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LETTERS

Standard of Preaching

Blessings on the retired Bishop of Rhode Island, John S. Higgins [TLC, Jan. 13], and on THE LIVING CHURCH for making yet another effort to improve the standard of preaching in our church.

I have long suspected that one of the reasons preaching has suffered so much in our family is that we have such an embarrassment of riches in our worship tradition. Having so much obvious liturgical and sacramental capital may rob us of sufficient initiative to invest enthusiastically in the business of preaching. The solution of course is not to impoverish our liturgics, but to enrich our homiletics. And of course, there could be a bit of sloth involved. It is often easier to be a liturgist than a preacher.

(The Rt. Rev.) WILLIAM C. FREY
Bishop of Colorado

Denver, Colo.

Young Man's View

Being one of those "young men," I wish to express my thanks to both Bishop Swing and Canon Cragon for their articles [TLC, Dec. 2 and Jan. 20]. Ever since I went on my BACAM (at the end of my sophomore year of college) the same comment constantly plagued me: "He is so young." This statement was made, many times, by priests who had done exactly what I was attempting to do: go straight from college into seminary, to become a priest.

Canon Cragon stated that it seems that

fact is that our seminaries are proud of the fact that the average age of the entering classes is somewhere in the mid-30s range, forgetting that just a few short years ago this was considered strange.

The entire process toward ordination seems designed to discourage rather than encourage these young men. The phrase "take a year off for an intern year" is always looming just around the next horizon. The financial and emotional strain is great enough on any seminarian, young or old, without the additional expense, time and physical strain added by an intern year.

I thank God for my bishop, and for others who have been supportive of me and people like me — young men who wish to follow our callings as soon as possible. With this encouragement, we can be with the church for nearly 40 years, in which time we may continue to grow spiritually as well as intellectually.

I only hope that in this time, those who have entered the priesthood young will remember their own experience and will encourage and support other young people as they attempt to discern God's calling.

(The Rev.) W. MICHIE KLUSMEYER
Rector, Grace Church

Freeport, Ill.

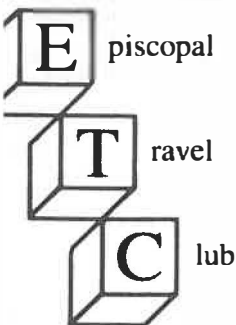
Lay Persons for Church Calendar

Thank you for publishing Glenn D. Johnson's fine article "The Children's Best Friend" [TLC, Dec. 30]. The faith and good works of Elbridge T. Gerry should be an inspiration to us all, especially to those who practice the legal profession and to those who have been born to wealth.

Reading Mr. Johnson's article brings to mind a serious defect in our Prayer Book calendar: the fact that not one single American layperson is included! Every American included in the calendar, with the exception of Martin Luther King, Jr., is a priest or bishop.

If the chief purpose of observing saints' days is to hold up before the members of the church models of Christian life and piety which they can imitate and with which they can identify, the absence of American lay saints should be a matter of concern. It is especially serious in light of the fact that relatively few lay persons of any nationality are commemorated, apart from several large groups of martyrs who tend to be faceless, nameless persons as far as most Episcopalians are concerned. (Thanks to laywoman Elaine Murray Stone's splendid little book, "Uganda: Fire and Blood," this need no longer be so for the 1,886 martyrs of that country.)

At a time when everyone seems to be giving at least lip-service to the concept of lay ministry, it would seem highly appropriate for the General Convention or



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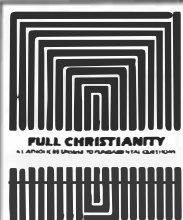
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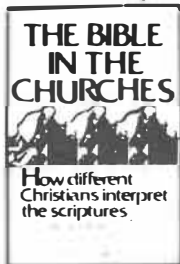


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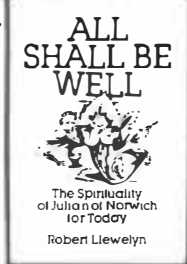


AN INTERPRETATION OF LIBERATION THEOLOGY



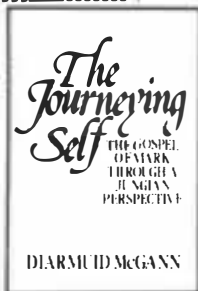
THE BIBLE IN THE CHURCHES

How different Christians interpret the scriptures



ALL SHALL BE WELL

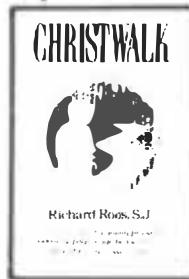
The Spirituality of Julian of Norwich for Today
Robert Llewelyn



The Journeying Self

THE GOSPEL OF MARK THROUGH A JUNGIAN PERSPECTIVE

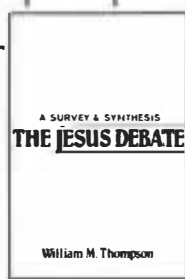
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shops to inaugurate calendar with the aim that a revised calendar include laymen and women like lge Gerry in whose character and e we see the image of Christ. Such emorations should include, if possi- rsons from a variety of occupa- l groups: lawyers, housewives, men, teachers, physicians, states- farmers, etc.

re is another category of persons g from our calendar which cer- ought to be represented: Ameri- ligious.

re have been some outstanding ex- s of sanctity and service among opal nuns and monks which de- recognition for the edification of r and laity alike. Such recognition ; even help foster religious voca- in a church which sorely needs of them.

in, thank you for Mr. Johnson's ar- Please give us more of the same!

(The Rev.) JOHN W. PATTERSON
Rector, Church of the Epiphany
or, N.J.

Confirmation in New Testament?

the article "Infant Communion" (Jan. 13), water (baptism), chrism (anointment), and communion are said "the norm for infants, as well as s." It states further, in the practice

of the early church, initiation lacking any of these elements was considered incomplete."

That is not so in the New Testament. There, the true unity, catholicity, and apostolicity of the life of the early church is set forth. Valid baptism is separate and distinct from confirmation and communion as in the Prayer Book rubric, on page 308.

In one New Testament event, Gentiles received the Holy Spirit while Peter was preaching. They were then baptized "in the name of Jesus Christ" (Acts 10:44ff). In another event those who had been baptized had not received the Holy Spirit until Peter and John prayed for them and laid their hands on them (Acts 8:14ff).

In the TLC article the New Testament message is absent.

Imitation of rites of other churches does not make valid those rites for the Episcopal Church. Indeed, therein lies a threat to the unity of our church liturgy and theology. Also, there is a further sign of separation from many Anglicans and Protestants.

The "new rites" border on magic when applied to passive infants instead of meaningful rites shared by godparents and communicants instructed in the faith. They disregard the command, "Do this in remembrance of me." An infant does not have the capacity for that remembrance. If as is stated "many adults

seem to get by with a less than mature understanding of all the sacraments," that proves nothing. Leveling to the incompetence of some adults is not a competent opinion.

For the early church the rite of the new community is baptism "in the name of Jesus Christ" (Acts 2:38). It is not a liturgical mix of infant baptism, confirmation, and communion. The command is "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 29:19).

Many exegetes see that command as based on tradition, on the practice of the community. That was and is the practice of the Episcopal Church. Therein is the liturgical renewal required: nothing less and nothing more.

(The Rev.) WILLIAM F. CORKER, (ret.)
Hilton Head, S.C.

{ The passages cited are part of the problem. Is a baptized infant a "disciple"? Is the "old rite" any less magical? Ed.

• • •

I applaud Fr. Allyne Smith's article, "Infant Communion," but think a couple of points are a bit misleading.

It is anachronistic to speak of a "three-fold pattern" of initiation, or of "confirmation," in the early church. Chrismation was part of the baptismal rite (apparently universally by the end of the second century, and arguably earlier), not an independent element in Christian initiation. The initiatory pattern was twofold: baptism (the water-bath, preceded and followed by a number of ceremonies of which the chrismation was perhaps the most important) and Eucharist.

Second, in much of the Western church, as well as throughout the Eastern church, the whole of the initiatory rite was eventually delegated by the bishop to his presbyters. Only in central Italy, where the Roman rite was unique in including *two* postlavacral chrismations, did the bishop retain the (second) chrismation — which eventually evolved into what can really only then be called "confirmation," at least in the sense of a separate sacrament.

Most of the Latin (but non-Roman) West, like the East, knew no "confirmation," only the baptismal chrismation, until the Romanization of the Western liturgies in Carolingian times.

If I nitpick, it is only in hopes of giving a bit more strength to Fr. Smith's valid and important theses. There are, of course, some practical problems — not so much with infant communion (which is fairly simple) as with toddler communion (which often is not!). But practical problems ought to be solved, not evaded.

