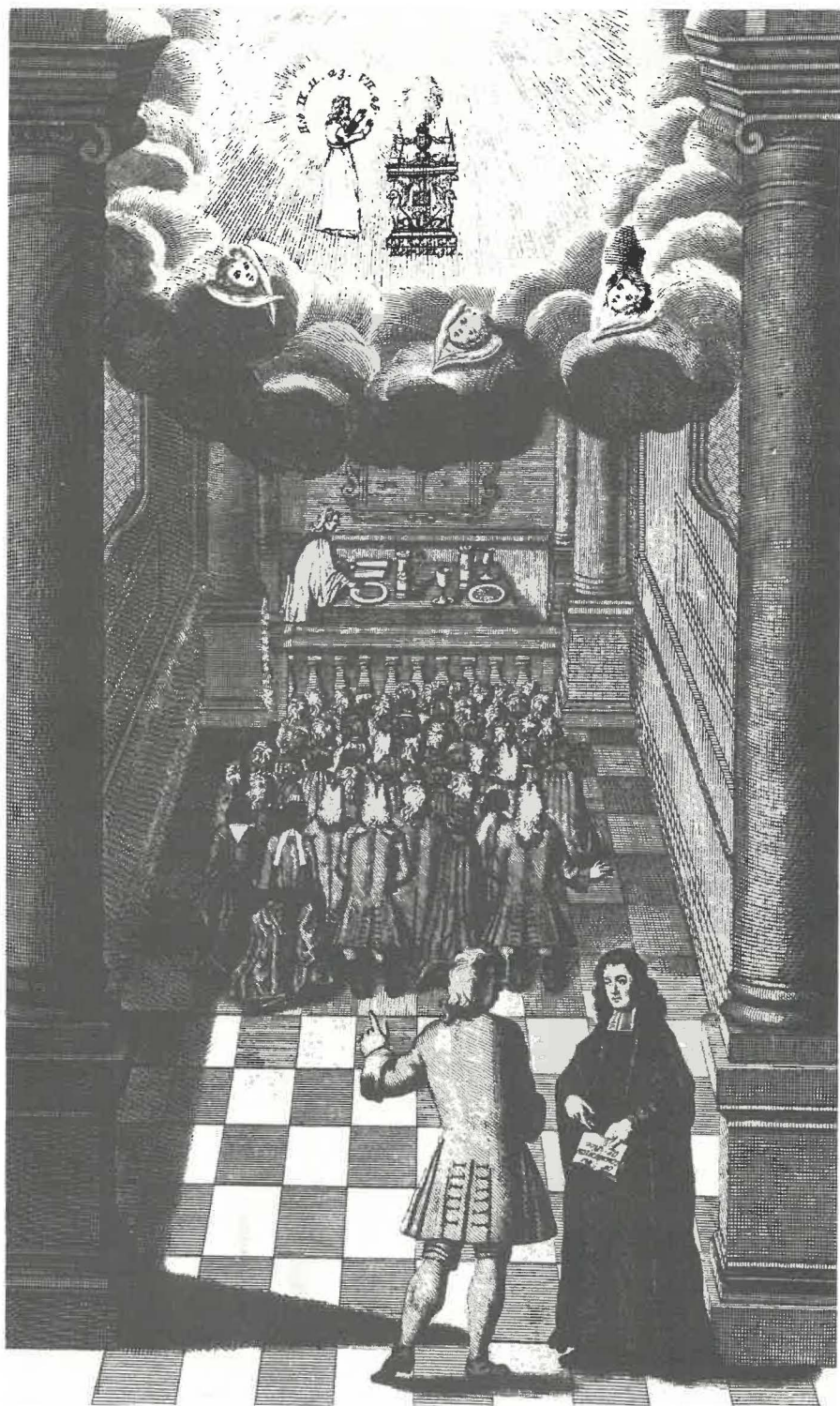


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## World Environment

The past months have seen a series of meetings and conferences devoted to the environmental problems facing the world. Particular interest attaches to the symposium in Sundance, Idaho, in late August which included 11 Soviet scientists in addition to dozens of Americans and some from other nations. It was devoted to questions of the upper atmosphere and the perilous "Greenhouse Effect" of a gradually rising temperature on the earth.

In global matters of this sort, it is obviously important that the two superpowers, the U.S. and the U.S.S.R., should cooperate. With their leadership, other nations will follow. Without their participation, the effectiveness of conservation efforts by other nations will be greatly reduced. We may be glad that the warming relations between our country and Russia make such meetings possible. We also believe it is important to note that collaboration between concerned scientists — like collaborations between thoughtful specialists in other fields — in fact encourages better international relations. The effort to build a secure peace and the effort to maintain a livable earth are not conflicting or competing movements. Each can reinforce the other.

Some degree of international cooperation in the field of conservation has been going on for some time. Efforts to save the different species of cranes and to rescue the whales have crossed many borders in different parts of the world, although there is still much to be done. We can only hope that concerns of this sort will be prompted both for their own sake and for the bridges they build between separated peoples.

Ultimately, the preservation of a livable world will be of both economic and political advantage to everyone. For the short term, however, such concerns are not motivated by economics or politics — they are motivated by men and women and children who perceive value in the world about us, a value which cannot be traded for money or power.

Even among peoples who do not believe in an Eternal Creator, there are at least some individuals who perceive meaning, who discern a significant message in sky, rocks, water, plants and animals. Such shared perceptions can be a basis for important and cooperative action. Perhaps, too, such perceptions can provide first steps toward recognizing a higher power who is the source of existence, of life, and of the values most important to us. In the long run, we will all gain by a restored reverence for creation. In the short run, those who care about creation must be prepared to meet resistance, to pay a price, and to ask others to do the same. The best things are not cheap.

H. BOONE PORTER, Editor

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An engraving from Charles Wheatley's *A Rational Illustration of the Book of Common Prayer* (1720) shows Christ as High Priest officiating at the heavenly altar (with citations of Hebrews, chapters nine and seven in his halo), directly above the earthly priest. In the foreground the author explains the Prayer Book to the reader. [See page 10.]



# NEW THIS FALL

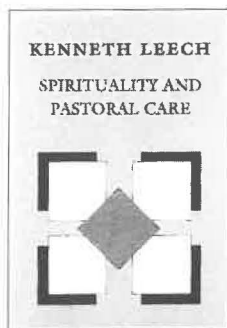
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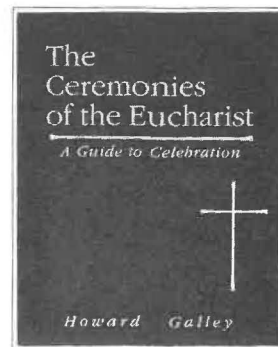
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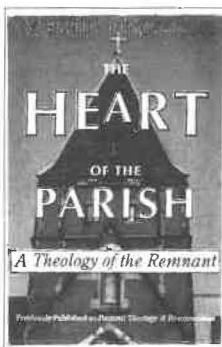
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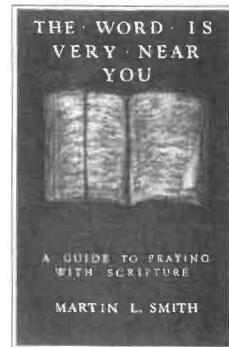
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# LETTERS

## Already Happening

In response to the letter from Barbara A. White [TLC, Sept. 17], the letter unfortunately implies that there has been no threat to the handicapped and others since the legalizing of abortion on demand.

Barbara White may not realize it, but the State of Iowa Supreme Court has already permitted the starving to death of a male child born with severe handicaps. Further, both the states of California and Hawaii have seriously considered laws to permit the euthanasia of the elderly, sometimes without their permission. The Netherlands has already enacted such laws, and it is estimated that over 25,000 elderly are put to death each year.

California has already enacted a pre-natal testing law that strongly pressures the abortion of any unborn child when tests indicate a congenital handicap. One of the arguments for the law was that it is much cheaper for the state to pay for an abortion than to assist in the support of handicapped.

The law is being protested by several organizations for handicapped, including those suffering from spina bida and cerebral palsy.

