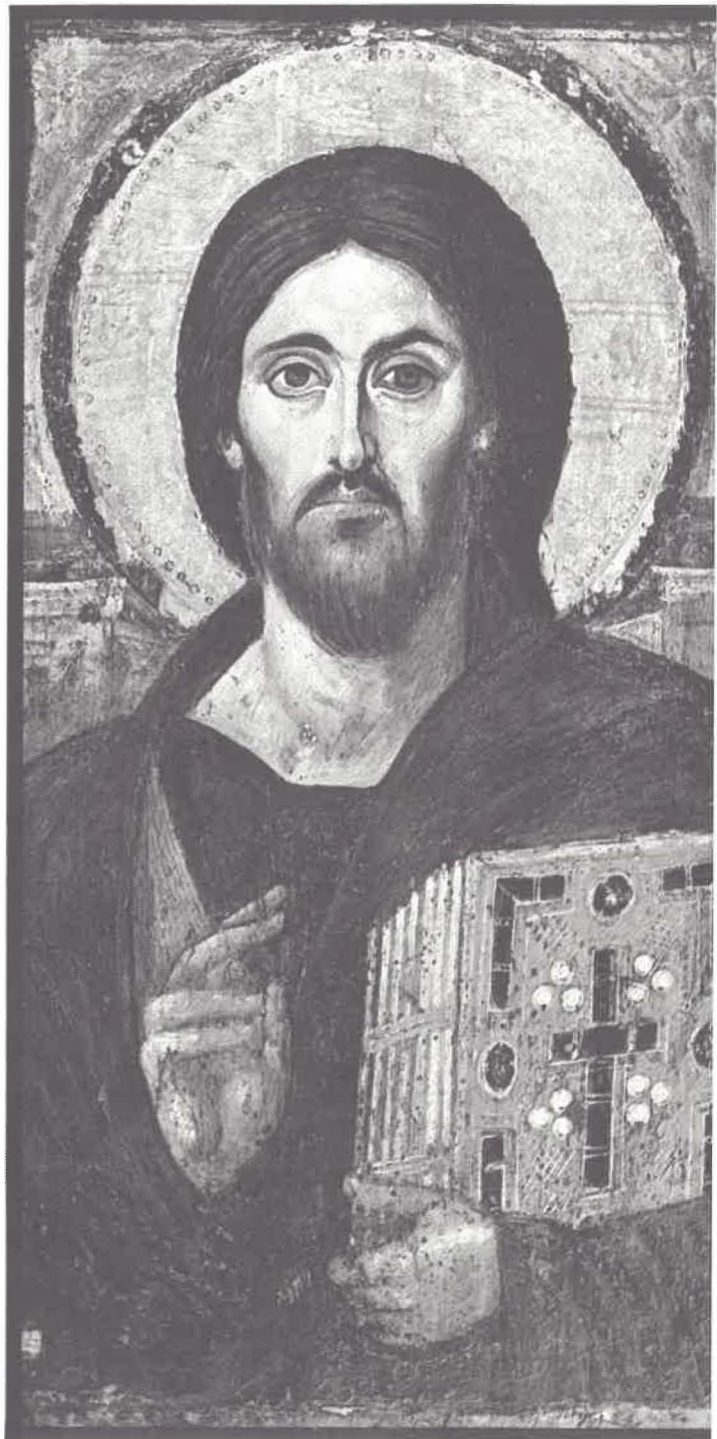


THE LIVING CHURCH

Christmas
Gift and
Book Number



Jesus, the Way, the Truth, and the Life, but also the Good, the True, and the Beautiful [p. 2].



THE LIVING CHURCH

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Thanksgiving in 1985



RNS

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Thanksgiving is a special feast for his column in which we reflect, in different ways, on the first article of the Christian faith, the mystery of the Incarnation. The American Thanksgiving recently began, and has to some extent remained, as a harvest festival, a celebration of the end of the agricultural year and an expression of gratitude to God for the fruits of the earth — an acknowledgement of the bounty of God's order of nature. Its meaning has of late been broadened to include gratitude to God for blessings in personal, family, community, and national life.

In this year of grace 1985, most of the articles in this magazine do indeed have for their which to be grateful. As a people and as a nation, Americans are the envy of the world. It may perhaps even be said that Episcopalians as a group have more than our fair share of national heritage.

As we have said all that, there is the other side of it. A prosperous group may contain within it some very unprosperous individuals. Some Episcopalians are no different. Some have been unemployed for long periods. Some are embarrassed to go to church because of their worn out clothes and shabby shoes. Some have no money to reach the neighborhoods where churches are located.

As it is true of our church is also true of the nation. It also has its poverty. At a particular time we do well to think about poverty. While we celebrate the bounty of the earth at Thanksgiving, we must also think of those who toil on the earth have no harvest. The farm crisis continues. For many rural families, this will be the last year on the farm.

As Christians and as citizens, we must make this a matter of serious public concern. What can be done to solve the problem is not so easily stated. Municipalities, counties, and states, as well as the national government, can take constructive steps. Parishes can help around individuals who face the shame and humiliation of unemployment,

bankruptcy, or the disruption of the family. As a nation we must also see to it that neglect of conservation practices (a neglect already far advanced in many cases) and the abandonment of farm land does not give rise to dust bowl conditions. It simply is not necessary for a nation as prosperous as this to live through once more the nightmares of the 1930s.

H. BOONE PORTER, Editor

On the Cover

Christos Pantocrator, or Christ the All-powerful, icon preserved at the ancient Monastery of St. Catherine, Mount Sinai, is believed to have been painted in Constantinople in the sixth century. Reproduced in *Jesus Through the Centuries* by Jaroslav Pelikan [reviewed, p. 6] this icon is described as "depicting the indissoluble union between the timeless nature of the All-Sovereign and the historical nature of Jesus of Nazareth."

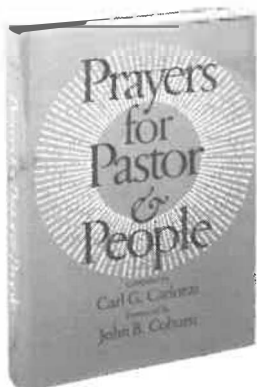
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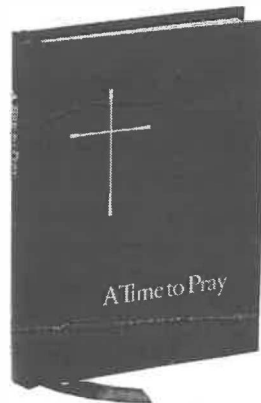
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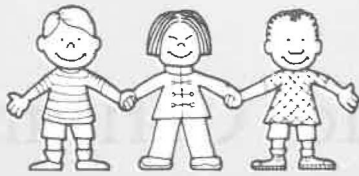
This pocket-sized book of offices includes selections from the Bible, psalms, and prayers. Portable, yet extensive in its scope, *A Time to Pray* is designed as a convenient guide for personal devotions. The book, now in its third printing, has been a very popular gift. Compiled and edited by the Reverend George Cobbett.

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LETTERS

Letters from readers are welcome by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and those selected may be abridged as we see fit. Letters are sometimes printed without the author's name, but we ask those who wish to be anonymous to still send their name and address to the editor. We urge writers to limit the length and confine themselves to one topic.

Standards of Living

I have been reading with interest, the exchange between American clergy in England, and American clergy in the U.S., and although I understand the sentiments of the exchange from the U.S., I feel that I must comment on several points.

It is rather puzzling to me, an English woman married to an American, that the word “standards” is used when referring to how a clergyman lives. What exactly does this mean? Having myself lived in America for several years I noted that standards were relative — standards of the wealthy, standards of the middle class, standards of the poor. Does this mean that a man of the church over there expects to send his children to private schools, drive an expensive car, etc., or simply to live in a basic house, with no expensive trappings as many an American lives in today's world?

What has happened to humility and missionary zeal which we hear so much of from the church? I realize that the majority of clergymen are devoted, caring people, but this smacks of “keeping up with the Joneses,” with no trace whatsoever of the carpenter from Bethlehem!

Some years ago, my husband and I lived in Japan for a time which proved to be a wonderful and meaningful experience. While there we had occasion to come into contact with several American missionaries, also residing in that country. Without exception they lived in “a house on the hill” (translation from the Japanese people, most of whom were Buddhists). In their large cars, they ventured forth from their large houses, wearing expensive American clothes to tell the Japanese people how wrong they were to practice Buddhism, and that they should turn to Christianity for their salvation.

Need I say more about the impression this had on the Japanese family, who although poor, showed a depth of humility which I doubt ever touched those missionaries.

Perhaps there is a valuable lesson to be learned from such a situation, and perhaps there is something greater of

value than mere money, or standards of living, should we choose to look!

PAMELA A. FARRELL

Huntingdon, England

Little Faith?

"Oh ye of little faith!" With regard to whether AIDS or any other disease may be transmitted through reception of the common cup, only one question needs to be asked — and I have not heard it being asked.

