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**A renewal conference
in Virginia**



The Real and the Unreal

By PAUL HEAL

I remember eating in a fast-food restaurant one time with my family. Across the room in this rather chic (by fast-food standards) eatery was a beautifully matted and framed color photograph of a group of delicious-looking, ripe red apples. Placed in the midst of this appetizing display was a glass apple, and in form and size it was perfect. It even reflected some of the deep hues and color of the surrounding real apples. The photograph was entitled, "The Real — and the Unreal." I wondered if there might be other things that are real — and unreal?

Jesus urged us not to accept substitutes for the real, but expend the effort to discover the truly real. For all of recorded history mankind has struggled to know and comprehend, to love and follow God — the really real. But, of course, substitutes abound.

Once, Jesus was approached by a breathless young man (Matthew 19:16-30) who urgently asked him what he must do to have eternal life? "Follow the commandments," Jesus said. "Do not kill, don't commit adultery, don't steal, don't lie, honor your father and mother and love your neighbor as you love yourself." The man retorted, "But I've done all these things. Anything else?"

"Well, if you want to be whole, if you truly seek eternal life and what is really real," Jesus replied, "go and sell your abundance of possessions, give them to the poor to meet their needs and come — follow me."

The brash young man backed away, crestfallen and saddened, for he was rich. He had settled upon a comfortable image of life, seeking security in rules and in possession, rather than striving for the really real.

Sometimes it seems we haven't progressed very much since that day 2,000 years ago. People still seek the really real — God — but so often they settle for some less challenging image. The rich young man imagined that rules were God; but Jesus told him the really real sought his heart, not just his ritual compliance. And so it is with us today. God, the Father of our Lord Jesus Christ, seeks us, and beckons us to lay aside our comfortable notions and manageable images of him, and to enter into that mystery that God is. Each of us is on a road to God, a road lined with attractive, but unreal images. And as we live out our baptism, we journey — not alone — but together as a church, as the body of Christ, a people in covenant with the really real.

Our guest columnist is the Rev. Paul Heal, missionary of St. Gabriel the Archangel Church, Vernon Hills, Ill.

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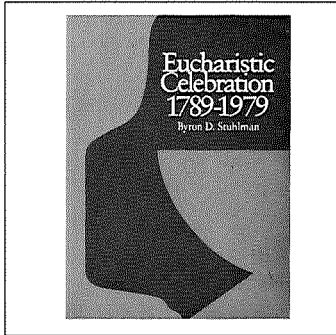
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ON THE COVER

A participant at the Bishop's Conference on Renewal in the Diocese of Virginia leads the congregation in song during one of two prayer and praise services held during the conference [page 8].

Photo by Hugh Talman

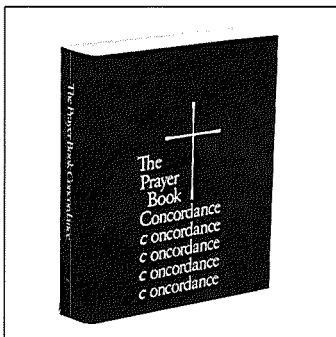
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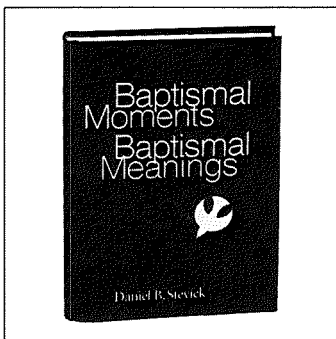
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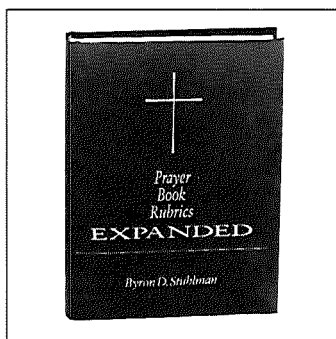
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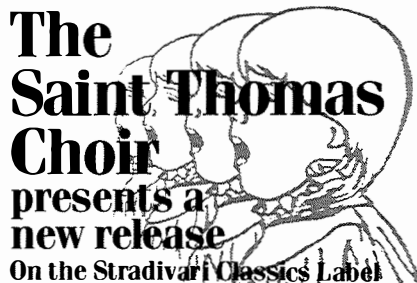


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LETTERS

Election Question

In your editorial "Who Makes Decisions?" [TLC, Sept. 11], you state that the only solution you can see to the deep divisions in the church, which you describe, "is for parishes and dioceses to make a much greater effort to elect as spokesmen capable men and women who will more authentically represent the minds and hearts of those who elected them."

I suggest that much of the reason for the problem is that people do try to elect people who agree with them. Such people often have few convictions of their own but are chiefly bent on going up the ecclesiastico-political ladder.

What we must do is elect men and women of character who will more authentically represent the mind and heart of Jesus Christ.

(The Rev. Canon) ROBERT WHITMAN
Lenox, Mass.

All Welcome

Ann Collins seems to have stumbled upon the Episcopal tradition of tolerance, by clergy and laity, of a wide diversity of opinions on many major issues [TLC, Sept. 4]. This is our church's tradition, perhaps never more evident than today, and nothing could be more divisive than to exclude those whose opinions are different from our own.

Mrs. Collins says that she and her family are not sure they belong in the Episcopal Church or would be welcomed. While I can assure her they would be welcomed, they belong only if they feel they belong. The rigid criteria for membership she seems to advocate simply are not there.

DENNIS A. BAGE
Philadelphia, Pa.

Ann Collins, in her letter, raised some personal uncertainties about entering into membership in the Episcopal Church. She says she is "concerned about bringing our two preteen children and our tithes into a fellowship that seems to tolerate . . . and almost to relish such a wide diversity of opinions on major issues such as abortion, homosexuality, and the scriptures as final authority in our lives."

Without realizing what she is say-

ing, Mrs. Collins has stated the strength and beauty of the Episcopal Church. Our tradition is one of thinking, challenging, disagreeing when necessary and struggling on our way to understanding of truth. In many churches, people are quick to proclaim simplistic belief. Scripture is just not that simplistic.

What excites me about the Episcopal Church is that we offer an option to those "simplistic" churches. We challenge people in this modern age to a higher understanding of God rather than dragging them down to the lowest common denominator of theological ignorance. I would urge Mrs. Collins and her family to take the "leap of faith" and find out how exciting the diversity of the Episcopal Church can be.

(The Rev.) WARREN MURPHY
Trinity Church

Lander, Wyo.

Flash Cards

To satisfy the curiosity of Mr. Casparian [TLC, Aug. 28] and others: the "mystery woman" who proposed the use of green and red cards for voting in the House of Deputies at General Convention is Barbara Mann, deputy from the Diocese of Western North Carolina.

This technique was introduced to our diocesan convention in Western North Carolina several years ago by our bishop, the Rt. Rev. William Weinbauer, who had seen it used during a Lutheran convention at which he was a guest.

It would seem that some good and interesting things just "happen" through ecumenical friendship and association even while we consider and deliberate.

ALFRED N. SALLEY

Asheville, N.C.

Describing God

The Rev. Mary Weatherwax says in her letter, "When God is described as Father, Son and Holy Spirit, it is hard to discern the feminine. This male description of God is incomplete. We must somehow find words to better express the holiness of our God" [TLC, Sept. 4].

As incomplete as the male description of God may be to Ms. Weatherwax, it is the description that

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LETTERS

Jesus gives to God. Jesus is also called the Son (of God) in repeated passages. The Holy Spirit is also mentioned in scripture often. The Bible and Christendom have used this Trinitarian formula successfully for 2,000 years, yet Ms. Weatherwax tells us this is inadequate.

If the Bible doesn't fit into one's modern ideology, then rewrite the Bible and rewrite the Prayer Book, some seem to believe. Above all, make God fit into our "modern world view" — never pray that we may fit into his world.

But God calls us to love him as he is — not to love him as we want him to be.

(The Rev.) WILLIAM R. HARPER
St. Paul's Church

Kittanning, Pa.

Russian Celebration

What is called Russia and what constitutes the Soviet Union are not entirely the same. The Russian Orthodox Church is mainly made up of ethnic or "white" Russians. There are other and more ancient churches in the Soviet Union. For example the Ukrainian Orthodox, Armenian and Assyrian (Nestorian) Churches to name a few, have been a part of the Christian landscape for centuries of what we now call the USSR, but are not themselves Russians.

My plea is quite simple: as the Episcopal Church joins in the celebration of the 1,000th anniversary of the Russian church, let us not forget the ancient and faithful witness of these other Christian churches.

(The Rev.) ROBERT D. KEIRSEY
St. Andrew's by-the-Sea
San Diego, Calif.

Not Sexual

Whether the "Hail Mary" should have a place in Anglican liturgies aside, the arguments advanced in your recent article urging such an inclusion [TLC, Aug. 14] simply will not do from the perspective of the faith of Israel, Old and New.

The author makes the fundamental error of assuming that the God of the Old Testament, in some way or other, is a sexual being and as creator is "masculine." On this assumption she, perhaps naturally, begins to look for the "feminine half of our faith," finding it chiefly in Mary and in the per-



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sonified wisdom of the Old Testament.

But nothing could be more contradictory of the faith of the Bible than that sexuality is a part of God. Indeed, one of the most startling differences between the faith of Israel and that of her neighbors was her absolute refusal to admit sexuality, whether male or female, into the person of Yahweh. To quote Walter Brueggemann's terse comment on Genesis 1:27, "Sexuality is a part of creation, but it is not a part of the creator. The text provides no warrant for any notion of the masculinity or femininity or androgyny of God. Sexuality, sexual identity, and sexual function belong not to God's person, but to God's will for creation."

Nor is Mrs. Merry correct when she calls wisdom God's "co-creator." Walter Zimmerli writes concerning wisdom, "There is no suggestion of any deity alongside the creator. She (wisdom) is instead the first of all his works."

We should be as much on guard today as was ancient Israel against the temptation to sexualize God. Israel knew, and we should know, that to do so is to throw the door wide open to the deification of nature, in short, to Baalism. St. Paul has eloquently warned us as to the inevitable result of "exchanging the truth about God for a lie and worshiping and serving the creature rather than the creator" (Romans 1).

I am quite sure that Mrs. Merry would be horrified if such a thing should happen, but the truth is that this danger is implicit in her argument. If the "Hail Mary" is to be a part of the church's liturgy, let it be argued for on other grounds than those she presented.

(The Rev.) RODDEY REID, JR.
New Haven, Conn.

Orderly Process

The Very Rev. George Werner's letter [TLC, Aug. 21] admirably explains the process by which General Convention gave its consent to the election of David Schofield as Bishop Coadjutor of San Joaquin. The Diocese of California deputation, in our post-convention discussion, saw this process as a paradigm for the Episcopal Church's polity and as illustrative of the mood of convention — openness to divergent viewpoints, but generally

unwilling to risk unity by any move from a centrist position.

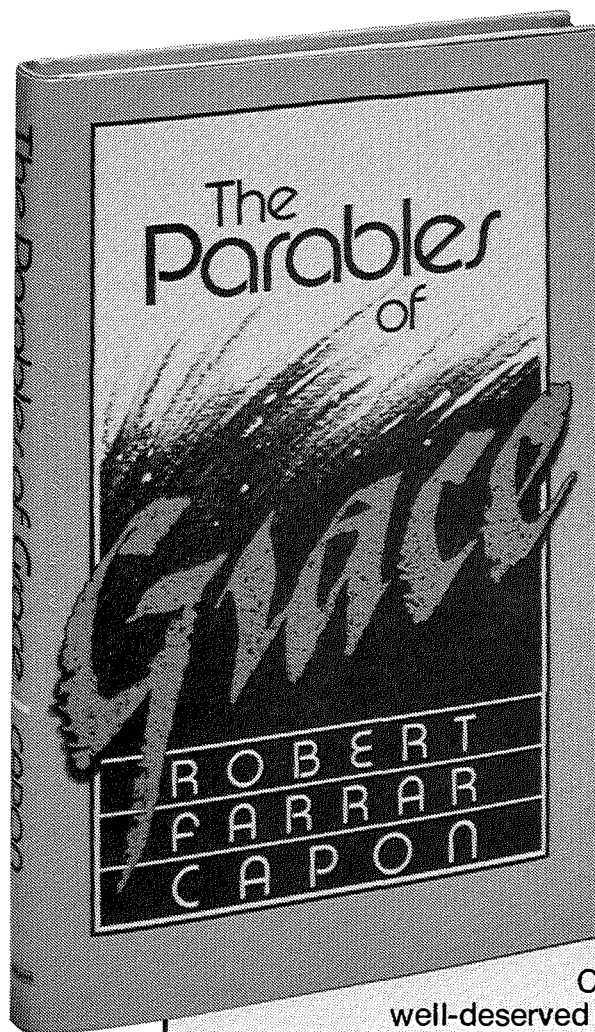
In 1919, serious consideration was given to a proposal which would, in effect, have transferred to provincial synods the responsibility of consenting to an episcopal election. If the election took place more than three months before a meeting of the synod, consent of two-thirds of the bishops exercising jurisdiction within the province, plus two-thirds of the province's standing

committees, would have been required. The House of Bishops passed this; the deputies did not.

Now that provincial synods can at least convey resolutions to General Convention, perhaps it is time for the Standing Commission on Structure of the Church to reconsider the proposal as a way of lightening the General Convention load.

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Renewal Conference

The Rev. Carol Anderson of Fairfax, Va., told 1,700 participants at a renewal conference in the Diocese of Virginia to "change people for a changing world." She was among a variety of speakers at the "Bishop's Conference on Renewal," held by and for the diocese, September 9-10, at Washington Cathedral. Representatives from 80 parishes and 28 states attended the conference at the invitation of the Rt. Rev. Peter James Lee, Bishop of Virginia.

At the opening service on Friday evening, Ms. Anderson, director of the Institute for Clergy Renewal, said that it was time for the church to "try new things" as Episcopalians face a world full of poverty, oppression and injustice.

Seventeen different workshops were held on Saturday, most of them given twice. Among them was one on the Christian ministry of healing, run by Judith MacNutt of the Diocese of South Florida, which offered advice to those who wanted to learn how to pray for the sick.

All three of the services were enriched with music; congregational singing filled the cathedral as the people raised their voices and their hands in praise.

The Rt. Rev. Bruce Evans, Bishop of Port Elizabeth, South Africa, was the keynote speaker. As a leader in the church's anti-apartheid movement in South Africa, Bishop Evans and his family have suffered harassment by the South African government, his sons having recently been held in detention. He and his wife led a workshop which dealt with American parishes helping the struggling African churches.

In his sermon, which was delivered in three parts, one at each of the services, Bishop Evans reminded his listeners that Jesus had taught, "You must love your neighbor as yourself." In order to do this, he said, one must first love oneself and then reach out to others with the gospel of liberation and justice.

The bishop described the "frightful amount of killing" going on in South Africa and said that the church was the only institution capable of changing the situation. He spoke of Jesus' humanity and said that only God as man in Jesus could liberate and save

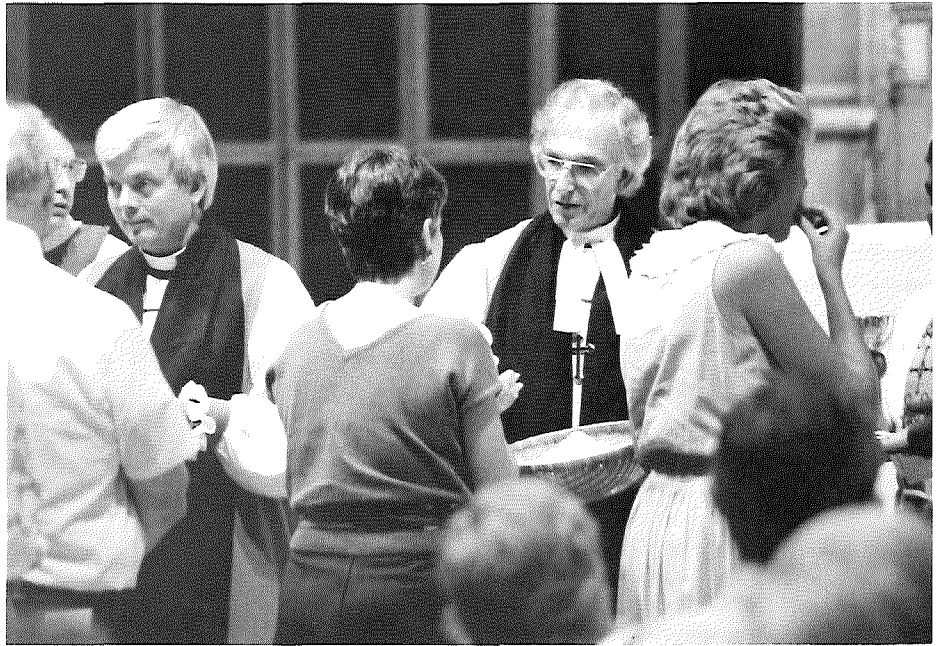


Photo by Hugh Talman

Bishop Lee (left) and Bishop Evans distribute communion at closing Eucharist.

the world. "Is there any other way to save humanity beside the cross?" he asked.

Jesus was a poor, oppressed refugee who faced death on the cross as a human being and obtained salvation for every person, he said, and asked the congregation to identify with Jesus and get involved with the issues of the day.

At the closing Eucharist Saturday afternoon, Bishop Lee was the celebrant, and music was performed by the 250-voice National Christian Choir, which consists of members from 125 churches in the Washington metropolitan area.

"Centrality of Scripture"

In the conclusion of his three-part sermon, Bishop Evans spoke of the Anglican Church as "beginning to come back to the centrality of scripture," stressing that there were four areas on which the church must build.

First it must be sacramental, taking the Holy Communion seriously as a time of offering thanks to God. "We must look for peace in the sacrament of Christ's death," he said, and thus be able to forgive and to heal. "Worship is the heritage of every Anglican, through it the people are filled with the Holy Spirit," he said.

The church must be evangelical, Bishop Evans said, "bringing people to the knowledge and love of God. We

have had 2,000 years and there are still people out there who have not heard of our Lord Jesus Christ."

"We must be incarnational," he continued, stating that the church must be ready to go into areas where there is poverty and injustice and fill them with Christ. Such experiences would make the church more vulnerable to the ills of the world, "and what is more vulnerable than a man hanging on a cross?"

Finally, the church must be Pentecostal, taking scripture seriously, he said. "We are made Christians by baptism and equipped by the Holy Spirit to do Christ's work," he said, and the church needs the power of the Holy Spirit if it is to make a difference in the world.

Bishop Evans reminded his audience of Bishop Lee's leadership in calling the conference and thanked the bishop for inviting him and his wife to participate.

Throughout the conference the chapels of the cathedral were filled with people praying and asking help for their spiritual journeys. The Chapel of the Holy Spirit was particularly popular. There were also those who participated in healing services. Speaking in tongues, characteristic of the charismatics, was heard only occasionally during services.

Simultaneously, a smaller conference for young people took place at St. Alban's School, on the cathedral

grounds. Teens from the Diocese of Virginia listened to the Rev. Steve Floyd, a nationally known evangelist with a special ministry to young people. He speaks frequently at youth conferences.

NANCY MONTGOMERY

So Much for So Little

The job of a diocesan editor can be thankless and low-paying but may also give deep satisfaction, according to a study by David Sumner at the University of Tennessee in Knoxville.

Mr. Sumner, a doctoral candidate who was editor of the Diocese of Southern Ohio's *Interchange* for five years, based his study on the survey responses of 69 diocesan editors.

The survey examined editors' salaries, editorial priorities and policies, working conditions and other aspects. What he found prompted Mr. Sumner to make three recommendations to diocesan bishops, all of whom received a copy of the report.

"This group (diocesan editors) tends to be the most exploited group of employees within the Episcopal Church," he said. On the average, part-time editors were found to receive an average salary of \$7,800 and 60 percent received no retirement benefits or insurance.

Mr. Sumner also recommended that bishops make sure there are equal salaries and housing benefits for ordained and lay employees. He said the survey revealed the average salary for ordained part-time editors is \$13,000, significantly more than the overall average.

A better racial balance in diocesan editors was encouraged, as 69 percent of those who responded indicated they were white.

Among the 35 questions asked in the survey, editors were asked to list the pitfalls of their job. The most common were low budgets, little job recognition and difficulties in recruiting volunteers around the diocese for stories and photos.

One recently resigned editor said, "I do it (resign) with great regret, but they have gotten too comfortable with my abilities and my willingness to do so much for so little."

However, editors also expressed satisfaction with their work. "I love doing the job," said one. "It's the most time-

consuming thing I do and the least remunerative, but I get to meet some great people and feel part of something important and rewarding."

Gilbert Runs Dry

In spite of publicity that hurricane Gilbert would heavily damage areas of Texas, some people in the Diocese of West Texas said it wasn't much more than a sneeze.

"There was three-quarters of an inch of rain in my backyard," said the Ven. Carl E. Jennings of San Antonio, archdeacon of the diocese. "Nothing like we thought we were going to get."

Though Gilbert's remnants did start some tornadoes in the area, Archdeacon Jennings said no churches were damaged and those people who did lose their homes were helped immediately by neighbors.

He said that because there was so little damage the diocese has no immediate plans for relief programs.

In Brownsville, which was projected to receive the most damage, residents took hurricane warnings in stride, said the Rev. James E. Folts, rector of the Church of the Advent. He said his church did not take any extra precautions as there were screens on the windows to prevent glass from breaking and "this building has weathered many, many hurricanes."

Fr. Folts added that a large number of people chose to stay in the city and protect their homes from looters. "Not much happened here," he said. "The only person I know of who had a problem with the storm was a parishioner who builds large greenhouses. He had to take them all down and put them back up again."

Other areas south of Texas were not so fortunate, however. Dr. David Crean, of the Presiding Bishop's Fund for World Relief, said that an emergency grant of \$15,000 has been sent to the Caribbean Council of Churches through Church World Services, an agency of the National Council of Churches. This grant will go to help Jamaica and other islands damaged by the storm. He said his office has been trying to contact bishops in Jamaica and the Mexican dioceses for more information.

"We will be sending more relief but right now we are waiting to hear from people on the spot," he said.

CONVENTIONS

The Diocese of Montana held its convention September 9-11 at the Church of the Incarnation in Great Falls. The Rt. Rev. C.I. Jones, diocesan, presided.

Sandra Williams of Livingston, president of Episcopal Churchwomen in the diocese, gave a report and presented checks of \$1,500 each to Bishop Jones for his discretionary fund and to the diocese's Camp Marshall.

A 1989 administration budget of \$196,300 and a 1989 program budget of \$306,000 were approved. The convention also adopted a canonical change which gives paid college chaplains, the diocesan youth coordinator and one youth delegate from each deanery (age 16 and older) voice and vote at all conventions.

A resolution from the liturgy and music commission which would have encouraged the congregations and clergy to study the entire range of language and imagery for God in the Bible and in Christian tradition was rejected. Adopted was a resolution calling on each congregation to establish a liturgy and music committee.

BRIEFLY...

The Diocese of Central New York recently celebrated the 25th anniversary of its **Thornfield Conference Center** in Cazenovia, N.Y.; the Rt. Rev. O'Kelley Whitaker, diocesan, officiated. Originally a private estate, the 40-acre site on the shore of Cazenovia Lake was acquired by the diocese in 1961. The conference center was the origin of the Leadership Training Institute, which trained many of the diocesan clergy and lay leaders and served as a model for later ecumenical organizations.



Following a series of **violent attacks on staff members**, St. Martin-in-the-Fields, an Anglican parish in the central part of London, has hired security guards. The church has long been a haven for the homeless and troubled, but, reports a priest on its staff, people with mental problems have recently threatened the staff.

Books and the Ravages of Time

By TRAVIS DU PRIEST

Books are physical objects as well as ideas and memories and as such they are as subject to the elements and to the passage of time as are you and I. Unless books, like people, are sheltered, cared for properly, “loved,” they too will deteriorate and die. Especially is this true of books and records which may not have seen a loving eye or hand for years, that is, books and records boxed up and improperly stored in a church closet or, worse, basement.

Several years ago my uncle, a retired priest, the Rev. Raymond Abbitt, gave me the majority of his outstanding collection of Books of Common Prayer; along with the collection, however, he gave me a glass-door bookcase to keep them in, saddle soap to care for the leather bindings, and serious instructions on protecting the pages and bindings of these lovely, and sometimes rare, books. As an apprentice in hand-printing at the King Library Press at the University of Kentucky, I myself had done some binding, but I nevertheless appreciated his gentle reminder that the possession of books is a trust — an inheritance with a responsibility.

Collectively, we inherit that trust and that responsibility in our parishes when we consider our vestry records and parish registers in particular. We would know little about the ordinary life of the past in our own country and in Europe had not faithful clergy and laypeople kept the records of baptisms, marriages, burials and other events on good quality paper in sturdy bindings

The Rev. Travis Du Priest teaches humanities at Carthage College, assists at St. Luke’s, Racine, Wis., and is an editorial assistant at The Living Church. He was an apprentice to Carolyn Hammer at the King Library Press at the University of Kentucky in typesetting and bookbinding.

which no doubt had to withstand the ravages of water, heat, dryness, and even mice and rats, not to mention the inevitable “bookworm.” Think how much our culture and learning would have been irrevocably lost to us had it not been for faithful monks in religious orders copying manuscripts from the ancients, from the church fathers, from the scriptures themselves!

We may think our own minutes and notations inconsequential at the time, but they are not; tomorrow they become vital records and living reminders. Likewise, we must not assume that the records left by those before us are inconsequential; each parish has inherited a trust and a responsibility. And that legacy of faith and goodwill can and should be preserved.

Recently I had the opportunity to talk with the man who is doing restorative and preservative work for our parish, James E. Twomey, book restorer and conservator from Kenosha, Wis. For Mr. Twomey, who has a M.S. with a special interest in the history of science, his work combines both old world craftsmanship and modern technology. He uses many of the tools and techniques of the 15th-century book binder; however, he uses the most modern of materials with a sophisticated insight into environment and its effect on paper and bindings. What follows is Mr. Twomey’s explanation of his craft, as well as his understanding of the place of books in our faith.



James E. Twomey, shown with a case of restored books in background

The Square and the Compass

TLC: Would you introduce yourself to our readers by telling us a bit about how you became involved in book restoration.

JT: My grandfather’s work served as the impetus for my entry into the craft of bookbinding; I learned from him for two years and began to do simple repairs. As I worked my way through university, I was referred from one client to another. By 1985 I had done work for several historical societies in Wisconsin, and an ad placed in a Milwaukee paper confirmed my notion that demand exceeded the supply of professionals in this field.

TLC: When did you begin to broaden your clientele?

JT: In late 1985 I had secured work from Wyoming, Michigan, and Alaska.

TLC: When did church records come to be one of your specialties?

JT: About three years ago. The reason is rather simple; church records rank among that rare type of book — the ones that are actually used. Almost all churches keep records of membership, revenues, births, baptisms, deaths; and parish history is an important part of the local community history.

TLC: Are you an Episcopalian?

JT: Yes, the Episcopal Church reflects my own professional values in the sense that it combines the Protestant

emphasis on utility and pragmatism while respecting and appreciating ornamentation and tradition.

TLC: Are Episcopal Church records in any way unique?

JT: Yes. One type of ledger commonly used in Anglican churches in the 1870s goes so far as to instruct the administrator to make careful, detailed, and timely entries because "the verdicts of future law suits may hinge upon the information contained in this record."

TLC: Would you elaborate on why it is important to preserve parish records?

JT: Genealogists, historians, Social Security applicants, and various parishioners desire to learn more about their past and require specific information. Accessibility is made difficult or impossible when the books are in a deteriorated condition.

TLC: Are microfilms more desirable than restored originals?

JT: Although a microfilm copy should be made and kept in a safe deposit box locally, nothing is more durable, more readily accessible, and more aesthetically pleasing than a well-maintained ledger.

TLC: Are there other reasons for restoring old church records?

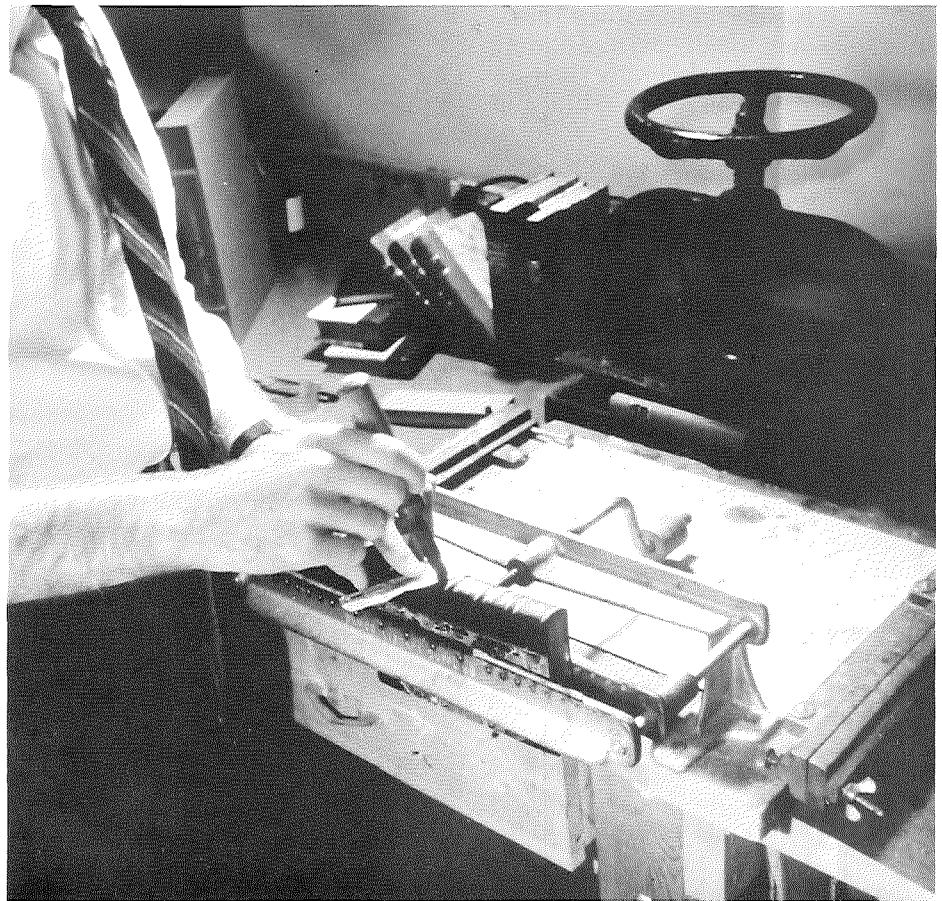
JT: Next to life itself, the holy Bible is the greatest gift of God to his people. Family Bibles and church ledgers witness to both of these gifts: they are the records of our works here and link us to our heritage. Old records often contain personal lessons that inspire and instruct us, as does the Bible. Stewardship, the passing on from one generation to another, is another important reason to preserve our documents.

TLC: Please give our readers some practical suggestions on preservation of archival records.

Ways Parishes Can Assist in Preservation

The Library of Congress recommends:

- Storing books in clam-shell conservation storage boxes;
- Keeping changes in temperature and humidity to a minimum (air-conditioning is ideal);
- Keeping books and documents out of sunlight and fluorescent lighting;
- Placing stacks of documents in inexpensive acid-free storage boxes.



Photos by Fred Loomis

Combining old world craftsmanship with modern technology

JT: Pre-1880 documents and books will be well constructed and permanent; they can be taken apart section by section, washed and de-acidified, mended and reewn. The restored text will be placed into a new hardcover binding of linen or leather and linen. Often custom storage boxes are made to protect the ledger.

TLC: What about newer items?

JT: Ledgers and documents from 1880 to 1930 were mass produced using inferior techniques and materials. The pa-

per is difficult to restore, but it too can be cleaned and extensively mended, if necessary. Protective boxes are usually needed. And, I should add, these are the costliest books to work on. As for 1930 to 1960 construction and materials, these are similar to those of the preceding period, but the effects or acidity have not had the time to destroy the paper fibers. Hence, the treatment is preventative and costs about one-third the price.

TLC: What about the family Bible?

JT: Family Bibles have much the same printing and binding history as most books outlined above. They were sold door to door and made to fit every taste: Roman Catholics had a portrait of the Virgin, the inclusion of the Apocrypha, and usually a decoration of a bleeding heart. A Lutheran Bible would be plainer, with a portrait of Martin Luther. Baptists and Presbyterians often had temperance pledges placed between the Testaments.

TLC: Are family Bibles worth restoring?

JT: Although they have no market value, they make up for that in sentimental value. The joy of "discovering" the family genealogy pages filled out in the handwriting of a long-deceased

To these Mr. Twomey adds:

- Keeping acid-free paper on hand to photocopy newspaper clippings and important, fragile records;
- Purchasing a fire-proof filing cabinet for storage;
- Beginning a systematic preservation program which includes cataloging, developing priorities, restoring, and micro-filming a collection. Remember: It's better to restore one book a year for ten years than to do nothing for ten years;
- Never storing books in a basement where there are exposed pipes.

relative is wonderful to witness. Family Bibles are usually restored using original spines and decorative boards; the costs range between \$125 and \$250, depending upon the state of decay.

TLC: You spoke earlier of your own faith. Does that have an application to the craft of bookbinding?

JT: I understand craft as the application of skill and proficiency, usually by hand; this implies knowledge and the motivation to apply that knowledge, to get one's hands dirty. I attempt to apply my faith using symbolically two tools in every bookbinder's shop — the square and the compass. As a craftsman, the square is used to make true 90-degree angles; as a Christian, that reminds me to be true to myself and to treat others squarely. The compass marks off areas and draws circles; as a Christian, this teaches me to circumscribe my passions, to keep me within due bounds with all mankind.

TLC: You must receive great joy working with such documents?

JT: In applying my knowledge and proficiency to the preservation of Christian heritage, I do it not because it pays well but because it is the way in which I get my hands "dirty" serving God. I can think of no greater books to work upon than those which contain his word and those which record the history of the church.

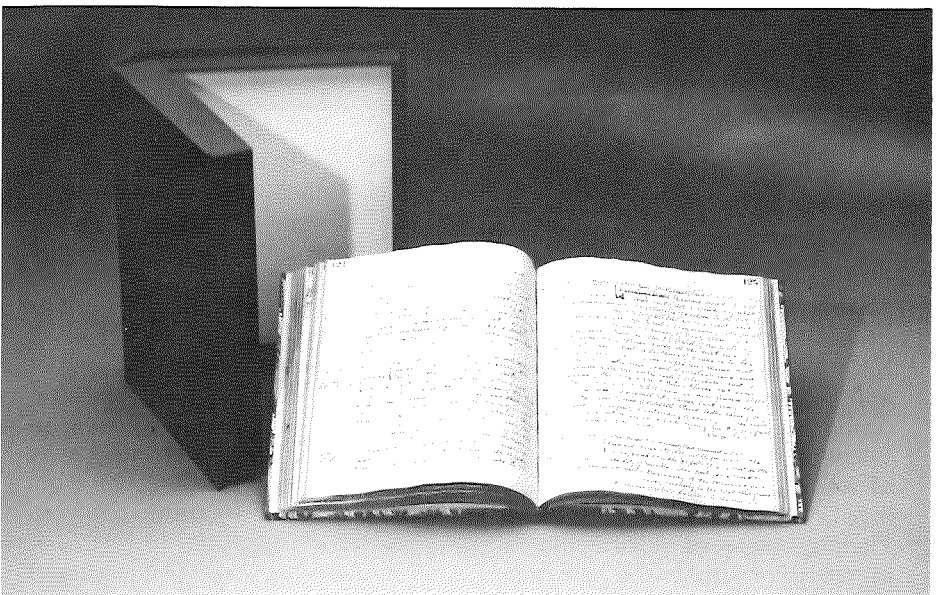
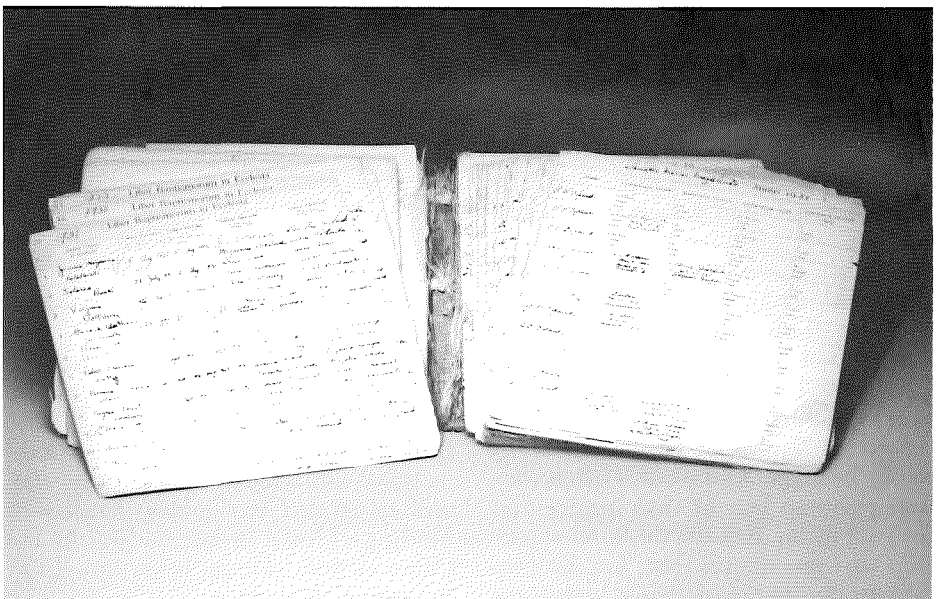
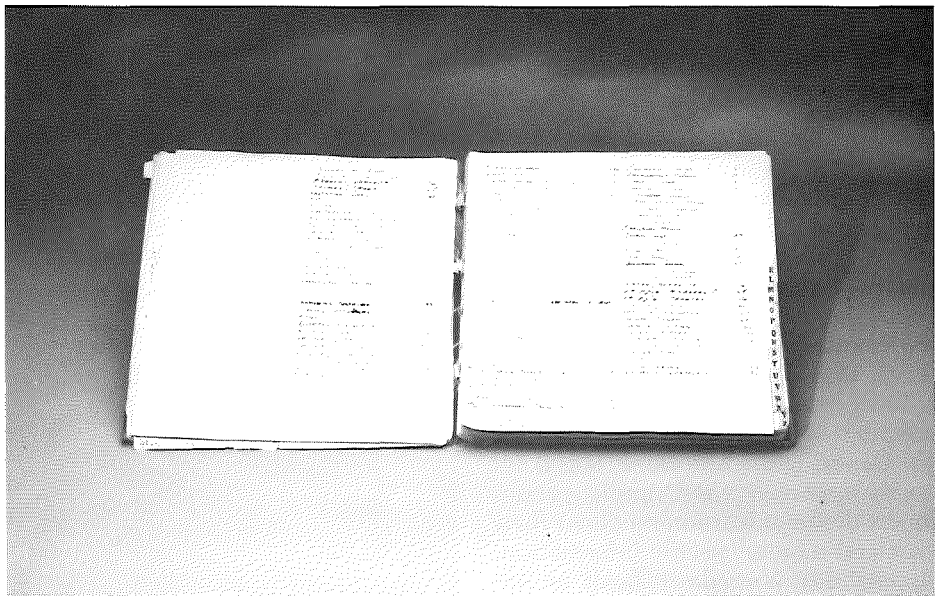
TLC: Thank you very much for sharing your insights and your faith with our readers. Do you have any parting comment you'd like to make?

JT: Those who find themselves as curators of the family Bible or church records must take their responsibility seriously to preserve those things which are of value to them and their posterity.

For archival supplies: University Products, Inc., P.O. Box 101, Holyoke, Mass. 01041. 1-800-628-1912.

Light Impressions Corp., 439 Monroe Ave., Rochester, N.Y. 14607. 1-800-828-6216.

For further information: The Library of Congress, Preservation Office, Washington, D.C. 20560. Ask for preservation leaflets, numbers 1-6 (free).



Restoration of book bindings: (top) a binding "caught" in time to prevent expensive repairs; (middle) a seriously decayed binding; (bottom) a restored binding with storage box. [Photos by Fred Loomis.]

Value of Books

Our Fall Book Number is one which we hope our readers will particularly enjoy. On ordinary weeks we must give most of our attention to current events. This issue and the books mentioned within it remind us to stand back, to consider, and to think. A great book is something to be possessed, if possible, and to be a friend for years to come.

We believe several of the books reviewed in this issue are going to stand the test of time. We are especially happy to commend *The History of Religions* by the Rev. Professor Joseph M. Kitagawa [p. 15]. Through the middle years of this century, Dr. Kitagawa has been one of the most distinguished intellectual figures in the Episcopal Church, and it has been a privilege for this magazine to have him as a reviewer of books from time to time.

We believe the feature article on the preservation of books will have practical value for readers. The average person may not be aware of the extent to which parish records, in this country, in England and elsewhere have been important sources for historians. The preservation of such registers is indeed a serious matter.



Enrichment for Youth Work

During the summer, a friend who is a minister in another church was suddenly struck with a serious illness and asked your editor to conduct a Sunday evening service in his small church. Such a request was, of course, gladly acceded to. As it happened, the best thing in the service was the music. The choir consisted of a young woman with a beautiful, powerful, and professionally trained voice.

It is always heartening to encounter people of exceptional talent in small and out-of-the-way places, and your editor took advantage of the opportunity to visit and talk with her. She lives with her family in a rural county in a large Eastern state and works as an enrichment teacher in several small schools. Her job, she explained, is to bring programs in the fine arts, sciences, history, or whatever to these little schools, each of which has limited resources. A large part of her attention is given to the gifted students whose ability to learn may again go beyond what the local school can offer. She deals with all grades, from elementary through high school.

Her enthusiasm for her work was evident. This past year, for example, she had three young people in three different schools who were especially interested in political science. When one of the state's senators visited her area, she arranged to pick up these three students, drive them to where the senator was and have them meet and talk with him.

Your editor was left wondering why our church does not

do something like this. Many Sunday schools, nay, most Sunday schools, could benefit by periodic visits from an enrichment teacher. The need is particularly evident in small churches. This kind of teacher could rotate around the churches of a deanery, district, or cluster of parishes in a diocese. In many cases, such a teacher with a van or station wagon could take the entire school on a field trip — perhaps to the cathedral of the diocese, or to some church-related institution, or to a parish very different from their own. Such a teacher could function on Sundays, but occasionally on Saturdays as well, or (during vacations) on a week-day evening. Exceptional students? Well, in many cases today, any teenager who is active in the parish is exceptional and could usefully be brought into activities involving peers from a few other parishes.

It, of course, will be said that this is a good idea but would cost too much. This is hardly a suitable response. In view of the church's urgent need for a more effective ministry to young people, any program which gets results is worth the price. In any case, there are ways to find support for imaginative and creative programs which serve more than one parish. The problem is not the money, but whether or not work among young people is seen as a priority.

Episcopal Visitors — How Long?

During the years ahead we will be living, for better or worse, with certain decisions made at the General Convention in Detroit. One of these decisions was the provision for episcopal visitors. This, as many will recall, is the arrangement whereby if or when a woman is elected to be a bishop, parishes in the diocese that cannot accept her may request another bishop to be appointed to make official visits to these parishes and to confirm. This arrangement was offered for the next six years.

The question arises: is this to be an open ended or a closed ended six years? As one well-known priest in a distinguished conservative parish asked, "Are they saying here are six years for you to get another job, join another church, and get lost?"

There may indeed have been some in the House of Deputies who intended it in this light. The bishops, however, are the ones who will make such an arrangement operate. Like anyone else in an executive position, a bishop must work with people of different opinions. A bishop has no desire to drive out a respectable rector or a reputable parish, no matter how conservative (or how liberal) the latter may be. Bishops will not seek irresolvable confrontations with clergy in their dioceses. Most bishops, we believe, will welcome the cooperation of other clergy and of parishes that make the system work effectively. Where this is the case, the episcopal visitors may be invited to go on functioning long after the six years have expired.

If or when the need arises, we hope that all of the concerned parishes in the diocese will immediately ask for visitors, thus giving the system a fair trial. In fairness to all involved, the desire for such a visitor should be stated candidly and promptly.

What Is Happening with Maleness?

By WILLIAM E. SWING

“Viewpoint” offers a variety of perspectives within the church.

Fifteen years ago I was co-chair of a Diocese of Washington task force on “The Role of Women in the Church.” At that moment there was ferment about access of women to all avenues of church life and how the church understood women and how women understood themselves. Some women were leaving the traditional roles and moving into place for new roles in ordination. That movement has progressed and matured to some extent. With a present reexamination of the inclusive/exclusive language, a sure course seems to be in motion.

Now I sense something new emerging. Not a reaction or a backlash among men, but a certain overdue sense of wanting to come to terms with masculinity, redefined. Perhaps it has not been a matter that maleness has remained constant while femaleness has changed in the church. When one changes, the other changes also. But what has been happening with maleness?

Recently I met with a vestry and asked about various commissions and committees at work in the parish. I was stunned and pleased to find a dynamic ministry to men. Decades ago I remember men’s groups in churches, but they dissolved soon after televisions were in most every home. But the thing that stunned me about this parish was not simply that the men’s ministry existed but I was impressed by the content. Not a matter of a meal and a good talk! There was a deep, self-conscious desire to come to terms with maleness in the church and in society.

Is this another kooky sex-topic proceeding from California? I think not. A look at some of the issues that the

men’s movement addressed is reassuring: excessive involvement of men in their work . . . isolation from other men and loved ones . . . limited self-awareness . . . aggressive behavior . . . discomfort with sexual expectations and identification . . . fear of intimacy . . . high rate of alcoholism and suicide. Obviously this is a profound agenda.

One might go back to the Industrial Revolution as the time that maleness changed. New jobs took men out of their homes and neighborhoods and into factories. Sons who used to experience their fathers up-close, now catch glimpses of their fathers at a great distance. It is the distance that the ministry to men tries to bridge. Scripture says that “In the beginning God created them male and female.” There is a fresh desire to rediscover the male whom God created and call out a clearer note of praise from the man.

I am concerned about this from many angles and one has to do with observing the males and females in our diocese who are being called to serve God in the ordained ministry. Several years ago I wrote an article entitled “Where Have All the Young Men Gone?” [TLC, Dec. 2, 1984]. It was based on the fact of the entering junior class at the Church Divinity School of the Pacific averaging 36 years of age and that almost all of our diocesan students were women. By the fall of 1987 this trend was exaggerated further. The average entering student was now 40 years old, and, of the 13 prospects I interviewed for postulancy that fall, 12 were women. Furthermore, at our December ordinations there were no men.

I must admit that I have nervous moments. George Gilder’s words in *Sexual Suicide* haunt me occasionally. “Males are inherently insecure and the only thing that reassures them is having a job defined as ‘men’s work.’ If you let women in, the men leave.” Though I pause over this thought, I do

not buy it for the following reasons:

1) I think we are going through a time in male-female clergy numbers when there are going to be natural swings in various directions until there is a leveling off. Student bodies at law schools and medical schools are just about at the very same place as those of our Episcopal seminaries, i.e. about 50 percent male and 50 percent female. That is adjusting itself and finding an equilibrium.

2) I take hope for men in ordained ministry by noting the high quality of service among women clergy. I recognize the same rich doctrine of ministry being exercised by women now just as I recognized it among men when I was growing up. A good priest is a good priest is a good priest. Priesthood is a manly thing to do and men will respond to God’s call with the same authenticity as women who are showing that priesthood is a womanly thing to do.

3) I am confident because I have experienced something of the goodness of maleness, the fallenness of maleness, and God’s grace in putting masculinity back into perspective. Maleness witnesses to incompleteness in search of wholeness, carries its own mysteries, and is given to wild fluctuations between bravery and cowardice. But males will not be chased off from the sacred in life because women have entered into that sacred space. The male will adjust. A new understanding will be sought and achieved.

We are in for manly new days. Don’t be surprised to find the men in your parish are in search of the “wild-man, the natural man within.” They will be proudly referring to themselves as “mythopoeics.” You might even hear drums beating at the meetings. I think we are going to be all right, though. We are created in the image of God and as long as it doesn’t become a graven image, the image deserves to be embraced as an enriched avenue leading back to the Creator.

The Rt. Rev. William E. Swing is Bishop of California.

BOOKS

Seabury's Contribution

A NEW HEART, A NEW SPIRIT.
 Edited by Robert G. Carroon.
 Morehouse-Barlow. Pp. 67 and appendix. \$5 paper.

The latter half of this book records in detail the various diocesan events and services held during the bicentennial of Samuel Seabury's consecration as first bishop of Connecticut in 1784. The first half contains ten sermons about different aspects of Seabury's life and work. They are all of high quality but this review calls special attention to Roland Foster's notable address, because it examines the enduring quality of Samuel Seabury's contribution to the future Anglican Communion.

It identifies four ways by which Seabury and his friends helped to develop particular symbols and role models which were to become dominant in Anglicanism.

First, the historic fact that bishops of a non-established church, but with valid orders, deliberately consecrated a man for a non-established church in a foreign country. Second, the "new model" episcopate proved to be both exportable and workable; and that because Seabury conceived his office to be primarily sacramental and missionary. He went about celebrating the Eucharist, preaching, confirming, ordaining and pastoring. It proved to be a lasting pattern followed by such men as Hobart, Chase, Whipple and Kemper in the American church, and by men such as Heber, Selwyn and Broughton in the British colonial churches.

Third, Seabury made a notable contribution to the Prayer Book of the Episcopal Church when it adopted the Scottish church's eucharistic liturgy. To their liturgical disadvantage the Church of England and its colonial branches had perforce to stay with the 1662 book through most of the 19th century.

Fourth, both in his writings and teachings, Seabury solidly identified himself and his ministry with the faith and practice of the primitive catholic and apostolic church; and thereby he established an Anglican identity which has endured to this day.

There is one important omission in an otherwise fine book concerned with the history of the Diocese of Connecticut; a roster of the ten distinguished

men who followed Seabury is nowhere to be found.

(The Rt. Rev.) JOHN SEVILLE HIGGINS
 Retired Bishop of Rhode Island
 Providence, R.I.

Wonderful Valedictory

THE HISTORY OF RELIGIONS: Understanding Human Experience.
 By Joseph M. Kitagawa. Scholars.
 Pp. xix and 375. \$35.95 cloth, \$26.95 paper.

This is a wonderful book to read. It is the valedictory statement by an emi-

nent scholar in the history of religions, in addition, it is a comprehensive report of the status of that discipline in the world today. I know of no other scholarly work which so accurately traces the development of the subtleties and changes within the history of religions, and which at the same time is an academic volume enjoyable to read.

Professor Joseph M. Kitagawa, an Episcopal priest who was one of Joachim Wach's important disciples and a longtime colleague of Mircea Eliade, is also professor emeritus of the history

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BOOKS

of religions at the Divinity School of the University of Chicago. He also taught in the department of Far Eastern Languages and Civilizations at that esteemed university.

The American Academy of Religion has wisely requested of Professor Kitagawa that he gather a representative sampling of his distinguished writings, and he has done that in this important volume.

The book is divided into three parts. The first presents articles about the history of religions, and includes seminal material about the development of the academic discipline of the history of religions, especially at the University of Chicago. A somewhat autobiographical essay describes "The Making of a Historian of Religion." Kitagawa is concerned to define the history of religion in such a way as to distinguish that discipline from religious studies and the history of theology.

Part II deals with the general topic of "Applied Religionswissenschaft" and demonstrates how the history of religions can enable the interpreter to "understand human experience" (which is the concern of the subtitle of Kitagawa's book). Included in this section are articles and essays on, for example, "The World Has Many Centers," "Religion as a Principle of Integration and Cooperation for a Global Community," "Western Understanding of the East," "Convergence and Prejudice in the United States," and "Other Religions."

Part III, "My Mentors," presents an affectionate and perceptive analysis of a number of Kitagawa's teachers and academic colleagues, including Joachim Wach, Daisetz Teitaro Suzuki, Gerardus van der Leeuw, Paul Tillich, Hendrik Kraemer and Mircea Eliade. He deals with each thinker with scholarly detachment and also with an abiding concern for what he considers the value of each thinker in his own quest to "understand human experience." The ecumenical interests are not forgotten, as several of the above thinkers attempted to locate the Christian faith historically in relation to the other religions of the world.

Kitagawa is celebrated by the scholarly community because of his role in the creation of a unique academic discipline known everywhere in the literate worlds as "the history of religions."

That discipline attempts to analyze and evaluate religious phenomena

from the perspective of the expression of religious faith within a religious community. It is an arduous and time-consuming task, but the scholarly rewards are wonderful.

The enormous subtleties and changes which are always taking place within a religious community are lifted up for all to appreciate. And the result of all that analytical digging into the religious institutions reveals the uniqueness and essential nature of a religion.

Kitagawa ought to become mandatory reading these days for everyone seeking after a sure grounding for religious faith. In the midst of the Gnostic, Manichaeic, and Pelagian takeover of popular religion in the U.S. today, Kitagawa stands tall as a corrective to the foolishness of it all. The meaning of the religious phenomenon may be found, but it will always take a long time, and it will involve total dedication in the religious community with an accompanying willingness to remain faithful amid the perplexing changes which are always taking place. Then and only then will one find the sense of what religion is all about.

(The Rev. Canon) WILLIAM A. JOHNSON
Professor of Philosophy
Brandeis University
New York, N.Y.

Refreshing Planner

ADVENT: Prepare Ye the Way of the Lord. By Molly McConnell. Walker and Co. Pp. 119. \$9.95 paper.

The season before Christmas takes on a special meaning as you follow it, day by day, through this book. Advent can be a time of feverish activity, dreaded by many, or what the author calls "a season of growth and expression of your inner life."

Mrs. McConnell allows for the imperatives of commercialism that go with gift selection and wrapping, crowds and department store carols, but she correlates and balances this with the repose and contemplation of Advent.

The book is a daily devotional. It is for adult reflection, for children's pleasure, and is especially a guide for a parent initiating a child into the traditions and sounds that have been cherished and remembered by generation after generation: the making of the Advent wreath, the delight of daily opening of windows in the Advent cal-

endar, the creche, the tree, gift giving, caroling. Each day of the season is explained in simple, straightforward terms and falls into place in an unhurried schedule.

The saints' days, the days of preparation, then of expectation and anticipation, are explained in a few words followed by the readings, which are those that ring through children's memories all their lives: the beloved 23rd Psalm, the wonderful 13th chapter of I Corinthians, and many selections from Isaiah.

There is a sweetness and innocence about this book, without pretense of mystic difficulties, evoking childhood, yet gratifying to adults. The nostalgic, old prints and delicate line drawings used for illustrations add to the feeling of family reading about the dining room table. Follow Mrs. McConnell's guide, a few minutes each day, and find you have done what you had to do, and at the same time, the season will have fallen into its proper rhythm of spiritual refreshment.

H.N. KELLEY
Deerfield, Ill.

Up-to-Date Introduction

MEET THE PROPHETS. By John W. Miller. Paulist. Pp. viii and 250. \$11.95 paper.

The subtitle of John Miller's book says it all — "A Beginner's Guide to the Books of the Bible — Their Meaning Then and Now." This is a good introduction to the serious study of the Old Testament prophets, written in a clear, direct style. Although it is designed for the beginner, it is demanding and thorough.

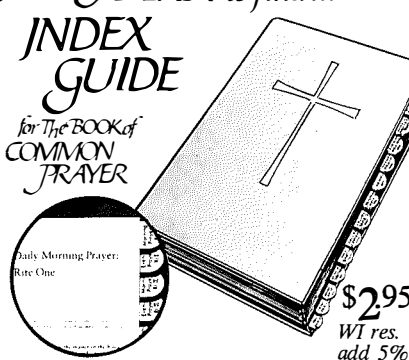
The strength of this book is the author's comprehensive four-step approach to the study of the prophets. First, he helps the reader understand the composition of each prophetic book as a whole. Second, he describes the prophet himself. Only then, in the third step, does he look carefully at the message of each prophet and, finally, reflect on the relevance these prophetic books have both for ancient Israel and for us today.

The author follows this balanced approach in his study of the prophetic literature, beginning in the second section of the book with the prophets of the Assyrian period — Amos, Hosea, Isaiah, and Micah. The final section is

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devoted primarily to the exposition of the prophetic books of Jeremiah, Ezekiel, and Second Isaiah. There is a very useful list of study resources, including an evaluation of modern English translations, an index, and a selected bibliography. For the most part the books listed here are wisely chosen, but some classics are missing.

There are places where the author's exposition, or lack of it, might mislead the beginner. His view (p. 8) that the Christians placed the prophetic books at the end of the Jewish scriptures to create a bond between the Old and New Testaments overlooks the fact that the Christians simply adopted the order of the Old Testament books in the Septuagint. His theory, based on the etymology of one word in Amos 1:1, that the prophet was a man of substance, does not fit with the picture of the prophet painted by the rest of the book, and his opinion (p. 114) that Immanuel was the second son of Isaiah is pure speculation.

Despite minor flaws like these, this book is a useful, up-to-date introduction to the study of the Old Testament prophets and their books, particularly if it is read with the guidance of an experienced teacher.

(The Rev.) R. RHYS WILLIAMS
Professor emeritus, Religious Studies
Marist College
Poughkeepsie, N.Y.

Devotion and Scholarship

THE MACMILLAN BOOK OF EARLIEST CHRISTIAN PRAYERS.
Edited by F. Forrester Church and Terrence J. Mulry. Macmillan. Pp. 242. \$17.95.

Two able scholars with a heart for the contemporary church and a love for early Christian sources of prayer

To Our Readers:

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have collaborated to produce a book of real value for pastors, laypeople and all who wish to pray more deeply.

These prayers, taken from the first five centuries of the church, represent a broad spectrum of writers and traditions. They range from New Testament prayers to prayers of well-known theologians like Origen and Augustine as well as lesser known sources such as the Euchologion of Serapion and Syriac liturgies.

For those like me who enjoy reading prayers from a historical context, the book is conveniently organized into five sections. The first four sections contain representative prayers from successive centuries. The fifth section is devoted to prayers of St. Augustine.

The purpose of the book is not academic, although it is based on scholarly research. Rather, the intent of the editors is to provide a guide for personal prayer and devotion. Indeed, many of these prayers are masterpieces of the heart. Consequently, they transcend the boundaries of the time in which they were written and function very well as prayers that discipline today's heart.

While I think the book would have been improved by adding a brief commentary on the author or source, as it stands it is a very valuable resource of early Christian literature and more importantly as a guide to one's personal prayer.

Robert Webber
Professor of Theology
Wheaton College
Wheaton, Ill.

Books Received

FAITHCARE: Ministering of All God's People through the Ages of Life. By Daniel O. Aleshire. Westminster. Pp. 180. \$12.95 paper.

THE GREAT THEMES OF SCRIPTURE: New Testament. By Richard Rohr and Joseph Martos. St. Anthony Messenger. Pp. xi and 178. \$6.95 paper.

A SPIRITUALITY OF COMPASSION. By Joan Puls, O.S.F. Twenty-Third. Pp. 134. \$7.95 paper.

A SPIRITUALITY OF WHOLENESS: The New Look at Grace. By Bill Huebsh. Twenty-Third. Pp. 151. \$7.95 paper.

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Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.D., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

MILWAUKEE, WIS.

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

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

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.