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The eye of the great God,
 the eye of the
 GOD of GLORY,
 The eye of the King of hosts,
 the eye of the
 KING of the living,



Pouring upon us
 at each time and season.

Pouring upon us
 gently
 and
 generously.



The Memory of Beauty

By RICHARD E. WENTZ

Some weeks ago I walked through meadows where the chills of autumn had dried the grasses that lay in yellow shocks of twisted strands — as if some giant mastodon had parted the fields with the thunderous beat of colossal hooves. The creek that made its way hurriedly, first this way, then that, seemed to be rushing anxiously, trying to make its escape from the coming winter. Or was it before the feet of the mastodon?

I looked up along the rustic ridges and listened to the frantic whispering of the noble pines. What was it they were saying? Was it a secret? Were they breathless — in awe? In fascination? Fear? My eyes followed the sounds of the murmuring ponderosas until they came to attention before the feet of those yellow-headed sentinels of the autumn forests, the stately gray aspens.

Sometimes they look quite sinister, those aspens. They are so straight, so somber. And when they gather together in large groups, a curious feeling overcomes me. They are almost ominous! Perhaps they mean no threat, no harm. Perhaps they are there to protect me! Or is it to warn me?

There was a kind of enchantment — as there always is — to the grand staging of fall in the mountains. I like to think of brown cabins nestled among the trees, overlooking the meadows where the mastodons had dragged their heavy feet. I dream of crackling pine logs, tossing out warmth and cheer; the comforting sensation of hot cocoa with just a touch of rum.

But what do the great autumnal footfalls of the mastodons have to say? They

remind me of beauty — beauty long forgotten. They tell of a greater beauty than my imagination, more convincing than my reason. First, they say, you must feel the rumble and roll of my coming. You must see the veil of expectation trodden and torn before your very eyes. The green meadows that you wish to see forever must be thrashed like ripened grain. Then you will be prepared for such beauty as you have never known.

When the Lord Jesus comes, there will be a return of beauty, magnificence. That's what the drums of the mastodons are reporting. That's what the pines are whispering. You observe a landscape, listen to the sound of birds singing on the edge of the crisp winter air. And you think it is beauty you sense. Ah, but it is only a faint memory. You *remember* a beauty; you *remember* it, son of man.

That's the message of the lofty aspen. You like this chilling autumn pageant because it is a drama of faded memory. You see through eyes of faith and do not realize it. You see it all with a beauty that was given you long before the mountains were brought forth and the seas were gathered.

Look! Look at the horizon where the skies meet the hoary ridges. Look, the mastodon is coming! The great ices that made these silent hollows will make the rough places plain. For there are rough places even among the green meadows. There are mountains where blood runs hot with the crime and punishment of those who wish to do right by doing wrong. There are streams where the gurgle is the gag of greedy carelessness. There are trees whose helpless leaves fall to cover the bones of ugliness and hate.

In such times as these, we must wait to be given the eyes and ears of the Son of Beauty. We must prepare for beauty because it shall take us through the evil days when the ice floes come, when the mastodon parts the mountain grasses. These days will come because we have forgotten the beauty in which we are created. But, look up! Look at the horizon! He comes, the Son of Beauty. Drink to it! Love it!

"I saw in the night visions, and behold with the clouds of heaven there came one like a Son of Man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Daniel 7:13, 14).

Look up! And be prepared to discover beauty!

Wreaths

In a rough circle
Around a sun, some planets
Are hung: an earth, a red
One, a blue one, a sparklet
With concentric moons; and in turn
Around a galaxy, the same sun
Runs, glittering among other suns,
Stars strung to a prickly ribbon
Of light-years, eons unwreathing
From where first begun, and again
Wreathing: galaxy beyond galaxy
Wreathed in ever-vastening rounds
Of the faceted universe, whose circumference
And center are One.

Nancy G. Westerfield

The author of this week's First Article is the Rev. Richard E. Wentz, professor of religious studies at Arizona State University. He has published many articles, poems, and reviews and is the author of The Saga of the American Soul.

