

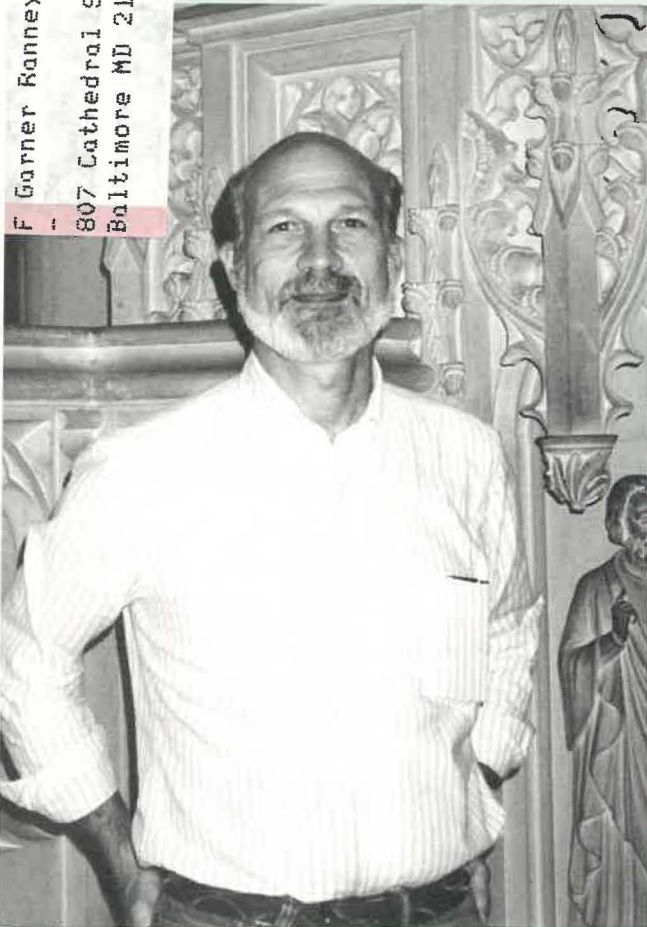
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An Invitation to Be Odd



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The authors of *Resident Aliens*

speak out about the church

today, what it is and what

it can become.



What Is Spring?

What is spring? Sunny skies, singing birds, blooming flowers, "leaves on every bough," and tiny members of the frog family singing along creeks and ponds at night? It is perhaps any of these, though not necessarily all at once. Sometimes it is cold and rainy. Not all of us hear birds singing outside our windows, and very few have the pleasure of hearing peepers singing in the wetlands. Those who do may be grateful.

In the tropical zone, where millions of people live, they do not have our cycle of seasons, and in the southern temperate zone (which only includes a small percentage of the earth's land) it is autumn. And of course even within the continental U.S. the official date of spring does not correspond, in many places, to the actual return of life to the earth.

So much is indefinite. Yet for us who experience spring, who can doubt its reality and its importance? If we only breathe a little spring air, we know how delicious it can be! It may convey little to the reasoning and thinking mind, but to the heart and spirit it conveys the sense of new life. The eyes, the ears and the nose relay their nonverbal message to us clearly enough, a message with spiritual as well as physical meaning.

As Christians, we understand that the new leaf, the new mayfly, the new bird are not in themselves the new creation of which holy scripture speaks. Yet they communicate it to us more clearly than big words like regeneration or rejuvenation. To see a bud unfold or an egg hatch will tell most of us more about the meaning of the Easter Season than a concatenation of disputatious thoughts.

Of course other seasons have other valuable messages, and other parts of the world may perceive Easter differently but just as strongly. Yet spring has been given to us, so let us enjoy it, and learn from it, and allow it to mold our feelings and thoughts. The wonder of this Easter Season, the paschal mystery to use the technical term, is that supernatural and natural things are brought together and made part of our living experience.

H. BOONE PORTER, Editor



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ON THE COVER

Stanley Hauerwas (lower left) and William Willimon, both of Duke University, have written a controversial book on the church today. An interview of the two men appears on page 10.

LETTERS

New Creation

Regarding your First Article in the April 15 issue: I have come to believe that the New Creation, rather than being beyond nature, is its fulfillment, its culmination, the way it was/is intended to be.

Jesus' resurrection shows the natural order freed up to be itself. It is what occurs in the natural order when Jesus acts to heal, affirm, speak — when he offers himself loving, caring, doing God's will. It is what results in and for us when we confess, praise, forgive — when we act faithfully, believing in him; then God does what he always wants to do.

Mystically, Adam and Eve were not thrust out of the garden into the natural order; but they were prevented by their sin from enjoying the natural order at its best, its fullest form.

(The Rev.) DUSTIN P. ORDWAY (ret.)
Conway, Ark.

The Three-Legged Stool

Your recent editorial on authority [TLC, April 8] repeated Hooker's three-fold canon in the familiar form "scripture, tradition and reason." Recent documents published by the evangelical group, Episcopalians United, speak of "scripture, reason and tradition" apparently reflecting the order in which Hooker himself used the terms. Can you tell when and why the sequence was changed in popular usage, and what the implications of each sequence might be for the church today?

(The Rev.) LAWRENCE N. CRUMB
Eugene, Ore.

Perhaps some reader can answer this question. We had not regarded any particular order as canonized, although most of us seem to prefer scripture first. Ed.

Testing the Air

Bishops who talk about the importance of "being prophetic" and "speaking prophetically," held back for a very "improphetically" long time before making namby-pamby statements in reaction to the extremely reprehensible action of Bishop Spong in ordaining a self-avowed, practicing homosexual [TLC, March 18]. Our prophetic bishops seemed to be using, if not the Urim and Thummim, at least the finger in the air approach, to see which

way the wind was blowing. There were a few, however, who don't talk so grandiosely about being "prophetic" — Bishops Wantland, Kelschaw and Howe, who it seems to me were acting prophetically when they called for the censure of the Bishop of Newark.

(The Rev.) DALE COLEMAN
St. Thomas of Canterbury Church
Greendale, Wis.

Omission of Filioque

William R. Rennagel [TLC, March 25] seems to reject "the original form of the Nicene Creed . . ." as a statement "set forth authoritatively by an ecumenical council." What are his criteria for authority?

MERLIN W. PACKARD
Washington, D.C.

Mr. Rennagel rightly says that "the original form of the Nicene Creed" did not contain the filioque clause. (There was more than one early form of the creed: none contained it.) On the other hand, he points out, if we understand him correctly, that no ecumenical council has issued a denial of the procession of the Holy Spirit from the Son. We would add that omission of these words from our creed would thus not necessarily be a repudiation of what some see as truth in them. Ed.

Jesus in the Journey

I thank the Rev. Edward S. Little for struggling to state the centrality of Jesus Christ in conversion [TLC, March 11]. The story of Roxanne and the challenge for her to invite Jesus Christ into her life is a moving one!

In the opening paragraphs, he summarizes "the Episcopal Church's primary model for evangelism." Yet the summary does not, I believe, do justice to the journey models. First, all of the journey models of which I know speak, quite explicitly, of identifying Jesus Christ in the other's journey. Further, these models expect Jesus to be present to either challenge or affirm or both.

Second, notes of affirmation are always accompanied by notes of challenge and call for change. Sin is real and must be reckoned with. Talk of reconciliation and redemption must balance talk of affirmation and empowerment.

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LETTERS

mation and empowerment in Fr. Little's patient listening to Roxanne and the congregation's evident encouragement of people to linger and talk of what is on their hearts? Roxanne's story has the inseparable elements of both transformation and affirmation.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Killing Lent

Both Fr. Slocum [TLC, March 11] and Harrison Walker [TLC, April 15] comment on "overemphasizing" Lent. So does my 82-year-old New Jersey Mom II: "I believe Episcopalians invented Lent to kill off all the aging parishioners. The services this week will almost finish me! A.M. Mass everyday, Evening Prayer at 5 p.m. etc., etc., etc. Thank God for aspirin!" I must call tonight to learn if she survived.

