

THE LIVING CHURCH



An assortment of the many religious books now available in large print: Publishers are becoming more aware of the needs of those with impaired vision [see page 11].

Fall Book Number



THE LIVING CHURCH

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Saturn at Breakfast

The series of television programs and published articles and pictures relating to Saturn this summer have been a treat. It was an elegant flourish to bring the present chapter of the American space program to a close with the ringed planet, which has so long been a special object of human curiosity. Its many moons which have now been shown to us, and the curious variations within the rings, all add to the fascination of that particular part of God's creation.

It is, in fact, interesting that we are concerned about a place millions of miles away, which you and I will never visit or even come close to. A space program is costly, but there is no way, in the foreseeable future, that we can extract gold, uranium, or other profitable substances from Saturn or its moons. The one commodity we obtain is information, including pictures and so forth. The only people who profit commercially are those involved in the gaining and disseminating of information.

Of course most of us are not astronomers, and we cannot digest the mass of information that is put before us. What do we really learn by hearing and watching a program on Saturn? In a sense, it is like asking what one learns from a performance of a great piece of music, or of some classical drama. One is subject to a mixture of variation and consistency which we call beauty. Both one's mind and one's heart are stretched and expanded in order to accommodate a new kind of experience. One is lifted above one's normal sphere, one is given new

and wider horizons of reality.

Neither a picture of Saturn, nor, let us say, a piano composition by Chopin, will tell you what you should eat for breakfast, or how you should invest your money, or when you should take your tomatoes indoors. They do not give us that kind of information.

On the other hand, there are other sorts of information. In mid-winter (at least in Wisconsin) it is very important to realize that the days really are getting longer, and spring will indeed come, although there is nothing we can do to hasten the process. If you were marooned on a desert island, it would be most important if you received a message that you were to be rescued, even if this was not to happen for many days or weeks. Or to any of us it is important to learn that someone we care about a great deal loves us.

These pieces of information do not tell you what you should eat for breakfast either, or do they? Perhaps they make eating breakfast more worthwhile or, conversely, may make it so unimportant that we forget to eat it! Some information is of great value precisely because it is on a higher plane than the mundane details of ordinary daily life.

Indeed, it is part of our nature as human beings, created in the image of God, that life is intolerable at a purely mundane level. Like lost sailors on a beach, we can cook a breakfast of fish and bread on the coals of our bonfire, because we know that there is so much more to reality.

THE EDITOR

October

The noisy woods are quiet and still enough to hear a thousand sounds of wind, of leaves, of branches rubbing trunks of trees, and chipmunks busy. All these bring a silence in the heart. Blue skies through white pine needles, red sassafras and shades of gold in maple trees — these are the things to sing of. Cricket, your song so strong could be your last! (I wonder if I will be able to sing so loudly when my time comes to go.)

G.C. Callahan

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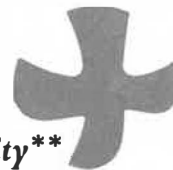
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LETTERS

All Creatures Great and Small

I particularly appreciate the First Article. It is consistently excellent. But today I have a confession to make to the editor.

After returning from the post office, I was enjoying the article, "All Creatures Great and Small," by the Rev. Robert L. Williams, Jr. [TLC, Sept. 6]. It brought back memories of celebrations before my retirement. When I completed the article, I looked at my arm to notice a mosquito beginning to bite me. I squashed it.

(The Rev.) LYMAN B. GREAVES (ret.)
Melbourne, Fla.

• • •

The Rev. Robert L. Williams, Jr. in his First Article states that he is not an entomologist. That is to be expected. He does not say that he is not a theologian. Yet it does not seem to be the work of a theologian to set beside the Crucifixion: "the presence of a small creature with many legs and myriad eyes. . . ."

In a world of power politics in which the life of all mankind swings in a tragic state of imbalance, in eucharistic statements it is necessary to be called to

more serious matters than the consideration of thanksgiving for spiders and of a *Te Deum laudamus* for crickets.

(The Rev.) WILLIAM F. CORKER
Quogue, N.Y.

• • •

Thanks to Fr. Williams for his First Article, "All Creatures Great and Small," which has inspired me to relate a personal experience of sharing the altar with one of God's lesser creatures. The occasion was the Vigil Liturgy and First Mass of Easter, offered in the splendor of a magnificent Gothic church, with liturgical precision and a beautifully trained choir. This was 22 years ago when I was a new priest.

In those days the vigil was much longer than it is now. The Exsultet, faultlessly sung by the deacon, included reference to the paschal candle's "mother," the bee, and the efforts that she had put forth to assist our worship by producing the wax from which the candle was made. When, at last, the vigil ended, and we moved into the First Mass of Easter, the sacred ministers, resplendent in festal vestments, approached the high altar, while the choir rendered an elaborate version of the Gloria in Excelsis, complete with bells and full organ.

As we stood in the midst of grandeur, a solitary bee processed slowly across

the full length of the fair linen. It may have been the hour, exhaustion from the long proceedings of Holy Week, or just giddiness brought on by the vigil fast, but when the deacon pronounced for the benefit of those within hearing, "Aha! There goes the mother of the paschal candle!", piety dissolved into uncontrollable gales of laughter.

It took the remainder of a mercifully long Gloria for composure to be restored so that a properly solemn celebrant could address the congregation before singing the Collect.

I remember my "fellow celebrant" with delight. It probably arrived unwittingly on a lily, but I am grateful that it stayed to bring joy and fun to my First Mass of Easter.

(The Rev.) HENRY N.F. MINICH
Chaplain

Episcopal Church Center
University of Miami

Coral Gables, Fla.

• • •

The splendid First Article by the Rev. Robert L. Williams, Jr. [TLC, Sept. 6] spoke of the church as a sanctuary for creatures great and small.

Having recently had a criminal apprehended in my church, rather roughly, by the police (over my objections), I was wondering if anyone, canon lawyer or theologian, could justify the church as a sanctuary in 20th century America?

(The Very Rev.) EMMET C. SMITH
St. Giles' Church

Pinellas Park, Fla.

Lamest Duck of All

In response to "Lame Duck Sermons" [TLC, Sept. 6] I should like to say that I think the lamest duck of all is the so-called children's sermonette.

I have visited a couple of parishes and observed this pattern. Before the children leave for their classes, the rector invites them to sit in the front pews or, better yet, on the chancel steps. He then gives a little talk and encourages dialogue with questions such as: "Now, who can tell me the color of Joseph's coat?" Or, "What would you have done if you had been in Samuel's place?" There is one phrase which best describes this sermonette period: "Cutesy-poo."

Many parents like the custom. It is delightful to watch the bright, young faces; it is comforting to know that the pastor is interested in our children and gives them a chance to know him; it is enjoyable to listen to a sermon that's not too serious or cerebral; it's amusing to hear the children respond to the rector with cute remarks — e.g., when the rector asked: "And what is my name?", one youngster piped up: "Don't you know?" As we used to say in the old vaudeville days, "The house came down."

My objections are:

(1) The children tend to be self-

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conscious. Shy ones are too scared to speak up, and "hams" try to come up with something that will delight the audience.

(2) The preacher is "on stage." He feels he has to act as though he thoroughly enjoys this experience and that he is able to bend and meet these children on their level. He instinctively knows that if a line draws a laugh from the congregation, he has scored (regardless of the teaching value).

Don't get me wrong: I like the idea of the rector having a dialogue with the children. It's important that they get to know him as a teacher and benefit by his training. It's important that he gets to know them as members of his flock and that he learns to listen to them.

However, the setting is important. The dialogue should take place in the parish hall or some other place where there is not an adult audience. That would save it from the trap of being "show-biz."

(The Rev.) ELDRED JOHNSTON (ret.)
Columbus, Ohio

Prayer at Night

Again I want to tell you how greatly I value TLC, both for keeping me in touch with the church and churchmen both here and around the world, and also for the articles of historical interest and of inspiration.

Among the latter are your "First Article" columns. I was prompted to the point of action today (although so often such promptings are neglected) by "The Watches of the Night" [TLC, Aug. 16].

By God's grace and mercy, I long since learned the value of turning to him when wakeful in the night as well as at other times of stress. Years ago when I first read *The Way of the Pilgrim*, thanks to the Episcopal Book Club, I adopted the Jesus Prayer for my own.

Repeating that prayer seldom fails to bring me sleep. And equally important, I find it the greatest help in moments of stress or danger, such as when driving in heavy rain or heavy traffic. I particularly remember repeating it all the way when driving for many miles in sleet and freezing rain between Rockford, Ill., (my

home town) and Racine, Wis., on a dark Friday evening in order to attend a weekend retreat, when the late Fr. Pedersen, SSJE, was making his annual visitation and was leading the meditations.

Except for the importance of my goal, I should never have stayed on the road — there were very few others out! Dear Sister Valerie, portress, was amazed and praised God when I appeared at the door, late for the first meditation, but safe.

I am just back from several weeks' driving around New England and made my annual stop at St. Mary's Convent at Peekskill. There I again experienced the peace and joy of saying Compline with the sisters (as well as all the other privileges). Yes, the Psalms are an inexhaustible source of comfort and confidence, day or night.

How I wish and pray that more people would have sufficient interest in our beloved church to subscribe to and read **THE LIVING CHURCH!** May God provide the resources for you to keep up the good work!

ELEANOR ANDREWS
Stuart, Fla.



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Miserable Sinners

In his letter [TLC, Aug. 30], the Rev. Timothy Pickering writes that the service of Morning Prayer continues to be popular with many Episcopalians in part because it is "more penitential than the Eucharist" and because it "speaks to the condition in which they find themselves, in a way the Eucharist alone never will. . . ."