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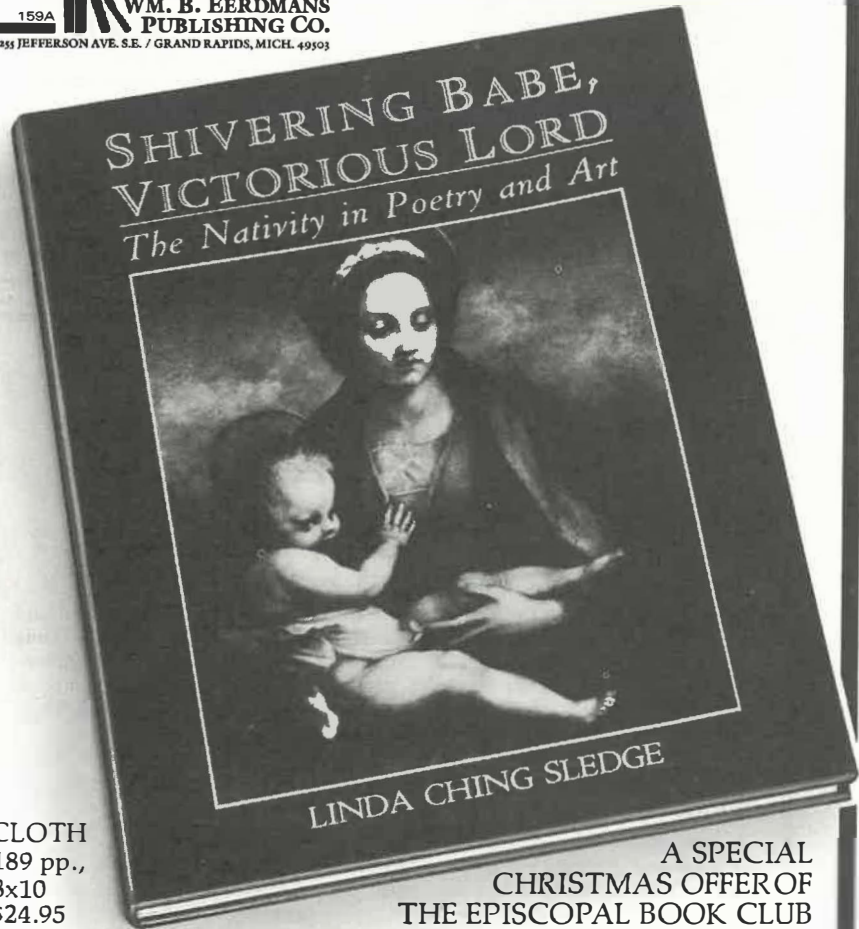
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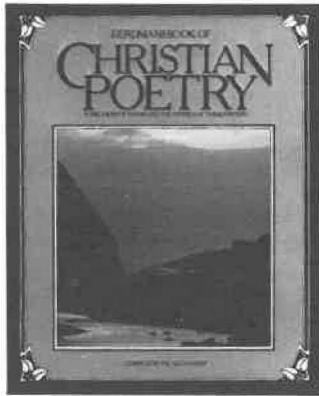
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LETTERS

Coherent Doctrinal Face

I was happy to see Fr. Simpson's quotation from the Archbishop of Canterbury to the effect that he wished for a "more coherent doctrinal face for the Anglican Communion." [TLC, Oct. 25].

It does get embarrassing to have people say, "I'm thinking of joining the Episcopal Church because there you can believe anything you want." The much vaunted latitude of the church is not, in my opinion, a strength but a weakness.

(The Rev.) EMILY GARDINER NEAL
Convent of the Transfiguration

Cincinnati, Ohio

The Ministry of Healing

May I congratulate you on the excellent issue featuring the ministry of healing [TLC, Oct. 18]? For those of us who are engaged in this work this seemed to touch on many of the important aspects.

