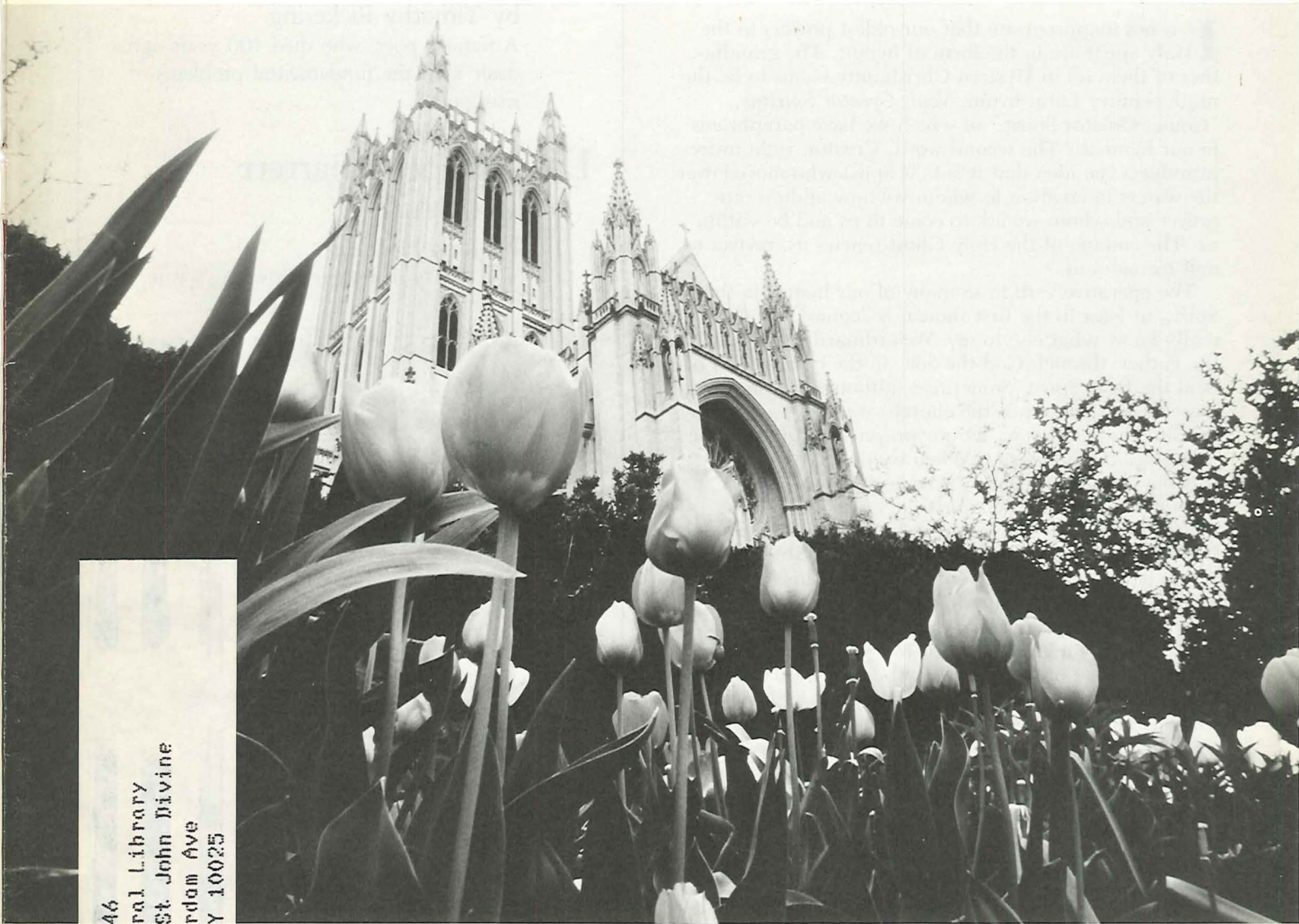


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## Come, Holy Ghost

It is not inappropriate that our oldest prayers to the Holy Spirit are in the form of hymns. The grandfather of them all in Western Christianity seems to be the ninth century Latin hymn, *Veni, Creator Spiritus*, "Come, Creator Spirit," of which we have paraphrases in our hymnals. The second word, Creator, right away introduces the idea that it is that Spirit who moved over the waters in creation to whom we now address our prayer and whom we ask to come to us and be within us. The coming of the Holy Ghost renews us, revives us, and recreates us.

The operative verb in so many of our hymns to the Spirit, at least in the first stanza, is "come." We do not really know what else to say. We ordinarily pray to God the Father, through God the Son, in the communion of God the Holy Spirit. Sometimes (although not in the most solemn prayers of the church) we address our prayers directly to the Son. Yet our prayer is inspired in the first place by the Spirit. "When we cry Abba, Father, it is the very Spirit bearing witness with our spirit" (Romans 8:16) and "the Spirit intercedes for us" (8:26-27). Or as Psalm 51 suggests, the Spirit opens our lips to proclaim God's praise (Psalm 51:11-16). Hence we do not usually pray to the Holy Spirit since it is already the Spirit praying in us; it is from the Spirit that our prayer proceeds in the first place.

This is truly a great mystery. We do not pray against God or in spite of God. We pray because God's Spirit is already working within us. In prayer we are being drawn into the action of the Deity itself. In prayer we are made channels of supernatural love and power.

The corollary of this is that the Spirit is usually hidden. As someone has said, the Holy Spirit is only visible in the faces of the saints. Pentecost in the spring and the feast of our Lord's baptism in the winter are joyful times when the action of this mysterious Person of the Godhead is momentarily unveiled.

On the feast of Pentecost, or Whitsunday as we often call it in English, we do not simply recall the fact that long ago the Holy Spirit empowered the apostles, that they preached the gospel, and that many were baptized (Acts 2:1-43). More than that, we ourselves seek to enter spiritually into the event. As we see the paschal candle burning in the front of the church for the last time, we open our hearts to the Spirit's flame. As we ourselves hear the scriptures, we renew our commitment to "the apostles' teaching and fellowship," and in the Eucharist we participate in "the breaking of bread and the prayers" (Acts 2:43). If baptisms are administered, the sequence of events is more vividly reenacted. May we indeed gain a new realization that the Holy Spirit can indeed renew the church, beginning with us.

H. BOONE PORTER, Editor

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# LETTERS

## Lifetime's Work

I know a number of late vocation priests who are a credit to the church and to their calling [TLC, April 30]. I am glad they responded to the call to the sacred ministry; they have brought experience and maturity to their task.

But I have heard too much about how wonderful it is that clergy increasingly have some experience "in the world" before they are ordained to the priesthood.

I do not agree with the assumption. When I hear people saying how great it would be if every doctor spent several years in secular work before being allowed to go to medical school; that every lawyer and every teacher should be required to spend some time in the "real" world before retreating into the monastery of the medical school, the law school or the teachers' college, then I will consider changing my mind.

My present opinion (and I have been a priest for more than 30 years) is that it takes all the time a person has to become a teacher and a preacher; that theology is a discipline as stringent and difficult as medicine or law; that people who are ordained in their 40s or 50s will rarely have time to allow their theological education to "age" and to mature with experience and continued study.

I very much hope that we will not encourage the trend to make theology a second vocation, rather assuming that it is a gloss on a lifetime of real experience.

(The Rev.) THOMAS DAVIS  
Clemson, S.C.

## C.S. Lewis Controversy

I must object to Kathryn Lindskoog's reply [TLC, April 16] to my review of her book, *The C.S. Lewis Hoax* [TLC, March 19]. To me it seems part of an unutterably strange scenario: Mrs. Lindskoog writes a book charging Walter Hooper with forgery. She has never looked at the manuscripts she claims are forged, although Hooper has freely deposited them in one of the most prominent research libraries in the world, the Bodleian in Oxford.