I would submit, however, that, as Christians, the condition in which we find ourselves is that of "miserable sinners" who, through no doing of our own, have been *reconciled* to God through the life, death, and resurrection of Jesus Christ.

It is fine to acknowledge our culpability in Good Friday, but God does not allow us to remain there, beating our breasts. We must move through Good Friday to Easter morning, if we are to be Christians.

In the service of the Holy Eucharist, Rites I and II, we confess our sins vocally and in silent prayer. We are then fed with the broken body and spilled blood of our Lord and reconciled to God and each other.

The progression from our fallen, sinful state to God's loving acceptance of us is enacted fully in the Eucharist and is what makes that service the principal service of the church. It is also the service in which we know most intimately the blessedness of being "marked by Christ's own," despite the miserable nature with which your correspondent is so concerned.

ANN COX HALKETT
Bryn Mawr, Pa.

BOOKS

Moral Judgments

TOWARD A REFORMULATION OF NATURAL LAW. By Anthony Battaglia. Seabury. Pp. 150. \$14.95.

What, after all, is a moral judgment — a statement, that is, that speaks in some elemental way about the “right” or the “good”? Is it anything but an obscure (or even obscurantist) way of expressing an emotional reaction, a political program, or a cultural prejudice? That is the question in contemporary moral theory and also, though widely evaded, for any workable theory of pastoral care.

In this essay, the author sets himself a large task: to interpret (“reformulate”) natural law tradition (especially as articulated in its Christian *locus classicus*, the work of St. Thomas Aquinas) so as to provide a foundation for a moral theory that takes the modern historical consciousness seriously without collapsing into mere relativism.

Yes, a large task and one well undertaken, even if the goal is not fully achieved: remember the “toward” in the title.

(The Rev.) JOHN WINTER TURNBULL
San Francisco, Calif.

A Truly Excellent Compilation

A FAITHFUL CHURCH. Edited by John H. Westerhoff, III, and O.C. Edwards, Jr. Morehouse-Barlow. Pp. 314. \$12.95 paper.

This is an important book. No such serious study has appeared since Kendig B. Cully's *Basic Writings in Christian Education*, where excerpts from most of the works noted in this present volume may be found.

John Westerhoff asked the writers to explore the historical process by which people became members of the church. To their credit, each one, well versed in a particular period, brought this knowledge to bear on a serious and eminently readable exploration of the theme, concluding with a list of sources that encourage further study. Rarely is a compilation so uniformly excellent.

O.C. Edwards, Jr. discerns, through its writings, the New Testament church developing in response to the understanding of Jesus and the pattern of the new life in him. Leonel L. Mitchell studies the impact of fourth century catechetical lectures and the baptismal liturgy. Milton McGatch addresses the puzzle that the church flowered during the medieval period without careful catechesis following infant baptism.

William P. Haugaard notes significant emphasis during the continental Reformation on family responsibility, the be-

ginnings of primary education, and the development of modern catechisms. The English Reformation, as Fredrica Harris Thompsett views it, made the Book of Common Prayer a key emphasis, including family responsibilities and an effort to improve preaching.

Mary Charles Bryce traces the evolution of catechesis from the Catholic Reformation to the present. Constance J. Tarasar outlines five experiences and stages of Orthodox education. John E. Booty surveys the American experience from colonial times, through the evangelical awakening, to the present.

The book represents an honest search for those practices through which Christians in each period have sought to bring members of their community into knowledge of its belief, worship, and lifestyle. The reader is left with the challenge of exploring a catechesis adequate for this time.

IRIS V. CULLY

Alexander Campbell Hopkins
Professor of Religious Education
Lexington Theological Seminary
Lexington, Ky.

Informed Deduction

THE ATONEMENT: The Origins of the Doctrine in the New Testament. By Martin Hengel. Translated by John Bowden. Fortress Press. Pp. 132. \$6.95 paper.

Much recent scholarship has suggested that the soteriological (the saving effects) interpretation of Jesus' death was the result of a process lasting several decades in the early Christian communities, with much of it taking place in the Hellenistic churches outside Palestine.

Hengel first shows that the Hellenistic world was indeed well prepared for the conception of a figure who would die on behalf of others. The author (who in other learned studies has argued that Hellenism had thoroughly penetrated the Judaism of the immediate pre-Christian era) maintains that such an

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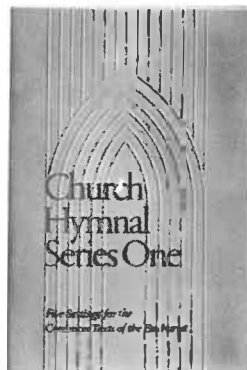
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THE LIVING CHURCH

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"A Violent Act in Itself"

The Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas, has joined the growing number of church leaders who are speaking out against the reinstatement of the death penalty for certain crimes. In July, Bishop Donovan sent the following letter to his clergy, according to a report in the *Arkansas Churchman*:

"If you have followed the papers on this matter of capital punishment, you know that we are moving closer and closer to that time when it seems inevitable that Arkansas will execute a prisoner on Death Row for the first time since 1964.

"On July 1, as you may have noted, I joined five other state religious leaders in an hour's visit with Governor White. The governor's attitude is clearly on the side of capital punishment as a deterrent to crime. We, in turn, tried to suggest that capital punishment is a violent act in itself, and *not* an answer to crime.

"I hope you will use every opportunity to discuss the issue with your congregations, and plead for sensitivity and prayers for those on Death Row, and for those who must make decisions concerning them.

"Also, remember, the issue is more than just capital punishment. It involves our whole attitude toward the violent and changing times in which we live, the matters of crime and violence, our judicial system, and the desperate need for prison reform. As Christians, we must be involved in these matters."

Canon Powell Dead at 42

The Rev. Canon Robert Chester Spencer Powell, executive director of the Africa division of the National Council of Churches' overseas ministries, and rector of St. Simon the Cyrenian Church in New Rochelle, N.Y., died suddenly on September 6 in New York City. Canon Powell, 42, was stricken with a fatal heart attack while he was attending Sunday services at Riverside Church in Manhattan.

A native of Atlanta, Ga., Robert Powell was educated at Morehouse College, McGill University in Montreal, Canada, and the Montreal Diocesan Theological College. After his graduation from the McGill School of Divinity, he served as curate of St. Peter's Anglican Church in suburban Mount Royal, thus becoming one of the few black

clerics called to work in white congregations in the Montreal area at that time.

Canon Powell became affiliated with the NCC in 1969. He held a number of posts relating to theological education and African affairs before becoming Africa director in 1975.

"Canon Powell's deep interest in Africa and the excellent relationships he developed with African churches and leaders combined to produce an outstanding contribution to the ecumenical movement," said Dr. Eugene Stockwell, director of NCC's division of overseas ministries. "He was greatly concerned about U.S. policies in relation to Africa. He argued incessantly for support of African independence movements and against the apartheid policies of the Republic of South Africa. His untimely death is a severe loss. . . ."

Canon Powell's wife, the former Bernice Ann Fletcher, survives him, as do his parents and a brother. Funeral services were held at the Church of the Intercession in Manhattan.

Fortunato to Lead Integrity

John E. Fortunato, a Washington, D.C., psychotherapist, was elected president of Integrity/International, the organization of gay Episcopalians, at the group's annual meeting, held this year at St. Augustine's by the Sea, Calif., from August 19-23.

Dr. Fortunato, the author of numerous articles and a forthcoming book, was a founder of the Washington chapter of Integrity. He also has served on the District of Columbia Mental Health Advisory Council.

William S. Giles of Pasadena, Calif., was elected treasurer, and Connie Cohrt, New York City, and the Rev. Richard C. Younge, chaplain at the University of Washington, were reelected vice president and secretary respectively.

The convention welcomed and certified five new chapters formed this year. "The Campaign for a Free Future," a corporate affiliate which hopes to raise \$500,000 by 1983, will endow several of Integrity's programs, including the group's presence at the 1982 General Convention; a grants program; scholarships for seminarians; programs for the development of the organization among women and in Canada; the establishment of a national headquarters; and the Integrity Institute for Pastoral Development.

This year's Integrity awards were pre-

sented to British author Christopher Isherwood and the Rev. Carter Heyward, assistant professor of theology at Episcopal Divinity School, Cambridge, Mass.

Australian Synod

Delegates to the recent General Synod of the Anglican Church in Australia decided to develop the "Anglican Primary Site" in the country's capital city of Canberra.

Although there was some talk about turning over the church-owned tract of land to an Aboriginal group as a symbolic gesture of support for Aboriginal land tenure aims, and although considerable reserve was expressed for erecting a "Great Church" on the site, it was decided to develop the land in some way.

The Most Rev. John B.R. Grindrod, Archbishop of Brisbane, told the Synod he hoped that developing the site, perhaps by building a simple chapel, would be "a sign of how the torn soul of the nation might be healed," according to *Church Scene*, Australia's Anglican weekly, which added that the archbishop's comment "seemed to catch the mood of the Synod."

The General Synod also passed a bill for a canon which will alter the church's constitution and remove the constitutional barriers to the ordination of women to the three orders of ministry. During the next four years, the canon will come before each diocesan synod for approval, according to *Church Scene*. For it to become effective, three quarters of the dioceses, including all the metropolitan dioceses, must approve the change.

The Synod expressed "great concern that in a resource-rich country there were still unacceptably high levels of unemployment, especially among youth," and called on the Australian government to raise unemployment benefits and restore some form of a youth support scheme recently cut from the federal budget.