(The Rev.) DAVID MCA. PYLE
Chaplain, Hospice Program
St. Luke's Hospital

New York City

• • •
Congratulations on an absolutely marvelous set of articles on the ministry of healing. Much more could be said, of course, but each of the four was very stimulating.

(The Rev.) RICHARD GUY BELLIS
All Saints' Church

Riverside, Calif.

Anglo-Catholicism

In reference to Br. Paul's delightful reminiscences on Anglo-Catholicism, may I add that it appears that the Church of St. John the Evangelist, Bowdoin St., Boston, may now be "spikey," but it certainly does not appear to be Anglo-Catholic anymore. The catholic church, whether Anglican or Roman or Greek, knows nothing of so-called female "priests." What a betrayal of a trust and a tradition.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

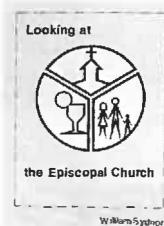
Corpus Christi

I could not agree more that there is blasphemy in naming a nuclear submarine "Corpus Christi."

I do agree with the Rev. Frank AtLee, Jr., who writes that the code name "Trinity" was picked by a professed religious man and lover of poetry, Dr. Oppenheimer [TLC, Oct. 25].

Tradition in these parts states that when Dr. Oppenheimer was called and

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asked to give a name that could be used for code for the explosion of the first atomic bomb, he glanced down at the table on which an open book of John Donne's poetry rested, the first line of which is quoted: "Batter my heart, three personed God. . . ."

I believe, too, that he believed this release of force and power might be one for peace, a thought which he later seemed to have regretted.

(The Rt. Rev.) RICHARD M. TRELEASE, JR.
Bishop of Rio Grande
Albuquerque, N.M.

Evangelists and Apostles

I would like to make a suggestion before another year rolls around. It has never seemed right to me that both Luke and Mark have appointed for their day the Preface of All Saints. The Preface of Apostles seems so much better and is so used in the Roman Missal.

True, they were not apostles, but both Mark and Luke were traveling companions of Paul, and Mark has direct associations with Peter. This is not earthshaking, but is important to the many Episcopal churches named for St. Mark and St. Luke.

The preface could be adapted to read, "who sent forth his apostles and evangelists to preach the Gospel and to teach all nations. . . ."

(The Rev.) J. ROBERT ZIMMERMAN
Holy Trinity Church
Lansdale, Pa.

The Other Side of the Coin

I was interviewed several months ago by the bishop and the placement officer of a midwestern diocese. They mentioned that there was a vacancy in an inner city congregation, but told me that my name would not be submitted because the congregation required a black priest.

I can well imagine the hell that would break loose if a diocese were to circulate listings of attractive openings for white clergy. I readily agree that a priest ministering in a cross-cultural situation must have intimate knowledge of and sympathy with the culture of the people he serves, but it is another thing to insist that only a person of a particular racial background can serve his Lord and his church in a given situation.

NAME WITHHELD

Lutheranism and Anglicanism

I'm sure that it would be the opinion of the overwhelming majority of Anglicans that Christ is truly present on Lutheran altars. But opinion it would be and not certainty.

Only with the right matter, form, minister (and this includes tactile Apostolic

Succession of persons in the case of the Eucharist), subject, and intention does the church offer us assurance of the validity of a sacrament.

While I can appreciate the Lutheran appeal to doctrinal purity, thank God that is not a requirement for a valid sacrament.

(The Rev.) WILLIAM H. RISINGER, JR.
St. Michael's Church
Fort Worth, Texas

As a former Lutheran pastor (Lutheran Church in America) and now a priest serving in the Diocese of Eau Claire, I have noted with interest the recent articles dealing with the Episcopal-Lutheran dialogue — the one article written by my bishop, the Rt. Rev. William Wantland [TLC, May 24] and the other written by my good friend, Pastor David Gustafson [TLC, Oct. 4].

It is my hope that in the various Episcopal-Lutheran discussions, serious attention will be given to the Lutheran practice of permitting laypeople to preside at the celebrations of the Holy Eucharist. Sometimes, in "emergency circumstances," as when the parish pastor is absent, a Lutheran seminarian will be authorized by his American Lutheran Church district president or his LCA synod president to be the celebrant of the Holy Communion.