The C.S. Lewis Foundation for Christian Higher Education, in Mrs. Lindskoog's own state of California, arranges for an independent examina-

tion of the manuscripts.

Francis Warner, once a pupil of Lewis's and now Pro-proctor of the University of Oxford, Sir Gordon White Fellow in English Literature and Vice-Master of St. Peter's College, Oxford, confers with one of Britain's leading authorities on English handwriting from 1500 to the present, R.E. Alton of St. Edmund Hall, Oxford. After studying the documents they issued a detailed report concluding that "in the questioned manuscripts there was no trace of characteristics to be associated with even the cleverest forgery."

Also present during the enquiry were Dennis Porter and Judith Priestman of the Bodleian Library. Mr. Porter, now retired from the Department of Western Manuscripts in the Bodleian, was for many years responsible for one of the most extensive collections of Lewis papers in the world. Dr. Priestman, as modern literary specialist within the same department, is now responsible for the collection. Both of these scholars too believe that the manuscripts in question were written

by C.S. Lewis himself and are not forgeries.

Instead of wondering whether she might be wrong, Mrs. Lindskoog writes a letter to TLC insinuating:

1) That the experts were not acting independently, when in fact, they were. Walter Hooper neither arranged for the report nor wrote it, although Mrs. Lindskoog's curious suggestion that Mr. Warner and Mr. Alton merely "signed" a statement "agreeing" that the manuscripts looked authentic invites readers to suppose he did both.

2) That the judgement of Mr. Porter and Dr. Priestman should somehow be discounted because members of the Bodleian staff are not allowed officially to pronounce any manuscript authentic or inauthentic. Surely their opinion is worth no less even if expressed privately and informally?

3) That the scholars taking part in the enquiry were not qualified to provide a professional judgement, that their report was based only on "casual . . . opinion." Anyone who imagines this report was based on a casual

glance or was written by amateurs should simply read it.

4) That the evidence of handwriting, ink, and paper can be ignored by someone proposing to comment responsibly on the authenticity of a literary document. Is this to say that even if the scholars who examined the manuscripts had been qualified to do so, it would not matter anyway, because Mrs. Lindskoog's own argument is immune to such evidence? I am afraid it is. Mrs. Lindskoog really does believe that she can make charges of forgery without even looking at the manuscripts concerned. Strange, her speed in trying to discredit the work of specialists who have spent time studying and writing about documents she has not bothered to consult herself. Stranger still, her notion that the things the experts are concerned with — ink, paper, and handwriting — constitute "external" evidence, while her own claims are based on "internal and historical evidence."

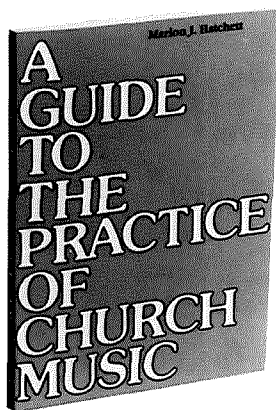
The opposite is true. Internal and historical evidence is precisely what

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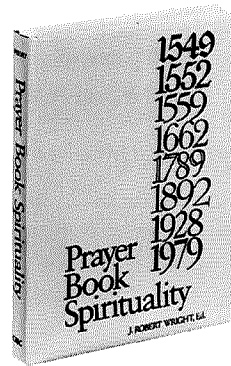


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St. Mark 13:10*

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## LETTERS

Mrs. Lindskoog is ignoring when she presumes simply to skip careful study of the documents themselves. Her own claims, to speak plainly, are based on a personal distaste for three (printed) texts, and on the assumption that C.S. Lewis would never have been so disobliging as to write them. This — like so much about *The C.S. Lewis Hoax* — is not scholarship, but irresponsibility.

MICHAEL PIRET  
St. Anne's College  
Oxford University

Oxford, England

side-step the fact that Jesus did say to the apostles, ". . . I do as the Father has commanded me, so that the world may know that I love the Father" (John 14:31).

It all has to do with the oneness of mind and will shared by the Father and the Son. The mission of the Son in all his words and actions was to reveal the mind and will of the Father.

(The Very Rev.) DAVID L. MOYER  
St. John's Church

Ogdensburg, N.Y.

• • •

### Parallel Not Valid

At the risk of extending an already tedious discussion, I feel compelled to remark on the simplistic nature of the argument presented by David Allen White [TLC, April 16] in which he attempts to draw a parallel between the extension of the apostolate to the Gentiles and its purported extension now to women.

The extension of the apostate (i.e., the episcopate) to include Gentile men would almost certainly be a source of raging controversy today if the church's universal understanding of the nature of that office for nearly 2,000 years had been that it should include only Jews. Instead, holy scripture and the Fathers make it quite clear that that question was settled very early in the church's life.

To attempt to use that to justify the extension of the episcopate to women some 19 centuries later is ludicrous. The problems and implications raised by the possibility of women in the episcopate are totally different, and can hardly be justified on the grounds of non-Jewish apostles in the first century. Surely the proponents of this novelty can do better than that.

(The Rev.) STEPHEN CAUDLE  
St. George's Church

Bossier City, La.

• • •

David Allen White asks for those who oppose the ordination of women to the priesthood and episcopate to substantiate their position with proof of a direct command from Jesus in this matter. I would be the first to admit that Jesus himself did not issue a direct and specific "command" on what to do or not to do. But the church cannot

As one who strongly believes "the old order changeth" — it always has, I was glad to see David Allen White's letter. I had asked myself, "was there this split and polarization over the first non-semitic bishop? The first non-white? The first not from the Mid-east? If not, then why this brouhaha over the first non-male?"

My first thoughts had been, however, she should at least have been properly educated and experienced if breaking a larger precedent. Then my convent school studies came to mind. Wasn't there some one elected bishop even before his baptism? Indeed, beloved St. Ambrose of Milan, still a catechumen when elected. What a loss had he been rejected!

In the same general question, the "Viewpoint" of the Rt. Rev. David B. Reed, who approves of ordained women, but feels it's not yet the time for a woman bishop.

Dear Bishop Reed, life is what happens to you when you're planning something else. This is equally true to the life of God's church. Was it a propitious time for the baby Jesus to be born, when it meant the death of the many Holy Innocents? Was it the best time for the formation of the Anglican Church, when it meant that it would erroneously go down, as merely having been the only answer for King Henry's marital problems? Neither the American nor the French Revolutions occurred at a "good time."

At first thought, it seemed at least the Lord picked the best time to part the Red Sea for Moses. Maybe he did. But look at the results of that change — even unto our own day!

The Lord picks his time, and asks only that we adjust.

EMILY LOUISE SCHMITT  
Trenton, N.J.

# BOOKS

## Satisfying Introduction

**THE ESSENTIAL C.S. LEWIS.** Edited by Lyle Dorsett. Macmillan. Pp. x and 536. \$12.95 paper.

If the purpose of anthologies is to provide representative samples of authors' writings and serve as introductions to the authors, then this book generously fulfills that purpose.

C.S. Lewis wrote successfully in such diverse fields as autobiography, popular theology, children's fantasy, science fiction, novels for adults, poetry, philosophy and the scholarly fields of literary history, theory and criticism. Substantial samplings of his writing in all these fields, plus a few representative letters from his far-ranging personal correspondence, are included in Dorsett's collection.