The death of even one woman from abortion, legal or illegal, is a great tragedy. However, there is absolutely no justification for the totally unsubstantiated and erroneous claim of "thousands upon thousands of young women" dying from abortions. That is simply untrue.

It is a documented fact that abortions in America have killed over 16 million children. It is a documented fact that we are now legally terminating the lives of already born children with handicaps. It is a documented fact that we are considering laws favoring euthanasia. It is a fact that we have re-instituted the death penalty, with the highest execution rate of any first world country. What Ms. White poo-poo's is unfortunately already happening.

(The Rt. Rev.) WILLIAM C. WANTLAND  
Bishop of Eau Claire  
Eau Claire, Wis.

## Blinding Glimpse

I experienced what an English friend calls "a blinding glimpse of the obvious" in seeing quoted, out of its original matrix, the Presiding Bishop's statement that "the people of the Episcopal Church represent a spectrum of opinion on this issue" (i.e. abortion) [TLC, Aug. 6]. I do believe that here the P.B. is thinking of the church he leads as essentially equivalent to a secular organization, such as Congress or a Rotary Club chapter, in which an agreeing majority is sufficient to settle every question that comes up.

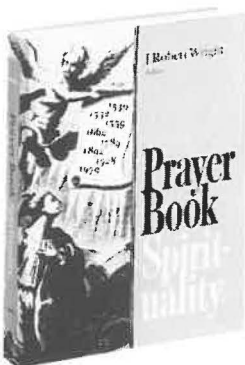
Whatever blessed Alcuin meant by his oft-quoted tag, *vox populi*, is certainly not necessarily or even probably *vox Dei* when it is equated with a parliamentary majority. There was a spectrum of opinion on the divinity of Christ for some centuries, and it is thanks to the tenacity of a handful of catholic bishops, not to majority opinion, that we are not Arians today.

BRUCE YOUNG

Allegan, Mich.

# 1789-1989. Do You Know Where Your Prayer Book's Been?

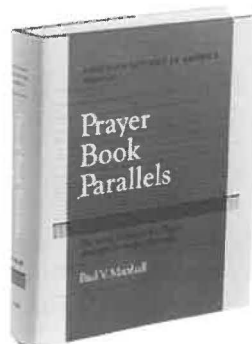
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# LETTERS

## Spirit vs. Letter

The recent guest editorial by Fr. Murphy [TLC, Aug. 6] is a most distressing and inappropriate parable. He likens today's church to a Super Bowl game without rules or referees. The life of the church is not a game to be played by certain rules: our Lord continually had trouble with the legalists, and St. Paul reminds us that the written law kills, but the Spirit gives life. And surely the church does not consist of mostly spectators, as Fr. Murphy suggests, however involved and devoted they may be. (At least, that is not what we are supposed to be!)

The life of the church, today and always, is more like an expedition, a cooperative adventure. Of course, there are guidelines that are essential to the success of any expedition, and past experience (tradition) will be most helpful. But there are also new situations arising constantly, unexpected problems and opportunities, and the church must respond over and over again, in a constructive and use-

ful way. It is the job of the leaders to guide the participants to stir up the indifferent, and to calm the overzealous. Mistakes will be made, and there will seem to be chaos at times. But the Spirit's order is on a different level from human order.

EDWARD W. BEALS  
Madison, Wis.

## Important Term

Given the current controversies in the Episcopal Church, the meaning of the term "Anglo-Catholic" has increasing importance. The *Oxford Dictionary of the Christian Church* defines Anglo-Catholicism (from "Anglo-Catholicus," 17th century) as emphasizing the "dogmatic and sacramental aspects of the Christian creed and life, the historical continuity of the existing C. of E. with that of the Middle Ages," and agreement in doctrine with "other Churches of Catholic Christendom" — i.e. Rome, Orthodoxy, and Old Catholicism. This definition, along with traditional catholic liturgical

practice, tells us what Anglo-Catholicism is, and what it is not.

(The Rev.) RICHARD KERN  
Fullerton, Calif.

## Parochial Titles

What is the rationale for the title "Assistant Rector" or "Associate Rector" or "Co-rector" and the like that one encounters so often? There really can be only one rector, i.e. chief spiritual leader, decision-maker, and head of the parish corporation, even though his or her ministry is shared with others.

A clerical person may be "Assistant to the rector" or simply "Assistant" or "Curate" or "Associate." Such titles stand the tests of being both accurate and logical. They can also serve to curb the secular seed of upward mobility that frequently creeps into the ecclesiastical soul.

(The Rev. Canon) NOBLE L. OWINGS  
Glendale, Calif.

} *Curate is certainly the customary Anglican term.* Ed.

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# BOOKS

## Surprises and Delights

**THE COMEDY OF REDEMPTION: Christian Faith and Comic Vision in Four American Novels.** By **Ralph C. Wood.** University of Notre Dame. Pp. 320. \$32.95.

Christians of "grim visage" and "dour spirit" need to read this book. If that doesn't describe you, the book can still alert you to some lively examples of redemption embodied in fictional characters and situations produced by four 20th century novelists. But be prepared to have your understanding of both comedy and redemption stretched.

John Updike's protagonist through three novels, Rabbit Angstrom, leaves his wife to live with another woman but becomes "something of a new creature. Though still cowardly and cruel, he is also forgiving and willing to receive forgiveness" (p. 228). Flannery O'Connor's grotesque characters may be "on their way to health and wholeness," but "all undergo fearful awakenings to the grace they have tried to deny" (p. 97).

The other writers discussed are Walker Percy — novels with a Roman Catholic, Louisiana setting — and Peter De Vries, whose characters rebel against their Dutch Calvinist background.

While Wood sees comedy as "the ultimate evidence of the mind's . . . ability to bend back upon itself in moral self-criticism and irony" (p. 28), the original comedy of redemption was God's "joke to end all jokes" in throwing over our moral calculus of rewards to the righteous and punishment to the wicked. Thus, "sin is the refusal to be cheered by God's unstinting largesse" (p. 32).

This is a book to arouse new insights into redemption and perhaps send us (back) to some delightful fiction.

(The Rev.) EDWARD M. BERCKMAN  
Greenwood, S.C.

## American Belief and Practice

**100 QUESTIONS AND ANSWERS: Religion in America.** By **George Gallup, Jr. and Sarah Jones.** Princeton Religion Research Center (Box 389, Princeton, N.J. 0852). Pp. xvi and 253. \$30.

How many Americans believe in God? In heaven? In the divinity of Jesus Christ? Or in reincarnation or in

astrology? How many claim to belong to a church or synagogue? How many say they attend regularly? These and a variety of other questions are among the 100 dealt with in this interesting and very readable book. Arranged in an engaging manner, the book presents statistics for such questions on one page and a brief discussion on the facing page. The statistics are taken from a variety of Gallup polls and surveys during past years. The book as a whole, and each major section, have introductions giving a clear picture of various aspects of American belief and practice in the present and in the recent past.

For this reviewer, the striking message is the privatization of American religion and the wide gap between inner belief and outward affiliation with a religious body. Almost everybody believes in God (94 percent) and affirms the divinity of Jesus Christ (84 percent). Yet far fewer claim membership in a church or synagogue (65 percent — lowest in half a century). This and other matters should be of interest to those thinking about evangelism.

Among controverted questions, a bare majority of Roman Catholics seems to favor the ordination of women. Since the Roe vs. Wade decision of 1973, public opinion has shifted little in regard to abortion. Less than a quarter of the people believe abortion should be legal under all circumstances. Ten years has seen an increase in the acceptance of homosexual clergy, although this is a minority view (42 percent).

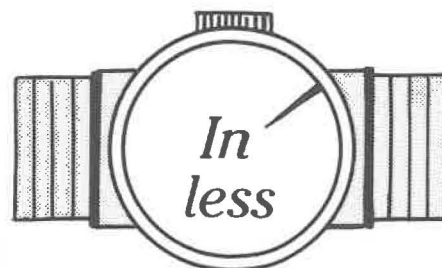
H.B.P.

## After Four Decades

**THE RESTRUCTURING OF AMERICAN RELIGION: Society and Faith Since World War II.** By **Robert Wuthnow.** Princeton University. Pp. xiv and 374. \$25.