A bill concerning the remarriage of divorced persons in church was passed by voice vote. It requires written consent from a bishop before a person with a surviving spouse may be married in church; requires the bishop to act only "within the teaching of scripture and the doctrines of our church"; allows either diocesan synods or bishops to regulate how it will be done; and preserves "the conscientious right of any priest to refuse to

remarry a divorcee with a living former spouse."

A provisional canon which would admit children under 18 to the Eucharist if they are "properly instructed and showing appropriate understanding," was adopted. A provisional canon requires the assent of the dioceses and the General Synod at its next session.

Bishop Hunt on Abortion

The Rt. Rev. George N. Hunt, Bishop of Rhode Island, has called on his people to oppose vigorously attempts to ban abortion or to define when life begins.

In a pastoral letter printed in the August *Rhode Island Churchman*, Bishop Hunt said that while religious bodies have a duty to teach and inform, they also have a duty "to affirm the necessity for maintaining that human freedom without which moral and ethical decisions cannot be made," and they may not use the state to coerce others.

"If we allow someone else to legislate a moral posture for us, we have given up our God-given duty to make responsible choices," he said. Bishop Hunt charged that actions to cut off public funds for abortions for the poor and recent efforts by Congress to define when life begins would take away people's responsibility for making a moral choice, and should be opposed "by all Episcopalians who value their freedom."

He noted that Episcopalians, "like members of other religious bodies and like society itself, are not of one mind on the subject," and, "given this wide spectrum of disagreement, there is no piece of legislation or amendment to our Constitution which would or could serve well the varied understandings of the majority of people in our pluralistic society."

As to his personal view on abortion, Bishop Hunt said in his letter, "There will be times when the interruption of the life-giving process leading to birth is, in my judgment, clearly the lesser of two evils and should be exercised. For the Christian, this simply sharpens the awesome character of being called to be co-creators with God. Our decisions in this, as in all matters of morality, need to be made 'on our knees,' and with a profound awareness that by Baptism we have committed ourselves to be responsible in our exercise of the freedom he has entrusted to us."

Reaction was predictable from the local Roman Catholic bishop and anti-abortion groups to Bishop Hunt's statement. Roman Catholic Bishop Louis E. Gellineau of Providence reiterated his church's stand that human life begins at conception and "abortion is wrong in every instance," and the Constitutional Right to Life Committee expressed itself as being "absolutely appalled" at Bishop Hunt's letter.

BRIEFLY...

Colleges affiliated with various churches are likely to feel a deep financial crunch due to the recent cutbacks in federal student loan programs, and there is speculation that some may be forced to close. Dr. Dallas Martin, president of the National Association of Financial Aid Administrations, said that small church-operated and private colleges have barely "eked out an existence" in recent years, even with federal loan programs in place. Given the continuing spiral in educational costs, many authorities predict that present and future federal cutbacks inevitably will lead to the denial of higher education to the less privileged.

The U.S. government has denied a visa to Melkite Catholic Archbishop Iliarion Capucci on the grounds that the Syrian-born prelate had been jailed in Israel on charges of running guns and explosives to Palestinian guerrillas. At a press conference in Rome, the archbishop vehemently protested the American decision and accused the U.S. of violating human rights in refusing him entry. "The refusal of the American government to grant me a visa for a brief visit . . . surprises me, because it comes from a nation which calls itself democratic and free, and which, furthermore, expressed to me in writing its gratitude for my intervening in the Tehran hostage question," he said. Archbishop Capucci referred to his success as an intermediary with Iranian authorities in the return of the bodies of eight American servicemen killed in the abortive rescue raid.

The Royal College of Nursing expressed dismay recently over the disclosure that nearly 800 nurses were members of a British euthanasia organization, the Society for the Right to Die with Dignity. A spokesman for the college, which represents about half of the estimated 400,000 registered and student nurses involved in Britain's National Health Service, said the report was "very worrying," because membership in such an association is "contrary to nursing ethics."

The Roman Catholic Archdiocese of Milwaukee has asked a circuit court judge to dismiss a \$7.5 million lawsuit challenging the Roman Catholic annulment of a Lutheran marriage, according to a recent report in the *Milwaukee Jour-*

nal. The suit was filed in August by Carol Kroening, a Lutheran, who became upset when archdiocesan officials annulled her former marriage to another Lutheran, Charles Wildrick. The couple was married 14 years ago in a ceremony performed by a Lutheran minister, and they are the parents of a daughter. Both have since remarried. Mr. Wildrick obtained the annulment so that his second wife, a Roman Catholic, could receive the sacraments in that church. Mrs. Kroening also asked the judge to issue an injunction to stop the archdiocese from annulling non-Roman Catholic marriages.

William S. North, chairman of the Union Special Corporation of Chicago and an active Episcopal layman, has been appointed associate chairman for National Bible Week, November 22-29. A mass media effort to raise public awareness of the significance of the Bible, National Bible Week features print, outdoor, and broadcast public service advertising, as well as articles, editorials, and feature stories. The theme of the 1981 campaign is "The Bible — Read It For Yourself." Mr. North serves as senior warden of the Church of the Holy Spirit in Lake Forest, Ill.

Fr. Francis L. Filas, S.J., a Loyola University professor, believes that an imprint of the Shroud of Turin matches that of a rare coin issued by Pontius Pilate. Several experts have validated the coin's authenticity. "What makes the discovery so definitive is the fact that a maverick and extremely rare misspelling from the Greek words for 'Tiberius Caesar' occurs on both the shroud pattern and on the coin," Fr. Filas told reporters. In ancient times, coins were often placed on the eyes of dead people, but opinions differ as to whether the shroud shows coins on the eyes.

Trocaire, the relief and development agency of the Irish Roman Catholic bishops, has called on the Dublin government to support the recent declaration by France and Mexico recognizing El Salvador's guerrilla-led opposition as a "representative political force." Bishop Eamonn Casey, chairman of Trocaire, said that aid to the Salvadoran junta which rules the Central American country "merely prolongs and intensifies the oppression of ordinary people and takes us farther from a solution. Only with the ending of military support for the discredited junta can the necessary climate be created for a negotiated peace."

TALKING BOOKS

**The disabled have much to contribute. They
are often the ones who have learned
true perspective. . . .**

By CAROLINE LONGMOOR

Most of us would have no difficulty in agreeing about the concept of large and small objects. We could say "yes" to elephants being large and mice being small. The Grand Canyon is large, and a furrow in our garden is small.

But measuring the events of our lives, as to large or small, is a much more subjective judgment and differs widely from person to person. What seems very large or important to one person may seem almost insignificant to another. And indeed, our views may change with time and circumstance.

A trip to Europe might be a once in a lifetime event to many individuals, but to the airline stewardess it is just another scheduled run. A trip to the ice cream store is a large event in the life of a child, but in an adult's life it might be a small event in a busy day's activities.

I consider a trip to my local library a fairly small event in my life. It's generally sandwiched in amongst other errands, hurriedly accomplished, books chosen hastily, with the hope that surely I'll enjoy one or two of them. I think absolutely nothing of picking up a book, holding it, turning the pages, and reading the words. This is surely a small thing in my life.

But, let me tell you about Jim. Jim has Syringomyelia, a disease of the spinal cord and central nervous system. He is 57 and has had the disease for 27 years. He has been completely disabled since 1963. He has the use of one hand and can move his head. To Jim, my small trip to the library is impossibly large; holding a book, turning its pages, and

reading the words are part of a pleasure he can enjoy only briefly and with assistance.

In order to enjoy the small, almost unnoticed pleasure that the majority of us have reading a book, Jim takes advantage of a very large compensatory library service. You may have heard of it. It's the Talking Books Program of the Library of Congress and is available to any person who because of a physical disability is unable to read normal print.

The service began on March 31, 1931, with the passage, by Congress, of the Pratt-Smoot Bill. One hundred thousand dollars was allocated to provide books for the adult blind. The Library of Congress was authorized to set up a system of libraries to make embossed or braille books more accessible to the blind throughout the country. A network of 19 regional libraries was set up.

During the 30s the long play or 33 1/3 RPM recording method was developed, and it made possible and practical the recording of the spoken word. The American Foundation for the Blind began producing machines to play back the spoken records, and the Library of Congress purchased and circulated the "talking books."

In the beginning, the playback machines cost between \$35.00 and \$60.00. The user had to purchase the equipment or depend upon the philanthropy of a friend or organization. Later, a WPA project made playback machines available to the regional libraries which, in turn, loaned the equipment to the blind users. Among the first books recorded were the *Declaration of Independence*, *The Constitution*, *Shakespeare's Plays*, and P.G. Wodehouse's, *Very Good, Jeeves*.

In 1952 the word "adult" was eliminated from the law, making the service

available to blind children. It was not until 1966 that Congress amended the law to allow other physically handicapped individuals to be served by the program. That was when Jim began using the service.

The program has grown to a nationwide network of 160 regional, sub-regional, and machine-lending agencies. It is available in every state in the Union and to U.S. citizens living abroad. It is available to anyone who, because of a physical disability, is unable to read printed material in a normal manner. The service is free, and the books and equipment are mailed to the user.

The Library of Congress estimates that 1.42 percent of the population living in households are eligible, and that approximately 25 percent of those in hospitals, nursing homes, long term care homes, or special schools for the handicapped are eligible.

The service can make a tremendous difference in the quality of life for the disabled. It relieves the sense of isolation that the elderly or the bedfast patient may feel. The reader's voice brings a sense of connection with another human being. Those of us who remember "old time radio" may recall the attachment we felt to our radio friends: Jack Benny, Ma Perkins, and all the folks in One Man's Family. In the same way, the Talking Book Library patrons often form strong attachments to certain of the readers.

