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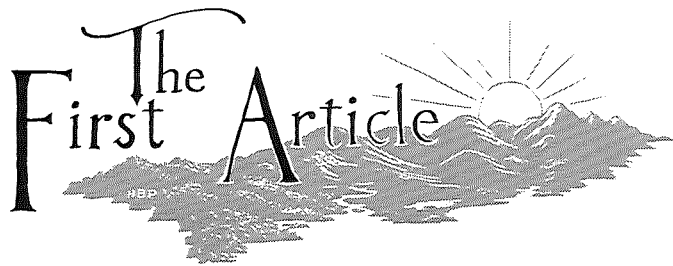


Large-Print Books

The market is growing for the visually impaired

IN THE NEWS:

A woman bishop before Lambeth?



Making Ashes

Our guest columnist is Terry Lorbiecki of Germantown, Wis.

When I handed over my duties as altar guild director several years ago, for some reason the job of making ashes didn't go with it. How, I wonder, do these things happen? I think about it each Tuesday before Ash Wednesday when I set my metal bucket, matches, and sack full of palms on the driveway.

At first I made ashes by burning them in a coffee can on the church steps. As the years went on and the job became more firmly mine, I switched to my home where everything is more convenient. I always take leftover palms home immediately after the Palm Sunday liturgy lest someone should be tempted to toss them out in a fit of neatness. It could happen. Even after years of talking about it I'm still not certain that parishioners know Ash Wednesday ashes are made from the palms of Palm Sunday.

Strange things happen to palms as they dry. Bent in half to fit the bag, they permanently assume a hairpin-like shape. They are remarkably springy and refuse to stay up in the bucket; so I must hack them into short lengths with a sturdy pair of scissors. The last palms to go in are those of my family. I take them down from behind the crucifix, cut them, light them and drop them into the bucket.

At this point, the experienced ashmaker stands back. A burst of flame shoots out of the bucket as fire touches the dried fronds. They burn furiously for just a few seconds, then smolder in the bottom. Some remain untouched by the flames and so I light them again. I poke and stir as needed. The flames rise and fall but eventually all the palms blacken and curl up.

Last year I made ashes just before dinner and, as the smoke billowed, I kept wondering if the neighbors thought I was standing over the remains of a burned dinner. The sootiness rolled over me, permeating my hair and clothing. Later, my husband asked, "What's that awful smell?"

Once the ashes cool down, they are pulverized. Since I don't have a mortar and pestle, as the *Priest's Handbook* recommends, I crush them with my hands, which become stained. I remind myself, life isn't always a pretty sight.

The quality of the ashes differs from year to year. Sometimes they come out smooth, inky and black; other times they are full of gritty fiber that cannot be broken down.

If there is a prayer to be said while making ashes, I don't know it. The one I say is very simple: "Bless, O Lord, all of us who are crossed with these ashes. May we have a holy Lent. Amen."

Making ashes has gotten to be more than a once a year black-fingernails experience for me. Because I see the palms virtually every day when I open my closet, I have all year to meditate on their meaning. I watch them slowly dehydrate, atrophy and assume another shape. Day by day they lose their usefulness for one purpose but gain it for another.

I think of the church year as it moves on. Frequently I think back to the liturgies of Holy Week and how we continue to return to them. I think of how the festivity of Palm Sunday changes to the ineffable sorrow of the crucifixion. This day in turn is swept away by the joy without end, the resurrection of our Lord Jesus Christ.

I suppose that one of these days I should — and probably will — pass ashmaking on to someone else. But that time has not quite come yet. Each spring I say to myself, "Just one more year." There are still lessons to be learned.

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ON THE COVER

The Rt. Rev. Robert Appleyard, retired Bishop of Pittsburgh and former Bishop-in-charge of the Convocation of American Churches in Europe (left), with his son, the Rev. Jonathan B. Appleyard (center) and the Rt. Rev. Edward C. Chalfant, Bishop of Maine, at Fr. Appleyard's recent installation service as rector of St. Paul's Church, Brunswick, Maine. Fr. Appleyard succeeds the Rev. Donald A. Nickerson, Jr., new executive officer of General Convention.

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CHRIST IS RISEN

New

Richard Harries

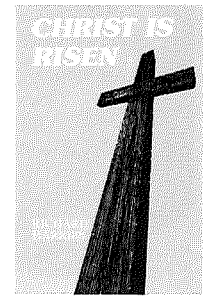
The question of whether or not Jesus rose from the dead is the most important question in human life, and this is the question addressed in this book. Without the resurrection of Jesus, can we really believe that there is a trustworthy love behind human

life? Without the resurrection of Jesus, would it be possible to believe in God—that is, a God of Love who can be trusted?

Examining the evidence for the empty tomb, the appearance of the Risen Lord and the forms of Christ's presence in the world, Harries finds the solution in the style of God who reveals himself to human beings pre-eminently in the person of Jesus Christ in whose life suffering is so vindicated as to give universal hope to all.

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Richard Holloway

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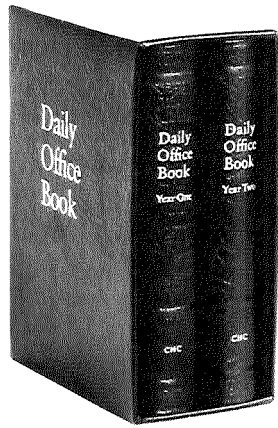
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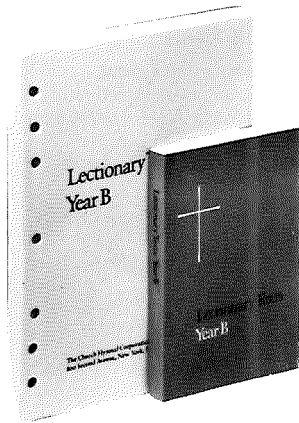
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LETTERS

Serpents and the Waters

I have found your "First Article" series on "Crushing Heads of Serpents" fascinating and rich in meaning [TLC, Jan. 10, 17 and 24]. I was particularly struck by the suggestion that "[These serpents] also may represent some malign force within nature itself. . . ." May they not also represent a malign force within the realm of spirit? I have no answer myself. I should be so pleased to see a longer article on that subject.

As for your question, "Does holy water deserve more attention than it commonly receives?" my answer is "Yes." I should welcome the further use of holy water in the Episcopal Church. It is perfectly compatible with a church so wedded to sacraments.

MURIEL LEWIS

Madison, Wis.

His Yoke Is Easy

Sidney Galloway's "Freedom Through Giving" [TLC, Jan. 17] is true and inspiring. That's the way God works in us to do his good pleasure. Sixty years of tithing convinces one that his yoke is easy, his burden, light.

Moishe Rosen, founder of "Jews for Jesus," takes us one step further: seek first the kingdom and the rest of your life falls beautifully into place. Food, shelter, clothing, recreation, family, friends come when we need them, in ways we can enjoy, free of anxiety.

N.S. HEANEY

Annapolis, Md.

Salary too Close

The position of laypersons working for the church has sometimes been discussed. I would like to relate my experience.

(Continued on page 6)

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.

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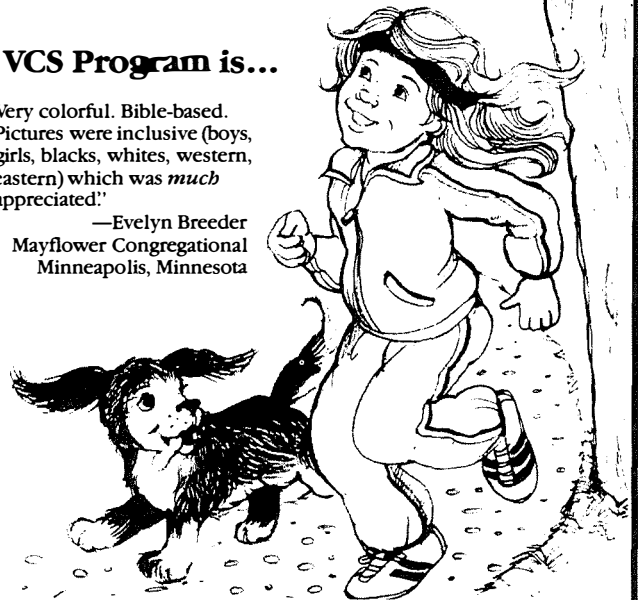
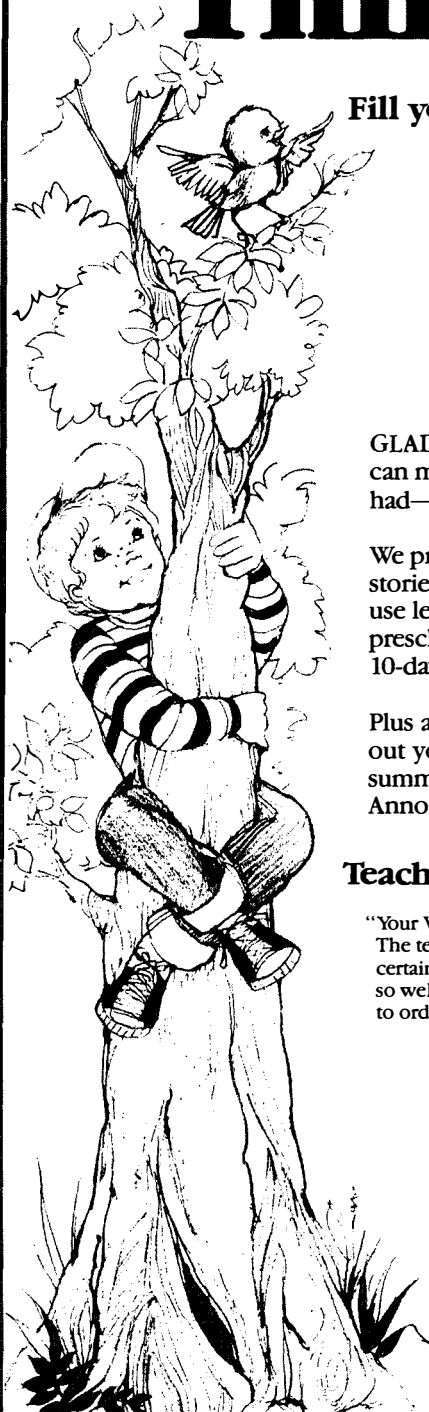
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LETTERS

(Continued from page 4)

riences in regard to compensation and
working conditions.