Robert Wuthnow, a Princeton sociologist, has given us a work that should long remain definitive. He ably synthesizes a host of specialized studies and is steeped in primary sources as well. While he does much with such mainstream bodies as the Episcopal Church, he covers many varieties of American religion, including the newly-blossoming Eastern faiths, and does so with both detachment

(Continued on page 15)



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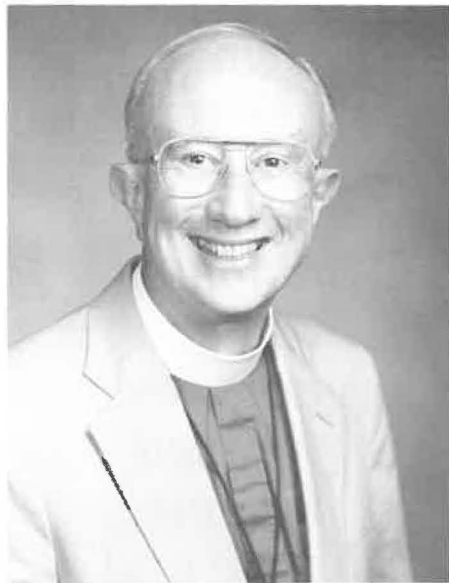
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Bishop Harris

## Southwest Florida Investiture

With the fanfare of trumpets, solemn ceremony and joyful applause, the Rt. Rev. Rogers S. Harris, former Suffragan Bishop of Upper South Carolina, became Bishop of Southwest Florida in a service of recognition and investiture September 9. He was elected on the fourth ballot April 29 [TLC, May 28] and succeeds the Rt. Rev. E. Paul Haynes, who died last year [TLC, June 29, 1988].

More than 700 people filled the Cathedral Church of St. Peter in St. Petersburg for the solemn service of prayer, worship and dedication.

The Rt. Rev. William H. Folwell, Bishop of Central Florida, officiated as the representative of the Most Rev. Edmond Browning, Presiding Bishop. Members of the diocesan standing committee were presenters.

In his sermon, the Rt. Rev. Furman C. Stough, senior executive for mission planning at the national church offices, urged the congregation to renew its commitment to the church's mission of inviting all men and women into God's kingdom.

JEANETTE CRANE

## South Carolina Elects Bishop

The Rev. Edward L. Salmon, 55, rector of the Church of St. Michael and St. George in St. Louis, Mo. was elected Bishop of South Carolina on September 7 at the Cathedral of St.

Luke and St. Paul in Charleston.

He was chosen on the first ballot, with a clergy vote of 61 and a lay vote of 30 1/2 (parishes had one vote, missions one-half vote).

Also nominated for the position were the Rt. Rev. W. Franklin Carr, Suffragan Bishop of West Virginia; the Rt. Rev. Charles Duvall, Bishop of Central Gulf Coast; the Rev. Robert L. Haden, Jr., rector of St. John's Church, Charlotte, N.C.; and the Very Rev. Donald S. McPhail of St. John's Cathedral, Denver, Colo.

Fr. Salmon requested several days of prayer and reflection before accepting the election. He would succeed the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina since 1982, who is resigning in order to commit his time to teaching and writing [TLC, March 12].

The bishop-elect is a native of Natchez, Miss., a graduate of the University of the South and Virginia Theological Seminary. He was ordained in 1961 and held several parish positions in Arkansas before being called to St. Louis.

Fr. Salmon has served on diocesan boards in Arkansas and Missouri, and has been a deputy to General Convention since 1976. His parish serves as a base for the Anglican Institute, which is closely associated with the *Anglican Digest*, and he is president of the institute's board of directors.

He and his wife, Louise, were married in 1972 and they have two children.

JOHN C. GOODBODY

## Coptic Leader in U.S.

Pope Shenouda III, spiritual leader of 30 million Coptic Christians in Egypt and around the world, is in North America for a two-month visit, during which he plans to consecrate or reconsecrate nearly all the 50 Coptic churches in the United States and Canada.

As Patriarch of Alexandria, he is the pope of his communion; the 66-year-old leader is considered the 117th successor to St. Mark, who founded the Church of Alexandria in 62 A.D. The Coptic Orthodox Church is the historic church of the native Christians of Egypt and is closely related to the Ethiopian Orthodox Church.

While a studying history at Cairo University, Pope Shenouda helped to begin a Sunday school renewal movement. After graduating from Cairo Coptic Seminary and joining its faculty, he became famous for his Bible studies and theological scholarship. Fluent in Coptic, Arabic, English and French, he also reads Greek, Latin and the Ethiopic language Amharic.

After he was ordained in 1955, Pope Shenouda lived in a cave as a hermit for six years. In 1962 he became a bishop and president of the Coptic Theological Seminary. In 1971 he became Coptic pope in a ceremony in which the names of three candidates were put in a silver box and his name was drawn three times by three blindfolded boys. He is widely acclaimed as a popular preacher.

In 1973 Pope Shenouda visited Roman Catholic Pope Paul VI. In 1976, he appointed the first female faculty member to the Coptic seminary.

The Coptic leader has generally supported Egyptian government policies, serving as an Army officer during the Arab-Israeli war of 1948 and asking to be drafted into the army again in 1973 to serve against Israel during the Yom Kippur War. But in 1981, shortly before his assassination, Egyptian President Anwar Sadat ordered Pope Shenouda confined to a desert monastery because it was alleged that the Coptic pope had instigated sectarian strife between Egypt's Muslim majority and the Copts. The pontiff was finally released on New Year's Day in 1985 by President Hosni Mubarak.

Pope Shenouda's current visit to the United States, which began in Boston September 6, is his second. He spent

### S.C. Election

C=Clergy  
L=Lay

BALLOT NUMBER	I	
	C	L
Nominees		
Carr, W. F.	2	1 1/2
Duvall, C. F.	19	16
Haden, R. L.	8	5
McPhail, D. S.	4	6
Salmon, E. L.	61	30 1/2
Needed to Elect:	48	29 1/2



six weeks in the country in 1977 on what was the first visit ever by a Coptic patriarch.

Early in his current visit, Pope Shenouda went to Cranston, R.I. to consecrate the state's only Coptic church. After the liturgy, he met with Roman Catholic Bishop Louis E. Gelineau and Cranston Mayor Michael Traficante.

Later, in a lecture at Brown University in Providence, Pope Shenouda called for expanded roles for women in the church but stopped short of the priesthood, which he said must remain all male.

"If women could become priests," Pope Shenouda said, "then the Virgin Mary would have had to have been the first priest, which we know she was not."

In an interview later with the Religious News Service, he recalled that the church had only one seminary when he became pontiff in 1971 and now there are seven. He said the number of priests has also increased, including 264 that he has personally ordained in Cairo and Alexandria.

## Bishop Bentley Dies

The Rt. Rev. John B. Bentley, retired Bishop of Alaska, died this summer in his hometown of Hampton, Va. He was 93.

Educated at William and Mary College in Williamsburg, Va., Bishop Bentley was ordained to the priesthood in 1929. After serving parishes in Alaska and Maryland, he was an assistant rector of Bruton Parish in Williamsburg, Va. until his election as Suffragan Bishop of Alaska in 1931. He served in this position until 1942, when he was elected bishop-in-charge and then bishop of the diocese. His bishopric covered great distances, which he traveled almost entirely by dogsled.

In 1948 Bishop Bentley left Alaska to become director of the overseas department for the Executive Council of the national church. He retired in 1964. Bishop Bentley married his wife, Elvira, in 1921.

A service of burial was held shortly after his death June 12.

## A Family Ministry

The dioceses of Pittsburgh and Ohio have worked together to produce an innovative ministry to single-parent families, now in its second year. The

Rev. John P. Thomas, director of Sheldon Calvary Camp on Lake Erie, attended a national conference for directors of Episcopal camps and conferences last fall in North Carolina and learned that no other dioceses are carrying out similar programs.

What is this program that could serve as a model for other dioceses? The foundation is a weekend outing at Calvary Camp that single parents and their children attend for the purpose of "growing, playing, sharing and praying together," Fr. Thomas explains. Families work together in all events, to support the sometimes fragile sense of family among participants.

At a recent weekend 30 parents participated, a half from each diocese; two were men, one a construction worker and the other a financial expert.

Many parish priests offered financial assistance to parishioners who were interested in attending the weekend. One of those was Elisa Young of St. Mark's Church in Sidney, Ohio, the only single person in her small congregation. "My church has done a lot for us," she says of herself and her young son. "That's why we joined 14 months ago."

The weekend included a Friday night Evensong, prayers at meal times and a Sunday morning communion. Having fun was definitely part of the program, with sailing, horseback riding, canoeing, swimming, crafts, and a hay ride followed by an evening campfire.

Among the instructional programs was a role playing session which enabled parents and children to understand there are many different ways to respond to a given situation or crisis. Another session explored the good and bad things about being parents and children in a home after a divorce. Some of the "good news," explained participants, was having less stress, no more fighting, consistency, a better environment and an "awareness of faith knowing Jesus cares." Some of the "bad news" was not seeing both parents regularly, loneliness, too many baby sitters, fear of being kidnapped and other worries.

One parent, in expressing appreciation for the help of the church, said, "I'm going to trust the Lord for all my needs. And thank him so much for supporting me."

ELLEN N. LAWSON

## BRIEFLY...

A Roman Catholic church that was totally destroyed by fire on Easter night of this year received a \$2,000 gift from the **Diocese of New York** recently for assistance in reconstruction. The gift to St. Mary of the Snow Church in Saugerties, N.Y. was supported by the 19 congregations in the mid-Hudson Region, all of whom donated money.

The board of trustees of **Episcopalians United** announced the appointment of the Rev. Todd H. Wetzel as its new executive director. Fr. Wetzel, 43, has been rector of St. George's Church in San Antonio, Texas, since 1987. He succeeds the Rev. John R. Throop, who has returned to parish ministry as vicar of St. Francis Church in Chilli-cothe, Ill.

Franklin E. Hemlin, senior vice president and a director of the Church Hymnal Corporation, recently was named as the company's first publisher, by its president, Robert A. Robinson. Mr. Hemlin, an alumnus of General Theological Seminary and an active churchman, has been with the corporation since 1976 and has been its operating officer since 1983. The corporation publishes the Book of Common Prayer and the hymnal, and other titles related to these first two, in the areas of liturgy, music, spirituality and education.

The California Fair Employment and Housing Commission has fined a widow who refused, for religious reasons, to rent her four **apartment units to unmarried couples**. Evelyn Smith of Chico, Calif. was found guilty of illegal discrimination, fined \$954 and ordered to post a sign in her rental properties reporting on the litigation against her. Concerned Women of America, a conservative organization headed by Beverly LaHaye, will help Ms. Smith to appeal her case to the state court system.

# A Gateway to Anglican Spirituality

Thoughts and reflections from great Anglican writers of four centuries, on prayer and praise, penitence and thanksgiving, and the seeking of God's grace in the various exigencies of life.

By THE EDITOR

The words "Anglican" and "spirituality" are used frequently enough today, but often without very clear meaning. Taken together, they are a daunting phrase not easily defined. Can we put clear and useful significance into these expressions? Do they point to values to which we can attain?

A very impressive starting point has just become available to us in the book, *Prayer Book Spirituality*, edited by the Rev. J. Robert Wright, a professor of church history at the General Theological Seminary in New York, and published by the Church Hymnal Corporation (473 pages, \$18.95). This book is a collection of passages, many of them several pages in length, taken from great Anglican writers from the late 16th through the early 19th centuries. This was the formative era of Anglicanism and included what many would call its golden age. It was an age of great scholars and persons of prayer. It was an age of extraordinary literary brilliance, as some of the passages here included show. The present article seeks to introduce this book and then follow the pathway to some of the

authors whom this book itself introduces.

Dr. Wright has selected and arranged the passages topically in more or less the order of the contents of the Prayer Book, beginning with the title and calendar, and moving on to Morning Prayer and the various other services, concluding with ordination and the catechism. The book is not focused on any particular edition of the Prayer Book. Besides a brief initial introduction, Dr. Wright provides no comment, but allows these authors to speak for themselves. They provide a rich and varied selection of thoughts and reflections on prayer and praise, penitence and thanksgiving, and the seeking of God's grace in the various exigencies of life. It is a book to browse in, to use thoughtfully and to turn back to.

An interesting dimension of the book is the span of time it covers. The earlier authors write in response to the carping criticisms of the Puritans. Later there are many exhortations to more frequent communion. The most recent author, F.D. Maurice, reflects a more modern sense of the social dimension of liturgy. The interesting illustrations, taken from devotional and liturgical works of these centuries, also reflect changing tastes.

Who are the authors? Richard Hooker, Herbert Thorndike, Jeremy Taylor, Robert Nelson, Hamon L'Estrange (the last two both laymen), William Beveridge and over two dozen others. Very few are household names today, even in the best Episcopal circles. Can we pursue further any of

these great exponents of Anglican spiritual life? Is there anywhere to go except to other modern volumes also providing relatively brief excerpts? Many of these authors are included in the Library of Anglo-Catholic Theology, an impressive set of over 80 volumes containing works by older Anglican divines, published in Oxford in the 1840s. Many other authors will unfortunately only be found in editions published in the previous centuries. Yet some continue to be available and also to be the subject of current secondary literature. Several of these merit comment.

Richard Hooker (c. 1554-1600) is generally regarded as the greatest Anglican theologian, and is the subject of extensive scholarly study. His *Laws of Ecclesiastical Polity* is available in various modern editions, including the important three volume Folger Library edition edited by W. Speed Hill (Cambridge and London, 1977 and following). Hooker's polemical anti-Roman *Discourse of Justification* is reprinted in Philip Edgcumbe Hughes's *Faith and Works* (Wilton, 1982).

Lancelot Andrewes (1555-1626),



Among illustrations in *Prayer Book Spirituality*, holy baptism from a late 18th century Prayer Book shows the pomp and circumstance of that era.



one of the King James Bible translators, published widely admired liturgical sermons and is the subject of extensive literature. His 17 great Christmas sermons are reprinted in *Sermons on the Nativity* (Grand Rapids, 1955). His admirable personal devotions, *Preces Privatae*, appear in many editions (including New York, 1950 and London 1957). The Russian Orthodox theologian, Nicholas Lossky of Paris, is probably the leading authority today on Andrewes' theology.

John Donne (1571-1631), poet and preacher ("for whom the bell tolls"), has fascinated modern readers, but did not comment upon the Prayer Book and hence is not included in Dr. Wright's collection.

George Herbert (1593-1633), poet and archetypal village parson, is another favorite today and many of his devotional poems are widely reprinted. His prose work, *A Priest in the Temple; or the Country Parson*, and his collection of devotional poems, *The Temple*, have been reprinted in many editions including the handsome one edited by F. E. Hutchinson (Oxford, 1941) and the Classics of Western Spirituality volume, edited by Episcopal priest John N. Wall, Jr., with preface by Canon A.M. Allchin (New

York, 1981). During 1983, the 250th anniversary of his death, articles and poems in his honor appeared in this magazine in the issues of February 20 and 27, and in the Fall Book Number of October 9, which was largely devoted to him.