The variety of material available is now as varied as that in your local public library. Mysteries, westerns, and religious books seem to lead the list of favorite choices, but the Library of Congress attempts to maintain a balance of good material for its wide variety of users.

There are about 75 magazines available and approximately 40,000 book titles. They are provided on disc; however, the old 33 1/3 RPM has been replaced by 8 1/3 and cassette tape. The playback equipment for cassettes is much more compact and the four track, 15/16 inch per second tapes allow for much more material in a much smaller space.

The year 1981 has been designated by the United Nations as the International Year of the Disabled Person. It is the goal of the United Nations to enable the disabled person to participate fully in the economic, social, and political life of his or her community. The disabled have so much to contribute. They are often the ones who have learned true perspective as to the large and small things of life.

If you know of someone who might need the Talking Books Service, you can obtain more information by contacting your local public library or by writing the National Library Service for the Blind and Physically Handicapped at the Library of Congress, Washington, D.C. 20542.

Caroline Longmoor is the director of the Kansas Library Series for the Blind and Physically Handicapped and is a member of St. David's Church, Topeka, Kan.

THINK BIG

For people with impaired vision, a whole new world is opening up.

By WILLIAM H. GENTZ

A large print revolution which has been going on for some time in the publishing world is now reaching religious materials as well. And for good reason! Some ten million persons in the United States with only partial vision cannot read ordinary print.

Most of these people are over the age of 60, and that portion of the population is increasing rapidly. By the year 2000 it is estimated that the United States will have more than 30 million people over the age of 65. Many older people (and some younger ones) are finding new interest in reading because books, magazines, and newspapers are being designed for their needs. The print is getting larger.

Some comparisons may be helpful. Type is measured in "points" from the bottom of the lowest letter, for example, the tail of the letter "y," to the top of the tallest capital. Type that is an inch high measures 72 points. Most adult books are set in 10 to 12 point type. Newspapers are often set in eight point and some editions of the Bible in six. [This article is set in nine point.] By comparison, 14 point type is considered minimum for large print materials and most are set in 16 to 18 point type.

Fortunately, publishers are becoming more aware of the needs of older people and others with impaired vision. Large print is now common. Publications like the *Reader's Digest* and the *New York Times* (weekly edition) have had large type editions for some time. Also several publishers have become known for their large print offerings. The total number of books in large print is now more than 1,200, according to the latest edition of *Large Type Books in Print*.

Publishers of religious materials are becoming aware of the needs of this por-

tion of the reading public. The John Milton Society for the Blind, an inter-church organization that looks after these special needs, has compiled a *Directory of Church Literature for Visually Impaired Persons*, which lists both denominational and non-church sources of religious literature available in large print. Any interested individual can receive this list free by writing to the John Milton Society for the Blind, 475 Riverside Drive, New York City 10115.

The Scriptures have been available in large print for some time, but new copies also are becoming more numerous. The American Bible Society, 1865 Broadway, New York City 10023, lists dozens of editions of the King James Version, as well as Today's English Version Bibles and separate books of the Bible, which they distribute at nominal costs. Other publishers have other editions as well.

The Division of the Blind and Physically Handicapped of the Library of

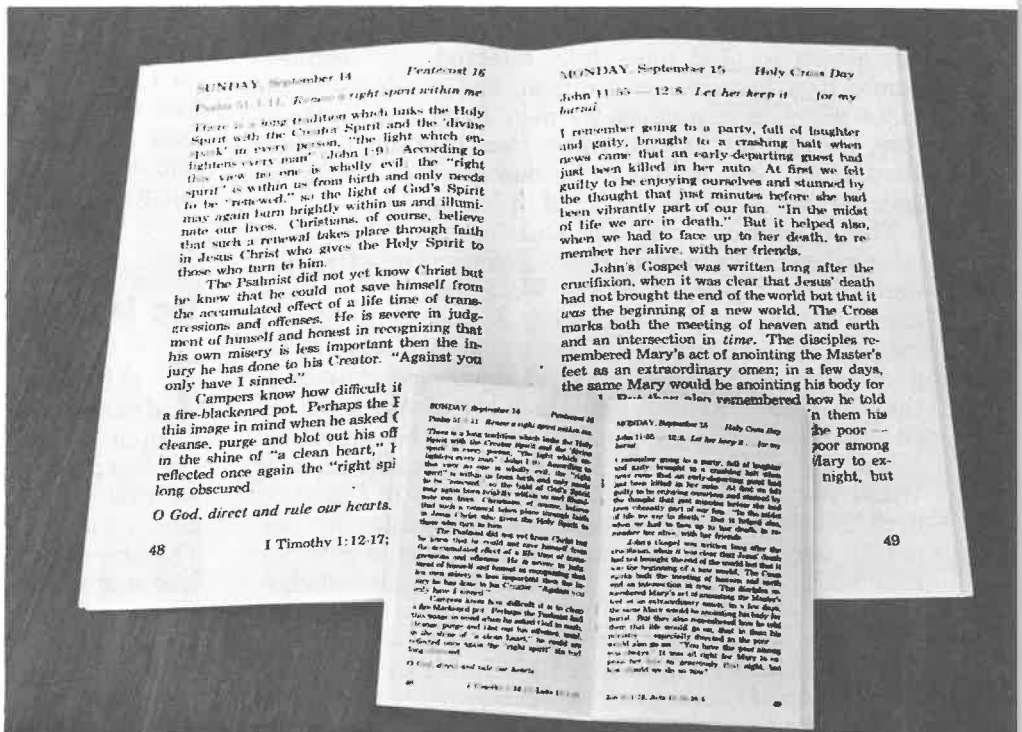
Congress, 1291 Taylor St., N.W., Washington, D.C. 20545, issues regularly updated bulletins that list reading materials and music available in large type. These lists are also free.

Daily devotional readings are now being published in large type by at least eight national church bodies. Episcopalians will want to know that *Forward Day by Day* published by the Forward Movement Publications, 412 Sycamore Street, Cincinnati 45202, is available in large type at ten dollars per year.

Other religious periodicals are also available in large type. *Guideposts*, Carmel, N.Y. 10512, issues its monthly publication in this medium for \$4.95 per year. *The John Milton Magazine* is a 24 page periodical with articles culled from more than 50 religious sources. It is available free to anyone who qualifies for its use. Publication is supported by gifts from churches and individuals. The

Continued on page 18

The Rev. William Gentz, who is a Lutheran minister, lives in New York City. He is the publisher and editor of The Christian Writers Newsletter, the editor of Church and Synagogue Libraries, and the author of three books published in the last few years and editor of two others in process.



The large type edition of *Forward Day by Day* is compared here with the regular type size edition.

EDITORIALS

Books and the Handicapped

Books can be the best of friends when we are ill, housebound, or incapacitated. Yet many of those who would best appreciate the companionship, pleasure, and inspiration of books are unable to do so because of visual or other handicaps. Fortunately, our society has taken some steps to meet this problem which many handicapped people have.

Our two feature articles in this Fall Book Number deal with talking books and larger type books. We hope the information they provide may be of help to readers or to friends and relatives of theirs who have reading problems. We hope that such information may be helpful to churches in their ministry to the handicapped, to the aged, and to those in institutions.

Larger type books are particularly attractive as Christmas presents for those with some reading difficulty. We recommend placing orders now for such books through your local bookstore, so that they will be available in December.

William Temple

(Oct. 15, 1881-Oct. 26, 1944)

This guest editorial was written by the Rev. John Paul Carter, associate of St. John's Church, Ellicott City, Md., and former executive secretary of the National Association of Episcopal Schools.

The absolute obligation due to the absolute Value of Truth and Beauty is a command of God and a means of access to Him; but it is in the claims of Goodness that this command is most universally found and the access to God most fully effected. . . . Goodness comes first because we are men, and goodness is the value which is actualized by men alone, and is, therefore, the specific human value; thus it is the Truth or Reality of man, and may be described as Truth expressed and so made beautiful in human life."

This quotation from *Christus Veritas* (1924) is at once a clue to William Temple's genius as an extraordinarily lucid expositor of the Word and as an exceptional theologian and apologist, as well as to his humanity and personal grace. More than any other of his generation, he was the acknowledged embodiment of the spirit, the intellect, and the piety of Anglicanism. In preaching, in high responsibility in the church, in moral leadership to his nation — especially in two World Wars, in ecumenism and guidance to Christendom, in interpretive theology and apologetics in a scientific age, and in personal witness and worldwide friendship, he gained the wholehearted acknowledgment and thanksgiving of his contemporaries.

William Temple was born the son of an already distinguished father, who capped his career by becoming Archbishop of Canterbury. His biographies are replete with evidences of the silver spoon and easy preferment. But Temple matched these with a highly disciplined

mind, great personal piety, and an early commitment to the poor and the laboring classes which he never once abandoned as his ecclesiastical status advanced.

When Sir Neville Chamberlain, then Chancellor of the Exchequer, publicly reprimanded Temple, then Archbishop of York, for his stand in urging that unemployment allowances be increased before income taxes were cut, Temple afterwards replied: "There are frequently occasions where there is opportunity for generous action in the political field; Christians should take advantage of these and ought to feel that they have the support of the whole church in doing so. To a considerable extent . . . the Conservative and Labour Parties represent the 'have's' and the 'have-nots,' respectively. That is politically unwholesome and ethically un-Christian."