Upon finishing Church Army train-
ing 20 years ago, I was offered a posi-
tion and a salary which were ac-
cepted. Before I could start my
ministry, I was notified that some
priests objected to how much money I
was to receive, as they thought it was
too close to their own salary schedule,
and maybe it was.

The offer was reduced and ac-
cepted. At the time I thought it was a
shame priests were so unsure of them-
selves that they had to resort to this
action.

Before the offer had been changed I
had met the priest and his family, all
of whom were very much involved in
mission and ministry. The money I
missed out on has long been taken care
of. God's blessing is that the priest and
his family are still in very close contact
with me and I am sure always will be.

A CHURCH ARMY SISTER

the midweek altar guild at St. Mark's,
Berkeley, Calif., has a male coordina-
tor now. His five-day schedule for our
noontime Eucharist is shared by the
following persons: one married
woman, one married couple sharing
duties, one single man, and two mar-
ried men. Including the coordinator,
and counting the sharers as one-half
each, that is four and a half men to
one and a half women — or 75 percent
male. Can any other parish altar guild
match that?

Closer to home, I plead guilty to
enjoying football on television while
my wife is working in the kitchen, but
reading and watching educational
programs are shared pursuits. And
anyone in the family will tell you that
the language of my dear wife, a retired
high school teacher, is a lot more color-
ful and "salty" than the more reserved
speech of this particular "former
Naval person"!

NIGEL RENTON

Oakland, Calif.

*The charitableness of this writer can
be a source of inspiration to us all:
the mean-hearted attitude of many
priests toward lay workers should be
a source of shame to us all.* Ed.

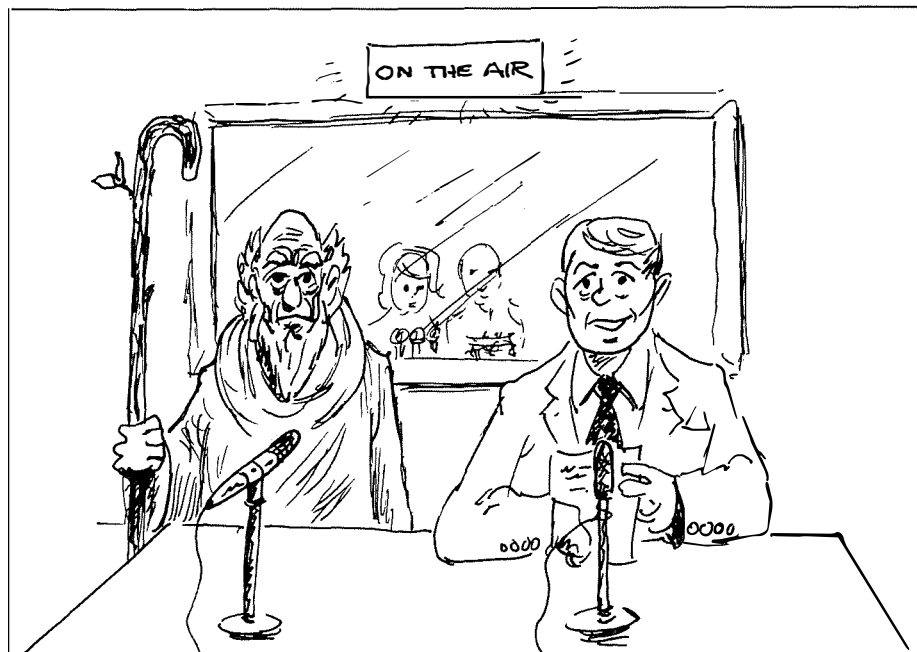
Rector Emeritus

My letter in the January 10 issue of
THE LIVING CHURCH indicates that I
am the rector of St. John's, Great
Bend, Kan. I retired from there in
1980. At that time, the vestry elected
me as rector emeritus.

(The Rev.) H. PAUL OSBORNE
Garrison, Ky.

Avoiding Stereotypes

I liked your editorial on stereotypes
[*TLC*, Jan. 10]. It reminded me that



"... and now, closing out with a look at TOMORROW'S headlines ..."

BOOKS

Contemporary Look

PRAYING THE PSALMS: Daily Meditations on Cherished Psalms. By J. Barrie Shepherd. Westminster. Pp. 120. \$8.95 paper.

To say that these meditations are "poetry" will put some readers in mind of the measured rhythms and rhymes of Longfellow, and others in mind of the tightly knotted enigmas of what passes for poetry in *The New Yorker*.

But these meditations are poetry in the sense that the language flows smoothly and clearly, carrying the reader with the author as he lets the psalms guide his thoughts through the events of the day and turn his thoughts into prayer. Poems by J. Barrie Shepherd have often appeared in this magazine.

Twenty-six psalms provide the themes for morning and evening meditations through 30 days. Each meditation ends in a simple prayer and each meditation leaves room for the reader to add his or her own notes and meditations. As a result, this book might be a resource for a number of months of constantly deepening reflection and prayer, each building on the one before as the poet has built his on the psalms.

In meditation our own thoughts are taken up and recast by the One in whose presence we place ourselves. So, while these meditations reflect the author's Presbyterian background and pastoral experience, it is interesting to see them being deepened and widened by the contrasting experience of the psalmist. The author habitually addresses God as "Father" and even "Father God," but finds himself driven by Psalm 131 to say "my Mother God." He finds his thought turned to Scotland by the psalmists longing for Jerusalem, yet he is able to give thanks for the life and ministry of Pope John XX-III. He instinctively rebels against the Temple-centered devotion of Psalm 84, yet recognizes the need for a richer worship than that acceptable to his "Puritan ancestors."

All the great themes of the psalms, the joy and wonder, the deep longing and occasional anger and questioning, are here and the author notes their timelessness. On the other hand, the psalmist's dated references to the enthronement of kings and the care of

sheep lead naturally to very contemporary references to nuclear weapons, endangered species, economic justice.

These pages offer a fresh and contemporary approach not simply to the psalms, but to daily prayer and daily Christian living.

(The Rev.) CHRISTOPHER WEBBER
Christ Church
Bronxville, N.Y.

Interesting Overview

THE EPISCOPAL CHURCH'S HISTORY: 1945-1985. By David E. Sumner. Morehouse-Barlow. Pp. xiii and 221. \$24.95 cloth.

This is an important book. Arguably, no period in the history of the church since the Reformation 400 years ago has been filled with such cataclysmic change, violent upheaval and bitter controversy as the 40 years covered by *The Episcopal Church's History: 1945-1985*.

The litany of issues and events is formidable: the loss of 615,000 members in an 11-year span; the closing of

500 churches; the collapse of Sunday schools; the struggles arising out of women's rights as full members of the church and their place on vestries, in conventions and in the ordained ministry; the schism of the radical right; the introduction of a new Prayer Book, and later a new hymnal; the spectacle of hundreds of unemployed clergy; confrontation over civil rights for black Americans and other minority groups; the anger and pain of Vietnam; the breakdown of marriage as a permanent, lifelong institution; the ineffectiveness of the seminaries to educate persons for today's ministry; sexuality, single, hetero, homo, lesbian; ecumenism (COCU) and the problem of authority on every level; and the charismatic-renewal movement.

All of the mainline churches of America faced these issues in one form or another but their impact on the Episcopal Church was, perhaps, more painful because of its centuries-old tradition of conservatism and resistance to change.

(Continued on page 17)

Church Periodical Club 1888-1988



A delighted Rev. John Gunn, M.D., receives urgently needed books from CPC Maryland Director Amy Redmon as he prepares to return to Mexico to begin his active ministry as priest and doctor.

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L.A. Press Conference

The Rev. Frederick H. Borsch, Bishop-elect of Los Angeles, said he intends to make the diocese "more vocal and visible" on a broad range of social and religious issues.

At a January news conference, his first since being elected [TLC, Jan. 31], Dr. Borsch made it clear he will be an outspoken, activist bishop.

His intent, he said, "is to wake up" the diocese. "We live in a time when we need more insight . . . more of a sense of God in our lives."

Dr. Borsch said he favored the possibility of the election of women bishops, spoke out in support of the sanctuary movement and said that sometimes fundamental "social patterns" involving complex economic and political issues must be altered for injustices to end.

In response to a question, he also said he would not rule out allowing a transsexual to become a nun in the diocese solely because the individual, whose case has caused controversy in the local church, had a sex change operation.

The transsexual, Joanna Clark, a 49-year-old former Navy Chief Petty Officer living in San Clemente, had earlier participated in a service where a local priest blessed her intent to become a nun. The Rt. Rev. Oliver B. Garver, acting diocesan, immediately repudiated the affair, which he had known nothing about. It was widely reported in the Los Angeles media that Ms. Clark had inaugurated an order called the Community of St. Elizabeth, comprised of herself.

The Rev. Robert Boyer, rector of St. Clement's-by-the-Sea and officiant in the controversial service conceded later that, "I really had not thought through the full implications of what I was doing."

Understood Difficulties

Dr. Borsch said he understood the difficulties inherent in such a situation and would consider all the implications and aspects of it, but added his eventual decision would be based on Ms. Clark's overall personality and abilities, her commitment to the church and "the needs of the church at the time." He said he would meet with the woman after he is inaugurated as bishop. "We are living in a time when

we're making all kinds of new discoveries," he told the press. "Every human being is capable of helping us understand something about God."

On other issues, Dr. Borsch said Episcopalians need to be reeducated before many of them will accept women as bishops. "We all know that God is not just a man, or male . . . but we still have that overall picture," he said.

Within the diocese, he added, he would endeavor to increase the number of women in positions of authority.