Even more helpful in making this an excellent introduction to Lewis was Dorsett's decision to print as many as possible of these selections in full. Thus, the complete texts of such representative works as *Perelandra*, *The Abolition of Man* and *The Lion, the Witch and the Wardrobe* are included.

Lyle Dorsett, a history professor, and director of the Marion E. Wade Center at Wheaton College, which specializes in the work of Lewis and Owen Barfield, J.R.R. Tolkien, Charles Williams, G.K. Chesterton, George MacDonald and Dorothy L. Sayers, made his selections from Lewis works in print so that readers could go from this anthology to further study of Lewis' work. He provides an introduction to the life and writing of Lewis, and succinct background remarks to introduce each of the eight categories he has used to organize the book.

Altogether satisfying, this book should especially appeal to those who wish to introduce Lewis to new readers.

HELEN HOBBS  
Salem, Ind.

## Cathedral for All Seasons

**THE CATHEDRAL OF ST. PETER AND ST. PAUL.** Photography by Robert Llewellyn. Introduction by John Chancellor. Howell. Pp. 120. \$38.

The Anglican world knows and glories in Washington Cathedral as a great, gleaming edifice that is being brought completion in our own time. But to see it through the lens of a highly gifted photographer, presented

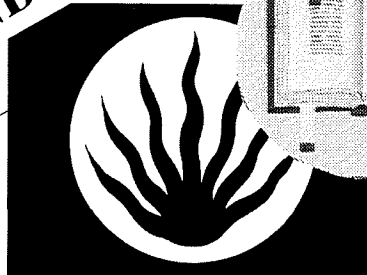
in lavish color format, is to appreciate it anew and perhaps more deeply than ever before.

The book appears at a time when only a last few stones and pinnacles await addition to the front towers after 83 years in construction — a topping-off that imparts an ageless permanency to the treasures of Mt. St. Albans and L'Enfant's dream for a "great church for national purposes" in the capital city.

NBC's John Chancellor, who lived for some years in the shadow of the expanding structure, sets the scene in the same informed, straightforward style with which he presents his opinions of the day's news. Then the sure hand and eye of Robert Llewellyn take over to give us the cathedral in gray fog, snowfall, bright colors of spring, and the golden glow of autumn. His

(Continued on page 15)

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## Central Florida Consecration

More than 4,000 persons filled the worship center of Calvary Assembly, Winter Park, Fla., with song and prayer for the consecration of the Rt. Rev. John Wadsworth Howe as Bishop Coadjutor of Central Florida April 15. The Most Rev. Edmond Browning, Presiding Bishop, was assisted by 15 other bishops in the laying on of hands.

Bishop Howe, the former rector of Truro Church, Fairfax, Va., will succeed the Rt. Rev. William H. Folwell, diocesan, upon his retirement at the end of the year.

The Presiding Bishop was principal consecrator. Co-consecrators included Bishop Folwell; the Rt. Rev. Adrian D. Caceres, Bishop of Ecuador; the Rt. Rev. William C. Frey, Bishop of Colorado; and the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh.

A choir of 450 voices was drawn from 80 parishes of the diocese. The Truro Singers, a folk group, was among numerous visitors from Virginia. The Rt. Rev. Peter Lee, Bishop of Virginia, preached.

The altar of the Cathedral Church of St. Luke in Orlando was moved to Calvary Assembly in suburban Winter Park for the consecration because of the large crowd. Calvary Assembly seats up to 5,000.

Bishop Howe, 46, began at Truro Church 13 years ago when membership was about 600. At the time of his election in Central Florida [TLC, Jan. 8], Truro's membership had grown to 3,000.

The 15-county Diocese of Central Florida, was formed in 1969 when the Diocese of South Florida was divided into three.

A.E.P. WALL

## Schism in the Sudan

A delegation of the Sudan Council of Churches has appealed to the Episcopal Church for help in resolving a schism in the Episcopal Church of the Sudan which is threatening the church's survival.

The schism began in 1986 when Archbishop Elinana J. Ngalamu refused to recognize the election of his successor, the Rt. Rev. Benjamin W.



With members of his family at left, and Bishop Folwell behind him, Bishop Howe responds to applause at his consecration service in Central Florida.

Yugusuk. His refusal was based in part on his own absence at the time of the election — an election he insists should have been conducted under his leadership. Efforts at reconciliation by primates of other African churches while meeting in Nairobi in 1987 were unsuccessful.

Further discussions later that year in London failed, due to Bishop Ngalamu's refusal to accept what he called a "colonial"-style decision from outside the country. However, the Anglican Communion has recognized the leadership of Archbishop Yugusuk and he was seated as the primate of the Sudanese church at last summer's Lambeth Conference.

The schism has spread from the hierarchy down through the church so that even local congregations are now split over the issue. Both sides have consecrated several new bishops and established new dioceses. The country's predominantly Islamic government has used the schism as an excuse to close the cathedrals in both Khartoum and Juba (the two principal episcopal sees), and the SCC fears the disruption will have far-reaching consequences in a country where Christians are already a minority (Anglicans are the second largest Christian group in the Sudan, after Roman Catholics).

The Rev. Ezekiel Kutjok, general

secretary of the SCC and leader of the delegation to the U.S., said the rift distracts the church from the Sudan's more urgent needs. A bitter civil war has divided the country, leaving a quarter million dead and over three million displaced. The war's toll of death and destruction has been made worse by alternating periods of drought and flooding — a situation both sides have exploited by using starvation as a weapon.

The civil war is between northern and southern Sudan, representing cultural, economic and religious divisions. The north is mostly Arab, more prosperous, and Muslim; by contrast, the south tends to be African, poor, and either Christian or of traditional tribal religion.

A major issue in the war is the government's imposition of the Sharia (Islamic law) in 1983 — a decision deeply resented by the southerners who claim it makes them "second-class citizens" in their own country. The Sudan had already experienced a severe internal war from 1965 to 1972, resolved through the mediation of the World Council of Churches and the All Africa Conference of Churches, but the new legal requirements broke the uneasy peace. The Sudanese People's Liberation Army leads the resistance.



Only recently has the extent of the suffering in the Sudan come to light in the foreign press, including the fact that both the government and the SPLA have systematically blocked relief efforts organized by outside sources. The Rev. Kamal Padios, Archdeacon of the Orthodox Catholic Church of the Sudan and another member of the visiting delegation, speaks passionately of his people's distress: "Sudan is bleeding and the church is bleeding."

His hope is that a recent United Nations conference in Khartoum, which identified the seriousness of the situation, will help bring pressure to bear on both sides to seek peace. Meanwhile, the SCC will continue to seek a reconciliation within the church by bringing the issue before other African church leaders.

## Archbishop Meets with ECM

An April meeting in London between the Most Rev. Robert Runcie, Archbishop of Canterbury, and seven members of the Evangelical and Catholic Mission resulted in a discussion of problematic issues and a shared concern for unity.

Led by the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth and ECM president, the traditionalists presented their point of view as Bishop Pope had in an earlier discussion with the Archbishop's Commission on Communion and Women in the Episcopate, or the Eames Commission [TLC, April 23].

"We spoke about many subjects of concern to conservative Episcopalians," said the Rev. Canon Brien Koehler, executive secretary to the Bishop of Fort Worth and a member of the delegation. "We are concerned about the future of ARCIC [Anglican-Roman Catholic International Commission], about the dilemma of isolated traditionalist congregations which disagree with their bishops, and the increasingly intolerant attitude towards traditionalists by bishops and others," he told TLC.

Canon Koehler said both parties recognized the need for continued maintenance and propagation of a traditional expression of Anglicanism within the Episcopal Church in the U.S.