(The Rev.) MICHAEL J. FILL
Grace Church
Honesdale, Pa.

Image of God

I am responding to Merrill O. Young's letter regarding the Wedding Collect [TLC, March 11]. Your editor's note rightly noted that the wedding collect wording is taken from Genesis. Mr. Young says that since God is neither one sex nor the other, being in the image of God has nothing to do with being male and female. However the essence of maleness and femaleness is not sexual characteristics but the qualities of fathering and mothering. Of course God is spirit and does not have physical or biological attributes. Nevertheless he does have the spiritual characteristics of being father and mother, of maleness and femaleness. God made man and woman to reflect in the physical and biological realm his spiritual maleness and femaleness.

Every human being has both male and female characteristics. Men major in the male ones and minor in the female ones; women major in the female and minor in the male. But as Mr. Young points out, we are not earthworms. God has so arranged it that to adequately reflect the image of God it takes man and woman together.

In Genesis 2:24 it is said of the relationship between Adam and Eve: "For this reason a man will leave his father

and mother and be united to his wife and they will become one flesh." The Hebrew word for "one flesh" is "echad." The same word is used in Deuteronomy 6:4: "Hear O Israel. The Lord our God, the Lord is one." The total union of a man and woman (not just the sexual union) is the clearest demonstration of the unity of nature in the godhead. However awkward the English, the collect reflects correctly the biblical truth that only male and female together adequately reflect the image of God. What a high calling, what a wonderful privilege the man and woman, who are about to be married, are being pointed towards, to reflect in their union together the very nature of God!

(The Rev.) PHILIP BOTTOMLEY
Reston, Va.

Gender Bending

It is now frequently urged that whereas spirit in Hebrew (*ruach*) is feminine, we may therefore refer to the Holy Spirit as "she" [TLC, Jan. 28

and March 4]. This is a false argument. (It suggests unwitting adoption of psychological notions that came in three occult seances to Carl Jung, by "automatic writing.")

The grammatical gender of a noun and personal sex have no necessary relation. (*Moustache* in French is feminine; *Mädchen* and *Fraulein* in German are neuter; *pirata* in Latin is feminine; the archaic Hebrew word for "testicle" was feminine!).

If *ruach* in Hebrew is feminine, *pneuma* in Greek is neuter, and *spiritus* in Latin is masculine; but more to the point: in Old English "ghost" is masculine. Therefore, in English, agreement of nouns and pronouns requires the pronoun for the Holy Ghost, or Spirit, be it "he," "his" or "him."

However, there is a more compelling theological reason for masculine pronouns: the spirit is the *Kyrios*; the spirit is *Dominus*; the spirit is the *Adon* (Hebrew New Testament) in 2 Corinthians 3:17. And in Aramaic, in Jesus' days of teaching, *ruach* had be-

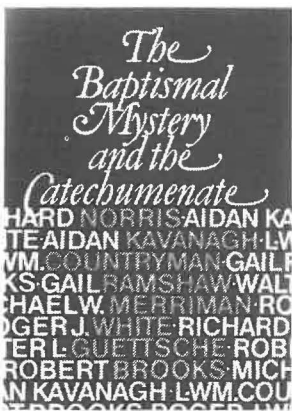
come a masculine noun, following the lead of later Hebrew, where if the subject be "the Spirit of God," the pronouns are masculine (*Analytical Hebrew and Chaldee Lexicon*, Benj. Davidson, p. 678). Thus *ruach* in general might be feminine in grammar, but when the Holy Spirit is concerned, that does not apply. The Lord is the Spirit. The whole human race, epitomized by Mary, is his consort (see V. Eller's *The Language of Canaan and the Grammar of Feminism*, p. 40).

(The Rev.) CHRISTOPHER P. KELLY
Carlsbad, Calif.

Other aspects of the problem remain. "Ghost" usually seems to be neuter in modern English secular use; "spirit" may be deemed feminine (in symbolic statues, etc.) or neuter (Ecclesiastes 12:7). Perhaps we are not supposed to resolve this. We prefer to follow St. Paul and the American Missal in using the phrase "the same Spirit" (e.g. I Corinthians 12:4-11) to replace most pronouns relating to the Third Person of the Holy Trinity. Ed.

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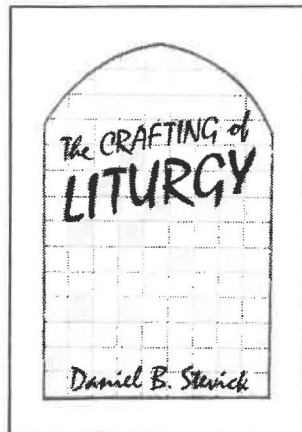
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BOOKS

No Tiresome Treatise

HOW TO SHARE YOUR FAITH WITHOUT BEING OFFENSIVE. By Joyce Neville. Morehouse. \$7.95 paper.

What better resource for the Decade of Evangelism than a revised edition of this practical, helpful book? This is no tiresome treatise on the theory of evangelism. Instead, as *The Christian Century* has said, "This step-by-step book is exactly what congregations need instead of lonely evangelism committees."

Joyce Neville is an Episcopalian who knows about verbal witnessing. She learned it years ago when Clax Monro was rector of St. Stephen's Church in Houston and she was a communicant there. She has been putting its principles into practice and teaching it ever since. Her book contains the practical guidelines — the do's and don'ts — that can make the verbal sharing of faith in Jesus Christ a normal activity for any Christian.

There are added bonuses to this book. We are at a time when the

church is becoming increasingly conscious of the need for small groups for prayer, Bible study and sharing. Joyce Neville's book also contains what one needs to know to start and lead small groups. And, in an appendix, there is a current listing of organizations providing resources and leadership training in a wide range of activities relating to spiritual growth.

HARRY C. GRIFFITH
Anglican Fellowship of Prayer
Winter Park, Fla.

14 Decades of Praise

A JOYOUS SERVICE: The Clewer Sisters and Their Work. By Valerie Bonham. CSJB (Box 240, Mendham, N.J. 07945). Pp. 155. \$13.50.

Here is the most recent of numerous histories of religious orders that have found a respected place in the archives of Anglicanism as more and more of the societies have marked their centenaries. One of the oldest, the Community of St. John Baptist, often known in England as the Clewer Sisters, approaches its 140th year with this first

volume in a trilogy; it is a general history to be followed by a more detailed book on the early struggles and still another on 65 years in India. Mrs. Bonham's necessary recitation of what the Oxford Movement produced in terms of novitates, professions, vows, calls, foundations, withdrawals, and deaths is relieved by a readable commentary and interesting sidelights.

As the coauthor of CSJB's first hundred years in the U.S. — *Stars in His Crown*, 1976, with Fr. Edward M. Story — I admire the comprehensive undergirding of an author who thoroughly understood the whole cavalcade of events before she began to write. Having labored in the Clewer library, I appreciate her skills with jigsaws.

"Don't talk numbers," Sister Mary Hugh, CSM, once said to me, but numbers tell the story and Mrs. Bonham offers the contrast of a high of 324 sisters in 1919 as compared to 45 today. The latter reflects the welfare state here and abroad that is now doing much that was once left only to

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religious. Nonetheless, CSJB in both England and America has increased its retreat work, and pictures of nuns at word processors, as well as a young sister parish visiting on a pink moped, make it clear that they are adapting to change. Through it all, CSJB has preserved the spirit of its foundress who said of a religious that the "one great aim of her life is the glory of God; the one great example of her life is the incarnate God; the one great devotion of her life is the will of God; the one great longing of her life is union with God; the one great reward of her life is the vision of God."