The issue of sanctuary, he said, is one involving compassion. In most cases involving political refugees, he is "in favor of the church being seen as a sanctuary." However, he added that there are limits to the number of refugees that any society can accommodate without endangering its stability.

Concerning Hispanics, Dr. Borsch said it is imperative that the church more effectively reach out to them by cultivating leaders from within the Spanish-speaking community. "Let's be honest, the Episcopal Church has a pretty Anglo image. We've never been as good as we'd like to be in attracting Hispanics," he said. The diocese has just six predominantly Hispanic congregations out of a total of 149.

Bishop MacBurney Consecrated

Nineteen bishops and over 1,000 people attended the January 16 consecration of the Very Rev. Edward Harding MacBurney as Bishop of Quincy, in St. Paul's Cathedral, Peoria, Ill. Also present were three Roman Catholic bishops from Peoria and from Davenport, Iowa.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator and co-consecrators were the Rt. Rev. Donald Parsons, retired Bishop of Quincy; the Rt. Rev. William Stevens, Bishop of Fond du Lac; the Rt. Rev. George Bates, Bishop of Utah; the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire; and the Rt. Rev. Walter Righter, Bishop of Iowa.

Preaching at the service was Brother Robert Hugh, SSF, the provincial minister of the Society of St. Francis. He spoke of Bishop-elect MacBurney as "a reconciler who would minister to all" and expressed confidence that his ministry would further the cause of healing and reconciliation within the diocese and national church.

The dean of St. Paul's, the Very Rev. John H. Backus, welcomed Bishop MacBurney to the cathedral and in-



The newly consecrated Bishop MacBurney (center) with Bishop Browning (right): furthering the cause of healing and reconciliation.

stalled him in his chair. The choir for the occasion was composed of choristers from parishes and missions of the diocese, and included members from Trinity Cathedral in Davenport where Bishop MacBurney had served as dean since 1973.

The new bishop initially faced an uncertain future following his election last summer [TLC, July 26, 1987], as other dioceses voiced their disapproval of conservative election criteria for Quincy's bishop [TLC, Sept. 20]. By mid-October, however, a majority of consents had been received [TLC, Nov. 15].

Bishop MacBurney was ordained to the priesthood in 1952, after which he served as assistant and then as rector of St. Thomas' Church in Hanover, N.H., before going to Davenport. He has shown a particular interest in evangelism and continuing education for both clergy and laypersons, and has a special concern for missionary work in India. He is also a member of the Evangelical and Catholic Mission.

(The Rev.) JAMES E. MARSHALL

Janette Pierce Dies

Janette S. Pierce, managing editor of *The Episcopalian*, died suddenly January 16 at her home in Malvern, Pa. She was 56 years old.

She joined the staff of *The Episcopalian* in 1973 as news editor and was promoted to managing editor this past fall [TLC, Dec. 13]. Until her promotion, she had also been editor of the *Diocesan News*, the monthly publication of the Diocese of Pennsylvania.

"She is one of the most widely known and highly respected Episcopal journalists," said Richard Crawford, publisher of *The Episcopalian*.

Ms. Pierce covered a broad range of events in the life of the church, including four General Conventions, numerous meetings of the Executive Council and interim meetings of the House of Bishops. In addition, she had reported on the 1978 Lambeth Conference the 1983 assembly of the World Council of Churches.

Before joining *The Episcopalian*, Ms. Pierce had worked as a reporter and news editor of the *Suburban and Wayne Times*, Wayne, Pa., and for the Episcopal Urban Caucus.

She is survived by six children, five grandchildren and a sister.

Women in Episcopate

Eighty-five participants at a three-day conference about women bishops have vowed not to wait for the Lambeth Conference before seeking the election of women candidates.

Although many speakers at the conference, held at the Episcopal Divinity School, Cambridge, Mass., said at first they did not believe it was possible to move for the election of women before next summer's Lambeth Conference in England, minds had changed by the end of the meeting.

The Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, invited advocates of women bishops to organize an election campaign as his diocese prepares to elect his successor in May. The Rev. Carol Flanagan, president of the Episcopal Women's Caucus, urged that women be proposed in all five dioceses that will choose bishops before Lambeth, including those in Iowa, Southern Ohio, New York, Pennsylvania and Michigan.

David Booth Beers, chancellor of the Diocese of Washington and a member of a national church committee which studied the question of women bishops, said election of a woman to the episcopate is only a matter of time. Only six active bishops oppose the election of women bishops, said Mr. Beers. "The number of priests and laity so opposed that they would walk out is very few."

The Rev. Suzanne Hiatt, one of ten women ordained to the priesthood in 1974, and professor of pastoral theology at the seminary, said the decision on women bishops will be made by individual member churches of the Anglican Communion. "I don't think it matters what Lambeth does," she said.

At the closing session of the conference, Bishop McGehee said he wanted to address those who had decided to delay their efforts on behalf of women candidates until after Lambeth.

The bishop noted that the committee organizing Michigan's diocesan convention has invited United Methodist Bishop Judith Craig, one of the first women to hold such an office in her own church, to address the diocesan convention which will choose his successor. With the many other efforts to promote the ministry of women, he said, "all this bodes well for the elec-

tion of a woman."

The call for electing women this spring drew strong support from other speakers and participants. "It surprises me there is so much support," said Ms. Hiatt. "Those of us in Massachusetts who want a woman bishop asked that our election not be scheduled until fall, precisely because we felt there wasn't a chance of electing a woman before Lambeth," she said. "But I intend to make some contacts," she added. "The work has to be done in the dioceses."

Lutheran/Episcopal Document

A document described as "a significant step on the way to full communion," was adopted by representatives to the third round of the Lutheran-Episcopal meetings held in January in Techny, Ill.

Titled "Implications of the Gospel," the 90-page document deals with "what it means to be the church in the world and how we live out that understanding," said Bishop Paul Erickson, Lutheran cochairman of the dialogue.

In a statement which may be perceived as raising as many questions as it answered, Dr. Erickson said, "We stand together on the ordination of women, the role of women in the church, and, although there are still some questions on the support of gays and lesbians." He recently retired as Bishop of the Illinois Synod of the former Lutheran Church in America which is now a part of the Evangelical Lutheran Church in America.

The Rt. Rev. William Weinbauer, Episcopal Bishop of Western North Carolina, said the document provides a "common vision on how the Gospel is worked out in mission."

The text of the document is embargoed until April when it is expected to be released at the National Workshop on Christian Unity in Portland, Ore.

Dr. Daniel Martensen, associate director for the ELCA Office for Ecumenical Relations, said the agreement represents a "bridge document" which provides opportunities for discussion and debate.

Recommendations in the document, he said, call attention to such issues as language for addressing God in both masculine and feminine imagery, the

churches' relationships to the Jews, renewal of the eucharistic liturgy, cooperative activity among parishes to develop unity, common work in evangelism and common attention to ethical dimensions of the Christian life, including stewardship, vocation, sexuality, social justice and peace.

The document will be forwarded to the Standing Commission on Ecumenical Relations of the Episcopal Church and the Standing Committee on Ecumenism of the Evangelical Lutheran Church in America for study and response.

"Implications of the Gospel" was one of the topics assigned to the dialogue by an earlier agreement. That 1982 agreement provided for interim sharing of the Eucharist by the participating churches. It was not adopted by the Lutheran Church — Missouri Synod, one of the churches participating in the dialogues.

Because the LCMS did not adopt the first agreement which served as a basis for the most recent document, the LCMS dialogue representatives did not approve the new agreement.

The other topics assigned to the dialogue and still to be dealt with are the historic episcopate and the threefold ministry of bishops, priests and deacons "in the total context of apostolicity." The dialogue participants have scheduled two meetings in 1989 to begin to deal with the additional topics assigned to them.

Patriarch Visits Archbishop

On a recent trip to England, His All Holiness, Demetrios I, the Ecumenical Patriarch of Constantinople, arrived in London for a formal visit with the the Most Rev. Robert Runcie, Archbishop of Canterbury, before continuing on to meet with the World Council of Churches. With his seat in Istanbul, the Patriarch is the highest ranking prelate in the Greek Orthodox Church.

Arriving from Rome where he had visited with Pope John Paul II, the Patriarch was accompanied by Metropolitan Chrysostom of Myra, Evangelos of Perga, Gabriel of Kolinia and Bartholomew of Philadelphia, as well as other dignitaries of the patriarchal court. The distinguished Orthodox
(Continued on page 21)

An Interview with Bishop Russell

At the end of December, the Most Rev. Philip Russell, retired Archbishop of Cape Town, conducted a preaching mission at Christ Church, Dallas, Texas. This interview took place on New Year's Eve, just before the archbishop met with a group of priests.

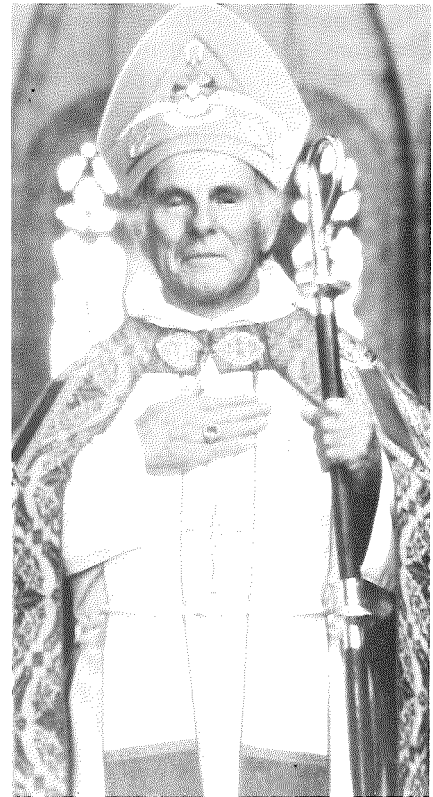
The archbishop has been a leading figure in the church's fight against apartheid for the last 30 years. The Rev. A. Harrison Lee, rector of Christ Church, met the archbishop in South Africa 30 years ago and Fr. Lee has visited there a number of times since.