The range of Temple's interests and commitments, and the direction of his conscience, are reflected in the titles of his major books: on the nature of knowledge — *The Province of Science, Plato and Christianity, Poetry and Science, and Nature, Man, and God*; on theology — *Christus Veritas, Mens Creatrix, The Church and Its Teaching Today, and Christianity as an Interpretation of History*; and on contemporary social issues — *Christianity and the State, Christianity and the Social Order, and The Church Looks Forward*. He labored for the rise of the ecumenical movement, and his brief volumes of sermons and prayers, especially those in wartime, offered guidance and hope to great masses of people.

When Archbishop Temple died, his contemporary, Bishop G.K.A. Bell, spoke of "his astonishing vitality, his many-sidedness, his all-embracing humanity, and his serene and humble faith." He added: "William Temple was not only one of the greatest men of his day, but also one of the greatest teachers who has ever filled the Archbishopric of Canterbury. . . . His influence on the British people in the field of social justice, on the Christian Church as a whole, and in international relations was of a kind to which it would be very difficult to find a parallel in the history of England."

Trinity College at the University of Toronto has already observed Temple's centenary with a conference on major themes of modern science which raise profound theological questions. One hopes that our American church will find appropriate ways to remember him and to carry forward his essential work. We dare not forget to honor our saints.

Too Many Clergy?

Last week we made some comments about the so-called oversupply of clergy in the Episcopal Church. Of course there are not too many preachers of the Gospel or ministers of the sacraments, but there is an oversupply in the sense that we have far more clergy than we have positions of employment for them. The absence of employment opportunity has demoralized many of them and their families, and some very creative and capable priests have consequently turned instead to a secular career.

Paradoxically, there are certain particular fields in which we could employ more clergy if they had a special background. This is true of certain ethnic groups and of certain isolated geographic areas. In some of

these cases, as with certain American Indian tribes, the best candidates for ordination are often individuals of mature years who are trusted leaders in their local churches and communities. Such candidates often would not have the prerequisites for entrance into a seminary.

On the other hand, younger candidates, if sent to college and seminary, would be separated from their own community for a total of seven years and in many cases would be unlikely to become reintegrated into it. Hence, it is of crucial importance to have alternative methods of training for ordination to meet missionary needs which the three-year residential seminary is not designed to meet.

Meanwhile, what of the thousands of other cases? Cannot priests and deacons nowadays earn their living by secular work? Yes, they can, and many of us struggled for years to get these changes in canon law. Yet many of these canons, after a dozen years, are yet to be implemented in some dioceses.

The deployment of non-stipendiary or "tent-making" clergy requires a different approach to management in the diocese. To use them extensively and systematically requires a strategic plan for missionary work and church extension which most dioceses simply do not have. In most cases, it requires an archdeacon, canon missionary, or other official who has an understanding of non-stipendiary clergy and of the special exigencies of directing unpaid personnel. Above all, it involves a new vision of the diocese as a growing, expanding, and vital organism. Such a vision can be developed.

Persecution of Egyptian Church

Recent news from Egypt is ominous. About 15 percent of the population of this predominantly Moslem land belongs to the Coptic Orthodox Church, the ancient Egyptian church which traces its history back to St. Mark and which in ancient times was one of the largest and most influential sections of Christendom. For over a thousand years Copts have been subject to Moslem persecution. Nonetheless, in recent years the church has had an upswing.

Numbers have risen, Sunday schools have been introduced, and the lot of impoverished Copts has been improved. Newly professed monks have been restoring the ancient monasteries of the desert. The head of this church, the Patriarch of Alexandria (who in modern times has his headquarters in Cairo) is called Pope, a title apparently current in Alexandria before it was adopted at Rome.

The present Pope, Shenouda III, is a gifted leader. His Friday night sessions in his cathedral in Cairo have become famous. As many as 5,000 Copts, of all ages and classes, gather to hear him expound the Bible and give personal spiritual advice in the tradition of the Eastern holy man.

The revival of Egyptian Christianity has predictably inspired acts of terrorism by Moslem fanatics. Earlier this summer, a Coptic section was raided by hoodlums who broke windows, assaulted passers-by, wrecked shops, etc., while the police reportedly stood by watching [TLC, Aug. 23]. It was a scene vividly reminiscent of attacks on ghettos in Germany in the 1930s.

It is time that the government of Egypt, one of the most enlightened of Islamic regimes, put a stop to these atrocities. According to recent reports, this is precisely what President Anwar Sadat intends to do, and Moslem extremists are being restrained. Yet it is shocking that one of his first steps toward national unification should be the revoking of the government recognition of Pope Shenouda. We had hoped for better things. In the meantime, it is hard to see how many Copts could be other than disappointed regarding their government.

Hiring and Firing

For centuries it has been understood that a parish cannot fire its rector. He might denounce the sins of parishioners, or proclaim unpopular aspects of the Gospel, or refuse to compromise on difficult principles. His parishioners may not have liked him, but they understood that they had to live with him, because they could not dismiss him, except in the most unusual circumstances.

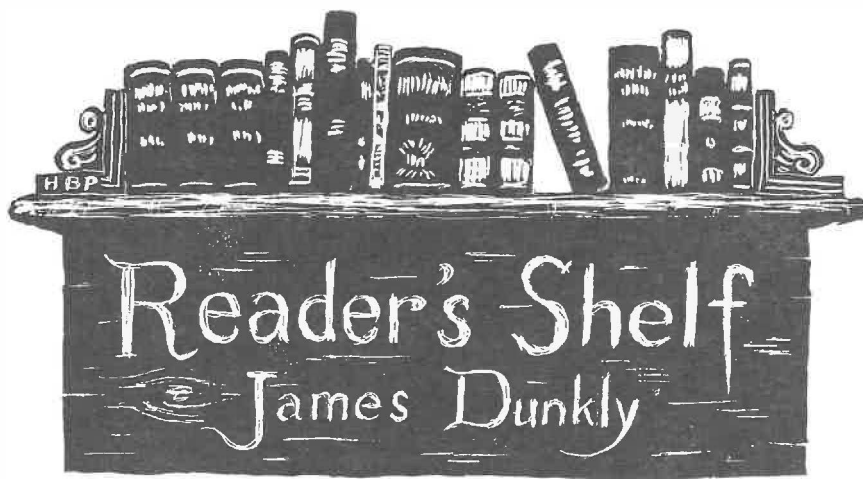
In recent years this permanent tenure (what in England is known as "parson's freehold") has been eroding. We hear nowadays, in the Episcopal Church as in other religious bodies in North America, of "involuntary terminations." Priests are perhaps not exactly fired, but the bishop persuades them to take a year of graduate study, or the parish guarantees their salary for a year while they look for another position.

In some cases, these terminations may be for the good of most of the persons concerned. In other cases, a good parish loses a good priest through compounded misunderstandings. What adds bitterness to it all is the absence of options.

Years ago, a bishop might have said to a priest, "Stay here six more months, and Bishop So-and-So in the next diocese says he will have a place for you." There used to be many interesting openings in overseas mission fields, in military chaplaincies, and on the faculties of church related schools. Certain western dioceses (admittedly salaries were lower) were always seeking more clergy. In leaving one position, a priest did not need to seize the next possible opening. There were choices, and a priest could seek the place where his talents might be best utilized.

Today we have a multitude of resources for evaluating clergy and parishes. Yet the priest who has been forced out of one position must usually clutch desperately at any other opening he can find. Even though he knows he is not ideally suited for it, in today's "buyer's market," the priest must take whatever he can get. Having been ill matched in one job, he may be worse in the next. Alcoholism, marital problems, disturbed children, and unpaid debts soon emerge as likely signposts along this tragic path.

There will be *no solution* to this kind of problem until bishops become drastically more selective as to whom they ordain in the first place, thus reducing the number of people to be hired. Of course the Episcopal Church could use more clergy if they were supporting themselves through secular work. We cannot continue as a healthy spiritual community while we lure into church employment hundreds of well meaning Christian men and women for whom we have no suitable jobs.



THE GOSPELS. By Fred B. Craddock. Abingdon. Pp. 159. \$6.95 paper.

This is the first in a series of brief explorations ("Interpreting Biblical Texts") produced with the teacher and preacher in mind. Craddock, who teaches both NT and preaching at Emory, is well known for two excellent books on homiletics: *As One Without Authority* and *Overhearing the Gospel*. Here he offers some general counsel on interpreting scripture, and then he takes up four short passages in each Gospel, giving an exegetical summary and specific treatment of contemporary misinterpretations and problems in applying these texts to the world today. A helpful manual for group study, the intent being for such groups to go on to other Gospel texts *not* treated by Craddock.

THE ORDINATION OF WOMEN: An Essay on the Office of Christian Ministry. By Paul K. Jewett. Eerdmans. Pp. xi and 148. \$5.95 paper.

Jewett, an evangelical theologian addressing Christians of both Protestant and Catholic tendencies, here argues that denial of ordination to women stems from an inadequate understanding of the nature of women, the nature of the ministerial office, and the nature of God. The first two are discussed too briefly, for Jewett thinks the crux of the matter lies in the notion of God as masculine. His sober, courteous rejection of every theological assertion against the ordination of women demands the close attention of the whole church.

THE PARABLES. By Madeleine I. Boucher. Glazier. Pp. 159. \$5.95 paper.

INTERPRETING THE OLD TESTAMENT. By Daniel Harrington, Glazier. Pp. 160. \$5.95 paper.