That question, which I would address to all bishops, priests, deacons and laymen is: do you believe in the real presence of Christ in the Blessed Sacrament? If you do believe this, then you know without the faintest doubt that no possible harm can come out of that Holy Thing. Spiritual harm, perhaps, through unworthy reception, but physical harm — never. It is impossible.

May I, a priest for almost 45 years, presume to re-echo those words of our Lord, "Oh ye of little faith!" — and pray that he will revive his church, beginning with you and me.

(The Rev.) JOHN R. CHISHOLM (ret.)
Lindenwold, N.J.

Many of us do act as this writer proposes, but we are also enjoined not to tempt God in demanding miracles. Ed.

Middle of the Tracks

As things rapidly develop in our time-honored church, I am about to adopt the position that most of our clergy are what I call "middle of the tracks" people. Not "of the road," mind you. For by the term "middle of the tracks" I mean people who are not necessarily from the *wrong* side of the tracks, but neither are they from the *right* side of the tracks!

Of course there are brilliant exceptions to be found here and there, but not a sufficient number to have much effect on the whole.

The truth appears to be that our calling committees (the word "search" I simply can't bring myself to use) do not of course want to call ignorant dullards to places in our supposedly well-educated and sophisticated church, but *neither do they dare confront their congregations with any minister who is their social and intellectual equal.*

Therefore, the net result of any church's efforts is bound to be "middle of the tracks," in other words, mediocre.

WEARY TRACKER

Sharing in Public Expense

Walter F. Donnelly's letter regarding the application by the IRS of Rev. Ruling 83-3 greatly disturbs me. The "new and heavy" tax burden on homeownership

clergy is no more than what any nary homeowner must bear. It is "new and heavy" to clergy because law has formerly treated us with favoritism in allowing us to claim as a deduction that which was paid for with free income. The removal of favoritism should be applauded by who believe in the separation of church and state.

While a move that involves a tax increase is obviously a factor in clergy employment, it must be worked out between clergy and congregations. Those who move their ministries "in accordance with the will of God, not in accordance with the will of man" should not expect the secular state to pick up the tab.

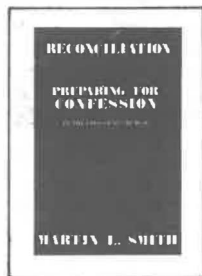
I am a parish priest and homeowner who declares his housing allowance as taxable income. I don't approve of the way all of my tax money is spent, I see no reason to shirk my share of public expense because I am ordained.

(The Rev.) DAVID GARI
Church of the Annunciation

Newport, Tenn.

It is the "double-exemption" of ready tax-free mortgage interest which is under debate. For anyone with a tight budget and a 30-year mortgage, it is indeed distressing to learn, after several years, that the rules changed.

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BOOKS

Learned Man's Homage

JESUS THROUGH THE CENTURIES: His Place in the History of Culture. By Jaroslav Pelikan. Yale University Press. Pp. xvi, 270. \$22.50.

Professor Pelikan of Yale University is one of the most distinguished historians of Christianity in the English-speaking world today, and now, with many years of scholarship behind him, he has produced a work of which he says, "I think I have always wanted to write this book" (p. xv).

It is not a study of the Gospels, nor a theological treatise, nor a book on the history of doctrine, but rather an extended discussion and reflection on the figure of our Lord as he has been perceived in successive periods of history both by believers and unbelievers. We are thus taken from the early church, through the great councils (of which the christological teaching is explained for some pages), St. Augustine and other fathers, medieval monasticism, the Reformation, and modern romanticism, scepticism, and concern for liberation.

Drawing on his wide knowledge, the author brings together a wealth of references to literature, music, political history, and so forth. Of particular interest are eighteen illustrations, most of them in color, representing the understanding of Jesus in a variety of periods and cultures. Particularly outstanding is the colored reproduction of the sixth century *Christos Pantocrator* from Mt. Sinai, which, as it has become more widely known in recent years, has meant much to many people [see front cover]. It may be considered a visual expression of much that is in this book.

For anyone interested in literature, the history of Western civilization, or theology, this book provides a wonderful resume carried out from a particular viewpoint. The author would be the first to agree that the subject is far from exhausted. Many possible aspects of it could be pursued further. This reviewer regretted the paucity of significant Anglican references, although there is much here that Anglicans will admire. This is an excellent book for a parish library. Not many books combine so much sophistication and culture with personal faith and piety. It is in many respects a learned man's homage to his Lord.

H.B.P.

Upward Movement

GOTHIC ARCHITECTURE. By Louis Grodecki. Rizzoli. Pp. 222; 350 illus., 24 color pages. \$18.50.

This profusely illustrated volume in the *History of World Architecture* is de-

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voted to the more than 400 years of great European Gothic building. France heralded the style which found splendid expression in England, Germany, Austria, Italy, Spain, and Portugal as the more than 300 illustrations show. One might have appreciated a more recent illustration of the Great Choir of Canterbury Cathedral, now much restored, since Canterbury and, in the north, the Cistercians, had such a profound influence in English abbeys and cathedrals.

Ordinary readers will find the text to be technically accessible and fascinating. The relationship between the liturgy's *sursum corda* and the Gothic style, while not mentioned by the author, became readily apparent to this reviewer, and it is not surprising that the vitality of this architectural style, except for its current cost, continues to appeal to Anglicans as the setting for beautiful worship.

(The Rev. Canon) PETER CHASE
St. James Church
Greenfield, Mass.

Museum Treasures

MEDIEVAL ENAMELS. By Marian Campbell. Stemmer House. Pp. 48 and illus. \$9.95.

This beautifully illustrated book is an introduction to the exquisite collection of medieval enamels at the Victoria and Albert Museum in London.

Because of the jewel-like colors which result, the technique of fusing colored glass to metal surface by intense heat has been used for centuries to embellish highly prized objects. The Romans apparently used enamel sparingly, but by the 12th century, the church's need for liturgical objects — crosses, candlesticks, and reliquaries — stimulated the production in the Rhine valley, France, and Spain.

Much of Ms. Campbell's text will be new to American readers, but the glossary of terms at the beginning of the book and the list for further reading at the end will aid even the most informed art lover.

This book dotes on details of gold, gilt, and the encrusted enamel, but what lovely details they are of the piety and craftsmanship of the so-called Dark Ages.

CHARLOTTE M. PORTER
The Florida State Museum
University of Florida
Gainesville, Fla.

A Neglected Style

LATE BAROQUE AND ROCOCO ARCHITECTURE. By Christian Norberg-Schulz. Rizzoli. Pp. 220; 350 illus., 24 color pages. \$18.50 paper.

In his excellent text the author explains the gradual change from Baroque to Rococo which took place roughly be-

tween 1690 and 1770. He sees this as the visual expression of a philosophy changing from the domination of convention, dogma, and authority, to a new study of nature, a new freedom, a new enjoyment of sensuous stimuli, and concern for comfortable living and intimacy. Evidence of these attitudes he outlines in his opening chapter as they appear in landscape, city planning, church and palace. To each of the two latter he devotes a separate chapter.

The new style of church building developed brilliantly in central Europe with the catholic revival that followed the Thirty Years War. The palace became more intimate, with regional variations

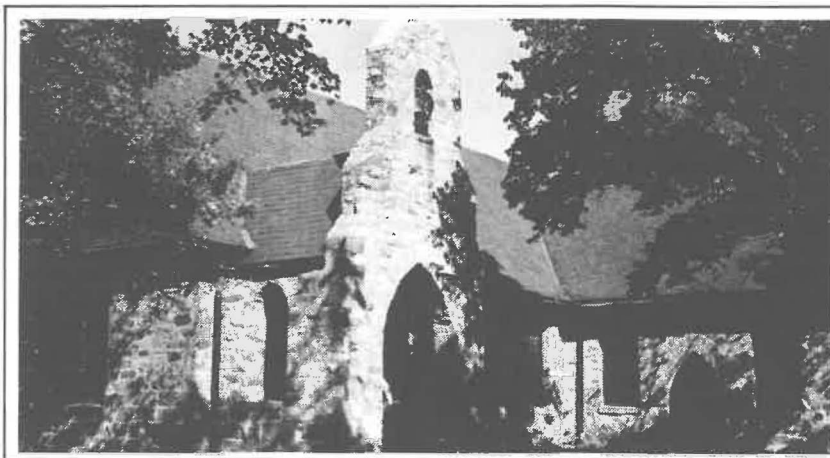
in France, Italy, Russia, Austria and land. The final chapter discusses other expressions of the new way of thought in these countries, and Spain, Portugal, Germany, Scandinavia and Bohemia.

The text, with notes, complete index and selected bibliography, is of great value to students. For the casual reader or tourist, however, the greatest contribution is the illustrations, almost 400 in number, including 24 in full color, which make up three-quarters of the book. They include plans, elevations, air views, and details, and by themselves afford

Continued on page 16

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Fr. Johnson Draws Leaders

A group of religious and parliamentary leaders from around the world met together recently to establish a National Spiritual and Parliamentary Forum for Human Survival and to call for a conference of leaders of both movements in 1987. Twenty people, ten religious and ten parliamentary, held what was called a core group meeting in Tarrytown, N.Y., Oct. 21 and 22, and held a conference October 23 at the United Nations Center for the United Nations Conference on the Environment and Development.