### Jeremy Taylor

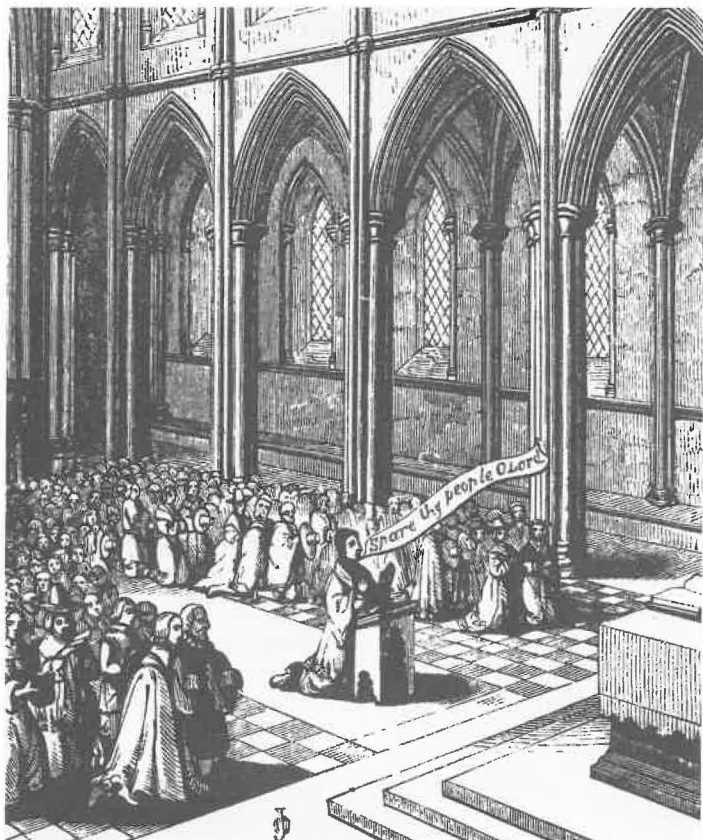
Another figure of this era who has engaged modern attention is Jeremy Taylor (1613-67). Three different multivolume sets of his works appeared in the last century and are found in many theological libraries. His devotional manuals, *Holy Living* and *Holy Dying*, have never gone out of use, and editions continue to appear, sometimes somewhat abbreviated (e.g., Cleveland, 1952 and New York, 1970). His beautiful essay, *The Measure and Offices of Friendship*, has been produced in facsimile form and introduced by Travis Du Priest of THE LIVING CHURCH staff (Delmar, N.Y. p. 1984).

Among secondary literature we mention *Jeremy Taylor 1700-1976; An Annotated Checklist*, compiled by William P. Williams (New York, 1979), *Jeremy Taylor, Liturgist*, by the present author, Alcuin Club Collections, 61, (London, 1979), and *The*

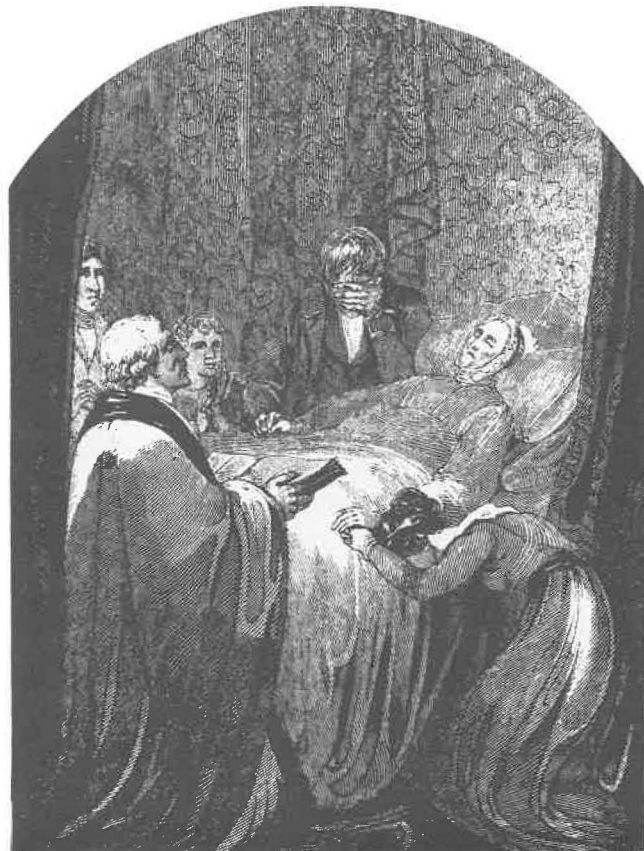
*Eucharistic Theology of Jeremy Taylor Today*, by H.R. McAadoo (Norfolk, England, 1988 — reviewed in TLC, June 4, 1984).

Among the 19th century authors, the great evangelical Charles Simeon (1754-1836) will be the subject of an essay in this magazine soon. Among the several Americans Wright includes, the two bishops, Samuel Seabury (1729-96) and John Henry Hobart (1775-1830) are more familiar names, but unfortunately their writings have not been reprinted, to our knowledge. In recent years, Anne W. Rowthorn has written *Samuel Seabury, A Bicentennial Biography* (New York, 1983). In spite of his crucial contributions to the development of the Episcopal Church, Bishop Hobart remains as an unfulfilled challenge to biographers.

Some of the spiritual writers from the Anglican past seem quaint and old-fashioned, yet again and again they present deep insights, close reasoning, and an extraordinary knowledge of earlier Christian authors. They present different viewpoints, yet all are united in believing the life of the spirit to be a most serious endeavor, claiming the very best attention of our minds and our hearts.



A famous engraving from Anthony Sparrow's *A Rationale upon the Book of Common Prayer* (17th century) shows a priest at the litany desk leading the litany.



A deathbed scene from an early 19th century Book of Common Prayer reflects the emotion and sentiment that was characteristic of the Romantic period.

# Samuel Isaac Joseph Schereschewsky: Evangelist to the Chinese People

By ANNE B. ALLEN

**T**he year was 1859. France and Great Britain, acting together, had recently forced the hard-pressed Chinese government to sign the Treaties of Tientsin, one of whose articles granted Christian missionaries free access to all parts of China.

Bishop William J. Boone, whose health had been weakened by 21 years of missionary service on the fringes of the empire, was on a speaking tour of the American churches to raise funds and recruit workers for his newly-enlarged vineyard. Among the 12 volunteers who sailed for Shanghai with him the following July was a 28-year-old newly-ordained deacon from General Theological Seminary in New York, a former rabbinical student named Samuel Isaac Joseph Schereschewsky.

Joseph Schereschewsky, missionary, bishop and translator of the Bible into Chinese, began life as an Orthodox Lithuanian Jew. His remarkable journey of faith offers a vivid example of one whom no amount of physical limitation could prevent from serving God to the best of his abilities. He will be remembered in many of our churches Saturday (Oct. 14) or Sunday (Oct. 15).

Born on May 6, 1831 in Lithuania (then a province of Imperial Russia), Joseph showed an early aptitude for learning. At the age of 15 he was sent by his family to the rabbinical school in Zhitomir, a major Jewish center in the Ukraine. By 1852 he was attending the University of Breslau in what was then Prussia. Here he was exposed both to the richness of a 19th century German university education and to evangelical Protestant Christianity. He also added German to the Polish, Yiddish, Russian and Hebrew in which he had already become fluent; he was eventually to master 20 different languages.

*Anne B. Allen is a writer who resides in Iowa City, Iowa.*

Through reading a Hebrew translation of the New Testament, Schereschewsky had come to the conclusion that Jesus was the Messiah spoken of by the prophets. However, it was not until after he had emigrated to the United States in 1854 that he made the final decision to break with his Jewish past and become a Christian. Baptized in a Baptist church in New York, he studied for two years at the Presbyterian Western Theological Seminary before transferring to GTS in 1858. Less than a year later Bishop Boone's call to China changed the course of his life once more.

China in 1859 was a land in turmoil. The old Mandarin Empire was on its last legs, relying on inertia and a corrupt bureaucracy to govern an area almost as large as Europe, with a much larger population. The Opium Wars and the Taiping Rebellion (an attempt to replace the Ch'ing dynasty with a theocratic regime based on a peculiar blend of Christianity, Confucianism, Taoism and Buddhism) had placed a severe drain on the nation's treasury, and seriously damaged its self-respect. Christian missionaries, like Western merchants, were regarded as dangerous elements seeking to undermine the cultural and economic stability of the nation. The Chinese, who had always prided themselves on their cultural superiority, were slow to admit that Western civilization had anything worthwhile to offer them.

The voyage by clipper ship from New York to Shanghai via Cape Horn took six full months, and Schereschewsky spent that time teaching himself to read and write Chinese. Ordained a priest in 1860, he continued his study of the language while working at the Shanghai mission, and frequently served as an interpreter for English-speaking visitors to the area. In 1863 he was sent to Peking, ostensibly as interpreter to the new U.S. Legation there (the Chinese government being reluctant to allow the churches to open missions in its capital).