Asked what he considers to be the most important thing to report to the church in the U.S., he responded, "It is terribly important that our two churches keep in living contact with each other." He believes seminary professors from both churches should consider taking a sabbatical in a seminary of the other church. He would like to see THE LIVING CHURCH and other American church publications more widely distributed. Similarly, he hopes that American readers will subscribe to *Seek*, which is the only publication of the national church there.

The archbishop spoke with enthusiasm about an extended visit he made in 1961 to St. Peter's Cathedral in St. Petersburg, Fla., when the Rev. James Duncan (now retired Bishop of Southeast Florida) was there. He stated "I was immeasurably enriched by the experience and feel that this type of thing should be encouraged by both churches."

South Africa is 77 percent Christian. About 30 percent of those belong to independent African churches. Only 12 percent are Anglican and of this number 80 percent are black.

When asked about the reaction of the white members to the accession of Archbishop Desmond Tutu, he stated that the appointment made it very clear where the Anglican



Bishop Russell

Church stood on the apartheid issue. A number of whites had left to join the Church of England in South Africa (a separate church, evangelical, and not in communion with Canterbury) or one of the American evangelical churches which has sprung up in South Africa, he said. On the other hand, he noted that a number have joined the Anglican Church because of its stand.

The archbishop sees a gradual relaxing of apartheid. Some political prisoners are being released but they are seriously limited as to where they can go and what they can do.

Bishop Russell feels that the sanctions may have helped South Africa by making them create independent local markets. They now produce arms, for instance, and even export some of them. He said, "The U.S. sanctions are a sign of your stand against apartheid but it is difficult to say whether they have been effective."

(The Rev. Canon) JAMES DEWOLFE

Richard Holloway's Meditations on the Passion of Christ

By PHILIP W. LE QUESNE

In England today there are as many Muslims at the mosques on Fridays as there are Anglicans at churches on Sundays. In western Europe also, churches are largely empty, and in the United States, although many people still worship on Sundays, the churches live amidst anemic secularism or florid scandals. What does Jesus Christ mean to us who live in the "post-Christian world"? Why should we really bother about him? Don't we already know the essentials of the ethical inheritance of Christianity? And in any case, can't we make our decisions by our own lights as rational, educated people?

The trouble with thinking like this is that sometimes people come along who force us, by what they say or how they live, to reexamine our lives and our fundamental assumptions. At the Church of the Advent in Boston we have had (in one sense anyway) more of such people than we have deserved, both clerical and lay. One such is the

Philip W. Le Quesne was born and educated in New Zealand and is a professor of organic and medicinal chemistry at Northeastern University, Boston, where his research is on biologically active natural substances. He is a communicant at the Church of the Advent, Boston.

Rt. Rev. Richard Holloway, Bishop of Edinburgh, who was our 13th rector and was with us from 1980 until 1984. Bishop Holloway is a gifted Christian apologist whose preaching and whose published writings touch the heart, and link us again with living, worshiping Christianity.

As we begin to think about Lenten study and meditation, let me recommend Bishop Holloway's two recent books on the crucifixion — *A Death in Jerusalem* (Morehouse-Barlow, 1986) and *The Killing* (Morehouse-Barlow, 1984). These books were developed from sermons and Good Friday addresses. Those of us who heard them in their original form remember the effect of his preaching, and it is wonderful to have them now arranged in book form.

The Killing is a meditation on the cross using several different techniques. We are brought early to the scene of Christ before Pilate. What a great way to break down the distance between A.D. 1988 and A.D. 33! We see the administrator, cynical, able, weary, "between a rock and a hard place," doing what he had to do, working with zero options.

"The affairs of men rarely allow for a simple choice between good and evil, light and darkness. Whatever you choose to do is wrong because the whole of our nature is wrong; there is

a profound distortion at the root of things which makes all of our choices corrupt to some degree." Here is a discussion of original sin and the fall of man that is as real as office politics. No Miltonian images distract us from the reality of our own shabbiness.

Inescapably we are drawn out of the crowd to see Jesus and to look into the mystery — perhaps for the first time. What did his blasphemy mean? Why was it so heinous to the chief priests and elders? In 1988 we are hard put to identify real blasphemy when we meet it. But as Bishop Holloway helps us contemplate Christ before Pilate we are compelled to recognize the outrageousness of Jesus' claim to be the Son of God, and to concede that his words will not go away. They demand our attention, and eventually force a decision. In this respect, Bishop Holloway is truly an evangelical Christian, insisting on our necessity to respond one way or another to the message of Jesus when we hear it, in a fashion decisive for our lives.

Making decisions is an easy matter for most people; keeping them is an entirely different thing. Thus I think that most people upon hearing the crucifixion story for the first time find Peter the most sympathetic of the disciples. Bishop Holloway has always found Peter a character of unending fascination; the ironical contrast be-

tween Petros, “the rock [on which] I shall build my Church” and Peter the denier of his Lord, becomes richer and deeper during these meditations, turning into one of the great paradoxes between God and man. Here, too, Bishop Holloway speaks to our world with a timeless voice; the depths of betrayal and the heights of human affirmation are touched together.

Another theme which rings deep and true to us in these meditations on the crucifixion is the role of the women who watched, together with St. John the Evangelist, the beloved disciple, at the hill of Calvary. The point is made more than once that St. John and the women were the bravest and most steadfast of Jesus’ followers; that in commending our Lady to St. John, Jesus was creating the church, which is itself our Mother. Moreover, Mary Magdalene, to whose life Jesus “had given a purpose and a meaning,” not only stayed to the end but was present by the tomb at the resurrection.

What do we derive from these meditations? First, as I have said, we are brought directly into confrontation with the reality of the gospel and the enormous claims it makes upon us. Second, after reading them we want to quicken our spiritual lives, to learn more and to apply our faith to daily life. Thirdly, we are made to see that the events of the gospel, of ancient history and of our own day can be drawn together into the life, death, and resurrection of Jesus. For example, *A Death in Jerusalem*, which is a meditation on seven of the stations of the cross, makes us want to concentrate repeatedly on these scenes and try to extract more and more of their inner truth.

Being a member of Fr. Holloway’s congregation was exciting. His sermons were thoughtfully prepared and carefully delivered. The monastery at Kelham where he was trained and the British Army in which he served have contributed to his obvious self-discipline and oratorical restraint. Yet clearly his literary and artistic senses as well as his love for the church and people give his preaching color, flavor, and humanity.

The Anglican Communion has been blessed, in this century of turmoil and loss, with great apologists for the faith. I believe Richard Holloway is the greatest since C.S. Lewis, and I can think of no better time than now to make (or renew!) our acquaintance with him.

Large-Print Books: A Growing Market

By BETH MORRISSEY

Providing reading materials in large print is one way that every parish can minister to the visually impaired of all ages. Large-print books are also of particular interest to senior citizens, the fastest growing segment of Episcopal Church membership; nearly a quarter of the membership was over 65 years old, and a full half was between the ages of 40 and 65 in the last State of the Church Committee profile of the Episcopal Church in 1981.

Large-print books, a welcome relief for anyone with tired eyes and often the only option for those with sight problems, are no longer the unwieldy objects many of us remember from the 1950s. Rather, today’s large-print books are outwardly indistinguishable from their small print counterparts. By definition, large-print type size ranges from 14-point upward, with 16-point type being the most common (see inset). *THE LIVING CHURCH* is now printed in 10-point type.

Church libraries are one obvious place to begin offering large-print materials and even if your parish does not have a “formal” library, offering large-print books on a table at coffee hour would perform a needed service. Find someone in your parish who would like to take on this ministry.

Now, what are the sources for these titles? Until just a few years ago the only large-print materials available for churches were the Bible and a few se-

Beth Morrissey, a lifelong Episcopalian, is manager for large-print books at Walker and Co.

lected titles from religious publishers. Then, in the early 1980s, Walker and Company saw that the spiritual needs of the visually impaired and elderly were not being met on a regular basis by any of the existing large-print or religious publishers; thus, in 1984 Walker introduced Large-Print Inspirational Classics.

These books, now numbering over 125, were developed specifically with the needs of the visually impaired and elderly in mind; printed on non-glare white paper and bound in lightweight, flexible, leather-like covers (a binding more durable than paperback and more affordable than hardcover), these books are comfortable to hold for those with arthritis or other physical limitations.

Walter and Company’s large-print collection includes titles that deal with the issues of death, healing, illness, spiritual life, prayer and loneliness, as well as a selection of biographies and biblical fiction.

Among these classic titles are five of C.S. Lewis’s best-loved books: *The Four Loves*, *A Grief Observed*, *Mere Christianity*, *Reflections on the Psalms* and *Surprised by Joy: the Shape of My Early Life*.

Other titles of particular interest to Episcopalians include the following:

Instrument of Thy Peace by Alan Paton, a classic book of 21 meditations on the Prayer of St. Francis of Assisi.

Of the Imitation of Christ by Thomas a Kempis, a 15th century spiritual classic.

Prayer and Personal Religion by John Coburn, an inspired guidebook

for prayer by the retired Bishop of Massachusetts.

The Seven Storey Mountain by Thomas Merton, his classic autobiography.

Who Will Deliver Us? The Present Power of the Death of Christ by Paul F.M. Zahl (rector, St. Mary's Episcopal Church, Scarborough, N.Y.); the author unfolds the meaning of the atonement for this generation.

Titles by Madeleine L'Engle, Henri Nouwen, and Mother Teresa are also included in this collection. All of the above titles are available from local bookstores or directly from Walker and Company (720 Fifth Avenue, New York, N.Y. 10019).

The following are other sources of large-print books and some of the books they offer.

Morehouse-Barlow Company (78 Danbury Road, Wilton, Conn. 06897) — *Advent to Pentecost: A History of the Church Year* by Patricia Buckland; *Anne and the Sand Dobbies* by John Coburn, a book on death for all ages; *The Power of God* by Dom Gregory Dix, the themes of Good Friday; *The Spiritual Life* by Evelyn Underhill, for a more fulfilling spiritual life.

Zondervan Publishing House (1415 Lake Drive SE, Grand Rapids, Mich. 49506) — *Halley's Bible Handbook* by Henry H. Halley, a classic reference work for Bible study; *A Shepherd Looks at Psalm 23* by W. Phillip Keller, an inspirational discussion of the most beloved psalm.

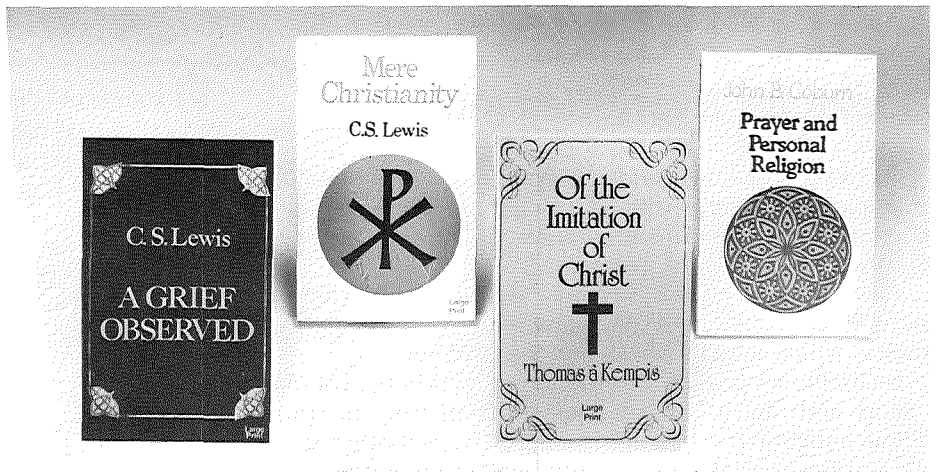
Bibles

Large-print Bibles, both the New International and King James Versions, are available from Zondervan and the following other two publishers: American Bible Society, 1865 Broadway, New York, N.Y. 10023; Thomas Nelson Inc., Nelson Place at Elm Hill Pike, Nashville, Tenn. 37214.

Other translations, study guides, and individual books of the Bible are also available from these publishers:

The Church Hymnal Corporation (800 Second Avenue, New York, N.Y. 10017) publishes both the Book of Common Prayer and the hymnal in large-print editions. In 1985, 29 percent of parishes surveyed by the State of the Church Sub-committee on Aging were providing large-print prayer books for parishioners.

The popular daily devotional *Forward Day-by-Day* is available in large-print from Forward Movement (412 Sycamore Street, Cincinnati,



A selection of current large-print type books published by Walker and Co.

O Divine Master, grant that I may not so much seek to be consoled, as to console; not so much to be understood, as to understand; not so much to be loved, as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born again to eternal life.

O Divine Master, grant that I may
not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in pardoning that we are

Examples of type sizes appearing in Walker large-print books. The prayer attributed to St. Francis as it appears in Paton's *Instrument of Thy Peace* (top) and in a larger type face in *The Little Flowers of Saint Francis of Assisi*.

Ohio 45202), as are *Prayers for All Occasions*, *Prayers for the No Longer Young* and *Prayers for New and Old*.

Churches can use large-print books as a ministry tool for outreach to shut-ins, nursing homes, convalescent hospitals, hospices, and retirement homes. More than half of the parishes that responded to the 1985 survey on ministry to the aging reported parish-sponsored outreach to shut-ins and institutions. Large-print books can become a vital part of this ministry; books may be lent to shut-ins and

follow-up visits can become a form of continuing education with discussion on the book.

These books can also be used in parishes for adult and intergenerational education; they insure that no one is left out of this vital part of parish life due to limited vision. Large-print books are also terrific memorial gifts for parish libraries.

Providing large-print materials is a good first step for any parish to take in striving to meet the needs of the visually impaired and senior citizens.

EDITORIALS

Books for Every Season

Books can be our friends, companions, and counselors in every season. For those who are not longtime members of THE LIVING CHURCH family, it may be useful to outline our handling of books.

First, there are book reviews. We choose a variety of recently published books in the religious field, or related topics, which may be of interest to our readers.

Secondly, we provide shorter notices within the column "Short and Sharp," which appears from time to time. These notices cover booklets, pamphlets, and other short items; also, reprints of books reviewed at an earlier date, or other publications not chosen for an extended review.

Then there is "Books Received" which lists other current releases in the religious books market.

We also have feature articles on books, authors or related topics. These regularly appear in our special book numbers, such as this issue. Four book numbers are published each year — the Christmas Book Number in November, the Lent Book Number, the Spring Book Number and the Fall Book Number. Additionally, these issues carry an expanded review section.

We hope that this magazine is helpful to readers in selecting books to purchase, to give as gifts, or to consult for special topics. Some we may quickly read. Others we may later reread or consult. Of course, there are those we may treasure for a lifetime. There is a place for all of these on your bookshelves.

Anticipating Lambeth

The conference on women in the episcopate, recently held in Cambridge, Mass. [p. 9] discussed a legitimate and important question. Many, however, will question the suitability of campaigning for women bishops prior to the Lambeth Conference this summer.

It is understood that the question of women bishops will be a major topic for consideration at Lambeth. Bishops from all over the world will assemble, at considerable cost, for serious discussion. For any one of the national churches of the Anglican Communion to act unilaterally on a major issue prior to the time Lambeth even convenes, pulls the rug out from under the discussion of that topic — whatever the topic may be.

Further, it pulls the rug out from under the discussion of all topics if bishops are aware that one of the most wealthy and influential provinces regards the decisions of Lambeth with contempt.

The church is not a democracy, but it is supposed to be governed with order, accountability, and responsibility. In today's world, churches are voluntary societies which can-

not coerce obedience by force. Hence courtesy, forbearance, mutual respect, and willing conformity to accepted procedures are all the more important. Without the voluntary observance of the due process of making decisions, chaos results.

Precisely because its decisions are advisory rather than compulsory, the decisions of Lambeth must be treated respectfully, whether one agrees with all of them or not. Many questions today must be approached on a global, rather than a local basis. Lambeth is the most respected organ we have for dealing with global issues.

To deliberately torpedo Lambeth is for the church to take a long step backwards.

Now Is Your Chance

We are pleased and proud that many people value THE LIVING CHURCH so highly that they regularly pass their copies on to others. It is good to have as many readers as possible.

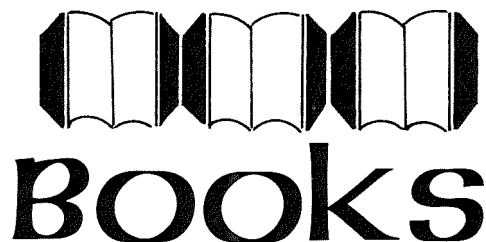
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Entering Lent

The celebration of the Transfiguration of Jesus, which the church now observes on the Sunday just before Lent, is a dramatic and perhaps surprising prelude to the austerity and stern penitence of the Lenten season. On the mountain of the Transfiguration Jesus appears in radiant splendor, yet it was the prelude to the ominous journey to Jerusalem. It is part of the mystery of the gospel that the willingness of Jesus to suffer is his glory. "For this reason God has exalted him and bestowed on him the name (or title) which is above every name" (Philippians 2:9). The New Testament goes on with the challenging message that in so far as we share in his suffering, we are made partakers of the same glory. "If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you" (I Peter 4:14).

We wish to our reader a serious, constructive and beneficial Lent. In this magazine, in addition to various articles on Lenten themes, we will have a Lenten series on prayer, written by Mildred L. Greene. We believe readers will find Mrs. Greene's words to be of great value.



Morality in Good Taste

By JOSEPH N. DAVIS

"Viewpoint" is a column which offers a variety of perspectives within the church.

On one news program a short time ago, I saw two apparently unrelated reports. One dealt with Judge Douglas Ginsburg's withdrawal as a nominee to the U.S. Supreme Court; the other was about using aborted babies to treat Parkinson's disease and diabetes. Side by side, with no sign of inconsistency, the media reported that Ginsburg was unacceptable because of something he had done over a decade ago and that "fetal tissue" could be used for medical treatment. Something is very wrong when such merciless judgment and merciless lack of judgment pass blithely through the television set into the uncritical ears of the public. How can our moral standards be rigorous and absent at the same time?

Part of the problem comes from the way the reports were made: "Here are the facts, isn't this interesting and newsworthy, and different people 'feel' differently about the situation, but all is a matter of opinion, if you have one." But this non-evaluative tone can obscure the realities behind the facts.

Reality — that is what the prophets would have reported on, rather than what a rainbow assortment of people felt. The prophets would have cried forth judgment for Ginsburg's sins, but they also would have promised him God's mercy and forgiveness. And the prophets would have erupted with God's indignation at the idea of breeding children for pharmaceutical purposes. But now I've broken the rules of modern society. I've brought God and sin into the equation.

Our society got rid of God so there would be no one left to judge us. It eradicated the concept of sin, so we would have a guilt-free world in which

everyone could develop creatively and become what he wants. Our society liberates people from religion so they will be happy, for religion forces unrealistic standards of behavior on people. Besides, religion was all dreamed

up to give hope to people whose lives were miserable and short.

These are some of the *credenda* of secular humanism, in which God and religion are seen as negative forces that deceive and manipulate people into

(cut & mail)

FOR LENT

New Books for Meditations and Group Study

Cowley's Lenten Series Selection, 1988

Prayer: A New Encounter

by Martin Thornton
Introductions by Alan Jones and John Macquarrie

Thornton's classic work provides inquisitive Christians with a map leading to an informed life of prayer. Too often we are told how to pray, but not why we pray. Too often we are asked to recite creeds without exploring how they express our faith. **PRAYER** guides us to a solid understanding of our faith and spirituality. 180 pp \$8.95



The Hope Of Heaven

What Happens When We Die?
by Helen Oppenheimer
Preface by the Archbishop of Canterbury

The resurrection of Christ is central to our understanding of life after death. Guided by biblical accounts of the resurrection, Oppenheimer helps us make sense of both our life after death and also our earthly life, as a union of body and soul. Imaginative reflections and suggested reading follow each chapter for discussion groups. 160 pp \$7.95



Also New from Cowley Publications . . .