(The Rev.) WILLIAM S.J. MOORHEAD
Rector, St. James Church
Oskaloosa, Iowa



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Surprising Words

HOPE AND SUFFERING. By Desmond Tutu. Wm. B. Eerdmans. Pp. 189. \$10.95.

Those of us fortunate enough to have heard this man speak, or shake his hand may still be surprised by the words of Bishop Desmond Tutu of South Africa in his book *Hope and Suffering*.

The Nobel laureate, like Joshua, seems to be given a divine mandate to lead his people from the bondage of apartheid into the promised land of freedom, justice, and equality.

Bishop Tutu warns that change is inevitable in South Africa, bloodless and peaceful if possible, violent and bloody if necessary. In his warning he fervently prays for peace, but centers much blame upon the Reagan administration which he says not only has refrained "from rebuking South Africa for her violation of human rights" but has actually "commended" it.

Many Americans will find surprise also in his comment that the multi-national corporations "with their Codes of Conduct are not yet involved in the business of helping to destroy apartheid. . . . They

rather than dismantling it."

Bishop Tutu speaks of the government of South Africa having uprooted two million blacks and dumped them into "ghettos of poverty and misery," which he says is "the most vicious system since Nazism."

His bitter words have a ring of truth that should be heard around the world.

PHILIP ARDERY
Louisville, Ky.

Bright Signpost

WAYS TO PRAY (Sermons No. 4). Thomas Shaw, SSJE, Editor. Cowley. Pp. 88. \$5 paper.

This unassuming compendium of 13 sermons (12 by Fathers Thomas Shaw, Paul Wessinger, Robert Greenfield, James Madden and Martin Smith of the Society of Saint John the Evangelist, and one by Sister Ann Goggin, RC — all preached in the monastery chapel at Cambridge) comes timely as a helpful *va-demecum* for reflection during Lent; but its wisdom and sure-footed guidance will also prove companionable for all seasons and all Christian wayfarers.

Because the graceful format is unpretentious, and seems undogmatic, one may read intermittently, and in brief snatches, interspersed with meditation;

ing the theoretical structures so gaudy and winsomely enfolded. The homiletic style which prevails is casual and contemporary, very agreeable to read, even guileless. One must not miss the quite consistent substructure of theological hypothesis and sound pastoral presence, unobtrusively present; indeed suggested by the topical grouping of sermons, "Ways to Pray", "Prayer and Sin", and "Prayer and Desire", "Prayer and Change".

Indeed, it is fruitful to re-read sermons with this in mind, perhaps an initial devotional reading. One perceives the new solid foundation of a calm thinking and practice which is emerging from the welter of experimental recent decades. This admirable collection provides a bright signpost.

(The Rev.) CHRISTOPHER MORLEY, JR.
Chattanooga, Tenn.


Sobering Data

THE FUTURE OF PROTESTANT SEMINARIES. By John C. Fletcher. Alban Institute, Inc. Mount St. Alban, Washington, D.C. 20016. Pp. xii, \$7 paper. (\$1.40 handling charge.)

The Rev. John C. Fletcher, an Episcopalian

Continued on page 15

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Aid Called For

Presiding Bishop's Fund for Relief joined recently with six relief agencies in issuing a statement which described the critical situation in northern Ethiopia, Tigray, and Eritrea. The statement also called on the national community for increased aid and an internationally-supervised safe passage agreement.

The statement pointed out that relief assistance goes to the majority of famines through relief agencies working out of the Sudan, not through Ethiopian government channels. Where areas controlled by opposition movements, rural Eritrea and Tigray, food and other supplies are transported by internationally-recognized voluntary agencies from the Sudan. These agencies estimate that more than 100,000 people a day migrate from their homelands to overcrowded and underfed refugee camps in the Sudan. Thousands die on the way; an estimated 1,700 people starve to death in Sudan alone every day.

The statement urged relief agencies to join in support of their efforts for substantially increased aid without regard to political, religious, or other considerations" and for internationally-supervised safe passage agreement for supplies to all the needy people.

The Presiding Bishop's Fund, Relief Agencies who signed the statement include: Grassroots International, the Eritrean Relief Committee, the Relief Society of Tigray - North America, Mercy International, Direct Relief International, and the Unitarian-Universalist Relief Committee.

Religious Educators Meet

Religious educators and what should Episcopal seminaries be planning to do in the future? Such was the underlying question which brought approximately 80 educators from the field of theological education to a consultation in Cambridge, Massachusetts, January 20-22. Entitled "The Future of the Seminaries," the meeting was held on the campus of the Episcopal Divinity School.

Representatives of the 11 accredited Episcopal seminaries were present, as well as faculty members, students, and lay members selected by the different seminaries, together with members of the

Board for Theological Education, General Board of Examining Chaplains, and others. It was acknowledged that the whole spectrum of theological education in our church was not included, as diocesan training programs were not on the whole represented.

Speakers and respondents included such figures as Dr. Barbara Wheeler, president of Auburn Theological Seminary in New York; Verna Dozier, Episcopal lay teacher and popular speaker; the Rev. Enrique Brown, for several years director of the Instituto Pastoral in Connecticut; Dr. Barbara Hall of General Seminary; the Rt. Rev. Arthur E. Walmsley of Connecticut; the Rev. Charles Cesaretti of the national church headquarters staff; and the Very Rev. Frederick H. Borsch, former dean of the Church Divinity School of the Pacific and now dean of the chapel of Princeton University.

Speakers and group discussions dealt with such topics as the secular and wider educational context within which seminary education now takes place, the responsibilities of seminaries to new constituencies and toward social and ethical issues, the theological role of seminaries in the church's life, and the accountability of seminaries to the church.

Many participants gave attention to the very high financial cost of Episcopal seminaries and appeared to assume that our church cannot forever continue to support so many schools, each of which is rather small compared to those of other major American religious bodies. No speaker, however, suggested any political methodology within the church which would be capable of forcing mergers or closures at the present time.

Commuter students and Hispanic students were among the new constituencies considered; also considered was the fact that what was formerly assumed to be mainstream is no longer so clearly the norm for American life or for the Episcopal Church. Many participants acknowledged that some things within our church may easily reflect values and assumptions of an upper middle-class Protestant culture which are not and perhaps should not be shared by certain ethnic or other groups. "In their present form," said Fr. Brown, "general ordination exams may be a severe problem for candidates who are part of a Hispanic culture." Many agreed.

Intense discussion also occurred on the role of seminaries as centers of theo-

logical reflection and articulation. It was repeatedly noted that it is difficult for professors to devote their lives to formulating theology for a church which does not clearly voice any desire to be the possessor of such a product. In spite of the difficulty of many of the problems discussed, Dr. Wheeler, speaking as an outsider, applauded the openness and lack of defensiveness exhibited by participants, and suggested that "the time may well be ripe for a deeper reconsideration of theological education within the Episcopal Church."

Different portions of the program were presided over by the Very Rev. Harvey H. Guthrie, dean of the Episcopal Divinity School; George Kidder, Boston attorney and president of the E.D.S. board; Dr. Wheeler, and others. The papers delivered by the speakers are scheduled for publication as a booklet this spring, according to the Rev. Charles Long, editor of Forward Movement Publications, who was present at the consultation.

The consultation was held as part of the celebration of the tenth anniversary of the Episcopal Divinity School, which was formed by the merger of the former Philadelphia Divinity School with the former Episcopal Theological School of Cambridge. Both institutions were over a century old at the time the merger was negotiated. H.B.P.

New York Tower Loses Again

St. Bartholomew's Church in Manhattan has lost another round in its four-year-long attempt to secure the necessary permissions to build a skyscraper on the site of its community house. In a 28-0 vote with one abstention, a community planning board rejected a scaled-down version of the Park Avenue church's plan in January.

The board said that even the shorter skyscraper would "dwarf and overshadow" the church which, along with the parish community house, were designated New York City landmarks in 1967. It said it would recommend that the city's Landmarks Preservation Commission deny a certificate of appropriateness for the proposed 47-story office tower.

Last June, the landmarks commission denied the church permission to build a 59-story skyscraper [TLC, July 15]. In 1981, the skyscraper plan received narrow approval by a majority of St. Bartholomew's parishioners in a contro-

ated that the building would provide the church with \$9.5 million in annual rents for the first ten years. The amount was expected to rise thereafter from year to year.

Both the Rev. Thomas D. Bowers, St. Bartholomew's rector, and the Rt. Rev. Paul Moore, Bishop of New York, said the church faced possible insolvency without "major new resources."