The Archbishop of Canterbury as-

sured the ECM group that their concerns had been heard and would be discussed by the primates of the Anglican Communion during their meeting in Cyprus at the end of April where they will discuss the Eames Commission report. The archbishop suggested that there might be further conversation between members of the Eames Commission and the ECM after the primates' meeting.

Other members of the ECM group were: the Rt. Rev. Edward H. MacBurney, Bishop of Quincy; the Rt. Rev. A. Donald Davies, executive director of ECM; the Rev. Rex D. Perry, director of development at Nashotah House Seminary, Nashotah, Wis.; Donald Sitz of Davenport, Iowa and Gene Engleman of Fort Worth.

## Society of the Holy Cross

The Society of the Holy Cross, the oldest association of Anglo-Catholic clergy, held its first international synod at this same time. The archbishop officiated at a mass for the 350 bishops and priests assembled in Canterbury Cathedral and Bishop Pope preached. Members of the society also visited Walsingham and London parishes famous for saintly priests.



The Rev. Stephen M. Winsett, rector of St. Paul's Church, New Albany, Ind., has been elected president/director of the Recovered Alcoholic Clergy Association of the Episcopal Church. He will succeed the Rev. William D. McLean, III, Fr. Winsett helped start numerous substance abuse programs in southern Indiana, including a half-way house for women. RACA, founded in 1968, is a worldwide organization of bishops, priests, deacons and seminarians who are recovered alcoholics and active in ministry.

## BRIEFLY...

In a recent notice to Morehouse-Barlow customers, it was announced that effective May 1 the new name of the company is **Morehouse Publishing**. Corporate offices are now located in Harrisburg, Pa. and the publications office and bookstore remain in Wilton, Conn. A toll-free order desk has been established as a direct link to a new automated order processing and distribution facility.

The Diocese of Central New York has contributed \$4,000 toward the purchase of a school bus for Palestinian kindergarten children to travel from their refugee camp to the Shireen Preschool where they share classes with their Israeli counterparts. The gift was donated through an organization called OZ veSHALOM, Religious Zionists for Strength and Peace, which has Jews and Palestinians working together to show Palestinian children and their families that there are Israelis who care about them.

A braille edition of the *Hymnal 1982*, produced by St. Luke's Braillelists of Christ Church, Waukegan, Ill., is expected to be available in June. St. Luke's Braillelists also produced the *Hymnal 1940* in braille and maintain a lending library of braille theological materials. The method of producing the hymnal page by page was replaced through the use of a computer generated braille code and braille embosser.

In response to a resolution at last summer's General Convention, the Most Rev. Edmond Browning, Presiding Bishop, has called for a national day of prayer on October 15 "for all persons touched by the AIDS epidemic." Materials for use on the day may be obtained from the AIDS Ministry Office at the Episcopal Church Center in New York.

# The Usefulness of Robert Browning

By TIMOTHY PICKERING

**I**n a poem about a naughty monk (and a wonderful artist), Fra Lippo Lippi, Robert Browning has him say, “The world’s no blot for us, / Nor blank; it means intensely and it means good: / To find its meaning is my meat and drink.”

Many scholars see in those lines the chief purpose of the extraordinary poet whose death occurred 100 years ago. Most of what he wrote, while not always easy to understand, remains lively and useful. The fundamental problems of mankind do not change

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*The Rev. Timothy Pickering is a retired priest of the Diocese of Pennsylvania and resides in Bryn Mawr, Pa., where he was for over 20 years rector of the Church of the Redeemer.*



Robert Browning

Photo courtesy of Armstrong Browning Library

much through the years.

His poetry ranges over all the sciences and problems of his time, but three of his earliest works are specifically religious, and it seems likely that he was developing his own faith as he worked them out. Two are a pair, meant to go together: *Christmas Eve* and *Easter Day*.

In the former he has a dream sequence that carries him from Protestant chapel to catholic high mass to humanist lecture hall. He doesn’t have anything very complimentary to say about any of them, but finally decides the evangelical tradition is the least offensive to him.

*Easter Day* brings him face to face with the more fundamental issue. He borrows Kierkegaard’s phrase, “Oh, how hard it is to be a Christian.” But he works out a way in which he can affirm a decision that God is Love, and that God’s love was made incarnate in Christ. His childhood and his

experience of love with Elizabeth Barrett [see related story], also a non-conformist, probably influenced him profoundly. Anyway, once his mind was made up, he never looked back, and a significant part of his life was spent in setting forth the nature of his belief and defending it against all comers.

The third significant early poem is a commentary on 1 Samuel 16:23 — “David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.” Browning set out to explain in detail how this could have happened and let it be published as *Saul*. But he wasn’t happy with it. He was too honest to say that David’s playing and singing would really heal the king’s terrible depression.

Soon after, he married Elizabeth, and discovered personally the power of love to heal. He went back to *Saul*, wrestled with it some more, and fi-

nally achieved an ending which satisfied him. I think it is the best description in all of literature of just how such a miracle may happen, and it was written when all biblical miracles were regarded with great skepticism by educated people in England.

Browning's faith was intellectual. His poetry doesn't move one to piety and devotion, as does that of John Donne, or George Herbert. His great contemporary, Tennyson, was also a Christian, but he always (and especially in *In Memoriam*) seemed to be holding onto his faith with his heart, even as his head told him it could not be true. Matthew Arnold tended toward humanism: the Greek classics, the Stoics, and sweet reason seemed to charm him. But Browning stoutly persisted in thinking through religious questions and issues, and in writing poems which expressed a faithful answer.

### Paraclesus

An important step in the process for him was his early poem *Paraclesus*. That famous 16th century intellectual (and alchemist) was reputed to have mastered every known language and to have made himself the master of every field of knowledge: he came as close as anyone ever would to knowing everything there was to know in his age. In telling his story, Browning developed a theory of knowledge common today, perhaps, but unusual then, a theory which holds that it is good to know all we can, and it is important always to act boldly upon our best judgment. But we must never forget that here "we see through a glass darkly." Certainty is always beyond us, whether in religion or science or anything else. We are not supposed to be certain, not about anything; and when we pretend to certainty we are simply being unfaithful. In the early years of scientism, this was a radical doctrine.

*Cleon* and *An Epistle of Karshish, An Arab Physician* illustrate what this means. *Cleon* may well have been Browning's answer to Matthew Arnold's *Empoedecles on Etna*, a hymn of praise to the great philosopher. Cleon is a famous Greek poet, whose verses will surely be sung for generations. A friend wrote to him, asking for help in facing the dreadful prospect of death, but also suggesting that perhaps it wasn't so bad for Cleon, since his poems guaranteed him a kind of immortality. Cleon replies that in

fact death is only more insulting and distressing if one is greatly superior to his fellows, as indeed he (Cleon) is. Cleon ends his letter by saying that one Paul of Tarsus had been in Athens recently, but of course "no sane man" could put any faith in what he had to say. That Christ is a "scandal to the Greeks" is given a reason why in *Cleon*.

### The Arab Doctor

Karshish, the Arab doctor, heard of one Lazarus, and turned aside on his travels to give the man a thorough medical examination. The poem is a report on his findings to his mentor, Abib. Of Lazarus he says, ". . . he was dead (in fact they buried him) . . . and then restored to life/By a Nazarene physician of his tribe:/Sayeth, the same bade 'Rise,' and he did rise." Karshish fights his own skepticism, and that of Abib, but after his experience, wonders what would happen in the world if he has stumbled upon the truth. "The very God! think Abib; dost thou think?/ So, the All-Great were the All-Loving too/So through the thunder comes a human voice/Saying 'O heart I made, a heart beats here'."