At other times, authorization will come from the local parish church council, as in the case of giving a parish worker permission to administer the sacrament, not from the reserved sacrament, but by means of a so-called clinical celebration in the home of the sick or shut-in.

Still at other times, there will be no formal authorization at all, as in the case of a prayer group, where different people take turns reading different parts of the liturgy, and a housewife then takes her turn by reading the eucharistic prayer (even with her pastor present).

One of the problems within Lutheranism is that there is no clear cut doctrine of the ordained ministry. Some will insist that it is a divine institution and

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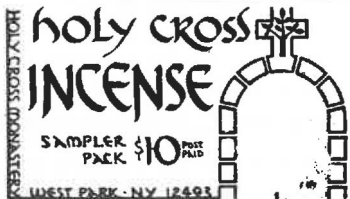


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that ordination is sacramental. But others will argue for a functional view and see the ministry of the Word and Sacraments as being derived from the general priesthood of all believers.

The practice of having laypeople preside at the Eucharist seems to be related to this functional view, in which the office of ministry becomes a matter of *adiaphora*. Obviously, one thing Lutheranism is going to have to deal with is the question, "What is the authority of the ordained ministry?". I hope that this will be raised and dealt with in the Lutheran-Episcopal dialogue.

(The Rev.) GARY TURNER
Church of St. Alban the Martyr
Superior, Wis.

Salvadoran Guerrillas

I noted your news item that some Irish Roman Catholics are supporting the French-Mexican endorsement of the Salvadoran guerrillas [TLC, Oct. 11]. It is a pity that your news source apparently made no research to put the news into proper perspective.

In a "Caracas Declaration," the following countries combined to *oppose* the recognition demanded by France and Mexico: Argentina, Bolivia, Colombia, Chile, Guatemala, Honduras, Paraguay, the Dominican Republic, and Venezuela. Also, the following countries individually expressed their disapproval: Brazil, Peru, Ecuador, Costa Rica, Panama, and Jamaica.

I wonder why this easily available news of opposition to the French-Mexican proposal never seems to find its way into the news media.

(The Rev.) R.N. USHER-WILSON
Bronxville, N.Y.

Involvement in Worship

I write in response to Fr. Baiz's letter [TLC, Oct. 25]. I have no argument with the fact that the rector is canonically in charge of the music of the parish.

However, I prefer the title "choir director" to "conductor" because the latter does not conform to ordinary secular usage. For instance, Sir Georg Solti is music director of the Chicago Symphony Orchestra though it has many conductors throughout the season.

I see a liturgical committee as a real asset to a parish, and I am working to get one functioning in our parish. To me a liturgical committee should represent the following: clergy, acolytes, altar guild, church musicians, lay readers, and ushers.

I would not expect that such a committee would choose the choir's anthems any more than it would attempt to write the priest's sermons. It could, however, discuss matters so that general themes for a particular occasion might emerge.

Though the rector is ultimately the de-

cision maker, the committee should discuss liturgical planning so that the parish as a whole is involved in the joyful worship of Almighty God.

M. MILNER SEIFERT, Choir Director
St. David's Church
Glenview, Ill.

Without denying the canonical authority or responsibility of the rector of a parish for the conduct of music in worship, the position smacks too much, I think, of the one man band approach. Quite aside from the singularly narrow results of such an approach, the position fails to recognize and provide a place for the input of others, particularly the laity, in the planning for and conduct of our worship.

(The Rev.) LORING W. MCALLISTER
Afton, Minn.

Thank you for printing my letter on authority over music [TLC, Oct. 25]. My objection was over giving the title, "music director," to the organist and choir-master, since canonically that direction lies with the priest.

It is, indeed, possible for a priest to have a consulting group, and we have had such a group at Calvary Church, Pittsburgh, over the years. It has been very helpful. However, all the members knew it was "advisory," however conventional or orthodox or wild the suggestions were, even to sermon topics.