Foreign Policy Studied

Great Decisions, a 31-year-old program of the Foreign Policy Association, has teamed with the Episcopal Church's public policy network to form a model program to disseminate information on major foreign policy issues facing the U.S.

According to its most recent annual report, the Foreign Policy Association seeks to facilitate "constructive dialogue between the citizens of this nation and their elected leaders." Great Decisions is one way of implementing this goal, and the program currently involves about 250,000 people. It is based on a 96-page briefing book which makes a nonpartisan, non-political analysis of critical foreign policy issues.

For 1985, the topics are: revolutionary Cuba; Soviet leadership in transition; Iran-Iraq war; budget deficit, trade and the dollar; the Philippines; population growth; future of the Atlantic alliance; and U.S. intelligence.

Some Episcopalians from New Jersey, eastern Pennsylvania, Maryland, Delaware, and Washington, D.C., interested in peace and justice issues, attended a training session last fall in Philadelphia on implementing the Great Decisions program. Reaction was generally positive, and Nancy Deppen, public policy coordinator at the Episcopal Church Center, attributed the favorable response to the method used. "It's seen as fairly presenting various points of view and not coming down on or promoting any particular point of view," Ms. Deppen said.

Housing Project Opened in North Carolina

On January 22, a three-year project undertaken by All Saints' Church, Concord, N.C., and a local Methodist church reached fruition when elderly and handicapped residents began moving into the 50-unit Wesbury Apartments.

The complex was designed to serve special housing needs in Cabarrus County, N.C., north of Charlotte, and it was financed by a \$1.7 million loan from the U.S. Department of Housing and Urban Development. The building contains 46 one-bedroom apartments and four efficiency units. Six apartments are constructed especially for handicapped

contains community and craft areas and meeting rooms.

The Rev. Robert L. Sessum, rector of All Saints', and the Rev. Garland Young, then pastor of Central United Methodist Church in Concord, launched the project in April, 1982, by preparing a proposal to HUD. Members of the two congregations had become aware that the senior citizen population of the area was increasing at a rate even greater than that for the nation, and that many older citizens were living in inadequate and often substandard housing. They formed the non-profit Methodist Episcopal Senior Housing, Inc., (MESH), which employed a consultant and raised \$10,000 in seed money.

After the federal loan was approved, the churches hired an architect and selected a general contractor. Work on the apartment complex began last February, and all of the apartments are expected to be ready for occupancy by summer.

"We're just as excited as we can be and the community has responded overwhelmingly," Fr. Sessum told TLC on the day the building was ready to receive its first tenants. "People are just 'oohing' and 'ahing' over the fine facilities and looking forward to moving in as soon as possible."

The Wesbury is open to all elderly and handicapped people regardless of religion or color.



The Rev. Canon Lloyd Stuart Casson, currently canon missionary at Washington Cathedral, will become canon and subdean of the Cathedral of St. John the Divine in New York City. In an announcement confirming the appointment, the Very Rev. James P. Morton, dean of St. John the Divine, cited Canon Casson's leadership and involvement in the struggle for human rights, in community development in poor neighborhoods, with the peace and disarmament movement, and in interreligious dialogue. As subdean, Canon Casson, 50, will be the second ranking cleric at the cathedral when he begins his new ministry in early April.

DKICFL...

Two Episcopalians were among the Christian leaders elected recently to serve three-year terms on Bread for the World's national board of directors. Rev. Stephen Commins, coordinator of the Development Institute at UCI African Studies Center in Los Angeles, and the Rev. Jack Woodard, rector of St. Stephen and the Incarnation Church in Washington, D.C., will help direct Christian citizens' hunger lobby work with an interdenominational member of more than 44,000 people.

Officials of the Andrew W. Mellon Foundation and the William and Flora Hewlett Foundation have announced a grant of \$150,000 to the University of the South in Seawater, Tenn. The grant is to be matched by the university's raise of \$450,000 over the next three years. The resulting \$600,000 will establish a permanently restricted endowment to be known as the Edward McCrady Prudential Discretionary Fund, income from which is to support institutional renewal. The fund's name honors Sweeney's 11th vice chancellor.

In London, Queen Elizabeth has presented a copy of a statement signed by a number of interfaith leaders which commends that doctors inform parents of the sexual activities of girls under age 16 who seek contraceptive advice or treatment for pregnancy. The statement is in opposition to British health department guidelines — which add confidentiality between patients and physicians. Those supporting the statement include the Archbishop of Canterbury, the Chief Rabbi, the general secretary of the Union of Muslim Communities, and Cardinal Basil Hume.

The Standing Liturgical Commission plans to recommend that Charles Wesley and other heroes in the Book of Common Prayer, according to Eleonore Langlois of Rice Lake, Wis., American secretary of the Society of King Charles the Martyr. In a recent communication, Mrs. Langlois quoted from a letter received from the Rt. Rev. Vincent J. Pettit, Suffragan Bishop of New Jersey who said that the beheaded ruler's request "will be submitted to the 1985 General Convention in September for consideration. The secretary of the diocese of New Jersey will forward the resolution passed at the annual convention to the General Convention."

Leading to Light:

An Egyptian Tale of the Gospel

By JAMES E. FURMAN

Egypt and Christianity are not linked together in our usual thinking. We associate religion in Egypt with more than the pyramids, offerings to the dead, gods honored in temples adorned with columns. Others — with eyes on contemporary headlines — understand religion in Egypt in terms of minarets and high-pitched calls to prayer.

These pictures are inaccurate, for they are not complete. Egypt is part of the Christian heritage: it is a land of great faith, rich spirituality, distinctive religious tradition.

Egyptian Christianity is a phrase with meaning added by discoveries made immediately after World War II. As study of new material has continued, old interpretations have been re-worked. Egypt is no longer to be dismissed as a remote area in which side shows are the only events. Rather, it is clear that early Christianity was as influenced by Egyptian factors as by its well-known relationships to Jewish scripture, Roman forms, and Greek philosophy.

The study of new material especially refers to the Nag Hammadi finds. In 1945 a collection of diverse writings were discovered at Nag Hammadi, a village in Upper Egypt. A farmer seeking fertilizer found sealed jars hidden under the surface of a huge boulder in a desolate canyon. Smashing one of the jars, he discovered it contained books rather than gold vessels. Later, some of the books were sold, but the surviving library was taken to Cairo, although one significant fragment was taken to Switzerland. Translation and publication of the collection delayed until the 1970s by scholarly efforts and international tensions.

Discovered since the late fourth century, the Nag Hammadi material represents many authors and a range of views. It is, however, united by themes of self-renunciation and religious speculation. These common features made the writing in some way valuable to the

monastics who assembled the collection.

The Nag Hammadi literature functions much as the Dead Sea Scrolls, opening an unsuspected window that enables us to see more of the early church horizon.

Rather than attempt to survey the entire Nag Hammadi range of 52 works in 12 volumes, I have selected one document for analysis, "The Acts of Peter and the Twelve Apostles." It is not typical of the collection in many ways, but does represent the overall Nag Hammadi flavor, presenting teachings in a style that leads to meditation and reflection.

The *Nag Hammadi Library* in English, Harper & Row, 1977, describes this story as "A diamond in the dust." It is a charming Christian romance included in much that is grotesque and bizarre. "Peter and the Twelve" is a striking exception to the rule that Nag Hammadi material is either Gnostic or non-Christian. It presents the gospel as interpreted by a segment of second century orthodox.

The opening passages of "Peter and the Twelve" are fragmentary, yet it is clear that the characters of the story are apostles appointed to ministry by the Lord, sharing a covenant with each other.

The first act is a brisk description of Divine Providence in action. "We went down to the sea at an opportune moment, which came to us from the Lord. We found a ship moored at the shore ready to embark. . . ." Although the situation is fanciful, it certainly is dealing with an illustration of the concept, "even the wind and the sea obey him" (Mark 4:41).

At journey's end, the apostles approach "Habitation," a name rich in biblical suggestion. One senses the abiding place of God's glory, a kind of Jerusalem in the midst of the sea. Despite breaks in the text, details survive to indicate that Habitation is no ordinary place. It is associated with endurance, and its leader carries a palm branch, emblem of spiritual victory.

As the apostles enter the city, they meet an imposing man "wearing a cloth bound around his waist, and a gold belt. . . ." The man's garments both con-

ceal and reveal his body. Strikingly, that which is uncovered corresponds to the wounds of the crucified: "the tops of his feet, and a part of his chest, and the palm of his hand, and his visage." The text does not, however, suggest that nail prints or spear stabs were visible. Rather, one has the impression of a significant clue being provided, sometimes moving the story forward to more profound seeing and interacting.

When the stranger speaks, he has a resounding voice and a brief message: "Pearls! Pearls!" The term *pearl* is both used in a variety of ancient non-orthodox texts and an image present in the New Testament itself — pearls cast before swine (Matthew 7:16) and the "pearl of great price" (Matthew 13:45-46).

Peter talks with the pearl seller and discovers that he is not a merchant, but one who offers opportunity to have pearls as gifts, a gesture so extraordinary that it is scorned by the leading citizens of Habitation.

As the story advances, the poor of the city respond by making a request: "We beseech you to show us a pearl . . . allow us to say to our friends that we saw a pearl with our own eyes." The answer from the man named Lithargoel is direct and generous: "If it is possible, come to my city, so that I may not only show it before your very eyes, but give it to you for nothing."

As Lithargoel/Christ preaches to the poor, at least two themes seem present. The first is a New Testament challenge: "Come, follow me" — if it is possible for you to separate yourselves from those things which have lesser claims than the call of God. The second is that of Old Testament fulfillment as expressed in Christ's response to messengers sent from St. John the Baptist: ". . . the poor are hearing the good news — and happy is the man who does not find me a stumbling block" (Matthew 11:5-6).

The humble, who know their need, act out the truth of the Beatitudes, in contrast to the wealthy and established. As the author of "Peter and the Twelve" puts it, "the poor and the beggars rejoiced because of the man who gives for nothing."

Partial revelation comes when the

Lithargoel is my name, the interpretation of which is, the light, gazelle-like stone." This name may point to Revelation 2:17 with the implication that Christ is like the Urim and Thummim of the Old Testament in that he declares the will of God. Perhaps a second motif is also present. Is it possible that the phrase *gazelle-like* points to an episode in Acts 9:36-43? If so, the association would be a scene of resurrection, a person lifted up from death through the power of God. Thus, the name Lithargoel would be another way of saying "This is the Lord of Hope and Life."

Lithargoel/Christ introduces a beautifully-phrased description of the ascetic way, the life of pilgrimage: . . . *concerning the road to the city. . . No man is able to go on that road, except one who has forsaken everything that he has and has fasted daily from stage to stage. For many are the robbers and wild beasts on that road. The one who carries bread with him on the road, the black dogs kill because of the bread. The one who carries a costly garment of the world with him, the robbers kill because of the garment. The one who carries water with*

*'Peter and the Twelve
is a masterpiece of Coptic creativity,
a spiritual treasure of light. . . .'*

him, the wolves kill because of the water, since they were thirsty for it. The one who is anxious about meat and green vegetables, the lions eat because of the meat. If he evades the lions, the bulls devour him because of the green vegetables. Thus, the familiar ascetic ideals of Egyptian monasticism are expressed in graphic form.

Hearing these words, the narrator is overwhelmed by God's demands and is moved to prayer: ". . . I sighed within myself . . . If only Jesus would give us power. . . ." A motif of sighing in despair and prayer leads to the assurance that Jesus "is a great power for giving strength. For I too believe in the Father who sent him." This seems to be another Christological pronouncement, a reminiscence of both John 5:19-37 and John 14:1-14.

When asked the name of his city, Lithargoel/Christ replies "Nine Gates." He adds that "the tenth is the head." The name "Nine Gates" contrasts with "Hundred-gated Thebes" and pharaonic traditions of grandeur, yet it points to God's provision of the entrance that is supremely important: "I am the door; anyone who comes into the fold through me shall be safe . . ." (John 10:9).

Having left Peter and the others, Lithargoel/Christ returns in what seems to be a parallel to Luke's Emmaus road narrative (Luke 24:13-32). A most interesting passage follows in which a sacramental theme seems to be introduced. The new material is associated with a picture. "He had the appearance of a physician, since an unguent box was under his arm, and a young disciple was following him, carrying a pouch full of medicine."

The unguent box suggests "the oil of salvation," a ritual of solemn chrismation. The Valentinian "Gospel of Philip" found at Nag Hammadi may help us to see the force of this passage. In the world in which "Peter and the Twelve" circulated, an influential body of opinion ranked the anointing with chrism above water baptism, linking the usual gifts of the Spirit given in baptism with an anointing which made the recipient a Christ. Apart from this, the pouch of

medicine is also important, suggesting the range of sacraments available to the initiated, or simply the Eucharist itself, "the drug of immortality."

Lithargoel/Christ then departs and turns in a way suggestive of John 34 and John 16:16-24. Indeed, from point on, Christ speaks in plain words. Moreover, the characters of "Peter and the Twelve" also begin to sound like the Fourth Gospel: "We are certain now you know everything, and do not need to be questioned; because of this, we believe that you have come from the Father" (John 16:30). Here and elsewhere the narrator of "Peter and the Twelve" speaks much through what he "echoes," using allusion and reference.

The unguent box and the medicine pouch now receive great emphasis. They seem to be the sources from which the apostles are to draw that which is conferred by Christ. "To the poor of the city give what they need in order to live."

At this point, Peter seems to be afraid. He suggests that neither he nor the others have the resources to carry out the Lord's commands. Matthew 19:27-30 may have made this seem a suitably Petrine concern. In his response to Peter, Christ seems to speak with direct reference to Acts 3:6, a situation in which Peter is secure in his faith. The episode closes with transference of the medicine pouch. Words of authorization are used: "Heal all of the sick of the city who believe in my name."

"Peter and the Twelve" ends with another dialogue. Beginning with a contrast between spirit and flesh that is very reminiscent of the Johannine dialogue, the narrator moves to mention James 2:1-7.

I see "Peter and the Twelve" as a product of a pious author sharing a gospel story in a brief, colorful form. If this judgment is correct, "Peter and the Twelve" is something more than just another tract recovered from antiquity. I suggest that "Peter and the Twelve" is a masterpiece of Coptic creativity, a spiritual treasure of light that gently leads forward the greater light of the canonical Scripture — no small achievement for a book found on an attic shelf!

Nag Hammadi Literature

Both gnosticism and the Nag Hammadi tracts are discussed in a vast literature, especially scholarly journals. Several easily located books repay study.

The Gnostic Religion. By Hans Jonas. Beacon, 1963. A classic study.

Gnosis. By Kurt Rudolph. Harper and Row, 1983. Comprehensive current analysis.

Pre-Christian Gnosticism. By E. Yamauchi. Eerdmans, 1973. Conservative critique of research and trends.

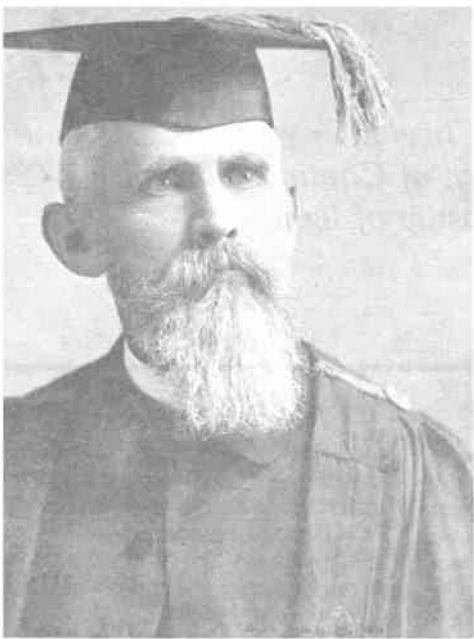
Laughing Savior. By John Dart. Harper and Row, 1976. Nag Hammadi interpretation and presentation.

The Gnostic Gospels. By Elaine Pagels. Random House, 1979. Nag Hammadi with a feminist viewpoint.

The Gnostic Dialogue: The Early Church and the Crisis of Gnosticism. By PHEME PERKINS. Paulist, 1980. Literary analysis of Nag Hammadi documents with study of traditions and issues.

Introduction to Nag Hammadi Library in English. By James Robinson. Harper and Row, 1977. Important summary by the supervisor of the translation project.

Newly Discovered Gnostic Writings. By W. C. van Unnik. S.C.M. Press, London, 1960. Survey of several Nag Hammadi "gospels" with brief background study.



A Theologian for Our Times

By RONALD L. WOODRUFF

William Porcher DuBose: catholic and evangelical.

As a traveler who returns with a sample of a wonderful food which now may be ordered by others, Dr. Armentrout has brought to us a sampler from the theology of William Porcher DuBose in *A DuBose Reader*. For those who know DuBose, the collection will be a welcome friend; for others it will be an introduction to an Episcopalian who, although he died in 1918, is one remarkable contemporary in the issues he faces in his treatment of them.