One of the most recent volumes to appear in the useful RC series, *New Testament Message*, and one of the first to appear in its OT counterpart. Boucher's

book, *The Mysterious Parable*, is a highly regarded contribution to the field; she teaches NT at Fordham. Harrington, who teaches NT at Weston and edits *New Testament Abstracts*, is widely known for his work in Judaism and NT studies; he also wrote *Interpreting the New Testament*, giving the same sort of overview for the earlier series. Both books, and both series, will serve the layperson well. Harrington's two *Interpreting* manuals, in particular, show clearly and compellingly what biblical scholars are up to, why they are important to the church, and how to study the Bible responsibly for oneself.

THE MESSAGE OF THOMAS MERTON. Edited by Brother Patrick Hart. Cistercian Publications. Pp. xvi and 213. \$15.95 cloth, \$5.50 paper.

THOMAS MERTON'S DARK PATH: The Inner Experience of a Contemplative. By William H. Shannon. Farrar, Straus & Giroux. Pp. ix and 245. \$15.00.

Books on Merton keep pouring from the presses, testifying to his continuing importance for a great many people. Hart has pulled together 12 essays, some previously published, by people who knew Merton or have studied his work extensively (including William Shannon). Shannon's book traces the development of Merton's life and thought as a contemplative. Shannon had access to an unpublished manuscript of Merton's, substantial portions of which are reproduced here.

ETHICS. By Karl Barth. Edited by Dietrich Braun. Translated by Geoffrey W. Bromiley. Seabury. Pp. x and 534. \$34.95.

Barth's posthumously published works continue to appear, and none is more impressive than this edition of his lectures from the University of Münster in 1928-29, just before he began the *Church Dogmatics*, the ethical sections of which are foreshadowed here. Barth

himself refused to publish the lectures in his own lifetime because of changes in his thinking, but they are valuable both for a better understanding of how Barth's mind grew and for their comments on such very modern themes as authority, competition, and technology. Barth's greatness as a theologian stems from his ever-present concern with pastoral and ethical issues, as much as from his mastery of academic theology. To have this volume in English (particularly from Bromiley, who knows both Barth and German so intimately) is marvelous.

PERFECTED STEEL, TERRIBLE CRYSTAL: An Unconventional Source Book of Spiritual Readings in Poetry and Prose. Edited by Ned O'Gorman. Seabury. Pp. xx and 245. \$9.95 paper.

A collection of materials that constitute O'Gorman's response to the question, "What is the nature of prayer?" Donne and Hopkins, Yeats and Beckett, Carretto and Cavafy, Vera Lachmann and Freya Stark, Heloise and Abelard, Rahner and Ricoeur — all are here. Anyone who enjoys the furniture of someone else's mind will revel in this book, the more so since O'Gorman has thoughtfully provided a paragraph about each writer.

THEOLOGICAL REFLECTIONS: Essays on Related Themes. By Henry Stob. Eerdmans. Pp. ix and 267. \$11.95 paper.

Twenty-nine papers under six headings: science, philosophy, theology, revelation, church, and education. Stob, who taught theology at Calvin Seminary in Grand Rapids until his retirement, also wrote *Ethical Reflections* (1978).

THE CHURCH IS CHARISMATIC. Edited by Arnold Bittlinger. World Council of Churches. Friendship Press. Pp. 241. \$8.95 paper.

Summaries of meetings in 1978 and of the consultation at Bossey (1980), to which those meetings led. Reports of individuals, congregations, and denominations from many different parts of the world are included, reports on how "the charismatic movement" is affecting Christian life. A four page bibliography of items related to this movement and a list of participants conclude the volume.

THE ORTHODOX CHURCH: Its Past and Its Role in the World Today. By John Meyendorff. Translated by John Chapin. Third revised edition. St. Vladimir's. Pp. xii and 258. \$8.95 paper.

First published in French in 1960, this introduction to Orthodoxy now appears with a postscript on developments during the last two decades. There is also a new bibliography.

BOOKS

Continued from page 7

understanding was both ready to hand and was, in fact, an important influence within the early Hellenistic Christian community in Jerusalem.

Taken together with the role of Isaiah 53 among Aramaic as well as Greek-speaking Christians, the efforts of the early disciples to overcome their feelings of guilt regarding their desertion of Jesus, and the explosive power of the new resurrection faith, this could well account for a rapidly developing soteriological view of Jesus' death within months rather than years of the crucifixion. Hengel sees good reason to trace the roots of this interpretation of the passion and death back to Jesus himself.

Hengel's thesis raises difficult historical and literary questions. His short study is highly condensed and involves informed but still speculative deduction. Some clarification is needed with regard to the interweaving of the strands deriving from Hellenism and Judaism, but the book is provocative and well worth attention from scholars and theologically informed believers that Jesus died for others and for the forgiveness of sins.

(The Very Rev.) FREDERICK H. BORSCH
Dean of Chapel
Princeton University

Princeton, N.J.

The Power of Evil

EVIL: The Shadow Side of Reality. By John A. Sanford. Crossroad. Pp. 161. \$10.95.

The problem of evil is one of the most difficult issues facing human beings in our world today. John Sanford, an Episcopal priest and a Jungian analyst, provides us with a comprehensive study of the subject from both a theological and a psychological point of view.

After introducing the subject by summarizing different views of evil, he goes on to the Bible. He shows that the Old Testament has little explicit teaching about evil as an autonomous force, and that in the New Testament there are two quite different views. The view of Jesus is that evil is a fact and part of life, and woe to the one who falls under its influence, but Jesus does not discuss its ultimate nature.

In some of the later parts of the New Testament, the teaching of the anti-christ is presented, in which the final conflict is yet to come. Sanford points out that this attitude diminishes the cosmic importance of the Crucifixion and Resurrection of Jesus. The author then turns to the whole subject of the shadow and how to deal with it. This brings us to the psychological dimension.

The center and heart of this book is the remarkable chapter in which Steven-

son's story of Dr. Jekyll and Mr. Hyde is analyzed. Not only does this discussion give us an understanding of the depth and range of evil within human beings, but it also provides two concrete suggestions on how to avoid falling under the power of evil: having our souls filled with a power greater than the power of evil and being part of a warm, related human community.

Sanford points out that there is no one single way of dealing with evil and calls attention to the American Indian idea that God gave us our dreams so that we would not wander into darkness and fall under the power of evil.

Sanford shows how the different aspects of this eternal human problem are delineated in folklore. Then he concludes by showing that Christian theology provides no final answer to the question of evil. Evil is a reaction to good and cannot exist apart from good. He offers a very sophisticated theological critique of Jung's antagonism to the doctrine that evil is only the absence of good (the *privatio boni*). In this he moves away from Jung's view to the stance that there must be a final good (*summum bonum*) in order for evil to exist.

The author concludes: "There remains, however, a basic optimism in the Christian attitude toward evil that we do not often hear in Jung. Without denying the reality of evil, nor overlooking the destructive power of evil and its dangers to mankind, the Christian symbol of the Crucifixion and Resurrection points to an ultimate optimistic conclusion to the divine drama."

(The Rev.) MORTON T. KELSEY
Professor, Department of Theology
University of Notre Dame
Notre Dame, Ind.

Essays That Speak to Needs

ORTHODOX SYNTHESIS: The Unity of Theological Thought. Edited by Joseph J. Allen. St. Vladimir's Seminary Press. Pp. 231. \$8.95.

This attractive volume is a collection of essays by several Eastern Orthodox writers in America, published in honor of Metropolitan Philip, Primate of the Antiochian Orthodox Archdiocese in North America. That is, it may be explained, the American branch of the Greek Orthodox Church of Syria and Lebanon.

The authors of these essays represent several different Orthodox jurisdictions, and include, among others, Metropolitan Georges Khodre, Fathers Alexander Schmemmann, John Meyendorff, Thomas Hopko, and the editor, Joseph J. Allen.

A variety of topics is treated, from biblical studies and patristics, on to questions about theological education in this country today. All the writers speak from a commitment to Orthodoxy, but with a knowledge of critical studies and an awareness of the needs and interests

of reasonably sophisticated readers, whether Orthodox or others, in America at the present time.

The longest essay, by Fr. Stanley Harakas of Holy Cross School of Theology near Boston, deals with the choices young American Christians must make regarding military service, and consideration is given both to contemporary discussions of moral theology in Greece, and to current American Christian authors (e.g. Paul Ramsey, Roland Bainton) who write about war and peace. It is gratifying to find this kind of present day problem being faced so directly.

Fr. Allen has brought together very encouraging expressions of the intellectual renewal taking place in American Orthodoxy today, a renewal not limited to any one particular school of thought or any one ethnic group. H.B.P.

A Tribute to a Great Teacher

WORSHIP POINTS THE WAY: Celebration of the Life and Work of Massey H. Shepherd, Jr. Edited by Malcolm C. Burson. Seabury. Pp. 287. \$15.95.

When I first met Massey Hamilton Shepherd, Jr. he was striking terror into the hearts of us juniors at the Episcopal Theological School. We were overawed by his already fabled work on what would become the definitive *Oxford American Prayer Book Commentary*, and his expertise in things liturgical and historical.

His immense popularity among the students forced him to move off of the campus in search of the refuge required by the demands of scholarship. In subsequent years, Massey Shepherd drew hundreds of us to the Summer School of Theology at Sewanee, and it was a sad day when graduation forced our departure. Summers with Shep were wonderful times as he imparted his wisdom in the morning and charmed us on the porches of the old Sewanee houses in the evening.

If anyone could be called the author of the 1979 Prayer Book, it would be Massey Shepherd who, as the late Urban T. Holmes pointed out in an essay in *Worship Points the Way*, has had such a great influence on hundreds of students during those years of liturgical renewal.

Those of us who were his colleagues on the Standing Liturgical Commission marveled at his depth of knowledge, his endurance under the rigors of revision, and his selflessness in giving his time to that enterprise. And after all that, there is still no one in the church who follows his students with more interest, concern, and prayerful awareness. He can tell you in detail about each of them.

Worship Points the Way, a collection arranged by the Church Divinity School of the Pacific and published by Seabury Press, reminds us of the enormous influence he has had on the church. Compiled

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by Malcolm C. Burson, this celebration of Shepherd's life and work properly honors his teaching, scholarship, and enormous contributions to the liturgical life of the Episcopal Church.

The articles by Sherman Johnson, Edward R. Hardy, John Coburn, H. Boone Porter, Urban T. Holmes, III, and Ronald V. Glens serve to highlight the many gifts of this multi-talented scholar.

The eight remaining contributions by Samuel Garrett, James F. White, Daniel Stevick, James L. Emperor, John Cardinal Willebrands, O.C. Edwards, Jr., Dorothy Donnolly, and William H. Peterson have little relation to one another, make no mention of Dr. Shepherd, and might have been published in any scholarly journal. The resulting diversity may have been intended by the editor, but it places much of the book beyond the reach and interest of many of us.

As Edward R. Hardy says in this volume, Shepherd's generation "has seen more liturgical changes than any other since the mid-16th century." Dr. Shepherd has known many of the leaders of our church. Deans Ladd, Washburn, and Taylor, Professor William H.P. Hatch, Bishops Parsons and Lawrence, and lay leaders like Frank S. Cellier and Leo Sowerby were his friends and colleagues, as were numerous Roman Catholics, Lutherans, Methodists, and others with whom he served and consulted.

This book reflects the breadth of his interests.

(The Rt. Rev.) ROBERT W. ESTILL
Bishop Coadjutor of North Carolina
Raleigh, N.C.

Versatile Master

C.S. LEWIS. By Margaret Patterson Hannay. Published by Frederick Ungar. Pp. 350. \$13.50 hardcover; \$6.95 paper.

This book is the most recent contribution to the Modern Literature Series, already consisting of 84 titles and including such authors as Kafka, Hemingway, and Steinbeck. The format of the series commences with a brief biographical sketch of the author, while the body of the book is taken up with synopses of the author's writings, arranged according to category.

Ms. Hannay begins with the *Chronicles of Narnia*, Lewis' now very popular children's books. My own children loved them, and my grandson is just discovering them. Even television has deemed C.S. Lewis to be an excellent source of children's prime time fare.

Another chapter is dedicated to Lewis' adult fiction, most of which is consumed by science fiction aficionados. The largest body of her book is given over to the writings which constituted Lewis' primary career, the field of medieval and 16th century English literature.

It was in such early English writings that Lewis earned his degrees, sharing his knowledge with students at Oxford and Cambridge. I was surprised to learn from Ms. Hannay's book that Lewis' fame as a religious apologist was largely seen in the United States, whereas in his own country he was regarded as a rather dry professor of outdated literature.

Ms. Hannay also makes the point that it is obvious from Lewis' writings that he mellowed in later years. Whether this was due to his being married or a result of the tragic experience of losing his wife to cancer, "as he grew older, he grew gentler," moving from a legalistic position to an existential one.

If you are acquainted only with one facet of C.S. Lewis' works, this is a very good book to introduce you to his many other sides. The book is well written and painstakingly researched.

ELAINE MURRAY STONE
Melbourne, Fla.

Abbey Thriller

THE THIRD TWIN: A Ghost Story. By John Rae. Frederick Warne. Pp. 111. \$8.95.

The Third Twin by John Rae is a very entertaining ghost story for readers through the age of 12 or the early teens. Taking place in London's historic Westminster Abbey, this fast-moving tale is a real thriller.

John Rae's clever use of unexpected twists in the plot, as well as his use of the ancient Abbey's chilly atmosphere, not only keeps the reader's attention, but also adds to the total enjoyment of the story's ending.

The main characters of Shamus and Johnny are based upon the author's twin sons. The title, *The Third Twin*, holds the key to the mystery and refers to the special value most cultures — living and dead — have placed on twins.

NICHOLAS T. PORTER
Phillips Academy
Andover, Mass.

Eucharistic Devotion

THE LITURGY EXPLAINED. By Thomas Howard. Morehouse-Barlow. Pp. 48. \$2.75 paper.

This is a delightfully written, lucid booklet about the Eucharist, written by a layman who loves the Lord, the Episcopal Church, and the English language. It will help both new Episcopalians and others seeking to deepen their understanding of parochial Sunday worship.

It describes the Holy Eucharist, Rite II, as "the liturgical order which one is most likely to encounter in Episcopal parish worship nowadays." The text is accompanied by a number of line drawings, the work of Betsy Corwin, depicting various actions of a solemn Eucharist.

The entire book breathes that air of eucharistic devotion which we are so often told we have lost. But the liturgy is alive and well, at least for Dr. Howard and his Massachusetts parish, and this booklet will help to give it life for those who read the booklet and carry its spirit into their own worship.

(The Rev. Canon) LEONEL L. MITCHELL
 Professor of Liturgics
 Seabury-Western Theological Seminary
 Evanston, Ill.

Comfortable Book

BRINGING UP CHILDREN IN THE CHRISTIAN FAITH. By John Westerhoff, III. Winston. Pp. 89. \$4.95 paper.

"If our behavior is motivated by a perception founded upon *becoming* rather than *being*, potentially negative and oppressive results remain." The above sums up the latest of John Westerhoff's insights into Christian education.

This is a very comfortable book . . . comfortable in the ecclesial sense of strengthening, but more especially in the common usage of relaxing, of release from impossible responsibility. It is possible to glimpse the enjoyment of parenthood, for Westerhoff at last acknowledges that one, a parent, cannot construct another's life even with the aid of experts and knowledge; that responsibility for nurture does not include, and cannot include, living everyone else's life. Reciprocity is explored, found agreeable and grace filled.

So Westerhoff traces the journey through childhood, adolescence, adulthood. So much uncommon sense is evident in all he writes that reading is fluent and the many good definitions he offers sweep quickly on into the extra dimensions of the mind. It is worthwhile going back over your reading.

For Westerhoff, the journey has been unique as all our journeys are, and yet his journey illuminates ours. This book is the writing of the mystic who senses the harmony of God's world and weaves such a possibility for us. "Life in the Spirit is a gradual and deliberate harmonization of our lives in relationship to the natural world, to others, to ourselves, and to God."

(The Rev.) SUSAN M. CLARK
 Deacon, Christian Education
 Christ Church
 Whitefish Bay, Wis.

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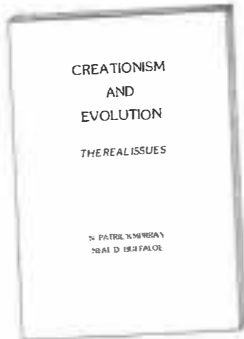
MISSION TRENDS NUMBER FIVE: Faith Meets Faith. Edited by Gerald H. Anderson and Thomas F. Stransky. Paulist Press and Eerdmans. Pp. 310. \$3.95 paper.

This book is of a very high caliber, both practically and theoretically, so much so that I have ordered the four previously published volumes in the series. If they are anything like the one under review, my money and the time required for reading them will be well spent. With such contributors as José

Bonino, John Meyendorff, Kosuke Koyama, John Mbiti, and Richard Neuhaus, they promise a vast deal on a wide range of issues; for example, new perspectives on other faiths and ideologies, cross cultural evangelism, and priorities and strategies in mission.

The essays in *Faith Meets Faith* are truly ecumenical in thrust, providing some of the most complete and rigorously searching discussions of the theology of mission that I have come across in contemporary literature. In a brief but splendid foreword, the editors quickly focus on the dominant mission-

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(See review in *The Living Church*,
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ary and pastoral issue in the remaining years of the 20th century: the relation of Christian faith to religious pluralism, to the world as "a conscious religious marketplace in which faith meets faith, or no faith."

In an effort to be generous, the writers demonstrate a ready willingness to recognize the revelatory and thus salvific character of non-Christian religions, but throughout, the absolutist (some would say, imperialistic) claim for Christianity looms large. The premise is that Christianity simply would cease to be itself if it gave up its claim to be the universal, absolute religious truth.

It seems to me that any such premise must inevitably vitiate dialogue from the outset, and, in point of fact, is in itself fatuous. It is certainly legitimate and necessary to hold the universal claim for Christ as a hope, as an eschatological expectation, but to extend this hope and make it a dogmatic premise can be only an assertion without any possibility of being substantiated or justified. Anyhow, it just may be that Christianity will not be itself until it renounces its absolutist claim, and there is not a little in the Gospel tradition to support this renunciation.

However this may be, the essays in this book raise the right questions, even if the answers are not in every case altogether agreeable. Especially noteworthy are those on the Jewish-Christian dialogue, Christian relations with Islam, and Raimundo Panikkar's brilliant article on "The Rules of the Game," with its insistent principle that Christianity's encounter with other religions "must truly be a religious one," not "history of religions," or "comparative religions," or "theological symposium," or "a more ecclesiastical endeavor."

(The Rev.) JAMES A. CARPENTER
Sub-Dean and Professor of Theology
General Theological Seminary
New York, N.Y.

Books Received

THE CHINESE OF AMERICA. By Jack Chen. Harper & Row. Pp. 274. \$15.95.

THE BIBLE PRAYER BOOK. Compiled and edited by Eugene Geissler. Ave Maria Press. Pp. 528. \$4.95 paper.

CREED FOR A YOUNG CATHOLIC. By Richard Chilson. S.C.P. Doubleday. Pp. 125. \$2.75 paper.

RACE: No Peace Without Justice. By Barbara Rogers. World Council of Churches. Pp. 132. \$5.75 paper.

THE GENESSEE DIARY: Report from a Trappist Monastery. By Henri J.M. Nouwen. Doubleday. Pp. 223. \$3.95 paper.

HOME GROWN KIDS: A Practical Handbook for Teaching Your Children at Home. By Raymond and Dorothy Moore. Word Books. Pp. 253. \$9.95.

THE MINISTERS MANUAL (DORAN'S): 1981 Edition. Edited by Charles L. Wallis. Harper & Row. Pp. viii and 280. \$8.95.

GAMES FOR PEOPLE OF ALL AGES. Compiled by Mary Hohenstein. Bethany Fellowship. Pp. 298. \$3.95 paper.

THINK BIG

Continued from page 11

address is 475 Riverside Drive, New York City 10115.

The *Christian Magnifier*, a 12 page publication with informative articles for the visually impaired, is available for two dollars per year from the Lutheran Braille Evangelism Association, 660 E. Montana Ave., St. Paul, Minn. 55106.

For Episcopalians, large type editions of *Morning Prayer and the Psalter* (Rites I and II), for \$12.95, and *The Holy Eucharist* (Rites I and II), for \$4.50, are available from Morehouse-Barlow Co., 78 Danbury Road, Wilton, Conn. 06897 or from your local bookstores. Church music in large print is also available from several publishing houses.

Most denominational publishers now list books available in large print, and several new titles are appearing each year. Many of these are the classics now available for the first time in this more easily read format. Others are original titles. One publisher, Fortress Press, 2900 Queen Lane, Philadelphia 19129, recently issued a 20 page catalog (also printed in large type) listing the many new religious books available in large type.

Church libraries are also becoming more aware of the need for large print materials and are stocking them on their shelves. At the 1981 conference of the Church and Synagogue Library Association, a workshop and several displays featured this specialized service. A list of recent large print books is also available from the Church and Synagogue Library Association, P.O. Box 1130, Bryn Mawr, Pa. 19010. (Enclose a 4 by 9 1/2 inch envelope and 50 cents.)

For people with impaired vision, a whole new world is opening up through large print religious materials now becoming available for the first time from many new sources. They are a valuable addition to the records, cassettes, and Braille materials that have been available in the past.

The Leaf

A youthful leaf, yet green with life,
Clung faithful to the tree;
But secretly it yearned and ached,
Desiring to be free.

Today it dances with the wind,
Arrayed in hues of red —
A spirit truly, wholly free,
And yet, a spirit dead.

Kathy Maxson

PEOPLE and places

Appointments Accepted

The Rev. **John P. Boucher** is assistant, Christ Church, Nashville, Tenn. Add: 900 Broadway 37203.

The Rev. **Reynolds Cheney, II** is rector, Church of the Holy Communion, Memphis, Tenn. Add: 4745 Walnut Grover Rd. 38117.

The Rev. **Carl Cockley** is vicar, St. Joseph's Church, Mullen, Neb. Add: 400 First St., Box D, 69152.

The Rev. **David S. Dod** is assistant for Hispanic ministry for the Diocese of Pennsylvania.

The Rev. **Jerry W. Fisher** is associate, St. Thomas' Church, Whitemarsh, Fort Washington, Pa.

The Rev. **Robert A. Gallagher** is congregational development officer for the Diocese of Connecticut.

The Rev. **K.E. Gustafson** is rector, Church of the Holy Communion, Rock Springs, Wyo. Add: 1702 Edgar 82901.

The Rev. **Joseph A. Harmon**, rector of the Church of the Resurrection, Elizabeth, N.J., will minister to Grace Church, Elizabeth.

The Rev. **Gilbert E. Laidlaw** is priest in charge, St. John's Church, Elliottville, N.Y. Add: Box 521, 14731.

The Rev. **Robert B. MacDonald**, rector, All Saints' Church, Crescentville, Philadelphia, Pa., is now also rector of St. Martin's Church, Oak Lane, Philadelphia.

The Rev. **Alice B. Mann** is vicar, Church of St. John the Evangelist, Yalesville, Conn.

The Rev. **Charles O. Moore** will be rector of St. Mark's Church, Locust St., Philadelphia, as of November 29.

The Rev. **John G. Moser** is rector, Church of the Blessed Sacrament, Green Bay, Wis.

The Rev. **Don Peterson** is associate rector, St. John's Church, Worthington, Ohio. Add: 720 High St. 43085.

The Rev. **David W. Plumer** is priest in charge, Church of the Holy Spirit, Isle Aux Morts, and St. Andrew's, Margaree and Foxroost, in the Channel Parish, Diocese of Western Newfoundland.

The Rev. **Frederick F. Powers, Jr.** is vicar, Good Shepherd and Emmanuel Churches, Kensington, Philadelphia.

The Rev. **Marshall Scott** is assistant, St. John's Church, Memphis, Tenn. Add: Box 11214, 38111.

Ordinations

Priests

San Joaquin—**John William Burbery, Jr.**, vicar, St. Barnabas' Mission, Visalia, Calif. Add: 2542 W. Laurel Lane, 93277. **Matthew M. Conrad**, curate, St. Anne's Church, Stockton, Calif. Add: 1020 Lincoln Road, 95207. **Mark J. Lawrence**, vicar, St. Mark's Church, Shafter, Calif. Add: 295 Beech Ave., 93263. **Robert R. Richard**, vicar, St. Luke's Church, Selma, Calif. Add: Box 603, 93662. **Thomas C. Barnett**, curate, St. Paul's Church, Bakersfield, Calif. Add: 2216 17th St., 93301.

Deacons

San Joaquin—**David E. Staal**, assistant, St. John's Church, Stockton, Calif. Add: 117 E. Miner, 95202. **Charles Karoly**, vicar, St. Thomas of Canterbury Church, Mammoth Lakes, Calif. Add: P.O. Box 7951, 93546.

Provinces

The Rev. **William H. Morely**, vicar of St. Paul's Church, McHenry, Ill., has been appointed regional associate for evangelism and renewal for Province V, with responsibility for development of evangelism and renewal ministries of the dioceses in the states of Illinois, Michigan, Wisconsin, Indiana, Ohio, and eastern Missouri, and for maintaining the network of laity and clergy which develops these services.

Changes of Address

The Rt. Rev. **Hanford L. King, Jr.**, retired Bishop of Idaho, will receive mail at his home address: 1203 Highland View Dr., Boise, Idaho 83702.

The Rev. **Lowell J. Satre, Jr.**, who recently became rector of St. Matthew's Church, Glasgow, Mont., serving also at Malta and Scobey, should be addressed at 310 S. Sixth St. or P.O. Box 506, Glasgow 59230. No mail is delivered to the church, which is at 521 Second Ave. S.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

The Living Church. Weekly. Annual subscription price \$19.50. The office of publication and general business office are located at 407 E. Michigan St., Milwaukee, Milwaukee County, Wis. 53202. Publication number 00245240.

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The owner is: The Living Church Foundation, Inc., a non-profit organization with no stockholders, located at 407 E. Michigan St., Milwaukee, Wis. 53202.

Known bondholder, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities are: none.

The purpose, function, and non-profit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

EXTENT AND NATURE OF CIRCULATION

The average number of copies of each issue during the preceding 12 months are:

- A. Total number of copies printed — net press run: 9,405
- B. Paid circulation:
 1. Sales through dealers, etc.: N/A
 2. Mail subscriptions: 8,834
- C. Total paid circulation: 8,834
- D. Free distribution by mail:
 1. Samples, complimentary and other: 251
- E. Total distribution: 9,085
- F. Copies not distributed:
 1. Office use, left over, unaccounted, spoiled after printing: 320
 2. Return from news agents: N/A
- G. Total: 9,405

The actual number of copies for single issue nearest filing date are:

- A. Total number of copies printed — net press run: 9,263
- B. Paid circulation:
 1. Sales through dealers, etc.: N/A
 2. Mail Subscriptions: 8,744
- C. Total paid circulation: 8,744
- D. Free distribution by mail:
 1. Samples, complimentary and other: 219
- E. Total distribution: 8,963
- F. Copies not distributed:
 1. Office use, left over, unaccounted, spoiled after printing: 300
 2. Return from news agents: N/A
- G. Total: 9,263

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MADE BY ME ABOVE ARE CORRECT
AND COMPLETE.

Warren J. Debus
Business Manager

CLASSIFIED

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: **Benjamin Harrison**, 6630 Nall Ave., Mission, Kan. 66202.

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SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. SASE for details to ODC, P.O. Box 204, Pepperell, Mass. 01463.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

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CHURCH DIRECTORY

NEW YORK, N.Y. (Cont'd.)

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells; r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, 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 & 5:30, EP 5:15; Tues HS 12:10. Church open
daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, 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

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher, the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS
ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP. Wed Night Life 5-9.

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

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.
ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15. Sat Mass 10

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)

A Church Services Listing is a sound investment in the
Promotion of church attendance by all Churchpeople,
whether they are at home or away from home. Write to

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Frederic W. Meagher,
Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

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 9; Sat 4:30-5:30

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min., r
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily
10

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses 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

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
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

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
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon, d.i.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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, Mourning 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.

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
Canon B.G. Miars
Sun Mass 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

ST. MARTIN OF TOURS 24th and J Streets
Sun 9 Sung Mass. Daily as anno. F.S. Walinski, r

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmy, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

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Sun Sung Eu 1. Chapel open daily 9:30 to 4:30