Thus your suggestion that "some priests find it helpful to work with worship committees" is not at all opposed to a rector doing his canonical job in this aspect of worship.

I am reminded of inviting a newly appointed senior warden and his wife to the rectory, after the meeting at which I appointed him. His wife said, "I'm so glad that my husband is senior warden. Now that means that we can pick out the hymns!"

My response was, "No way!"
(The Rev.) JOHN BAIZ
Calvary Church
Pittsburgh, Pa.

Expert Identified

The caption on your picture of "Trinkets or Treasure Day" at the Cathedral of St. John the Divine in New York [TLC, Sept. 20] refers to a painting being evaluated by "a staff expert of Sotheby's."

The expert, a senior vice president of Sotheby's, is the Rev. Christopher Hugh Hildesley, Episcopal priest at the Church of the Heavenly Rest. We were fellow students at the Institute of Theology at the cathedral in the mid-70s.

(The Rev.) ARTHUR KORTHEUER
St. Martin's Church
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THE LIVING CHURCH

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Advent 1

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Connecticut Consecrations

In an unusual service in the Roman Catholic Cathedral of St. Joseph, Hartford, Conn., two Episcopal priests were elevated to the episcopate as suffragan bishops of the Diocese of Connecticut on October 23.

Both bishops, the Rt. Rev. Clarence N. Coleridge and the Rt. Rev. W. Bradford Hastings, were elected on May 16 at a special convention. Bishop Coleridge formerly was rector of St. Mark's Church, Bridgeport, Conn., and Bishop Hastings was rector of Christ Church, Greenwich, Conn.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop. Co-consecrators were the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut; the Rt. Rev. Frederick C. Darwent, Bishop of Aberdeen and Orkney in the Scottish Episcopal Church; the Rt. Rev. Frederick B. Wolf, Bishop of Maine; and the Rt. Rev. Morgan Porteus, retired Bishop of Connecticut.

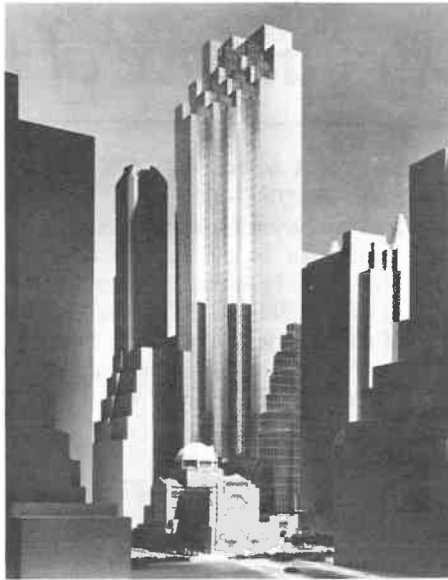
The new bishops will be assigned to different geographical areas within the diocese in order to provide a greater degree of pastoral support and to make them more accessible to congregations. Bishop Coleridge will be responsible for the western part of the state and will be based in Trumbull. Bishop Hastings will cover the eastern two-thirds of Connecticut, with an office in Portland. Each of the two areas contains approximately half of the congregations and people in the Diocese of Connecticut.

Skyscraper Proposed by St. Bartholomew's

The officials of St. Bartholomew's Church in Manhattan recently held a press conference to unveil plans for a towering office building which they hope to erect on the site presently occupied by the parish's community house.

Strong opposition to the proposed skyscraper is expected to come from a coalition of preservationists and architects, as well as from a dissenting group of parishioners. In addition, the plan must secure the approval of the Diocese of New York, the city landmarks preservation commission, and several other city agencies.

Peter Capone, president of Edward Durrell Stone Associates, which designed the skyscraper, said in defense of the proposal that the church's rose window would be visible from locations



RNS
Artist's rendering of the proposed 59-story office building planned for property now owned by St. Bartholomew's Church on New York's Park Avenue.

where it cannot be seen now because it is blocked by the community house. He said the 59-story building itself "should go unnoticed" because it will have a reflective surface. Although the community house would be demolished, Mr. Capone explained that its facade will be preserved on the front of the office tower's base.

Paul Goldberger, who writes on architectural matters for the *New York Times*, said the planned office building "is the wrong building in the wrong place. And there is considerable question as to whether there is such a thing as a right building for this place." He added that "to save the facade alone is an empty gesture, and it will only look awkward and foolish as the front door to a high-rent office building."

Economic difficulties were cited by church officials as the main reason for the project. A vestry report stated that "without this solution, it is possible that within the next ten years, the church building would have to be abandoned, sold, and destroyed."

J. Sinclair Armstrong, chairman of the Committee to Oppose the Sale of St. Bartholomew's Church, Inc., denied that the plan was needed to ensure the congregation's future. He charged that members of the vestry "have consistently through this fight refused financial assistance," and said his 300-member group had "ample evidence that

money could be raised without destroying the community house and garden."

The plan calls for ground rents of \$3 million, \$3 million, and \$3.5 million per annum to be paid to the church during the projected three years of construction, and \$9.5 million per annum when the building is completed. The first five stories of the office tower will be for the use of the church.

In a full page advertisement that appeared in several publications, St. Bartholomew's rector, wardens, and vestry promised that the church "would strive to use at least 50 percent of its income each year beyond itself."

Panel Proposed

The bodies that govern the Episcopal and Orthodox Churches will be asked to name a panel of bishops to seek closer ecumenical relations as a result of the latest bilateral consultation, held recently in Pittsburgh, Pa.

The proposal came near the end of the September 23-25 Anglican/Orthodox Consultation in the U.S.; a consultation which strove for a greater understanding of the role of tradition in the two churches. The proposal is expected to face many hurdles, but if it is approved, the episcopal panel's mandate and structure will still have to be defined.

Much of the meeting was taken up with discussions of two papers from Episcopal seminary professors: the Rev. Lloyd G. Patterson, professor of historical theology at the Episcopal Divinity School, and the Rev. James Griffiss, sub-dean of Nashotah House. Dr. Griffiss's paper, "History, Tradition, and Experience," centered on the method of interpreting tradition, particularly Scripture, in the light of Christian experience in the Anglican tradition.

Dr. Patterson's "Contemporary Liturgical Reform" outlined the development of the rite of Baptism and the Eucharist in the Anglican Communion, and critically reviewed current theological thought guiding liturgical study, renewal, and reform.

In the talks, the theologians found considerable agreement between the two churches' understanding of tradition. However, the Anglicans asserted that liturgical and sacramental traditions may need to be reformed as historical conditions and understandings warrant, while the Orthodox insisted on testing possible change within any of the many liturgical traditions within Orthodoxy

against the fullness of tradition consistently regarded as spirit-led throughout the life of the church.

At next year's meeting, the consultation will pursue aspects of tradition, particularly the two churches' theology and practice regarding the sacraments of Christian initiation — Baptism, Confirmation, and Holy Communion — and a comparison of Eastern and Western spirituality in the light of St. Gregory Palamas and Lancelot Andrewes.

Hispanic Vocations

The Rt. Rev. John M. Allin, Presiding Bishop, has asked that Episcopalians use the first week of Advent as a time of "prayer and concern for Hispanic vocations" as the church continues in an effort to recruit, train, and support ordained and lay ministries among Spanish-speaking people in the U.S.

A brochure has been mailed to all parishes containing descriptions of seminary programs for Hispanic ministry, biographies of leaders in the field, a special collect, and suggestions for a worship service focusing on the issue.

In a letter introducing the brochure, Bishop Allin pointed out that "demographers estimate that by the end of this century, Hispanics will constitute the largest single ethnic group within the American population."

Day Care Survey

The National Council of Churches' Division of Church and Society has been awarded a quarter of a million dollars to assess church involvement in day care for children.

Some 120,000 Episcopal, Orthodox, and Protestant congregations will be surveyed this spring under the grant from the Carnegie Corporation. It is thought to be the largest such survey ever undertaken, according to the Rev. Eileen W. Lindner, project director and head of the NCC division's child advocacy office.

"The churches may be providing one-quarter to one-third of all child care in centers," she said, "but we know nothing about it because statistics about day care in congregations are just not available."

Commenting on the pressing need for day care, she noted that "64 percent of all children under five are in day care some time during their first five years. By 1990, that will rise to 80 percent. Child day care is the largest unregulated, unstructured service industry in this country. If the church cares about children, as I believe it does, it should be involved."

Ms. Lindner said the survey will be used to develop demonstration projects for churches involved in day care, and to influence public policy.

BRIEFLY...

The executive board of the Diocese of Virginia agreed at its September meeting that self-supporting congregations in the diocese should pay their rectors at least \$15,000 in 1982, if they have been priests for three or more years. Priests out of seminary three years or less should be paid at least \$13,000, and deacons at least \$11,000. The minimums do not include pension payments, medical or life insurance, housing or utilities, according to the *Virginia Churchman*. The Rt. Rev. Robert B. Hall, Bishop of Virginia, cautioned that the board can recommend, but not mandate. But, he said, the pay scale "had a moral authority which is the result of concern of the council and the bishop of the diocese that there be adequate compensation. That is of considerable spiritual dimension, even though not canonical."

The Rev. Canon Paul Oestreicher, a Church of England clergyman and former chairman of the British section of Amnesty International, said recently that Christians are as capable as anyone else of justifying torture, and warned against a "them and us" mentality. The capacity to torture is in every person, he said. "It is very salutary to look at the history of the church, where we find Christians torturing people for their own good." Canon Oestreicher said Christians ought not to object to the torture of "good people" only, but to the torture of anyone at all.

Meeting separately at a breakfast session during the recent interim meeting of the House of Bishops in San Diego, Calif., 28 members of the Urban Bishops Coalition renewed their support of the Episcopal Urban Caucus and discussed current urban issues. Particular concern was expressed about the sub-standard salaries paid to most inner-city clergy, and the federal budget cutbacks that are affecting human service programs adversely. In the absence of the Rt. Rev. John T. Walker, Bishop of Washington, who had been called home to preside at the memorial service for President Anwar Sadat at Washington Cathedral, the Rt. Rev. John H. Burt, Bishop of Ohio, served as chairman.

For the first time in South African history, the Anglican Church refused to invite the country's president, prime minister, or any other top official to the enthronement of a new archbishop. The Rt. Rev. P.W.R. Russell, Bishop of Natal, became the Archbishop and Primate

of the Church of the Province of South Africa in St. George's Cathedral, Cape Town, on September 30. The exclusion of government officials was deliberate. The Very Rev. Edward L. King, dean of the cathedral, said the decision was taken because of "very strong representations" from the black, colored [mixed race], and Asian communities. "The move is a sad one, really," he said, "because it shows the growing polarization in this country. . . . Our black people in South Africa feel hurt. They feel the state president is a person they did not elect, and a person they did not wish to be present at the enthronement."

Bearded teachers and other professional people, such as clergymen, whose jobs require gaining children's trust, instead may be frightening them with hairy faces, according to a recent study reported in *Education Week*. Two psychologists from Brigham Young University based their findings on the reactions of approximately 250 Utah and California school children to four drawings depicting identical men with varying amounts of facial hair. Asked to identify "the nice man" and "the scary man," a large majority of those polled said the bearded face was scary and the clean-shaven face was nice. The man with the moustache rarely was designated as either scary or nice, the researchers said, and responses did not differ significantly between boys and girls.

Runaways, a videotape produced by Theodore Baehr, president of the Episcopal Radio-TV Foundation, received a Gold Plaque award in the Intercom '81 section of the Chicago International Film Festival. *Runaways* tells of the ministry of Fr. Bruce Ritter, a Roman Catholic priest and founder of Covenant House in New York City, who rescues over 15,000 children a year from the city streets. The film focuses on the fact that over one million children run away from home each year, and 200,000 find themselves in New York City, where many become the victims of child prostitution.