Browning had a particular admiration for the Fourth Gospel, which in his time was suddenly having its dating, authorship and authenticity greeted with great skepticism. He considered John to be the poet of the evangelists. In *A Death in the Desert* we overhear the dying John tell his companions how he happened to write his gospel, and what his intentions were. There are hints of how his manuscript may have been passed from hand to hand in its original form, suggesting that we are very fortunate to have it even if bits and pieces were lost or changed. Archbishop Frederick Temple and Bishop Brooke Foss Westcott were among the many who greatly appreciated Browning's contribution in a time when biblical criticism was radical and a bit breathless, and causing many to lose their faith.

### Obscurity and Optimism

The poet's reputation for obscurity is probably justified. More unfairly, he is tagged, sometimes, as an optimist. That line "grow old along with me; the best is yet to be" has almost ruined him. But if one looks carefully at the

whole of *Rabbi Ben Ezra*, it is apparent that it is a very thoughtful reply to Edward Fitzgerald's *The Rubaiyat of Omar Khayyam*, with its "Come fill the cup, and in the fire of Spring/ Your winter garment of repentance fling," and its general "eat, drink and be merry . . ." philosophy.

In *Caliban Upon Setebos* Browning writes of "natural religion" (still practiced lovingly on Sundays in gardens and on golf courses). The real horror of superstition, and the idiocy of the whole "noble savage" school of philosophy is pretty well pegged. *Bishop Blougram's Apology* tackles a tougher opponent: the bishop gives a long reply to an intelligent skeptic who accuses him of hypocrisy, because no educated man could reasonably believe the claims of the Christian religion. Space forbids consideration of most of the arguments, but two must be mentioned.

In the first the bishop reminds his accuser that it is also very difficult to be a nonbeliever: ". . . the problem here/Just when we're safest, there's a sunset-touch/ A fancy from a flower bell, someone's death/ A chorus-ending from Euripides/ and that's enough for 50 hopes and fears. . . ." He also responds to the romantics, with their ideas that nature is the great revealer of God's ways and God's truth. "Some think Creation's meant to show him forth; /I say it's meant to hide Him all it can."

### Beauty and Truth

In another poem Browning responded to the popular line of John Keats: "Beauty is Truth, Truth beauty/ That is all ye know on earth — and all ye need to know." Browning thought that over, and amended it to say: "All is beauty/and knowing that is love, and love is duty." The lack of sentimentality in that is notable, and indeed typical. It is carved into Browning's headstone at Westminster Abbey.

Space forbids any real consideration of the cast of characters through whom Browning spoke to his age, and now speaks to ours. Probably the most famous are the Duke, in *My Last Duchess*, and the picture given of monastic life and of Brother Lawrence in *Soliloquy of the Spanish Cloister*. A Renaissance bishop reveals all his weaknesses, and some of his strengths, as he lies dying in *The Bishop Orders His Tomb in St. Praxed's Church*. Robert loved Elizabeth, but intensely dis-

liked her dabbling in spiritualism, and *Mr. Sludge, The Medium* is the self-revelation by a spiritualist con man. And yet Browning does allow him to be sometimes mystified by things he hadn't totally arranged. Browning treats even the most despicable of his characters with sympathy and affection.

### To Have Power

His own favorite work, I believe, is a very long poem based on a trial in the time of Pope Innocent III. He called it *The Ring and the Book*. A rather dashing young priest had helped a frightened young woman to escape from her brutal husband, Count Guido. Guido had them pursued by four thugs, who murdered the girl, Pompilia, when they caught up with them. The case went to trial, and Guido was sentenced to hang. But because he had once been ordained as a minor cleric, the case came before the pope for review. Browning is able to consider (with thoroughness to say the least) the whole question of papal infallibility, as well as issues surrounding capital punishment, the likeliness of the priest's fidelity, the guilt of a man who kills his adulterous wife (if indeed she did commit adultery), the (limited) usefulness of lawyers, and more.

Most important for us, though, is the way he handles what it means to be a Christian with power, in this case immediate power over life or death. Sometimes it seems easy to be a Christian if one is poor, or sick, or has only very limited responsibilities, but the pope doesn't fit any of those categories. And he knows very well that he is not infallible, yet must decide.

### Browning Society

There is an active Browning Society in America, and scholars publish essays all the time, some of the best being gathered annually into the Browning Institute Studies. An Episcopal priest, the Rev. Roma A. King, Jr. of Dallas, Texas, is one of the most respected of these scholars.

Virtually all of them discern in Browning what one calls "a dialectical temper," and another sees his genius in perceiving "the infinite moment," or "the focusing artifice." They understand him to be incarnational and trinitarian in all his work. The world was no blot for him, and he is a great provider of the meat and drink we need in this day and age.

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# "And if God Choose, I Shall But Love Thee Better After Death"

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By JACK W. HERRING

When Elizabeth Barrett married Robert Browning in 1846, she was the most famous woman poet alive, and Browning was almost an unknown. Elizabeth's father had his reasons for not approving of her marriage. The Barretts were relatively wealthy, the Brownings were of modest means; the Barrett family had a long and distinguished history, the Brownings could not trace their genealogy back more than about four generations; Elizabeth was a semi-invalid, addicted to laudanum, and convinced that she could never lead a normal life (certainly not have children).

Elizabeth felt that she would be an unfair burden on any man who should marry her. Over a period of months (January 1845 to September 1846) and through an exchange of the now famous "Love Letters" as well as through face-to-face meetings and conversations, Browning won her over to a willingness to marry him. At ages 34 and 40, respectively, Robert and Elizabeth were married in Marylebone Church in London and fled to sunny Italy, where Browning was able to assist her in breaking away from the addiction to laudanum, in strengthening her own self-confidence, and in finding joy in life and in motherhood and in travel. Their only child, Robert Wiedemann Barrett Browning, was born in 1849 in their home (Casa Guidi) in Florence.

Elizabeth Barrett Browning's great passions were her husband, her child, Italian freedom (from Austrian domination), and woman's place in the mid-19th century world. Probably her

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*Jack W. Herring occupies the Margaret Root Brown Chair of Robert Browning Studies at Baylor University, Waco, Texas. From 1959 to 1984 he was director of the the Armstrong Browning Library at the university, the largest Browning collection in the world.*

best known work is in the *Sonnets from the Portuguese* (first published in 1850), written during their courtship period to express her growing adoration of Robert Browning. Her many poems about children include *The Cry of the Children* (1843), a strong protest against child labor and child abuse; after the birth of her own son, her poems about children became more concrete and more personal in their imagery. *Casa Guidi Windows* (published in 1851) provides her own interpretation of the tempestuous political events (including demonstrations and turmoil in the streets) that were taking place in Florence, just beneath the windows of the Brownings' living quarters; Elizabeth longed to be deeply involved in the struggle against the Austrian tyranny. For the 1980s, one of her most popular works is *Aurora Leigh* (1856), a verse novel of the adventures of a young woman who claims for herself the same prerogatives as exercised by men.

In her early years, Elizabeth learned Greek and Hebrew. She read the Old Testament in Hebrew — "from Genesis to Malachi, right through. . . ." All of her works (poetry, translations, essays and letters) are permeated by basic Christian assumptions; and some are built around exclusively Christian themes. One of the best-loved quotations (from *Aurora Leigh*) suggests her awareness of the wonder of everyday life:

"Earth's crammed with heaven,/And every common bush afire with God;/ But only he who sees, takes off his shoes,/The rest sit round it and pluck blackberries. . . ."

She died in Florence on Saturday morning, June 29, 1861, held in her husband's arms. Gardner Taplin, her definitive biographer, closes his survey of her sensitive life: "That evening (Monday, July 1) at seven o'clock in a service conducted by a Church of England clergyman, the remains of Elizabeth Barrett Browning were interred in the old Protestant Cemetery, near the heart of the city she had come to love and call her home."



# What's All This About Acid?

By JAMES E. TWOMEY

*In an interview by the Rev. Travis Du Priest last fall [TLC, Oct. 9], James Twomey, a book restorer and conservator from Kenosha, Wis., talked about his work. Later on we asked Mr. Twomey to elaborate on something he mentioned in the interview — how the effects of acid on paper can lead to the deterioration of books and church records. The following is his response.*

Anyone who has seen a newspaper clipping which is yellow and brittle with age has witnessed the effects of high acidity in paper over time. Any church administrators whose baptismal ledgers were produced between 1880 and 1930 will readily see that the same process is at work on their paper. Embrittlement and discoloration are two effects of acid decay and require two factors: high intrinsic acidity or exposure to an acidic environment; and time. The photocopy you made this week used a highly acidic paper, but it is new. Given time, it will yellow, and become brittle, but it doesn't have to be this way.

Early paper was composed of linen and cotton fibers derived largely from old rags (hence "rag" content). These were made into a pulp by adding water and bleached in sunlight. The sizing agent (that which stiffens paper and reduces its ink absorbency) was gelatin which was applied by dipping a sheet into it.

By the 1820s cotton paper was being

sized with an aluminum rosinate, an acidic material derived from trees. The most radical change for paper making occurred in the 1880s as ground wood fibers replaced cotton. Ground wood which is not chemically purified contains hemi-celluloses and lignin which react with ultra-violet light and produce acids. Thus, wood pulp paper is acidic with an additional acidic sizing agent. This material is not permanent and has resulted in the widespread problems which affect all collections today.

Acid affects paper by breaking the hydrogen bonds which hold it together. If the fibers remain long and flexible, the sheet of paper is strong and bends under pressure. However, as acid breaks down the bonding, the paper fibers become shorter and instead of bending, they break.

If all this were not enough, acid has one other property—it migrates. This can be demonstrated easily enough by placing a newspaper clipping in a book. In a few years' time, the yellowing stain of the clipping will transfer to the surrounding paper. Another example of acid migration occurs in books. Here, the acid of the text paper migrates to the linen thread which holds the book's many gatherings together. As this thread breaks, whole sections of pages pull forward and are exposed to wear (being brittle, these edges readily crack to pieces). This is a serious threat to church ledgers.

One final variable affecting the permanence of church records is temp-

erature/humidity (known as relative humidity or RH). Paper and leather bindings readily absorb moisture from a humid environment. If this air also contains sulfur dioxide and other chemicals derived from the burning of fossil fuels, sulfuric and other acids will form in the paper. Controlling relative humidity is vital to preservation, especially in urban areas.

There is a great deal to regret in the field of preservation, but simple and cost-effective solutions also abound. For example, newspaper clippings can be photocopied onto acid-free paper, acidic cotton-based paper can be safely washed and deacidified by a professional conservator for as little as \$1 per gathering, and wood pulp paper can be easily deacidified with a solvent based solution for pennies per page.

The friend of all those interested in preservation is calcium (sometimes magnesium) carbonate. It is a baking soda-like substance which is alkaline. An alkaline substance gives up its hydrogen philanthropically so the paper does not have to do it. Calcium carbonate, at once, neutralized existing acid and buffers against future environmental acidity. Water or solvent is required to get the calcium carbonate into the paper fibers. This is the basis of deacidification. This chemical is benign; indeed, it is an ingredient in Cheerios cereal!

Today, acid-free and buffered papers are available for every useage: photocopying, offset printing, card stock, folders, binder's board, etc. These papers can be purchased from Light Impressions Corp. at 1-800-828-9629 and University Products at 1-800-628-1912. Ask for their free catalogues.

## Values in Microcosm

Paper, the most common material upon which we have recorded our heritage, has come to reflect our values in microcosm: Once made by craftsmen in accordance with nature's inherent quality, it came to be mass-produced using materials which could never last as long as there were needed, and today, we see a return to the quality of the past and the science of the present. When these are combined, we see the folly of our predecessors and can learn from their errors. Each of us must make an effort to be stewards of our heritage.

# EDITORIALS

## Robert Browning

In this Spring Book Number, a variety of book reviews and other information relating to books, is offered. We give special attention to Robert Browning who died a century ago and who remains as one of the most important poets of modern times. His attention was given in large part to spiritual questions. He and his wife were dedicated to lofty goals in a way that is unusual in any age. Although not an orthodox church member, Browning was deeply concerned with what he considered to be religious attitudes and values, especially in their moral expression in the character of people. His penetrating explorations of personality continue to make his poetry entertaining, fascinating, and edifying.

We are grateful to Dr. Jack W. Herring and others associated with the Armstrong Browning Library at Baylor University for their cooperation and assistance in preparing this issue.

## Pentecost and Books

On the first Christian Pentecost, the disciples went out into the streets to proclaim the gospel of Jesus Christ. Today, one rather looks to the broadcasting studio and the printing press to convey a message to a larger number of people. Religious literature, or literature related to religion, is of great importance to Christians. Of course not all of it is proclamation; some of it, including many books reviewed in this magazine, examine the faith, look at it from different angles, and consider the successful and unsuccessful expressions of it in historical events, in the lives of individuals, in books and in the fine arts.

No doubt our own confidence is nurtured by seeing Christianity solely in terms of our own personal outlook. To share the message with others, however, to be effective evangelists in today's complicated world, we need to be aware of the outlook of others and to have an understanding of how the minds of other people work. Thoughtful reading, reading of worthwhile books, helps us to do this.

## Two Publishing Events

During the past months there have been two very significant developments in the field of the books with which we deal. First of all, for a long time questions have been brewing with regard to some of the material in what can only be called the C.S. Lewis industry. Lewis is a continuing and justifiable topic of interest to millions. Books by him and about him command attention throughout the English-speaking world. His well-known and admired books remain in a class by themselves, although certain reprints leave much to be desired. On the other hand, the authenticity of some posthumously published material has been challenged [TLC, March 19, April 16 and p. 4]. by Kathryn Lindskoog of Orange,

Calif., and we may anticipate that debate about this puzzling and perhaps tantalizing matter will continue for some time to come.

A second quite different recent event is the formation of Trinity Press International [TLC, April 23]. Assisted in its founding by Trinity Church in New York, this will be a major publisher of theological books in the English-speaking world. It will be closely linked with the SCM Press in England, which was founded 60 years ago as the publishing arm of the Student Christian Movement. Ecumenical in intent, it has published numerous books by Anglican authors. The new publisher is intended to meet a significant need at the present time — namely the difficulty of obtaining publishers for serious works of theological scholarship. Although there are many excellent publishers of trade books in the religious field, scholarly and more technical works have posed special problems and many books of merit, including some by distinguished authors, are not reaching an appropriate readership. It is anticipated that Trinity Press International will significantly change this situation. We look forward in future years to reviewing books published by this new press.

### Invader of My Life and Love

(86.86 D.)

Invader of my life and love,  
Disturber of my soul,  
O Guide and Conscience of my mind,  
come, Spirit, make me whole!  
Proceed from the heart of God,  
my heart now enter in;  
Life-Giving Source, release Your power,  
new life in me begin.

Strength-Giver, take my flabby will,  
inspire it, push and prod;  
convert reluctance into zeal  
to serve the Living God.  
O Singer of the Eternal Song,  
Who made Creation Dance,  
help my soul leap in glad response  
to Your extravagance.

Then, as I glory in Your grace,  
remind me, Holy Dove,  
gifts disappear, unless they're used, —  
especially that of love.  
So may Your gifts be seen in us,  
and shared in peace and praise,  
until this world is ringed in light,  
and with Your joy ablaze!

Rae E. Whitney

©1988 Rae Whitney

Tune: *Vox Dilecti* ("I heard the Voice of Jesus say")

## BOOKS

(Continued from page 7)

camera plays carefully over carved wood and stone, glass, mosaics, fabrics and paintings. He has climbed to every nook and cranny for unexcelled views inside and out. We look into the faces of statues, the intricate bonding of the stained glass, precise mosaics, the fragile stems of flowers in stone, the interplay of sunlight on marble, even the cupped hands of communicants at the altar rail. No text intrudes, only carefully chosen passages from Exodus, I Chronicles, Psalms, Isaiah, Habakkuk, Ezekiel, Matthew, Acts, I Corinthians, Ephesians, and Hebrews. The book is completed with six pages of concise notes, supporting pictures and a floor-plan of the nave.

"I'm not sure anyone will build a great Gothic cathedral again, the way the world is going," Chancellor sighs in conclusion. "So it is our good fortune to have this book, and Robert Llewellyn's memorable photographs, which so beautifully capture the spirit of this holy edifice."

(The Rev.) JAMES B. SIMPSON  
Ascension and St. Agnes  
Washington, D.C.

### Literalism Doesn't Help

**ISLAM REVEALED: A Christian Arab's View of Islam.** By Anis A. Shorosh. Thomas Nelson. Pp. 313. \$12.95 paper.

This book arose out of a "great debate" that Dr. Shorosh had in the Albert Hall of London with the premier Muslim apologist, Ahmed Deedat. Our times demand a book that will bring understanding between the two monotheistic religions they defended, Christianity and Islam, not the argument they pursued — based on the absolute, literal interpretation of the scripture of each, the Bible and the Quran — as to which one is God-inspired or isn't. *Islam Revealed* is not the book to bring understanding of Islam to Christians. The book brings large portions of the Quran to our attention, recounts the life of Muhammad in detail, but ultimately, presents a religion thoroughly unattractive. There must be more to Muhammad than his marrying 15 women, 11 of whom are described in this book; the author does try to interpret the early years of Muhammad as those of a visionary, but the impression is that the founder of Islam was a man who had a passion for beautiful women and loved

the plunder and killing that came from conquering the enemy.

I kept wondering, why do the other two Christian Palestinians I have come to know and love, the priest Elias Chacour (author of *Blood Brothers*) and the peacemaker Mubarak Awad, insist that there is non-violence in Islam and that it has been a non-persecutor religion in the past?

Dr. Shorosh does make a valid point when he says that Muhammad would have been a wonderful Christian had he been alive at the time of Jesus. Fr. Chacour also told me that it is to the eternal shame of Christians that Arabs turned to Mohammad instead of to Christ. We have the Crusaders to thank for much of the suffering in Arab lands today, I think.

It may be useful to have this book on your reference shelf if you need a quick, brief description of the chief Muslim sects and portions of the Quran in a very good translation. But unless you are a literal interpreter of Scriptures, you will find this book at times distasteful.

KATERINA K. WHITLEY  
Williamston, N.C.

### Remarkable Individual

**AUTOBIOGRAPHY: Exile's Odyssey (Volume II: 1937-1960).** By Mircea Eliade. Translated by Mac Linscott Ricketts. University of Chicago. Pp. xxi and 224. \$19.95.

Who was Mircea Eliade? For those who do not know, he may be briefly described as possessing one of the most brilliant minds of the 20th century — a writer of fine literature, a journalist, a diplomatic official, a scholar of fabulous erudition, a teacher and a proponent of the history of religions. The latter he did not pursue simply as one of many academic disciplines, but rather as the search for the meaning of life of peoples everywhere and in every culture and circumstance.

Volume I of his *Autobiography* (1904-1934), subtitled *Journey East, Journey West*, was a fascinating account of his early years in Romania, India and elsewhere. The second volume carries him through the eventful years of World War II and sees him finally settled as a professor at the University of Chicago which was to be his subsequent home. This second volume

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is certainly not as remarkable as the first. For many years there is little to report except financial poverty, attendance at conferences and publishing two or three books. Many readers will be stirred by the very names of associates which flash through these pages: Raffaele Pettazzoni, Carl Jung, H.C. Pueche, Etienne Gilson, J. Ortega y Gasset, Joseph Campbell and a host of others including Episcopal priests Joseph Kitagawa and Robert Grant and their wives.

In this, as in his other works, we search in vain for any expression of his own personal beliefs. We do find him reading the Bible for consolation after the death of his first wife, and there

was a Romanian religious wedding with his second wife. At various points is affirmed the conviction, perhaps more philosophical than religious, that there is a direction and meaning to life. Eliade goes, as he came, a remarkable individual who did not throw open to others the windows of his soul.

H.B.P.

### Beyond Humanity

**ANGELS: Ministers of Grace.** By **Geddes MacGregor.** Paragon House. Pp. 230. \$25.95.

This is a delightful book, filled with information about angels past and present. Along the way the author deals with such questions as: are there such things, and if so, what are they and what do they do? What have past Christian writers thought and said about them? What do they look like and how have they been depicted in art?

There is a good selection of illustrations to answer the last questions, ranging from some putti at Pompei, to the powerful modern St. Michael at Coventry. The variety emphasizes the author's observation that belief in these gracious creatures who throng God's throne and do his bidding is worldwide, and found in many spiritual systems besides Christianity. His opinion is that they truly exist — and he believes that he has felt their presence, guiding and directing him, all his life. He asks us to consider seriously the possibility that angels are an evolutionary development beyond humanity — the next step in a process which began millions of years ago, and towards which we are all heading. The thesis is interesting and well argued. Dr. MacGregor, a retired professor and Episcopal priest, is the author of many books on religious subjects.

SALLY CAMPBELL  
Cold Spring Harbor, N.Y.

exception to the rule. While no one is likely to turn to Ezra or Nehemiah for spiritual uplift or theological direction, they are of primary importance for understanding the rise of later Judaism, which, after all, is the matrix out of which the Christian church developed. And there are no books of the Bible that present more historical problems in so short a compass as these.

Blenkinsopp has faced all the problems and dealt with them exhaustively. He has frequently come up with original, closely reasoned solutions. Due to the character of the material, there is much of the discussion the general reader, whether clerical or lay, will prefer to skip, although it will delight the heart of the scholar, but the author's lucid style makes it all understandable. On major issues he comes down forcefully for the common authorship of these books with the two books of Chronicles, a once universal opinion often disputed in recent years, and for the priority of Ezra to Nehemiah. His adherence to these conservative views, however, is no indication of a conservative position in general. Altogether, this is a most successful work, which will certainly be consulted in the future by all who work in the field of post-exilic biblical history.

(The Rev.) ROBERT C. DENTAN  
Buffalo, N.Y.  
Professor Emeritus of O.T.  
General Theological Seminary  
New York City

### Worth Careful Attention

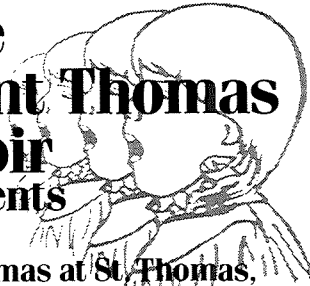
**THE HISTORY AND FUTURE OF FAITH.** By **Robert Ellwood.** Crossroad. Pp. viii and 169. \$18.95.