Redeeming Marriage

by Edward S. Gleason

Explores the vows of the marriage service; vows to God and to one another which are often heard and repeated, but rarely the subject of careful meditation. Excellent resource for couples preparing for marriage. 158 pp \$7.95

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passing up the chance to enjoy life on earth. If the secular humanists are right, then our society, which has made so much progress towards "liberation," should show signs of becoming happier, freer from guilt, more creative, and more realistic.

The opposite is true, however. The elimination of the concepts of God and sin from public life are not leading us into a brave new world of enlightenment, freedom, and toleration. Rather, we are entering a new Dark Age. Take away the *basis* for moral judgment, and you have no more eliminated judgment than you eliminate a stallion by removing its reins. Judgment remains — it is just harder to control.

We cannot deal with evil unless we understand that God and sin are *realities* in our daily lives, regardless of what we think or feel. The liberators of mankind did not realize that when they freed us from God and sin, they also enslaved us to guilt and despair; for without God, there is no redemption, no one to "buy us back" when we have wasted ourselves. Without admission of sin, there can be no reaching out for forgiveness. Without the moral boundaries of God's law, we are subject to the tyranny of the evolving law of man.

Consequences

Now we find ourselves dealing with the consequences of our liberation. A Supreme Court nominee must *appear* absolutely perfect. If he smoked marijuana in the past, it matters not if he has since seen the error of his ways and turned his life around. There is no such thing as *repentance*, since there is no God to redeem us; hence, there is no *forgiveness* — no second chance.

On the other hand, since we share no common understanding of life as a gift from God, and no philosophy of *man* as the creation of God, who destines him for eternal life with himself, we permit the destruction of thousands of unborn children daily. What a waste! But why not *use* these children to improve the "quality of life" of the sick? Our society has determined that killing unborn children is not murder (and we need not consult the law of God, since there is no commonly held god in our society), so *that* is all right; now science has discovered that this, until now, human garbage can be redeemed — because these aborted babies can relieve the symptoms of grave health problems.

Some would go even further than using babies that would have been aborted anyway. One woman thought of conceiving a child, aborting it, and then using it to treat her diabetes. How noble and responsible of her, to grow her own cure. Who could say there is anything wrong with that?

Nobody. Nobody can say anything is wrong for anyone else anymore, because we do not agree on any arbiter of justice apart from ourselves, no giver of life other than our parents (if we were lucky enough to make it out of the womb before we became inconvenient).

What's in Vogue?

So what kind of moral law are we left with? Whatever happens to be current right now seems to be the only moral law we agree upon. Fifty years ago, it became the vogue among some circles in Germany to eliminate Jews in the name of making the world a better place. And it was not always done humanely. What a waste! But not completely — at least I've heard that the Nazis made lampshades out of human skin, and that they performed scientific experiments on many of the Jews before they killed them.

Was that wrong? Not to the Nazis; but our society would say it *was* wrong — that it was one of the worst atrocities in history. Then why are we willing to go along with the latest holocaust? Because it is more convenient to do so than to object? Or because right and wrong are determined by the majority opinion at any given time? Or because there no longer *is* such a thing as right and wrong?

Maybe some of us think we have done away with sin. I'll bet Judge Ginsburg would disagree. We have no God any longer, but we *do* have a pronounced morality. And this moral law is that you must not go against the current fad.

Fifteen years ago, in some circles, one was judged to be square or anti-social for not smoking marijuana, so indulging in a little weed was the *right* thing to do. Now, it is fashionable to favor abortion over poverty, inconvenience, abstinence, adoption, or responsibility.

What will the moral law be 50 years from now? By then, we may cherish the life of the unborn. And we may have to reckon with whatever judgment we call down upon ourselves for ignoring God's law the same way the Nazis did before us.

BOOKS

(Continued from page 7)

David E. Sumner is an ecclesiastical journalist and a doctoral candidate at the University of Tennessee. His history recounts the experience of the church as it met these events and issues, or as they overtook the church. He attempted a dangerous task — writing history from within history — but it comes off well. His approach is frankly topical. He documents his sources and he resists generally the opportunity to make value judgments. It is a valuable compendium of facts, flawed in some respects but valuable all the same.

The church is emerging from its hurricane. Five-hundred new churches have been opened. Church support is more generous than ever before. Church attendance is on the rise. The Sunday schools are growing again. The Prayer Book is proving to be a minor masterpiece, as was predicted by some foolhardy prophets. The old high church/low church battles are a memory. Women have taken their rightful place in the church. Some have left, continuing controversies among themselves.

Against this background of stability and peace, one lays down this book with the renewed conviction that God must surely love his church. In its 40 years in the wilderness of tumult and turmoil, instability and dislocation, the gates of hell tried but could not prevail against it.

(The Rev.) CHARLES U. HARRIS
Dean-Emeritus
Seabury-Western Theological
Seminary
Evanston, Ill.

Tillich's Extended Contribution

ON ART AND ARCHITECTURE. By Paul Tillich. Crossroad/Continuum. Pp. xxviii and 275. \$24.50.

What is the relationship between art, culture and religion? Is art merely an embellishment to the other two? Or is it of their essence? If it is of their essence, in what way is it essential?

In our time, no major theologian has given as much consideration to these questions as Paul Tillich. Despite the abstractness of his thought, art, more specifically the visual arts and architecture, were of consuming interest to him throughout his career; and from as early as 1921 until his death in

1965 he frequently wrote about them. Yet he never summed up his reflections in one volume.

Fortunately, this lack has now been made up for by John and Jane Dillenberger, editors, in what has obviously been a labor of love. *On Art and Architecture* contains no less than 27 articles and excerpts from Tillich's writing, organized effectively. The book also begins with a section containing 73 illustrations of artworks related to Tillich's career and an excellent introduction by the editors.

Here readers can obtain a comprehensive survey of Tillich's contribution to this important topic. An indication of the significance of the volume can be found in the fact that the most fully developed presentation of Tillich's position, a series of three lectures entitled "Art and Society" given in 1952 at the Minneapolis School of Art, appears here for the first time in print.

At a time when the 20th century revolution in art and architecture has been coming in for widespread reevaluation, this contribution from one of the definitive thinkers of our age should be welcome — and not just to theologians but also to philosophers,

artists, critics of art and architecture, and to all thoughtful people concerned about the relation between religion and culture.

(The Rev.) PEYTON G. CRAIGHILL
Director, Vocational
Diaconate Training Program
Diocese of Pennsylvania

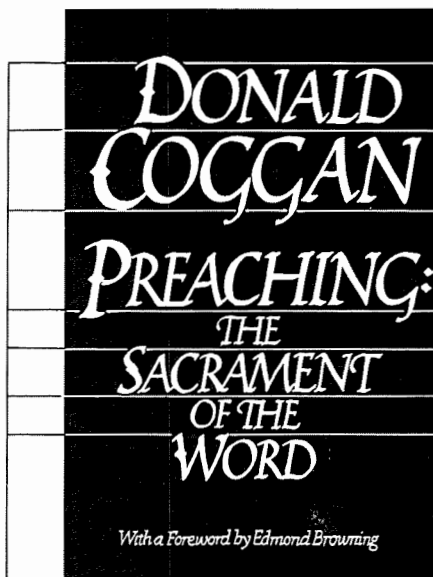
Good for Discussions

WHAT RETURN CAN I MAKE? By M. Scott Peck. Simon & Schuster. Pp. 171. With cassette, music by Marilyn von Waldner, OCD. \$24.95.

If I say this book put me in mind of St. Augustine's *Confessions*, that is not to imply it is a Christian classic. Rather, it contains autobiographical and theological reflections of an intelligent man converted to Christianity in mid-life.

Dr. Peck's baptism in 1980 at age 43 followed the publication of the best-selling *The Road Less Traveled*, subtitled *A New Psychology of Love, Traditional Values and Spiritual Growth*. Since then, the psychiatrist has authored *People of the Lie* (1983) which makes the case for taking human evil seriously, especially in people who

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refuse "to tolerate the sense of their own sinfulness." While those books, especially the first one, offer guidance in attaining true maturity, this one speaks of the need — and our fear — to become like children.

Whereas Augustine penitently recorded his yielding to the temptations of "unholy loves," Dr. Peck begins by recounting a 1977 vacation he chose to spend in a monastery. (This volume includes a cassette and musical scores of ten songs by Sister Marilyn von Waldner, OCD, one of which supplies the title for the book.) While Augustine came to Christianity after his studies of neoplatonism, Dr. Peck was "prepared to become comfortable with paradox by two decades of interest in Zen Buddhism."

When this teacher and healer first read the gospels at the age of 40, he

says, "I was thunderstruck by the reality of the man, Jesus," a man he found to be "almost continually frustrated" and "frequently angry"; in short, "so real they couldn't have made him up." These reactions are part of "how I began to fall in love with Jesus."

The chapter titles, like "Grace," "Guilt," "Faith," "Communion," could be those of a work in basic theology. But Dr. Peck's language is not technical nor filled with psychological jargon.

For example, he calls today's self-righteous Pharisees "spiritual fat cats." He speaks of grace as God's "manipulation" of us toward health and vision. He challenges the "I'm OK, you're OK" pop psychology, because "we do betray God and ourselves and each other." But he emphasizes equally such gifts as a thirst for meaning, wisdom and God's presence with us.

I have already used one of the book's stories in a sermon. I haven't yet adopted Dr. Peck's practice of reserving two hours a day to "do nothing" except be available to God. While no study guide is included with it, I think the book could serve as a focus for group discussions.

(The Rev.) EDWARD BERCKMAN
Indianapolis, Ind.

Highly Recommended

C.S. LEWIS: The Man and His God. By Richard Harries. Morehouse-Barlow. Pp. 92. \$5.95 paper.

The Rt. Rev. Richard Harries, Bishop of Oxford, applies his interest in the relationship between religion and literature to *C.S. Lewis: The Man and His God*, an expansion of his six 1986 radio lectures.

