Diocese of Nebraska (Kearney)
7-9	Church and City Conference (St. Luke's Church, Scranton, Pa.)
10-13	Episcopal Peace Fellowship Semi-Annual National Executive Committee Meeting (Vails Gate, N.Y.)
11-12	Convention, Diocese of Vermont (Burlington)
18	Convention, Diocese of Maryland (Baltimore)
19	Convention, Diocese of New Hampshire (Nashua)
24-26	National Conference on the Diaconate (University of Notre Dame)
28	Memorial Day Observance
June	
7-9	Executive Council Meeting (San Francisco)
8-9	Convention, Diocese of Central New York
8-9	Convention, Diocese of Central Pennsylvania (Lewisburg)
11-15	Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)
June 24- July 20	Training Program in Management for Executives of Religious Institutions. The (ecumenical) Graduate Theological Union (Berkeley, Calif.)

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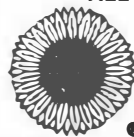
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New Hymn Text of the Month

HYMNAL 1982

1. My song is love unknown,
 my Savior's love to me,
 love to the loveless shown
 that they might lovingly be.
 O who am I
 that for my sake
 my Lord should take
 frail flesh, and die?
- *5. They rise, and needs will have
 my dear Lord made away;
 a murderer they save,
 the Prince of Life they slay.
 Yet steadfast he
 to suffering goes,
 that he his foes
 from thence might free.
2. He came from his blest throne
 salvation to bestow,
 but men made strange, and none
 the longed-for Christ would know.
 But O my friend,
 my friend indeed,
 who at my need
 his life did spend.
- *6. In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.
- *3. Sometimes they strew his way,
 and his strong praises sing,
 resounding all the day
 hosannas to their King.
 Then "Crucify!"
 is all their breath,
 and for his death
 they thirst and cry.
7. Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine.
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.
- *4. Why, what hath my Lord done?
 What makes this rage and spite?
 He made the lame to run,
 he gave the blind their sight.
 Sweet injuries!
 Yet they at these
 themselves displease.
 and 'gainst him rise.

Samuel Crossman (1624-1683), alt.

Metre: 66. 66. 4. 44. 4.

Since it was first introduced to Episcopalians in *Hymns III*, this lenten hymn has met with wide acceptance. *Hymnal 1982* presents the text in its original form of seven verses with minor alterations.

Samuel Crossman, an English priest and poet, was born in Suffolk, England. After receiving a Bachelor of Divinity degree from Cambridge in 1660, he served as vicar of All Saints, Sudbury. In 1667 he was appointed prebendary of Bristol and vicar of St. Nicholas Church, and later became dean of Bristol. This text is taken from a collection of nine hymns written by him and published in 1664.

Tune: *Love Unknown, Hymns III*, H-217. John Ireland (1879-1962) was widely accepted as a composer of both secular and sacred music. Although he distinguished himself as a composer of piano works and songs, he is best remembered for his anthem "Greater Love Hath No Man" (1912) and "Communion Service in C" (1914).

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BOOKS

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CONFERENCES

DEACONS IN THE TOTAL MINISTRY OF THE CHURCH: third national conference of the National Center for the Diaconate. May 24-26, 1984 at the University of Notre Dame, Indiana. For information and flyer contact: National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108. Phone: (714) 742-1460.

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INDEX to The Living Church (1878-1888). This 946 page index by author, subject, title for anonymous poetry, book reviews, and obituaries is available on microfiche for \$25 per copy. Subjects include the concern for the plight of the Blacks, Prayer Book revision, and the problems of the Mexican Church in the 19th century. It is the intention of the editor to continue the index for the next four decades. Please send orders and payment to: Newland F. Smith, 3rd, Librarian, Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, Ill. 60201.

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
(ex Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sa
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organi
recital, 1st Wed of mo. 12:45-1:15

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Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri M
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral E
5:30. Choral Ev 12:10 Wed

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector

The Rev. Richard L. May, Vicar

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Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) {
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S

Broadway at Fulto

Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SPRING VALLEY, N.Y.

ST. PAUL'S

So. Madison Ave. & Rt. 5

F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH

239 Trumbull Av

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Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

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Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol E
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (S
10); Ev & Novena 5:30. C Sat 5-6, at any time on request

PROVIDENCE, R.I.

ST. STEPHEN'S

114 George St. (on Brown campu

Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open dai

CHARLESTON, S.C.

HOLY COMMUNION

218 Ashley Av

The RL Rev. Moultrie Moore

Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & E
9:40

DALLAS, TEXAS

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3966 McKinney Av

The Rev. Paul Waddell Pritchard, r; the Rev. Joseph V
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson V
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noo
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS'

5001 Crestline Rd. 7611

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 7601

The Rev. Douglas L. Alford, r; the Rev. William R. Newby,

Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

BREMERTON, WASH.

S.T. PAUL'S

700 Calahan Dr., N.

The Rev. Norman S. Johns, III

Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mo

Tues, Thurs & Fri EP 5:15

MADISON, WIS.

SAINT DUNSTAN'S

6201 University Av

Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as ann

MILWAUKEE, WIS.

ST. PAUL'S

914 E. Knapp 1

Anthony C. Thurston, r

Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2

4S & 5S)

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g), 4. Tours: Wkdays & Sat 10 to 3:15; Sun 12:30 & 2.

m Observation Gallery: Wkdays (March-Dec.) & Sat 10

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s & children 8-12. Pipe organ demonstrations: Wed

. Carillon recitals: Sat 4:30. Peal bells: Sun 12:15.

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Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;

Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12

& 6:15; MP 6:45, EP 6; C Sat 5-6

CONUT GROVE, MIAMI, FLA.

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2750 McFarlane Road

MP & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.

SAVIOUR

1088 N. Highland Ave., N.E.

Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues

7:30. Fri 7:30, 10:30. C Sat 8

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2nd and Lawrence

Rev. Gus L. Franklin, pastor Near the Capitol

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Tues, Thurs, Fri. 5:15 Wed

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W. Donald George, the Rev. Donald L. Pulliam

H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.

H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat

& 4, Sun 4

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ard Holloway, r

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owdoin St., near Mass. General Hospital

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EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-

), Fri 6-7

MINNEAPOLIS, MINN.

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The Rev. Thomas L. Monnat, r

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H Eu Wed 5:15 (other days as anno)

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MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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Y — Light face type denotes AM, black face PM; d, address; anno, announced; A-C, Antemunion; appt, appointment; B, Benediction; C, confessions; Cho, Choral; Ch S, Church School; c, cate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; C, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy days; HH, Holy Hour; HS, Healing Service, HU, Holy Communion; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.