A DuBose Reader, published by the University of the South, Dr. Armentrout has selected 23 chapters (all short) from DuBose's five major books and one of which was his last published work. In so doing, he has reintroduced the man described by Norman Thomas as "the only important creation of the theologian that the Episcopal Church in the United States has produced" (*Reader*, p. xxii). The reader should not bypass the biography because although DuBose rarely makes a personal reference in his books, knowledge of his life helps to explain and appreciate his work.

This volume is particularly noteworthy because, although DuBose published several volumes in his lifetime, they are now in print. Dr. Armentrout, accomplished editor of the *Reader*, is a professor of ecclesiastical history at the School of Theology of the University of the South, Sewanee, Tenn.

Rev. Ronald Lee Woodruff is rector of James Church, West Hartford, Conn., and is a long-time student of DuBose's writing.

DuBose was born April 11, 1836, on a plantation just north of Columbia, S.C., and entered the Citadel, a military college, at age 15. He was an outstanding student and cadet.

During one of their practice marches, an experience took place which permanently affected his thinking. The cadets had stopped for the night and had attended a local play. DuBose had returned to his room, and, as was his custom, began his prayers. Of that experience, DuBose writes, "Perfectly unconscious and unsuspecting of anything unusual, I knelt to go through the form, when of a sudden there swept over me a feeling of emptiness and unmeaningness of the act and of my whole life and self. I leapt to my feet trembling, and then that happened which I can only describe by saying that a light shone about me and a Presence filled the room. At the same time, an ineffable joy and peace took possession of me which it is impossible either to express or explain. I continued I know not how long, perfectly conscious of, simply but intensely feeling, the Presence, and fearful, by any movement, of breaking the spell" (*Reader*, p. xiv).

DuBose later commented on the experience, "My proof, I may say my verification, of the fact of God's coming to me, apart from all mystery of the way, may be expressed in this simple truth of experience, that in finding him I found myself: a man's own self, when he has once truly come to himself, is his best and only experimental proof of God. The act of the Prodigal's 'coming to himself' was also that of his arising and returning to his Father" (*Reader*, p. xiv). Every word he wrote conveyed that closeness to Christ.

Upon graduation, he attended the University of Virginia where he concentrated on Latin, Greek, French and moral science. After receiving an M.A. degree in 1859, he began studies in the diocesan seminary of South Carolina where he began his lifelong study and love of St. Paul. When the Civil War began, he was appointed adjutant of the state legion. In a two-year period, he was wounded three times and captured and imprisoned once.

In 1863, he was married and made a deacon, serving as a chaplain for the rest of the war. Toward the end of the war, DuBose was with Kershaw's brigade which had been forced into its first retreat. DuBose said that until that night he had not thought that the south could lose the war. He writes, "To me . . . that night . . . I felt as if everything were lost." ". . . everything except the presence of Christ." As he later recalled, "The actual issue upon me that fateful night in which under the stars alone on the planet without home or country or earthly interest or object before me, my very world at an end, I redevoted myself wholly and only to God and to the worth and life of his kingdom, whatever and wherever that might be" (unpublished reminiscences).

After the war, he served as a parish rector in South Carolina, and "narrowly escaped" being elected a bishop. In 1871, he began his career at the University of the South. He began as chaplain but became a professor at the university and at the seminary, where he eventually was dean. His wide teaching in languages, including Hebrew, and in theology and moral science gave him breadth of thought; and it is likely that the repetition which comes with teaching is

The reintroduction of DuBose seems providential at a time when the nation is seeing a resurgence of a fundamentalism which insists on a literal interpretation of scripture and a rejection of scientific method.

what gave his writing clarity and smoothness.

The life of DuBose reminds one of Loyola who changed while recovering from war wounds. The imprisonment suggests a Bonhoeffer or a Francis. The biography gives us a man who is at one with himself. What he wrote is what he lived.

After the biography, begin reading with the final chapter and fine introduction by the editor. Together they convey the scope of DuBose's work. He was, as Dr. Armentrout says, "first and foremost a christocentric New Testament theologian" (*Reader*, p. xxv), but his style of exposition allowed him to describe the fullness of Christian life. His method of examining a text in context and the subsequent understanding of it in the church earned for him Ahlstrom's description as "the combination of Evangelicalism and Anglo-Catholic modernism" (*Reader*, p. xxiii). The selections give a comprehensive and moving view of our life in Christ. This is a book, not a disjointed compilation.

Dr. Armentrout's reintroduction of DuBose seems providential at a time when the nation is seeing a resurgence of a fundamentalism which insists on a literal interpretation of scripture and a rejection of the scientific method; specifically, the theory of evolution. DuBose can proclaim the work of Jesus, the Christ, with such power and persuasion that any fundamentalist will be warmed to act of praise, while at the same time he can hold to a belief in a God who created a world with order and reason which permits, indeed encourages and makes possible, the pursuit of scientific studies of nature and scripture.

DuBose, early on, concluded that evolution "can scarcely now be questioned" (*Reader*, p. 149). He then developed a theology which included an evolutionary element, based on the movement of the natural to the spiritual. The first evolution plateau is reached when life becomes conscious life. This is what might be called the natural stage in evolution characterized by reason which has the

"function of perceiving the prior reason that is already in things and above all in this world, in himself. . . ." This reason has the additional function "to apprehend, and so far and fast as possible to comprehend, our true ends and ultimate destiny" (*Reader*, p. 150). The next plateau is the spiritual level which happens when reason is grasped by the presence of Jesus Christ.

"The principle and subject of evolution as we know it is Life; the culmination of earthly life is in man: the natural end and destination of man is in Christ, in whom we actualize or bring to effect our destiny, from the beginning, of children of God and partakers personally in the personal life of God" (*Reader*, p. 152).

One finds here a powerful theology, but one held in honest intellectual humility. "I say then once and for all that I know there is a truth of history, and a truth of science, a truth of philosophy and even metaphysics; I know also that there is a truth of God and of the spirit of man over and above all these; and I believe in no contradiction between or among them. Situated as we are at our one point in an eternal and universal process, we can only do our present part in each and have faith in the unity of all. Personally, while I feel my need on every side, I see no necessity nor any possibility of a wholesale reconciliation" (*Reader*, p. 202).

His approach to scripture is similarly scientific and Christ-centered. DuBose was aware of the problems of biblical criticism as they concerned style, sources and different theologies in the New Testament. However, he starts with the experience of Jesus which he has had in the church. From this comes the realization that both the scripture and church depend on the prior incarnation of God in humanity, initiated and activated by Jesus, the Christ.

Out of this faith he concludes, "When we take the Christian scriptures as a whole, leaving aside all questions of criticism, the following points become clearer and clearer to the Christian consciousness in proportion as it more and

quainted to judge them. There is no essential part of the New Testament is not instinct and vital with the primitive impulse and life of the Christ of Jesus Christ.

Assume that the actual Christ is and cannot have been what the church has received him to be, and all that follows from him must become instantly from the beginning confusion, contradiction and incomprehensible. Assume him to be what the church believes him, and the scriptures, thought and life of the church, the formative principle of Christendom become one, harmonious and comprehensible" (*Reader*, p. 63).

In this presence of Christ, it is possible for the faithful person to say myth is myth, that poetry is poetry, to recognize history when it is present in scripture.

Furthermore, I am struck with often DuBose's theology seems to commentary for the Prayer Book. connects the doctrine of creation with the doctrine of redemption, as the Prayer Book also does (BCP, p. 368). explanation of sacrifice (*Reader*, p. explains "recalling his death, resurrection, and ascension, we offer you thanksgivings" (BCP, p. 363). The reader will other connections.

DuBose uses little traditional technical language, but he does use words in his own way, often introducing words which explain themselves.

For example: generic and particular incarnation, incarnation and incarnate universal and particular manhood, potential and actual selves. These terms which can be understood in context come useful. But he is not easy to read. An average modern sentence has 15 words. DuBose rarely has one short, because he holds up an ideal like a cut stone, successively turning it to light to reveal another beautiful face.

The *DuBose Reader* is a book to read and study. Hopefully, this volume create enough interest to cause more DuBose to be republished, because he true apostle of reality, the one reality which he pointed in his last words, "truest Glory of the Highest is merely that he can humble himself behold the lowest, but that he can rise himself one with the vilest sinner in return" (*Reader*, p. 207).

A DuBOSE READER: Selections from the Writings of William Porcut DuBose. Introduced and compiled by Donald S. Armentrout. The University of the South (SPO Box 1145, Sewanee, Tenn. 37375). Pp. xxxix, 256. \$12.95 postpaid.

ing about Seminaries

discussion about theological education has been going on at least since the time of Plato, and it is expected to continue for the duration. Hence we do not suppose that any particular discussion will be definitive, but some are certainly better than others, and the recent consultation at Episcopal Divinity School would have to be rated as very good [p. 8].

The membership of the consultation included a very high level of expertise, and participants did not allow the discussion to be stalled over such old chestnuts as whether seminaries are to be classed as academic graduate schools or professional training schools. It was generally accepted that there are and will continue to be different answers to such questions. It was also generally accepted that seminaries *should* be accountable to the church at large, but that in jurisdictions where there is in fact no agency having any coercive power over them. The Board for Theological Education does not exercise a constructive role of leadership, but the evidence was adduced that it is doing so.

It was convincingly pointed out that whereas the Episcopal Church is seeking more ordained leadership among minority groups, few blacks, Indians, Hispanics, Appalachians are likely to be attracted to our seminaries and, if they are, they may emerge disqualified for effective leadership within the community of their own people. The way of talking, thinking, and feeling is likely to be different. In certain minority cultures for instance, young persons must treat older persons with a degree of courtesy and respect now largely forgotten in Anglo-Saxon middle-class suburbia.

On the other hand, one may question whether every criticism of our recent past is well founded. At the recent bridge consultation, it was boring to hear one individual after another caricature church history as the work of churchmen by churchmen. Religion having always been a largely female activity, church history, no more than chess, has been a game often dominated by men. A more pertinent criticism of Anglican church history would be that the preoccupation with Queen Elizabeth I and her *via media* has sometimes been excessive. *Laymen* are the obvious lacuna in the church's calendar.

The concept that seemed to have a wide consensus was the awareness of diversity or pluralism within the ordained ministry. It is now recognized that not all of our clergy can or should exercise the same kind of ministry. Thirty years ago this was not conceded, in fact, it was hoped that priests were standardized and more or less interchangeable. One consequence of diversity is that not all priests can or should have the same kind of preparation. A further consequence may be the need for certain seminaries to specialize in somewhat different fields. Should we continue to have nearly a dozen accredited seminaries all teaching virtually the same courses? The ease with which faculty members move from one institution to another, right across the ecclesiastical spectrum, is proof of how little

offered in the different seminaries. If, on the other hand, specialization is left entirely to the diocesan training schools, should not they be given more support?

Finally, what about theology? Our church as a whole seems little concerned with it. Here, as in other fields, it is practitioners who must commend their product. Some books in this field are being sold. Do Episcopal leaders make an effort to introduce promising authors to potential publishers? Are professors in our seminaries consistently encouraged to write, to lecture at conferences, or to accept invitations in foreign countries other than England? Well, yes, sometimes, but it is very difficult to see any clear strategic pattern. Whatever the great Anglican theological message for the 1980s may be, it has yet to be clearly expressed. Perhaps we can be working at it harder.

Books and the Church

As we see it, there is no way to achieve the renewal and revitalization of the Episcopal Church as a whole without using the resources of printed literature. This Lent Book Number is a convenient occasion for reflecting on this topic.

Verbal communication by preaching, radio and TV, and individual or group discussion are all important of course, but certain kinds of material cannot be readily delivered to the receiver except in the printed form. The church has got to have a certain body of literature available, and church people have to be willing to read it.

It is simply a fact that the Bible is a book, or rather a collection of books, and commentaries and discussion of it will be largely in book form. Unless they have unusual talents for memorization, people will not gain even elementary knowledge of the Bible without periods of time spent reading. Furthermore, as St. Jerome pointed out 15 centuries ago, the Bible contains various forms of literature, and people who have no experience in handling various forms will not be able to interpret the different parts of Holy Scripture in appropriate ways. The church accordingly needs Bible readers who have some background in "humane letters" — the reading of poems, histories, plays, biographies, and so forth.

Anglicanism has a special interest in literature. The greatest religious writers in the English language have in most cases belonged to the Church of England, and it has often been such authors, ranging from the medieval mystics to C. S. Lewis, who have attracted unbelievers into our church.

All of us who are committed to the mission of the church need to do some reading to strengthen and enlighten our faith. We also need to know of appropriate books to lend or give to others in their search. Passing on the right books to the right people can be a very effective form of evangelism and also a way to deepen the faith of others who are already committed Christians.

If one finds that serious reading is hard work and requires discipline, then it is a very fitting endeavor for the holy season of Lent. That season is now at hand.

pal priest with extensive personal experience in theological education, spent several years compiling materials for this significant and informative study of non-Roman seminaries in the United States. The history of the American seminary is surveyed, and the ups and downs of recent years are studied closely with due regard for economic and demographic factors.

The financial data is dramatic. In 1980, the average cost per student per year in Episcopal seminaries was \$10,398, whereas in Baptist, Lutheran, Methodist, and United Church of Christ seminaries the cost was usually about half that, or less. In recent years, most seminaries have depended increasingly on tuition payments, rather than endowments, to support themselves.

As the "baby boom" generation passes, there will be fewer and fewer students available to pay the rising seminary costs.

This publication should provide sobering reading for those concerned about the future of the church. Seminary trustees, officers of alumni associations, and bishops will find material here of special pertinence to their responsibilities.

H.B.P.

Queen Mary and the Church

MATRIARCH: Queen Mary and the House of Windsor. By Anne Edwards. William Morrow. Pp. 527. \$18.95.

With well over two dozen references to the church, the newly published "life" of the dowager Queen Mary, 1857-1953, is as rich in episcopal trappings as the latest biography of her granddaughter, Elizabeth II [TLC, June 3, 1984].

The poorest princess of the kingdom, Mary was first engaged to a sickly crown prince called Eddy. He succumbs, as "the rector of Sandringham is standing next to the bay window reading the prayers for the dying."

Mary then marries Eddy's brother, George, fresh from the royal navy where he was awakened at six every morning for "three minutes of prayers said on

The couple exchanged vows in 1893 in the Chapel Royal within the grounds of Buckingham Palace. The groom's grandmother, Queen Victoria, regarded it as "an ugly chapel" and would not have lamented its destruction by a direct hit in World War II.

When Mary's husband acceded to the throne in 1910, Mary's procession included "ten chaplains-in-ordinary, scarlet-hooded, and after them the domestic chaplains, and the sacrist bearing the Cross of Winchester, followed by more ecclesiastics."

The new king was "a strong churchman [and] whether in the royal train or on the road on Sunday he would always pull up at 11 o'clock when a service, sometimes in a tent, sometimes in a convenient home, was held. On ship, services were conducted daily. . . . In church, he could be seen interrupting his own concentration to find the correct page in the Prayer Book for his mother, Queen Alexandria."

Nearly 50 years pass and, in 1936, the story comes full circle, again at Sandringham House, when in George V's waning hours "from the bay window across the sunken garden could be seen Sandringham's square church tower from which the royal standard flew."

Mary witnesses the coronation of her son, George VI, when only the alert groom of the robes kept the dean of Westminster from forcing the sovereign to don a surplice turned wrong side out.

"I had two bishops on either side to support me and to hold the form of Service for me to follow," the king later told his mother. "When the great moment came, neither bishop could find the words, so Archbishop Lang held his book down for me to read, but horror of horrors, his thumb covered the words of the oath."

By the end of Mary's long life in 1953, she was so stately and respected that an admirer said meeting her was like "shaking hands with St. Paul's Cathedral."

(The Rev.) JAMES B. SIMPSON
St. Michael's Church
New York City

Missionary Prelate

JAMES HARVEY OTEY: First Episcopal Bishop of Tennessee. By Donald Smith Armentrout. Episcopal Dioceses of Tennessee. Pp. 208. No price given. Can be purchased from St. Luke's Bookstore, University of the South, Sewanee, Tenn. 37375.

Now that we have this one, it seems unlikely that we will ever need another biography of Bishop Otey. It relates his life and evangelical mission in minute detail. It includes a list of his ordinations, and brief biographies of the priests who served in Tennessee from

ography of books, articles, diocese journals, newspapers and manuscript — praise be! — with a thorough index.

The ultimate value of this interesting study lies in its depiction of a typical American bishop now almost forgotten: the missionary prelates who, after 1800, bore the Prayer Book and the good news from the Appalachian Mountains to Alaska. They contended with hostile frontiers, bad weather and roads, and dirty taverns and explosion-proof steamboats, rode horseback into Indian encampments, held services in stores and saloons, and founded schools and hospitals. Niceties of vestments and ritual did not concern them; they concentrated on saving souls. (It is said that his deathbed, Otey lamented that he would not live to save more).

Probably Otey's greatest lasting monument is the University of the South, which continues to shed a glow of religious and secular enlightenment in our day's world.

Let us hope that this book soon appears in many parish libraries. It should be studied, even though some readers will find the literary style colorless, regard the lengthy quotations as hurriedly dodged.

NELSON R. FINE
West Hartford, Ct

Revealing Biography

HOME BEFORE DARK. By Susan Cheever. Houghton Mifflin. Pp. 304. \$15.95.

Susan Cheever has written a revealing biography of her father, John Cheever, one of the most acclaimed and widely read authors of the middle of the century. Readers will recall that the Episcopal Church is alluded to frequently in the many short stories and that appear in the *New Yorker* elsewhere.

She writes of his struggle with alcoholism, many infidelities, lapses of mere exaggerations, anger, failures, and cesses. She writes of the enduring painful memories of his early family in Massachusetts which haunted throughout his adult years.

Though this biography does not concern itself primarily with his religious beliefs, Susan Cheever writes of his attitude for the Episcopal Church and hope it gave him in seeking some kind of redemption for the sins he committed "thought, word, and deed" against the natural order of the world, an order resented by Christianity. John Cheever felt the pattern of ritual at the service of the Eucharist, which he attended weekly, was a fortress against the chaos of his conflicts and desires. His celebration was an organized

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In 1970 he consulted a chaplain at Sing Sing about the possibility of teaching a writing course to the inmates. Teaching there led him to think more about obedience to the laws of God and man. It was to provide him with material for his widely acclaimed novel, *Falconer*. Many of his other real life experiences appeared in his other writings.

Susan Cheever writes a deeply moving biography of a complicated, tortured but gifted human being who of his own admission had an arrested youth. This is a courageous story of the triumph of courage and will of an unusual man and of a loving understanding through it all of a daughter.

The 38 black and white photographs give vividness to the events and people in the book. V.M.P.

Classical Anglicanism and the East

TOWARD A FULLER VISION: Orthodoxy and the Anglican Experience. By E. C. Miller, Jr. Morehouse-Barlow. Pp. xii and 158. \$7.95 paper.

How pleasant it is to read a thoroughly Anglican book! The foreword is by Canon A. M. Allchin of Canterbury, and the book itself is reminiscent of some of his own publications.

Fr. Miller has singled out five interesting figures for consideration: Bishop Lancelot Andrewes, renowned preacher and King James translator; James Sibbald, a Scottish Episcopal priest of the 17th century; Deacon William Palmer, a less familiar figure in the Oxford Movement; Bishop Charles Grafton of Fond du Lac; and Lord Michael Ramsey,

shows how each of these writers drew heavily on the tradition of the Eastern Church and how his theological teaching was thereby strengthened and enriched. The assimilation of Eastern Orthodox ideas did not compromise or distort their Anglicanism, but in fact enriched it and gave it greater completion.

No one will question that Bishop Andrewes in the 17th century or Bishop Ramsey in our own day are quintessential Anglicans. Some readers may be surprised to learn, however, how explicitly and intentionally they have drawn from Greek and other Eastern sources. Sibbald and Palmer are little known figures to whom attention is properly called. Bishop Grafton was popularly conceived as a Romanizer, but Miller, together with other recent students, corrects this distortion.

The famous Bishop of Fond du Lac was no admirer of the papacy, but was intensely interested in Eastern Orthodoxy, reading not only the ancient fathers but contemporary Russian writers of the 19th century. He maintained a long-term friendship with the great Bishop Tikhon (later patriarch of Moscow) and as an old man visited St. Petersburg and Moscow where he was most cordially received by the Russian hierarchs and, among other experiences, met the famous Father John of Kronstadt.

At a time when our distinctively Anglican theological heritage deserves greater attention, Fr. Miller recalls us to the high road of great Anglican thinkers and teachers. He is himself an American priest currently serving as warden of the House of St. Gregory and St. Macrina, an ecumenical students' residence at Oxford University. H.B.P.

Outstanding Williams Reprints

HE CAME DOWN FROM HEAVEN. By Charles Williams. Eerdmans. Pp. 147. \$3.95 paper.

THE FORGIVENESS OF SINS. By Charles Williams. Eerdmans. Pp. 123. \$3.95 paper.

First published separately in 1938 and 1942, respectively, these two long essays were published in one volume in 1950 (reprinted in 1956), but have long been out of print until this reissue in two volumes by Eerdmans. Together they clearly set forth the major aspects of Charles Williams's unique approach to biblically sound, orthodox Christian theology. And unlike his extraordinary novels and obscure poetry which express the same ideas, these essays can be readily understood by even the most unimaginative readers.

Williams's approach to theology is

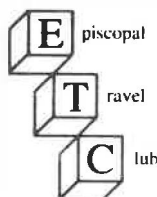
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today as when he was writing. His message of the interdependence of mankind, grounded in the Incarnation, leading to his theology of romantic love, the way of exchange, practice of substituted love, and the city, is even more urgent today than in the 1930s and 1940s. His understanding of the nature of forgiveness, developed when Hitler was in power, if applied today, would go a long way toward improving human relationships.

Eerdmans has done all Christians a great favor in making these books available once more.

HELEN D. HOBBS
South Bend, Ind.

Psychology and Religion

FRITZ KUNKEL: Selected Writings. Edited by John A. Sanford with introduction and commentary. Paulist Press. Pp. iv and 410. \$12.95 paper.

Those interested in the continuing dialogue and integration of psychology and religion can thank God for John Sanford's dream life and his awareness of such. In 1980 Sanford had a series of dreams which called him to keep alive the written work of his former mentor, Fritz Kunkel.

edited and introduced Kunkel's two most important works, *How Character Develops* and *In Search of Maturity*. This volume includes a resume of Jungian psychology, a foundation of Kunkel's work, and introduction to each of Kunkel's edited books.

Kunkel wrote, taught and practiced a religious psychology. Born in 1889 in what is now Poland, he became a United States citizen in 1947, practiced in southern California and died on Easter Day, 1956.

Fritz Kunkel's legacy is significant on its own merit as written work, but the fact that he studied Freud, worked with Adler and had a personal relationship with Jung gives him added credential.

The selected writings of Kunkel represent 383 pages of a 403-page book. This is primary source reading. Yet, Sanford's editing and commentary help the new student start right to work on the important contribution of Fritz Kunkel to the contemporary relationship of psychology and religion.

John Sanford continues to be a great contributor also to the integration of spirit and psyche, science and symbol. Keep on dreaming, Dr. Sanford!

(The Very Rev.) J. PITTMAN McGEHEE
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IMAGES OF GOD. By Leo Holland. Ave Maria Press. Pp. 110. \$4.95 paper.

HEALTH & BEAUTY (Series: CHOICES: Guides for Today's Woman). By Rochelle Semmel Albin. Westminster Press. Pp. 114. \$6.95 paper.

I AND THOU. By Martin Buber. Translated by Ronald Gregor Smith. Scribner. Pp. xvii and 137. \$3.95 paper. [Reprint of the second English edition of 1958.]

CHRISTIANITY AND JUDAISM: New Understanding, New Relationship. By James Atkinson. Latimer House. Pp. 56. £1.25 paper.

PHYSICIANS OF THE SOUL: The Psychologies of the World's Great Spiritual Teachers. By Robert M. May. Crossroad. Pp. xiii and 231. \$17.50.

HEBREWS: A New and Better Way. By Herbert W. Chilstrom. Fortress. Pp. 78. \$3.50 paper.

CHRISTIANITY AND PHILOSOPHY. By Keith E. Yandell. Eerdmans. Pp. xi and 289. \$10.95 paper.

ETHICAL WRITINGS OF MAIMONIDES. Edited by Raymond L. Weiss with Charles Butterworth. Dover. Pp. x and 182. \$4 paper. [Reprint of the 1975 edition.]

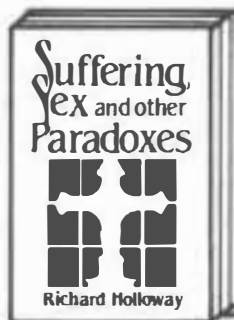
THE POWER OF THE POWERLESS: The Word of Liberation for Today. By Jurgen Moltmann. Harper & Row. Pp. x and 166. \$12.95.

THE PROPHECIC PARISH: A Center for Peace and Justice. By Dennis Geaney. Winston. Pp. 128. \$6.95 paper.

THE PEOPLE OF THE WAY: The Story Behind the New Testament. By Anthony E. Gilles. St. Anthony Messenger Press. Pp. viii and 142. \$5.95 paper.

THE GHOST-MAKER. By Kathleen Kilgore. Houghton Mifflin. Pp. 206. \$11.95.

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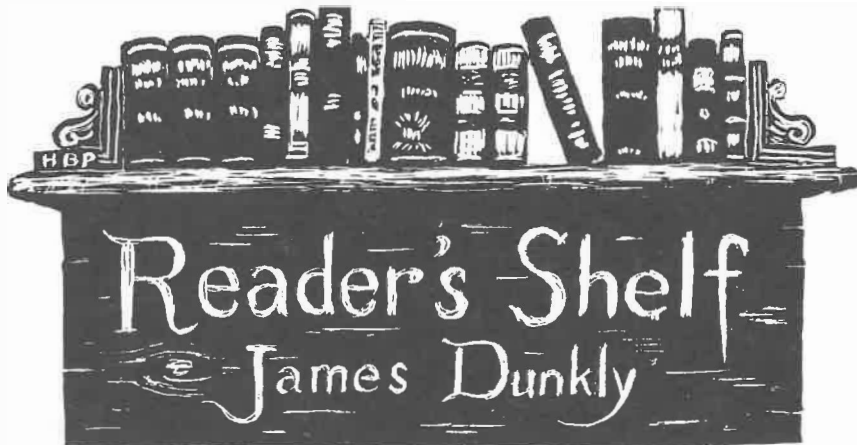
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THE CHURCHES THE APOSTLES LEFT BEHIND. By Raymond E. Brown. Paulist. Pp. 156. \$8.95.

Continuing the study of local communities pioneered in his *Community of the Beloved Disciple*, Brown here attempts to reconstruct the life of several other early Christian congregations, including those represented by the pastoral epistles, Colossians and Ephesians, Luke and Acts, 1 Peter, and Matthew, as well as the Johannine church. The book began as the Sprunt Lectures at Union Seminary in Richmond, given explicitly for pastors rather than scholars and subsequently used before other audiences of similar type. Brown's scholarship and style will assure him a wide reading, and his endeavor to represent the best in ecumenical approaches to technical questions reinforces that breadth of appeal. Further, by insisting that we listen to the plurality of voices in the N.T. itself, Brown prevents any of us — individually or denominationally — from claiming that we represent "the" N.T. church in the modern world."

IN THE PRESENCE OF MYSTERY: An Introduction to the Story of Human Righteousness. By Michael H. Barnes. Twenty-Third Publications. Pp. xi and 311. \$9.95 paper.

An introduction to religion by a Roman Catholic teaching at the University of Dayton. Study questions and bibliography are included at the end of each chapter. Asking questions rather than providing answers is the approach here. Teenagers as well as adults can use the book with profit.

TEXTS OF TERROR: Literary-Feminist Readings of Biblical Narratives. By Phyllis Trible. Fortress. Pp. xiv and 128. \$7.95 paper.

Trible, who teaches O.T. at Union Seminary in New York and has another volume (*God and the Rhetoric of Sexuality*) to her credit in the same series called *Overtures to Biblical Theology*, here fo-

cuses upon Hagar, Tamar, an anonymous concubine, and Jephthah's daughter. All exemplify terror in some measure, and all challenge the sort of misogyny too often found in both old and new Israel.

The book owes its start to the Lyman Beecher Lectureship at Yale, the famous series on preaching. Trible's method is the most recent development of James Muilenburg's proposal, made years ago, that biblical study turn to "rhetorical criticism," placing a premium on the text as it stands. Her enterprise is "feminist" too, but, in the words of Walter Brueggemann, series editor, "there is no special pleading, no stacking of the cards, no shrillness, no insistence." The book demands our attention.

THE SPIRIT AND THE CONGREGATION: Studies in 1 Corinthians 12-15. By Ralph P. Martin. Eerdmans. Pp. vii and 168. \$7.95 paper.

Martin, a leading evangelical New Testament scholar, here examines Paul's response to Christians whose worship and theology were founded on possession of certain "spiritual gifts" and on the conviction that the kingdom of God was already present in its fullness. Paul criticized their defective eschatology as well as their disorderly liturgy, and Martin extends the counsel to present-day Christians claiming "charismatic" validation for their way of life.

EDWARD SCHILLEBEECKX: In Search of the Kingdom of God. By John Bowden. Crossroad. Pp. xii and 164. \$8.95 paper.

An introduction to the work of this important theologian by one who has translated several of his works; Bowden is also editor and managing director of SCM Press in London. David Tracy has written a foreword for this volume, and Schillebeeckx himself has provided a preface. An excellent place to begin to study Schillebeeckx and, indeed, modern Roman Catholic theology.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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Ordinations

Deacons

Colorado—Ann Jean Nelson; add: 2002 Warwick Lane, Colorado Springs 80909.

Utah—R. Steven Fox; add: Box 3461, Park City, Utah 84060. Shannon Paul Leach, Church Divinity School of the Pacific, Berkeley, Calif.

Virgin Islands—Liston Garfield who is continuing his studies at Virginia Theological Seminary.

Virginia—H. A. Cooke Read; add: 1000 St. Stephen's Rd., Alexandria 22304. Samuel C. Pascoe, assistant, Trinity Church, Box 127, Upperville 22176.

Permanent Deacons

Michigan—J. Elliott Johnston was ordained to the diaconate in June and has been assigned to Grace Church, Port Huron, as a non-stipendiary assistant. He is a retired Detroit public school administrator. Add: 5851 E. Outer Dr., Detroit, Mich. 48234.

Resignations

The Rev. Randolph L. Frew resigned, effective December 1, as rector of the Church of the Holy Apostles, New York City, and is now non-parochial.

Retirements

Lorraine Day, manuscript editor of THE LIVING CHURCH, retired as of January 1 after serving the magazine in numerous capacities. Add: 850 W. Silver Spring Dr., Milwaukee, Wis. 53209.

The Rev. Neal Hess retired on June 3, 1984 as vicar of St. John the Divine, Burkburnett, Texas, and is now canonically resident in the Diocese of Western Michigan; add: 2295 70th St., Fennville, Mich. 49408.

Other Changes

The Rev. Austin R. Cooper, Sr., rector of St. Andrew's Church, Cleveland, Ohio, has been appointed a member of the Governor's Committee on Prison Crowding by the Governor of Ohio.

The Rev. Raymond F. Turner is no longer vicar at St. James', Paulsboro, N.J.

Deaths

The Rev. Claude L. Johnson, 67, died suddenly on November 7 in Beloit, Wis., where, since 1979, he had been rector of St. Paul's Church.

A minister in the Methodist Church from 1950-56, Fr. Johnson was originally from Kansas; after his ordination in the Episcopal Church in 1957, he served churches in Western Kansas before becoming rector of St. Peter's, Fort Atkinson, Wis. He is survived by his widow, the former Lillian Gayle Rife, and the couple's two sons, Kenneth and Philip.

The Rev. James J. Niles, rector of St. James, Dalhart, in the Diocese of Northwest Texas, died at the age of 64 on December 12.

Born and educated in the state of Maine, Fr. Niles was a licensed mortician in Fort Worth until he entered Philadelphia Divinity School. He was ordained in 1956 and served several churches in the Diocese of Dallas. Twice during his ministry, Fr. Niles enabled missions to move to parish status. In 1947 he was married to Elizabeth McAdams; the couple had no children.

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

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Thomas A. Downs, canons; Ronald F. Manning, Gloria
Weller, Ashmun N. Brown, deacons
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10, EP 5:15

CHICAGO, ILL.

UL'S CATHEDRAL 2nd & Lawrence
ry Rev. R. A. Pugliese, dean
Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex

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CATHEDRAL OF THE HOLY TRINITY
ment Circle, Downtown
ry Rev. Roger Scott Gray, dean & r
1 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
d 12:05, Sat 8). HD 12:05

MONROE, LA.

KE'S 8833 Goodwood Blvd., 70806
v. Donald L. Pulliam
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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Sun 8 HC, 9 H Eu, 10 Education, 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; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
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, c;
the Rev. Joseph A. Harmon,
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

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 (Chorists: 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. IGNATIUS

87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Edmund Hawley,
assoc
Sun Masses 8:30, 11 (Sol); Weekdays as anno

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu

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 (ex Sat) 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

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

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Wm. Maurice Brenscob, r; the Rev. Samuel
Fleming, r-em; the Rev. Nutt Parsley
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

ST. CHRISTOPHER'S 2600 Westminster, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

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.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis
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

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