

# The Living Church

May 12, 1996 / \$1.50

*The Magazine for Episcopalians*

*Spring Book Issue*

*People Places of England*

Canterbury Cathedral:

St. Augustine "laid the foundation" p. 13

The Writings  
of Dorothy L. Sayers

p. 14



Pleshey: A Place of Retreat p. 12



May 12, 1996

Easter 6

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## Quote of the Week

The Rt. Rev. James B. Brown, Bishop of Louisiana, quoted in *Churchwork*, the diocesan newspaper, on evangelism: "... we still seem to have a severe case of allergic reaction to the word evangelism."

## In This Corner

### Armed and Dangerous

Despite some mild spring days, our mail carrier is not playing hooky. See what we've received?:

**From West Virginia:** "Sadly, the new editor has seen to it that the magazine has lost the catholic emphasis of his predecessors."

*Dear West: New? Where have you been for the past five years? Better yet, where have I been? Ed.*

**From Newark:** "Your biases are all too apparent and are a clear reflection of your intellectual myopic limitations."

*Dear Newark: This is an eye-opening remark. I'm able to see much more clearly now. Ed.*

**From Connecticut:** "Thank you for reminding me that charismatics, crazies and arm wavers haven't completely taken over our elegant and dignified church."

*Dear Connecticut: You're welcome, but are you sure? Ed.*

**From Kansas:** "I am profoundly disturbed by the mean-spirited and cynical articles and reporting of events like the meetings of the House of Bishops."

*Dear Kansas: My guess is you did not attend the House of Bishops' meeting in Portland last year. Ed.*

**From New Jersey:** "You are still afraid of women priests and bishops."

*Dear New: Only if they're armed. Ed.*

**From Milwaukee:** "I pass on copies of the magazine to several of my friends."

*Dear Milwaukee: Stop it! It's time they got a subscription of their own. Ed.*

**From Rochester:** "As long as both sides are complaining, you must be getting to a

good balance and getting at the truth."

*Dear Rochester: Complaining? Not our readers! Ed.*

**From Georgia:** "My Baptist friends tell me that gossip from my church keeps them happy through their whole coffee hour."

*Dear Georgia: You know those racy Baptists ... Ed.*

**From Virginia:** "If I want trendy pabulum, there is plenty available in other church publications."

*Dear Virginia: Can you tell me which ones? Ed.*

**From Washington:** "I am reluctant to renew my subscription. TLC is for the most part depressing and banal. It's not what it used to be."

*Dear Washington: Ah, but you did renew, didn't you? Thanks. Ed.*

**From Central New York:** "Please stop running articles about bishops being elected and diocesan conventions. We don't care about them."

*Dear Central: I hate to be crass, but they probably don't care about you either. Ed.*

**From San Diego:** "I suppose we'll get a whiny editorial from TLC when Bishop Righter is exonerated."

*Dear San: Not from us. Remember, TLC has opposed the presentment from the beginning. Ed.*

**From El Camino Real:** "Sometimes I get two different issues of TLC delivered on the same day. How can this happen?"

*Dear El: It happens because people at your local post office apparently don't think TLC is important enough to be delivered on time. Ed.*

### Sunday's Readings

## Bringing in Others Through Kindness

Easter 6: Acts 17:22-31 (or Isa. 41:17-20); Ps. 148:7-14; 1 Pet. 3:8-18; John 15:1-8

The church succeeds or fails in its primary task of evangelism not on the basis of what it says but of what it does. Almost no one who comes into the church is drawn by its dogmas or pronouncements. People enter the body when it reaches out to them with loving acceptance. Similarly, surprisingly few members leave the church for doctrinal or theological reasons. Instead, they feel unwelcome.

In the same way, we as individual Christians either attract people to Christ or repel them based more on what we do than on what we say. Kind and selfless deeds speak infinitely more clearly of the presence of the Spirit within us than any amount of so-

called "witnessing" — and the latter puts most people off. All the pious words we can muster can't begin to change the message we proclaim about our faith when we act out of simple self-interest.

"By this my Father is glorified," Jesus tells us, "that you bear much fruit, and so prove to be my disciples." Glorifying God by drawing others to Christ requires translating our faith into action, corporately as well as individually. We're to return blessing for evil and acceptance for reviling. We're to go far beyond the familiar admonition to "practice random acts of kindness," and instead practice constant acts of charity, forbearance and self-giving. When we do the works of the Savior in whom we abide, we can't help but draw others to exalt the Name of the Lord.

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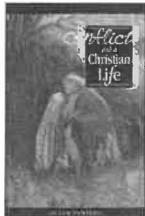
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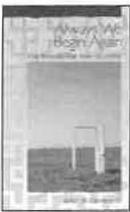


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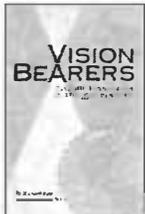
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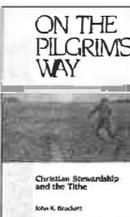
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## Letters

# In Defense of Renewal Music

*Editor's note: Many persons sent letters to the editor in response to the guest column, "Renewal Music? Just Say No," by Keith Shafer [TLC, April 14]. Because of limited space, and because many of the correspondents made similar points, we are publishing excerpts from those letters:*

What I believe Mr. Shafer fails to understand is that the ministry of the priest or the church musician is to communicate something about God to the parish in such a way that it is meaningful for them. That calls for us to modify our styles or preferences from time to time. I would not preach the same style of sermon to a group of third-year seminarians that I would to a rural parish.

Our ministry is to communicate in a way that others understand and not to demand that they learn to worship the way we prefer. Our ministry is not to enlighten people to the virtues of Bach. Our ministry is to help people worship God. Sometimes, and for some people, renewal music does that better than Beethoven.

*(The Rev.) H. Lee Lowery  
Church of the Resurrection  
Centreville, Utah*

The one possible good I can see coming out of Mr. Shafer's column is a renewed and intelligent discussion of this topic. Too many churches have suffered for too long under the narrow-minded and often ill-informed feuding between priests and musicians of various "camps." Let's get on with the business of singing our praise to God and leave this foolish bickering behind.

*Richard S. Bierman  
Edina, Minn.*

Although I am unmoved by much of the renewal music and find both the lyrics and the music trite, some renewal texts express a profound spirituality and some of the music is sublime. Music, even of a kind I do not like, can move hearts, minds and wills to embrace the living God. What a tragedy it will be if the church limits its musical praise to what moves the hearts, minds and wills of only an elite few.

*(The Rev.) Richard H. Schmidt  
St. Paul's Church  
Daphne, Ala.*

Mr. Shafer's unfortunate caricature of renewal music is about as cogent and

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## Letters

intelligent as an assessment of Beethoven based on "Wellington's Victory" and other lesser works.

I know it is galling to many church musicians, but the fact remains that the rector is responsible for all aspects of worship, including music. If the rector wishes to choose all the hymns and the tempos at which they will be played, that is his or her prerogative.

*(The Rev.) John T. Rollinson  
St. James' Church  
Clovis, N.M.*

Of course, music directors should "just say no" to some renewal music. One should "just say no" to some 19th-century romantic hymns and some chorales, too. Pick your period and you can find both classics and drivel.

*(The Rev.) Andrew MacBeth  
Eastern Shore Chapel  
Virginia Beach, Va.*

Mr. Shafer's comments reflect the kind of snobbish, churchy, legalistic attitude which prevents so many Episcopal churches from becoming the Spirit-filled

communities they are called to be.

*Nicholas T. Molnar  
Santa Fe, N.M.*

I believe we are being called to be flexible in ways uncomfortable for us, to experiment, recognizing that some of the stuff we try won't work.

I am all for upholding the "excellence" of "traditional" Anglican worship, but what exactly is excellence and what is traditional? My concern is that in this sea of change in which we find ourselves, we will once again miss the boat.

*(The Rev.) Harold L. Clinehens, Jr.  
St. Paul's Church  
Benicia, Calif.*

Who says a person touched by "Ave Verum" cannot be moved by "Amazing Grace"? If stirred by the "Hallelujah Chorus," is it impossible to thrill to "Sons of God"?

*Judy Short  
Arlington, Texas*

A choir has a dual role: to sing an anthem and to lead the congregations in

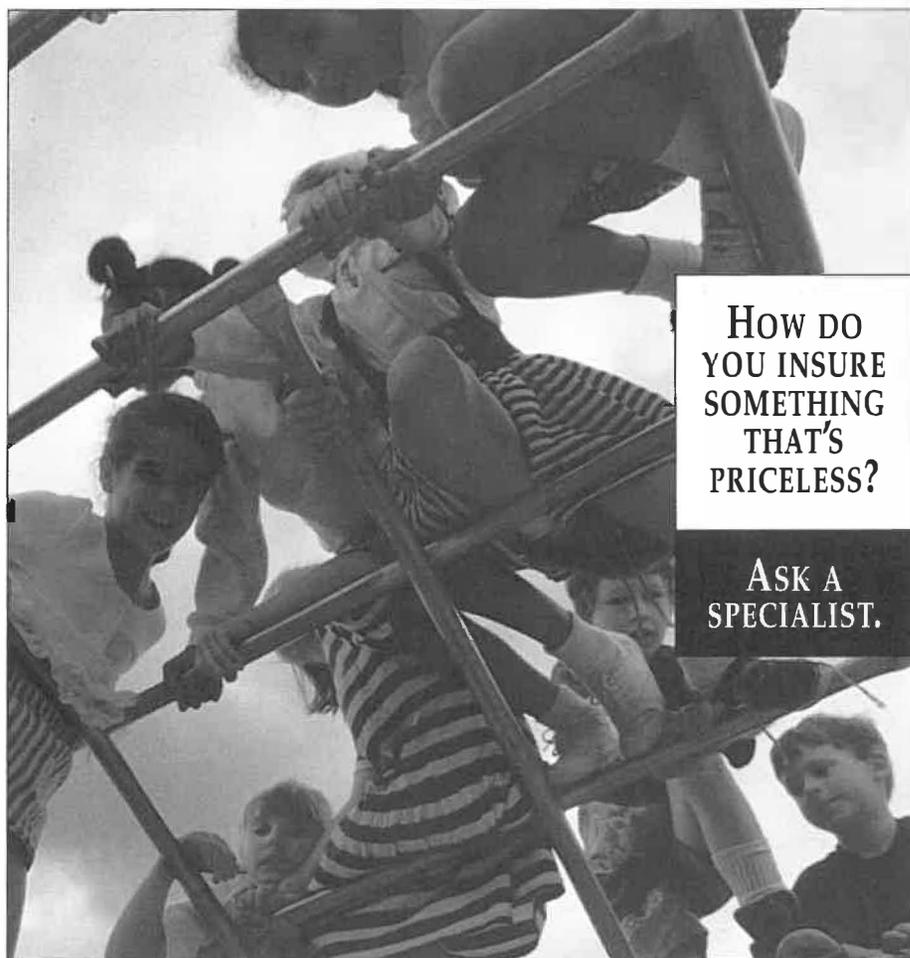
hymns that the congregation can sing. If the choir sings an anthem in Latin, we can appreciate the music. But when we are asked to join in the singing, we hope for melodies and words in a language we know.

*Colleen I. Hartsoe  
High Point, N.C.*

### More Than Wishes

I am the rector of an Episcopal church that has many evangelicals and charismatics in its membership. While I appreciate the Presiding Bishop's encouragement to "stay with us. Hang in there" [TLC, March 17], I find his exhortation to be of little help in keeping and attracting members to the Episcopal Church. Rather, greater fidelity to the traditionally held teaching of the scriptures and the church would be better.

A visit to any of the major evangelical churches in the Memphis metropolitan area would find many former Episcopalians in their pews and in the leadership of their churches. These folks appreciate the faithful biblical preaching and teach-



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## Letters

ing in these non-sacramental churches. To a person, they miss the sacraments. In their minds, they must choose between the sacraments and biblical teaching, and they have chosen biblical teaching. In their minds, the Episcopal Church has abandoned the authority of scripture.

Likewise, many who are attracted to the Episcopal Church refuse even to consider attending our church because they perceive that we have a shallow respect for the scriptures. Many of these seekers really do love our liturgy (once they come), are drawn by our sacramental view of life and find real freedom in our theo-

logical process, but they don't want to join a church that is abandoning orthodoxy.

Bishop Browning, thank you for your encouragement for us to "hang in there." However, it will take more than your good wishes to keep charismatics and evangelicals in the Episcopal fold. It will take a greater adherence to a biblical morality, a clearer call to repentance, and a greater affirmation of the power of the gospel to change lives.

*(The Rev.) Neal O. Michell  
Church of the Redeemer  
Germantown, Tenn.*

## Neither Camp

Fr. Little raises a valuable issue in his Viewpoint article [TLC, April 7], but even though he warned that he was using "a very broad brush," his dichotomizing of those who see truth as either "fluid" or "objective" paints over some of us who fall into neither of his camps.

I indeed believe in underlying and stable truth(s). I believe further that when necessary God will continue revelation in order to expand, clarify or correct our understanding. My doubts arise about how accurately human minds may have perceived and transmitted their perceptions of those truths. For example, is it really as important to accept the thinking that denies that Jesus became man by the normal process as it is to affirm that in Jesus there is that which is purely of God and not simply of human origin?

Finally, although it is convenient for Fr. Little's dichotomy, I ask him to be aware that a person can value scholarly criticism as an aid to understanding scripture and at the same time not subscribe to the gay/lesbian agenda. One does not follow from the other, so please don't lump us all together.

*(The Rev.) Robert Carroll Walters  
St. Michael's Church  
Worcester, Mass.*

## Mutual Gifts

I enjoyed having my good friend, Dean Richard Rising, recall to mind [TLC, March 3] the perturbation surrounding the ordination of another good friend, the Rev. Ed Romig. Now Ed has added further elucidation [TLC, March 31].

The controversy centered in the permission given to a Dutch Reformed clergyman, Ed's father, to participate in the laying on of hands in Ed's ordination to the priesthood in 1952. If my memory serves me accurately, my own parish priest at the time, the late Rev. A. Grant Noble, rector of St. John's, Williamstown, Mass., was heard to remark: "If one pair of Dutch Reformed hands can offset the power of several pairs of Anglican hands, then maybe there's more power in the Dutch Reformed order than we think!"

Today there is controversy over the proposed Episcopal/Lutheran Concordat. As a long-time ecumenicist, I heartily endorse this move with one exception. It starts off well by (learning from the 1952 controversy?) proposing to "invite and include . . . at least three bishops of (each) church to participate in the laying on of

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hands at the ordination of its own bishops." So far, so good. My problem begins with "the immediate recognition of ministries at the presbyteral level." The ordination of bishops by bishops of both churches maintains the historic episcopacy, a "family value" for us. But the immediate recognition at the presbyteral level sets aside the importance of that succession. True ecumenism does not require the surrender of vital denomination values, but offers them as mutual gifts.

Why the rush? Following the late Prof. Bill Wolf, a most eminent ecumenist, why not have all of us "done" together, all kneeling to receive the authority of both churches, thus supplying whatever may be missing in each? This would accomplish the purpose of the concordat more efficiently and without confusion.

*(The Rev.) Sinclair Danforth Hart  
Williamstown, Mass.*

### At the Sequence

It was heartwarming to see Roger Jack Bunday's article on his experience of

Holy Week at Canterbury Cathedral as a participant on the pilgrimage sponsored by the Canterbury Cathedral Trust in America and the College of Preachers last year [TLC, March 31]. Jack gives a good sense of that full and rich time, and it is a gift to all of us involved to have him recall that peak experience.

Lest someone have the impression that novel rites are being performed at Canterbury Cathedral, I would add a bit of information on one point. The service Jack refers to as "Passion Eloquence" is actually called "Passion Sequence," and it takes place on Monday, Tuesday and Wednesday evenings of Holy Week. It is the ancient service of Tenebrae anticipated and slightly adapted to fit the whole of the Holy Week observance at Canterbury. The service is a simple one of hymns, lessons, psalms, prayers and silence held in the quire of the cathedral by candlelight as one would recognize in Tenebrae.

*(The Rev.) Randall C.K. Day  
Canterbury Cathedral Trust in America  
Washington, D.C.*

### Mormon Baptism

The letter from Mary Moody [TLC, April 14] expressed concern that her god-daughter was not baptized when she became Christian (I assume she had been baptized in the Mormon church).

In seminary, I wrote a paper about Bishop Daniel S. Tuttle, the first Episcopal missionary to Utah. Bishop Tuttle was the first to deal with the issue of the validity of Mormon baptism when a woman came to him for confirmation, and refused to be re-baptized. After studying the question, and writing to other bishops and theologians for advice, he concluded that Mormon baptism is a valid sacrament.

Bishop Tuttle found that he agreed with Augustine, who considered the question of the validity of Donatists' baptism. Augustine concluded that Donatists' baptism was a valid sacrament, even though Donatists were not part of the Christian Church. Bishop Tuttle concluded the same about Mormon baptism and the Mormon Church.

The Mormon formula for baptism is

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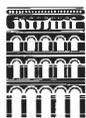
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identical to that of the Episcopal Church, and the main concern about Mormon baptism is that the Mormon belief in the "Father, and the Son, and of the Holy Ghost," is a belief in three separate gods. This opposition to the validity of Mormon baptism bases the validity of the sacrament of baptism on the person's theological understanding of God, and not on the sacrament itself.

In the years since Bishop Tuttle's decision about Mormon baptism, some bishops and clergy agree with him and others disagree, and others fall in the middle and perform conditional baptisms of converting Mormons. My own experience with members of the Mormon Church, and my own understanding of the sacrament of baptism leads me to believe that if a persons who was baptized in the Mormon Church believes he or she was truly baptized into the body of Christ, that baptism is valid. For those persons who do not have this kind of understanding of their Mormon baptism, I would baptize or conditionally baptize (I don't believe there's any such thing as "re-baptism").

*(The Rev.) Ed Lovelady  
Jamestown, N.Y.*

### Here Today . . .

Your "seed catalogue" cover [TLC, April 7] is a truly sad disservice to the Christian revelation and our holy church.

Flowers, at best, are here today and gone tomorrow. They have little to do with the Resurrection of our Savior Jesus Christ.

*(The Rev.) William J. Miles  
Holy Innocents' Church  
Racine, Wis.*

### Can't Have It

Regarding the proposed Concordat of Agreement with the ELCA [TLC, April 21], we cannot have full communion, as only a priest can consecrate.

*Warren G. Smith  
Warren, Mich.*

*To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.*

**Correction:** Because of a reporting error, the name of the Rev. Leigh Axton Williams was omitted from the article concerning persons who have been named Episcopal Church Foundation Fellows for 1996-97 [TLC, April 21].

## Study Proposed With Eye on Stability in Relationships

A "prospective longitudinal study" of long-term heterosexual and homosexual couples within the Episcopal Church has been designed by a committee of clergy and laity in the Baltimore area. Dr. John Payne, associate professor at Johns Hopkins School of Medicine, said the 20-page protocol has been developed in conjunction with Episcopal Divinity School (E.D.S.) and "carefully critiqued" by Johns Hopkins.

In a telephone conversation, Dr. Payne stressed that plans are "very preliminary" and funding is being sought. He said the study would enroll couples "prior to the blessing of their marriage or covenant" and follow them via questionnaires for five years. Responses would provide scientific data on "the stability, relationship and adjustment of church-supported, lifelong, monogamous" marriages and covenants.

"People want more information," Dr. Payne said. "Now we have stereotypes."

The Very Rev. William Rankin, dean and president of E.D.S., agreed that what was missing in the field was hard evidence. The study would sample whether "church blessing... helps two people in a relationship to be more faithful." He said the study proposed to use "at least parts of standardized tests and special survey instruments," comparing responses from heterosexual and homosexual couples.

Couples would be matched as closely as possible, Dr. Payne said, to control for variables such as age and previous relationships.

Dean Rankin said bishops had been approached to approve the proposal, and then to suggest clergy who would recommend couples who might wish to participate.

The design has received confidentiality certification from the National Institute of Health, Dr. Payne said.

The Rt. Rev. R. Stewart Wood, Bishop of Michigan, one of the 10 dioceses which have so far agreed to participate, said, "I suspect little work has been done on gay relationships. I'm pleased someone wants to study same-sex unions in this way."

Dr. Payne said the committee had "seen the issue coming in the church" and designed the study to begin to fill the void in scientific information.



Fr. Daniel greets delegates at a gathering prior to his election in East Carolina.

## East Carolina Elects Bishop Coadjutor

Episcopalians in the Diocese of East Carolina chose a native son to lead them into the next century.

The Rev. Clifton (Dan) Daniel III was elected Bishop Coadjutor at a special diocesan convention April 20 at Christ Church, New Bern.

Fr. Daniel is a native of Goldsboro and has been rector of St. Michael's Church, Bristol, R.I., since 1984. As bishop coadjutor, he will work with the Rt. Rev. B. Sidney Sanders, diocesan bishop, until the retirement of Bishop Sanders.

"I am deeply mindful of the great honor that this represents," Fr. Daniel said during a telephone interview from his home moments after Bishop Sanders had notified him of his election. "I truly love the Diocese of East Carolina, and I pledge all that I have to show that I am worthy of this trust."

The election took only two ballots. On the first ballot, Fr. Daniel did not receive a majority of votes in either the clergy or lay order. He received 48 of the 80 clergy votes and 19.6 of the 34.4 lay votes on the second ballot.

The Rt. Rev. F. Clayton Matthews, Suffragan Bishop of Virginia, received the next highest vote total. Others on the ballot were the Rev. Rayford B. High, rector of St. Paul's Church, Waco, Texas, the Rev. Louis Oats, rector of All Saints',

Morristown, Tenn., and the Rev. James J. Shand, rector of Christ Church, Stevensville, Md.

Fr. Daniel, 48, is a graduate of the University of North Carolina and Virginia Theological Seminary. He was ordained deacon in 1972 and priest in 1973. He was assistant at St. Mary's, Kinston, N.C., 1972-75; rector of St. Thomas', Ahoskie, N.C., 1975-80, and associate of St. Paul's, Dayton, Ohio, 1980-84.

He and his wife, the former Anne William Miller, were married in 1978, and they have three children: Margaret, Elizabeth and Charlotte.

*Joe West*

### EAST CAROLINA ELECTS

Ballot	1		2	
L = Laity; C = Clergy	L	C	L	C
<b>Needed to Elect</b>			17.4 41	
<b>Daniel</b>	<b>14.6</b>	<b>40</b>	<b>19.6</b>	<b>48</b>
High, Jr.	0	2	.6	1
Matthews	15	25	14.2	28
Oats	2.2	7	0	2
Shand	2.2	7	0	1

# Third Visit Is Less Acrimonious

## Bishop Dixon Celebrates Eucharist at St. Paul's, K Street

Contrasting sharply with the cold reception to protested visitations to two other Washington parishes earlier this year, the Rt. Rev. Jane Dixon, Suffragan Bishop of Washington, celebrated and preached in a crowded St. Paul's, K Street, in Washington, April 21.

Not only was Bishop Dixon's presence noteworthy, but also that of the rector, the Rev. Richard C. Martin, who had been prepared to begin a sabbatical that would end with his resignation in October. Fr. Martin still plans to go through with his resignation, but in response to parishioners' pleas not to leave them without the counsel of a pastor, he postponed his departure.

Bishop Dixon celebrated the Solemn Eucharist at 11:15 a.m., supported by a full choir. The parish's other celebrations, at 7:45 and 9 a.m., had larger congregations than usual. Fr. Martin told those in attendance, "the visitation violates many consciences, disregards a legitimate theological position, disrespects a recognized and noble tradition, and further divides an already diverse community."

Prior to the 11:15 Eucharist, Fr. Martin met Bishop Dixon at the door and read a statement declaring that "this forced visitation has deeply wounded and broken this parish. This has always been a diverse

congregation with strongly held convictions and opinion, but held together in a most delicate and careful way, undergirded by a passion for the gospel and the catholic tradition, and made possible by the centrality of the Eucharist."

Fr. Martin said the divisions are "deep and profound," and added that "your visit is a cause of much distress.

"On behalf of more than half this parish, I must express to you their anguish and hurt," he continued. "But there are many for whom this visitation is welcomed (even they would question its method), and on their behalf I welcome you to St. Paul's."

Bishop Dixon acknowledged Fr. Martin with a nod and the wardens showed her to the sacristy.

The day's only awkward moment occurred as the procession reached the high altar. "You are a false prophet! God will judge you, Jane Dixon!" shouted an unidentified man from the back of the church.

In her sermon, Bishop Dixon preached on her recurring themes of respect and dignity for all Christians and the dominance of love as the essence of true Christian relationships.

Bishop Dixon became the first woman



Dorothy Spaulding photo

**Bishop Dixon is greeted after the service at St. Paul's, K Street in Washington, D.C.**

to celebrate the Eucharist in the well-known Anglo-Catholic parish. Her earlier visits to St. Luke's Church, Bladensburg, Md. [TLC, Feb. 4] and Ascension and St. Agnes, Washington [TLC, Feb. 25] had resulted in the absence of most parishioners.

*(The Rev.) James B. Simpson*

# 'Betrayal of Trust' Leads to Leave of Absence in Maine

The Rt. Rev. Edward C. Chalfant, Bishop of Maine, will take a voluntary one-year leave of absence effective immediately, following the disclosure that he was involved in an extra-marital affair.



**Bishop Chalfant**

Members of the diocese learned of the affair April 16 at a regularly scheduled gathering of clergy. Maine's standing committee released a statement which also was mailed as an open letter to all members of the diocese. The six-member standing committee said, "the leave of absence is entirely oriented toward the possibility of reconciling the bishop and the Diocese of Maine after what must be characterized as a significant betrayal of trust."

The statement said Bishop Chalfant

will relinquish all ecclesiastical authority during the year and will pursue a program of therapy and activities devoted to spiritual and emotional healing, with the advice of the Presiding Bishop's office. He will continue to be financially supported by the diocese.

At the conclusion of the leave, Bishop Chalfant and the standing committee, in consultation with the Presiding Bishop and members of the diocese, will decide whether Bishop Chalfant will return to his duties.

Bishop Chalfant also released a statement. "I have made grievous errors in judgment and behavior," he said. "I recognize that my behavior constitutes a betrayal of the trust placed in me by the church, the diocese, and my family, and I deeply regret this betrayal."

He said the errors "caused great pain and heartbreak to my wife, placed the church in embarrassment and risk, and involved another human being in a painful situation."

The standing committee and the bishop identified the other person involved in the affair as "an unmarried adult lay woman" not employed by the church. Bishop Chalfant wrote that "the relationship ended a few years ago, but the matter has recently been brought to the attention of the Presiding Bishop.

"I would very much like to find a means to be reconciled with the church and with all who have been harmed by this," he wrote. "I count on the institutional church to be a place where repentance, transformation and reconciliation can take place in the wideness of God's mercy."

The Most Rev. Edmond L. Browning, Presiding Bishop, met with Bishop Chalfant and the standing committee and called the matter "a serious issue of betrayal of trust."

Bishop Chalfant, 58, has been Bishop of Maine since 1986, following two years as bishop coadjutor. He is married and is the father of two children.

### Miniature Retreats

A place of beauty and silence. A place of solitude and reflection. One thinks perhaps of a religious community or a retreat house such as Pleshey in England [p. 12], where one might read the works of an Evelyn Underhill, who gave retreats at Pleshey, or of a Dorothy Sayers, who is also the subject of an article in this Spring Book Issue [p. 14].

One might think of age-old worship and study at Canterbury, the heart of our Anglican Communion, where Augustine of Canterbury launched his mission to the Angles and Saxons in 597. One could think of a favorite vacation spot in the mountains or at the seashore, or of a serene view of a river, a lake, the prairie or desert. But it is also possible to find a corner of one's own world — inside or outside the house — a comfortable chair, a cozy sofa, a lounge on the deck, where one can curl up with a good book and enter all sorts of worlds of beauty, silence, solitude and reflection.

True, books do not always take us to places of beauty and

silence, and yet the act of reading is in itself a miniature retreat, and brings with it its own spirit of reflection and renewal.

So whether your spring takes you literally or metaphorically on retreat, we hope the books mentioned in articles, reviews and advertisements in our pages will enhance your days and nights.

### Good News for Young People

Our classified advertisements have offered some encouragement in recent months. Several parishes and a diocese have placed ads in their searches for someone to do youth ministry. Particularly heartening is the fact that most of these openings are full-time positions. The commitment of congregations and dioceses to youth ministry is exemplary. While it should be noted that the financing of such ministries is beyond the reach of most congregations, it is still possible for parishes to begin or to increase their ministries to and with young persons. The willingness to place youth ministry on the list of priorities is a welcome development.

## Viewpoint

# Schism Is Not the Answer

By PIERRE W. WHALON

Speculation about splitting the Episcopal Church as a remedy for our intractable problems has been published frequently by this magazine. It could be done without rancor, as part of a common recognition that there are two churches already in the Episcopal Church. Like a marriage with irreconcilable differences, divorce seems inevitable. So let's at least be civilized about it.

Assume there are "two churches" within our church, for the sake of discussion. And assume we are at an impasse. After all, several statements by bishops on both sides make it clear that each side longs to see the other depart. The question is, how are we as Anglican Christians to proceed?

Schism is not the answer, for a number of reasons. Neither side will benefit.

First, it would not be without rancor, for the same reason that divorcing couples have so much difficulty avoiding bitterness and hatred: There are assets involved. The properties and funds of the Domestic and Foreign Missionary Society are diminished perhaps, but still considerable. Not for nothing has it been said that what holds us together is the Church Pension Fund. Moreover, the fights over parish properties in the minor schisms of the 1970s are a portent of what a major rupture would bring.

Second, schism is an admission of the defeat of Anglican comprehensiveness.

Our distinguishing characteristic is to attempt to be different Christians who are nevertheless part of the same church. Catholics, even reformed Catholics like us, have an essentially unitive model of the church. To choose schism is to betray our Anglican ancestors in the faith, and to drop the torch they have passed on to us.

Third, the new churches that emerge from the schism will continue to face the challenges of modernism and postmodernism to the basic claims of Christianity, as they try to spread their versions of the gospel. Modernism believes that there exists a bedrock on which to found a world view that is more trustworthy than the perspective of people who believe God died on a cross. This can be a cluster of scientific theories like evolution, relativity, and quantum mechanics. For the Nazis, it was the pseudo-religion of the Aryan race, whose suppression by *Untermenchen* like Jews, Slavs, and gypsies was the root of all evil. Or again, this foundation was Marx's vision of the inevitable emergence of the classless society.

All the varieties of postmodernism have one thing in common: the rejection of modernism's search for foundations. Christianity's claims about Christ, secular postmodernists would say, are just another cat's paw for a power grab. To these postmodernists, the truth will not make you free, it can only enslave you. For truth claims are merely attempts to control oth-

ers, and they are to be fervently resisted. "What is truth?" asked Pontius Pilate, the first postmodernist.

A schism would not result in two entities, one engulfed by the wrath of God and the other ascending slowly into heaven. (Notice I didn't say which is which.) Rather, it would leave two anemic bodies, still riddled with factions, neither capable of much evangelism or other mission. The challenges of modernism and postmodernism would continue to batter both. Schism wouldn't change much. It would certainly not honor God.

"OK, Whalon, what are we to do?" you ask. First, learn from Bishop John Spong: Never give your adversary the pleasure of seeing you leave. Second, reforming the church is the reformation of one member at a time, starting with me and you. A rigorous examination of conscience is the necessary prelude to effective Christian action. Third, make full use of the constitution and canons. Each parish contributes delegates and money to a diocese. Each diocese sends deputies and money to the General Convention. I am not convinced that we Episcopalians have used our structure to its full potential.

Fourth, and most important, do not give up on the Holy Spirit. The Episcopal Church is God's church too. The gates of hell will not prevail against it. □

*The Rev. Pierre W. Whalon is rector of St. Andrew's Church, Fort Pierce, Fla.*

# Surely Pleshey Is One of Those Places

By KATHERINE GREER CLARK

The room to which I was shown was small and bare, with walls and beams reminding me of the convent cell it once had been. A wooden crucifix and prayer desk were the room's only furnishings. Arched casement windows looked out onto a corner of garden bright in the afternoon sunshine, and, on the other side, toward fields stretching to the sky.

The first time I visited Pleshey, I was on pilgrimage, consciously on pilgrimage. I had known this place for years without ever having seen it. Pleshey is where Evelyn Underhill conducted her long procession of retreats and quiet days in the '30s and early '40s. The name itself has become as familiar to two generations of readers as it was to her first retreatants. In my own mind, it had become important to me to be there.

I knew at once I would not be disappointed. Caught in the spell of a past suddenly very close, I walked down several flights of worn wooden stairs and out into the walkway connecting the House of Retreat to the chapel. When I opened the door entryway, I caught my breath. On the table before me was a prayer, hand-copied. Of course I thought of Underhill's long habit of writing out a prayer for each retreat or quiet day and leaving it outside the chapel door. This new prayer was simple: "Give me strength, O Lord, to walk in the ways where you lead me. Help me to remember the love of Christ and to accept the new life and love and freedom which he offers me." I read the words through tears.

The chapel itself is small, the altar setting quiet and peaceful to the eye. A bouquet of flowers stood to one side, overflowing, abundant as if a whole section of garden had been scooped up and brought inside. A plain archway frames the altar, with a lamp burning in the center. Tall, clear windows line the west wall. On this day, wooden chairs looked as if they had not been long vacated, with books and notepads still marking place. Prayer hung in the air about me,

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House along "the Street" at Pleshey

Katherine Greer Clark photos

## This tiny village has been a center for prayer and the life of grace for nearly 600 years.

strong, embracing.

Archbishop Robert Runcie has said: "In every life God raises up certain holy places where he intends for us to find him." Surely Pleshey is one of those places. This tiny village has been a center for prayer and the life of grace for nearly 600 years. In 1399, it was chosen by Thomas Duke of Gloucester as home for a newly founded College of Augustinian Canons. Through the centuries, a house of religion has maintained faithful vigil in Pleshey, regardless of crisis in church or state.

The present House of Retreat was built for a sisterhood of Anglican nuns nearly a century ago, young by English measure, old by ours. During World War I, the house was purchased by the Diocese of Chelmsford and established as a retreat center.

The witness of Pleshey is the witness of time. Here real people, some with names we know, have "run with patience the race set before them," have faced doubt and grief, known discouragement and loss. And here real people have found glory and peace in their day, and in the small ways we know and share.

A mysterious alchemy is at work in

holy places. We stand at the juncture of past and present, where years gone by overshadow our own lives, set them within a larger vision. Pleshey is old. It has endured. Its silence resonates one certainty: God is.

The present Bishop of Chelmsford calls Pleshey "the heart of the diocese," but Pleshey's influence reaches well beyond Chelmsford. More than 300 men and women from England and other places in the Anglican Communion comprise an active and prayerful group, calling themselves simply "The Friends of Pleshey." This is the group that kept all-night vigil when the chapel was rededicated in 1993 after renovation. This is the group that had kept all-night vigil for the present chapel's dedication 60 years earlier.

This is also the group that supports the variety of quiet days and silent retreats offered throughout the year, as well as other offerings which bring the peace of Pleshey into a wider frame: days set aside for painting or needlework in the secluded garden or occasional late spring or early fall walkabouts —10 miles a day with pub lunches.

On my first visit, I realized that at



Sixteenth-century gate house at the entrance to Pleshey

Pleshey no clear division exists between secular and sacred. Across "The Street" from the House of Retreat is a 300-year-old pub, bearing the familiar White Horse sign. It was to this pub the warden invited us on the last night of the retreat. I remember dark beams and rough timber, a fire burning on a chilly summer night, a big brown and white dog asleep on the hearth rug. Just so would this pub have welcomed our company had the year been 1600.

Even though it is less than a half-hour's train ride from London's busy Liverpool Station, Pleshey could be a world apart. It is one of the few partially moated villages remaining in England. A deep park area borders the moat's clear waters, and along "The Street" thatched roofed cottages bear their own witness to time.

One evening, just before twilight, I followed the footpath to "the castle" built during the Norman Conquest and then on beyond the village where I stood on the edge of fields, alive and stirring before me like waves in the soft breeze. Again, the silence — a hush that is deep, expectant.

Later, in the cool of Pleshey's garden, I found that same stillness seeping into the secret places of mind and spirit where "one deep calleth to another." I thought of Wordsworth's familiar line, "It is a beauteous evening, calm and free/ the holy time is quiet as a nun, breathless with adoration."

Another alchemy is also at work in holy places. They become part of who we are, inseparable to our soul's journey. I had come to Pleshey numbed by grief. In the silence, thoughts began once more to move beyond thought to the goodness of God, the wholeness of life, the beauty of holiness.

Across the garden, I could see the faint outline of a weathered cross, pale and strangely luminous in the gathering dark. "Take your shoes from off your feet. The ground on which you stand is holy ground." □

# St. Augustine's Journey to Canterbury

*This article is an abridgement of St. Augustine and the See of Canterbury, to be published by Forward Movement Publications, Cincinnati, Ohio.*

By WILLIAM K. HUBBELL

If Pope Gregory the Great (c. 540-604) had had his way, the first great name in English Church history would have been that of "St. Gregory of Canterbury."

Gregory had long dreamed of missionizing the western isles while yet abbot of a monastery. A famous story tells us that one day in 587 he was wandering in a marketplace where traveling merchants displayed their goods. His eye was caught by one particular group of wares: a cluster of fair-haired, fair-skinned young men, up for sale as slaves.

Gregory asked the name of the nation to which these men belonged. He was told they were Angles. "Not Angles, but angels," said Gregory, "for they have angel faces, and should become co-heirs with the angels in heaven." When told that the name of their Northumberland province was Deira, Gregory exclaimed, "De ira — from the wrath of God they have been called to the mercy of Christ!"

The abbot determined he would himself lead to England a band of monks from his monastery. He did in fact start out for England, but he was hardly three days journeying before the people were clamoring for his return. Gregory was very popular in Rome. And return to Rome he did.

In 590, Gregory was elected pope. He still dreamed of missionizing the far lands. He therefore summoned the prior of his monastery and ordered him, with a company of monks, to proceed through Gaul to the Northumbrian land of the Angles, in order that they might be converted and brought under the influence of the See of Rome. The name of the prior was Augustine.

Of Augustine almost nothing is

*The Rev. William K. Hubbell is a retired priest of the Diocese of Lexington who resides in Lexington, Ky.*

known. It was said that he stood head and shoulders above most men. He is reported to have died after less than 20 years of work in Kent — but even the date of his death is uncertain.

Yet he is more than just a name. For his mission re-established Western Christianity in Kent. And the adoption of Canterbury as his see city laid the foundations for its later dominance in Anglican Christendom.

Augustine could not have dreamed of this future for his mission, when he and his little band of adventurers set out. Indeed as they drew nearer to the last sea-leg of their journey, they liked less and less the things they were hearing about the barbarous, fierce and unbelieving men of Deira. The fears of



St. Augustine's Chair

the monks drove the prior back to Gregory with a plea that the mission be abandoned.

Doubtless Augustine should have anticipated the pope's response. Augustine was informed that Gregory would himself go to England, if that were possible. But since it was not, Augustine must go, in the pope's stead. And Gregory wrote to the cowering monks: "Let not the toil of the journey nor the tongues of men predicting evil deter you. But with all earnestness and

*(Continued on page 15)*

# The Language of Love

in the writings  
of Dorothy L. Sayers

By DEBRA DONNELLY-BARTON

*"I do know that the worst sin — perhaps the only sin — passion can commit, is to be joyless. It must lie down with laughter or make its bed in hell — there is no middle way." Peter Wimsey*

**P**eter Wimsey does not speak for Dorothy L. Sayers, but his sentiments seem to reflect her own. Her passion was the passion of the intellect — a mind in love, as Dante would refer to it. She continually denied any hint of pious inner life or emotionality toward God, but certainly her various writings are alive with vision and the immediacy of God's presence.

It may be that years spent in the rectory learning Latin and the hours in the pew listening to the poetry of the prayer book and scripture so infused her with the language of love that she reflected the deepness of her experience without effort. She was simply articulating her own experience.

The reality of Jesus' humanity, the fact of his divinity, hover at the edge of her own pen. In her dramatic version of Jesus' life, *The Man Born to Be King*, she writes an exchange between Lazarus and Jesus which in a few words reveals God's own joy. The tender vision spoken by Jesus makes the heart leap and gives birth to hope.

*Lazarus: Is not the fear of the Lord the beginning of wisdom?*

*Jesus: (dreamily) 'When He established the foundations of the earth, I was with Him forming all things, and I was delighted every day, playing before Him, playing in the world and delighting myself among the sons of men.'*

*Lazarus: Does joy go so deep as that? To the very foundations of the world?*

The spark which weaves through the words of Dorothy L. Sayers' mysteries and plays and essays comes from this foundation of joy. It is the essence of the energy, conviction and force of her words. She was brimming full of ideas and the ability to express them. It is the immediacy of her "living faith" which gives her work a directness which strikes through to

the heart and mind of the modern reader.

The creative process is the centerpoint around which Sayers' understanding of God's kingdom rotates. God invites us to play and work with him. God's gift of true love is humanity's independence in the face of this invitation. We choose to accept or retreat but God is always waiting for us to join the game.

The joy of reading Sayers is found in her ability to plunge headlong into the fray. She understood the immensity and significance of coming before the living God as an active participant in creation rather than as a passive, powerless creature. As we come to this place before the throne we become more identified with God's nature, not less. This is the goal of the spiritual journey in Christ — to move toward oneness with the Other. For Sayers, there was no more authentic way to reach toward her maker than to join the cosmic activity of making.

It is out of joy that God created. We, too, create from a sense of identification with that joy. We enter the holy and recognize God's own imprint upon us when we engage in creative work. Sayers is quick to point out that her definition of creative endeavor is all work in which we join with God for the "love of the job." She correlates human making and divine making as making for the "fun of it."

As any artist will tell you, stepping stones of suffering are often the only way to walk the path of creative expression. Sayers does not deny the suffering Christ in order to expound on his joy. These are two faces of the one God. And perhaps suffering for the sake of divine love is the deepest joy.

Sayers did much of her writing during World War II. She recognized, as did other writers of the time, that the Christian message as aimed from the institution of the church was in danger of becoming so delicate that it had no force, and so tied to secularized government that it would become little more than an echo of politics. This reluctant prophet delivered a paper at a conference in 1941 in which she talked about the church's responsibility to society. She did not shy away from telling the truth as succinctly as she knew



Dorothy L. Sayers

## For further reading:

*Dorothy L. Sayers: Her Life and Soul.* By Barbara Reynolds. St. Martin's Press, 1993. A superbly written life which includes bits of many of Sayers' personal letters which have yet to be published anywhere else.

*Spiritual Writings.* Dorothy L. Sayers. Selected by Ann Loades. Cowley, 1993. A good overall selection of writings which come from many of Sayers' better works.

*The Mind of the Maker.* Dorothy L. Sayers. Harcourt Brace, 1941. A book length exposition on Sayers' theology of the nature of God the Creator.

And, of course, all the Peter Wimsey mysteries!

how. After all, her craft as a writer compelled her to use the gift of words — her expression of prayer. I particularly like this sentence:

"The Kingdom of Heaven is not of this world; and the attempt to yoke it to any form of secular institution is treason" (from *The Church's Responsibility*).

So many of us feel torn from our roots. We look to the church, the government, the town, the family, to give us a sense of continuity. As a writer and a Christian, I have sought the ancestry of artists, and have found few lay women who could express with such power and intelligence the reality of the faith. Dorothy L. Sayers is one. My joy and delight have been made deeper and richer for the opportunity of entering, however briefly, her very extraordinary world. □

*Debra Donnelly-Barton is a spiritual director and writer in the Diocese of Maryland. She attends St. James', Monkton, where her husband is curate.*

# A Delight to Hear the Voice of Dorothy L. Sayers

## THE LETTERS

OF DOROTHY L. SAYERS/1899-1936

*The Making of a Detective Novelist  
Chosen and edited by Barbara Reynolds  
with a preface by P.D. James  
St. Martin's. Pp. 491. \$ 26.95*

Fans of Dorothy L. Sayers have been waiting for years to read her story in her own words. Up to now, her biographers have either quoted bits from her letters or paraphrased them, often with an eye to making over that multi-faceted lady. Now, thanks to Barbara Reynolds, we can hear Sayers herself. For those who want to know the real Sayers that is a blessing and for those who enjoy her unmistakable voice, it is serendipity itself.

These letters give us a sharper picture of Sayers' attitude toward home, school and college, and a stronger sense of her relationships with her parents, her cousin Ivy, her husband, her college friends, and her son. For example, Sayers was well aware of World War I and its effect on veterans; her Oxford was no Cloud-Cuckoo Land, and her Fens were modeled on her childhood home. On the other hand, she did not hate school, she did meet men at college, she had heard bells change-rung, her marriage was not a disaster from start to finish, and she was both proud and fond of her son John Anthony. The fact that *Gaudy Night* has become a classic in its

own right makes it fascinating to read its author's reservations about it as a book.

If I were to argue with Reynolds, it would be with her conclusion that, had Sayers died in 1936, while "her achievements would have been accounted remarkable ... yet all her greatest works were still to come." Mindful as I am of *The Man Born to Be King* (and the marvelous letters she wrote to Dr. Welch at the BBC) and her *Dante*, Dorothy L. Sayers did not start over in 1936. Instead, she brought her many talents to new tasks for which she was well prepared because of her success as a detective novelist. Throughout, whether you are reading her letters home, her mystery, *Whose Body*, or her radio play, *He That Should Come*, you always hear her voice and share in her view of the world. That is what makes these letters such a delight.

*Alzina Stone Dale  
Chicago, Ill.*

## Vivid Description

THE PHYSICIAN OF LONDON

By Stephanie Cowell

Norton. Pp. 413. \$23

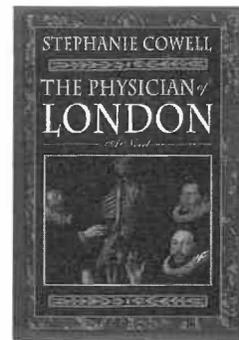
Picking up the second part of a projected trilogy when unfamiliar with the first is like entering a roomful of strangers. It helps to observe that some of

those people are known to you by reputation: Archbishop William Laud, their respective majesties James and Charles.

In due course you are introduced to the protagonist of the piece, Nicholas Cooke. Born about 1580, early on a boy actor at the Old Globe, seeing duty in the Irish Wars, then on to Cambridge, our hero surfaces in the present volume at the age of 37, at once a medical practitioner, an Anglican priest, a pioneer in microscopy (being the first of the race to cast his eye on a microbe), and a compiler of the first folio edition of Shakespeare's plays. Clearly on the fast track, within a year of ordination he has become rector of a "mildly prosperous, somewhat unimaginative parish" of some 500 souls in downtown London, and in no time is elected to the College of Physicians.

He is also something of an ecclesiastical dreamboat, winsome lasses pressing their charms upon him as he passes by in his cassock and four-cornered hat. And for his part, he does not scruple about bed-

*(Continued on next page)*



# Tracking St. Augustine's Journey to Canterbury

*(Continued from page 13)*

zeal finish what, by God's direction, you have begun — knowing that a great labor is followed by a greater glory of eternal reward."

Happily, Augustine found a way to make the trip more palatable to his monks. Instead of going to wild Northumbria with its unknown terrors, they would stop in Kent, which was more civilized, and where Christianity was not totally unknown.

In the spring of 597, the little group landed at Thanet, an island off the coast of Kent. An early legend has it that when Augustine stepped ashore, he left his footprint in the rock, as though he had stepped into soft clay.

The Italians had hardly disembarked

before Ethelbert, King of Kent, had been informed of their arrival: What was to be done with them? The king's response (for though he was not Christian, he was not uncivilized) was that they were to be treated courteously until he had arrived to hear what they had to say.

The meeting took place on the Isle of Thanet, under a great oak. The king sat enthroned, surrounded by his court. With him was his wife Bertha, of the Gallican house of Clovis, who already had been converted to the Christian faith. Beside her was her chaplain — the Gallican bishop, Lindhard.

Augustine made sure that his first appearance in this alien country would be impressive. The monks — there were some 40 of them — appeared before the king in procession, two by two in their

russet robes. Before them went a crucifer bearing a silver cross. In their midst, one of the brethren carried (like a banner) a picture of our Lord, painted on a wooden board. Augustine's young choirmaster, Honorius, led the monks in a chanted litany as they walked slowly to the royal oak, followed by the imposingly tall emissary of the pope, Augustine.

If Augustine had expected trouble, he was blessedly spared. No doubt urged by Queen Bertha and her bishop, Ethelbert gave ready assent to Augustine's missionary activity, promising he would do nothing to prevent the conversion of his people. He even offered the monks housing in that chief city of his kingdom, which the Romans called Durovernum, the Saxons Cantwarabyrig, and which today is called Canterbury. □

## Books

(Continued from previous page)

ding down his lady-love well before marriage, since "in his mind he remade the tenets of his church" (a bit of sophistry, that, which seems to have a familiar ring to the modern ear).

Then troubles loom, thanks greatly to the hardnosed Laud who insists on restoring the old-time paraphernalia of the Anglican rite, a move prompting massive rebellion by the Puritan wing, even to the trashing of Nicholas's church (Anglicans being ever averse, it appears, to liturgical change), and one of the factors which shortly conspired to foment the civil war toward which the plot threads its way.

It is through her vivid set-pieces especially that the author achieves the verisimilitude which makes the fictive come to life: the crusty Laud at Lambeth, then again incarcerated in the Tower; our hero now taking on the Parliament, now proffering comfort at the time of untimely death; gentle Charles (one senses the "Blessed King and Martyr" school of opinion here) and his Cavaliers, full of false hopes, encamped at Oxford.

The final part of this trilogy lies in the

offing. Will Nicholas — then pushing 80 — have a hand in the Restoration? Will his wife Cecily, finally gaining her wish, burst the sexist barriers and get into law school? Will Nick die at the end (as his friend Harvey has more-or-less wryly warned us, "Death comes")? So stay tuned. As historical fiction goes, this volume goes down smoothly indeed.

(The Rev.) Harold Brumbaum  
Nicasio, Calif.

### Gifts of Intimacy

#### LATE HAVE I LOVED THEE

*The Recovery of Intimacy*

By Susan Muto

Crossroad. Pp. 132. \$11.95, paper

#### CONJUGAL SPIRITUALITY

*The Primacy of Mutual Love in Christian Tradition*

By Mary Anne McPherson Oliver

Sheed & Ward. Pp. 170. \$12.95, paper

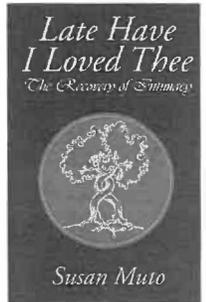
Here are explorations of two different aspects of spirituality. St. Augustine, whose writing supplies the title for the first

book, wrote "Thou wert with me, yet I was not with Thee ..." Susan Muto, co-founder and executive director of the Epiphany Association in Pittsburgh, shows her readers how to realize God's presence in their lives and how to encourage growth toward being "with" God.

In her introduction, she states, "I have written this book to show that in a climate of individualism where suspicion and mistrust fill the air, the gift of intimacy lets us see into our shared humanity."

The word that came to my mind as I read this book was intentionality (which, my dictionary says, isn't a real word, but it expresses what I felt). Each moment of life is important. So often, we just go along without noticing and appreciating our lives. This lack of intimacy with the familiar, even with our own selves, hinders our intimacy with God.

The second book considers an aspect of



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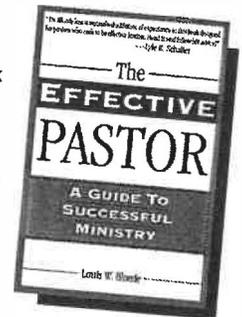
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## Books

spirituality that I hadn't thought of before, although it's obvious, now that it's been pointed out to me. As the author writes in her preface, after studying spirituality, reading, talking, making retreats, "I finally came to the realization that spirituality as written and taught is basically celibate and/or monastic, and I am not."

Couples who are seeking to advance and enrich their spiritual lives will find a new resource in this book.

Joanne Maynard  
Helena, Mont.

## Penetrating Judgments

### PERMANENT THINGS

*Toward the Recovery of a More Human Scale at the End of the Twentieth Century*  
Edited by Andrew A. Tadie  
and Michael H. Macdonald  
Eerdmans. Pp. 311. \$

Rejecting the relativistic mindset of modernity, both the 19 contributors to this volume and the five writers they discuss would heartily endorse St. Paul's confidence (in 1 Corinthians 13) that some things really do abide eternally. Their orthodox Christian witness to the reality of "permanent things" reflects also a corresponding antipathy to the spiritual climate of our age.

Several of this book's contributors write from the standpoint of a learned evangelical protestantism. Three of the well-known authors discussed (C.S. Lewis, T.S. Eliot, Dorothy Sayers) ended up as Anglicans and two (G.K. Chesterton and Evelyn Waugh) as Roman Catholics. The essays assembled here from conference presentations are reasonably unified in attitude but differ in focus and intent. Some address a specialized topic, others avoid critical analysis of the writer's work.

At their best, contributors adopting the latter approach pronounce a memorably prophetic judgment on our culture of rootlessness, self-love and materialism. Contributors such as Andrew Tadie, Ian Crowther, Russell Kirk and Peter Kreeft join their defense of objective, timeless values — which C.S. Lewis identified as the Tao — with a spirited jeremiad against fashions of the moment.

Sometimes, though, this book's note of disenchantment with modernity threatens to drown out perceptions of how the ever-present Spirit of God must be renewing life even now and here. At such times I worry that assent to genuinely "permanent

things" (T.S. Eliot's coinage) might be confused with nostalgia for some golden age of faith in the past. Still, the volume is worth reading for its penetrating judgments. And now and then, as in George Musacchio's piece on C.S. Lewis, it affirms that ordinary experience gives us reason to be surprised by joy and grace even in today's world.

John Gatta  
Storrs, Conn.

## Clown and Underdog

*THE SPIRITUALITY OF COMEDY*  
*Comic Heroism in a Tragic Age*  
By Conrad Hyers  
Transaction. Pp. 242. \$29.95

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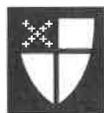
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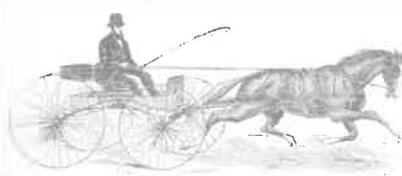
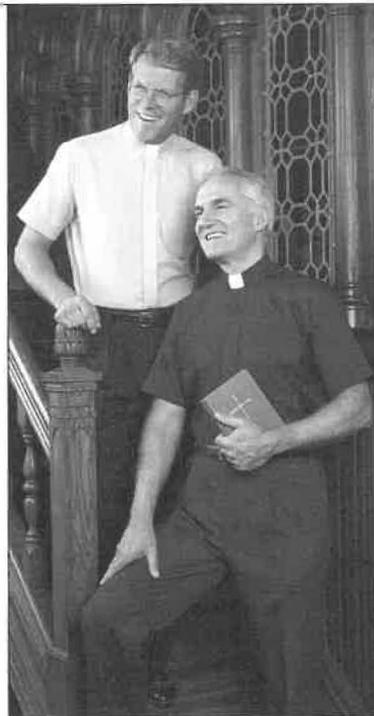
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So Conrad Hyers, professor of the history of religions at Gustavus Adolphus College in Minnesota, comments at the end of this delightful study of the comedic spirit in Western civilization.

Hyers proceeds from a general introduction to an examination of the tension between tragedy and comedy. This is followed by an extended look at the guises worn by the comedic spirit in our culture: the comic hero, the rogue, the humorist, the comedian, the fool, the clown, the underdog, the trickster, the simpleton. The study concludes with an epilogue in which he proposes we look at education as the work of the player. His glance runs from the ancient Greeks, to the role of yin and yang in Eastern thought, to the comic genius of Charlie Chaplin's "The Tramp."

He argues that the reality of comedy lies in the area of the spirit rather than in a particular form or pattern. He is fully aware of the destructive use of humor to demean and belittle but views this as a perversion of the comedic spirit. True humor serves justice and laughs with and not at others. For Hyers "the alternative to humor is the arrogance and idolatry of those who profess to see clearly, know absolutely, and prophesy inerrantly."

*John M. Flynn*

*Saskatoon, Saskatchewan*

### Books Received

**PATTERN OF REDEMPTION: The Theology of Hans Urs von Balthasar.** By Edward T. Oakes. Continuum. Pp. x and 334. \$29.50.

**INTERPRETING THE PRESENT TIME.** By Cyril H. Powles. Anglican Book Centre. Pp. 83. No price given, paper.

**THE REST OF US CATHOLICS: The Loyal Opposition.** By Joseph Dunn. Templegate. Pp. 314. \$14.95 paper.

**CRISIS AND CHALLENGE OF THE ECUMENICAL MOVEMENT: Integrity and Indivisibility.** A Statement of the Institute for Ecumenical Research, Strasbourg. WCC. Pp. 52. \$4.95 paper.

**NEW FACE OF THE CHURCH IN LATIN AMERICA.** Edited by Guillermo Cook. Orbis. Pp. xiv and 289. \$18.95 paper.

**BECOMING CHILDREN OF GOD.** By Wes Howard-Brook. Orbis. Pp. xviii and 510. \$21.95 paper.

**HEALING TOUCH: The Church's Forgotten Language.** By Zach Thomas. Westminster/John Knox. Pp. 145. No price given, paper.

**THE OPENNESS OF GOD.** By Clark Pinnock, Richard Rice, John Sanders, William Hasker and David Basinger. InterVarsity. Pp. 201. No price given, paper.

**MY CONFIRMATION: A Guide for Confirmation Instruction.** Revised and Updated. United Church Press. Pp. 232. \$10.95 paper.

## Short and Sharp

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### *For Meditation and Study*

**C. S. LEWIS: Readings for Meditation and Reflection.** Edited by Walter Hooper. HarperSanFrancisco. Pp. 156. \$12 paper.

A new edition with a lovely cover of these one-to two-page excerpts from the writings of C.S. Lewis. The editor is a trustee of the Lewis estate.

### *Two on Addiction*

**TOUGH LOVE: How Parents Can Deal With Drug Abuse.** By Pauline Neff. Abingdon. Pp 160. \$10.95 paper.

Revised 1982 edition available again on this difficult but important topic.

**THE GOOD BOOK AND THE BIG BOOK.** By Dick B. (Anonymous). Paradise Research (247 Bret Harte Rd., San Rafael, CA 94901). Pp. 231. \$17.95 paper.

This prolific author on alcoholism and Alcoholics Anonymous here delves into the early years of AA and its roots in the Bible. He looks at historical evidence, language, specific biblical concepts, and the 12 Steps.

### *African American Community*

**TO HEAL THE SIN-SICK SOUL: Toward a Spirituality of Anti-Racist Ministry.** Edited by Emmett Jarrett. Episcopal Urban Caucus (138 Tremont St., Boston, MA 02111). Pp. 80. \$12 paper.

Essays by British priest-writer Kenneth Leech, president of the House of Deputies Pamela Chinnis, editor Emmett Jarrett and others on anti-racist spirituality. Jarrett's piece, "Giving Up Being White," moves us toward an understanding of "white" as a negative description which means not African American, not Native American.

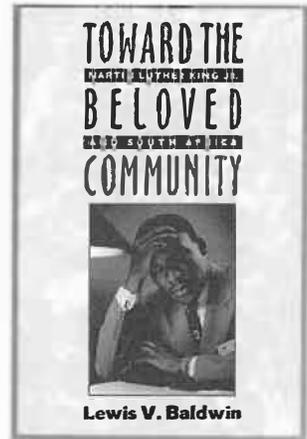
**BEYOND ONTOLOGICAL BLACKNESS: An Essay on African American Religious and Cultural Criticism.** By Victor Anderson. Continuum. Pp. 180. \$22.95.

Assistant professor of Christian ethics at Vanderbilt University, Victor Anderson studies "the ways that racial discourse operates rhetorically in African American cultural and religious thought." Scholarly

in its use of a critical vocabulary, the book is commanding to read but quite revealing, particularly on topics such as European "genius" and African American theology.

**TOWARD THE BELOVED COMMUNITY: Martin Luther King, Jr. and South Africa.** By Lewis V. Baldwin. Pilgrim. Pp 280. \$18.95 paper.

Noting that very little has been written on the Rev. Martin Luther King, Jr.'s significance regarding international relations, Prof. Baldwin, associate professor of religious studies at Vanderbilt University, writes this book to fill the void, especially exploring King's vision of a new order in South Africa. Copious notes and fully indexed.



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### Appointments

The Rev. **William H. Barnwell, III**, is associate of Trinity, Copley Sq., Boston, MA 02116.

The Rev. **Susan Dowler Bear** is rector of Chapel of the Cross, McLaurin Ave., Rolling Fork, MS 39159.

**Betsy Boyd** is missionary for Christian education and youth ministries of the Diocese of Dallas, 1630 Garrett, Dallas, TX 75206.

The Rev. **Patricia Andrews Callori** is priest-in-charge of St. Matthew's, 521 E. 8th, National City, CA 91950.

The Rev. **Paul Canepa** is rector of Reconciliation, 6900 US Rte. 1, St. Augustine, FL 32086.

The Rev. **Carl Cannon** is curate of St. Luke's, 8833 Goodwood Ave., Baton Rouge, LA 70806.

The Rev. **John A. Coil** is part-time vicar of Holy Spirit, Box 8598, Kansas City, MO 64114.

The Rev. **Thomas Craighead** is priest-in-charge of St. Bede's, 6878 Bethel-Burley Rd., Port Orchard, WA 98366.

The Rev. **Drucilla P. Ferguson** is assistant of Transfiguration, 14115 Hillcrest, Dallas, TX 75240.

The Rev. **Joseph A. Hagberg** is rector of Holy Cross, 4052 Herschel, Dallas, TX 75219.

The Rev. **Blaine Hammond** is vicar of St. Peter's, Box 268, Seaview, WA 98644.

The Rev. **Stephen Holzhalt** is director of Advent House, the spirituality center of the Diocese of Louisiana.

The Rev. **Eddie Jones** is rector of Christ Church, 400 N. Jefferson, Monticello, FL 32344.

The Rev. **Michael S. Jones** is rector of St. Stephen's, 282 Lovers Ln., Steubenville, OH 43952.

The Rev. **Jeanne W. Kirby** is rector of St. Luke's, 202 N. North St., Seaford, DE 19973.

The Rev. **Gregory Mansfield** is rector of St. Andrew's, 6401 Wornall Terr., Kansas City, MO 64113.

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The Rev. **John T. Urban** is associate rector of St. Matthias', 5325 Nolensville Rd., Nashville, TN 37211.

The Rev. **Jack Wehrs** is vicar of St. Anthony's, Box 854, Desert Hot Springs, CA 92240.

The Rev. **George Weld** is associate rector of St. Philip's, 142 Church, Charleston, SC 29401.

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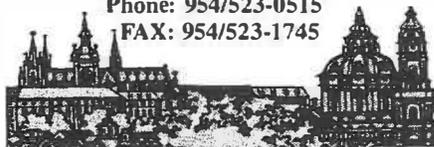
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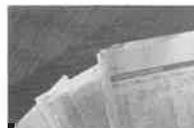
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### Ordinations

#### Deacons

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**Kansas** — Frank J. Holtz, 106 Naroma Ct., Abilene, KS 67410.

**Olympia** — Lawrence Edward Brown.

#### Priests

**Central Florida** — Sarah Harrell Peterson Gaede.

**Connecticut (for the Diocese of Long Island)** — Paul Hartt.

**Dallas** — Thomas L. Cantrell, Beulah H. Dailey, assistant, St. Paul's, Box 2715, Waxahachie, MI 75165; Michael S. Mills, assistant, Incarnation, 3966 McKinney, Dallas, TX 75204.

**Kansas** — Lisa M. Ransom, 352 Old Branchville Rd., Ridgefield, CT 06877.

### Religious Orders

**Sister Adele Marie, SSM**, was elected to a third three-year term as superior of the American convent of the Society of St. Margaret.

The Rt. Rev. **Thomas Shaw, SSJE**, was installed as episcopal visitor during the recent chapter meeting of the Society of St. Margaret.

### Resignations

The Rev. **Clifford C. Coles**, as missionary of Christian social ministries; he will remain vicar of Epiphany, Rocky Mount, NC; add: 201 W. Water St., Tarboro, NC 27886.

The Rev. **Kathy Eickwort**, as rector of St. Alban's, Muskegon, MI.

The Rev. **Margaret Neill**, as rector of St. Philip's, Grand Rapids, MI.

The Rev. **John E. Shields**, as vicar of Christ Church, Walnut Cove, and St. Elizabeth's, King, NC; add: 3175 Turkey Hill Rd., Winston-Salem, NC 27106.

The Rev. **William C. Tumbleson**, as rector of Advent, Westlake, OH.

### Retirements

The Rev. **David Fenton**, as rector of St. John's, Fallbrook, CA.

The Rev. **Alden Franklin**, as interim dean and canon liturgist of St. Paul's Cathedral, San Diego, CA.

The Rev. **Richard J. Kirk**, as rector of Advent, Kennett Square, PA.

The Rev. **Doug Woodridge**, as rector of St. Michael's, Carlsbad, CA.

### Deaths

**Stella B. Elliott**, wife of the Ven. Norman H.V. Elliott, retired priest of the Diocese of Alaska, died March 21 of cancer at age 66.

Mrs. Elliott served for seven years in the finance department of the national church. In 1955, she was

appointed secretary to the Rt. Rev. William J. Gordon, Jr., and the treasurer of the Missionary District of Alaska. In 1957, she married the Ven. Norman Elliott, archdeacon of the Yukon, and served with him in missions along the Yukon River, Ketchikan and Anchorage. Mrs. Elliott is survived by her husband, a son, two daughters and five grandchildren.

The Rev. **M. Antoinette Schiesler**, associate to the dean of Cathedral Church of St. John, Wilmington, DE, died April 8 at age 61.

Mrs. Schiesler was born in Chicago, IL. She was

educated at the University of Notre Dame, the University of Tennessee, the University of Maryland, and Virginia Theological Seminary. She was ordained deacon in 1994. Mrs. Schiesler served as director of research at Villanova University, was academic dean of Cabrini College and an author. She was a trustee of the Diocese of Michigan, a board member of the Philadelphia Theological Institute, a member of executive council and trial court for the Diocese of Delaware, and an executive board member of the Episcopal Women's Caucus. Mrs. Schiesler is survived by her husband, the Rev. Robert Alan Schiesler.

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## Benediction

### The Lord Is Not Asleep

They'd been through storms before, but this was different. Suddenly, it seemed, the wind had reached gale force and the waves were lashing over them. "This ship is going to split apart," someone called out. The winds were fierce. They were the winds of hostility and legal battles. The waves were financial crises that threatened to engulf them.

A sturdy member of the disciples said, "Doesn't the master care? He must have gone to sleep in the bow. I don't know how he does it." Others responded, "We had better wake him up." They went to him and shook him. "Master, don't you care if we perish?" The master looked at them and said, "Why are you afraid, O men of little faith?" (Matt. 8:26). This was a bit much, they thought.

The good ship Episcopal Church was almost broken apart and sunk, and he was blaming them for the storm and talking about their little faith. It was right that they had almost forgotten that he was with them, and that they had not trusted that if he was with them, things could change. Then he stood up, "rebuked the winds and the sea; and there was a great calm" (Matt. 8:26). They were overwhelmed and asked, "What sort of man is this?"

The Lord Jesus is not asleep. He is with us in the Episcopal Church. He does care about what is happening to us. He does have authority to say "Peace, be still."

Why are we so afraid our church will sink? Surely we can no longer keep our eyes all the time on the storm, the waves and the wind. We cannot afford to let the issues and the financial problems fill our minds. We must instead focus on Jesus, praying that we may grow in the faith that knows that he is Lord of the storm and will bring his ship to a safe harbor. He has a fishing expedition for this Episcopal vessel that he expects us to undertake.

*(The Rt. Rev.) Reginald Hollis  
New Smyrna Beach, Fla.*

**Next week...**

**Going to Prison**



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## POSITIONS OFFERED

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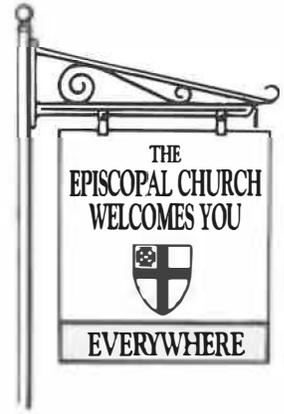
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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## Washington, DC

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The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire  
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## Wilmington, DE

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10 Concord Ave., 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schiesler, ass't  
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15, Sung Compline Wed 9:10

## Hollywood, FL

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## Augusta, GA

**CHRIST CHURCH** Eve & Greene Sts.  
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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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

**ST. JAMES** Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r  
Sun 9 Rite I, 11 Rite II

### Frankfurt

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### Geneva

**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Kevin Coffey, interim r  
Sun 11:45

### Rome

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

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