Bishop Harries writes with clarity and integrity about Lewis's continuing appeal, his "Joy," his God, the Devil and suffering (where Harries disagrees with Lewis). He also touches on fact, myth and poetry, as well as prayer, love and eternal glory. This book can be highly recommended as an introduction to Lewis's thought.

HELEN D. HOBBS
Salem, Ind.

Help from the East

UNCREATED ENERGY: A Journey Into the Authentic Sources of Christian Faith. By George Maloney. Amity House. Pp. 104. \$7.95 paper.

Few terms are more puzzling to Western Christians than theosis, essence, energies, apophatic and

cataphatic theology, and the uncreated light. In this brief book, Fr. Maloney, a Jesuit priest active in Eastern Orthodox studies and in ecumenism, provides a helpful introduction for many, and in his sympathetic treatment of the topics provides a most welcome clarity.

He claims that there is much here that will be useful for Western Christians, and he is right, as many have turned to Eastern Orthodox sources for spiritual insights and for growth, especially Anglicans. In addition, he notes helpfully that there is value for Eastern Orthodox in such classic Western theologians as St. Augustine and St. Thomas Aquinas, a point which is sometimes overlooked.

But the book is made even more useful as it relates all of the above to process theology, and in particular to such philosophers and theologians as Alfred N. Whitehead and Martin Heidegger. He shows that process theology can profit much from what he calls the "holistic" approach characteristic of the patristic period. Indeed, he constantly refers to the writing of such important figures as St. Gregory of Nyssa, St. Basil, Pseudo-Dionysius, and St. Irenaeus. In particular, one is most grateful for his inclusion of St. Symeon the New Theologian and his extensive discussion of the teaching of St. Gregory Palamas, the latter a figure of major importance and sadly, little known or appreciated in the West.

This book is popular and concise, easy to read, and well worth inclusion in a theological library.

(The Very Rev.) JOHN H. BACKUS
Peoria, Ill.

Diocesan History

THE EPISCOPAL CHURCH IN NORTH CAROLINA, 1701-1959. Edited by Lawrence Foushee London and Sarah McCulloh Lemmon. Diocese of North Carolina (distr. by Education/Liturgy Resources, 140 College St., Oxford, N.C. 27576). Pp. xii and 644. \$21.95, plus \$2 shipping.

This comprehensive work narrates the history of the church in North Carolina in bountiful detail. Adding to its interest and readability, the story unfolds within the context of state and national history.

Particularly engaging is the treatment of the church in colonial times, when it was officially established. Despite this status, it did not then prosper. Inadequate support of mission-

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aries sent from England and the hardships of frontier life cut ministries short. At the end of this era, with the War of Independence, the church endured further liabilities on account of its connections with the mother country. Thus, the Diocese of North Carolina was not organized until 1817. Since then the church has made steady progress, especially in recent decades, except for setbacks occasioned by the Civil War. In 1883 the diocese was divided into two, with a third being created in 1922.

A model of thoroughness and scrupulous scholarship, this valuable volume should be read by all specialists in church history and American history. But not only them. It provides enjoyable and informative reading for the general public as well.

GLENN JOHNSON
Parish Histories
Oak Park, Ill.

Educational Adventure

THE FATHERS SPEAK. Translated and introduced by G.A. Barrois. St. Vladimir's. Pp. 225. \$8.95 paper.

It is relatively easy for a scholar to "cut and paste" an anthology of classic sources. George Barrios has done something much more exciting; he has given his texts an interpretive presentation that allows them to be intense and thought-provoking.

The Fathers Speak is not a quiet walk through the alcoves of a dusty museum. Rather, it is a forum in which passionate individuals offer dialogue and debate. Barrios has put his superb scholarship to work, adding a spiritual concern that takes his sources seriously.

Alert Christians will read and value this excellent book. As John Meyendorff notes in his introduction, Barrios offers us the verbal "icons" which allow the Cappadocian Fathers (SS. Basil the Great, Gregory of Nazianzus, Gregory of Nyssa) to be visible to us as guides and fellow pilgrims.

Barrios takes the personal correspondence of the Cappadocians as his basis. This allows for a warmer, more flesh-and-blood presentation than has been typical. Nonetheless, the result is not trivial or "cosy." Rather, it becomes apparent that real theology is experiential and reflective. His notes blend personal reaction with detailed information, education without overloading.

(The Rev.) JAMES E. FURMAN
Honolulu, Hawaii

Books Received

AN ANDREW GREELEY READER, Vol. I. Ed. by John Sprague. Thomas More. Pp. 205. \$14.95.

WINTER IN MOSCOW. By Malcolm Muggeridge. Eerdmans. Pp. 252. \$8.95 paper.

REVOLUTION FROM THE HEART. By Niall O'Brien. Oxford. Pp. 288. \$17.95 paper.

THE THRESHING FLOOR. By Jennifer Russell. Paulist. Pp. 401. \$16.95.

FOUNDATIONS OF CHRISTIAN ETHICS. By John C. Dwyer. Paulist. Pp. 227. \$8.95 paper.

A JOURNEY IN THE COMPANY OF GOD. By Brother Andrew. Crossroad. Pp. 222. \$9.95 paper.

FIRST STEPS IN PRAYER. By Cardinal Jean-Marie Lustiger. Doubleday. Pp. 168. \$16.95.

SENSING YOUR HIDDEN PRESENCE: Toward Intimacy with God. By Ignacio Larrañaga, OFM. Doubleday. Pp. 288. \$7.95 paper.

THE AMERICAN CATHOLIC EXPERIENCE. By Jay P. Dolan. Doubleday. Pp. 504. \$12.95 paper.

SIGNS AND WONDERS. By Fr. Ralph A. DiOrio. Doubleday. Pp. 158. \$4.95 paper.

STUMBLING BLOCKS OR STEPPING STONES: Spiritual Answers of Psychological Questions. By J. Groeschel. Paulist. Pp. 169. \$8.95 paper.

WOMEN'S PRAYER SERVICES. Edited by Iben Gjerding and Katherine Kinnamon. Twenty-Third. Pp. 80. \$7.95 paper.

DRAWN TO THE DIVINE: A Spirituality of Revelation. By William E. Reiser. Ave Maria. Pp. 138. \$4.95 paper.

HOW TO UNDERSTAND THE CREED. By Jean-Noel Bezancon, Jean Marie Onfray and Philippe Ferlay. Crossroad. Pp. 164. \$10.95 paper.

MAN IN WHITE. By Johnny Cash. Harper & Row. Pp. 226. \$7.95 paper.

LIVING RELIGIOUS VOWS: A Personal Pilgrimage. By Joseph Rayes, OFM. St. Anthony Messenger. Pp. 69. \$5.95 paper.

ANSWERING FOR FAITH: Christ and the Human Search for Salvation. By Richard Vilade-sau. Paulist. Pp. xiii and 312. \$12.95 paper.

DOVE ON FIRE: Poems on Peace, Justice and Ecology. By Cecil Rajendra, WCC Publications. Pp. 82. \$5.75 paper.

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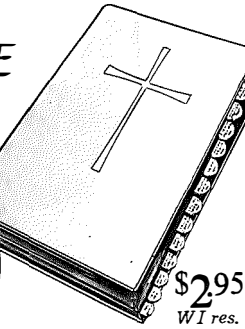
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SHORT and SHARP

By TRAVIS DU PRIEST

SPEAKING OF SILENCE: Christians and Buddhists on the Contemplative Way. Edited by Susan Walker. Paulist. Pp. viii and 327. \$12.95 paper.

Essays and conversations between Buddhists and Christians which grew out of a series of conferences on Christian and Buddhist meditation. Interesting interchanges on the similarities and differences between the Buddhist understanding of compassion and Christian concept of love. Anglicans are represented by Sister Benedetta of the Canadian Sisters of the Church.

BURIAL OF THE DEAD. Compiled and edited by Leo Malania. Church Hymnal Corp. Pp. 84. \$4.95; \$12.95 per package of 10, paper.

This pocket-size edition of the burial office (Rites I and II), other prayers and texts of biblical passages by the late Fr. Malania will be welcomed especially by those conducting funerals and committals away from the church. My only regret is that the book does not include the Eucharist which would have made a nicely self-contained set of texts.

POCKET BOOK OF PRAYERS. Selected and introduced by Basil Pennington. Doubleday. Pp. 256. \$4.95 softcover in vinyl slipcase.

A special edition of daily devotions featuring over 150 prayers. Decidedly Roman Catholic in character. A nice gift for a Roman Catholic friend.

DEAR GOD: Children's Letters to God. By David Heller. Doubleday. Pp. 130. \$9.95.

Rather than say anything, let me just give a sampling from this delightful book: "Who do you spend your spare time with? The Israelites?" "Do you watch television? Or do you just see Earth on a big screen?" "Did you invent math to count the animals on Noah's ark? Do we still need it?"

COME BEFORE GOD. By Alkiviadis C. Calivas. Holy Cross Orthodox Press (50 Goddard Ave., Brookline, Mass. 02146). Pp. 32. \$2 plus shipping (\$1.75 minimum) paper.

This little book's full title, *Come Before God in Prayer and Solemn Feast*, more accurately describes what the dean of the Holy Cross Greek Orthodox School of Theology wants to express. Particularly energizing are Fr. Calivas' insightful reflections on the theme of time which he understands as daily offering us "the fitting and decisive moment" so that "each day becomes an image of our whole existence."

FORETASTE OF THE FEAST TO COME: Devotions on Holy Communion. Edited by Philip H. Pfatteicher. Augsburg. Pp. 63. \$3.95 paper.

Dr. Pfatteicher, an erudite Lutheran pastor, has put together a beautiful pocket-sized collection of psalms and prayers for use before, during and after Holy Communion. Sources include Augustine, Aquinas, Luther, Andrewes, the BCP and others. Striking prayers from ancient Greek and Latin sources are translated by the editor. Recommended for Episcopal use.
 H.B.P.

ENDOWMENT MANDATES STEWARDSHIP: Some Positive Possibilities for Endowed Parishes. By Robert M. Cooper. Consortium of Endowed Episcopal Parishes (Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204). Pp. 30. \$37 for 25 copies.

The professor of Christian ethics and moral theology at Episcopal Theological Seminary of the Southwest originally gave this captivating talk before the consortium which now makes it available in booklet form. The wordplays on phrases such as "tax shelter" are pregnant with moral implications, as are Fr. Cooper's literary and biblical explications.

AT THE LORD'S TABLE: A Communion Book. Arranged by Paul Jenkins and Leslie J. Francis. Pictures by Clare Beaton. Collins Liturgical Publications. Pp. 61. \$2.50 paper.

Attractive pocket-sized booklet, with flexible cover, provides Rite II Eucharist. Intercession IV and Eucharistic Prayer A are used. Colorfully illustrated for children up to early adolescence. Good Easter present for young people.
 H.B.P.

NEWS

(Continued from page 10)

party was met by Archbishop Runcie and a large party of Anglicans who took them to a luncheon meeting at historic Leeds Castle.

Following the luncheon, the groups left for Canterbury Cathedral, where there was a Solemn Eucharist celebrated by the Archbishop, and a dinner at St. Augustine's College.

The next day the group left for London, where the Patriarch visited the Queen, the Turkish and the Greek ambassadors and was welcomed by the General Secretary of the General Synod. The Orthodox party had an opportunity to meet with many Anglicans, and also to visit the substantial Greek Orthodox community in London.

There was also time for some discussion. The Patriarch, meeting with a small team of Anglicans led by Archbishop Runcie, reported on all of his recent travels within the Orthodox world, including visits to the churches of Jerusalem, Russia, Romania, Serbia, Poland and Greece, as well as his time spent at the Vatican. He then asked Metropolitan Chrysostom, the chairman of their inter-church committee, to speak about the future of Anglican-Orthodox relations.

Continuing Dialogue

Of special interest to Episcopalians, the Metropolitan firmly said that the Ecumenical Patriarchate not only wished that the discussions should continue, but that they should then increase. In addition, he said that the ordination of women should not constitute a block in dialogue, and that it ought to be possible, in a dialogue of love, to continue. He added that the Patriarchate intends to call a spring pan-Orthodox conference to discuss the role of women in the ministry and to make more precise their theology. He concluded by asking that Anglican theological sources be made available to them for their study.

In addition to Archbishop Runcie, other Anglicans present at the talks included the Bishops of Basingstoke and of Gibraltar, Bishop Henry Hill of Canada, Canon Donald Allchin, Canon Christopher Hill, Dean Hugh Wybrev of Jerusalem, and the Rev. George Braund from the Anglican Consultative Council. The Episcopal Church was represented by the Very Rev. John H. Backus of Peoria, Ill.

CONVENTIONS

The convention of the **Diocese of Idaho** met at St. Michael's Cathedral, Boise, November 6-8.

In his address to the convention, the Rt. Rev. David B. Birney, diocesan, mentioned concerns for the growing national deficit, the defense budget, the needs of Americans who have become economic refugees, "dehumanized because of their inability to feed, clothe and house themselves, or to receive the kind of medical attention that should be the right of every child of God."

The main speaker was the Most Rev. Edmond Browning, Presiding Bishop. Discussing the theme "World View from an Isolated Diocese," Bishop Browning declared that a diocese may be isolated geographically, but it is never isolated in mission. He illustrated this by citing experiences while on his trips around the world.

In its business sessions, the convention adopted a budget for 1988 of \$480,000, accepted the diocesan council's recommendation that a \$1.3 million capital funds campaign be initiated to endow programs in ministry enablement, lay ministry education, the diocesan camp and the Episcopal endowment fund.

Also passed were two important resolutions, one dedicating 1988 to the theme of "shepherding" and the other initiating a study of human sexuality.

(The Rev.) PETER MICHAELSON

The convention of the **Diocese of Pittsburgh** was held November 6-7 at Trinity Cathedral, Pittsburgh.

In his address, the Rt. Rev. Alden M. Hathaway, diocesan, reviewed the recent consolidation and streamlining of the diocese's structure to achieve a more efficient and less costly operation. He noted the recent establishment of the Episcopal Service Ministries, a nonprofit corporation to raise funds and assist parishes in the care of needy, poor and displaced persons.

He also reported that three new congregations had been organized and he told of the new life and new spirit at work within the diocese.

At a Friday evening banquet, the Rt. Rev. Maurice Benitez, Bishop of Texas, spoke about the upcoming Lambeth Conference. The following day, deputies divided into four task groups to discuss and prepare summaries of their views on the issues to be addressed at Lambeth.

The convention passed resolutions on encouraging the use of contracts for church musicians; urging the amendment of Title III to permit ordination to the diaconate or to the priesthood either directly or sequentially; setting procedures for review and study of the sexual ethics report; defining clergy titles; and urging passage of an industrial financing bill by the state legislature.

A budget of \$1,168,889 was adopted, representing a decrease of one percent from the 1987 budget.

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1988—NEW—1988

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PEOPLE and PLACES

Appointments

The Rev. W Maurice Branscomb, Jr. is now rector of Grace Church, Birmingham, Ala.

The Rev. Samuel G. Candler is rector of the Church of the Holy Spirit, Box 803, Cumming, Ga. 30130.

The Rev. Jeffrey P. Fishwick is rector of St. Paul's, Summerville, S.C.

The Rev. Lawrence H. Hill is vicar of the Chapel of the Holy Spirit, Box 1921, 100th St. Ocean City, Md. 21842.

The Rev. Augustine Joseph of the Province of the West Indies is chaplain of Voorhees College, Denmark, S.C.

The Rev. Charles Edward South is now rector of St. Andrew's, Mentor, Ohio.

The Rev. David E. Stewart, Jr. is now a full-time psychological counselor in Columbia, S.C.

Ordinations

Priests

Hawaii—Steven C. K. Bonsey (ordained by the Rt. Rev. Christoph Keller, Jr., retired Bishop of Arkansas for the Bishop of Hawaii) St. Paul's, 1700 University Ave., Charlottesville, Va. 22903.

Lexington—William Lee Hodges, assistant, Christ Church, Lexington, Ky. Add: 814 Sunset Dr., Lexington 40502.

Western North Carolina—Scott A. Oxford, assistant, Church of the Ascension, 726 1st Ave., N.W., Hickory, N.C. 28601.

Deacons

Alaska—Dyana Orrin, assistant, Holy Spirit, Box 773223, Eagle River, Alaska 99577.

Colorado—David L. Jones, president, Rainbow Life Ministries, Boulder, Colo. Add: 3250 Lee Hill Dr., Boulder 80302.

Idaho—Theodore Earl Rodrigues, St. Timothy's Mission, Box 176, Gridley, Calif. 95948. James Barry Watkinson, Jr., 122 Ninth Ave. N., Buhl, Idaho 83316.

Northern Michigan—Manuel J. Padilla, completing studies at Seabury-Western Seminary; add: 605 Garrett Place, E - 36, Evanston, Ill. 60201.

Retirements

The Rev. Paul Thompson, as rector of St. Matthew's, Ashland, Ohio.

The Rev. Dennis R. Walker, as rector of Holy Trinity, Lima, Ohio, as of Jan. 15, 1988.

Changes of Address

The Rev. Nancy L. Chaffee may now be addressed at Box 1366, Elmira, N.Y. 14901.

The Community of the Reign of Christ is now located at St. Hilda House, 677 County Rd. 70, Bovey, Minn. 55709.

The Rev. James B. Simpson may be addressed at 4000 Massachusetts Ave., N.W., Apt. 938, Washington, D.C. 20016.

Religious Orders

On November 8, 1987 at St. Mark's, Keansburg, N.J., the Rev. Br. Charles-William (Mitzenius), O.H.R., abbot of the Order of the Holy Redeemer, heard the vows as novice of Br. William Matthew (Vanderbilt) and Br. Peter Gregory (Weber) and received from the Order of St. Martin de Porres, Br. Gilbert Oliver (Lyons).

Deaths

The Rev. David R. King, rector since 1966 of St. John's, Elizabeth, N.J., died suddenly at the age of 58 on December 14 at St. Elizabeth Hospital in Elizabeth, N.J.

Educated at Princeton Univ., Virginia Theological Seminary, and General Theological Seminary where he was a tutor from 1960 to 1963, Fr. King was ordained to the priesthood in 1954. He was assistant of St. Stephen's, Wyandotte, Mich. for one year, after which he became vicar of Grace Church, Southgate, Mich, from 1954 to 1960. From 1963 to 1966 he was assistant of Grace Church in New York City; he left that position to become rector of St. John's which position he held at the time of his death. Active on a number of boards, Fr. King had been secretary - treasurer of the Anglican Society since 1966; he was a member of Phi Beta Kappa and was the author of several articles for church magazines. He is survived by his wife, Mary Sue; one son; two daughters; and a twin brother, the Rev. Canon Jonathan LeRoy King.

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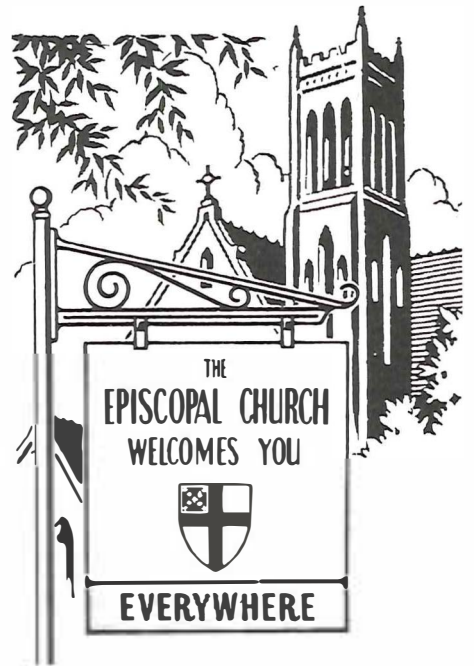
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