Robert Ellwood, the Bishop James W. Bashford Professor of Oriental Studies at the School of Religion of the University of Southern California, analyzes the history of the great religions and suggests a useful theory of stages in their life. Upon that foundation, he

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### Lucid Style

**THE OLD TESTAMENT COMMENTARY — EZRA-NEHEMIAH.** By **Joseph Blenkinsopp.** Westminster. Pp. 370. \$29.95 paper.

Acceptance in the "Old Testament Library" series is a guarantee that a book is both a genuine contribution to scholarship and also accessible to the ordinary educated reader. This new commentary by Joseph Blenkinsopp, who is professor at Notre Dame, is no



projects the possible future of Christianity in the manner of John Naisbitt's *Megatrends*.

"Our study of . . . the Great Religions will be based upon a model that proposes they develop through five stages over a historical trajectory of some 2500 years . . . 1) apostolic, 2) wisdom and imperial, 3) devotional, 4) reformation, and 5) folk religion" (p. 68). The analysis is sustained by concrete examples. Christianity, he argues, is entering stage five, no longer sustained by the state imperium and now increasingly marginalized. The cleansing power of its reformation brought also a tendency toward individualization which it now carries into a sectarianism that will be able to hold out for a long time, among an ever-smaller percentage of the population (like Zoroastrianism). Meanwhile, the great institutionalized secularisms will ascend.

One can see that large questions loom in the analysis itself, many scanted, but large questions are also elevated for the thinking and study of the reader. Consider, for example, how massive is the move from primitive religion into the initial realm of these stages: from worshipping a waterfall or a mountain, to a totemic animal, and to the veneration of a person like Jesus or Buddha as the visible presence of God.

And what of the future? Ellwood argues that Christianity has kept its power for reformation more than any other religion. He predicts that just as the Reformation of the 16th to 19th centuries renewed the church by the rise of personal conscience and individualism, so a new reformation may arise in the great power of communalism.

Often merely discursive and expository, the prose is not as good as the analysis. But is saved by its brevity and directness, and the analysis and pro-

jection are provocative. Count it a successful, original, valuably orienting effort, well worth your careful attention.

(The Rev.) JOHN PAUL CARTER (ret.)  
Sewanee, Tenn.

### Reforming the Institution

**PILLARS OF FLAME: Power, Priesthood and Spiritual Maturity.** By Maggie Ross. Harper and Row. Pp. lvii and 214. \$17.95.

This book targets "the institutional idol of the church" from a feminist and mystical prospective. The basic motif is the self-emptying of God as expressed in Philippians 2. Zeus-God is contrasted with the kenotic God, "I will be." The self-emptying shows the willingness of God to be wounded and humble.

The concern for "ungrasping" in the church leads to the separation of priesthood from ordination and any clerical club or hierarchical pyramid. She advocates priests being raised up by the local community as it discerns humility and spiritual maturity. The need for organizing power in the church is recognized, but the emphasis is on the separation of power from presiding at the sacraments.

*Pillars of Fire* is at its best when dealing with the self-emptying of God in Christ, and at its worst, in a cavalier rejection of anything in the Bible or tradition which is not obviously subsumable under "humility." Passages of

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**NOTICE**

Correction for *The Episcopal Church Annual 1989*

**Diocese of Southern Ohio**  
The Rt. Rev. William G. Black has NOT retired and remains diocesan. The Rt. Rev. Herbert Thompson, Jr., is Bishop Co-adjutor.

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deep spiritual insight are mixed with overblown verbiage.

This is a serious attempt to distinguish between what is essential and what is merely customary in our common life of faith. There are jolts of recognition as she highlights our grasping and the use of the institution for our glory and power. This is a useful and fascinating book as it presents a radical way of rethinking and restructuring for the Episcopal Church. It fails ultimately because it not only abandons most of scripture and tradition, but also because it fails to deal with the nature of sin and organizational development. It is the tension of "Christ and culture" as seen by this author. Maggie Ross is an Anglican

solitary at Christ Church Cathedral, Oxford, U.K. under the authority of the Bishop of New York.

(The Rev.) JOHN I. KILBY  
Grace Church  
Clinton, Iowa

### Books Received

**THE CALLING OF KATH BURN.** By Kath Burn. Angel. Pp. 183. No price given, paper.

**YIELDING TO COURAGE: The Spiritual Path to Overcoming Fear.** By Judith C. Lechman. Harper & Row. Pp. 175. \$14.95.

**THE PRESENCE: the God Who Delivers and Guides.** By Bruce Larson. Harper & Row. Pp. 163. \$14.95.

**THE KALEIDOSCOPE: God's Patterns in the Bits and Pieces of Our Lives.** By Claire Cloninger. Word. Pp. 192. \$10.99.



## BENEDICTION

*The author, the Rev. Stephen M. Pogoloff, resides in Durham, N.C.*

About 17 years ago, before we were married, my wife and I spent a summer together during which we felt the rich, exciting, life-giving Spirit of God blowing through our souls. However, if we had been asked then, we certainly would not have called it God's Spirit. The only names we used were "It" or "Magic." We confidently pronounced that our exciting little religious experiences had nothing to do with the dry, dusty old teachings of Judaism and Christianity.

Throughout that autumn and winter we tried to recapture our experience: playing the same music, reading the same books of poetry and philosophy, sharing our love together. Yet we could not find our elusive "Magic." As we later would read in the sayings of Jesus, "The wind blows where it wills."

Winter turned to spring and I met a young man named Thano who was in very difficult straits. Yet, despite his problems, he was cheerful, loving, helpful and optimistic. I wanted to know his secret. "Jesus," he told me.

"Preposterous," I said. I knew, so I thought, what Jesus was about: rules and guilt. A false messiah who deluded Gentiles into persecuting my people.

Skeptically and cautiously I began to read the gospels, and, as John Wesley said of his own experience, my heart was "strangely warmed."

"Preposterous" was Christina's response to my experience. But soon she too found the wind of the Spirit refreshing her soul as Jesus came alive in her life.

One need not be a Christian to experience God's Spirit. But if it is really the Spirit of God that moves us, that Spirit will always, sooner or later, direct our hearts to Jesus of Nazareth.

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The Very Rev. Roger Scott Gray, dean & r  
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeqe, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**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, assoc; Virginia L. Bennett, sem; and the Rt. Rev. Michael Marshall, Anglican Institute  
Sun Services: 8, 9:15, 11:15, 12:30, 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## 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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
12th 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

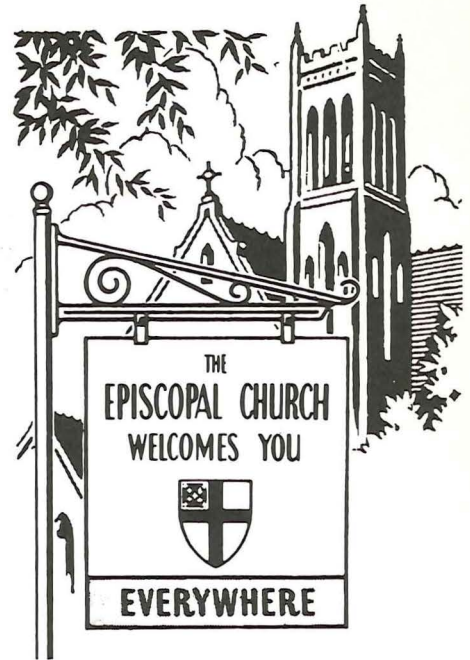
**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**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. Wagensell, 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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

## SELINGSGROVE, 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** 823-8135  
5100 Ross Avenue 75206  
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. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, 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 & Holy Day 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. C. V. Westapher; the Rev. Frank B. Bass  
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 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno