

# THE LIVING CHURCH



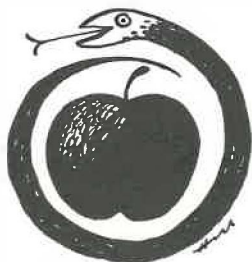
*The Metropolitan Museum of Art,  
on loan from Trinity College, Dublin*

# The First Article

During the past two weeks we have been considering Thomas Traherne (1637-1674) as a guide to a fuller Christian understanding of the mystery of creation. He consistently taught that God's hand could be discerned in the beauty of his works, and that this beauty can and should be enjoyed with gratitude.

In expressing this, Traherne, like other Christian writers, faced a certain problem. The real value of the world is difficult to discuss. We say the world has been made by God, yet at baptism we are asked to renounce its evil powers. We say the world (in one sense) is good, yet worldliness (in the usual sense) is bad. We may say that matter is good, or perhaps morally neutral, but materialism is generally reckoned to be bad. Humans are made in the image of God, but a secular humanism is generally seen in opposition to Christian doctrine. There is both a positive and a negative orientation to our vocabulary for these topics.

Christianity has on the whole, in its theoretical principles, strongly affirmed the positive value and goodness of God's creation, following the affirmation of the account of creation in Genesis: "And God saw that it was good" (Genesis 1:4, 10, 12, 18, 21, 25, 31). Yet Christianity



has also taken very seriously the fall of man. Even though the things of the earth were originally good and still may remain good in themselves, they have been sources of temptation, objects of idolatry, and instruments of sin for human beings. A great deal of Christian preaching has emphasized the danger of

liking the things of this earth, rather than the danger of not liking them.

Traherne, no less than others, is concerned about the corrupting effect of sin, and sees human life as gravely tainted by it. He sees civilization as distorted by falsehood—"ambitions, trades, luxuries, inordinate affections, casual and accidental riches invented since the fall" (*Centuries*, III, 5). Human life itself is constantly transmitting evil. "And that our misery proceedeth ten thousand times more from the outward bondage of opinion and custom, than from any inward corruption or depravation of nature: and that it is not our parents' loins, so much as our parents' lives, that enthralls and blinds us" (III, 8).

Like other writers in the catholic tradition, he would see things as capable of a right use and a wrong use. Wrong use, or abuse, does not destroy the capability of a right use. Many a preacher, however, has suggested that right use is minimal use, or the use of natural objects simply to meet unavoidable human needs for food, warmth, safety, health, and so forth, whereas the positive enjoyment and relishing of the same objects is either sinful or at least verging on sin. Traherne did not totally disagree, in the sense that he despised the contemporary preoccupation with clothes, jewelry, and money, and all the ostentatious ornaments of rank and privilege which, then as now, received so much attention from so many people. Speaking of himself he said, "He cares little for the delicacies either of food or raiment himself: and delighted in others. God, angels, and men are his treasures" (IV, 29). For Traherne, an abstemious life was possible because one was always sustained by greater joys. Page after page speaks of these joys, varying from seeing "how a sand exhibited the wisdom and power of God" (I, 27) on to enjoying the contemplation of the most Holy Trinity (III, 100). Yet such enjoyment is not a simple animal perception of the eye, but, for the adult, involves the understanding of God's loving purpose towards all things. "I remember the time, when the dust of the streets were as precious as gold to my

infant eyes, and now they are more precious to the eye of reason" (I, 25). This perception requires knowledge, understanding, experience, and art on the part of the beholder. Few attain it. "One great discouragement to Felicity, or rather to great souls in the pursuit of Felicity, is the solitariness of the way that leadeth to her temple" (IV, 13). Yet when all these qualifications have been made, Traherne continues to insist that the abuse, the misuse, of our created natures and of the things in the created universe around us, is not that we prize them too much, but that we prize them too little. To illustrate this point, he boldly chooses as his example the feelings of a man for a beautiful woman. What he has to say is a striking expression of classic Christian humanism.

Suppose a curious and fair woman. Some had seen the beauty of Heaven, in such a person. It is a vain thing to say they loved too much. I daresay there are 10,000 beauties in that creature which they have not seen. They loved it not too much but upon false causes. Not so much upon false ones, as only upon some little ones. They love a creature for sparkling eyes and curled hair, lily breasts and ruddy cheeks; which they should love moreover for being God's image, queen of the universe, beloved by angels, redeemed by Jesus Christ, an heiress of Heaven, and temple of the Holy Ghost: a mine and fountain of all virtues, a treasury of graces, and a child of God.

Adding another thought, Traherne points out that the purely profane love of a man for a woman may appear to be great love, because it occurs without the contest of the love for God and our neighbors which we should all have. In fact, this profane love is not a great love. Christians can love more and better.

They love her perhaps, but do not love God more: nor men as much: nor Heaven and earth at all. And so being defective to other things, perish be the seeming excess to that. . . . So that no man can be in danger by loving others too much, that loveth God as he ought.

(*Centuries*, II, 68).

THE EDITOR

# The Living Church

Volume 176 Established 1878 Number 6

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## CALENDAR

### February

5. Last Sunday after Epiphany/Quinquagesima
8. Ash Wednesday
12. First Sunday in Lent
13. Absalom Jones, P.
14. Cyril, Monk, and Methodius, B.
15. Ember Day/Thomas Bray, P.
17. Ember Day
18. Ember Day
19. Second Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

February 5, 1978

# LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

## Luwum Anniversary

Yesterday I received a letter from the exiled Bishop of Karamoja, Uganda—the third such letter from the Church in Uganda since our church school children sent Easter greetings last spring in response to the Presiding Bishop's request that we make contact with the churchmen in that troubled country.

As a continuing reminder of the trials which the Church in Uganda faces, I would urge our parishes to commemorate the death of Archbishop Janani Luwum, February 16, with celebrations of the eucharist and, where possible, involving black clergy and congregations in our respective communities. Any money offerings should be forwarded to the Church in Uganda.

(The Rev.) ALTON H. STIVERS  
St. John's Church

Auburn, N.Y.

## Military Ministry

As another Air Force captain with several years experience at five bases, I agree with Captain Lippitt's main suggestion in "The Missing Ministry to the Military" [TLC, Jan. 1]. Ordaining military members would expand the ability of the church to reach any corner of the world where G.I.'s are sent, a need we are not now meeting.

In a personal example, I was stationed at a small compound (about 300 men) in Vietnam. We received Sunday support from the chaplains (none Episcopal) at Da Nang Air Base, but during the rest of the week, many of the protestants turned to a technical sergeant who was also an ordained Southern Baptist minister. He reached out and helped me change from a Christmas-Easter Episco-

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palian to one who payed attention to the confirmation vows so lightly made years before (along with all the other eleven year olds as a sort of puberty rite). Yet it was not until I returned to the United States that I was able to receive communion and *really* return to the church. If an airman-priest had been available, my return would have been more joyous and swift.

Is this situation of a needed ministry to military persons an example of why the Episcopal Church is dwindling and the Baptists are growing? If we do not reach out to every area with our unique, wonderful message (the Gospel—"good news") and sacraments, we will wither and die. Episcopalians who do not fit into the "suburban parish" mold will wind up turning to those fellowships which will reach out to them, or, worse still, may wind up turning their backs on our Lord and his church. The choice is ours. Which way will we go?

DAVID E. BERENQUER, JR.  
Captain, USAF

Athens, Ga.

**Early Irish Art**

After reading the news story [TLC, Dec. 25] on the treasures of early Irish art, I went to see the exhibit. It is very beautiful and I enjoyed it a lot. Thank you for bringing it to my attention.

DAVID F. OSGOOD

Ocean City, N.J.

**War Tax Refusal**

Since 1972 my wife and I have refused to pay the proportion of our federal income tax used in war or preparation for war.

Why? Because it is one way to oppose war, one way to demonstrate Christian teaching, one way to exercise our Constitutional rights, and one way to remind our government of its obligation before God. It is not the only way, but it is the one that responds to our consciences and it is within our resources.

Tax resistance of this kind is not uncommon. There are 36 centers of war tax resistance country-wide, mostly in major cities. Both the War Resisters League and the Peacemakers have active programs. In Congress, both House and Senate, a bill has been introduced to permit war tax refusers to allocate refused taxes to a World Peace Tax Fund for peace-related projects. Last year two major church bodies announced their support of war tax resisters and of legal provisions for their conscientious objection.

During the course of our refusals our tax returns for 1974 and 1975 were audited; there followed three conferences with the Internal Revenue service, three stalemates, and an appeal to the U.S. Tax Court. A trial has been scheduled.

We are not asking people to join us in war tax refusal—though that is an annual option—but we would be grateful for moral support: to know that in the Episcopal Church, too, there are those who support fellow members who, in conscience, refuse to pay their assessment for a war.

(The Rev.) HOWARD W. LULL  
St. John's Church

Franklin, N.C.

**Panama**

I wish to heartily endorse the letter of the Rev. Clyde S. Angel, now of Colonial Beach, Va., [TLC, Dec. 4] in opposition to the proposed Panama treaties. In addition I have some positions of my own which I wish to set forth. While my tenure in Panama was not as prolonged as that of Fr. Angel nor my contacts as extensive as his, I nevertheless covered most of the Republic in geological exploration and my personal contacts, like his, included people in most walks of life.

At the September 16-18, 1977, meeting of the Executive Council of the Episcopal Church, at Seabury House, Greenwich, Conn., action was taken which "commended President Carter for his leadership on the Panama Canal Treaties, and urged Senate ratification," [TLC, Oct. 16]. Why? What would any member of the Executive Council know about Panama? I would really like to know. There may be some members who are genuinely qualified to pass on matters Panamanian but if there are we should be so informed in full. Were Bishop Gooden, or the present bishop having jurisdiction in "Panama and the Canal Zone" (to use the official title of the diocese), or any of the clergy past or present, consulted? It would seem to me to be just another example of the Executive Council presuming to speak out on something sociological under a delusion that it is religious and swallowing a political issue believing it was in the interest of human rights. Mr. Carter seems to be very selective in the matter of human rights and apparently the Executive Council approves of this. This could help destroy the Episcopal Church.

We were recently subjected to the spectacle of the President and General Omar Torrijos Herrera at their meeting in Washington. Apparently that was in mutual recognition of the Human Rights policies of both.

Among questions which arise in my mind are why President Carter acted so secretively in regard to the treaties instead of revealing to the country, and especially to the Senate, that he planned to ask for their execution; and why with all the pressing problems facing this country and the world he gave such priority to these treaties. And what is the rush? Why can't we wait until a president (Torrijos is *not* president) duly elected under Panama's constitution, and truly

representative of all Panamanians, and a real champion of human rights, takes office?

It seems to me the biggest problem in regard to Panama with which President Carter should concern himself is to demand that before anything else is done, General Torrijos should be made to produce Fr. Hector Gallego dead or alive. The Executive Council should demand this, as should every professing Christian in America, especially those proclaiming themselves Born Again Christians.

HARRY W. OBORNE  
Colorado Springs, Colo.

### To Be Open

The very well written letter of the Rev. Clark Hyde [TLC, Jan. 8] makes an able argument against the authorization of BCP '28 after 1979. The main thrust of this argument is that, if authorized, the '28 Book would remain as a divisive factor in our church.

Fact is, retention of the 1662 Book in England has worked out in exactly the opposite manner. Its continued official status has served to further the C of E's new services rather than to impede them.

The point being that the source of furor over this issue in our church has been the sharp sense of frustration suffered by an enormous number of Episcopalians who love the old book. The Rites One notwithstanding, no one can deny that there are very marked differences between the new book and the old: differences in content, differences in emphasis.

Authorization of the services of worship and Psalter of the old book would not only satisfy Article X of the Constitution (which clearly provides for but one BCP), but would also do away with the source of the unease now felt by so many of our people.

Once our members are reassured as to an official status for the traditional BCP, they will be much more open to use of the new book.

(The Rev.) GEORGE W. WICKERSHAM II  
St. Luke's Church  
Hot Springs, Va.

### Pension Fund Publications

Some weeks ago I received a very impressive annual report from the Church Pension Fund. I paid particular attention to it because I recognized several of the people who were pictured in this very impressive presentation. When I finished reading it, it suddenly occurred to me that somebody had to pay for the printing of this report and its distribution and I then realized that I and other clergy most likely would be the ones ending up paying for this out of the pension contributions from our churches. I wrote President Robert A. Robinson inquiring

as to how this report was funded, but received no reply.

Then shortly before the close of 1977, I received from Beulah R. Stewart a vinyl covered diary which cost 28 cents postage to mail. I tried to put it in my pocket but it was too large to fit in my clerical shirt and too small to be serviceable on my desk. I took it home to my wife who said she might use it but did not really recall using the one I had given her the year before. We vaguely remember that it came from the Church Insurance Company which as you know is one of the affiliates of the Church Pension Fund. I wrote Beulah Stewart asking how this "Christmas gift" was funded and although I have to date received no reply, it would be my guess that this unusable Christmas gift was paid for by our pension assessment.

I for one see this as a tremendous waste. I would much rather have a larger pension than to have fancy reports that are no longer usable after the initial reading or new calendars that won't fit in my shirt pocket. I grow weary of the tremendous cost involved in the mere operation of the Church Pension Fund. Perhaps some of your readers can enlighten me on the necessity of these "extravagancies."

(The Rev.) PHILIP E. WEEKS  
Church of the Good Shepherd  
Maitland, Fla.

### Ministry in Alaska

I was interested, of course, to see the article [TLC, Jan. 8] concerning the use of Canon 8 and particularly sacramental priests in the church in Alaska. I think the article was very well done and very well written.

However, I would like to point out that there is another side to the use of Canon 8 in Alaska that is larger than the Indian and Eskimo ministry. At least twelve persons have been ordained in city and town congregations who serve generally in the same way and, I believe, with great effectiveness in supporting the total ministry of the body of Christ.

Obviously, this "New Testament" concept of total ministry has its growing pains and problems along the way, but none of us would pretend that there aren't problems in our present system for the ordained ministry either. I am deeply convinced that the possibilities for the total essential ministry within the body of Christ by dividing the ministry among many different people, including the sacraments, has great spiritual possibilities for the Episcopal Church throughout its life in the years ahead. We need to look at the great possibilities for new vitality along with any difficulties along the way.

(The Rt. Rev.) WILLIAM J. GORDON  
Assistant Bishop  
Diocese of Michigan  
Detroit, Mich.

## SOME RECENT BOOKS

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## MINISTRIES

### Call (212) 867-8065

Last year's telephone prayer line was so successful that an expanded version will be launched on Ash Wednesday, February 8, and continue at least until Pentecost, May 14.

The old prayer line, which consisted of a two-minute message in which the Presiding Bishop, John M. Allin, asked intercession and led prayer, was a victim of its own success. The response was so great that the service outstripped its budget and had to be closed.

The new prayer network will involve a three-minute toll call. These can be made least expensively on weekdays between 11:00 p.m. and 8:00 a.m., all day on Saturday and until 5:00 p.m. on Sunday.

It will include a brief meditation, prayer and intercession with Bishop Allin and will incorporate a recording device so that callers can voice their concerns. These taped concerns will be collected every day by a corps of volunteers who will offer them as intercession in the daily eucharist at the Chapel of Christ the Lord at the Episcopal Church Center.

The program is coordinated by PEWS-ACTION, the Conference on the Religious Life and the national Church Office of Evangelism and Renewal. Intercessors are provided by the Anglican Fellowship of Prayer.

The initial costs of the Presiding Bishop's prayer network will be covered from the Evangelism/Renewal budget and voluntary subscriptions are being sought to cover the monthly operating costs. Pledges and individual offerings should be sent to PEWSACTION, c/o Miss Hattie Bunting, The Glenmore B-6, Baltimore and Glenwood Avenues, Clifton Heights, Pennsylvania, 19018.

Bishop Allin's message will be changed twice a week, on Monday and Thursday.

## RELIGIOUS ORDERS

### James Huntington Priory Closed

In recent years, the order of the Holy Cross has operated a priory located adjacent to the Bishop Mason Retreat and Conference Center at Grapevine, Texas, near Dallas. Formerly known as Whitby

House, it adopted last year the title of James Huntington Priory, in honor of the founder of the order, Fr. James O. S. Huntington. At a recent meeting of the Council of the order, it was agreed that the existing operation of nine different monastic houses cannot be continued, and it has been decided to close James Huntington Priory immediately. The prior, Fr. Nicholas Radelmiller, OHC, will go to Mount Calvary Monastery in Santa Barbara, California, to be prior. Other members of the community hitherto stationed in Texas will be assigned to other houses of the order.

## SPAIN

### Catalan Bible Allowed

The Bible will be translated into the Catalan language for the first time in 40 years. A team of Roman Catholic and Protestant scholars are working right now on the New Testament translation, and it should be completed by the end of the year.

Under the Franco regime, translation of the Bible into Catalan or Basque was forbidden, but the new government has eased restrictions in many areas. A Spanish language Bible is reportedly selling in Spain at the rate of a thousand copies each month, and sales of the Spanish New Testament double that figure.

"Protestant" Bibles, imported from Britain after W.W.II, were confiscated in 1956 by the Franco government, and remained on a list of banned books for years. Now Roman Catholics and Protestants are cooperating in distributing the Bible throughout Spain.

## ENGLAND

### Wycliffe Bible Sold at Auction

Bristol Baptist College received \$16,900 for a rare manuscript of the Wycliffe Bible sold at Sotheby's recently.

Dated about 1400, the medieval transcription of the first version of the English translation of the Bible by John Wycliffe is written in brown ink on 168 vellum pages.

It is a duplicate of a much fuller and more attractive manuscript still owned by the college, which has a collection of rare medieval manuscripts and Bibles.

Dr. Morris West, president of Bristol

Baptist College, said the sale of the Wycliffe manuscript was part of a process of selecting from the college library old manuscripts and books which were either duplicates or of no particular significance, and turning them into capital for the benefit of the college. There was no question of the college getting rid of precious manuscripts or books which it ought to keep, he said.

## Gideons Plan Major Drive

According to Stuart Dalgleish, almost 200 million copies of the Bible have been given to people throughout the world by Gideons International, which distributes Bibles in schools, hospitals, and prisons.

Mr. Dalgleish spoke at the Cathedral Church of Christ in Liverpool to mark the gift of the 100,000th Bible by the city's Gideons. In 1978, he said, the British Gideons hope to give away another 10 million copies. They hope to distribute 800,000 copies of the New Testament to schools—the first time they will have matched the country's birth rate. "In the near future we will be able to say we have given a copy of the New Testament to every 11-year-old child," Mr. Dalgleish said.

## NEW YORK

### Forced Retirement Controversy

The trustees of the Cathedral of St. John the Divine, New York City, recently lowered the retirement age to 65. A controversy has arisen over this move, since it makes mandatory the retirement of the headmaster of the Cathedral School, the Rev. Canon Howard R. Landon. Canon Landon charges that the cathedral's board of trustees lowered the retirement age to purge "dissidents" who have changed the character of the school in recent years.

For generations, the school was a small boarding school for boy choristers, with an enrollment of about 40. Since Canon Landon arrived in 1964, the school has expanded to 268, both boys and girls. Only 25-30 per cent of the children come from Episcopal families.

Canon Landon said that last year a trustees' committee evaluated the school without his knowledge. One of the trustees wrote as part of the evaluation, "It is interesting to note that our openness to all national, racial, religious and

cultural backgrounds have (sic) been so extreme that now Episcopalians are the small minority (25-30 per cent), and the greater minority of the school population is non-Christian, and we believe Canon Landon is the only Episcopalian on the full-time faculty."

The Rt. Rev. Paul Moore, Bishop of New York, and the Very Rev. James P. Morton, dean of the cathedral, deny that Canon Landon is being forced out of his job. Bishop Moore has assured supporters of the headmaster that there is no plot. "I admire Howard Landon tremendously and we are pledged to continue his policies." Dean Morton said that there was no pressure to change the make-up of the student body or the curriculum. "Canon Landon is a serious and noble man," he said. "What he's done here is marvelous." He reiterated that the change was not a move to get rid of Canon Landon.

According to the *New York Times*, Canon Landon feels that the administration, despite disclaimers to the contrary, wants to weaken integration and the educational advances he has brought to the school. The *Times* points out that a "strange part of the current furor is that both the dean and bishop have national reputations as civil-rights activists."

## CHURCH OF ENGLAND

### Dying Deaconess Concelebrates

Deaconess Phoebe Willetts, 61, who is dying of cancer, concelebrated the eucharist with her husband, the Rev. Alfred Willetts, in the Church of the Apostles, Manchester. It was a dramatic and unprecedented flouting of Church of England canonical law, and the Willettses caused a sensation for the second time in four months.

In October, Fr. and Mrs. Willetts invited the Rev. Alison Palmer of the Episcopal Church in the U.S. to celebrate holy communion. She did so [TLC, Nov. 27] and Fr. Willetts was reproved by his bishop and the Archbishops of Canterbury and York asked that church law not be breached again.

The Rt. Rev. Patrick Rodger, Bishop of Manchester, issued the following statement:

"I have learned that the Rev. Alfred Willetts, rector of the Parish of the Apostles . . . announced and carried out a concelebration of holy communion with his wife, Deaconess Phoebe Willetts, who is not a priest of the Church of England and therefore is not authorized for that ministry.

"I know that this was, in all probability, Deaconess Willetts' farewell service in the parish as she is mortally ill.

"No Christian in these circumstances would wish to make a hard judgment on what was done.

"Nevertheless, Mr. and Mrs. Willetts

are well aware that their action was unlawful and that it was bound to cause distress or perplexity to a good many of their fellow Anglicans and this I very much regret.

"A deaconess has not received Episcopal ordination. . . Any clergyman who allows his church to be used for a purported celebration of holy communion by someone who is not episcopally ordained is not being true to the declaration of assent made by him (on ordination)."

### Clergy Criticize Royal Baptism

Some clergymen of the Church of England are suggesting that Sandringham Parish Church would have been more appropriate for the administration of baptism to the latest royal baby than Buckingham Palace.

Princess Anne's son was christened Peter Mark Andrew in the palace music room by the Most Rev. Donald Coggan, Archbishop of Canterbury at a private ceremony. Anglican law states that baptism should take place in the local parish church, except in exceptional circumstances, and preferably on a Sunday. The 1662 Book of Common Prayer warns parents "that without great cause or necessity they procure not their children to be baptized at home in their houses."

Correspondents complained to the *Church Times* that the palace baptism ignored the movement in the church to administer baptism at a public service, either at morning prayer or at a morning family service. A widespread view seemed to be that a "royal lead" should have been given to strengthen the teaching which the church is trying to provide, and at the same time set an example to those who think of baptism as a private affair devoid of any profession of faith or the involvement of the whole family of God.

The impression is given that critics of the ceremony think that the Anglican Primate (Dr. Coggan) and the Supreme Governor of the Church of England (Queen Elizabeth II) ought to have known better.

## PRISONS

### Ineffective, Brutalizing

A nine-member lay and clerical committee has been studying Britain's jammed prisons and has come up with a suggestion that the courts be pressured to restrict their use of imprisonment.

Reporting to the General Synod's Board for Social Responsibility, the Anglican committee says it has come to the belief that prison should be used as sparingly as possible, since it creates as many problems as it solves. They also point to the gradual loss of belief by

*Continued on page 18*

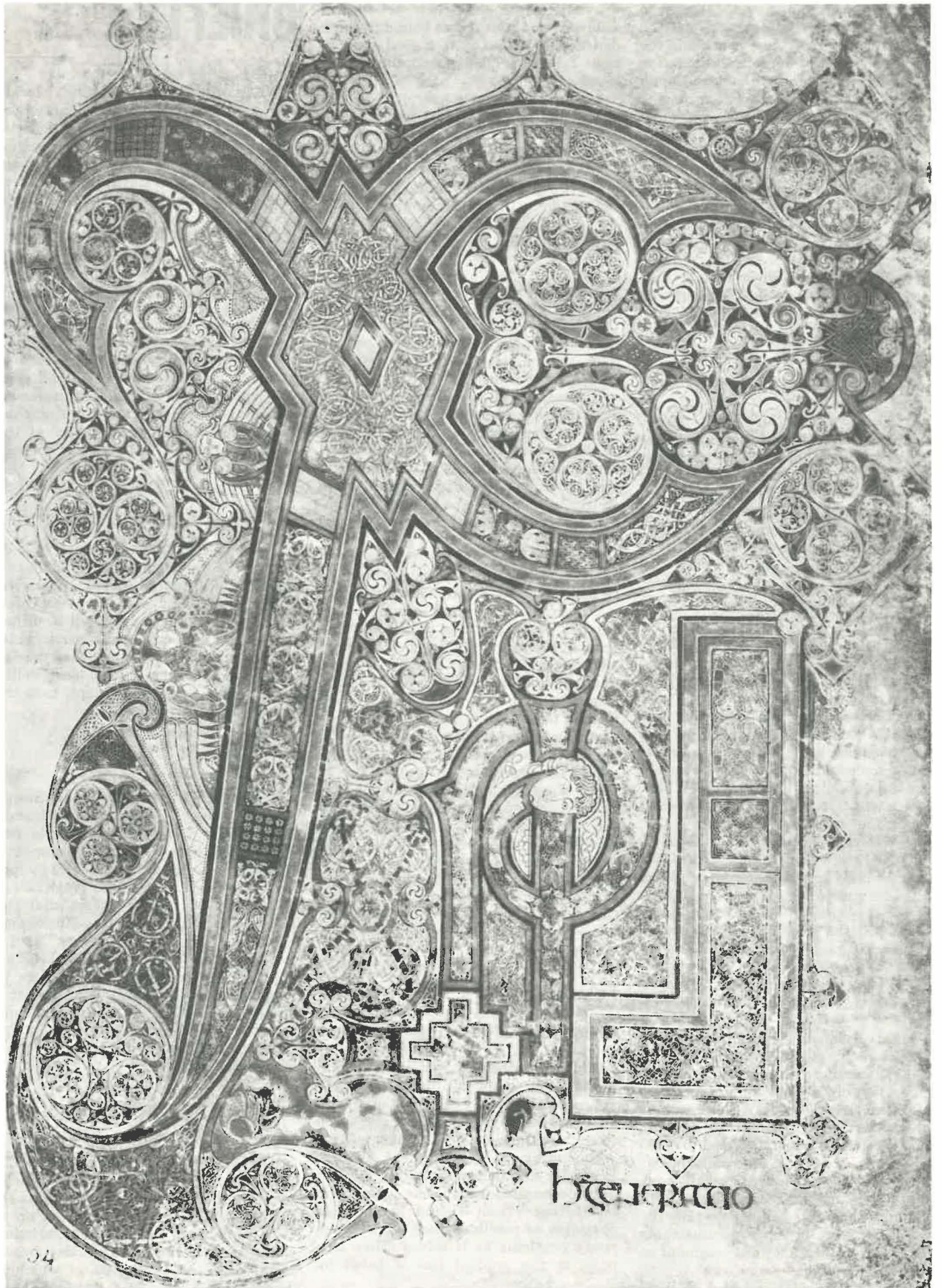
# BRIEFLY . . .

Writing in *America*, a Jesuit weekly review, the co-directors of Quixote Center, Mount Rainier, Md., an unofficial Roman Catholic social justice agency, declared that within seven years more American Roman Catholics will favor the ordination of women than oppose it. Sr. Maureen Fiedler, RSM, and Dolly Pomerleau stressed that the issue of ordaining women to the priesthood has risen rapidly in visibility and importance in the Roman Catholic Church, and attribute the increased attention to the January 1977 declaration by the Vatican Congregation for the Doctrine of the Faith, which prohibited the ordination of women. "Response was swift and stormy," they said. ". . . particular hurt was felt in the declaration's claim that women could not 'image Christ' at the altar, an attack on the very self-concept of women of faith."

In answer to the question, "Who do Americans, and specifically Idahoans, trust?," clergymen rated first. The Idaho Poll, conducted by the Professional Resources Group, listed 20 different professions, and asked participants to rank them from the one they trusted most to the one they trusted least. Politicians, to no one's amazement, took the booby prize.

An official newspaper of South Africa's Dutch Reformed Church (Nederduitse Gereformeerde Kerk) has voiced its approval of the government's recent ban on foes of apartheid, including the ecumenical Christian Institute of Southern Africa. "We accept that the authorities must have had sound reasons for taking such drastic actions," said a front-page editorial in the *DRC Africa News*. The paper urged its readers to "pray for those in authority who bear a grave responsibility in these matters and carry the superhuman burden of maintaining a just and equitable future for all our people."

Jerusalem's international YMCA has launched a program of celebrations marking the 100th anniversary of its establishment in the Holy City. Set up in 1878 to cater to Jerusalem's Christian young people, the YMCA today has a membership of 3,250, 90% of which is Jewish.



The Metropolitan Museum of Art, on loan from Trinity College, Dublin. Photograph by Green Studios, Dublin.



# the Book of Kells

By CHARLOTTE M. PORTER

*Considered by many to be the most beautiful book in the world, the Book of Kells is the object of a number of recent books and articles. Many mysteries continue to surround this fascinating treasure of Early Irish art and devotion.*

The Book of Kells is the most dazzling example of a group of manuscript books of the Gospels from monastery libraries of the northern British Isles. The large vellum pages of the book are filled with intricate patterns and wonderful colors found in the best art of ninth-century Ireland. Furthermore, the handsome combination of decoration and text and the fanciful execution of the script all contribute to the lasting appeal of this monument of Christian devotion.

The Book of Kells has been the subject of scholarly attention, but basic questions concerning the book's origins still remain unanswered. Earliest records identify the book with Kells, a town in the present-day county of Meath, Ireland, not far to the Northwest of Dublin. Kells was also the site of an important monastery founded during the early ninth century by a group of monks fleeing the Viking raids on their island home of Iona.

Did these monks bring the great book from Iona to Kells, or was the book written after their removal to Kells? Perhaps the book came to Kells from elsewhere. We simply do not know.

Whatever its origins, the manuscript was never completed and was displayed unfinished in the great stone church at Kells. Some of the blank pages were even used for keeping monastery accounts! In 1007, this "chief relic of the Western World" was "wickedly stolen during the night" from the church sacristy. A few months later, the same account says, the book was found "under a sod," but its valuable *cumdach* or metalwork cover, was gone. This vandalism may also explain why the book is missing its first and last leaves. During the political upheavals of the 17th century, the book

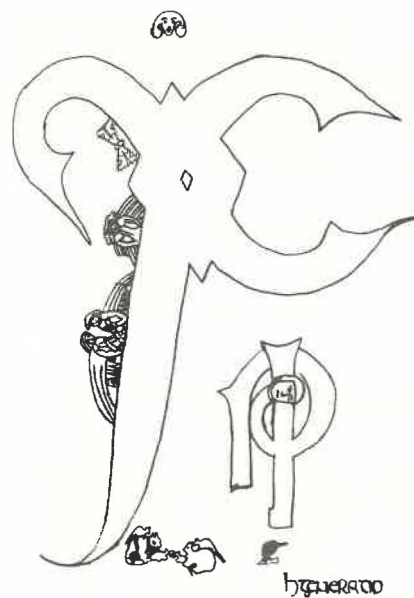
was removed from the parish church of Kells to Dublin for safekeeping. There it remains today in Trinity College, although this year Americans can view the book on tour with the exhibit of "Treasures of Early Irish Art" at museums in San Francisco, Pittsburgh, and Boston.

The most famous page from the Book of Kells is the Chi-Rho page in the section from Matthew. Here the Greek monogram for Christ's name, XPI (Chi-Rho-Iota), spreads ornately across the page leaving room for only one abbreviated line of script below, "he generatio." The letter like an *h* is a conventional sign meaning *autem*, or *moreover*. All of this taken together stands for "Christi autem generatio," Matt. 1:18, "Now the birth of Christ . . ." this statement of Christ's birth also bears a reminder of his death in the great cross-shaped Chi (X) which dominates the page. The monogram Chi Rho has been extensively used in Christian art and craftsmanship.

These themes of generation and death associated with the Christian message of redemption and resurrection are also expressed in a less elegant way by the smaller decorations. At the base of the Chi there are two domestic cats. Cats were not native to Ireland, and their introduction follows ancient patterns of commerce and conquest. Remote coastal regions like Iona, where the Vikings landed, have today an abnormal concentration of white cats and cats with orange markings. A recent *Scientific American* article suggests these cats, rather than tabby or tan, reflect the preferences of the Vikings. If so, the artist of the Chi-Rho page has depicted the taste of the invaders, for the cat on the right is white (or possibly a faded tiger) and appropriately enough for a page about generation the three-color calico on the left is, as every cat lover knows, a female.

The two cats each have two mice by the tails. Two more mice stand fearlessly

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The letters and the living creatures in the Chi-Rho as explained in the article.

on the backs of these cats. Surprising as it seems, the two mice on the ground are eating a round white object that appears to have a cross on it. We can only interpret it as a eucharistic host. If so, these mice are the oppressed Christians of this era. The cats are their earthly oppressors like the Vikings who were invading Christian Ireland at the time the book was made. In their unnatural placement on top of the cats, the two other mice remind us both of Jesus's message that the meek shall inherit the earth and the promise of the resurrection which offers Christians a place in creation that seems to contradict the expected order of things.

The themes of destruction and consumption found in the natural world are reiterated beneath the iota (I) where a dark animal, probably a marten, eats a fish, one of the earliest symbols for Christ. The artists of Kells are thought to have used brushes made of marten hair. If so, this marten carrying a fish may represent the artistic process of making the book in which the marten is sacrificed for the fish, Christ's Word, or

Opposite: The famous Chi-Rho page from the Book of Kells.



The Metropolitan Museum of Art, on loan from the National Museum of Ireland. Photo by Lee Boltin

The Ardagh Chalice, perhaps somewhat older than the Book of Kells, is one of the finest Early Medieval liturgical vessels to be preserved to modern times. The use of handles on each side of the bowl was not uncommon. In the decorative metalwork, we see the same style of art which appears in the Gospel books, stone-carvings, and other artifacts, both religious and secular, of that era. Compare the central medallion with that in the page from the Book of Durrow.

more simply it shows the artist's brush as bearer of the Word.

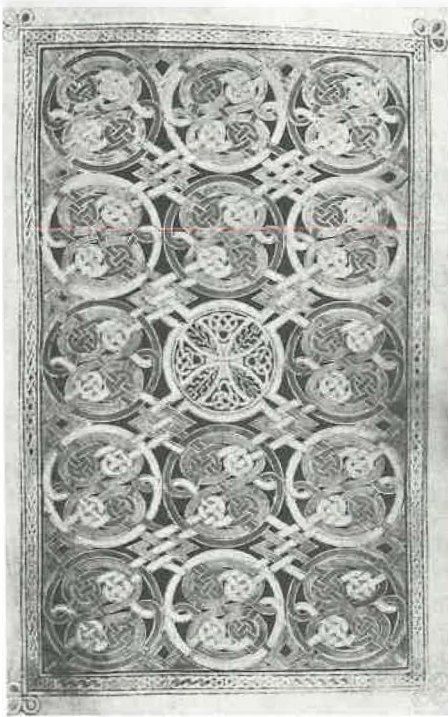
Other naturalistic figures on this page include two glistening moths nestled near the top arm of the Chi. Like the mice, they, too, nibble on something. In

the New Testament, moths are associated with undoing and decay, and having burst their homely cocoons, they are also a symbol of eternal life. These insects are attracted to light, and here the birth of Christ draws the representatives of decay through a new kind of consumption to the true light of the world.

The text of the Book of Kells opens with summaries of the Gospels known as Canon Tables, and lists of Hebrew names. These lists are incomplete and also filled with copying errors which the artists have tried to hide. The rest of the book is devoted to fuller treatments of Matthew, Mark, Luke, and John. These texts, also incomplete, are interspersed with full-page illustrations and interrupted by unusual interlinear drawings of animals and everyday scenes. The embellishment is so extensive that only two pages lack decoration.

Manuscript books like the Book of Kells are written in what is called "Irish Script," a letter system developed from the various scripts found in the Roman books which missionaries brought during Ireland's conversion to Christianity in the fifth century. However, when a decorative effect rather than readability was desired, capital letters were typically borrowed from the Greek alphabet.

In the free and easy script characteristic of the Book of Kells, scholars have traced the hand of three scribes whose work seems uninhibited by the solemnity of the task before them. Miscopied words were rarely corrected; letters are boldly colored in or suddenly elongated into lovely, generous curves; other letters unexpectedly turn into little figures or animals gesturing to the



The Metropolitan Museum of Art, on loan from the National Museum of Ireland. Photo by Green Studios, Dublin.

A decorative page from the Book of Durrow, another book of the gospels, provides another example of the work of the Early Medieval Irish artists. Compare this interwoven design with the border around the picture of Christ on the front cover.

reader that there is a "turn in the path" or an addition below the text.

These effects were achieved by the complicated application of colors derived from mineral and vegetable sources. Sometimes vinegar was added to make the green penetrate the vellum with the result that now these patterns are visible on the reverse side. Curiously, the artists of Kells did not make free use of blue. This pigment, of Arab origin, was apparently unavailable or too expensive. Perhaps for the same reason bright yellow was used instead of gold.

A twelfth-century chronicler exclaimed after viewing Kells or a similar book now lost:

You will make out intricacies, so delicate and subtle, so exact and compact, so full of knots and links, with colors so fresh and vivid, that you might say that all this was the work of an angel, and not of a man.

#### Related Reading

Francoise Henry, *The Book of Kells* (New York: Alfred A. Knopf, 1974).

G. Frank Mitchell et al., *Treasures of Early Irish Art* (Verona: Arnoldo Mondadori Editore for The Metropolitan Museum of Art, 1977).

Carl Nordenfalk, *Celtic and Anglo-Saxon Painting* (New York: George Braziller, 1976).

Neil B. Todd, "Cats and Commerce," *Scientific American* no. 237 (November 1977): pp. 100-107.

Pages from the Book of Kells, and other Early Irish art objects will be found illustrated in color in the following recent periodicals:

*National Geographic*, May, 1977.

*Newsweek*, November 7, 1977.

*Time*, November 14, 1977.

*European Community*, November-December, 1977.

#### The Cover

The portrait of Christ appears in the Book of Kells after the genealogy of Christ given in the first chapter of St. Matthew. Christ is shown without a halo, although the qualities of a halo are suggested by his unusual blond hair and the arch which frames his head. He is holding a book and sitting in an armchair like a bishop. He is perhaps wearing the liturgical vestments of the time. In the upper half of the picture, two peacocks with small discs stamped with the cross on their shoulders perch amidst vines issuing from chalice-shaped vases. These images are, of course, associated with the bread and wine of holy communion. The figures below are most likely the four archangels — Michael, Gabriel, Raphael, and the apocryphal Uriel.

# A VISIT WITH TOLKIEN

By NAN C.L. SCOTT

I suppose I think of myself as Bilbo—a bit of a potterer," Professor J. R. R. Tolkien told my husband and me in the spring of 1966, on the first of our two visits to the garage-study attached to his Sandfield Road house in the Oxford suburb of Headington. Puffing on his eternal pipe, quick to laugh, he might almost have been one of his hobbits; and indeed, he was like Bilbo in one important respect. Biblo "pottered" away at unfinished travel tales, poems, and translations from the Elvish in his last years at Rivendell (in *The Lord of the Rings*), unable or perhaps unwilling to finish writing the work with which he had lived for years, finally handing on his jumble of notes and papers to his young kinsman Frodo. Even so did Tolkien work upon and endlessly rework *The Silmarillion* over the years between its conception in 1917 and his death in 1973; he "pottered," if you will, exploring new linguistic byways opened up by an Elvish word form or pondering theological reflections raised by apparent contradictions regarding Elvish immortality. He constructed variations,

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parallel versions of the same tales, recombined elements. His interest in his Middle-earth never flagged, but at the end perhaps his energies did; and it must have been with the recognition that he would never finish his biggest work that he named his third son Christopher as his literary executor. Christopher Tolkien, himself an Oxford don and Anglo-Saxon scholar, had drawn the maps for *The Lord of the Rings* and was the one of the four grown-up children whose intellectual interests were closest to his father's; thus he was cast in the role of Frodo, to perform an immense labor of love in sorting through the masses of the old hobbit's papers, editing them, and bringing forth the book his father could not finish.

That book, *The Silmarillion* (Boston: Houghton Mifflin, 1977, 365 pp., \$10.95), appeared at last this past September. Within two weeks it had shot to first place in the best-seller lists, and there it has remained ever since, both in the United States and England. Its sales have far outrun those of the usual best-seller, and yet its subject matter is very far removed from those ingredients that generally make for widespread popularity; here you will find no adultery in Connecticut, no exposes of crime in high places, no terrorists or disasters on the high seas or in a high-rise. *The Silmarillion* is a kind of Elvish Old Testament, even unto its style, a story of a Creation and a fall, of individuals as fixed in their hubris as heroes of a Greek tragedy, defying the will of God and pro-

ceeding to their destinies with an inevitability equally Greek. One thinks of the King James Bible as one reads; of Norse mythology, dark and doom-laden; of *Paradise Lost*; of Greek tragedy; occasionally of Malory's *Morte d'Arthur*. One does not think of best-sellers. Indeed, one does not often think of the sunny uplands of Middle-earth in that earlier, merrier, much more accessible work *The Lord of the Rings*, as one reads *The Silmarillion*, though the memory and the shadows of the latter lie still in every corner of the world of the Third Age, and though it too is very different from the mainstream of popular contemporary fiction.

It may be *The Silmarillion's* distance from the Shire of the hobbits that has caused some critics difficulty with it. To say that *The Silmarillion* has no hobbits is true; it is equally true that it has little of the rustic humor of *The Lord of the Rings* and *The Hobbit* and not much more of the superb evocation of nature found in those books. But do we read Norse mythology for its comic relief? Are tree and leaf and rock rendered with a landscape painter's detail in the Bible? To criticize *The Silmarillion* for failing at what it does not seek to do is, it seems to me, to blame a perfectly good cat for not being a dog or horse. *The Lord of the Rings* presents the subject matter of heroic romance in the clothing of a modern novel; *The Silmarillion* keeps company with myth, legend, epic, and scripture.

Both form and intention alter the



Mrs. Scott and J.R.R. Tolkien: A born story-teller.



A view of Oxford: During Tolkien's academic career, he wrote for his children, fellow writers, but mostly for himself.

treatment of similar materials; for example, both Malory and, in our own time, T.H. White have explored Arthurian legend.

In *Morte d'Arthur*, Malory wrote of it as legend, as heroic history, while White placed his Arthur, Guinevere, and Lancelot in a twentieth-century novel, *The Once and Future King*. Of course the reader comes to know White's characters more intimately, in more psychological depth, than Malory's, but that does not mean that White's is the greater work, merely that the two works are different, written for different purposes and from different approaches. Similarly, we are never as close to Tolkien's Beren and Luthien, his Turin and Nienor, as we were to Aragorn, Sam and Gimli; but we are not meant to be. They are figures caught up in the sweep of a vast history, heroic figures, to be sure, but acting in and acted upon by events bigger than themselves.

"In the beginning was the Word." As Humphrey Carpenter has described in his recent biographical study (*Tolkien*, Boston: Houghton Mifflin, 1977, 287 pp., \$10.00), Tolkien, an instinctive philologist, began to make up languages when he was still a child. By the time he was twenty, his fascination with Finnish and Welsh had led him to very complex creations of his own. But languages must live and grow with those who speak them, must express the history, the striving, the suffering, and the culture of a people; they cannot exist in a vacuum. It was his awareness of this that first led Tolkien to literature. His earliest poems and tales began as attempts to provide that background for his languages: first the words, and then the creation, but the

creation began to expand and grow and take on a life of its own as well.

During the years of his academic career at Oxford he continued to write, sometimes for his four children; sometimes for the Inklings, a group of fellow writers that included C.S. Lewis and Charles Williams; but mostly for himself. Gradually he developed theories about his kind of fiction, fantasy, which he expressed in his famous essay "On Fairy-Stories," in 1947 (available in *Tree and Leaf*, Boston: Houghton Mifflin, 1965, 112 pp., or in the paperback *The Tolkien Reader*, Ballantine Books, 1966). There is no way to summarize briefly and adequately this long and complex discussion of fantasy, the human needs it fills, its relationship to myth and the Christian story, and the concept of eucatastrophe—the sudden joyous "turn" of happy ending beyond all hope, best epitomized by the Resurrection; but anyone interested in the renaissance of fantasy for adults as well as children will find the essay deeply rewarding. Surely the popularity of *The Lord of the Rings*, *The Silmarillion*, and even *The Book of Merlyn*—the "lost" fifth book of T.H. White's *The Once and Future King* (Austin: University of Texas Press, 1977, 137 pp., \$9.95) and itself a surprise tenant on the best-seller list these past few months, as well as countless second-rate imitations, indicates a hunger, a public need, for something beyond what modern realistic fiction can give the reader.

This is not to suggest that whatever spiritual sustenance Tolkien offers is specifically Christian. A devout Roman Catholic whose faith permeated his life

and work, Tolkien nevertheless passionately disliked allegory, religious or otherwise, as a literary form. He was, moreover, a born story-teller who wanted the reader to care about his tales and characters for their own sakes; critics who persist in shrinking the characters to symbols of something else wilfully disregard Tolkien's explicit intention. Frodo and Gandalf, in *The Lord of the Rings*, are not Christ-figures, though we are free as readers to be reminded of Christ by their struggles and sacrifices; Galadriel, the Elven Lady of Lorien, is not the Virgin Mary in the way that Lewis's Aslan the Lion is Christ—she is Galadriel.

On our first meeting I mentioned to Professor Tolkien that I had just begun reading Charles Williams.

"Oh, yes, dreadful books, dreadful!" he said, and on a later visit he expressed distaste for C.S. Lewis's "Narnia" books because of their allegorical nature. Even more limiting than religious allegory, a narrow political interpretation of literature was his especial detestation; and he spoke with scorn of critics who tried to reduce the War of the Rings to an analog of World War II with Hitler as Sauron, the Dark Lord.

"Hitler wasn't big enough! He wasn't important enough!" he told us, which was, perhaps, to say that Hitler was not mythic; for even Tolkien's most lifelike and individualized characters are larger than life as well and possess a mythic dimension that extends beyond one age, one era, one war. What was and is big enough, important enough, in *The Lord of the Rings*, *The Silmarillion*, and *The Hobbit* is the struggle between good and evil, the consciousness that both do in fact exist, and the choices that must freely be made to serve one or the other. Whether we look upon the lofty and ancient Elvish and human heroes of Gondolin and Nargothrond with sorrow and awe and pity, or ally ourselves on a humbler level with Frodo, who saw the Shadow growing again and wished "it need not have happened in [his] time," but who faced what his time had brought and took his burden on the road beyond the Shire, Tolkien's fantasies bring us to a greater awareness of our choices as human beings and an exhilarating intensification of human experience provided by few authors today.

It was for that reason—what his books had given us—that I told him I thought of him as Gandalf rather than Bilbo—as a wise wizard.

The answer was quick and characteristic: "Ah, you know what they say," and he quoted Gildor Inglorion in *The Lord of the Rings*, "Do not meddle in the affairs of wizards, for they are subtle and quick to anger."

But he said it with a twinkle, and his last words to us by the driveway gate were, "Bless you, bless you."

# EDITORIALS

## Lent Book Number

Reading is one of the most important resources for illumination, growth, and spiritual development. For many years THE LIVING CHURCH has accordingly greeted Ash Wednesday and the beginning of Lent with a Book Number. Quite apart from the fact of Lent, it is a good time of year for reading. Hunting season, Christmas, and New Year are past, and the out-of-door pleasures of spring are still far ahead.

We do not confine our reviews or articles in this issue to devotional books, or to books that are especially lenten in content. After all, the world of books is a broad one. A truly good book is, we hope, in season at all times. A good book can always inform us and delight us. The well written book and, we would add, the well illustrated book and the well printed book have something further. The literary arts, in their broadest sense, are humane, they teach us how to be human. This is something that neither technology, nor government edicts, nor a thriving economy can accomplish. It is an enterprise, furthermore, in which Christians have a deep investment. Christians, of course, know that to be merely human in a natural sense is never enough, but it is an essential beginning. As St. Jerome asked so many centuries ago, if people do not appreciate literature, if they have no feeling for the different kinds of prose and poetry, how can they fully understand the Book of Books, the Holy Scriptures? Jerome's point is still timely.

### Theology For Hard Times

The bears are here again  
(Elisha's friends, no doubt, "Old Bald-Pate")  
gobbling the scoffing children.  
proving prophets  
to be reckoned with.

New days demand new ways.  
Trade in the mimeo and typewriters  
to try if we can buy Elijah's pitcher  
and that flowing cruse of oil.  
Declare a massive premium on ravens —  
sanctuary for all quail.  
Manna must be researched.  
Lilies of the field  
with loaves and fishes  
subject to a feasibility study.

Exodus beckons.  
Break out the bloody tabernacle, cloud and fire.  
Wilderness commences  
and candidates for Moses  
should apply.

J. Barrie Shepherd

## Ash Wednesday

As we enter the holy season, we hope it is not unseemly to wish our readers happy Lent. A purely secular worldly life is never truly happy. Men and women can never find fulfillment on bread alone. Lent is a time to address ourselves to the higher values that are generally neglected, the long-term goals that are so often forgotten, the vision that is so frequently blurred. The gospel of Jesus Christ is good news, and after several weeks of diligent attention to it, we will indeed be more happy as well as more whole, for all times and all seasons.

It has sometimes been suggested that Lent is obsolete, or that its observance is too difficult for us in modern America. We would suggest that the opposite is true. If we were starving, ill clothed, and poorly housed, as most of the world's population has always been, then we might wonder what we could give up. This is not the problem for most of us today in this country (although it remains the case with a significant number of the forgotten very poor). Most of us could very well eat and drink less, not to mention smoking less. Most of us could forego dozens of little luxuries with which we surround ourselves, and be better off in many ways. The point of Lent, however, is not the negative act of giving things up, but the positive act of establishing better priorities. An heroic and challenging approach to our faith, to which this holy season of Lent calls us, is precisely what most of us need. The principal obstacles to it are not the troubles of the times, or the world around us, or our secularist friends, or internal dissensions within the church. The principal obstacles are inside you and me. Learning to place the blame where it belongs is step number one. God grant you many more steps, and a truly happy Lent!

## The Battle of the Myth

Among other book reviews, we are carrying this week a longer discussion of the recent English collection of essays, *The Myth of God Incarnate*. This book has become the object of considerable debate on both sides of the Atlantic. In order to appreciate the issues, one must recall that the word *myth* is used in many ways in religious language. So too is the term *incarnation*. There is more than one way to express the truth that "God was in Christ reconciling the world to himself" (II Corinthians 5:19), but for most Christian theologians, during most of Christian history, the classic orthodox formulation of this basic belief has been that of the Council of Chalcedon, of 451 AD. The text of the so-called "Chalcedonian Definition" will be found on page 864 of the Proposed Book of Common Prayer. A shorter statement of the doctrine will be found in Article II of the Articles of Religion at the back of the Prayer Book. It is these, and other similar formulations, which are challenged by this group of authors.

# Morning and Evening Prayer in Lent

By THE EDITOR

Daily prayer is one of the topics that deserve our attention in Lent. It may accordingly be useful to consider some of the ways in which the penitential emphasis of this season can be expressed in the church's primary forms of daily worship, namely Morning and Evening Prayer.

Two hundred years ago, no Anglican needed to give much thought to this. The English Prayer Book required a penitential Opening Sentence, Exhortation, General Confession, and lengthy Declaration of Forgiveness at the beginning of both Morning and Evening Prayer three hundred and sixty-five days a year. The Litany, in full, was to follow Morning Prayer on Sundays, Wednesdays, and Fridays. A similarly penitential tone was maintained at the eucharist with the Ten Commandments in full at all celebrations, and the Long Exhortations. In short, Lent required no special arrangement of the English liturgy. Lent was rather the season of the year in which the Prayer Book services, as they then had them, all fell neatly into place.

This highly penitential regimen throughout the year was mitigated in the American revision of 1892. Much greater rubrical changes were made in 1928 and continued in the present proposed revision. Today, anyone planning a service faces certain choices. We must ask ourselves what is most appropriate, in Lent as in other seasons.

In BCP 1928, the General Confession at the beginning of Morning Prayer is required on days of fasting and abstinence, unless "the Litany or Holy Communion is immediately to follow" (p. 3). Since all week days of Lent are days of abstinence, the General Confession should be used every morning in this season, unless one of the other services comes immediately after. In PBCP, the General Confession is not required on any specific occasions in the morning, but obviously it is particularly appropriate in Lent. In BCP 1928 and PBCP, the General Confession is never mandatory in the

evening, but is again most suitable in this season, especially if participants have not attended some other service, earlier in the day, in which such material was used.

In all the older English editions of the Book of Common Prayer, the psalmody for the day was introduced by Psalm 95, the *Venite*. American editions print it as a canticle shorn of its concluding minatory verses. Both the daily office lectionary of 1943 (as now attached to BCP 1928) and that of PBCP appoint Psalm 95 as the first morning psalm for Fridays



in Lent (except in BCP 1928 for Good Friday, when the invitatory can be omitted altogether). This means that on these Fridays the *Venite* as printed in the office is *not* used (nor is *Jubilate* as given in the office in PBCP). Instead, Psalm 95 is said or sung in full as it occurs in the psalter. For Rite I in PBCP, one will find Psalm 95 in its traditional wording on P. 146. For private recitation, some people may prefer to use Psalm 95 in full daily during Lent. This is quite rubrical (BCP 1928, p. 8; PBCP, pp. 45 & 82).

In older Anglican usage, the *Benedicite, omnia opera*, or Song of Creation, was used daily in Lent in place of the *Te Deum*. There is nothing penitential about the *Benedicite* as such. It was used because tradition withholds the use of the *Te Deum*, as of the *Gloria in excelsis*, in this season, and the *Benedicite* was, in older editions of the Prayer Book, the only available alternative to the *Te Deum* at this point. BCP 1928 added the

*Benedictus es* as a further option. PBCP introduces several new canticles in Rite II (which may also be used in Rite I if desired, see p. 47). Of these, Canticle 14, *Kyrie Pantokrator*, is a penitential utterance of great power and beauty.

This canticle comes from The Prayer of Manasses, an apocryphal book of the Greek Old Testament. (It is not part of the Latin or Vulgate Old Testament.) The fanciful attribution of this great prayer to King Manasseh of Judah was based on II Chronicles 33:10-13. Whatever its true origin, this canticle is a magnificent addition to our worship in Lent, whether said or chanted to a suitable austere tone. For daily recitation, however, this writer has found it rather overwhelming to use both the General Confession and then the *Kyrie Pantokrator* a few minutes later. When I was at Roanridge and the staff gathered more or less daily during the week for Morning Prayer, we found it satisfactory to use this canticle and the General Confession on alternate days. On lenten mornings when this canticle is not used, I find it appropriate to use Canticle 10 or 19. After the second lesson, tradition favors the *Benedictus Dominus Deus Israel*, or Song of Zechariah. As an occasional alternative to it in Lent, this writer chooses the Song to the Lamb, Canticle 18. A more comprehensive system for assigning different canticles to different days of the week is suggested in PBCP, pp. 144-5.

Whether one is using BCP 1928 or PBCP, the Litany should not be forgotten as a traditional adjunct of the divine office. In parishes where it is not used publicly during this season, individuals may wish to include it from time to time in their personal lenten devotions.

Other services in the daily office section of PBCP offer a variety of possibilities. For Noonday or Compline, the rubrics freely permit one or more penitential psalms to be used in place of, or in addition to, one or more of the psalms printed in the office. Similarly, penitential lessons and collects can be used. The Order of Worship for the Evening is more often used as a festal service, but it can be arranged as a strong expression of lenten themes. After the penitential opening versicle and response, short lesson, and collect, Bianco da Siena's great hymn, No. 376, can be used in place of the *Phos hilaron*. After suitable psalm, lesson, and canticle (the *Magnificat* is probably still usually the best here, or the *Nunc dimittis*), one of the several litanies or prayers of intercession found in PBCP can be said or sung, followed by the Lord's Prayer, an evening prayer, and blessing. An evening service should usually end on a calm note, and a public service of worship should have a certain balance of different themes, even though one particular emphasis should stand out.

# BOOKS

## Christianity Without Incarnation?

**THE MYTH OF GOD INCARNATE.**  
Edited by John Hick. Westminster. Pp. xi 211. \$4.95.

Professor John Hick of Birmingham University in England, together with six distinguished colleagues, has produced a book intended to reorient Christian thinking at its very core. Apart from the editor, all the contributors are well-known members of the Church of England, and all hold teaching positions in respected institutions of theological learning. Perhaps the most notable is Professor Maurice Wiles of Oxford who is chairman of the Doctrine Commission of the Church of England.

The book is reminiscent of John Robinson's *Honest to God*, in that it recognizes the difficulties many modern people have with Christian belief, and it argues that the cultural thought forms of the ancient world ought not to be allowed to remain as barriers to some sort of Christian faith. Another chief goal of this book seems to be to facilitate the adaptation of Christian doctrine to the positions of other world religions. Adaptation is said to characterize Christian history, and, if it were not for the doctrine of the incarnation, our interface with other religions would be much more congenial.

How do these authors seek to attain their goals? From the distinguished academic posts they occupy, one would expect that the concept of myth would be thoughtfully explored and dealt with accordingly. In fact the word seems to be generally used in its popular sense to mean a fanciful religious legend. Only late in the book, in chapter 8, is a more careful approach taken. A large part of the book is taken up with discussions pertaining to the New Testament. Much is made of the well-known fact that there are several christologies found in the New Testament, as well as several soteriologies and eschatologies. A novel argument against traditional orthodoxy is advanced by Michael Goulder of Birmingham. He proposes that the Samaritans were an influential group in the ancient Near East and that references to them in the eighth chapter of Acts and the fourth chapter of St. John, and elsewhere, are intended to cover up a vast embarrassment which this body of non-Jewish Hebrews presented to the Early Christian writers. Goulder proposes that between 50 and 55 A.D. St. Paul adopted a more or less Gnostic approach taught to him by Samaritans, and that this is the starting point for the Christian doctrine of the incarnation.

That Christian tradition from the beginning has evolved through the community's taking over of certain concepts and structures from other traditions needs no proof or demonstration here. It is hard to see why the adaptation of some concepts of Samaritan theology by the primitive church would invalidate the concepts. Whether or not this hypothesis itself will hold together remains to be seen. In any case, it seems a poor basis for abandoning central elements in the Christian faith—especially when the same author, in a previous essay (p. 58) reproaches orthodoxy for reliance on "the empty round of endless speculations."

Throughout the book, the authors express a variety of difficulties they and others find in the historic Christian faith. There is the impact of a materialistic world view: "There is no room for God as a causal factor in our international, industrial or personal lives" (p. 31). The manifestation of the risen Christ is attributed once more to "the power of hysteria" and the effect of candlelight (p. 59). One wishes to be gentle to people who struggle with doubts (even if they are professors) and of course we are all afflicted with doubts. One may question, however, whether such an approach as this really deals with such doubts in a useful way.

At a more theological level, the doctrine of the incarnation is seen as compromising the unity of God, or ignoring the chasm that separates man from God, or eroding the reality of the authentic manhood of Jesus (especially in chapter 7). Yet the traditional doctrine of the incarnation, in all its complexity, with all the additions, changes of emphasis, and varieties of wording that different centuries have contributed, in fact does recognize and respect these very problems. Catholic Christianity does not ignore the paradoxical, the mysterious, the ironic, the tragic, or even the comic elements in the history of salvation. It has indeed provided a framework within which philosophers, mystics, prophets, poets, artists of various sorts, and plain ordinary people have been able to deal with those aspects of truth to the exploration of which they have felt called. Occasionally the authors of this book recognize something of this (e.g., pp. 30, 42, and 179), but they apparently do not wish their own insights to be incorporated into the traditional synthesis.

Don Cuppitt (ironically of Emmanuel College, Cambridge) is perhaps the most opposed to tradition, and from his bow he has arrows to shoot at Protestants and Catholics alike. "An example of the consequent paganization of Christianity was the agreement to constitute the World Council of Churches upon the doctrinal basis of 'acknowledgement of our Lord Jesus Christ as God and Saviour'—and nothing else" (p. 142).

"The phrase 'Mother of God' is *prima facie* blasphemous . . ." (p. 143). Resurrecting Puritanism, he has little desire for artists in his church: "It is not often realized what a theological monstrosity such images are . . ." (p. 144). St. John of Damascus, who discussed icons with such subtlety, is dismissed with a trifling reference (p. 133).

It should not be supposed that these authors wish to deny their Christian affiliation. They make various guarded affirmations. "But the primary importance of Jesus . . . has resided rather in the conviction that he is the one in whom we meet God, the one through whom God has acted decisively for the salvation of the world" (p. 8). "Jesus Christ can be all things to all men because each individual or society, in one cultural environment after another, sees him as the embodiment of their salvation" (p. 42). "We may also give cautious credit . . . at least for such general claims as that Jesus was a man of love . . ." (p. 50). "Jesus was a figure of tremendous spiritual power" (p. 173). Some of these statements may appear to lack what one of the authors calls "the dynamic of a living faith" (p. 6). Yet most of these writers would seem to go along with St. Paul's oft-quoted statement, "God was in Christ, reconciling the world unto himself," (II Corinthians 5:19). Some even question whether the kind of discussion given in this book will, or will not, foster such faith (pp. 6, 40, 132, or 184).

At the end of the book, rather touchingly, Dennis Nineham of Keble College, Oxford, asks if it is not possible to "believe in Jesus" without commitment to the elaborate intellectual apparatus the church has inherited from past ages and cultures (p. 202). In the ordinary sense, yes, obviously. Yet such a question is strange at the conclusion of this sort of book. Professors who read and write such works of scholarship are surely aware that the church calls people to salvation through belief in Jesus, not through belief in particular ways to formulate doctrines about him. We worship the God incarnate in Jesus, we do not worship the explanation of how God is in him. Perhaps Christians need to be reminded of this from time to time. It is not clear, however, whether such a reminder is really the purpose of this book.

(The Rev.) DAVID W. BROWN  
Christ Church  
Montpelier, Vt.

## Continuing to Lead

**THE RESILIENT CHURCH: The Necessity and Limits of Adaptation.** By Avery Dulles, S.J. Doubleday. Pp. 229. \$7.95.

One of the curious aspects of reading some modern Roman Catholic theology is the sense of *deja vu*. The method seems so very Anglican. A writer like

Dulles is not only struggling with the same problems that we face, but he is using methods we find familiar and comfortable.

*The Resilient Church* is a fairly well integrated series of essays that cover a great portion of the waterfront in current questions of ecclesiology. Fr. Dulles continues his inquiry into the nature of dogma and the teaching authority of the church. He deals with some of the problems of modernity criticized in the Hartford Appeal, of which he was one of the authors. He presents a vision of the renewal of the papacy, and then addresses some of the more vexing questions of the ecumenical movement.

Some of the ideas presented in his earlier *Models of the Church* are brought to bear on the current situation within the Roman Catholic Church and its ecumenical relations. Rigid and doctrinaire Episcopalians will find little solace in this book by a Jesuit who has kind words to say about COCU. But there are germs of ideas here that will be of help to traditional Anglicans who are trying to find models to deal with the new pluralism that has opened up within our own church.

Fr. Dulles is continuing to lead a generation of theologians who are determined to think through the theological consequences of the renewal begun by the Second Vatican Council. He writes in the face of conservative reaction within Roman Catholicism, and it is hard to say whether he speaks for his church or not. But he writes in a new era of ecumenical theology, and his ideas about doctrinal renewal and ecumenical strategy will find a sympathetic response far beyond his own communion.

(The Rev.) LIVINGSTON T. MERCHANT, JR.  
Providence, R.I.

## Searching Inward

**TELLING THE TRUTH: The Gospel As Tragedy, Comedy and Fairy Tale.** By Frederick Buechner. Harper and Row. Pp. 98. \$5.95.

This book is a moving set of meditations on the truth about us all: showing it forth, communicating it (preachers will be touched by his comments about their art), and interpreting "the truth that is unutterable, that is mystery, that is the way things are." For Buechner, fully plumbing the nature of that reality confronts us with "news," the tragic dimension of human existence where "again and again God is not present, at least not in the way and to the degree that man needs him." But the whole truth includes *Good News*, the comic reality that "the Gospel . . . [i]s the highest and holiest joke of them all," and even impossible-but-true news (the Gospel as fairy tale).

The beauty of this book, the almost magical rightness of its imagery, deserves to be shared. How can we fail to

respond to a work in which Pilate is an aging executive trying to quit smoking, the biblical pearl of great price becomes a ticket to the Irish sweepstakes, a lethargic congregation is ready for a potluck supper but not for the marriage supper of the lamb, in which the man of sorrows and acquainted with grief is "the one with the cauliflower ear and the split lip?" So it goes—page after page of insight which often reaches the level of epiphany—revelation of the truth.

What it does, this book does so well that I almost wish that I could share its author's perspective. But I cannot. Buechner's analysis of the human condition is essentially a searching inward; as he says, "It was not the great public issues that Jesus traded in but the great private issues, not the struggles of the world without but the struggles of the world within. . . . the hidden and private and ultimately inexpressible." The human condition is for him a matter of the soul's health, but he never seems to notice that those public realities he thinks Jesus ignored may affect the state of that inner truth he searches so well. In fact, the human condition is not the same at all times and places; to claim that it is so runs the risk of trivializing evil, as Buechner himself does when he speaks of the "tragic as the inevitable," and describes the "pitiless storm" where people suffer as the place where we cut ourselves shaving and have trouble giving up cigarettes. I have seen worse storms, and they are often born out of concrete social truths; although they are tragic, they are not inevitable.

There is one dimension of the truth I wish Buechner had included: the Gospel as Judgment—bad news to those principalities and powers he ignores. Without discernment, we lack the ability to separate the good from the bad, the stark realities of death from the vague malaise of a hangover. I don't believe they're the same thing.

(The Rev.) JOHN L. KATER, JR.  
Christ Church  
Poughkeepsie, N.Y.

## A Useful Tool

**STUDY GUIDE FOR THE DAILY OFFICE, PROPOSED BOOK OF COMMON PRAYER.** By Clifford W. Atkinson. Morehouse-Barlow. Pp. 126. \$1.95, paper.

The publication of this study of the daily offices in the PBCP is long overdue. It is not only a very helpful, concise, and thorough treatment of the various rites of morning, noonday, and evening prayer now available to us in the Proposed Book, it is also written in a commonplace style, simple and non-repetitive. In short, it is a guide for everyone.

In the introduction, Fr. Atkinson provides a very brief overview (only two pages!) of the biblical and historical use

of formal daily prayer, then proceeds to a general outline of our own offices.

The commentary duly emphasizes the heart of the offices—the reading of psalter and scripture, with prayer—and indicates the additions which have been made to these central elements, and their subordinate importance. The shorter offices for noonday prayer, the daily devotions, compline, the order for evening (the *Lucernarium*), are mentioned, but, of these, only the texts of the first two are included. The full texts of both morning and evening prayer, according to Rite I and Rite II are provided, with the pagination of the Proposed Book.

Criticism of so valuable a publication has only slight importance, but I wondered, in a book designed for the non-specialist, why the author persisted in using the abbreviation "C. E." (Common Era) in his historical data, rather than the more widely known "A. D." Also, on page 10, he states that the printed text of Rite II (of both offices) gives the Gloria Patri in a one-verse form, but does not mention that the text of Rite I uses the same form. A brief bibliography would have been useful, too.

*Study Guide for the Daily Office* deserves a wide circulation among Episcopalians. It is an ideal book to give lay readers and members of diocesan and parish liturgical committees. Copies should be made available in parish libraries. It could be a most useful tool for implementing more frequent use of the daily offices in a time when they have fallen into disuse. Above all, it can be of significant help in convincing both clergy and laity of a truth simply stated on page 17: "The office is a lay service to be used by lay persons as well as clergy."

(The Rev.) WILLIAM E. MARTIN  
South Bend, Ind.

## Useful, Timely and Admirable

**WHEN A JEW AND A CHRISTIAN MARRY.** By Samuel Sandmel. Fortress. Pp. 127. \$3.25.

It would be difficult to find a person better qualified to discuss this infinitely complex and delicate subject than the author, who is Distinguished Service Professor of Bible and Hellenistic Literature at Hebrew Union College, Jewish Institute of Religion, Cincinnati. His treatment is informed not only by a lifetime of scholarly research into the backgrounds of both Judaism and Christianity but also by a wealth of psychological insight and by a warmly pastoral interest.

In his first sentence the author states, "This book is for couples, where one of the two is Jewish, the other Christian, who have determined to marry, or have already married." So much might be assumed in the title, but it is likely that Dr. Sandmel's message will be equally if not more valuable for the parents and



relatives of the prospective bride and groom. Traditionally, the Jewish religion has prohibited marriage outside the fold (as have some versions of Christianity), and it is relatively recently that these age-old prohibitions have been repudiated by an increasing number of young people. Since marriages normally develop from romantic attachments, emotions tend to predominate over, if not to exclude, rational factors, particularly when the latter are freighted with hazardous connotations.

Dr. Sandmel is not ultimately pessimistic, but he articulates a serious concern, the burden of which is the importance and the necessity of understanding. Like an excellent surgeon he exhibits a clear eye, a steady hand, and a sharp scalpel. As he sees it, the enemy to success in a Jewish-Christian marriage is oversimplification of the difficulties that are inevitably involved in terms of divergent backgrounds and practices, inherited feelings, and family attitudes. Given a joint frank exploration of these realities, past and present, and a careful look into the future at the question of the



religious upbringing of any children that may be born to the couple, there is ground for hope that the marriage may be stable, mutually enriching, and happy. Lacking this kind of awareness, the couple invests in frustration.

Quite apart from its immediate purpose this book is valuable for its historical summaries on "What a Christian Should Know About Judaism," "What a Jew Should Know About Christianity," "Anti-Semitism," and "American Jews and the State of Israel." A brief list of suggested readings by Protestant, Roman Catholic, and other Jewish scholars further enhances the usefulness of this timely and admirable little volume.

(The Rt. Rev.) JONATHAN G. SHERMAN  
Bishop of Long Island (ret.)

### Meditations for Lent

**TO STAND IN THE CROSS: A Book of Meditations.** By Francis B. Sayre, Jr., with prayers by Jeffrey Cave and illustrations by Babs Gaillard. Seabury. Pp. 80, \$5.95.

The 1978 Seabury Lent Book is an attractive volume for any season. With a foreword by Presiding Bishop Allin, its contents are built around the National Cathedral in Washington, D.C. A series of passages from the Gospels of St. Mark and St. John tell the story of our Lord's death and resurrection. The recently retired dean of the cathedral, Francis B.

Sayre, Jr., provides eloquent and moving meditations on these passages, relating them to the architecture and works of art in the great building he knows so well and loves so deeply. Jeffrey Cave has written beautiful prayers to accompany these meditations, and Babs Gaillard has attractively illustrated them with drawings.

One does not need to be familiar with the National Cathedral in order to appreciate this book, but it will especially commend itself to those who have known or visited that great church, or who have benefited from Dean Sayre's long and creative ministry there.

H.B.P.

### Meeting a Need

**LECTIONARY TEXTS: YEAR A.** Church Hymnal Corporation, New York, 1978. Pp. 224. Large size (8-1/2 x 11 inches) \$9.20; insert pages (for ring-back altar book) \$6.50; pew size (5 x 7-1/2 inches) available only in packages of ten for \$11.25.

This is the first in a set of publications being issued by the Church Hymnal Corporation in which the bible readings in the different Sundays and major feasts, as appointed in the new lectionary, are printed out. The Common Bible (an ecumenical edition of the Revised Standard Version) is used. Church Hymnal is not the only publisher supplying such texts, but this set of publications is certainly outstanding. The large edition is intended for the lay persons and clergy who are actually reading the material to the congregation. It can also be used by persons whose sight requires large print. The small edition is intended for use in the pews. A parish which buys Year A and distributes it through the pews, can then remove these next year and replace them by Year B, and so forth. The pew edition is simple but attractive, being bound in plasticised paper of pale tan color.

For the different occasions, each of the three readings are introduced by the proper announcement, and each gospel passage is handsomely headed with a cross. The proper psalm is indicated with page reference to the Proposed Book of Common Prayer. On Palm Sunday and Good Friday, the readings from the Passion are divided between Narrator, Jesus, Reader(s) and Crowd. This reviewer applauds this very well designed arrangement. Three sets of readings are printed out for Christmas Day, but only the "Principal Service" on Easter Day and on Pentecost are provided for. Nor are the Easter and Pentecost Vigils included. The final 55 pages are devoted to propers for feasts of Apostles and other so-called Red Letter Days. This series will effectively meet a need many congregations feel.

H.B.P.

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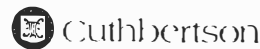
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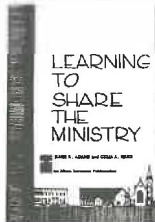
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## NEWS

Continued from page 7

prison administrators and students of penal affairs in the effectiveness of policies designed to effect desirable changes in offenders committed to prison.

"The failure of existing methods to demonstrate convincing evidence of the right kind of change in prisoners has been accompanied by increasing questioning of the moral validity of attempting to achieve such changes," the report points out further. "There is a fear that in the long run the pursuit of changes designed to make the prisoner an acceptable member of society would entail too much interference with his status as an autonomous human being."

Special concern is expressed about the deterioration of maximum security prisoners who are classified as especially dangerous and violent. The committee believes that not only prisoners, but staff can be adversely affected by a regime geared to containment and rigid security. Close-circuit television and electronic locking devices are just as brutalizing as the less sophisticated controls they replace, says the report.

Although the report emphasizes that it is under no illusions about the difficulty created for the prison staff by this group of offenders, the committee members feel that there is a real danger that these top security prisoners "will be implicitly 'written off' as human beings with a capacity for growth and change."

The committee feels that there must be much greater willingness to debate alternative methods of meeting the needs of these men. "They represent . . . the biggest challenge to the prison service and to us all."

The report praises the work of the Church of England Men's Society for its special contribution in linking many prisons with groups of men outside, and stresses the importance of the prison chaplain's role.

### ECUMENISM

## Bishops Disagree on Church Union

Two bishops of the Church of England have taken opposing positions on the subject of church covenanting and union.

The Rt. Rev. John R.G. Eastaugh, Bishop of Hereford, said that the divisions of the church in Britain are a scandal, and that one of the things he learned on a recent visit to Africa "is that (divisions) are not only a scandal but also a nonsense. . . So many of the things that divide in England are totally irrelevant overseas." Bishop Eastaugh said too that often prayer for unity was for unity on one's own terms, without any under-

standing of those who differed from them.

But the Rt. Rev. J. Denis Wakeling, Bishop of Southwell, called on the Church of England to follow the lead of Roman Catholics in refusing to sacrifice essential doctrine for visible unity in the churches.

Bishop Wakeling wrote at length about the Ten Propositions, which are the product of the Churches' Unity Commission (CUC) [TLC, Jan. 22]. He said that from what he had heard in the deaneries, there was no great enthusiasm for these proposals (which call for action about inter-communion, agreement on baptism and mutual recognition of ministries). He senses a "fair amount of boredom with the process," and said, "The Church of England is being driven to forsake its long-established order and the doctrines that support this order in exchange for a relationship with the Free Churches . . . which will include us firmly in the Protestant field over against the Roman Catholic and Orthodox Churches. I don't think this is true to our Anglican tradition."

## Pastoral Letter Against Nuclear Proliferation

Seventy Protestant, Catholic and Jewish leaders have signed a pastoral letter which calls for action against nuclear proliferation. A "New Year's Pastoral Letter on Human Survival" is being sent to synagogues and churches throughout the country, especially to those located near facilities where radioactive materials are used or stored.

A coalition called Mobilization for Survival is responsible for the letter which is the first of a series of actions planned for the winter and spring. Among the 70 signers are the Rt. Rev. Paul Moore, Bishop of New York and Dr. Charles H. Lawrence, president of the House of Deputies of the Episcopal Church.

At a press conference, Dr. Lawrence said, "High levels of unemployment in the minority community could be relieved by the creation of productive non-military jobs that would provide more and better housing and adequate public transportation and badly needed clean energy sources." To achieve that, he said, the U.S. would have to turn its priorities from military spending to social programming.

The coalition wants to call attention to a United Nations Special Session on Disarmament, scheduled for May 23-June 23 in New York.

The pastoral letter says in part, "When political leaders are blind, deaf, dumb to the voiced, angry privations of their people, the religious communities must speak up.

"We believe that nothing less portentous than the survival of humankind is

at stake. The communities of faith, vessels of the word of God must announce the word, in season and out, day and night. . .

"Let us turn from this folly, this blindness, this fascination with death.

"Let us consecrate 1978 as the Lord's Year of Power, a year in favor of human life. . .

"Let us work with our people, especially in areas of nuclear contamination and danger, to create root communities of resistance.

"Let us declare that centers, factories, laboratories of weapon development are off bounds to our consciences. Let us explore with people employed in death industries, the conflict between conscience and wages of death. Let us study together the conversion of such industries to the ways of life."

Signers of the letter include ten Roman Catholic bishops, nine rabbis, Protestant leaders, officials of several seminaries, anti-war activists and civil rights leaders.

#### HUMAN RIGHTS

### Condemn Cambodian Atrocities

The British Council of Churches (BCC) and the Roman Catholic Commission for International Justice and Peace of the Bishops' Conference of England and Wales, in a rare joint statement, strongly condemned atrocities and violations of human rights which, it says, have been occurring in Cambodia since the Khmer Rouge victory in April, 1975.

The churches' action was based partially on a report by Lord Elton, a mem-

ber of the Committee on International Affairs of the Anglican Board for Social Responsibility, who interviewed Cambodian refugees during a visit to Thailand.

Within hours of the Communist occupation of Phnom Penh, Cambodia's capital city, the population of two million was driven out of the city, apparently in a ruthless effort to erase all traces of the old regime.

"Since then," the statement says, "between one and two million people have been killed or have died as a result of their treatment. . . In order to build a new society, the human rights of Cambodians are being systematically violated on a massive scale."

In February, a joint service is planned in the Roman Catholic Westminster Cathedral. It will consist of a four-hour vigil.

## CLASSIFIED

advertising in **The Living Church** gets results.

### ACOLYTE GUILD

THE ORDER OF SAINT VINCENT, national guild for acolytes. Acolyte Manual for the PBCP, \$1.00. The Order of St. Vincent Medal, \$2.00. For information on how to charter a chapter contact: The Rev. Fr. Thad B. Rudd, Director-General, OSV, P.O. Box 1461, Galesburg, Ill. 61401. (Publishers of the Acolytes' newsletter, "The Anglican Way.")

### ALTAR GUILD HANDBOOK

ALTAR GUILD HANDBOOK for use with the PBCP. Deals with changes in altar guild duties occasioned by the PBCP. \$1.50 postpaid. Fr. D. E. Puckle, 1625 Travis, La Crosse, Wis. 54601.

### BOOKS

FREEDOM'S HOLY LIGHT by William J. Wolf, Episcopal Divinity School. Christian patriotism; American holidays; our Founders; our development. \$5.35 from booksellers or Parameter Press, 705 Main, Wakefield, MA 01880.

### CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.

### FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

### FOR SALE

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Orders are acknowledged and must be received by February 20 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only. African Palms, P.O. Box 575, Olney, Maryland 20832.

### LITURGICAL TEXTS

TRADITIONAL language services for special days, Initiatory Rites for use with Rite I (rubric, p. 14) 75¢ per copy plus postage. Cranmer Guild, 302 Highland, Westville, N.J. 08093.

### NEEDLEWORK

DESIGNS in needlepoint—custom or stock, cut to measurement. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-357.\*

ORGANIST—RECITALIST would consider church or church-college teaching position, beginning August or September, 1978. Widowed churchman, Mus.M., Fellow American Guild of Organists and doctoral studies. Resume available. T. Curtis Mayo, P.O. Box 268, Grambling, La. 71245.

### PROPER

COMPLETE SUNDAY PROPER, beautifully printed, containing Psalm and antiphon as well as three lessons in full plus collect and preface(s). Choice of New English Bible or Good News. May we send you free samples? The Propers, 6062 East 129th St., Grandview, MO 64030 (816) 765-1163.

### RETIREMENT RESIDENCES

APARTMENTS and living quarters for retired and other clergy who would appreciate use of an altar and priestly fellowship. Write: The Father Director, St. Anthony's Hermitage, P.O. Box 775, Liberty, N.Y. 12754.

### SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid, to St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012. Reprinted by permission of the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

### WANTED

BLACK wool clergy cape for 6'2" priest. Please quote price to: St. Paul's Episcopal Church, North Andover, Mass. 01845.

### CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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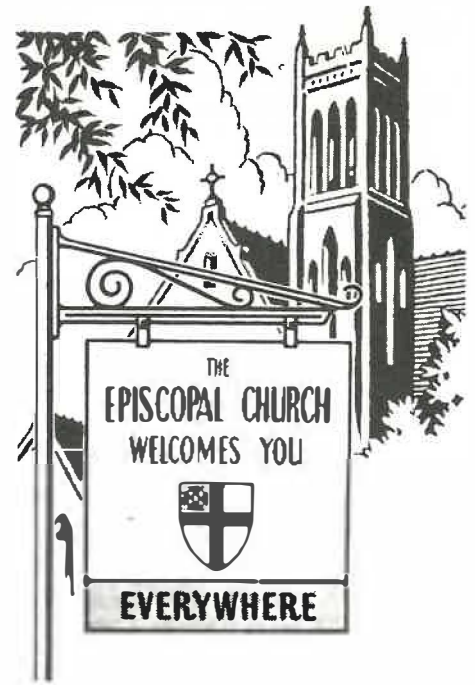
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 - 30th St.  
Sun 8 HC, 10nCho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 10

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S), 4 Ev. Special Music: Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper  
Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## BROWNWOOD, TEXAS

**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## PARIS, FRANCE

**AMERICAN CATHEDRAL OF HOLY TRINITY**  
23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northrup, Canon  
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon

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