(The Rev.) JAMES B. SIMPSON
Washington, D.C.

Transcending History

THE AMERICAN QUEST FOR THE PRIMITIVE CHURCH. Edited by Richard T. Hughes. University of Illinois. Pp. viii and 257. \$32.50, \$12.95 paper.

This anthology, based upon a conference held at Abilene Christian University in 1985, centers on the restoration ideal in American church history. According to editor Richard T. Hughes, professor of religion at Pepperdine University, much of the American Protestant religious experience has been rooted in the desire to restore the first, or primitive, order described in the scriptures.

Theodore Dwight Bozeman (University of Iowa) finds among the Puritans an aversion to intervening history and tradition; they had a sense of living with one foot in the present age and the other in the first times. C. Leonard Allen (Abilene Christian) claims that a similar impulse governed the thought of Puritan dissenter Roger Williams. Winton U. Solberg (University of Illinois) sees a secular version of primitivism in the American Enlightenment, though Sidney E. Mean (University of Iowa, emeritus) denies that such figures as Thomas Jefferson and Thomas Paine slavishly followed "nature" as the ultimate authority.

Among other thoughtful authors, Thomas Olbricht (Pepperdine) covers a range of biblical scholars, spanning from John Cotton to Moses Stuart, to show evidence of scholarly primitivism, a thesis challenged by Mark Noll (Wheaton College). Joel A. Carpenter (Wheaton) argues that primitivism lies

at the crux of much fundamentalism, particularly in its emphasis on Pauline admonitions for doctrinal and personal purity.

Episcopalians will be particularly fascinated by the essay of David L. Holmes (William and Mary), who finds restorationist themes among such 19th century Anglican evangelicals as Bishop William Meade of Virginia. If, as Henry W. Bowden (Rutgers) notes, almost anyone could claim the restoration ideal as the guiding principle, these fine papers show how ingrained in American Christianity is the sense of transcending history, or as Tom Paine said, making "the world anew."

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

Holy-Earthy Humor

SAWDUST AND INCENSE: World That Shaped a Priest. By Gale D. Webbe. St. Hilda's. Pp. 227. \$14.95.

Fr. Webbe writes autobiographically, satisfying previous readers' curiosity about the man who is this remarkable priest. Many of us were first attracted to him through his 1964 *The Night and Nothing*. In a foreword to this new book, author Gale Godwin notes, "In his debonair and discursive memoir, playful chapters alternate with serious ones. Or a single chapter may begin in the guise of a simple adventure story . . . and end up being a parable illustrating some aspect of the inner life."

Fr. Webbe, possessed of a sacramental outlook and an astonishing wealth of talent and his own abrasive, polishing experience, has worked and played with much material in the created order, interpreting life with a kind of holy-earthy humor. His Christ-centered spirituality is never a laminated veneer, but essential stuff that has shaped the very grain of his being.

He records rich, enjoyable nostalgia but there is no stifling devotion to the past. Curiosity drives him to look ahead. In terms of his archery skills, he might prefer traditional, natural materials to shape new bows and arrows, yet he is ready to test newer effective materials for life's current contests.

(Continued on page 17)

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British Prison Riots

In the midst of Britain's most serious prison unrest of the century, the Most Rev. Robert Runcie, Archbishop of Canterbury, declared that the nation's prisons "are often physically oppressive, noisy, over-regimented and psychologically bleak."

The Anglican primate made his comments at a press conference April 10 during an inmate siege of the Strangeways prison in Manchester, which had begun during a morning worship service. The riot touched off sympathetic actions in nine other prisons in England and Scotland. At least two prisoners died and dozens of inmates and guards were wounded in the disturbances.

Archbishop Runcie said the current spate of prison riots "express an ugliness in (British society's) values — the way the prisoner is related to family, to community and to opportunities for rehabilitation."

Dr. Runcie said he respects "some of the fine prison officers who uphold these values" but added that "it is the unthoughtful and knee-jerk vengeful reactors who in the long run prevent a more rational and Christian penal system."

In response to charges that his views on prison reform reflect "wishy-washy liberal thinking" in an area where tough thinking is needed, Dr. Runcie said, "It all depends on what you mean by tough thinking. It is not easy to point to the needs for a system which is just and which works . . . It's much softer to engage in mindless slogans and much tougher to have to think seriously and compassionately about the values reflected in the way a society treats its criminals."

"Not Anti-Government"

The Anglican primate also denied that his comments were directed specifically at the Thatcher government. "The kind of reforms needed have been needed for decades," he said. "Mine is not an anti-government policy. (An archbishop) has to talk about principles. If you give instances where principles are wrong, you are naturally accused of being political — something I have constantly to face by putting my finger on some of the worst features of present prison policy."

Archbishop Runcie advocated call-

ing together "all the interested parties, those who understand the problems, and those with the political will to translate Christian attitudes into action."

The Rev. Noel Proctor, senior Anglican chaplain at Strangeways, conducted a memorial service April 11 for a prison officer who died following a heart attack he suffered while on duty on the first day of the uprising.

Mr. Proctor, who had a black eye from a blow he suffered during the conflict, said that in addition to the physical injuries suffered by people at the prison, "we've also been hurt spiritually as the attack of the powers of evil has bombarded us, leaving scars and wounds in every one of our lives' which will take a long time to heal."

Holy Week in Jerusalem

With great joy, the traditional Palm Sunday procession from Bethphage to Jerusalem occurred for the first time in three years. While somewhat smaller in numbers than in years past, hundreds of Christians eagerly retraced the journey of Jesus into the Holy City. The Anglican Communion was represented by members from St. George's Cathedral.

The Christian parade took place despite numerous reports indicating otherwise. The procession was organized under the auspices of the Franciscans. For centuries the Church in Jerusalem has proceeded on Palm Sunday from Bethphage to the Crusader Church of St. Anne just inside the Holy City at St. Stephen's Gate. However, this year the event ended at the Garden of Gethsemane. The Palm Sunday laudation happened without any disruptive incidents, as the multinational pilgrims sang the great hymns of Palm Sunday, each in their own language.

For many pilgrims, this event marked the emotional beginning of Holy Week. With both the Eastern and Western churches observing Easter together this year, the Palm Sunday procession took on a strong ecumenical flavor: with the Latin Patriarch and the Franciscan Custodian leading the procession, a warm welcome was given to all of the churches and denominations which participated. As the pilgrims wended their way through the narrow streets waving their cross palm fronds, the jubilant crowds concluded their parade into the Church of

All Nations at Gethsemane with a service of Latin hymns and prayers for peace.

Shortly before sunrise on Good Friday, Anglicans of St. George's and Lutherans of the Church of the Redeemer joined together and prayed the Way of the Cross on the narrow arch-covered Via Dolorosa. The Jerusalem tradition of doing the Stations of the Cross dates from the Crusader period. This joint activity on the part of the Anglican and Lutheran communities echoes the common roots of the two churches in the Middle East. Both became established in the Holy Land through the Anglo-Prussian episcopate in the mid-1800s. The group of some 500 persons was led by the Rt. Rev. Samir Kafity, Bishop in Jerusalem, and the Lutheran propst, the Rev. Johannes Friedrich.

Among participants were Germans, Canadians, Palestinians, Americans, British and Sri Lankans. Included in the crowd were U.S. senators from Alaska and Wyoming and the U.S. Consul-General of Jerusalem. Along with Bishop Kafity and the Lutheran propst, the U.S. senators and Consul-General each took turns symbolically carrying a large wooden cross between the stations on the Via Dolorosa. A young Palestinian boy bore the cross to the final station. The commemorative worship ended at the Church of the Redeemer, only a short distance away from the Church of the Holy Sepulchre.

(The Very Rev.) JOHN L. PETERSON
and NICHOLAS T. PORTER



Sean and Aidan Losack, sons of the Rev. Marcus Losack of the staff of St. George's College, ride on the shoulders of college participants in the Palm Sunday procession as it approaches Jerusalem. The Islamic Dome of the Rock, on the site of the ancient Jewish temple, can be seen at left.

(Photo by Jim Hollander/Reuter)

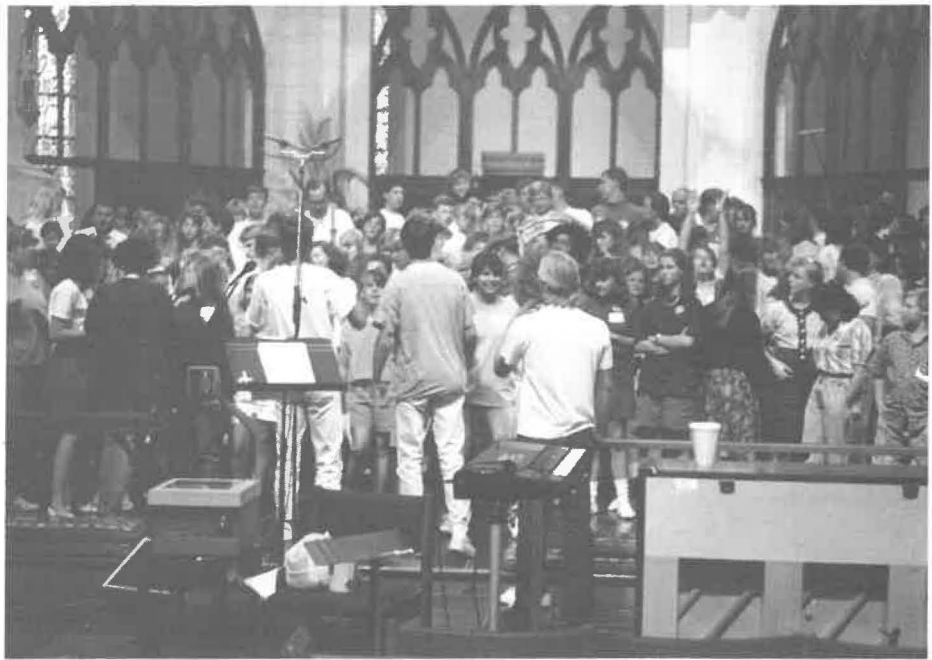
BRIEFLY...

An April fire possibly caused by faulty wiring resulted in major damage to the **Church of the Annunciation** in Philadelphia. Located in the inner city, the 104-year-old church building was largely destroyed, but its parish hall and rectory sustained minimal damage. The 200-member congregation has not yet determined plans for the future.

The **Very Rev. Harold C. Williams**, who helped rebuild Coventry Cathedral in England after it was destroyed by German bombs in 1940, died at the age of 75 on April 5. The new cathedral, with its innovative design, contemporary stained glass and other works of art, soon became a symbol of international reconciliation. Appointed to the cathedral in 1958, Provost Williams used the old cathedral's medieval nails to establish "cross of nails" centers in several countries to promote peace; during the 1960s he founded the Community of the Cross of Nails, an international network formally based on aspects of the Benedictine rule.

Kanuga Conferences in Hendersonville, N.C. will invest up to **\$10,000 in conference ideas** of persons or agencies of the church. The proposed conferences must be on subjects which are pertinent to the mission of the church and are appropriate to the purpose statement of Kanuga. Keynote speakers, conference leaders and other ideas should be listed.

The Most Rev. Edmond Browning, Presiding Bishop, met with Arizona Governor Rose Mofford recently and expressed concern about the state's indecision about establishing **Martin Luther King Day**. The state's legislature will vote this fall on whether to reinstate the day. General Convention is scheduled to be held in Phoenix next summer. Bishop Browning said he intended to bring some of the world's top political and human rights leaders to the convention in a show of solidarity for the holiday. Among those to be invited will be the Most Rev. Desmond Tutu, President George Bush and the Most Rev. Robert Runcie.



More than 200 young people from the Diocese of Central Florida gathered in the Cathedral Church of St. Luke in Orlando for a one-day music recording session called "YouthSing 90." Many of the 14 songs they performed were written by the young people. Tapes will be made and sold to raise money for youth programs in the Diocese of Honduras (Central Florida's companion diocese). Christian artists Amy Grant and Michael W. Smith gave their permission to use two of their songs, as did pop singer Donna Summer.

Around the Church

Parishioners at St. Michael and All Angels' Church in Dallas, Texas, are doing what they can for the environment by eliminating the use of all styrofoam products and establishing a special fund to use only biodegradable paper items. According to the Rev. Charles Treadwell, curate, the parish was throwing away over 125,000 styrofoam cups each year. The switch to paper has helped the parish to realize how the environment has been sacrificed for convenience, he said.

* * *

Six Episcopal churches in Greenville, S.C. recently installed new board members for the soup kitchen they all support at St. Andrew's parish. During the meeting it was announced that a \$20,000 endowment fund had been established as an ongoing source of income for the project. Started in 1981, the kitchen now serves an average of 130 people each week-day.

* * *

More than \$55,000 has been contributed to a disaster fund at All Saints Church in Watsonville, Calif., to provide aid for damages from last October's earthquake. The Rev. Philip S.

Reinheimer, associate priest of All Saints, reports that money was sent in from "parishes, missions, dioceses, the Presiding Bishop's Fund and scores of individuals." A local motel voucher program, which provides shelter for displaced families, has received a large donation from the All Saints fund. The parish is working closely with adult protective services in Santa Cruz County to help any elderly person who has experienced earthquake-related losses.

* * *

If a bird in the hand is worth two in the bush, what does 1,200 pounds of bird droppings in a 90-foot steeple make? Over \$1,000 if the parish is Trinity Church in Hartford, Conn. When members of the church discovered the large amount of pigeon reminders in their steeple they hired contractors to remove and bag it to be sold as "Sign of the Dove" fertilizer for \$3 per three-pound bag. The droppings, which dated from 1912 when the steeple was completed, to 20 years ago when the steeple openings were sealed to discourage pigeons, were tested and found to be disease-free and rich in nitrogen. All 400 bags sold rapidly, the parish secretary told TLC, adding \$1,200 to the church organ fund.



An Invitation to Be Odd

The authors of *Resident Aliens* speak out about the church today, what it is and what it can become.

By BONNIE SHULLENBERGER



Stanley Hauerwas grinned as he began the story. While in New York City to address the Trinity Institute, he was invited to dinner with a number of Episcopal Church leaders. There he was asked by a well-known bishop what his talks at Trinity would concern.

"I told him, 'I'm going to attack the notion of human rights. We Christians have to be very careful about it. After all, America is the only nation that has the disadvantage of being founded on a philosophical mistake, that is, the notion of inalienable rights.'

"The bishop gasped and said, 'But that's awful. Rights are at the heart of everything. Why, just the other day the mayor called me, and asked me if all my Episcopal parishes would resolve to take in five or six homeless people each night to help with the homelessness problem. And I told him, I'm not going to get you out of your responsibility. That's just philanthropy. People have a right to homes,

Bonnie Shullenberger resides in Setauket, Long Island, where she serves the Caroline Church of Brookhaven. She is a frequent contributor of news and feature articles to THE LIVING CHURCH.

and I'm not going to relieve the state of its burden'."

"And I said," Hauerwas concluded, " 'Bishop, you missed the voice of Jesus when the mayor called you. After all, we Christians have an obligation to hospitality. It would be a wonderful thing for you to open all your churches to the homeless. I think the reason you won't do it is that you know your people don't want the homeless in their churches, and you can't get that kind of cooperation out of your constituency, so you have to use the state to coercively do it.' And the bishop said, 'Well!' and that was it. No more talking to me."

William Willimon nodded and added, "I'm for us looking at ethical positions like that which hold our feet to the fire. The important thing about receiving the stranger is that it teaches you to be Christian in ways that you really didn't know you were."

Controversial Writers

Hauerwas, professor of theological ethics at the Divinity School at Duke University; and Willimon, minister to the university and professor of the practice of Christian ministry, also at Duke, are two of the most controversial writers and speakers in American

church life today. Their new book, *Resident Aliens: Life in the Christian Colony* (Abingdon, 1989, pp. 175. \$9.95 paper) has been called by *Christianity Today* "an extraordinarily important book." But some readers have bristled at the hard words that Hauerwas and Willimon have for American Christianity.

Hauerwas and Willimon believe that the role of the church is to be the church, "the only community formed around the truth, which is Jesus Christ, who is the truth, the life and the way." Their insistence on a dilemma and dichotomy in the relationship between the church and the world leans hard on the Pauline sense of these two entities. And they argue that the two main modes of modern Christian thought, the "conversionist" (typically conservative) and the "activist" (typically liberal), are both conformed to the world. For Hauerwas and Willimon, the church is not "liberal" or "conservative" in the world's terms, but a radical alternative to both, the community of the cross.

Because they define the church first and foremost as a confessing body determined to worship Jesus Christ in all things, these two southern-born-and-bred Methodists have found them-

selves accused of "sectarianism" and "tribalism." Will Willimon recalled such a conversation at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

After a lecture, Willimon was admonished by a listener, "I sense a disturbing sectarian drift in your thought."

Willimon replied "Look, you're an Episcopalian in Texas. You've got your nerve calling me a sect. I would think that the average Episcopalian in the average little town in Texas feels like someone being a member of a sect group."

Reflecting on the exchange, Willimon went on, "And I'm saying, that's you (Episcopalians) at your best. I learned a lot from Episcopalians in South Carolina, in little southern towns. Their attitude is, we're Episcopalians and here's what we do. If you don't like it, that's okay. No hard feelings, but this is what we do. Episcopalians at their best have been a kind of countercultural influence."

Baptizing for a Living

"I was at a party once," he recalled, "where someone said to an Episcopal priest, what do you do for a living? And he said, 'I baptize people.' Now what's more socially acceptable? To say, I counsel people, I work to make open neighborhoods? That people can handle. To have a church running around loose which really believes there's nothing more they can do for this world than have Eucharist on Sunday — that's kind of amazing. And I think our book is arguing for that kind of abrasiveness."

Convinced as they are about the obligation of the church to be faithful in all things, Willimon and Hauerwas have no patience with the liberal "affirming" mode of pastoral care. As an example, they describe what typically happens when a young woman appears in the church office and tells the pastor she is pregnant and unable to handle her pregnancy alone.

"What would that woman do if we said, look, you know abortion is wrong, you should bear this child?" they ask. "The typical response would be, wait a minute, I'm 19 years old, I can't have this baby by myself. And she's absolutely right, she can't. Which then would stick it to us — we good liberal pastors need to come clean with ourselves. A lot of these sensitive, affirming positions we're

"Morally," Hauerwas says, "we're living in a more dangerous time."

holding are simply this: the person we're looking after is ourselves. We have next to nothing to offer to that woman to help her have that baby. And people like her come back and remind us how little of a church we've got."

If such statements don't endear Duke's dynamic duo to liberals, their views on war and the nation-state make them equally unappealing to conservatives.

Hauerwas, an uncompromising pacifist, takes careful notice of the relationship between ideology and the technology of warfare. "The nation-state," he points out, "is an attempt to solve the problem of the religious wars" of the 15th through 17th centuries. "My view," he says, "is that modern warfare is not a correlative of technology. People think we now are able to engage in mass death because we have this fearful technology called nuclear weapons. The truth is, you get the technology that your ideology requires. Atomic war is in some ways a major moral achievement, because once you get nuclear weapons, you genuinely have the possibility of world war. Even World War II wasn't world war. Now, no one can stay out. Every-

one has to be a member of the warfare world. There's no escape. It's democracy."

"The enlightenment not only helped us discover the atom bomb, it also gave us the intellectual means to use it without guilt. Nuclear weapons demand their own kind of morality," Willimon observes. "With people's perceived lessening of the nuclear threat, we're in a kind of moral disarray."

"Morally," Hauerwas concedes, "we're living in a more dangerous time."

"It's odd to be a Christian," Will Willimon mused, "and it's a lot tougher than we've been making it out to be. But one of the most responsible things we Christians can do is be Christians, be odd and let people know that our attitudes and behavior derive not from our personal feelings, but from this community that serves us the Eucharist."

Odd, intellectually rigorous, and unashamedly Christ-centered — that's *Resident Aliens* and its two authors. They approach topics as diverse as racism, clergy burn-out and confirmation classes with the same sharp wit and the same clear vision of the church as "a place where God is forming a family out of strangers." Speaking more like the Hebrew prophets than university-tenured intellectuals, Stanley Hauerwas and William Willimon have sounded a call to the people of God to renew their relationship with God and one another.

Additional reading for those challenged by *Resident Aliens*:

A Community of Character. By Stanley Hauerwas. University of Notre Dame.

Countering the assumption made by liberals and fundamentalists that the individual is the basis of Christian life, Hauerwas defines the kind of community capable of being the people of God. An excellent companion to *Resident Aliens*.

Against the Nations: War and Survival in a Liberal Society. By Stanley Hauerwas. Harper & Row.

Of special interest in this work is "Remembering as a Moral Task: The Challenge of the Holocaust," a frank and provocative response to popular wisdom about the Holocaust.

The Politics of Jesus. By John Howard Yoder. Eerdmans.

A reading of the social teachings of the gospel by a Mennonite, which for lack of a better term might be described as "tough love" theology.

After Virtue. By Alasdair MacIntyre. University of Notre Dame.

A reassessment of the task of moral philosophy. Excellent, but assumes some knowledge of medieval and modern moral philosophy.

Among the recent works by William H. Willimon are **Preaching About Conflict in the Local Church** (Westminster/John Knox) and **What's Right With the Church** (Harper & Row). He writes frequently for publication in various journals.

Keeping Up To Date

Four New Versions of the Bible

By REGINALD H. FULLER

Recent decades have witnessed such a spate of new or revised translations of the Bible that one is tempted to ask why the process should continue. One reason is the rapidity with which our language is changing. Language current in the '50s is already partially outdated. No one was then conscious of the male domination of the English language.

Other changes are scholarly in character: the explosion of discoveries of papyrus manuscripts, throwing fresh light on the history of Hebrew, Aramaic, and Greek; and new understandings of the history of the original texts.

Again, there is a realization that different uses of the Bible have their own particular requirements. A version intended primarily for public reading requires a formal and dignified English, very different from the casual way we converse with one another today. Private study and devotional reading have their own differing needs in the way of title headings and comments and explanations on the text. Lectionary texts need to clue the listeners in to the context. It is no good starting a lesson with "he said to him," or "when they had departed from there!"

Four important revisions of modern versions have either appeared recently, or (in the case of the final item in the list below) is to be published shortly. They are in order of publication:

The New Jerusalem Bible
(1985) (NJB)

The New American Bible
(including the Revised New Testament, 1987) (NABRev)

The Revised English Bible
(1989) (REB)

The New Revised Standard Version
(forthcoming, 1990) (NRSV)

The Rev. Reginald H. Fuller, a native of England, has taught New Testament in several theological institutions in Great Britain and America and is professor emeritus of Virginia Theological Seminary. He is the author of numerous works. He and Mrs. Fuller now reside in Richmond, Va.



Dr. Fuller

The New Jerusalem Bible

This version is designed primarily for study rather than for liturgical reading. Titles are provided to each major section and commentary is printed in two columns at the bottom of the page. Unlike the original *Jerusalem Bible* it is translated directly from the Hebrew, Aramaic, or Greek, rather than from the French *Bible de Jerusalem*, though the introduction and notes are translated from the French revision of 1973. Where more than interpretation is possible, the French option is followed except where special permission has been obtained to adopt a different rendering.

Something of the freshness of this new translation is suggested by the very first verse of the Bible, which has the phrase, "With a divine wind sweeping over the waters" replacing "God's spirit hovered over the water." One of the shortcomings of the first edition was its unusual and sometimes eccentric textual preferences. In the Prologue of John (John 1:12) the first edition read, "Who was born . . ." thus introducing an allusion to the Virgin birth, a text supported only by one Old Latin manuscript and two Latin Fathers. This reviewer remembers meeting Père Benoit, the editor, at a dinner at Professor Pierson Parker's home at the General Theological Seminary around 1970 and criticizing this point. Benoit promised that in a future revision the verse would be corrected

and that the normal text with the plural "who were born" would be restored. I am glad he kept his promise.

The divine name "Yahweh" remains; in reading this, I would always feel constrained to substitute "the Lord," following the reverential practice of the synagogue. Some attempt has been made to avoid exclusive language, as in 1 Timothy 2:5, neatly rendered "there is only one mediator between God and humanity, himself a human being, Christ Jesus." But masculine pronouns have perforce to follow "anyone." They could have been avoided by pluralization.

The New American Bible

Only the New Testament has been revised systematically. It is the work of the Catholic Biblical Association, with certain Protestants coopted. Like the NJB, the Old Testament follows the order of the Septuagint and Vulgate, with the Apocryphal or Deuterocanonical writings intermingled. It is a pity that neither version followed the previously published *Common Bible* and the Anglican practice of inserting the Apocrypha between the two Testaments.

The NAB shows a regrettable preference for words of Latin or Greek provenance over plain Anglo-Saxon. Thus "burnt offering" is always rendered "holocaust" (e.g. Heb. 10:6, a

(Continued on page 18)

Garden of Books

We hope readers will find an interesting garden of books in this Spring Book Number. Readers have asked us about major new translations of the Bible and we are very pleased now to have a discussion of them by Dr. Fuller. He is one of the leading New Testament scholars in this country, as well as one of the most highly respected clergy of the Episcopal Church. We look forward soon to carrying a review of *Christ and His Communities*, the recently published book in honor of his 75th birthday.

We are also pleased to have an interview by Bonnie Shullenberger, our accomplished New York correspondent, of Stanley Hauerwas and William Willimon, two major contemporary theological voices in America.

Among books reviewed in this issue, many will be interested in A.N. Wilson's new biography of C.S. Lewis. Departing from our usual custom in reviews, we have in this case entered directly into controversial waters by having a review by Kathryn Lindskoog, who agrees with some of Wilson's contentions, but attacks him on some points, and of course rejects his condescending references to her and her work. We have not heard the last of disputed questions about Lewis.

Obscene Art

Battles over the public exhibition of allegedly obscene art, whether in Cincinnati or elsewhere, leave many Episcopalians unmoved. We have generally assumed that taking to the streets, hollering slogans and carrying placards is in bad taste. And why bother to go to an exhibit which is widely acknowledged to be in bad taste anyhow? Good taste, rather than moral issues, seems to be what sways Episcopalians. All sorts of complicated questions are involved, however, in obscenity, indecency and pornography as occurring in the visual arts and also in literature, on stage and screen and perhaps even in music.

Such qualities are difficult to define, but that does not mean they are unreal. Like much else, they are affected by context. Inhabitants of remote tropical lands, whom we encounter in the pages of the *National Geographic Magazine*, may enjoy a happy absence of clothing which would be considered criminal indecency on an American sidewalk. Yet on the beach, Americans wear brief bathing suits which in some parts of the world would be considered indecent even for swimmers.

One of the curious ideas of contemporary America is that pornography should be banned simply to protect children from it. Yet if it has a harmful effect on children, will it not have an equally or greater harmful effect on adults, who have the means of implementing violent and savage thoughts? More than good taste is involved.

Art, or alleged art, which strikes many people as obscene, usually attracts attention because of its prurient subject matter. Yet true art is far more than subject matter. Considering the visual arts, great artists, a Durer, Rembrandt, or Cezanne, could indeed take most inconsequential subjects — perhaps a few plants, or a barnyard shed, or objects on a table — and invest them with a mysterious dignity which opens our eyes to the wonder of

the world about us. Some 20th century artists, such as Kandinsky and Mondrian, have produced significant abstract paintings with no subject matter at all. Such is the case also with some modern stained glass windows [p. 17]. Meanwhile, irrespective of subject matter, true art involves excellence of composition, use of light and color, harmony, visual rhythms, and mastery of technique.

The cultural heritage of Anglicanism, and of catholic Christianity in general, does not oppose the depiction of nudity when it is suitable, even in specifically religious art. Michelangelo's Creation of Adam in the Sistine Chapel for instance, is one of the great masterpieces of Western civilization. One of the functions of art is to elevate the human body and the human face to a level of dignity which communicates spiritual meaning. Art which truly does so deserves the understanding and support of thoughtful Christians. This too is something more significant than mere good taste. Not all artists produce work which meets this test.

Priesthood of the Rank and File

The Epistle this Sunday from I Peter 2:1-10 is a remarkable passage. It tells the listeners to be "built into a spiritual house, to be a holy priesthood, to offer sacrifices acceptable to God." It says "you are a chosen race, a royal priesthood, a holy nation." All this is not addressed especially to the clergy, but to Christians, to men, women and children, who had probably just been baptized. This is a glorious expression of what it is to be a Christian, to be part of the Christian church, to be citizens of this new nation of God's holy people.

This passage has meant much to many theologians and Christian writers in recent decades. It is a sort of charter for a more active and responsible role for laypeople, and for their fuller part in the liturgy, evangelism, education and social action of the church. The rank and file of church membership, however, the very people the passage is talking about, have yet to catch the spirit of this passage, either within the Episcopal Church or in most other American churches. We remain in large part passive bodies, expecting clergy and a few lay employees to bear the responsibility for worship, evangelism, Christian teaching, and other church activities.

It is cause for joy that this passage is now included in the lectionary, at least one year out of three — in the old days this was never heard as the eucharistic epistle. May reflection on this passage help all of us to have a more positive and active vision of the Christian life.

After a Rain

Water drops
Balanced in fir branches,
Crystals of grace.

Robert S. Hale

SHORT and SHARP

By TRAVIS DU PRIEST

BE NOT CONFORMED: *Changing the Way We See the World.* By John Culley and Kristi Culley. Crossroad. Pp. 192. \$12.95 paper.

After teaching a class on Francis Bacon's "Idols" which hinder humanity from thinking independently, I was pleased to find this energetic book

among those for "Short and Sharp." It is about alternative viewpoints and perspectives, especially in education and religion. I am enjoying practicing some of the "101 Ways of Living an Alternative Worldview," a practical application of the authors' theories about how to live life on a daily basis. They are certainly correct about language: it does make a difference to hear "regime" instead of "government."

VENTURES IN PROCLAMATION: *A Selection of Sermons Printed in Observance of the Fiftieth Anniversary of His Ordination to the Anglican Priesthood.* By J. Stuart Wetmore. Metacom (order from Cathedral Book Store, 1047 Amsterdam Ave., New York, NY 10025). Pp. 80. \$15.95 paper.

A baker's dozen of blank verse sermons preached by the sometime director of education and Suffragan Bishop of New York who reckons he has preached on over 5,000 occasions. Artfully printed, the book is signed and numbered by the author. The prose-poem style preserves an oral narrative style which is refreshing to read: "Christ is lifted up in life./ The gospel is declared!/God meets man on the way/And man is saved eternally."

Distinctive, Different, Delightful!

Original Joy: Free the Playful Child in You

by Joseph Donders and Elizabeth Byrne

Extolling life in its primal innocence and beliefs, the authors encourage an exploration into the simple, perhaps long-abandoned ideals within everyone. They urge individuals to reach into their experiences to free the playful child in themselves and to reclaim their birthright — original joy. \$9.95



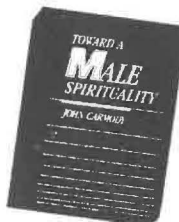
Lightly Goes the Good News: Making the Gospel Your Own Story
by Andre Papineau

This fresh approach to "The Good News" gives readers an in-depth look at the Gospel message "translated" into contemporary language and today's cultural settings. A boon to storytellers, homilists, and religious educators! Refreshing, personal reading. \$7.95

Toward a Male Spirituality

by John Carmody

Men are here urged to develop a more nurturing and compassionate spirituality. A respected theologian reveals his own affective relationship with God as applicable for others. Men are invited to break out of their molds of sexism and repressed emotions and allow themselves to fully experience God's grace. \$7.95



Holy Human: Mystics for Our Time

by John D. Powers

Defly intertwining the present with the past, John Powers "interviews" seven mystics against the backdrop of events that shaped their times in history and their similarities to the present. The mystics interviewed are: Hildegard of Bingen, Mechtild of Magdeburg, Meister Eckhart, Jan Van Ruysbroeck, Johannes Tauler, Julian of Norwich, and Teresa of Avila. \$7.95

Life-Cycle Celebrations for Women

by Marge Sears

Various prayer forms, rich symbols, and poetic language combine here to offer women ways to satisfy their longing for a more meaningful relationship with God. The book celebrates pregnancy, menstruation, child birth, transitional times, emotional crises, and occasions for joy. \$9.95

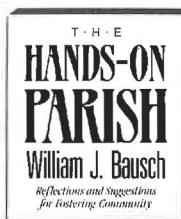


The Hands-On Parish:

Reflections and Suggestions for Fostering Community

by William J. Bausch

The way to develop a dynamic parish community is through empowerment of the people. Pastor William Bausch shares his 100 experiences in fostering community, suggesting how they can be adapted by other parishes. \$9.95



ONE GOD, TWO FAITHS: When Christians and Muslims Meet. By Sarah Klos. Friendship. Pp. 45. \$4.95 paper.

A guide to the world of Islam, this pamphlet outlines study sessions which open the faith of Muslims to Christians. Helpful lists, charts, and activities, as well as a bibliography of resources. The author is director of Christian education at a Lutheran church. I wish we could make this required reading for all religious news reporters.

NEIGHBORS: Muslims in North America. By Elias D. Mallon. Friendship. Pp. 108. \$5.95 paper.

The author, coordinator of an interfaith relations institute and holder of a Ph.D. in Near Eastern languages, hopes that these nine interviews will dispel some of the misinformation about Muslims as "nomads" or "terrorists" and bring us to a better understanding of the more than three million Muslims living in the U.S.

BREAKTHROUGH: The Emergence of Ecumenical Tradition. By Robert S. Bilheimer. Eerdmans (with WCC Publications). Pp. x and 235. \$17.95 paper.

At times anecdotal and at times issue-oriented, this personal narrative by a Presbyterian minister is often fascinating in its recounting of the people, events and ideas of worldwide 20th-century ecumenism. Frequent citations to Anglicans such as Archbishop of Canterbury William Temple and Anglicanism.



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Revising the Vision of Lewis

A long-time C.S. Lewis Scholar examines a recent biography

By KATHRYN LINDSKOOG

C.S. LEWIS: A Biography. By A.N. Wilson. Norton. Pp. xviii, 334. \$22.50.

A.N. Wilson's eagerly awaited 1990 psychobiography of C.S. Lewis is now available from two powerful publishers: Collins in England and W.W. Norton in the United States. This book is big business, and that fact is reflected in its appearance, style and content.

Wilson is a feisty English novelist and biographer who doesn't slow down for serious documentation. His book is a light, lilting, rollicking bundle of revisionism; but readers should beware. Although Wilson's writing glitters with provocative detail and shines with seeming certitude, it is also pitted with occasional inaccuracies, omissions, misreadings and outright fabrications.

Wilson claims to be smashing two images of Lewis, but in fact he is smashing three. And he sets up a brand new image in their place. Is Wilson's new image of Lewis an improvement? C.S. Lewis wouldn't think so and I don't either.

First to suffer Wilson's rapier attack is a Roman Catholic myth about C.S. Lewis's perpetual virginity. But the existence of that Catholic myth is itself a Wilson myth based upon a myth of Walter Hooper's, the America writer associated with various publications pertaining to Lewis. Hooper's lightly anti-heterosexual insistence upon Lewis's celibacy has never been accepted by such Roman Catholic Lewis au-

Kathryn Lindskoog has been a student of Lewis's writings for over 35 years and is the author of several books on literary subjects; her most recently published book is Creative Writing: For People Who Can't Not Write [reviewed, TLC, Jan. 28]. She has lectured occasionally at Fuller Theological Seminary and other institutions. Her highly controversial book, The C.S. Lewis Hoax, was published in 1988. Mrs. Lindskoog lives in Orange, Calif.

thorities as George Sayer, Dom Bede Griffiths and Sheldon Vanauken.

Second to suffer Wilson's rapier attack is the Protestant myth that C.S. Lewis didn't smoke and drink. The purported Protestant belief is another Hooper creation, and Wilson professes to believe in it. Paradoxically, he has to admit that abstemious Protestants admit that Lewis smoked and drank (Lewis's tankard and pipes are on display in the Wade Center at Wheaton College). Wilson takes smoking and drinking so seriously that he claims against all evidence that Lewis disliked nonsmokers (p. xiii).

Third to suffer Wilson's rapier attack is C.S. Lewis's own portrayal of himself as a reasonably healthy-minded Christian. Wilson reduces Lewis's Christianity to a crippled way of coping with life. He says that Lewis's account of his boyhood frustration with prayer can't be true. In one of the most amazing passages in his book (p. 162), Wilson claims to have been considering for 20 years a June 1938 letter from Lewis to Owen Barfield that shows how warped Lewis's thinking was when he began defending Christianity. At that time, Wilson says, Lewis turned against innocent pleasures such as feeling the wind in his hair, walking with bare feet in the grass and swimming in the rain: Lewis decided these activities were Nazi or would lead to homosexuality. Thus "one must also view with ambivalence his excursion into the realm of religious apologetics."

As anyone can see by reading the passage in *Letters*, Lewis was reporting an idiocy that he overheard from two undergraduates, and he was horrified by it. "Think it over, it gets worse the longer you look at it," he urged Barfield. Wilson now attributes the outrageous undergraduate notion to Lewis himself, thus impugning Lewis's common sense and his Christian apologetics. Think it over: it gets worse the longer you looks at it.

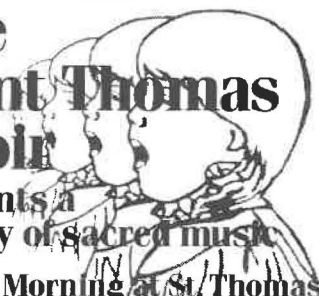
While rejecting the two insubstantial Hooper myths and C.S. Lewis's substantial account of his religious pilgrimage, A.N. Wilson substitutes his own ideological Freudian view of C.S. Lewis. Thus the real C.S. Lewis, he claims, was not the genuine Christian

believer he wanted to be. He was instead a terrified Oedipal neurotic and a closet misanthrope.

Although the recurring theme of Wilson's book is his breezy psychoanalytic view of Narnia, he completely leaves out Lewis's essay, "Psychoanalysis and Literary Criticism," and the trenchant opinions expressed

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C.S. Lewis

there. My favorite line from that essay is "I am sometimes tempted to wonder whether Freudianism is not a great school of prudery and hypocrisy." That line popped into my head many times while I was reading Wilson, and I kept waiting for him to come clean and tell his readers what C.S. Lewis had to say about literary critics perceiving a garden (or a wardrobe) as a woman's body in disguise — where, as Wilson puts it, one pushes aside soft fur to get into a dark hole. But Wilson doesn't divulge Lewis's interesting ideas on the subject. Either Wilson doesn't know, or he chooses not to tell.

Readers should always "consider the source." A.N. Wilson claims falsely that *The Dark Tower* has been proved genuine, and he states in strong terms that Walter Hooper has been unfairly attacked by me in my book, *The C.S. Lewis Hoax*. I think he should have mentioned that he wrote these charges under contract to Collins, which just happens to be the publisher of *The Dark Tower* and Walter Hooper's other books. I want to point out here that he has lampooned me as one of Lewis's goofiest fans in the very book that I am reviewing. I believe I can review him with an even hand, but I admit that I have to read him with a gimlet eye.

Here is a random sampling of some of the errors in Wilson's book:

1. Douglas Gresham says on a tape in the Wade Center (p. 256) that he saw his mother and Lewis in the act of love in 1955 before their marriage. (There is no such claim on Gresham's tape.)

2. Wade Center curator Lyle Dorsett now concedes (p. xiv) that I have gone too far in my assaults on Hooper's good name. (Dorsett denies that he said this.)

3. There is a bitter feud between Roman Catholic and Protestant Lewis enthusiasts. (So far as I can tell, no one except Wilson knows of such a feud.)

4. One of the authors featured in the Wade Center (p. xiii, 305) is T.S. Eliot. (Wilson left out Chesterton and added Eliot.)

5. The *Portland C.S. Lewis Society Chronicle* is still being published. (It was terminated in 1984).

6. Lewis's marriage announcement appeared in the *Times* on March 22, 1957. (It appeared on December 24, 1956).

7. *Perelandra* is an artistic failure. (Lewis judged it a success).

8. Walter Hooper stayed with Lewis until sometime in September 1963. (He left in August 1963).

9. I first read Lewis in a public library, thought I was mystically married to him, became one of his pen friends, got the idea that 46 is a magic number, wrote to Lewis from a London hotel before meeting him and may have yearned for him even after I was married. (Being completely fictionalized by a famous novelist is a unique experience, and I only wish that A.N. Wilson had done something a little more dashing or else really comic with me while he was at it.)

Packing Books

The following was sent to us by the Rev. Leonard W. Ellinwood of Washington, D.C.

When I was in graduate school I learned from a university instructor how to handle my books more efficiently. As a result, through five subsequent moves, I have not had to "pack and unpack."

The secret is to build your bookshelves like window boxes. I used one-inch white pine boards and stained them a walnut color. The end boards all go upwards so that the grain is uniform, and they are cut so as to appear from a single board. Finishing nails driven in them barely show up. A 4-inch rounded hand hole in each end makes for easy handling. The overall size of my boxes are 9" tall by 5" deep, 9×6, 10×7, 10×8, 13×9, and 14×11. The one I use on the bottom has an extra 2 inches on all four sides to keep the shelf away from the floor. All are a uniform 48 inches long.

Happy packing.



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BIBLE

(Continued from page 12)

word which has additional unfortunate associations today).

The textual decisions in the NABRev are commendable. For example, it is frankly recognized that the longer ending of Mark (16:9-20), though canonical, is not part of the original text. The adoption of inclusive language is only partial, thus *adelphoi* is invariably rendered "brothers." The subcommittee on lectionary of the Bishops' Committee on Liturgy (on which, though an Anglican, I have been privileged to serve) has altered this for public reading to "brothers and sisters." This version seems otherwise well suited for public reading. Like NJB it has introductions, headings, and notes for private study, though on a less ample scale.

The Revised English Bible

The predecessor of this version, *The New English Bible*, had been intended for private use, but to the surprise and embarrassment of its director, Professor C.H. Dodd, it quickly established its popularity in public reading, even in the United States. Sometimes this produced amusing results, as when I heard one day in the Cathedral of St. John the Divine that it would have cost 20 pounds to feed the 5,000. In REB it now costs 200 denarii!

Generally speaking, REB has been thoroughly adapted for public use and therefore it is a fresh translation rather than a minor revision, though it is in the same tradition as its predecessor. In my opinion it reads very well for public use, though others find it somewhat uneven.

I have one serious criticism, however. In the Lucan account of the Last Supper it follows the shorter text, omitting Luke 22:19b-20 and relegating these verses to the margin. This textual preference represents today a minority view among textual critics, and in any case we need the full canonical text for public reading. The REB's conformity to inclusive language leaves much to be desired, thus we get: "For men, it is impossible but not for God" in Mark 10:27. As will be seen, I have some reservations about the suitability of this version for liturgical use.

The New Revised Standard Version

Having served latterly on the revision committee for this version I am naturally prejudiced in its favor. I

must confess, however, that I was somewhat shaken by the very first verse of Genesis, where the statement that God created the heavens and the earth is thrown into a subordinate clause: "In the beginning when God created the heavens and the earth, the earth was a formless void. . . ."

Once I had recovered from that initial shock I found the printed samples available to me read very well. It must be understood that like its predecessor, the RSV, this is a revision in the tradition of the KJV. The committee was under instruction not to depart from the KJV unless it was necessary for textual reasons, for the removal of archaisms, or for the avoidance of exclusive language only in cases where the original text was intended to be inclusive. The reason for this last restriction is that versions in the KJV tradition are intended to be translations rather than paraphrases. Some feminists won't like this decision, but as Sir Edwyn Hoskyns used to say, it is salutary to be reminded of the strangeness of the Bible.

After reading this analysis of these four versions, the reader may get the impression that this reviewer is not completely satisfied with any of the four texts. I am afraid that would be the case with any translation. There is not, nor could there ever be, a perfect or definitive text. Ideally for public worship the minister should select the best available text for any given passage, as the Church of England has done for the Eucharistic Propers in the *Alternative Services Book* of 1980. It would be a good thing if our American Liturgical Commission, when it comes to revise its Book of Eucharistic Readings, were to select the most suitable version for any given pericope.

One last point. Canon II.2, "Of Translations of the Bible," gives priority to the King James or Authorized Version, and states that it is "the historic version of this church." In what way do we pay homage to that claim? At the very minimum, clergy ought to see that the KJV is heard on certain occasions. One such occasion would be the service of Nine Lessons and Carols, familiar to us from the recordings of King's College Chapel, Cambridge. Perhaps it would be a good thing to read such familiar passages as St. Paul's hymns to charity in I Corinthians 13 from that version. It is sad that a whole generation is growing up which has never heard the magnificent language of our historic version read publicly in the liturgy.

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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)

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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)

FORT WORTH, TEXAS

ST. ANDREW'S (downtown) 917 Lamar St.
(817) 332-3191

The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

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 F. Daniels, parish visitor (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

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

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

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