The meeting was chaired jointly by Rev. James Parks Morton, Dean of the Cathedral of St. John the Divine in New York, and Sat Paul Mittal of India, a Hindu, secretary-general of the National Committee of Parliamentarians for the Environment and Development and president of the Indian Association of Parliamentarians.

In an appeal, the group declared that "religious insight and political will are essential for effective action," and asked other religious and spiritual leaders to "offer their support and cooperation in an endeavor directed to the enhancement of the quality of human life in an increasingly global world community."

Fr. Johnson Finds Home

After 35 years of searching, the Rev. Fr. Johnson of Louisville, Ky., has recently found a home in the Episcopal Church. And so does his congregation, a group of people who stood firm and changed denominations as he did over two years ago. Fr. Johnson and his wife, Sherry, were born and reared in the Roman Catholic Church. Fr. Johnson was introduced to the Episcopal Church by his wife, Sherry, and by 1976 had been ordained as a pastor of a local church in Louisville. At this time he became involved in the charismatic movement and actively involved in charismatic services and other programs designed to nurture the faith.

After serving as a leader for several churches and teaching on the side, Fr. Johnson said he started "looking for a home sacramentally." In 1980, part of the search was to take him to Asbury Theological Seminary in Wilmore, Ky., a Methodist school. There he found a mentor, Rev. David Faupel, a seminary professor who had a similar background in the charismatic movement, but was a

priest in the Episcopal Church.

"I started learning about the church from him," Fr. Johnson said in a phone interview, "but I was still very interested in speaking about the charismatic movement."

Eventually a group of people who had heard him speak and were searching for their own spiritual roots asked Fr. Johnson whether he would lead them as a congregation. One person even went so far as to offer the preacher the use of his small restaurant as a church.

"The first Sunday I was so nervous and unsure I prayed to the Lord, 'don't let anyone show up,' but about 50 did," he said. The small band of followers soon swelled to 130 members involved in the charismatic movement and the Assembly of God faith.

But the urge to keep searching still kept after Fr. Johnson and in 1982 he told his congregation he was going to make a change. That change was to resign from the Assembly of God denomination, and after long talks with his mentor, and the Rt. Rev. David Reed, Bishop of Kentucky, he was confirmed into the Episcopal Church in 1983.

The people he led were not disillusioned with Fr. Johnson's decision, however. Made up of "50 percent former Roman Catholics and 50 percent former Southern Baptists," a good number of his congregation followed him to the Episcopal Church. In 1984 the ministry of Holy Trinity Church was given missionary status in Louisville. A year later, Johnny Johnson was ordained a deacon.

"The people with Roman Catholic backgrounds enjoy the liturgy and life of the church and the Southern Baptists have brought the fervor of evangelism into the church," he said. "None of us has abandoned our roots. We have been able to put our pasts to use."

At present, 125 to 140 people belong to Holy Trinity Church and the average Sunday will find at least 100 at worship. A mix of "families, college and seminary students, and the elderly," the congregation continues to grow. "The Episcopal Church is what we needed. It has both the word and sacrament," Fr. Johnson commented.

"Our goal is to be a parish with parish status," he said. "There are 27 acres of land next door which we hope to own and develop. We would really like to build a highrise building for the elderly someday." The present mission is a small building in a more rural area of Louisville.

Fr. Johnson and his wife have two sons. His future plans include attending Seabury-Western Theological Seminary so he can get an Episcopal education. "I can easily see myself staying in the Episcopal Church for the rest of my life," Fr. Johnson concluded. "The Episcopal Church is my home."

The Church in Navajoland

The Navajoland Area Mission, comprising the formerly independent missions in the Dioceses of Utah, Arizona, and the Rio Grande, came officially into being at the General Convention of 1979. Two major goals have been identified for the area — to achieve the degree of financial independence needed in order to become a full-fledged diocese of the church, and to raise an indigenous leadership from among the Navajo congregations.

The Rt. Rev. Frederick W. Putnam, Jr., formerly Suffragan Bishop of Oklahoma, accepted the call to become the first Bishop of Navajoland in 1979. Under his leadership and pastoral guidance the several missions learned to work and grow together, and the various congregations began learning to accept their responsibility in working toward financial independence.

After Bishop Putnam's retirement in 1982, the Rt. Rev. Wesley Frensdorff, now assistant to the Bishop of Arizona, accepted the call to become the second bishop of the Navajo Area Mission (NAM). The main thrust of Bishop Frensdorff's ministry has been in working towards the goal of developing Navajo leadership.

At the present time three Navajos, two men and one woman, have accepted calls from their respective congregations to begin the process of preparation for ordination.

Among the projects being undertaken by the three regions that the NAM is divided into, are Bible studies, cursillos and a half-way house for recovered alcoholics. At St. Christopher's Mission in Bluff, Utah, Dr. Robert Brabrook hopes soon to start a veterinarian project, which will consist of training Navajos as veterinary technicians. Dr. Brabrook is a member of the ecumenical Christian Veterinary Mission, which will help financially in establishing the service.

Work is also continuing on translations of the liturgy and offices into Navajo.

JOAN F. LEBLANC



St. Alban's Church in Copenhagen, Denmark: a glittering centenary.

Copenhagen Celebration

A ten-day festival was held in celebration of the centenary of St. Alban's Anglican-Episcopal Church in Copenhagen, Denmark. The observance began with a service of Thanksgiving and rededication on September 19, the 100th anniversary of the laying of the cornerstone. As at the glittering event of 1885, the congregation included members of the royal families of Denmark and Great Britain, civil authorities, members of the diplomatic corps, and clergy from other traditions.

The Rev. Kenneth V. Povey, chaplain, officiated at the service, with the presence of Queen Margrethe of Denmark; Queen Ingrid, the Queen Mother; the Princess Margaret; the British and American ambassadors to Denmark; the Lutheran bishop of Copenhagen; the Apostolic Pro-Nuncio; and other distinguished guests. The Rt. Rev. John R. Satterthwaite, Bishop of Gibraltar in Europe, preached the sermon, and the entire service was broadcast live on Danish television.

The following Sunday the Bishop of London, the Rt. Rev. Graham Leonard, was celebrant and preacher at a festal Eucharist, and he preached again at Evensong.

Established originally to minister to the British community in Denmark, St. Alban's today has a congregation which is about 50 percent British, 30 percent American, and 20 percent Danish. American participation in St. Alban's dates from the designation in 1887 of a seat for the American minister to Denmark in the north transept, which was set apart as the "legation chapel".

Americans presently serve in many capacities and thus it was fitting that the Bishop of the American Convocation of Churches in Europe, the Rt. Rev. Robert B. Appleyard, was invited to celebrate, preach and confirm at the concluding services of the Centenary on Sunday, September 29.

FAY CAMPBELL

Protesting in Jerusalem

One of our friends, a nun of our church, recently spent an extended period in the Holy Land. Her comments on the relations between Christians, Jews, and Moslems are of interest in this period of wide international discord. As the author may continue her travels, her name cannot be given.

I had an experience, followed by another, that will doubtlessly haunt me the rest of my life. I went early one Sunday morning to the Church of the Holy Sepulchre in Jerusalem to go to the Ethiopian liturgy, which begins at 6 a.m. Hardly anyone was about at that hour; I saw only two people as I walked through the Old City. As I came into the court there was a Franciscan talking amiably with a khaki-clad policeman.

When I came out it was a different story. There were a few people in the court, including several nuns. The Franciscan was nowhere to be seen. The policeman, however, had backed a young Arab man against the wall of the Greek convent opposite the entrance to the Holy Sepulchre and was rhythmically, systematically, slapping him in the face. The young Arab was alert but passive, offering no resistance. No one in the court was paying any attention, or if they were, they deliberately averted their eyes.

Something deep inside warned me not to interfere. Confused and ashamed, I too passed by. After some meditation and conversation with several Arab friends I realized I had done the right thing. There were a lot of reasons. Being confronted by a woman might have humiliated the Israeli and made it harder on the Arab; being slapped around a little is better than being taken to prison, tortured, and held without accusation as is so common here. At a women's meeting a few days later I was told that Palestinians try to avoid going into areas where there aren't a lot of people around in order to avoid such experiences.

Arab cars and busses are frequently, almost daily, stopped at positions randomly selected, and are subject to search; the occupants are subject to interrogation. This is harassment, humiliation, and terrorism, and while I had observed roadblocks I had never been in one of the queues which can stretch for miles.

Then I was on a bus from Bethlehem to Jerusalem when a roadblock was put in front of us. An Israeli soldier, who obviously relished what he was doing — the power, the possibility of humiliating those he seemed to feel were inferior, of subjecting everyone to frustration and helplessness — got on at the front and

pointed to the men he wanted off, them except the elderly and Western. I haven't sorted out yet what mad do what I did next — it was an emotional and very neutral-feeling act, but I got off the bus, too, and jostle way into the middle of the line of men facing the laughing soldier with a gun. Behind the line were two others — at least. I didn't count.

The soldier tried to make me get on the bus. He obviously spoke no English. I said, "Not until all these men are on the bus." He tried again, mocking me, stood where I was. He signaled to someone in a car dressed in plain clothes who was watching the proceedings — a person may have been a member of the very efficient secret police — who over and said my presence was not required. I responded once again that I wasn't getting on the bus until all the men were on the bus.

The plainclothesman translated to the soldier. He laughed and made no retort. The plainclothesman said, [meaning the soldier] will not speak to you." "Tough," I replied, knowing I would not know what I meant. I stood on my ground.

The soldier once again motioned me to get on the bus. By this time I had taken an American passport out and was waving it ostentatiously on my wrist. The plainclothesman tried again. "We respect the church. Please get on the bus." It was my turn to have heard many tales of harassment and even terrorism against religious institutions; one nun friend of mine was strip-searched at the airport. Finally the plainclothesman was reduced to silence. "But why will you not get on the bus?" I answered, "Because what you here is like South Africa. It is apartheid. It is racism." He tried one last feint: "But one of them might have a bomb." I laughed again.

The soldier was still interrogating the first man. I looked at the plainclothesman and said, "I will not get on the bus until all these men are on the bus [sometimes the men are held at gunpoint] and furthermore, when I return to the United States I will write in the newspapers of your similar apartheid in South Africa, of your racism and apartheid."

These exchanges took less time to read than to take you to read them, and evidently this last statement contained the most. The plainclothesman translated to the soldier who stopped interrogating me and motioned to another to come help him. There were no more interruptions. Then we were on our way. The bus pulled back on to the road and a window passed the soldier, he thrust his nose at me in frustration. I confess I returned the compliment.

Both the International *Tribune*

London *Times* have had front page stories of how the U.S. and British governments have protested the recent re-opening of Arab universities and the increasing oppression of the occupied territories. There is a long-range plan, however, which the government seems intent on implementing. One cannot help but feel that the seeds of destruction are within the very fabric of tightening power by tyranny. Israel, for all its stations, is not a democracy.

Sometimes the ubiquity of Israeli soldiers with guns can be funny. At the Temple Mount, which I visited with an ecumenical group, there was a soldier sitting on the wall where we sat to hear a lecture. No one would sit by the soldier, so I did, with the muzzle of his rifle across my lap. Fortunately he didn't immediately realize the significance of my presence and I think we were able to get a

view of an Islamic court on the Temple Mount is fascinating. There are several courtyards, the most interesting of which is the Court of the Western Wall. You tear yourself away from the sight of the Wall and go up the ramp to a second checkpoint (you have been searched on the way through at the Dung Gate). Then you enter into the tranquility of the 30 acres of the Temple Mount. The Islamic mosque and the El Aqsa mosque are on the left. You have to buy a ticket and then remove your shoes and can go in. The mosque is built on a basilica pattern and is thought to be on top of a Byzantine church. The rugs on the floor are of unbelievable beauty, and very soft. The atmosphere is suffused with prayer.

At the front, by the Imam's chair, two old men (sheiks) are reading from the Qur'an in perpetuity, there is a very large Turkish man. In a loud voice he maintains silence (and destroys it completely!), shouting that this is a time of prayer and please, madam, hush child. When a group of Muslim pilgrims comes he declaims to them. Anyone who looks at all like a non-Muslim (as a habited nun) is watched carefully. If they look like they might be a Jew, they are admonished not to talk. I was praying for Anwar Sadat when he came over to me and said, "Sister, no praying." I replied, "How do you pray?" "How do you explain how to live is to pray? But he had done his duty and I had given the expected result. I spent about an hour in the mosque.

The atmosphere was much more informal, and in great delight. I was in the Well of Souls when the rock when a very large Arab man appeared. They had somehow taken a camera and had their picture taken. At another part of the shrine where one can put one's hand in a small opening [wrong religion, but that's what it is called] to touch the rock, I stood be-

hind a pillar and watched the pilgrims. I didn't want to offend anyone by touching the rock myself, but a man with a family came, and after the whole tribe had touched the rock one way or another — the children crawling between the shrine's legs as children will do under the dining-room table — he motioned me to participate, too, a barely suppressed smile on his face without losing an ounce of dignity, as if he, too, felt the ridiculousness of the barriers we have set up amongst ourselves.

CONVENTIONS

The Diocese of Minnesota met October 25 to 27 for its 128th convention in Brainerd, Minn. The theme was "youth," with delegates participating in 11 workshops on related themes. A highlight was the presentation of the "Peace Child" play by diocesan young people.

Various activities during the convention included:

- adopting a budget of \$1,356,000;
- welcoming representatives of three new congregations and announcing plans to establish another in 1986;
- presenting certificates to eight congregations which have sponsored refugee families this year;
- sending a convention offering of \$1,343.24 to Bishop Tutu in South Africa;
- approving a new employee assistance program to provide counseling referral service for clergy and lay employees.

The convention address was given by the Rt. Rev. Harold Hopkins, Bishop of North Dakota.

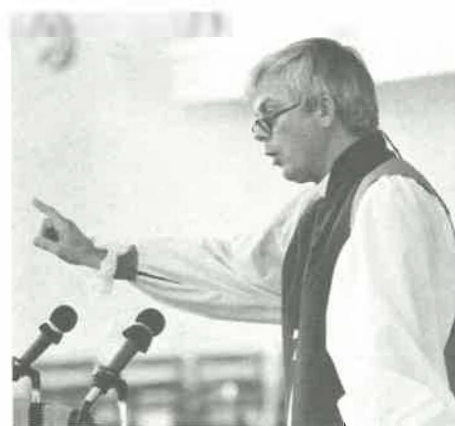
VIOLA C. McCONNELL

Recommitment to mission was the sole item of business in a one-day council meeting in the Diocese of Virginia. Some 425 clergy and lay delegates met October 5 for a special bicentennial session of the 1985 council of the diocese.

According to the *Virginia Churchman*, the diocese approved "recommitment to mission as a central focus of diocesan life," which authorizes the Bishop of Virginia and the executive board to form a mission development service, and calls on each parish to create a "mission opportunities and resources plan" for 1986 to 1990.

The proposal was written by William A. Johnston, III, of Winchester, Va., who said it would be "the beginning of a 'bottom-upward' approach" to mission.

Originally, the council was to have met May 25 to commemorate the 200th anniversary of the diocese's first convention in 1785. Bishop Robert Hall was critically ill at that time and the session was postponed until October. The bishop



The Rt. Rev. Peter Lee preaches to the council of the Diocese of Virginia: unity in mission.

later died [TLC, June 30].

The Rt. Rev. Peter James Lee, present Bishop of Virginia, presided at a special service entitled "A Celebration of Renewal in Mission" which ended the council. It included a litany specifically written for the renewal in mission efforts.

"It is not my vision, by program, but our common life that tells to a broken world the story of diversity united in joyful service," Bishop Lee said. "The most important thing we have done today is to demonstrate our oneness, our unity in mission."

BRIEFLY...

From October 9 to 14, the Brotherhood of St. Gregory held its annual retreat and general chapter meeting at Briarwood, the conference center of the Diocese of Massachusetts on the shore of Cape Cod. A variety of meetings, meditations, lectures, workshops and prayer times were presented for all members. The main service of convocation came on Sunday, October 13, in a festival Eucharist at nearby St. Peter's Church-on-the-Canal in Buzzards Bay, Mass. Over 200 people filled the little parish church to capacity as several members made life profession of vows.

Bishop Craig Anderson of the Diocese of South Dakota announced that the fund raising drive called "Now is the T.I.M.E." (To Increase Ministry Effectiveness) has reached a total of cash and pledges amounting to more than \$1,100,000. The fund drive was a response to the call for additional ordained clergy in the South Dakota diocese. The goal was to raise \$750,000 to increase endowments for salaries, education, and clergy assistance. A tithe of ten percent will be given to the Presiding Bishop's Fund for World Relief.

Whose Son Is He?

Scholarship about Jesus in a Pluralistic Culture.



The Rev. O.C. Edwards

By O.C. EDWARDS, JR.

To be fascinated with the figure of Jesus, but without taking him too seriously, seems to be widespread in today's with-it society. It ranges from the religious jewelry worn by the singer Madonna on to various more sophisticated writings. We can see this attitude in two recently published books.

The first is a lavishly illustrated quarto volume published to capitalize on the interest created by a three-part series on London Weekend Television. Both the TV series and the book are titled *Jesus: The Evidence*. The author indicates the close correlation between the two projects when he states that one of his major difficulties in writing the book was "matching the timing and the content of the television production and attempting to be fair to both historical and Christian viewpoints" (p. 7).

These words establish the point of view of the book, which is that of the observer claiming Olympian impartiality who is able to speak with the calm and clear voice of reason, even though the topic is one on which those actually involved in the controversy have a fanatical partisanship that renders all of their statements suspect of irrational bias. This is a voice that we have become accustomed to hear emanating from the tube whenever TV reporters and analysts take us to visit wars, election campaigns, and trashed soccer stadiums.

What qualifications does Ian Wilson, the author, have to write a book which by its title promises to sever the Gordian knot of what the historical Jesus was like, with such Alexandrian efficiency? Essentially, he is someone who majored in modern history as an undergraduate at Oxford before going on to become a journalist who writes for both newspapers and television. His curiosity about matters religious was stimulated by the claims that the Shroud of Turin had been the gravecloth in which the corpse of Jesus was wrapped for the tomb. After that, he went on to investigate reincarnation for the edification of television viewers.

This book is not to be thought of as either a work of scholarship or an expression of pious devotion. It is rather a media briefing on the latest "in" topic. It is the kind of background information that allows yuppies to sound sophisticated at singles bars.

This is not to say that it is not researched well. There is a bibliography of four-and-a-half pages and most of the books that one would want to find there are listed, although too much attention is paid to scholars such as Morton Smith, John Robinson, S.G.F. Brandon, and others whose sensational theories have not won the acceptance of most of their professional colleagues. The fault is rather that, as in so much journalism, this sounds as though it were written by someone who had "got the subject up," as the British say, just to write this one piece. Things are not said the way someone familiar with the topic would say

them, and the significance of evidence often misperceived.

The choice of topics treated in current television programming were decided. Priority seems to be given, for instance, to information that can be communicated visually and to sensational claims that would appeal to a mass audience, rather than to data that is germane to arriving at a just estimate of the son of Christ.

For example, the first chapter is on history of textual criticism, the effort to discover early manuscripts of the gospels. Yet the historical accuracy of these documents relate is only tangentially connected with the age of our manuscripts. Before the discovery of the Dead Sea Scrolls, for instance, our best Hebrew Bible manuscripts were more than 1,000 years old, but no one doubts that the Old Testament had been written long before that.

Certainly the assignment of Jesus as a moral teacher to the category of "matters of convention" seems to reflect a level of perception one has come to expect from panelists on TV talk shows. Any other arena this lumping of the cified with boors and charming evasions would sound pathetic.

While the title of the book is *Jesus: The Evidence*, the real basis for the assessment made of our Lord is a presumption that Christian claims about him could not possibly be true, as the task becomes deciding how far he could ever have come to such big conclusions about him. Thus the w

miracles, including the resurrection, are dealt with is to have them explained as the effects of hypnotic suggestion. Yet, even if one were convinced "miracles don't happen," it would be illogical to assume that this explanation of the many possible alternatives has to be what really happened — at anything happened at all if what reported to have happened did not.

Wilson insists that no Jew expected the Messiah to be anything other than a human being; this is fundamental to the Jew's case against Jesus' having claims about himself that would be grounds for the Christology of the early church. In this he is following a learned authority, Dr. Geza Vermes, whose translation of the Dead Sea Scrolls has become standard. As a Jew who became a Christian, was ordained as a Dominican priest, and then returned to Judaism, Dr. Vermes is not just some personal investment in the issue.

Many other New Testament scholars are convinced that the earliest manifestations of Jewish Christians in Jesus are so ultimate that the resolutions and definitions of councils are merely working out the logical implications of these first interpretations. Another book to be reviewed in this issue has no brief for Christian orthodoxy — in fact it is anti-Christian polemic — but it has a far better grasp of the historical situation).

As to the implication of Wilson's next chapter, (with its misleading title, "He Became God") that it was only after the Arian controversy began that the church believed "Jesus had been God, and had existed in total equality with the Father since before time began," is contradicted not only by John 1:1-18, but even by Philippians 2:5-11. As Reginald Fuller has said about some other contrary views:

"The ontological implications of the work in creation, in general revelation in Israel's salvation history, of his nature work as the Exalted One (to nothing of his parousia!) — all of which are included in the New Testament pattern and are covered by its theological titles — are almost entirely neglected. Here the Church Fathers were content simply to repeat the New Testament language (*Foundations of New Testament Christology*, p. 250).

To sum up this analysis of *Jesus: Evidence*, it represents the view of a well-informed amateur investigator of Jesus' life who has assumed from the beginning that Christian claims about him could not possibly be true. At the end of the 18th century, Friederich Schleiermacher titled his first book *Lectures on Religion to Its Cultured Depravity*. Had he written it today, the point of view he had in mind would be

"Our society now has too many competing points of view for anything of an explicitly Christian nature to be part of the 'reality taken for granted.'"

represented in this book.

The second book is *Jesus Outside the Gospels* by R. Joseph Hoffmann. This is very different from Wilson's but is also curious in its own right. Hoffmann is a trained scholar who earned his doctorate at Oxford and who teaches New Testament and Early Christian Studies at the University of Michigan. Thus, his book has more of the feel of biblical scholarship. It is written, however, with what the Germans call a *Tendenz*, with a point of view and a purpose. The purpose is to undercut Christianity by questioning the accuracy of the historical record of Jesus in the New Testament.

"... the historical Jesus did not long endure in the memory either of members or enemies of the cult of Christ. The needs of the early church — the defensive strategies as well as the missionary outreach — combined to ensure that the historical Jesus would remain shrouded and irrecoverably buried. Only the hopes of his followers escaped the tomb (p. 127)."

Jesus Outside the Gospels is published by Prometheus Books, a firm which publishes other books also discrediting Christianity. In a way, I find Hoffmann's book and his publisher a little refreshing. They give me a nostalgia for the presses that published the works of Thomas Paine and Robert Ingersoll, at a time when the enemies of Christianity took it seriously enough to attack it. How much more flattering to the faith was what Schweitzer called the "eloquent hate" of Reimarus than the "it goes without saying" assumption of Wilson. Julian the Apostate, only Roman emperor after Constantine to revert to paganism, is legendarily reported to have said as his last words: "Thou has conquered, Galilean!" From our enemies we can occasionally win such grudging tribute, but never from those we bore.

Hoffmann's purpose is to review the records of Jesus outside the New Testament in order to argue that very little is

known about what Jesus actually said and did. Thus he has extended quotations from the Talmud, Josephus, Roman historians, Christian apocrypha, Gnostic literature, and, oddly enough, from the hypothetical document which scholars call "Q", which we know only from its quotations in the gospels.

By and large, what he offers as evidence would be accepted by most mainline New Testament scholars. What we can reconstruct of the historical facts about Jesus with absolute certainty is very small. So the issue is not the evidence, but the interpretation of the evidence. What Schweitzer said of the 19th century "quest of the historical Jesus" is true of both Wilson and Hoffmann as it is true of orthodox interpreters: "It was not only each epoch that found its reflection in Jesus; each individual created him in accordance with his own character."

What makes Hoffmann's book so curious is not its anti-Christian polemic, but the half-heartedness of the attack. So little of the argument is rammed home. There are only 36 notes in the entire book and there is little of the scholarly apparatus that would have buttressed the argument: there is no bibliography, very few references to translators or editors of the sources quoted, often not even the location of the passage quoted in the work from which it is taken. Even the dates of the documents are often not cited. Some of the sources are plopped down without any interpretation or comment on their significance.

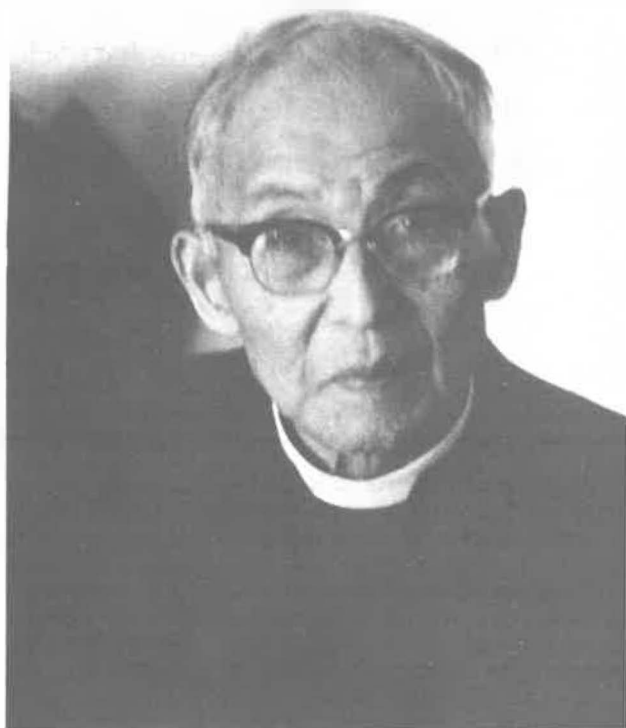
In some ways, Hoffmann's purposes have been better served by some more scholarly works that had no polemical intentions, such as *Documents for the Study of the Gospels* (1980) by David R. Cartlidge and David L. Dungan, which shows the Greco-Roman religious context in which Christianity emerged.

Probably neither Hoffmann's nor Wilson's book is too significant in its own right, although the latter could do some harm to the unsuspecting by the appearance of authority which it carries.

Rather, the two books have a joint significance of witnessing to the cultural pluralism in which we now live. Our society now has too many competing points of view for anything of an explicitly Christian nature to be a part of the "reality taken for granted" of our society. In a way, that is all right. Our Lord seems never to have used any encouragement to the acceptance of his message other than its own inherent credibility and attractiveness. His followers, therefore, should be willing to forego the use of any power other than the power of the gospel itself. But it does seem that the question that Jesus asked the pharisees of Jerusalem, "What do you think of Christ? Whose son is he?" is as wide open again as it was when it was first asked.

Nebraska's First Japanese Priest

By RAE E. WHITNEY



The Rev. Hiram H. Kano

In 1920, some 80 Japanese immigrants had settled in Nebraska along the Platte River. Soon after his marriage in 1919, Hiram Hisanori Kano brought his bride to a farm he had acquired near Litchfield, in the center of the state. He felt he had a mission to help these immigrants, so when not spending time raising wheat, oats, alfalfa, chickens, cattle and hogs, Kano assisted those along the river in the areas of finance, agriculture, education and Western culture.

Hiram Kano eventually was ordained an Episcopal priest. Today in the Diocese of Nebraska, the church is enriched by a loyal body of Japanese Episcopalians, and much thanks for this can be rendered to Fr. Kano.

In 1984, a little book by Fr. Kano was published by Scottsbluff (Neb.) Public Library, and is titled *A History of the Japanese in Nebraska*. Much of the material in this article is based on Fr. Kano's own story; the rest comes from the personal knowledge of the Rev. Clyde Whitney, a retired priest in the Diocese of Nebraska, who has developed a friendship with the Kanos over the past 50 years.

Rae E. Whitney, a frequent contributor to THE LIVING CHURCH, lives in Scottsbluff, Neb. *A History of the Japanese in Nebraska* is available from Sheryll Patterson-Black, 4059 Umatilla, Denver, Colo. 80211

At the end of World War II, the University of Wisconsin donated 2,000 pine seedlings to Nashotah House, and Dean Nutter asked the graduating class of 1946 to help in the planting. The most eager and ablest volunteer was Fr. Kano, who had spent the war in American internment camps, until he was paroled in 1943 to the Wisconsin seminary.

Recently, Fr. Kano wrote from his home in Fort Collins, Colo., that he himself had planted 200 of these seedlings. The love of planting, sowing, nurturing, whether of things of the soil, or of the word of God in people's hearts, has been at the center of his life throughout.

He was born in 1889 to the governor of Kagoshima Province, Japan. An early interest in agriculture had obviously been shown, for, when William Jennings Bryan visited the Kano home in 1905, he encouraged the boy to consider studying that subject at the University of Nebraska. First, though, Hiram went to Tokyo University, and there, he recalls, during a seminar on "Population, Food and Land," he heard God's voice say, "Go to America, God's melting pot; work there."

So, in 1916, with his B.S. degree and a letter from that U.S. politician, he set out for Lincoln, Neb. Two years later he graduated from the University of Nebraska with a master's degree in agricultural economics.

Hiram Kano was already a Christian when he came to the U.S. He had been converted as a 20-year-old college stu-

dent, and says: "First I got flu, typhoid fever, then appendicitis, peritonitis. The two doctors attending me declared that mine was a hop case. My vitality was nearly gone; I too weak to be operated on, and thought, 'I have to go,' but at this calm and serious moment, God appeared to me and I surrendered. I didn't see a face, nor hear any voice, but it was God who appeared to me. Then, strangely, I felt better physically, and I felt better every day thereafter. After exactly 40 days, my hospitalization ended and I was permitted to go home. My doctor said it was a miracle.

"I began to search out this mystery in the Bible. On Christmas 1909, I was baptized by Dr. Peeke, a missionary of the Dutch Reformed Mission of America, and became a Christian. I really had been made into a new man, and I began to pursue a 'theo-centric' rather than an 'ego-centric' life."

In 1919, he married Ai "Ivy" Nishimura, whom he had known in Japan, and again when her parents sent her to live in America. Ivy has been his loyal, affectionate wife and companion for 50 years. They have two children: Clyde, who studied at M.I.T., and after serving in the U.S. Army in World War I, returned to M.I.T. as instructor of nautical engineering; and Adeline, who teaches chemistry at Colorado State University, Fort Collins.

A Nebraska Japanese-American Association was formed in 1920,

“In 1919, bills were introduced in the state legislature to restrict Japanese residents. Hiram Kano went to the capitol to plead for his people.”

chell, and he addressed public meetings, thundering out that the Japanese people were his friends. “If anyone of you is seeking to unjustly persecute them, you shall have to kill me first.” It is no wonder that Fr. Kano still felt honored at being a pall-bearer at the bishop’s funeral in 1951, and, that when his congregation erected a building in 1952, with the help of U.T.O. funds, they named it “Bishop Beecher Hall.”

The unexpected “parole” of Fr. Kano to Nashotah House enabled him to earn a theological degree. When he came back to the North Platte Valley, he returned to two Japanese congregations that had been officially organized in 1942, St. Mary’s at Mitchell, and St. George’s at North Platte.

The work had been continued with the help of local Caucasian priests, especially William Staton and Francis Pryor.

Before the war, Fr. Kano had been helped greatly by Clara LeHew, a deaconess, who served in the area 1932-41. She was followed by Elizabeth Dixon (1941-43) who had returned from missionary work in Japan. Then Rose (Kubo) Yamamoto served as a United Thank Offering worker from 1942-50.

The Japanese-born issei had proved their loyalty throughout the war. Many of the American-born nisei joined the armed services. So it was a time to rejoice when, in 1952, immigrants from Japan were given the right to citizenship. Fr. Kano recalls that May 5, 1953, was “the most exciting day of my life,” when he and Ivy became the first Japanese Nebraskans to become U.S. citizens. About 200 of the 700 Japanese then living in Nebraska were still aliens, so the Kanos set up schools, and within two years all were granted citizenship.

At the time of Fr. Kano’s retirement in 1957, the two Japanese congregations merged with the Caucasian congregations in their communities — St. Mary’s with Holy Apostles’, Mitchell, and St. George’s with Our Savior, North Platte.

It was fitting, therefore, that in 1984, a new chapel was dedicated at Our Savior, to St. George, the Dragon-Slayer. For it gave tribute also to another George, Bishop Beecher of Western Nebraska, and honor to the Japanese congregation that had borne its name. Fr. Kano, then 95, was there as a special guest. He no doubt had memories of how he and the bishop, “the mouse and the elephant,” together confronted the dragon of prejudice and fear as they sought to spread the gospel of God’s love across the Great Plains.

The rector of Our Savior, Fr. James Krotz, noted that the act of dedication brought together three servants of the Christian faith. “One came from Palestine by way of England. Another was from Nebraska. The third came from Japan. All three shared a common love for Christ and his people.”

streets in their first joint effort against prejudice. Many spoke their minds in the legislature, and there was hard debate. A bill was eventually passed, but compromises had made it less harsh than the original.

Mutual respect and admiration grew between the two men. In 1923, Bishop Beecher visited Hiram Kano to urge him to undertake lay missionary work among the Japanese of Nebraska. He declined the invitation. However, when the bishop returned the next year, the answer was positive. So the Kanos were confirmed by Bishop Beecher in their own home, and they began a work that would mean their moving to several different communities during the next 18 years, working both for the Episcopal Church and the Japanese-Americanization Society. In 1924, the total Japanese population in Nebraska and bordering areas totaled 704 persons (300 men, 110 women and 294 children).

Hiram Kano began studying in the field for the ordained ministry, and he was made deacon in 1928, and priested eight years later.

Two Japanese-Americanization halls were built (in Mitchell and Scottsbluff) to serve as spiritual and cultural centers. Records had to be kept of births, marriages and deaths, which were then sent to the Japanese Consulate in Chicago.

The attack by Japan on Pearl Harbor, December 7, 1941, caused the immediate arrest of Fr. Kano on the steps of the North Platte church. He was taken to jail in Omaha, where he freely admitted being in regular contact with the Japanese consul. But, he said, “I send them no secrets. I am no spy.” It was also unfortunate for him that his sister was married to Fumio Guto, a former premier of Japan.

Bishop Beecher, aware of hostile feeling against Japanese residents of the country, sprang into immediate action. He ordered a cross to be put on the Japanese-Americanization hall in Mit-

n Kano serving as its only president until its dissolution in 1941. It proved needed support through difficult

There had long been anti-oriental feeling in the west coast, and Nebraska became infected. In 1919 bills were introduced in the state legislature to restrict Japanese residents. Hiram Kano went to the capitol to plead for his people. He pointed out that though the condition allowed “only white men and women to be naturalized,” nevertheless Japanese have a strong desire to be settled here, to live here permanently, and to be buried in Nebraska when their earthly life comes to an end.”

The bills were dropped. But by 1921, the whole matter had been stirred up again. The Rt. Rev. George Allen Beecher, Bishop of the Missionary District of Western Nebraska, became very concerned at the proposed bills that would prevent the Japanese from owning property and even being legal guardians of their own children.

Hiram Kano arranged to meet the bishop’s train in Lincoln, and escort him to the capitol to talk with the legislators. He recalls this, his first meeting with the bishop:

“I had a taxi ready, waiting his arrival. He was a big man physically. When he stepped out, I used to stand side-by-side, people would laugh, saying, ‘An elephant and a mouse are visiting.’ As soon as he got off the train, he said, ‘Let us walk to the capitol as you explain to me what you have already done about this matter.’ I said, ‘Bishop, the taxi is ready.’ I told him why I had hired the taxi, so we would not be seen together, since his act might hurt his reputation by appearing with him pro-Japanese. The bishop said, ‘Don’t be afraid to do justice. Do not worry about me. I will go to the capitol with the taxi driver and tell him we do not need to hire him at this time.’”

He was the huge bishop and the tiny mouse, and they walked together through the

Christmas Selections

This Christmas Book and Gift Number reminds us that our Christmas presents can not only express Christian generosity, but also Christian content. Books, records, pictures, and various other things can speak positively of the message of the gospel. It is often hard for us to talk about our faith to family members or friends whom we know best. Christmas presents, can, however, help us to say what we would like to say. It is hoped that this issue will help readers in making suitable choices.

Danger in the Holy Land

Christians, Jews, and Moslems all have a continuing stake in the Holy Land and in Jerusalem the Holy City. Virtually all news from there has a religious dimension. This week we are carrying in our news columns episodes related by a correspondent which, if nothing else, will give the reader a picture of how different and how difficult things are in that part of the world.

Tragically, the Holy Land today is the matrix of terrorism. There is little reason to doubt that bombings, hijackings, and kidnapping will continue to occur. The sentencing of apprehended hijackers with stiff penalties may be appropriate, but it does not solve the problem. When the young American spy Nathan Hale was hung by the British in 1776, he said he was sorry that he did not have more than one life to give for his country. There are young Arabic speaking men and women who feel the same way.

Faces of Cursillo

The Faces of Cursillo," by the Rev. John E. Borrego, which appeared in our issue of October 20, has had a fine response from readers. We apologize to *The Communicant*, newspaper of the Diocese of North Carolina, and to the author, that we failed to include the information that this article had already been published by *The Communicant* in December 1984.

Pre-Christmas Shopping

The burst of all sorts of clothes, foods, toys, and so forth which appear in our shops before Christmas represent the paradox of this feast in modern America. On the one hand, we wish to make the most of it and celebrate it to the fullest. One way to do so is to give presents to those whom we know and love. On the other hand, in making the necessary purchases, we see the commercialism with which this solemn feast has become surrounded.

We long to "put Christ back into Christmas." We should indeed, but there is no simple, instantaneous, or easy way to do it. *It is possible*, however, to shop with the Lord in our heart. We can seek sincere, helpful, and

unostentatious gifts, which will be genuine express of friendship and affection. When we do so, there is reason not to enjoy the color, the noise, and the moment of the pre-Christmas crowd. We can be amused by tinsel and artificial bells without being captivated by them. After all, why should a local shop be decorated with the refined and controlled elegance of a stately Episcopal church? The best way to put Christ in Christmas is to see to it that he has a sure place in hearts.

Glorious Week

This final week of the month brings November to a jubilant close. On the final Sunday after Pentecost we celebrate the kingship of Jesus Christ. On Thursday we celebrate Thanksgiving, and then on Saturday we have St. Andrew's Day. Coming on a Saturday year, this feast may receive more of the attention it deserves. We are glad to include in this issue an article about an individual who, in a very interesting way, accepted the call of Jesus to become a fisher of men.

Many people ask why this last Sunday of the liturgical year is not explicitly called the Feast of Christ the King? The Prayer Book does not call it that because of catholic tradition, Epiphany, Palm Sunday, and Ascension Day all rank higher as celebrations of his kingship. Yet one is entirely free to use the term, Feast of Christ the King, this Sunday if one desires. Various daybooks and the calendar have alternative titles which are perfectly legitimate — Candlemas, Mid-Lent Sunday, The Sunday, and Michaelmas, for instance. Certainly Bible readings appointed for this Sunday cannot be fully understood except in reference to the kingship of our blessed Lord. Whatever we call it, we can rejoice in our Christian allegiance this Sunday.

The Year

Strange in this grave wonder span
So long the soul a fledgling stays,
Flies from sill to yonder sill
Tentative,
Uncertain 'til
A wind of God-will lifts its wings
Then suddenly
It soars
and
sings.

Katharine Y. Bond



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BOOKS

Continued from page 7

introduction to a period of architectural history too often neglected in the 20th century.

This volume, one of a series on the *History of World Architecture* by different authors, was originally published in Italian in 1972, in English in 1974, and recently redesigned for the current paperback edition.

A. ELIZABETH CHASE
Ware, Mass.

Making Your Own Decorations

CHRISTMAS TREE ORNAMENTS. By Lorraine Bodger. Macmillan. Pp. 168. \$18.95.

CHRISTMAS IS COMING! 1985. Edited by Linda Martin Stewart. Oxmoor House. Pp. 119. \$14.95.

Both of these books are a workshop in the home. Both contain clearly written and easily followed instructions for many unusual designs. Both have full page, appealing photographs of the finished homemade decorations and gifts.

Christmas Tree Ornaments differs in that it shows the effect in color of six possible Christmas trees, Victorian, old fashioned American, scrapbook, children's, folk art and natural. This book is divided into two sections; tree trimming,

and techniques and materials.

Christmas is Coming! 1985 is a collection of projects by contributors and designers listed in the last two pages of the publication. It contains 50 inexpensive projects — 20 for adults, and 30 for children from the age of 5-12 that can be made from ordinary household materials. It stresses cards, wrappings, and simple gifts.

These books are recommended as useful and tempting for families that like to work together to create a unique Christmas by using inexpensive materials at hand.

V.M.P.

Christianity and American Taste

THE VISUAL ARTS AND CHRISTIANITY IN AMERICA. By John Dillenberger. Scholars Press, Chico, Calif. Pp. 225 and 120 illus. \$19.50 paper.

This highly readable essay and generous selection of black and white illustrations is a welcome introduction to the inter-relation of the visual arts and Christianity in the United States. John Dillenberger contrasts the influence of British Christianity on the early colonists of New England and the continental tradition of Spanish Catholics in the New World. Dissenting Protestants, he notes, settled the new land with their Bibles. Spanish Catholics traveled with the visual images of their faith, a heritage that can be seen today in the "santos" of the American southwest.

The most interesting sections of this book, however, deal with the art of the 19th century, an era of American painting only recently reevaluated by scholars. Dillenberger reviews clerical views of the visual arts and reminds readers that several outstanding art collections were first established in this country by clergymen or religious laymen. For example, the Vassar College Art Gallery derives from the collection of Elias Magoon, a Baptist clergyman who valued art as an "educating force" and "mightiest means of moral culture." Thomas Jefferson Bryan's famous collection of Christian art was installed at the New York Historical Society in 1866.

Readers of *THE LIVING CHURCH* will especially enjoy Dillenberger's discussion of the religious views of painters, most notably, Thomas Cole, the nation's leading landscape painter who was baptized as an Episcopalian in mid-life. Cole was fascinated by ruins and decay, and in his series of massive pictures, *The Course of Empire* and *The Voyage of Life*, he attempted to reconcile nature, human history, and individual action within his framework of personal belief. Cole was also a minor novelist and gifted architect, and the charming little church of St. Luke's he designed in Catskill, N.Y., can be visited today. (Cole's home nearby is presently being restored.)

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Given the current growing interest in both religion and the visual arts, a work devoted to the role of religious values in 20th-century art would provide a challenging complement to this recommended book.

CHARLOTTE M. PORTER
The Florida State Museum
University of Florida
Gainesville, Fla.

Broad Collection

THE OXFORD BOOK OF PRAYER.
By George Appleton (general editor).
Oxford. Pp. 397. \$19.95.

This handsomely presented volume is a collection of prayers varying from a few words to several paragraphs, drawn from scriptural and liturgical sources and from the writings of many individuals. Its scope is as wide as the history of the spiritual quest in men and women. Indeed, it is difficult to think of anyone who would be better qualified to oversee as broad a collection as this one, drawn from many ages and many religions, as Archbishop Appleton. His interests and experience have obviously deeply enriched the content of this book.

Who will find this book useful? Those who need a wide range of short readings for their work will find a vast range of potential material here. Liturgical celebrations and para-liturgical events could be enlivened by much of what this book contains. People who find it helpful to have a variety of short texts to serve as a springboard for their own meditation will also find a treasury of sources here, though it may take a good deal of preliminary work and searching before the book can be useful.

The "Acknowledgments," which are the only bibliography the book contains, are brief and often obscure. Further, since they were prepared in England, they make use of sources that will be difficult for the ordinary reader to obtain. This volume seems destined to create as much frustration as enlightenment in a disciplined spiritual search.

(The Rev.) BEDE THOMAS MUDGE, O.H.C.
Holy Savior Priory
Pineville, S.C.

The Organ Illustrated

THE KING OF INSTRUMENTS: A History of the Organ. By Bernard Sonnaillon. Translated by Stewart Spencer. Rizzoli. (Translation of *L'Orgue, Instrument et Musiciens*, 1984). Pp. 282. \$60.

This is a large coffee table volume with 280 illustrations, 28 of which are color plates of full page size, or nearly so. Numerous instruments are depicted from viewpoints or with details not seen in other volumes on the history of organs. The work is arranged by country and outlines information about organists and organ music as well as organ builders and technical and tonal developments.

The major emphasis is on European countries through the 19th century. Information on England and America is limited, and only 13 pages are devoted to the 20th century. Introductory material on the early history of the instrument has a number of unusual illustrations. The section on technical information



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Great Christian Art

NORTHERN RENAISSANCE ART: Painting, Sculpture, the Graphic Arts from 1350 to 1575. By James Snyder. Harry N. Abrams. Pp. 559. \$45.

This beautifully bound volume with its many color plates may be viewed as a coffee table book, but in fact it is much more. The volume is organized around a careful text by Professor Snyder of Bryn Mawr College, an institution long known for its excellence in the field of art history. In a series of chapters that are not too long or too technical, Snyder takes the reader from the sumptuous but realistic miniatures of the late medieval Books of Hours on through the great achievements of Dürer, Grünewald, Holbein, and Bruegel.

As the book proceeds, we learn about the background of successive historical periods and particular geographic areas in which artists worked, about the artists themselves, and about their pictures and sculptures. Hundreds of illustrations, many of them black and white half or quarter pages, are closely linked with the text and are very clearly explained. Meanwhile the eye is captivated by the numerous full color illustrations, some of them full page.

The subject matter of the high art of this period is of course overwhelmingly religious. Some of the secular subjects, such as Holbein's portraits of Erasmus and of the British royalty, remain of great interest to church history. Some of the works illustrated and discussed here, as for instance the Isenheim Crucifixion by Grünewald, or the Four Apostles by Dürer, rank among the greatest of all Christian works of art. For those who love the fine arts without being immersed in all the technicalities, this book will be a magnificent Christmas present to enjoy and browse in for months and years to come.

H.B.P.

To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

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and on general design and development is limited and difficult to follow in translation. Specialists will disagree at certain points. Few specifications are included for the pictured instruments. This would have been a welcome addition. A handsome book on the king of instruments at a princely price.

RICHARD A. CRANE
Choirmaster/Organist
Director, Menomonee Falls (Wis.)
Public Library
St. Andrew's Church
Milwaukee, Wis.

Anglicans in Rome

SPRINGS OF THE SPIRIT. By Harry Reynolds Smythe. Anglican Media (Cathedral Buildings, Flinders Lane, Melbourne 3000, Australia). Pp. 95. No price given.

The Rev. Harry Reynolds Smith was the Anglican priest and theologian most intimately engaged in the ecclesiastical environment of Rome in the post-Vatican II period. Dr. Smythe was the director of the Anglican Centre in Rome, that unique institution begun by the bishops of the Anglican Communion at Lambeth, to serve the theological and spiritual needs and responsibilities of rapprochement between Rome and Canterbury after Vatican II. He was also formally designated by the Anglican bishops as "The Representative in Rome of the Anglican Communion." He served in those professional capacities from 1970 to 1981.

Dr. Smythe was the first Anglican priest to be invited, in the autumn of 1974, to join the faculty of the Pontifical Gregorian University in Rome. This was an appointment to be distinguished from the courtesies given to Anglican theologians to give a lecture, or a series of lectures, at the Gregorian University. Smythe chose to present a series of lectures on "Anglican Spirituality" as his first course to the Roman Catholic seminarians, for he believed that "Anglicans have something positive to offer to other Christians in terms of spiritual gifts and spiritual insights."

The first part of *Springs of the Spirit* has an exposition of the basic principles of Anglican spiritual teaching. Smythe is always conscious that he is presenting material of a profound theological and historical nature to non-Anglicans, some of whom had had no exposure whatever to the Anglican Communion and faith tradition before these lectures.

The second part of the book is made up of meditations on Christ, the power of God and the wisdom of God, chapters which were first given as sermons over the liturgical year from Advent to Trinity Sunday. The theological and spiritual principles indicated in these chapters are, as Smythe argues, "the way to God

Springs of the Spirit is a thoroughly rewarding and engaging book. It could best serve the church as a coherent and cogent introduction to that unique ecclesiastical phenomenon known in Christian history as Anglicanism.

(The Rev. Canon) WILLIAM A. JOHNSON
Cathedral of St. John the Divine
New York, N.Y.

Collected Goddesses

THE BOOK OF THE GODDESS, PAST AND PRESENT: An Introduction to Her Religion. Edited by Carl Olson. Crossroad/Continuum. Pp. x and 261. \$9.95 paper.

This is an informative but strange collection of essays. The editor rightly observes that most Western readers know little about the goddess other than possibly the Virgin Mary, while "other cultures still worship goddesses who are living realities." He is also right in pointing out the scarcity of readily available source books on the goddesses. Thus it is certainly appropriate to have "an introduction to goddesses and to present an understanding of their complex natures."

Included in the present collection are discussions of "the prehistoric goddess,"

and Hathor (two ancient Egyptian goddesses), the mother goddess among the Greeks, Magna Mater (Great Mother of the Roman Empire), the Canaanite-Hebrew goddess, the Virgin Mary, Sophia and the Mother-Father (the Gnostic Goddess), Indian goddesses (i.e., Kali, Sri Lakshmi, and Raddha, and "the unnamed goddesses of village India"), Kuan-yin (of Chinese Pure Land Buddhism), Amaterasu (the sun goddess of Japanese religious history), "Oshun the Dancer" (the delightful African goddess), and "the goddesses of the native Americans."

The final two essays — "Hindu Female Deities as a Resource for the Contemporary Rediscovery of the Goddess" and "Symbols of Goddess and God in Feminist Theology" — are written by two feminist scholars to explicate the relevance of the goddess to contemporary Judaism and Christianity.

All the contributors are obviously interested in the topic, and most articles are well researched and lucidly written. But, like many such collected works, this volume is uneven and lacks any common frame of reference. Evidently, every contributor was allowed to write from his or her own perspective.

Also, many writers betray a simplistic

with the goddess. This may account the volume's neglect of Islamic and tain other religious traditions. Nevertheless, this book is an important introduction to the fascinating and difficult subject of the goddess.

(The Rev.) JOSEPH M. KITAC
Professor of History of Religion
University of Chicago
Chicago

For Young Children

THE BIRTH OF JESUS. By Fra Todd Stewart and Charles P. Stewart III. Broadman Press. Pp. not numbered. No price given, paper.

This is a "Stick and Learn Book" for children 3 and older. It contains brightly colored figures of animals and people from the Christmas story. In jacket of the book are simple, carefully written passages from Luke and Matthew. They are to be read to a child while he or she places the appropriate figure on the artistic doublespread scenes.

This book can be a helpful learning tool and a child's chance to retell through his imagination the birth of our Lord. Recommended as a Christmas gift.

V.

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0, EP 5:15

ANTA, GA.

CH OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B.
tt, Fr. W. Garrison III
ssues 8:30, 10:30, 6:30. Daily call 872-4169

ANAPOLIS, IND.

CATHEDRAL CHURCH CATHEDRAL
rent Circle, Downtown
ry Rev. Roger Scott Gray, dean & r
I 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
Sat 8). HD 12:05

TON, MASS.

CH OF THE ADVENT 30 Brimmer St.
v. Andrew C. Mead, r
ssues, 8, 9 (Sung), 11 (Sol). Daily as anno

MINTS 209 Ashmont St., Ashmont, Dorchester
mont Station on the Red Line (436-6370; 825-8456)
v. J.F. Titus Oates, r; the Rev. Jay James, c
30 Low Mass, 10 Solemn Mass. Daily Mass 7

HN THE EVANGELIST 35 Bowdoin St.

v. Emmett Jarrett, v; the Rev. Margaret Rose, c
I Eu 10:30. Daily as announced

— Light face type denotes AM, black face PM; add,
sses; anno, announced; A-C, Ante-Communion; appt,
intment; B, Benediction; C, Confessions; Cho, Cho-
Ch S, Church School; c, curate; d, deacon, d.r.e.,
tor of religious education; EP, Evening Prayer; Eu,
arist; Ev, Evensong; EYC, Episcopal Young Church-
ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy
munion; HD, Holy Days; HH, Holy Hour; HS, Healing
ice, HU, Holy Unction; Instr, Instructions; Int, Interces-
; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
Morning Prayer; MW, Morning Worship; P, Penance; r,
r, r-em, rector emeritus; Ser, Sermon; SM, Service of
c; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
Young People's Fellowship.

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu
(2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

ST. PAUL'S 199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,
Noon Off noon. 1st Sat Requiem Mass noon

LAKE RONKONKOMA, N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert
Broesler, the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Daily MP 8:30, H Eu 9. Wed Eve H Eu
7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (exSat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerie, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmont, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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