**Samuel I.J. Schereschewsky**

One of the major concerns of the various Protestant missions in China at that time was the lack of an acceptable translation of the Bible in the Chinese language. While translations had existed since 1822, most of these were relatively crude, made outside of China by non-Chinese scholars. Furthermore, China has not one language but many, and the classical literary language is so complex that it cannot be read by the majority of the population.

This situation was a challenge irresistible to a natural linguist like Schereschewsky. He joined a group of missionary scholars in Peking who in 1872 published a Mandarin dialect version of the New Testament. As Mandarin is the most widely used of China's many dialects, this translation immediately came into extensive use. The Old Testament (prepared almost single-handedly by Schereschewsky himself, because of his fluency in Hebrew) followed in 1874. At the same time he collaborated with John Shaw Burdon of the Church of England to produce a Mandarin edition of the Book of Common Prayer (including the Psalter).

Tough translation was Schereschewsky's great love; his foundation of St. John's University in Shanghai in 1877, immediately following his election as Bishop of Shanghai, was to

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# The Friendship of Books

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By JOHN G. GARDNER

have a still farther-reaching effects on the land he had come to love. One of China's first Western-style schools of higher learning, St. John's was directed not only to educate a native priesthood ("The true Apostles of China must be natives," Schereschewsky wrote) but also to teach modern science ("religion and true science go hand in hand."). Although the university was dispersed around 1952, when the People's Republic of China took control of the missionary-founded schools, its graduates hold a prominent place in Chinese business and government communities all over the world; in China itself, an alumni association has recently been revived.

In 1881 Schereschewsky's mission to China appeared to come to an abrupt end when a severe sunstroke left him permanently paralyzed. Although his mind was unaffected, he never fully regained control of his limbs, and his speech remained slurred. Four years of the most advanced treatment of his time produced no results, and in 1883 he was forced to resign his bishopric. He returned to the United States, but, as he informed the House of Bishops, he had not resigned his calling as a missionary. Freed of all administrative responsibilities, he returned to his translation work, using a typewriter which he operated with the one usable finger of his right hand.

## Mandarin Bible Revision

Over the next 25 years, Schereschewsky revised his Mandarin Bible and single-handedly translated the entire Bible into a simplified, modern version of the classical literary style (called Easy Wenli) which could be read by educated Chinese no matter what their spoken dialect. This work (published in 1898) was followed by reference Bibles in both Mandarin and Easy Wenli, as well as a gospel, grammar and dictionary in Mongolian.

Schereschewsky returned to China in 1895 to see his translations into print and died on October 15, 1906, in Japan, where he and his wife had finally settled. His works form the basis for most of the later Mandarin Bible translations, and his reference Bibles were for several decades the only available works of their kind. Of his disabilities, he remarked that God "kept me for the work for which I am best fitted" and his final words sum up his remarkable life: "It is well; it is very well."

Is it real friendship — that mutuality that characterizes human friendship? Is there responsiveness to us the reader, like that which makes our dogs our friends? If my books are not my friends, they must be said, then, to be a fetish of mine; for I could no more part with them than I could part with my dogs. And yet this weakness, if it is a weakness, for dogs and books is an ancient one. Remember the little, anguished dog in Velasquez's painting of Jacob being shown Joseph's bloody coat by the treacherous brothers? Remember the clerk of Oxford in the prologue to the *Canterbury Tales*, who would rather have at his bed's head "Twenty bookes, clad in blak or reed,/of Aristotle and his philosophie/Than robes riche, or filthele, or gay sautrie?"

The little barking dog and the Oxford cleric share a common devotion: but how about those 20 books? Do they love back? We shouldn't quarrel with them if they don't; neither do the robes or the fiddle or the piano. And yet we persist in expecting more of the books. That they are true friends — equally with our dogs — seems justifiable.

For one thing, we've made sacrifices for our dogs — outlays of money for food and medicine; and we've made sacrifices for our books. The clerk's books would have cost him a lot. They weren't printed, this was before Gutenberg; they had been copied by hand and bound by hand in all that black and red. For this the clerk had paid a high price. And yet over against that money was a lot of devotion, a lot of sacrifice of labor, skill and learning. And is it too much to trace that devotion and that sacrifice right on back to Aristotle and the other authors of those books?

Now there begins to appear the other side of the relation — the other human side. Now we do indeed begin

to glimpse a mutuality, something like real friendship and responsiveness.

Aristotle back there — Alexander the Great's tutor way back in Macedonia, long, long years ago, long before even Christ. But in between him and the clerk, there are devoted copiers, passing on the words he wrote, keeping them alive, keeping them from being burned, banned, buried, forgotten. A succession of copiers, as a succession of scholars, a succession of clerks from Alexander's bed's head to the Oxford clerk's.

Well yes, but this devotion, this responsiveness, seems still to lack something, that immediacy between my dogs and me, Joseph's dog in Velasquez's painting barking at the treacherous brothers. How does Aristotle feel about the clerk, how can Alexander's tutor be said to respond to me?

How can I believe that the *Prior Analytics* is my friend? We have not yet spoken of Aristotle's sacrifice for me, nor of his devotion to my cause.

Alexander, the future king of kings, was but a side issue. Aristotle must have labored in the hopes that Philip's son would do him credit. But as he wrote, it was me he primarily had in mind, me at the other end of the great Mediterranean conquest to come, me, a 69-year-old American at the close of the 20th century in that other era from his, me with my books and my dogs in a quiet house.

Books speak one to one, never to a mass of unknowns in a crowded square or a TV screen. Books speak to me and you and the clerk of Oxford. We who read them, just as those who have faithfully copied them and annotated them, are always single, always individual, always the author's friends.

It's not all that difficult, is it, to grasp the simultaneity and timelessness of an apostolate, an eternal successiveness?

It's like "Lo! I am with you even unto the end of the world!" That's friendship!

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*John Gladson Gardner is a writer who resides in Hendersonville, N.C.*



## Episcopal Readers

Our quarterly book numbers provide an opportunity to offer to readers a slice of current religious literature — some theological, some devotional, some historical, some directed toward the practicalities of church life, some entertaining, and some in a blessed variety of other categories. Readers may wish to buy some of these books or consult them in parish libraries or elsewhere. One may also wish to see what is going on, to consider the sort of things people are reading, even in topics where one is not a purchaser.

We have the impression that quite a lot of books are currently written by authors whom we can identify as Anglican. We welcome this. We are glad if Episcopalians are contributing their fair share to the literary output. At the same time, we wonder, as others have, whether Episcopalians are doing their fair share of reading. Does our average church member challenge his or her mind by taking on a serious and thoughtful religious book from time to time? If this cannot be said of Episcopalians as a whole, we hope it can be said of readers of *THE LIVING CHURCH*. The world of books is a vast world: it is our loss if we disregard it.

## What Editors Do

Editors are usually invisible, but we believe we should be permitted, at least on occasion, to blow our own horns. For hundreds of years, editors have been essential figures in the publishing world of books and periodicals. Each year they have helped thousands of authors to write in a believable, understandable and engaging manner. Yet their names do not appear on the title pages of books and even their existence is unknown to many readers.

Some authors may regard editors as a necessary evil, but their function is to challenge authors to do their best. Editors should be constructive critics and probing questioners. Some authors are too impatient to put up with this, and they simply go to a local printer and hire him to print their manuscript. This is called self-publishing. Some good books are self-published, but without the promotion and marketing resources of a recognized publisher, such books may reach few readers. Without the blue pencil of an editor, moreover, they often contain poorly written passages which do not do justice to the author's message.

Still other would-be authors resort to the so-called vanity press — those publishers who specialize in publishing manuscripts for a fee, sometimes a very substantial fee or series of fees, to be paid by the author. It is unfortunate that some writers do not know what they may be getting into. To avoid promoting questionable practices, many magazines, including this one, do not wish to cooperate with the vanity press industry and hence avoid publishing reviews or ads of their books.

In the normal publishing of books or articles, editors play a major role in accepting or rejecting manuscripts, or in asking for revisions. It is in regard to the latter, we regret to say, that we see some current decline in desirable editorial activity. An editor's finest art is in helping authors to improve their work. Today, in some quarters, either editors do not take time, or are not given time or authority, to carry this out. Good editing can make a good

manuscript into an excellent one. Authors and readers should welcome this.

Many of our readers are, or wish to be, published authors. We hope they will accept the discipline of working with a diligent editor in spite of the frustrations it may involve. An editor may be an author's best friend, and an invisible friend to the future reader as well.

## The War on Drugs

All responsible Americans will wish to resolve the problem of addictive drugs. Whether or not it is really the number one problem facing us, and whether or not we believe the President's proposals can solve it, the topic commands our concern.

At the same time, we recognize that in many respects the drug problem is a symptom rather than a cause of some serious difficulties in today's world. The drug chain begins in the Third World with impoverished peasants (yes, including some Christian peasants) who cannot afford not to grow coca, poppies or whatever. Faced with undernourished children, disease, and perhaps oppressive taxation, it is difficult for them to make sacrifices so that the U.S. and other affluent nations can have safe streets.

The drug chain ends with the user. As long as large numbers of people desire drugs, that traffic will continue. If police and military actions can reduce the supply, then the price, which is already astronomic, will go higher, increasing both the motivation of the seller and the willingness of the buyer to steal to get the money.

The problem is especially acute for young people, although no age, sex, economic level or social group is safe from the attraction of drugs. It is said that a good family, nice home, engaging school and worthy friends diminish (but do not eliminate) the incidence of drug use. No doubt true, but these are assets which millions of young people do not have and are not likely to acquire.

The drug problem is a kind of microcosm of evil — smuggling, entrapment of children, intimidation, robbery and prostitution to raise funds, gang warfare, bribery, corruption in government, and first degree murder are all part of the picture. The pursuit of drug lords in different parts of the world should be intensified, but in the long run our war against drugs cannot be won on foreign soil. We cannot realistically expect poorer nations to clean up the scene for us.

Compared to many other civilized nations, America has an easy-going toleration of crime, from petty shoplifting on to rape and murder. The restoration of morality, the provision of a more disciplined life for children rich and poor, and a clearer vision of what life can be and should be are essential. Whether a totally secularized government and educational system can achieve this may be questioned.

One possible step in the opinion of many who remember, is the restoration of the CCC, the Civilian Conservation Corps of the 1930s, for hundreds of thousands of unemployed or misemployed youths and young adults. For a variety of reasons, only the federal government could provide this. Its cost would be gigantic, but its savings, both in dollars and human lives, would be much greater. It is programs of such magnitude and such boldness that America needs today.

## BOOKS

(Continued from page 7)

and insight. Few books so ably describe the present religious situation and how it emerged.

Wuthnow begins his account with the annual Brooklyn Sunday School parade of 1946, an event in which this reviewer — age eight — undoubtedly took part. Involving some 90,000 youngsters, the parade well symbolized the sense of triumphalism that permeated the churches of postwar America. Leaders had every reason to be optimistic. An unprecedented number of church buildings were erected, often in burgeoning urban and suburban areas. Denominational loyalties remained deep-rooted and sharply defined.

The "return to religion" that marked the '50s might have been the bane of theology professors, who spoofed "piety on the Potomac" and found Dr. Peale's "positive thinking" epitomizing Bonhoeffer's concept of "cheap grace." But aside from Protestant-Roman Catholic tensions, there was a considerable sense of unity. Fundamentalism was weak, and the old-time liberalism had given way to neo-orthodoxy. The typical worshiper downplayed theology while exalting experience. He or she was usually Trinitarian, believed in the unique inspiration of the Bible, found personal prayer efficacious, looked forward to a future life, and saw Jesus more as personal friend and guide than as the metaphysical Second Person of the Trinity.

Already, however, radical change was in the offing. Increasing numbers were switching denominations, and marriage patterns and greater education eventually made one out of five change twice in a lifetime.

In the '70s, under the pressure of the Vietnam War and the civil rights movement, many influential elements in the mainline denominations moved to the left, and in so doing created havoc within their own communions. At the same time, as Wuthnow notes in a particularly perceptive discussion, religious conservatives were marshaling their own resources. Abandoning the anti-intellectualism that long was the earmark of many, they produced well-educated and urbane leaders.

By the '80s, it was not surprising to see organized religion continually in the public arena. Not since the abolitionist movement of pre-Civil War

days had it been so politically active.

Wuthnow is reminded of a selection from T.S. Eliot's *The Rock*: "And the Church must be forever building, and always decaying, and always being restored." Though Wuthnow offers no advice on how this rebuilding can be done, he does give us the analytical background needed for any reconstruction.

JUSTUS DOENECKE

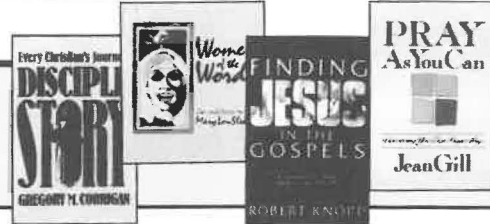
Professor of History  
New College of the University  
of South Florida  
Sarasota, Fla.

## Ruffled and Rankled

**GOD, POLITICS AND THE FUTURE.** By David E. Jenkins. Morehouse-Barlow. Pp. xvii and 139. \$9.95 paper.

The Bishop of Durham, viewing the world from the north of England, is pretty sure "we have come very close to using up what might be called the 'margins of error' available for human living on our planet earth." But this precocious prelate doesn't despair. In a roughly related collection of ten essays

# FALL 1989



### **THE MARGINAL CATHOLIC** by Rev. Joseph M. Champlin

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drawn from addresses dated 1982-87, he drums a solid base of Christian hope and drafts compelling blueprints for Christian action.

The Library of Congress category for this slim volume is "Sociology, Christian." But the content is unabashedly and accurately theological. Under three headings, Bishop Jenkins analyzes what God is up to in the world today and prescribes appropriate responses which are unsparring as well as insightful. The headings are "Politics, Economics and Industry"; "Faith in the City"; and "God and the Future."

It isn't hard to see how Dr. Jenkins has ruffled and rankled British church folk on left and right. Not every establishment bishop would tackle these topics, let alone say such things as: "Are we ready to have another go at seeking to produce a society where being a neighbor is valued at least as highly as being a consumer?"

What the Western, capitalist nations need is a "liberation theology of our own . . . effectively relating the biblical tradition to the actual state of (current) affairs." Such a theological analysis would not be dominated by Marxism but would seek to be faithful to God in pursuing issues of justice, participation in democratic action, and social caring.

"The inner cities (with their severe problems of poverty, violence, oppression and racism) surely hold up a mirror to ourselves as a society."

To keep faith with the cities (hardly an exclusively British dilemma), the church needs not only to remain but to break free from "the idols of church buildings, practices and parochial identities" in order to tackle the idols of selfish wealth and power which threaten society.

The circumstances and examples of this little book are British. The chapters are admittedly rough-hewn and incomplete. But the substance is compelling. The Holy Spirit has a hand on these 139 pages.

(The Rev.) **ROBERT A. MACGILL (ret.)**  
 Indianapolis, Ind.

**Attractive Exposition**

**THE ROMANCE OF ORTHODOXY.**  
 By **Homer F. Rogers.** Edited by **Mary P. Tuck.** St. Francis Church (3838 Walnut Hill Lane, Dallas, Texas 75229). Pp. 335. \$19.95.

The title of this book describes and defines the substance as not only correct and traditional Anglican religion,



but also as a great adventure. It is a substantial volume, but, at the same time, easily read. Each chapter motivates one to read on. The late Fr. Rogers sets forth the catholic and Anglican faith in a manner both well organized and easily comprehended. Each chapter offers a topic in itself and begins with an introduction/outline.

The book is written from the standpoint of sound doctrine blended with Fr. Rogers' own application thereof in his pastoral and teaching ministry. Some of the topics are the fall, the doctrine of man, the church, sacraments (all seven), the Trinity, worship, and moral virtues.

The chapter on the Beatitudes is an exemplary marriage of the words of Christ as recorded in scripture and the three major stages of growth in prayer — the purgative, illuminative and unitive ways. The author's treatment of the sacraments is couched not only in their objective theology but also in those aspects of history which surrounded their development, especially in the early church. His chapter on baptism/confirmation is particularly good for our present day.

The author devotes two chapters to "Atonement," a topic dear to all serious Christians. In it he points out that salvation has meant different things in different ages. Strange as it may seem, he goes on the say, while defining many things through tradition and councils and the "consensus of Faith," the church has never defined salvation. This book is, however, a most desirable addition to the library of all who wish to deepen their theological knowledge. I would recommend it not only the clergy and the laity, but certainly to all seminarians.

(The Rev.) WILLIAM L. LAHEY  
St. Paul's Church  
Winter Haven, Fla.

## Union with God

**DEIFICATION IN CHRIST.** By Panayiotis Nellas. St. Vladimir's Seminary Press. Pp. 254. \$12.95 paper.

The great Anglo-Catholic theologian, Francis Hall, declared that the doctrine of deification "leads directly over to the paganization of Christianity." He was wrong. Western Christians, and especially Anglicans, are beginning to rediscover the doctrine and to see that salvation as deification is the central theme of patristic theology. It is also a forgotten theme of classic Anglican theologians.

This book presents a thorough dis-

cussion of the doctrine of deification. It is grounded in biblical and patristic texts; there are a number of lengthy quotations from the fathers. The Christian gospel, stated in terms of deification, sees the goal of human existence as complete unity with God in Christ. The doctrine is directly affected by Christological orthodoxy. If Christ is not God (Arianism), then union with him is not union with God. If the two natures of Christ are not really united (Nestorianism), then human beings can have no real union with God. If Christ's human nature is absorbed in the divine (Monophysitism), then the goal of human beings is to be annihilated — not saved or deified.

This is a beautiful study in Christian anthropology. It is fresh and able to hold its own with any modern thought.

(The Rev.) M. FRED HIMMERICH  
St. Paul's Church  
Watertown, Wis.

## Wide-Ranging and Thorough

**EUCCHARIST: Symbol of Transformation.** By William R. Crockett. Pueblo. Pp. x and 286. \$14.50 paper.

As the author says in his preface, this is very much a "roots" book. It is intended to be an introduction for "Catholic and Protestant, mainline and evangelical Christians" to their eucharistic heritage. But having said that, one must be quick to say it is not a simplistic or narrow treatment. Rather, the author has made a successful effort to be wide-ranging, thorough and even-handed.

A professor of systematic theology at the Vancouver School of Theology in British Columbia, Crockett credits his colleagues at Vancouver and in the international liturgical association, Societas Liturgica, with providing the ecumenical mix that shows up so profitably in this work.

Showing excellent knowledge and fine control of the voluminous scholarship the liturgical movement has produced on the Eucharist, Crockett begins with chapters on the Eucharist in the New Testament and in the early church. These focus on tradition, community and the developed forms of consecration prayers.

The chapter on the Middle Ages deftly explains the early medieval eucharistic controversies, highlights Thomas Aquinas and the development of the doctrine of transubstantiation, and includes a fascinating study of the

changes in eucharistic piety.

Luther and Zwingli have their own chapters, as does Calvin. The Anglican, Puritan and Methodist traditions are treated in a chapter which includes Cranmer and the Book of Common Prayer, 17th-century Anglicanism, and the Oxford Movement.

Contemporary perspectives on the Eucharist are three: the move from the reformation toward ecumenism; the recovery of the symbolic in sacramental theology; and the relationship between Eucharist and justice.

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By TRAVIS DU PRIEST

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The 15th edition of this well-known and widely used aid to intercession is now available for next year. Published for the Anglican Consultative Council, the *Cycle* contains the names of dioceses and bishops and their particular prayer requests from every part of the world.

**TEENAGE DRUG ABUSE: 100 Most Commonly Asked Questions About Adolescent Substance Abuse.** By Ronald J. Gaetano with James J. Masterson. Union Hospital (Union Hospital Foundation, 695 Chestnut St., Union, NJ 07083). Pp. v and 104. \$5 paper.

If you or a church or a community group are looking for answers to questions about drugs and alcohol, this

question-and-answer booklet by a pharmacist (and technical adviser to both CBS and NBC syndicated programs) is for you. A sample of questions: What is PCP? What is meant by uppers? What is dependence? How much do drugs cost?

**REPORT OF THE ARCHBISHOP OF CANTERBURY'S COMMISSION ON COMMUNION AND WOMEN IN THE EPISCOPATE 1989.** Chaired by Robert Eames. Church House. Available from Forward Movement. Pp. 43. \$2.50 plus postage and handling, paper.

The commission whose chairman was the Primate of All Ireland responded to the 1988 Lambeth Conference resolution that "each Province respect the decision . . . of other Provinces in the ordination or consecration of women to the episcopate, without such respect necessarily indicating acceptance of the principles involved. . . ." Explores the nature of communion (as in Anglican Commu-

nion) amid diverse circumstances, acknowledges the diminishment of ecclesial communion among provinces yet dismisses talk of a federation rather than a communion, and reviews ecumenical evidence with special attention to Roman Catholicism and Orthodoxy.

**RESPONDING TO INCEST: In Memory of Nancy.** By Elaine Westerlund (Women in Crisis Committee, Diocese of Massachusetts). Forward Movement. Pp. ii and 45. \$2.50 plus postage and handling, paper.

Written by a psychologist and co-founder of Incest Resources in Cambridge, Mass., this pamphlet is an introduction to and overview of the effects of incest. Counselors and pastors will appreciate the explicit directions and suggestions; for example, "criteria for the offender's reentry into the home" and "needs of the child victim following disclosure." Includes references, national resources, and survivor organizations.

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**SPIRITUALITY OF HOPE.** By Segundo Galilea. Translated by Terrence Cambias. Orbis. Pp. xi and 116. \$9.95 paper.

Reflections by a pastoral worker in Santiago, Chile. Distinguishes between hope and optimism and settles on "the firm conviction that the promises we know by faith will be fulfilled." His focus is on living the present moment and transforming the world. While the style is often perfunctory, interesting questions are dealt with, including "whether or not the cosmos has a place in the future life."

**JULIAN'S CAT: An Imaginary History of a Cat of Destiny.** By Mary E. Little. Morehouse-Barlow. Pp. 121. \$10.95.

A children's librarian and associate of the Order of the Teachers of Children of God (Tucson, Ariz.) uses as her springboard the stained glass window of Julian of Norwich with a cat at her feet at St. Savior's Chapel in Norwich Cathedral in England. She feels the cat "must have a story," and this is the cat's story. Appealing — to younger readers to the young at heart, to cat lovers, to Julian lovers, to aficionados of imaginative fiction with medieval trappings.



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**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler  
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.  
Historic designation—circa 1890

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

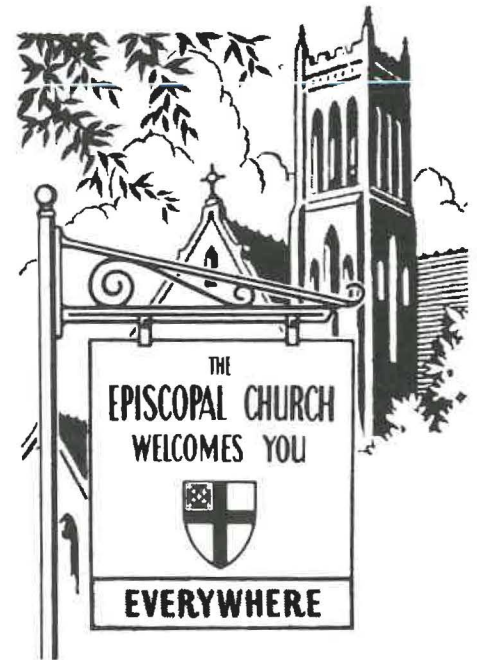
**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05



## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensol, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
The Rev. H. James Considine, r  
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't  
Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor  
Sun H Eu 8 & 10:30. (512) 226-2426

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno