

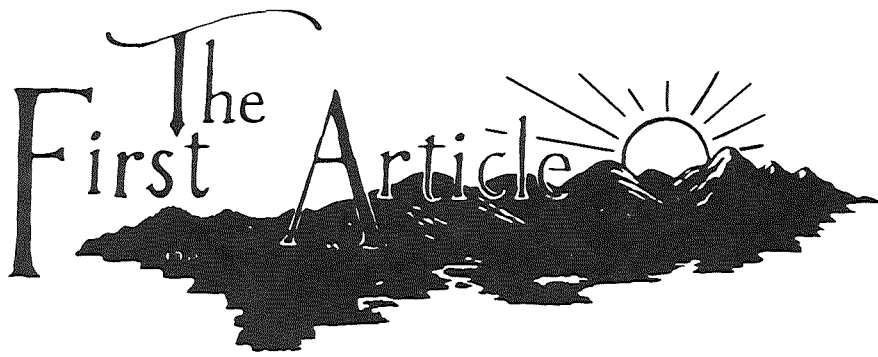
May 10, 1987

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THE LIVING CHURCH

The Rev Robert G Carron
1335 Asylum Ave
Hartford CT 06105-2295

Spring Book Number



Sign of Spring

For those who live in an old farmhouse, the first sight of spring may not be blooming flowers, sprouting asparagus, or unfolding green leaves. Instead it may be seeing the snake. By "the snake" I do not, of course, refer to the diabolic and malignant serpent of the third chapter of Genesis who misled our innocent ancestors in the garden. I speak rather of the humble critter that lives in the foundations of virtually every old house in rural areas, and which has passed the winter in sleep.

This year I first saw our snake on one of the warmest Saturday afternoons we had had. I had just planted a row in our vegetable garden, and had put the hose on two magnolia bushes, to give them a running start, so to speak, when their buds open in the near future. I had to go down in the basement to get something when I saw the blotched brown back of a moving form on the floor behind the furnace. It quickly and silently slid into a hole in the old stone foundations.

Lots of people don't wish to think about snakes, and much less do they like to see them. However snakes try to be obliging about this and to be seen as little as possible. Indeed one hardly ever sees them unless one is cutting high grass or weeds along the wall of the house, or cleaning up old pieces of wood or bricks. Occasionally they do bask in the sun, but that is when the sky is clear and everything is very quiet and undisturbed — conditions which we too should welcome. Snakes leave few signs of their presence, except that there are fewer mice and rats. Snakes are *never* slimy, and their smooth surface is almost always very clean. At intervals they "change clothes," casting off their skin, a thin film which looks like a transparent dry chain of delicate scales when one finds it in a flower bed or beside a rock or stump.

Can a snake really betoken anything good? On the Second Sunday of Lent, we may recall, our Lord spoke to Nicodemus of the serpent lifted up by Moses in the wilderness (Numbers 21:6-9). This was a bronze serpent, but its function was to heal those bit by live serpents. Apparently there were plenty of those.

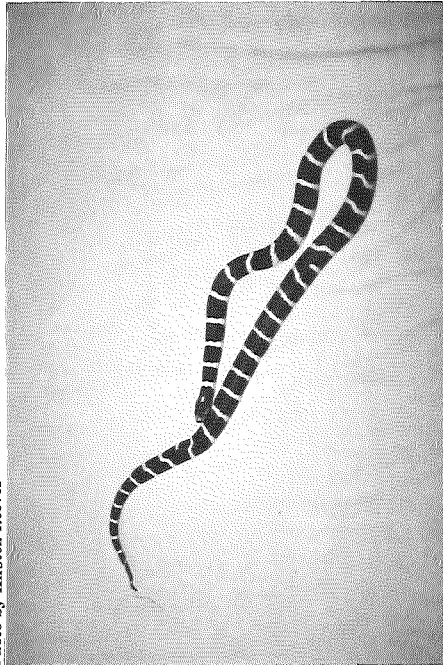


Photo by Kirsten Reeves

More cheerful are the references in Isaiah. In the famous prophecy of the wolf dwelling with the lamb, "The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den" (Isaiah 11:8). Both asp and adder may be poisonous snakes in the Palestinian area. Here is a real cessation of the perennial hostility between serpents and the children of Eve, and it is a sign of the mysterious peace among all creatures on God's holy mountain. A briefer version of this prophecy occurs later, again with a reference to God's holy mountain (Isaiah 65:25).

We claim no momentous results from so simple an event as seeing a house snake in the basement. Yet it is a step forward if we can recognize all animated things, including snakes, as interesting and useful additions to God's creation. If we can welcome them as signs of spring — and thereby in some way signs of the resurrection — then we inch our way at least a little closer to that redeemed new creation of God's holy mountain.

H. BOONE PORTER, Editor

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LETTERS

Paid for Performance

The problems that the Rev. Jack Woodard describes concerning clergy firing and/or resignations [TLC, April 5] are caused by the very traits that he lists as necessary for the clergy to operate.

He suggests that those who have been ordained be sacramental persons. Even a cursory study of theology will conclude that we are all sacramental persons: living out our lives "with fear and trembling."

I get paid for performance. Most people in this world get paid for performance. There are structures to evaluate performance in relation to job description. Why should the clergy be exempt from such evaluation? It has been my observation attending seminary, serving on vestries and on a diocesan commission that many clerics try to build themselves structures which prevent any judgment of their competence. They fall back on very spiritual arguments! If the Episcopal Church wishes to capture a renewed vision of ministry, empowering all its members, it had better stop

protecting incompetent officeholders and, at least, shoot for a "first down"!

MARTYN B. HOPPER

Sacramento, Calif.

Worship in Spanish

As a naturalized U.S. citizen, who was born and raised in Mexico, I appreciated the attention you recently gave to ministry among Hispanics in this country [TLC, March 29].

I was intrigued by the fact that three of the questions in the interview with Fr. Salvador dealt with criticism of offering services in Spanish. One wonders if the same people, who are critical of offering services in Spanish in this country, would object to the use of English by Episcopal congregations in Mexico.

The parish in which I grew up (Christ Church, Mexico City), in over a hundred years has not offered services in Spanish. Had the parish been required to pray in Spanish, the vast majority of the congregation would have protested and complained that they no longer felt "at home" in the church.

I realize that the chief goal of the church is not to make people feel "at home"; but, at the same time, we must also recognize that recent studies by such groups as the Church Growth

Institute indicate that contemporary Christians in the U.S. are searching for a community where they can be accepted for who they are and where they can have a sense of belonging. I doubt that Hispanics in this country will be able to find such a community in the Episcopal Church unless we can encompass the diversity of worshipping in different languages.

Good news can only be heard and accepted if it is preached in a language we understand.

(The Rev.) WILLIAM R. HINRICHS
St. John's Church

Massena, N. Y.

Weakness of Colonial Church

The thoughtful comments of John Gregory Odom [TLC, March 29] concerning my earlier article, "The Church that Died" [TLC, Feb. 15] deserve a response. I share Mr. Odom's regard for the brilliant work of Rhys Isaac, *The Transformation of Virginia, 1740-1790* (University of North Carolina Press, 1982) and I would not deny that various factors led to the "near-demise" of the church in Virginia in the late 18th century. One of these factors, however, was internal weakness.

The church in colonial Virginia lacked



Spring Selections

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episcopal leadership, it did not regularly administer the sacraments, it did not effectively deal with the emerging practice of slavery that was clearly at variance with Christian norms and often it did not speak to the spiritual concerns of the mass of the people. Isaac maintains, in a broad but not wholly untrue generalization, that "churchgoing in colonial Virginia had more to do with expressing the dominance of the gentry than with inculcating piety or forming devout personalities" (p. 120).

It would be wrong to lay all the blame for this situation at the feet of the colonial clergy. Many forces opposed efforts at church reform. The fact remains that the church was embedded in the order of colonial society and, when the social order shifted, its foundations were destroyed.

RICHARD A. BEST, JR.
Washington, D.C.

Stronger Opposition

I have just seen your issue of March 22 including your note on the recent debate in the General Synod of the Church of England headed "Women Priests."

There is a major error in the opening paragraph. The voting in February was by houses, not by synod. It was as follows:

House	Ayes	Noes
Bishops	32	8
Clergy	135	70
Laitie	150	67

These figures are significant because as you state later the final approval of any legislation on this subject will require at least a two-thirds majority in each house of the synod. There was not such a majority in the House of Clergy and barely so in the House of Laitie.

Two other factors should be borne in mind. One is that others may have followed the advice of the Bishop of Doncaster who said that he was voting in favor of the introduction of the legislation to see what it would look like, although he thought it would require a miracle to enable him to vote for it. The other is that the "Women Ordained Abroad Measure" did not receive a two-thirds majority in either of the Houses of Clergy or Laitie at the July meeting of the General Synod at York.

Such statistical evidence as there is seems to indicate a hardening of opinion in the Church of England against the ordination of women to the priesthood and consecration to the episcopate. Since the February debate in synod, those joining the Association for the Apostolic Ministry are to be numbered in thousands.

Perhaps your use of the word "decisive" was rather premature.

MAURICE CHANDLER
Chairman, Steering Committee
Association for the Apostolic Ministry
London, England

Transmission of AIDS

This magazine is a blessing to so many. We rely on your independent reporting of church news and your fairness. At the same time, it is clear you have not bought the consensus of the world.

I comment on Lisa Nichols' letter [TLC, March 15]. Fears of death from incurable diseases do produce paranoid attitudes. Some of this is based on mistaken understanding of the threat. The problem is not helped, however, by any who would minimize the threat.

There is some risk of spreading of illnesses such as hepatitis, influenza and other viruses through the common cup, as well as by hand shaking. We know now that the virus which causes AIDS is found in the mouth in saliva and has been proven to be the mode of transmission from a man with transfusion-acquired AIDS to his wife. This case was reported in *Lancet* (December 22-29, 1984).

One of the first places AIDS lesions show up in many cases is in the mouth. Dr. William A. Haseltine commented in the *New York Times*, March 18, 1986: "anyone who tells you categorically that AIDS is not contracted by saliva is not telling you the truth. AIDS may, in fact be transmissible by tears, saliva, bodily fluids and mosquito bites." Dr. Haseltine is on the staff of Harvard Medical School.

The Surgeon General's report on AIDS is greatly misleading in many areas and should be questioned by all who want to stop this epidemic.

Ms. Nichols' idea that God would not have allowed the church to put the faithful in jeopardy for 20 centuries by the use of a common cup in Communion raises the wrong issue. The church has done a lot of things which put the faithful in jeopardy and its errors should not be attributed to God.

STEPHEN W. EDMONDSON, M.D.
Atlanta, Ga.

We are grateful to Dr. Edmondson for his thoughtful letter and for calling attention to the note in Lancet. Having read the Lancet report carefully, with professional counsel, we do not find that the report of the case gives any proof that saliva was the means of transmission, nor is it the intention of the report to prove this. Kissing is simply mentioned as a possibility. Ed.

"Taint of Calvinism"

I refer to my letter in the issue of February 8 entitled "Don't Be Too Sure" and the response of the Rev. Carroll E. Simcox [TLC, March 8]. I did not say that all Protestant bodies were Calvinistic, but that there was a "taint" of Calvinism in their teaching.

I admit that I was wrong about

witches being *burned* in Salem, Mass., but recent research on my part reveals the fact that these unfortunate and no doubt hysterical women were cruelly *hanged*.

ELIZABETH R. WATERS
Washington, D.C.

Candle for Terry Waite

A candle has been burning in our home since I first learned that Anglican Church envoy Terry Waite had returned to the Middle East. The candle calls me to prayer; it reminds my family to hold Mr. Waite in thought and to lift his name into the presence of God. We ask for his safety and offer thanksgiving for the example of his life.

My letter comes to challenge, first, my

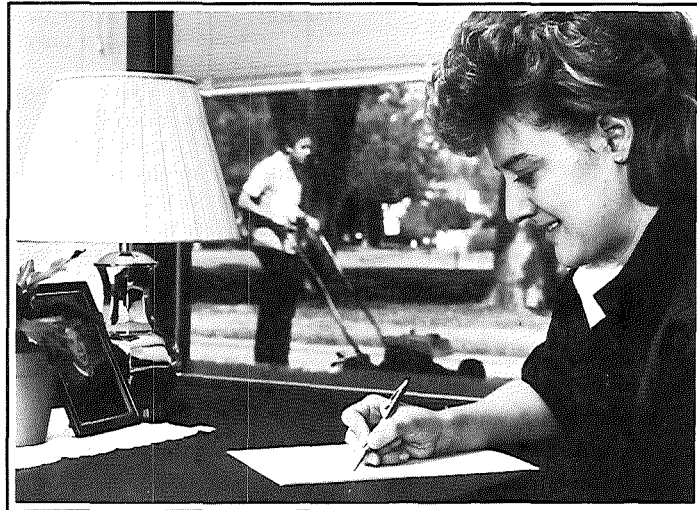
fellow Episcopalians as members of the worldwide Anglican Communion, and next, fellow peace-loving individuals of every persuasion, to leave a lighted candle in a window, that we may all remind one another to pray for Mr. Waite. I direct my challenge to groups as well as individuals — to churches, to peace committees and the like — groups that can publicize and mobilize to insure that our silent candles speak loudly in the envoy's behalf.

Please light your light with mine, that we may "Waite for Peace" together. Let our candles shine out that indeed "Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9).

BARBARA HONE SMITH

Visalia, Calif.

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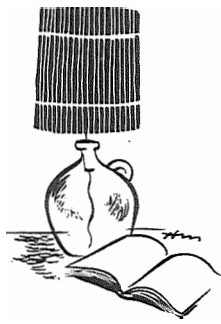
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BOOKS

Handbook of the Heart

A YEAR OF THE LORD: Reflections of Christian faith from the advent of the Christ Child to the reign of Christ the King. By Herbert O'Driscoll. Morehouse-Barlow. Pp. 143. \$8.95 paper.

Written by a Canadian priest and former warden of the College of Preachers in Washington, D.C., this slim book is a total joy. The 23 fairly short homilies offer honest-to-God food for prayer, meditation and living as well as thought. It is not a book for a read-through, but rather a handbook of the heart.

Both Old and New Testament readings from the common lectionary head each sermon, making it valuable for all who use these readings. The author's understanding is profound, giving much to digest inwardly. His English is a delight making this reader wish to quote him. "For mystery there can only be the language of mystery."

He calls Holy Week "a sequential majestic journey into the most profound levels of divine and human nature . . ." He has Christ say of himself, "You are the wine to be spilled blood-red by spear spike and thorn."

A book to cherish, read and reread, it is also a book to share with a friend, with a group with the as yet uncommitted. Pray the year with it.

MARY MOON HEMINGWAY
Kittery Point, Maine

For Daily Worship

DAILY OFFICE BOOK: Year One (Vol. I), Year Two (Vol. II). Church Hymnal Corporation. Pp. 1656 and 1640. \$75. Soft leather binding in slip case.

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Volume I contains everything necessary for the complete reading of the Daily Office on every day of the year in Year One of the daily lectionary; Volume II similarly provides for the second year.

Persons wondering whether to purchase this set, however, may wish a precise account of what is contained. Both books, after a brief preface and introduction, contain the directions for the Church Year and calendar, followed

by Morning and Evening Prayer, Rites I and II, the orders for noon, evening and compline, and the general rubrics. All of this is identical, except for pagination, with what is in the Book of Common Prayer. The 150 psalms follow, and then the collects for Rites I and II, including those for lesser feasts and special occasions. The last provide prayers which may be included at the end of offices on appropriate occasions. All of the foregoing occupy 467 pages in each volume. The remainder of each is devoted to the appointed Bible readings for each day of the year. The morning and evening psalms are listed with the readings in the style of the previously published volumes, *Daily Office Readings*. Many unfortunate misprints of the latter have been corrected. Apart from the preface and introduction and the biblical passages, nothing which is not in the Book of Common Prayer has been included. This important publication will greatly facilitate the recitation of the daily services, particularly among travelers, commuters, or others who need all the material for any occasion in a single book.

H.B.P.

Liturgical Evangelism

CELEBRATING OUR FAITH: Evangelism Through Worship. By Robert E. Webber. Harper & Row. Pp. ix and 118. \$11.95.

Dr. Webber, a professor of historical theology at Wheaton College, defines liturgical evangelism as "a conversion experience regulated and ordered by the liturgical rites of the church," and offers this thesis of the vital role liturgical evangelism can play in the church's mission in these last decades of the 20th century.

The son of the Baptist tradition focuses much of his thesis on the Roman Catholic Church's "Rite of Christian Initiation for Adults," and how this pattern, drawing on sound scriptural theology and patristic practices, can be applied to Protestant congregations.

Much of what Dr. Webber proposes as practical applications for parishes, can readily draw upon resources available in the 1979 Book of Common Prayer and the *Book of Occasional Services*. This is especially true for the liturgies for special days which highlight the Church

To Our Readers:

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Year. Dr. Webber's program not only supports the theory behind Anglican Prayer Book rites, but demonstrates how valuable they may be for evangelization.

If Dr. Webber's thesis is accurate, then his prescription is a wonderful testimony to the riches sewn into the 1979 Book of Common Prayer, and the fruits the Lord (and his church) may harvest from its proper use.

(The Rev.) BRUCE GENGE
St. Paul's Church
Sackville, New Brunswick, Canada

Useful and Practical Guide

MEETING THE CHALLENGE OF DISABILITY OR CHRONIC ILLNESS: A Family Guide. By Lori A. Goldfarb, Mary Jane Brotherson, Jean Ann Summers and Ann P. Turnbull. Paul H. Brookes Co. Pp. ix and 181. \$14.95 paper.

The authors have created an excellent source book to assist families with a member who has a disability or chronic illness. It will help to identify and maximize strength in solving problems that arise. A number of exercises, ideas and suggestions are included in this useful and practical guide, to help families gain confidence in their own abilities.

Disability or chronic illness in a family is, initially, at least, an overwhelming burden, very stressful for all family members. This book takes into account the needs and strengths of every person in a family and helps separate the issues related to the disability from those that are unrelated. Actual family situations are discussed throughout the book, demonstrating to readers that they are not alone in the problems they face concerning illness and disability.

CAROLYN M. WILSON
Episcopal Outreach Ministries
Milwaukee, Wis.

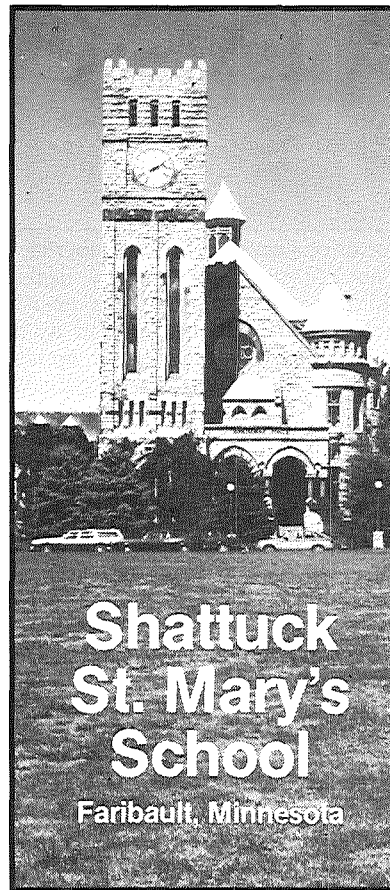
Radical Reappraisal

MARK. By C.S. Mann. Doubleday. Pp. 714. \$20.

Again the Anchor Bible series has put forth a commentary with an ax to grind. The author writes from the perspective of the so-called "Griesbach hypothesis," which sees Mark not as the first gospel to have been written, but as a conflation and condensation of the accounts of Matthew and Luke. This view flies in the face of the "Two Source Theory" of synoptic relationships, which has dominated biblical scholarship for decades.

There is a great deal of information to be found here. The textual notes are, by and large, adequate. The "commentary" is thoughtful, if not inspiring. However, there is also much that is suspect. In his effort to make the case for Griesbach, Mann overlooks a great deal. He believes, for instance, that John Mark

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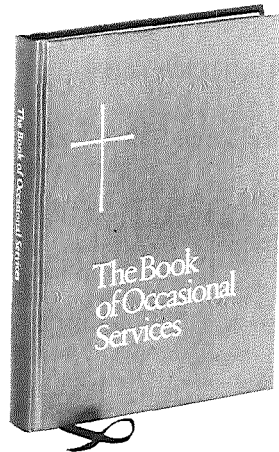
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Monday, May 18, 1987

GENERAL THEOLOGICAL SEMINARY

New York, N.Y. 11:00 A.M.

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THE LIVING CHURCH

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Discussing Sexuality

"If we are not free as a family of God's people to engage one another in love and compassion, how are we being faithful to the gospel we preach?" With that question, the Most Rev. Edmond Browning, Presiding Bishop, sought to enlist diocesan bishops in efforts to create a constructive context for the church's debate on human sexuality.

In an April letter to all bishops, Bishop Browning rejected bids to make him decide prematurely on "one side or the other" of the debate and said his role was to develop a climate of mutual respect in which the discussion could take place. His letter to the bishops was prepared after wide consultation and in response to the floods of mail and telephone calls he and many bishops have received.

"The Christian sexual ethic is hard, but it has been the experience of Christians that only when human love participates in something of the divine, unconditional love, can the yearning of the human heart be satisfied. Many people do settle for relationships and sexual intimacy outside the church's teaching. The question before us is how does the church minister to those within, and those outside, the Christian community who engage in sexual intimacy outside the marriage state.

"This question is now being explored and, indeed, agonized over by our Standing Commission on Human Affairs and Health. I believe we are hearing that there are many minds on this subject. What we must all strive for is the grace to hear God's voice in this discussion. Our responsibility is to be faithful to God's will, not to merely bless the status quo."

He went on to suggest that the church needs to look at both the concepts of values and that of behavior, and added, "There is great conversation about the actions but little comprehension about the root values. What some are hearing is that we are insisting upon both a set of common values and uniform patterns of behavior from applications of such values. No wonder some are confused and angry, especially at those of us who are lifted up as guardians of the faith."

Asserting, "I trust our decision-making process in this family of those whom God is leading and redeeming with his truth," Bishop Browning asked for some restraint.

"The General Convention and the House of Bishops will be dealing with

most of our concerns in due course. Let us not interrupt our orderly decision-making processes by taking positions which can only be interpreted as final statements of truth. Let us approach these delicate subjects in sufficient humility and prayer to recognize that this truth is still leading us, not vice versa. We dare not close our minds and hearts to the work of the Holy Spirit, which is constantly renewing us and leading us 'into all truth'."

In closing, he told the bishops that the three episcopal members of the Standing Commission would hold a hearing at the September House of Bishops meeting to elicit response. He further suggested that the bishops use their diocesan communications to remind people of the extent and range of the process and consider developing educational and sharing opportunities and resources among their clergy and laity. Finally, he suggested that the bishops "might want to give special time to those who have shared with you their concern and disquiet."

George Guernsey Dies

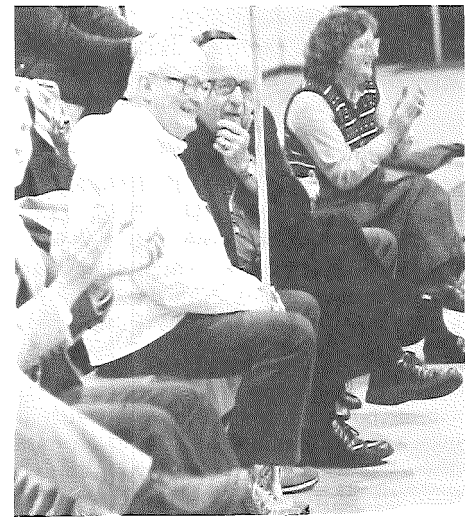
George Thacher Guernsey, III, a prominent St. Louis, Mo., banker and Episcopalian, died of natural causes April 10 at the age of 70.

He had been a member of the Standing Commission on Structure of the Church from 1979 to 1985. He was also a trustee of the Episcopal Divinity School in Cambridge, Mass., Virginia Theological Seminary in Alexandria, Va., and St. Augustine's College in Raleigh, N.C. In addition, Mr. Guernsey was a deputy to General Convention in 1967, 1982 and 1985.

A member of Christ Church Cathedral in St. Louis since 1936, Mr. Guernsey was born in Independence, Kan. and received degrees from the University of Kansas in Lawrence, and the University of Wisconsin in Madison. He had been president of Commerce Bank of St. Louis from 1979 to his retirement in 1981.

Mr. Guernsey was involved in many church organizations including his roles as president of the Evangelical Education Society, secretary and board member of the Association of Episcopal Colleges, and vice president and board member of *The Episcopalian*.

He is survived by his wife, Margaret, and their two children. A memorial service for him was held April 14 at Christ Church Cathedral.



Fr. Godfrey Diekmann, O.S.B. (left) and Bishop Putnam (center) watch the GTS/St. John's basketball game. At far right is Alexis Shallcross, president of the GTS student body.

Seminarians Meet

Roman Catholic and Episcopal seminarians were given a chance to meet and mingle at St. John's Abbey and University in Collegeville, Minn. recently.

Fourteen Episcopal seminarians from the General Theological Seminary in New York City traveled to Collegeville and lived with Roman Catholic seminarians. The two groups shared in discussions of Episcopal and Roman Catholic ordination processes and academic life, attended courses together and participated in other activities.

In one highlight of the exchange, the two seminary basketball teams met, and the GTS Penguins defeated St. John's team in front of an enthusiastic group of fans from the Episcopal Diocese of Minnesota, including the Rt. Rev. Robert Anderson, Bishop of Minnesota, and the Rt. Rev. Frederick Putnam, assistant bishop in the diocese.

Another highlight was a public debate on the topic of women in ministry. Dr. J. Robert Wright, church historian at GTS, presented an Episcopal viewpoint and the Rev. Frederick Jelly, dean of St. Mary's Seminary in Maryland, presented the Roman Catholic stance.

The visit was part of continuing ecumenical cooperation between St. John's Abbey and University and the Episcopal Church. The Diocese of Minnesota has plans to build its new retreat center in Collegeville on five acres of land leased to it by the Benedictine monastic community.

WILLIAM FRANKLIN

Morehouse-Barlow Purchased

The publishing company of Morehouse-Barlow, Wilton, Conn., has been acquired by the Miltco Corporation in Harrisburg, Pa., it was announced recently.

The Morehouse-Barlow Company was started in Milwaukee, Wis., in 1884 and is a publisher and retailer of religious publications, curricula, gifts, church goods and supplies primarily for the Episcopal Church. It is now a subsidiary of Miltco Corporation; Ronald C. Barlow remains as president and E. Allen Kelley has joined the firm as its publisher.

Stanley Kleiman, chief executive officer of Miltco Corporation, told TLC that his company, which deals in commercial printing, had been supplying Morehouse-Barlow since 1955. In addition, Mr. Kleiman said he had been on the board of the publishing company for over 30 years.

The corporation plans to continue Morehouse-Barlow's traditional business, while exploring the application of new technologies to long-established programs and new markets, Mr. Kleiman said.

Mr. Kelley, who had been president of his own consulting business for publishing and book manufacturing, has been senior vice president of the Oxford University Press in New York and editorial director of Morehouse-Barlow. He has been the editor of the *Episcopal Church Annual* for several years.

Linden H. Morehouse founded the publishing company. In 1885 Morehouse took over the publication of a clergy list known as *The Living Church Annual*.

This eventually became *The Episcopal Church Annual*.

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

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

The company moved from Milwaukee to Manhattan in 1938 and then to Wilton, in 1976.

Preachers Survey

Nearly 80 percent of all Episcopal preachers base their sermons primarily on scriptural studies, according to a recent opinion survey conducted by the College of Preachers in Washington, D.C.

"Our survey was returned by over 40 percent of the 2,000 clergy sampled by statistically reliable methods," said the Rev. Canon Charles J. Minifie, president of the college. "Consequently, the trends shown in our survey accurately reflect opinion among all clergy."

"In general," Fr. Minifie said, "the survey shows that Episcopal clergy enjoy preaching, although 77 percent indicate they would like to spend more time on preparation, but find other demands interfere."

While many clergy (40 percent) begin their sermon preparation the Monday preceding Sunday's sermon, only 36 per-

cent spend more than five hours of actual preparation time, according to tabulated results.

The survey collected information in four areas: seminary preparation, current preaching experience, interest in continuing education on preaching and background information of the respondents and their congregations.

The College of Preachers is located on the grounds of the National Cathedral in Washington and offers conferences, seminars and other programs aimed at improving preaching skills.

Other survey findings include:

- 56 percent of the clergy agree with the statement that homiletics was adequately emphasized during their seminary preparation for the preaching ministry;
- a majority of 96 percent of those surveyed find preaching to be challenging and enjoyable;
- 50 percent think the laity exhibit considerable variance as to how they value and/or understand sermons.
- some 45 percent said that "substance," more than "relevance" or "style," is the greatest need for improving preaching today;
- when comparing seminary preparation versus the actual demands of preaching, 82 percent say the experienced a contrast between the two, and 52 percent noted a strong contrast;
- a majority of the clergy polled (58 percent) think Episcopal seminaries do not provide adequate teaching resources for preaching classes.

Christian-Jewish Colloquium

The Rt. Rev. John T. Walker, Bishop of Washington, has urged Christians not to support such "Hebrew Christian" groups as Jews for Jesus.

Speaking at a meeting on Christian-Jewish relations at Georgetown University, Bishop Walker said that "aiding these groups is demeaning to both Christians and Jews. If we truly believe that Jews are the people of God, we should not lend support to groups that seek to convert Jews to Christianity."

Tracing history of Christian-Jewish relations, he said the two faiths "began their agenda in the acknowledgement of Abraham as our common father, but over the years of Christianity our paths diverged and became inimical toward each other."

Bishop Walker acknowledged that centuries of "mutual distrust" had been "largely fomented by Christian anti-Semitism." But, he added, in recent years "great strides have been made toward a reconciliation."

The meeting was organized by Dr. Kitty O. Cohen, executive vice president of the Maryland-based Israel Colloquium, which seeks to promote understanding between Christians and Jews, particularly in issues relating to Israel.



Photo by Karen Greaves

Sharon Caron, director of the Hallowell Center at St. Matthew's Church in Portland, Maine, works through a stretching exercise with her clients. The Hallowell Center is Maine's only church-based adult care center for disabled elderly. Ms. Caron and several parish volunteers plan activities for participants at the center, which is partially funded by a \$30,000 United Thank Offering grant.

B.I. Bell: Patriotic Malcontent

“In the right sense of the word, he was a prophet, like Jeremiah or Amos, sternly chiding the society of which he was a part.”

By GLENN JOHNSON

What books have most affected your outlook on life? This is a question often raised by questioners in interviews. It is one worth asking ourselves.

A book assigned for reading in my freshman English class in college, so many years ago I shudder to measure the stretch of time, struck me so powerfully then, it has left its mark on my thinking ever since. Not just worth remembering, it is one I cannot forget — a slim volume written by an Episcopal priest. The book was *Crowd Culture* (Harper and Brothers, 1952) and the author, Bernard Iddings Bell.

Who was B.I. Bell? He was unique. As a clergyman, he was something of a celebrity, with a reputation for readily pouring out acerbic and incisive criticism on a broad range of subjects. In the America of the late 1980s, there is no member of his profession quite like him attracting the somewhat baffled attention of the public, respected for intellectual powers, and taken seriously even when causing irritation by uttering views widely divergent from prevailing opinion. In the right sense of the word, he was a prophet, like Jeremiah or Amos, sternly chiding the society of which he was a part. His detractors called him America’s “gloomy dean” after his counterpart in England, William Ralph Inge (“For Whom This Bell Tolls,” *The Christian Century*, Nov. 1, 1950).

Born on October 13, 1886, Bell graduated with a B.A. degree from the University of Chicago before entering Western Theological Seminary. Ordained in 1910, he served briefly as a parish priest near Chicago. In 1913 he was appointed dean of St. Paul’s Cathedral in Fond du Lac, Wis. The same year, in November, with an essay on war published in *The Atlantic Monthly*, he began four decades of writing numerous articles for the nation’s leading journals. He wrote many

Glenn Johnson is a researcher and a writer specializing in parish histories. He resides in Oak Park, Ill.



B.I. Bell

Courtesy Bechbrech Studio

more for publication in religious periodicals, including TLC. On top of this prodigious output, he wrote 21 books and edited two others.

Bell was a naval chaplain from 1917 to 1919, during World War I. Thereafter, he became warden (president) of St. Stephen’s (now Bard) College in New York State. He held this position until 1933, and served also as professor of religion at Columbia University for the last three years of this period. It was followed by tenure as preaching canon at St. John’s Cathedral, Providence, R.I., until 1946. Then he returned to Chicago, to serve as chaplain to Episcopal students and faculty at the University of Chicago. Losing his vision in 1954, he retired a year later. On that occasion, *Time* magazine commented: “Bell made his job a kind of unofficial chaplaincy to the university’s brightest brains . . . The flint-hard mind and steely pen of Bernard Iddings Bell . . . have struck many a light for Christians. Last week, Dr. Bell, 68, retired in the dark.” (*Time*, Jan. 17, 1955).

He died on September 5, 1958, survived by his wife Elizabeth (née Wood), whom he had married in 1912. At the time of his death, he held seven honorary doctorates, tokens of the respect in which the community of scholars held him.

In an article entitled “Economic Morality for the New Age,” published in the April 1934 issue of *Scribner’s Magazine*, Bell foresaw the problems to be addressed more fully in 1952 in *Crowd Culture*.

Following recovery from the Great Depression, with industry adapted to new technology, working people would spend less time at their jobs while receiving improved incomes, he observed. Thus, to an extent unknown before, they too would enjoy the advantages of leisure. But how? Leisure in itself does not bestow happiness. Therefore, he argues, people must learn to use it well — by engaging in creative activity and by turning to pursuits which give life meaning. Failing at that, for the multitudes, life must degenerate into a “dull, standardized, and stupid existence.”

In *Crowd Culture* Bell surveys the results of the failure he had hoped could be averted.

It opened with the bold assertion: “The chief threat to America comes from within America.” Not from communists or fifth-column traitors, however. He refers rather to the prevailing attitudes, values, and patterns of behavior which make up our national culture. Specifically, he singles out the obsessive grasping for wealth and material possessions; the preoccupation with gratifying animal appetites, especially sex; the notion that comfort is utterly indispensable to a full and happy life; and the ease with which the masses are manipulated by their leaders.

To demonstrate the accuracy of his description, he analyzed a number of factors in popular culture, including newspapers, books, magazines, radio, television and film. The prevalence of sex

and violence, the superficiality of news reporting, and other faults were and are evident. The arts and even athletics have become passive entertainment for a nation of spectators.

We must change, Bell contends, or our civilization will disintegrate. He looks upon himself as one of a "critical group of patriotic malcontents" who see what's wrong and propose the means for improvement. In his view, two institutions must bear primary responsibility for bringing it about: the school and the church.

The public school must recognize and correct faults which reduce its effectiveness. The typical school, he maintains, does not foster ethical thinking, the kind needed if students are ever to decide wisely among the choices to confront them as youths and later as adults. Educators avoid discussion of moral issues out of fear of being charged with disturbing the separation of church and state. At a more fundamental level the school simply does not promote thinking. These deficiencies are made worse by

lowered academic standards: students all too often receive passing grades no matter how poor the quality of their work.

Bell had made these criticisms before, along with others. In a book published three years earlier, *Crisis in Education*, he issued a long, detailed examination of schools, including colleges and universities. Soon after its appearance, *Life* magazine carried a condensation of this book (*Life*, Oct. 16, 1950).

As the school fails to perform its mission satisfactorily so, Bell insists, does the church. Instead of shaping culture in modern times, the church is shaped by it, measuring its success in membership statistics, income, and a proliferation of programs only vaguely related to its central tasks. These tasks are the worship of God, the proclamation of his word, and the restoration of human beings to a sense of belonging to him, redeemed from the estrangement engendered by self-centeredness, and surrendered to loving obedience to his will.

Humanitarian social activism is not a

function of the institutional church, Bell argues in "Religion and Civilization," an *Atlantic* article of March 1926 expressing ideas consonant with *Crowd Culture*. But it is a function of Christians, who ought to have a tender conscience as a result of the church's ministrations.

In their preaching, the clergy should concentrate on explaining the substance of the Christian faith rather than offering vapid platitudes on a host of contemporary problems. So he insists in "More Dogma, Please," still another *Atlantic* article (for October 1938) in the same vein. The people in the pews do not understand the essentials of the faith. But that's what they need to hear.

To recapitulate, Bell's critique is this: Sustaining a crass consumerism and sustained by it, American culture is for the most part a dismal mess. The people who form it by determining what is to be consumed are motivated primarily by greed. The people who consume it lack the character and judgment necessary to think independently and resist manip-

Continued on page 18

Christian Humanism

"The humanities — embracing fiction, poetry, art, theology, philosophy and music — are now in many circles seen as suspicious enterprises rather than as necessary underpinnings for lively and authentic faith."

By TRAVIS Du PRIEST

On an application for seminary, I was asked to describe myself, and after some thought I settled on "Christian humanist." No doubt I was indulging in some undeserved self-flattery, but at the time I was — and still am — an admirer of the great Christian humanists of the Renaissance: Erasmus, John Colet, Sir Thomas More and others who sought to combine the best of classical thought with Christianity. Of course, to preface humanist with Christian is a modification, but one which exalts an already venerable word and tradition.

Today, that word, when used alone or

The Rev. Travis Du Priest, an editorial assistant for THE LIVING CHURCH, is a professor of English at Carthage College, Kenosha, Wis., and assistant at St. Luke's Church, Racine, Wis.

when modified by "secular," is denigrated, maligned. Even the most careful writers who do not mean to deny the glories of Christian humanism can slip into implied denigration, often using "humanist" as a synonym for "secular humanist." I am well aware of the secular implications, of the philosophies and publications of those humanists who wish little or nothing to do with Christianity. Yet, let us take care to save the word as ours, and let us equally as carefully safeguard the tradition of humanism within Christianity.

My stake? I'm a teacher of the humanities and of literature. It was through, not in spite of, my study and love of literature and letters that I grew serious about a life lived in faith, and the church. I was and still am a humanist.

Not until this past year did I come to realize just how negative the connota-

tions of the word "humanism" had become and how pervasive those philosophies which do not venerate the humanistic tradition (as Anglicanism does) had become. After attending a workshop on humanism, I began to collect ordinary usages of the word. Here are some examples:

"All those people are interested in is money and material possessions; they are real humanists." "He never goes to church; he's an atheist, a real humanist." "She's kind of religious, but I think she's really more of a humanist." Or, the worst yet, from a friend who heard this from the janitor cleaning her office, "we've got to do something with that situation in Nicaragua; the country is being taken over by a bunch of humanists." Of course, the TV preachers fear "godless, secular humanism," as well they might; yet one listens in vain for the exonera-

tion and exaltation of authentic humanism or the venerable tradition of Christian humanism.

The word has become a catch-all for ideologies different, feared, or hated. And more's the pity.

As we know, words are symbols for concepts and ideas. While a word may retain in its etymology, in its subconscious meaning, if you will, a residue of former glory — we still use humanitarian in a positive sense — it nevertheless derives its immediate meaning and connotation from its current usage.

The widespread pejorative use of the word “humanism” definitely has its attendant set of concepts. I learned this recently, in the classroom, even among bright students. In an honors humanities class engaged in studying Dante's *Divine Comedy*, I picked up not so much a denigration of the word humanities as a short-sightedness of recognition: the students, I learned, had very little notion of the role of the humanities as a handmaiden of the sacred.

The discussion on Dante's *Inferno* began like this. One student asked, “Why did Dante think he needed to write on Hell? Isn't the Bible's version good enough?” Quickly another chimed in, “Yes, I read in our textbook that Dante considered himself a Christian, but I don't see how he could be because he changes the facts of the Bible so much.” Has the role of imaginative literature, I wondered, which tries to recreate a spiritual odyssey, become alien to intelligent believers?

The humanities — embracing fiction, poetry, art, theology, philosophy and music — are now in many circles seen as suspicious enterprises rather than as necessary underpinnings for lively and authentic faith. The humanities, by implication at least, run counter to rather than along with faith, are understood by some as over against the Bible rather than in the service of biblical scholarship or the development of the liturgical arts and spirituality.

The Episcopal or Anglican tradition, in particular, has always revered the humanities, has always maintained that theology is found in beauty and art as they relate to goodness and truth. In one of his last and most exciting books, Urban Holmes' *What Is Anglicanism?* has a concise discussion of the uniqueness of Anglicanism, a uniqueness which he characterizes as *sensibility*, growing out of a tradition grounded in the arts and humanities.

Our church has a tradition of Christian humanists unparalleled from the 16th century onward — Sidney, Spenser, Lancelot Andrewes, Jeremy Taylor, John Donne, and George Herbert, just to get us started, down through T.S. Eliot, C.S. Lewis, and W.H. Auden, and Madeleine L'Engle in the 20th century.

Anyone who hasn't read Madeleine L'Engle's *Walking on Water: Reflections on Faith and Art* should do so, for one of the finest discussions of the role of the literary arts in faith available.

And I rather think that our church can still benefit from articulate clergy and laity who are thoroughly grounded in the humanities and its disciplines which lead us to questions and wonder, to riddles and stories, to symbols and inspiration, to collective and communal truth about human nature and the universe.

My stake, then, is more than personal. I would maintain that authentic faith needs the solid foundation of humanism.

Yes, there are those eager to belittle the Christian way, some of whom unfortunately call themselves “humanists.” Admittedly, a humanism bereft of religious truth and morals is thin. However, a Christianity bereft of humanistic wisdom can become stultifying, limiting, and singularly unappealing. After recovering from the shock of these comments on Dante and trying to lay out some considerations on the role of imaginative literature in the spiritual life, the “joy” of traveling through Dante's Hell had decidedly waned!

Having spent a year in seminary in England and having listened to many a formal and informal debate on Anglo-Catholic and Evangelical churchmanship between the side-by-side colleges of St. Chad's and St. John's in Durham, I can attest to the elevated nature of debates fostered by humanistic learning. Anyone who reads the *London Times* or *The Church Times* knows what I mean. So much of American religious debate is unattractive because it is conducted on such uninformed levels. Not to mention the humanistic scholarship which is often overlooked by quarrelsome Christians. As Professor Yu of the University of Chicago Divinity School put it at a recent conference on Christianity and Literature, “let us remember that much theology of all traditions rests firmly upon the *humanistic* discipline of textual studies.”

Our ancestors delighted in finding virtuous teaching as well as Christian foreshadowing in the philosophy, literature, and poetry of the ancients. In Homer they witnessed the triumph of a common bond in humanity exemplified between the Greek warrior Achilles and the Trojan King Priam, sensing perhaps the victory of love over wrath, the victory of reason over animalistic brutality. In Vergil, they found a foreshadowing of Christ's birth. In Aristotle, Epicurus, and others they found precepts on the conduct of friendship. While Augustine regrets chasing after “myths,” he later uses his mastery of rhetoric learned from the classics in his writings. Thomas Aquinas' debt to Aristotle

needs no documentation.

Classical and pagan writers were not thought so much to be “the other” or “the enemy” as to be the cradle of mature, adult spirituality. No self-respecting literate Christian of the 17th century had not read the classical Greek and Roman authors on friendship and the virtues derived therefrom. Jeremy Taylor's *Discourse on Friendship* displays widespread classical and Christian allusion. In our own century, C.S. Lewis has written that the similarity between pagan myths and Christian narratives actually strengthens the case for the truth of Christianity and does not weaken it as some would fear.

Yet even Lewis' world is removed from our own in the late 1980s, in which the fissure between the secular and the sacred has never been wider — witness the name-calling, the phenomenon of the renewed and the unrenewed. I read recently about Christian hairstylists. Several weeks ago I received a flyer advertising Christian roller skating.

Without the humanities we atrophy. I think of a friend's grandmother who was shown a slide of an ancient Egyptian vase. As viewers commented on its astounding beauty, this well-meaning lady remarked, “nothing was before Christ.” What's at risk is an attitude, an appreciation of humane letters, learning, and achievements throughout time. On this appreciation for humane achievement rests the specialities of theology, church history, ethics, the arts of worship, and the like. The philosopher Octavio Paz says that education increases the number of planes in our mind, so that an increasing number of new ideas have places to rest when we encounter them. The humanities increase these planes of receptivity rather than lead us toward a closure which is often unreceptive to the transcendent.

Human awe and wonder gave birth to the ancient humanistic tradition of poetry in Mesopotamia and Egypt and China, in Greece and Rome. Our Christian monastic schools and great medieval universities planted the humanities at the center of their gardens of learning. Theology herself is one of the humanities, known as the “Queen of Sciences” in the Middle Ages.

Education, in the church or outside the church, which lacks a focus on humanism runs the risk of educating only the mind and not the heart. It is this wisdom of the heart, schooled in philosophy and theology, in language and literature, which, along with the vigorous scholarship of the mind, can free us from being enslaved by our own time and place and allow us to entertain a historical consciousness, a thoughtful set of values, and a sense of mystery and wonder over both God's creation and mankind's handiwork.

EDITORIALS

Book, Book, and Books

Christianity rests on The Book, the Holy Bible, and our branch of Christianity is largely based on a book, the Book of Common Prayer. A multitude of other books, however, are part of the Christian scene. There are so many things to be said that we simply cannot rely on word of mouth, even if it is broadcast.

All of this is particularly true for Episcopalians and for others in this country who value the historic cultural, intellectual, and spiritual heritage of the church. We are numerically few, and we are scattered across a vast continent. It is through books that serious ideas, helpful information, and significant stories pertaining to our religion are exchanged. Through books our faith can be nurtured, our spiritual horizons can be expanded, and we can become sharers in a rich world of literature.

If the reading of religious books is part of your life, we hope that this and other Book Numbers of this magazine are helpful. If this is a field of reading that is unfamiliar to you, we hope our Book Numbers will attract you to getting acquainted with some of the diverse treasures that await you.

The Ministry of Deacons

In all of the New Testament, which individual can be said to be like Jesus? Is it the argumentative scholar Paul, the good-hearted but confused Peter, or the ambitious James or John? Surely the answer is St. Stephen. Others do the works of Jesus in various ways, but Stephen shows and reflects Jesus as a person in his life and his death.

On this Fourth Sunday of the Easter Season, when many of our congregations will be hearing the passage from the sixth and seventh chapters of Acts about Stephen and his companions, it is a good time to reflect on the ministry of deacons.

Critical scholars will be quick to point out that the Book of Acts does not use the title of deacon with the Seven. This passage does, however, clearly speak of the institution of a serving ministry. They are to serve, and deacon is a Greek word for one who serves. This passage from Acts has inspired and shaped the aspirations of deacons since the early centuries, and we feel no hesitation in speaking of it as one of the biblical foundations of the diaconate.

The great work of this order is to represent Jesus Christ. (This is the significance of having a deacon read the words of our Lord in the Holy Gospel.) Their most sacred function is not to relieve priests of certain duties, or to provide "free help," or to take the place of lay leaders, or to make the church more institutionalized than it already is.

Greater awareness of the deeper and more spiritual aspect of the diaconate might awaken a different attitude within the Episcopal Church in regard to this order. The gift of representing Jesus is not a light matter. Courses of study and the decisions of committees cannot impart it (although they may be useful in

other ways). In spite of our shallowness and worldliness, there are, we believe, many people fitted for this order, at present unrecognized by the church. Our church needs not dozens, but thousands of such deacons.

Recent Gallup Survey

Episcopalians are becoming all too accustomed to bad news about their church in the secular press. The widely reported recent report of a Gallup poll of Episcopalians may not be encouraging, but it is certainly interesting and the information it provides can be useful.

It is disheartening that, while so many felt worship and spiritual values should be the primary concerns of the church, so many fail to attend worship so often. It is interesting that a major reason for dropping out of active church life is moving. We take it that this typically means moving from one locality, where the individual or family was active in the local parish, to a new locality where one either did not find a church which was congenial or one simply did not bother, or else perhaps one tried but was not sufficiently accepted in the new parish. A guest editorial by the Rev. Charles Long in our issue of March 1 described a case approaching the third possibility. In any case the Gallup findings strongly suggest that parsons should take a more active role in helping parishioners who are moving away to become identified with a new parish in their new community. Letters of transfer do not meet this need, since they are rarely requested except by those who have already put their roots down in a new parish.

We see two immediate points of relevance for THE LIVING CHURCH. First we will continue to emphasize worship and spiritual values as primary concerns of the church. We will continue to encourage, inform, and stimulate worship.

Secondly, we must urge you, our subscribers, to send us a change of address just as soon as possible when you move. Don't leave your church life behind; this magazine can, we hope, help you make the transition to a different church building, different clergy, different fellow parishioners, and different Sunday school teachers for the children. You may find much of value in the new parish: you also may contribute much of value to it. We hope this magazine can help you do both.

May: Cumberland Mountain

A clovered veil laid lavish over rocks
muffles the cries of winter . . .

Flood-tide of green
flowing in deep under ledges empty as skulls
knits jagged bones together . . .
finally cresting in billows
binding all wounds. All's well,
all manner of things will be well . . .

She has promised to stay all summer
holding the old invalid close in her arms.

Georgia Joyner

BOOKS

Continued from page 7

must have been the author of this "unoriginal" gospel, for only the weight of the one who was known to have been attached to an apostle (Peter) could account for the inclusion of Mark into the canon. The Gospel of Mark, after all, has little in it that is not also in the other two synoptic gospels. This neglects to consider alternative explanations of how Mark's name came to be attached to Peter's, when almost all the evidence relates him with Paul. One might just as well argue that Mark was preserved because it was known to be a source book for Matthew and Luke.

Unfortunately, the book is heavy on evincing arguments to support Griesbach and light on theological acumen. It will, perhaps, prove interesting to puzzle solvers, but not so much to those who seek responsible illumination of the gospel.

(The Rev.) DAVID R. RUPPE
Professor of New Testament
Nashotah House Seminary
Nashotah, Wis.

Positive Values

BEYOND MORALISM: A Contemporary View of the Ten Commandments. By John Shelby Spong and Denise G. Haines. Harper & Row. Pp. xv and 152. \$9.95 paper.

While based on *The Living Commandments* published in 1977, this volume is more than a revision. Rather the Rt. Rev. John Spong, Bishop of Newark, has joined with the Ven. Denise Haines, Archdeacon of Newark, to write a new book based upon the earlier volume. The result is a fresh and personal work for the laity that visions the heart of the Christian life in light of the Ten Commandments.

Beyond Moralism is no libertine tract that seeks to abolish law or go beyond moral principles. This is no reissue of the new morality or situation ethics. Instead, the authors explore each of the commandments in terms of the positive values they claim essential for a people to be a covenant people, a people whose lives are lived in response and witness to the God revealed at Sinai.

The character of life framed by the Ten Commandments is thoroughly communal, formed by the "regular, habitual, disciplined behavior" of worship (p. 56) and reflected in honor due to parents. At the center of this life is the sacredness of all life. More than "You shall not kill," the sixth commandment is equally a positive command: "You shall give life" (p. 85). Such life is a life of fidelity reflected in sexual relations, in the material goods of life, in truth, and in our hearts.

On particular issues not all will agree. Few will disagree with the enduring val-

ues and principles they describe at the heart of the Ten Commandments. Most importantly, it is finally discussion over specific issues and concerns that inform conscience and bind community together. Spong and Haines have here provided a popular book that will provoke such discussion.

TIMOTHY F. SEDGWICK
Seabury-Western Theological Seminary
Evanston, Ill.

Tour of Beauty

CANTERBURY CATHEDRAL. By D. Ingram Hill. Bell & Humnal Ltd., London. (Salem House, U.S.) Pp. 192. \$14.95 paper.

Canterbury Cathedral, a new Bell's Cathedral guide by Canon Derek Ingram Hill, takes one on a loving and spirited tour of this most magnificent icon of our Anglican heritage.

The opening chapter gives a concise overview of the cathedral's unique place in English history and tells how that history is revealed in the walls and adornments of this mother church of English Christendom.

Canon Hill begins the actual tour by surveying the rich architectural variety of the cathedral's exterior and the other buildings of the precincts. He then takes us inside for a closer view, cherishing the artistic details of the many facets of the cathedral's beauty.

Finally, having drawn you into the web of his romance, Canon Hill reveals his love's most intimate treasures — the glorious glass, the fine carvings and ornaments, the paintings, plate and books.

If you are "doing" Canterbury on an afternoon down from London, stick with a brief photo guide. But, if you will risk falling in love, as did he over a lifetime, then Canon Hill's book is for you.

WENDY COERPER
Chevy Chase, Md.

Stimulating and Unified Collection

HOW KARL BARTH CHANGED MY MIND. Edited by Donald K. McKim. Eerdmans. Pp. xi and 186. \$9.95 paper.

This book contains 27 essays by a wide variety of well-known theologians including Harvey Cox, Langdon Gilkey, John Howard Yoder and Martin Marty. It is a remarkable volume, not only in the picture it presents of Karl Barth himself, but also in some of the brilliant theological ideas that emerge in essays that are both appreciative of the Barthian theological program and critical thereof.

Some write appreciatively of their encounter with Barth and their own attempts to follow him (Torrence, T.H.L. Parker, Bromiley) whereas other essays show how Barth's profound influence has been felt even by those who could never be considered Barthians. It is a surprisingly stimulating and unified

book with only a specifically Roman Catholic perspective missing.

In 1957 Barth's son Marcus wrote, "America, more than any other country, has still to recover from the fantastic picture of the orthodox, whimsical, authoritarian, misanthrope Karl Barth which was spread around so long." This book should take us well on the way to a recovery of the true genius and person of this man whose massive theological work continues to stir up things in our theological playgrounds. Beyond that, it is a theologically valuable work in itself. One does not have to have a particular interest in Karl Barth to find much here of lasting interest.

(The Very Rev.) ROBERT GIANNINI
Dean, School of Theology
University of the South
Sewanee, Tenn.

Reflection on Reconciliation

CONFESSION. By Adrienne von Speyr. Ignatius. Pp. 262. \$9.95 paper.

Reading this recent translation of a work written in German in 1960 is likely to be a peculiar experience for most American Episcopalians. While there is much that is valuable in *Confession*, its theological world view is that of pre-Vatican II continental Catholicism. The author's emphasis is on the deep sinfulness of humanity and the offense this sin gives God. While she writes eloquently of the joy of absolution, it nonetheless takes second place to her consideration of sin.

She sees the life of Jesus, and especially the cross, to be the archetypical confession, the model and ground for all subsequent sacramental confessions. Her treatment of Christ's work in these terms is provocative, although I found her biblical exegesis rather odd. Perhaps the most consistently rewarding theme is the emphasis on the corporate nature of confession, on our human solidarity in sin and redemption.

Confession would be a useful addition to the library of an experienced confessor or spiritual director, but would not be a primary source for Anglicans interested in this sacrament.

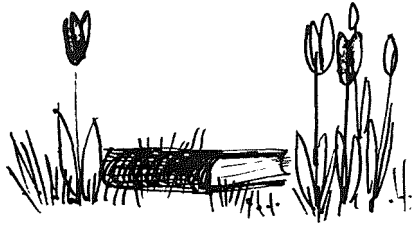
(The Rev.) CLARK HYDE
Madison, Wis.

Vintage Marty

MODERN AMERICAN RELIGION. Volume I: The Irony of it All, 1893-1919. By Martin E. Marty. University of Chicago Press. Pp. xi and 386. \$24.95.

In this work, the noted church historian Martin E. Marty, professor at the University of Chicago and senior editor of the *Christian Century*, begins a four-volume series that — so he envisions — will be the first comprehensive history of 20th century religion in America.

Marty's organizing principle is irony, by which he indicates that American re-



ligious movements have often led to results diametrically opposed to those intended. For example, the world view of the theological modernists later seemed arcane and archaic, in some ways more remote to us than the world of the early American colonists.

The book offers masterful coverage of the major intellectual and cultural trends of the period: Darwinism, pragmatism, Roycean idealism, nativism, and such therapy movements as Christian Science. It presents the rich and subtle varieties of Eastern Orthodoxy and Lutheranism, American fundamentalism, and the national communities that then comprised the Roman Catholic Church. Fresh insights are given on a variety of events, including the World Parliament of Religions in 1893 (the event that launches Marty's narrative) and the birth of the Federal Council of Churches in 1908.

It is hardly surprising that Marty finds Episcopalians well-represented in many of the era's diverse movements. In his first section, dealing with modernism, he notes the comment of Professor Angus Crawford, who told a Church Congress in 1908, "We are all critics, I trust, and higher ones, too." Conversely, those who consciously opposed the ideology of modernity, doing so in an effort to recover medieval energy and order, found a rallying point in the thought of Ralph Adams Cram, architect and high Anglican.

The social gospel, usually connected to such names as Rauschenbush and Gladden, found one Anglican exponent in Vida Scudder, a Socialist professor of literature at Wellesley and the only woman prominent in the movement. William Dwight Porter Bliss, editor of the *Encyclopedia of Social Reform* (1898), was an Episcopal priest. What the incarnation of Christ really showed, he said, was that businessmen were wrong: "God's way demands a social basis."

In short, the volume is vintage Marty — readable, scholarly, and containing a freshness of thought and interpretation characteristic of his work.

JUSRUS D. DOENECKE
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New College,
University of South Florida
Sarasota, Fla.

Authentic Christian Tradition

A BRIEF CATECHESIS ON NATURE AND GRACE. By Henri de Lubac. Ignatius. Pp. 308. \$10.95 paper.

This book is meant to be a simple, catechetical instruction, the purpose of which is to clarify notions about nature and the supernatural and also notions about grace and freedom.

The author does this by explaining that some of the confusions among modern Christians stem from the scholastic definitions of the later Middle Ages. He advocates a renewed interest in a more authentic Christian tradition, a tradition enunciated especially by earlier Greek fathers. Here one discovers nature and supernature as correlatives of a larger whole. Here one discovers the action of grace as the presence of Christ, who transforms the creature into the grandeur for which he was.

The second half of the book contains information about modern Roman Catholic debates, which have arisen in the wake of Vatican II. Anglicans may not be interested in these debates, but they will be grateful to be able to read and to learn from this truly great modern theologian.

Anglicans also may not be interested in the numerous references to contemporary French theologians, but they will be gratified that a few of their own are also mentioned. The book is indeed valuable but perhaps not quite so simple as the preface proposes.

(The Rev.) M. FRED HIMMERICH
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Painful and Compelling

HANDBOOK OF CLINICAL INTERVENTION IN CHILD SEXUAL ABUSE. By Suzanne M. Sgroi, M.D. Lexington. Pp. xi and 387. \$18 paper.

Exact figures on the extent of this abuse are now startling our culture. A 1985 poll by the *Los Angeles Times* indicated that as many as 14 million American men had sexually abused a child; and that 15 percent of the men and 27 to 44 percent of the women reported having been sexually abused as a child. The latter figure is from women attending a mental health clinic — reflecting the tragic outcome of such abuse: distrust of men, anxiety, depression, suicidal tendencies, social withdrawal, substance abuse, and sexual promiscuity. A "damaged goods" syndrome, shame, and a loss of self-esteem produces the depression.

To read this book is painful and compelling. Dr. Sgroi, who is executive director of a private treatment center for child sexual abuse, minutely describes the range of sexual activity used to abuse children; i.e., from genital exposure (forced on children), inappropriate

kissing and fondling, to penile penetration and sexual intercourse.

For professionals in this field, the author describes how it may be diagnosed; and she delineates treatment processes: individual, group, family and arts therapy — each designed to meet the individual needs of the abused person. A chapter of drawings by children who have been sexually abused is fascinating and chilling. Dr. Sgroi emphasizes that sexual abuse of children is the result of an adult's need to feel power over and in control of the child (non-sexual needs). Other researchers do include aberrant sexual drives and having been sexually abused as a child. This reviewer adds, *emphatically*, that there will not be an adequate solution to this tragic problem, until it is recognized by society that child sexual abuse is sinful and must be treated as such!

This handbook does fulfill the author's purpose as stated in the title. It belongs on the desk of every therapist, teacher, pastor and administrator who works with children and adults.

(The Rev.) EVERETT I. CAMPBELL
Priest/Psychologist
Pittsburgh, Pa.

Beautiful Presentation

DISCOVERING THE BIBLE: Archaeologists Look at Scripture. Edited by Tim Dowley. Eerdmans. Pp. 144. \$14.95.

Books on biblical archaeology abound. Many of them are very technical and quickly lose the untrained reader. Some are overly simplified, and yield to the temptation to use archaeology to prove that the Bible is "right." The present volume is a good blend: it is based on solid research, but it does not weigh its text down with excessive technicalities. It is beautifully and profusely illustrated, with maps, photos, or graphs on nearly every page. The book is concerned equally with both Old and New Testaments, thus the four pages on household altars provides a good coverage, with illustrations, of one aspect of the sacrificial practices of Israel. The lengthy section (pp. 128-140) entitled "Where was Jesus Buried?" is a model of up-to-date scholarship, with wonderful illustrations. This section makes excellent background reading for Easter. An index makes consultation easy.

(The Rev.) JOSEPH I. HUNT
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Worst and Best Moments

ZEN EFFECTS: The Life of Alan Watts. By Monica Furlong. Houghton Mifflin. Pp. xiii and 236. \$17.95.

One model of the human game is like chess: if you make the slightest mistake with a pawn, one false move, you lose everything. In the other model you are

an artist: you are remembered for your most productive moments although many aspects of your life could be considered a failure.

Alan Watts was an artist, a person of his time, yet in his fascination with and deep knowledge of Buddhism and other Eastern religions, ahead of his time. This biography by Monica Furlong includes both his worst and his best moments. While some readers may fixate on the marital and sexual problems, the drugs and the alcoholic ending, others will see the glimmers of genius in the accounts of books, the leading thoughts, and the incredible ability to get leaders from many fields together.

I knew Alan well during the 1940s, when I was a student and he was an Episcopal chaplain at Northwestern University. Priscilla Clark, who later became my wife, was also one of the students who spent every Sunday evening in Alan's living room enjoying endless discussions on all sorts of topics with him and with each other. I certainly agree with Furlong's observation that "Watts threw himself into the job with a will," and that his approach was "enthusiastic and generous" although he "was paid a tiny salary." Priscilla recalls that he gave her many individual hours of confirmation instruction, on which she took copious notes.

No mention is made in the biography of one of Alan's books written while he was in Evanston, *The Supreme Identity*. Priscilla and I are among the 17 Northwestern students to whom the book is dedicated. While Furlong may be correct in saying that Alan's commitment to Christianity was not very deep, I note that several on that list of 17 continue as Christians and Episcopalians.

Monica Furlong has given us a well researched and readable account of the life of a fascinating, contradictory human being. As in most massive biographies, there are a few mistakes in details: the Church of the Atonement, at which Alan was ordained, is in Chicago, not Evanston, and I believe Alan's first wife, Eleanor, came from Hinsdale rather than Evanston.

(The Rev.) STEELE W. MARTIN
Christ Church
Quincy, Mass.

Anglican Mission in the Future

CROSSROADS ARE FOR MEETING: Essays on the Nature of the Mission and Common Life of the Church in a Global Society. Edited by Philip Turner and Frank Sugeno. SPCK/USA. Pp. 288. \$4 paper.

On the 200th anniversary of the consecration of Samuel Seabury, the first bishop of the Anglican Communion to serve outside the United Kingdom, leaders of Anglican churches from around the world gathered at the Hartford Seminary Foundation for a ten-day symposium

on the mission of the church. Fourteen papers prepared in advance of the meetings present a foundation for their discussions. These papers compose this book, together with a thoughtful and extended introduction by the editors.

This far-ranging examination of the church's life focuses on the purpose and practice of Christian life in terms of God's design and the calling of all baptized persons to participate fully in the mission of the church. These themes will take center position in the meeting of Anglican bishops at the Lambeth Conference in 1988. This book can be a sound preparation for their discussions.

The first eight essays invite us to some hard thinking about the nature of Christian mission. Since our thinking, methods, and presuppositions always arise out of our cultural experience, the authors have been chosen from vastly diverse nations and cultures. They are skillful in leading us to walk with them in their reflections.

The last six essays wrestle with the reality and hope of the institutional church in fulfilling the mission of God in human society, and the problems encountered in doing so through the common life of the church. In the vastly different situations in which the church lives, we can perceive with honesty that there are ways in which our Anglican heritage sometimes helps and other times hinders the mission.

Not many answers are proposed by these authors to meet the challenge of mission in our generation, but there is a thoughtful appreciation of the call God has given us and a sharp analysis of the conditions in which God puts us to live and work. If we are to work in the world and live in Christ, it must be both with clear heads and strong hearts.

(The Rev.) C. ANDREW MEPHAM
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Helpful Introduction

STYLE AND CONTENT IN CHRISTIAN ART. By Jane Dillenberger. Crossroad. Pp. 240. 82 b&w ill. \$17.95.

When a 20-year-old book is reprinted, the proper question is whether it deserves to be or not. Books often serve a worthy purpose at the time they are written and, having served that purpose, can give way to others. What kind of book are we dealing with here?

It is a book with considerable strengths and equally considerable weaknesses. Basically, it is a highly sensitive survey of the history of Western art since the beginning of the Christian era, concentrating on those works that have a Christian subject matter. Given the brevity of the book, it is necessarily selective.

The book is very much for beginners. Nothing is presupposed, terms are carefully defined, problems are explained at

their first appearance. The tone is didactic; as an old teacher of introductory classes, I felt entirely at home. We make many of the same points in the same way. Or, at times, there is the sense of being escorted through a commodious museum in the company of an intelligent guide. The discussions of the works are lucid, direct, courteous. The manner is exactly the same throughout the book. Passion, grandeur, pain, ecstasy, devotion, the gentle and the terrible all come out sounding exactly the same in this constant amiability.

The author dismisses the 18th and 19th centuries as not relevant to her concerns. This is true but it shouldn't be. Since her book is not about architecture she deprives herself thereby of the great 18th century churches of Bavaria and London, but there is much important religious painting (notably Tiepolo and Goya).

What is my answer to the question I posed in the first paragraph? Since the majority of Christians are no further along in their understanding of art than they were 20 years ago, the book still very well serves its original purpose as an elementary introduction to Christian painting and sculpture. It is written decidedly better than most of the standard works of art history and is more sensitive to the religious values in works of art. It is neither profound nor original nor is there any reason to think it was intended to be. The interpretations are the accepted ones, gracefully presented.

JOHN W. DIXON, JR.
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Religion and Politics

COLLECTED WORKS: Volume XXVII, Illustrated London News. By G.K. Chesterton. Ignatius. Pp. 622. \$24.95; \$15.95 paper.

From late 1905 until his death in 1936, G.K. Chesterton contributed a 2,000-word essay for the *Illustrated London News* virtually every week. Though some of the essays were later reprinted in several collections of his essays such as *Come to Think of It* and *All Things Considered*, by far the vast majority of the pieces have lain collecting dust since their original publication.

The present volume is the first of 11 that will be published, at the rate of one a year, and will represent the first time that all this material will have been gathered in an accessible format.

A sensitive reader's first instinct in the face of such a mound of material would be to assume that even so fine a writer as Chesterton would nap often; but the astounding thing is that he hardly ever flags at all, at least during the 1905-1907 period which this first volume covers. What Chesterton's journal-

istic sprawl sometimes lacks in organizational niceties, it more than makes up for in the sheer quality of insight and in pure exuberance of expression. In theory, he was required to avoid the subjects of religion and politics in these pieces, but whether he begins talking about monarchs or diaper pins, he is constitutionally unable to refrain from making the mental conclusions that link these subjects with what vitally concerns people: God, and human beings in relation to each other and God, i.e. the love of God and neighbor, or, put another way, religion and politics.

ARTHUR LIVINGSTON
All Saints Church
Chicago, Ill.

Books Received

THE RETREAT HANDBOOK. By Sandy and Larry Reimer. Morehouse-Barlow. Pp. xv and 157. \$9.95 paper.

THE PROMISE OF ETERNAL LIFE. By Janis Rozenhals. Augsburg. Pp. 109. \$6.50 paper.

FREE TO BE HUMAN. By Eugene Kennedy. Doubleday/Image Books. Pp. 143. \$6.95 paper.

PRAYER TIMES FOR PRIMARY GRADES. By Marilyn Brokamp, O.S.F. St. Anthony Messenger. Pp. 52. \$4.95 paper.

FIRST GLANCE AT ADRIENNE VON SPEYR. By Hans Urs von Balthasar. Ignatius. Pp. 249. \$9.95 paper.

HANDMAID OF THE LORD. By Adrienne von Speyr. Ignatius. Pp. 178. \$9.95 paper.

MAGNIFICAT: The Journey and the Song. By Elizabeth Ruth Obbard. Paulist. Pp. vii and 84. \$3.95 paper.

MERGING MISSION & UNITY. By Donald Black. Westminster. Pp. 180. \$9.95 paper.

NEW ELUCIDATIONS. By Hans Urs von Balthasar. Ignatius. Pp. 305. \$10.95 paper.

THE RESURRECTION OF ANNE HUTCHINSON. By Robert Rimer. Prometheus. Pp. 419. \$19.95.

THEY FOLLOWED HIS CALL: Vocation and Asceticism. By Adrienne von Speyr. Ignatius. Pp. 137. \$6.95 paper.

THE WAYS OF PEACE: A Philosophy of Peace as Action. By Gray Cox. Paulist. Pp. 224. \$11.95 paper.

UNDERSTANDINGS OF THE CHURCH. Translated and edited by E. Glenn Hinson. Fortress. Pp. x and 116. No price given, paper.

WIDE WAS HIS PARISH. By Edward L.R. Elson. Tyndale. Pp. 208. \$12.95.

WORDS IN PAIN. By Cardinal John J. Wright. Ignatius. Pp. 147. \$11.95.

COUPLES PRAYING: A Special Intimacy. By Gene and Judith Tate O'Brien. Paulist. Pp. 160. \$10.95 paper.

DIVERSITY IN FAITH — UNITY IN CHRIST. By Shirley C. Guthrie, Jr. Westminster. Pp. 160. \$10.95 paper.

THE FIRE OF GOD. By John Michael Talbot. Crossroad. Pp. x and 158. \$7.95 paper.

VALLIANT FOR TRUTH: The Story of John Bunyan. By Anne Arnott. Eerdmans. Pp. 159. \$5.95 paper.

WELLSPRINGS: A Book of Spiritual Exercises. By Anthony de Mello. Image. Pp. 240 \$7.95 paper.

JESUS IN HISTORY AND MYTH. Edited by Joseph Hoffman and Gerald Larue. Prometheus. Pp. 217. \$21.95.



Short & Sharp

By TRAVIS DU PRIEST

For Leisure and Personal Devotion

READINESS FOR MINISTRY THROUGH SPIRITUAL DIRECTION. By Forster Freeman. Alban Institute (4125 Nebraska Ave., Washington, D.C. 20016). Pp. 98. \$9.95.

As more and more Episcopalians discover the need for and the help from spiritual direction, it is crucial to have directive voices on this topic. Freeman is such a voice, giving a brief history of Christian spiritual guidance, showing the need for spiritual formation in authentic ministry; the pamphlet has four case studies, for which the Alban Institute publications are well-known. I sincerely hope that priests and seminarians will read this book.

THE LEGACY OF THOMAS MERTON. Edited by Brother Patrick Hart. Cistercian Publications (Kalamazoo, Mich.). Pp. 241. \$17.95; \$7.95 paper.

The latest book by the Cistercian monk from Gethsemani Abbey, Br. Patrick, who has edited several books on Merton, since Merton's death. This collection includes essays from a number of well-known religious, including Jean Leclercq, author of the classic *The Love of Learning and the Desire for God*. Those interested in the contemplative prayer life and its enrichment in our own time will welcome this book.

IN BETWEEN ADVENTS: Biblical and Spiritual Arrivals. By Dennis E. Groh. Fortress. Pp. 66. \$3.95 paper.

The author uses the metaphor of Advent to explore the theme of arrival and hospitality. Fine meditative reading.

DARK INTIMACY: Hope for Those in Difficult Prayer-Experiences. By David J. Hassel. Paulist. Pp. 172. \$8.95 paper.

Linking the stages of intimacy with God in prayer to particular sacraments, this Jesuit author offers insights into often-neglected themes in the life of prayer, for example powerlessness. He also understands, rightly, the role of friendship and relationships in the life of prayer. Especially helpful, perhaps, for those stuck in a difficult place in their personal prayer life.

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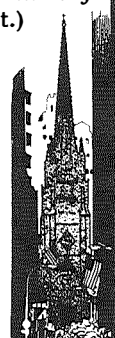
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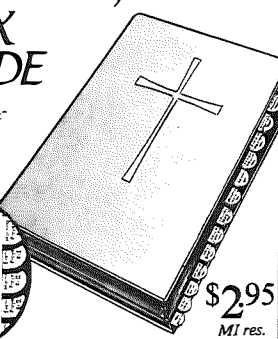
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The Rev. Bruce W. Coggin is rector of St. Timothy's, 4201 Mitchell Blvd., Ft. Worth, Texas 76119.

The Rev. William Dols is executive director of the Educational Center, 6357 Clayton Rd., St. Louis, Mo. 63117.

The Very Rev. John P. Downey has been installed as dean of the Cathedral of St. Paul, 134 W. Seventh St., Erie, Pa. 16501.

The Rev. Canon Brien Koehler is now canon to the ordinary, Diocese of Fort Worth, 6300 Ridglea Pl., Ft. Worth, Texas 76116.

The Rev. James W. Rooney is vicar of Holy Cross Church, Box 206, Burleson, Texas 76028.

The Rev. Paul Thim is rector of St. John's, 166 Holden St., Worcester, Mass. 01606.

Ordinations

Priests

Chicago—James West Field, curate, Calvary, 105 W. Maple, Lombard, Ill. 60148.

Georgia—Richard Franklin Bragg, vicar, St. Mark's, Woodbine, assisting at St. Mark's, Brunswick, Ga. Add: Box 626, Woodbine 31569. Christopher Thomas Cantrell, vicar, Christ Church, Cordele and St. Luke's, Hawkinsville, Ga. Add: 610 E. 25th Ave., Cordele 31015. Joel Gilbert Hafer, assistant, St. Paul's, 212 N. Jefferson, Albany, Ga. 31701. LeGrand Van Keuren, Jr., staff, Holy Trinity, with responsibility for Good Shepherd, Swainsboro, Ga. Add: Good Shepherd, Swainsboro 30401.

Indianapolis—Nancy A. Ferriani, assistant, Trinity Church, 3242 N. Meridian St., Indianapolis, Ind. 46208. Gregory J.E. Mansfield, assistant, Grace Church, 300 S. Madison St., Muncie, Ind. 47305. Barbara Young Wuslin, assistant, Trinity Church, Box 336, Bloomington, Ind. 47401.

Nebraska—James Neil Gabb, curate, Holy Trinity, Lincoln and vicar, Trinity, Crete, Neb. Add: 6001 "A," Lincoln, 68510.

New York—Henrietta Brandt, pastoral psychotherapist, 5430 Sylvan Ave., Riverdale, N.Y. 10471. Sharon Chant, curate, Christ's Church,

Rectory St., Rye, N.Y. 10580. Anne Clevenger, Canterbury House, Univ. of Kansas and director of communications Diocese of Kansas, 1116 Louisiana, Lawrence, Kan. 66044. John Corcoran, St. Luke's Chapel and St. Martin's, Manhattan; add: 265 Riverside Dr., New York, N.Y. 10025. Bernard P. Healy, director of pastoral care, AIDS Resource Center, 175 Ninth Ave., New York, N.Y. 10011. Joseph Parrish, pastoral care, St. James and assistant, All Angels, Manhattan; add: 300 E. 56th St., #2B, New York, N.Y. 10022. Gerardo Ramirez, employment interviewer, N.Y. State Dept. of Labor and director, St. Bartholomew's Shelter for the Homeless; add: 400 W. 43rd St., Apt. 17L, New York, N.Y. 10036.

Southeast Florida—Dexter W. Kessler, St. Gregory's, 245 E. Boca Raton Rd., Boca Raton, Fla. 33432.

Virginia—F. Scott Hennessy, curate, Emmanuel Church, 1214 Wilmer Ave., Richmond, Va. 23227.

Western North Carolina—Lawrence A. Britt (for the Bishop of New Jersey), rector, St. Andrew's, Hawthorne Ave., Mt. Holly, N.C. 28120.

Deaths

The Rev. Louis Basso, retired priest of the Diocese of Kansas and rector emeritus of St. Paul's, Coffeyville, Kan., died at the age of 74 on February 26 in Coffeyville.

A priest for nearly 43 years, Fr. Basso served only three cures before his retirement in 1981. After graduation from seminary he served two churches in the Diocese of Western Michigan; in 1949 he was called to Trinity Church in Lawrence where he also served as chaplain to the University of Kansas. From 1953 to 1981 he was rector of St. Paul's, Coffeyville. He was educated at Battle Creek College and Seabury-Western Theological Seminary. Fr. Basso is survived by three sisters and two brothers.

The Rev. Thomas E. Smiley, assistant of St. Andrew's, Longmeadow, Mass., died from drowning while fishing from a canoe on April 6 on Onota Lake. He was 32 years old.

Fr. Smiley's recently bought canoe was found April 6 at the south end of the popular fishing lake, and his body was found April 9 at a spot 32 feet deep in Onota Lake. He had moved to St. Andrew's a year and a half ago, after serving St. Stephen's, Pittsfield. Fr. Smiley was a graduate of Greenfield Community College, North Adams State College, and Nashotah House. He is survived by his two sons, Thomas, Jr. and Michael; his parents, Edward and Janet Smiley; and two sisters.

B.I. BELL

Continued from page 11

ulation by the "trend setters." The two institutions of school and church which should guide the nation's people to lead meaningful lives, and assist them in discovering high standards of behavior and discernment, have failed to exert sufficient influence to achieve these ends because they too often and too easily lose sight of their distinctive responsibilities.

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What then can be said for the usefulness of his book? Did he accomplish any-

thing by writing *Crowd Culture*?

For me he did. He helped me to become aware of the sham and shoddy aspects of our culture. Ever since first reading his book, I have been prompted repeatedly to examine critically the contents of books, art, movies, and other artifacts of our civilization, to question their value, to look for the assumptions about life, God, and human nature which underlie them. Bell prods me on in this search for integrity. And I am confident he does the same for the thousands like me who've read his works and been stirred by them.

As he did in life, Bell still challenges all of us to be "patriotic malcontents," to share his outlook, and to use whatever influence is ours in school or church, in office or factory, in political party or social club, to remain faithful to our convictions and to foster the quality of thought, word, and deed those convictions demand.

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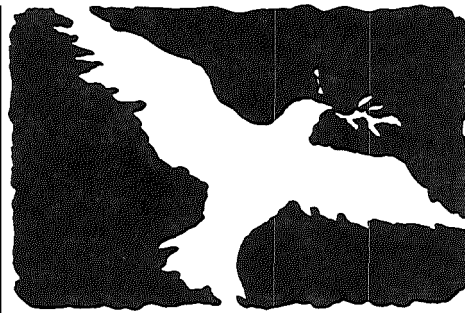
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Benediction

The author, Donna M. Burton, resides in Delray Beach, Fla.

Believe in heaven, mommy," says my four-year-old, "because that is where Jesus lives, way up there." She says this, pointing at the highest point of her mind, and I respond with love, and pride knowing she listens to me, to my stories, and she feels God.

"Sometimes," she tells me, "Jesus is sad, because he has no toys to play with," sending up the \$3 mylar balloon (that minutes ago she begged me for), to keep her Jesus happy, to let him know she loves . . .

He took her friend one night and while I agonized over the thought of a mother losing a four-year-old, my daughter calmly told me not to worry, "Great grandma will watch my friend, and take good care of her . . . and mommy, we'll see her again, when we go to heaven."

"Can I send them a picture," she wonders. Send it where, and I know the answers I have for her aren't enough for her four-year-old mind, for her four-year-old beliefs. "To Jesus, mommy, to great grandma, and my friend." I smile and think, this is what belief is, this is what we should all be like, yes, my darling child, send a picture, a beautiful picture to your friend, to grandma, and to Jesus.

"I don't know the address, do you, mommy?" Answering her own question, she assures me address or not, "people in heaven are angels, and have wings, they can fly down to get their special mail, their pictures from me!"

How do I tell her anything but the good things of life, how can I cultivate her love for God, for Jesus, when it is the simplest form of love that he searches for in each of us?

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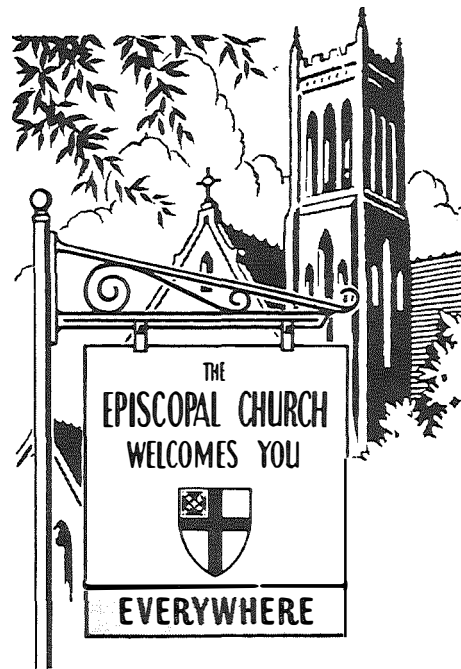
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