Sen. Barry Goldwater, an Episcopal layman, denounced Moral Majority and other religio-political groups in a speech early this fall, calling them "a divisive element that could tear apart the very spirit of our representative system, if they gain sufficient strength." The Rev. Jerry Falwell, head of Moral Majority, said Sen. Goldwater's attack meant that the Arizona Republican "has decided never again to run for public office."



Charles Williams

Charles Williams

Though sometimes difficult to understand

... Charles Williams always wrote

with accuracy and integrity.

The most compelling reason for reading the work of Charles Williams today is that it is permeated with a message the people of today's world desperately need to hear. This message is a ruthlessly honest presentation of what living as a Christian really involves.

Though he is sometimes difficult to comprehend, because of his unexpected and unique use of symbols and images, Charles Williams always wrote with accuracy and integrity. And no amount of rereading exhausts the richness of his message.

During the last few years of his life, Williams was one of the group of British writers known as the "Inklings." Current interest in the Inklings, and also in the King Arthur myth, leads naturally to renewed interest in the work of Charles Williams.

Until he died in 1945, Williams met regularly with C.S. Lewis, J.R.R. Tolkien, and other Inklings during the World War II years, when his editing job with Oxford University Press exiled him from London to Oxford. Much of his creative writing during those years, including his cycle of poems based on the Arthurian legend, was read aloud to this group of fellow authors.

Like Lewis and Tolkien, Williams wrote from a Christian point of view. Indeed, his concrete portrayal of abstract principles makes Christian theology as exciting as it must have been during the

Helen Hobbs has written for THE LIVING CHURCH and other publications many times in the past. For some time Mrs. Hobbs was TLC correspondent for the Diocese of Northern Indiana and served also as communications officer for Province V.

HELEN D. HOBBS

great councils of the church.

Williams wrote prolifically in a great variety of forms, including, besides the poetry, novels, drama, literary criticism, biography, theological and literary essays, and church history. Most of his work is out of print now, to be found only in libraries; however, his seven novels, the Arthurian poetry, and his church history are still in print and readily available in paperback.

Poetry was the vehicle most nearly adequate to carry his wealth of ideas, but his poetry was also an end in itself, and can be enjoyed simply for its beauty and originality. Although he did not live to complete the Arthurian cycle, he did see two volumes of it published, *Taliessin Through Logres* and *The Region of the Summer Stars*.

After Williams' death, his friend C.S. Lewis prepared for publication a prose fragment by Williams, *The Figure of Arthur*, explaining the background of the poetry. Lewis added some chapters on *Williams and the Arthurian*, publishing the whole as *Arthurian Torso*.

The two volumes of poetry and their companion, the *Arthurian Torso*, were reissued in hard cover by Oxford University Press in 1969. William B. Eerdmans Publishing Company combined the three volumes in one paperback book in 1974, adding an introduction by Mary McDermott Shideler, theologian and Williams scholar. The *Arthurian Torso* is helpful for background information and as a key to Williams' symbolism in the poetry.

Taliessin Through Logres portrays

the time of King Arthur in "Logres" (a Celtic name for Britain) through the eyes of Taliessin, the king's poet. Logres shows promise of being a land where spirit and matter may be in harmony, an actualization of the heavenly city of Revelation, a harmony to be brought about by the achievement of the quest for the Holy Grail, symbol of the Christ, who perfectly integrated spirit and matter.

However, the human sin of Arthur and his court, the result of the fall of man, prevents this final harmony, and Logres becomes the ordinary Britain of history; but there is still a faithful remnant. The remnant, together with the hint of the reconciliation of opposites, keeps hope alive.

The Region of the Summer Stars consists of poems which Williams characterized in a preface as "incidental to the main theme" of the reign of Arthur and the achievement of the Holy Grail. This volume contains some of Williams' most beautiful, unforgettable poetry, in which he most vividly expressed his overriding theological concept of what he called "co-inherence" (and what St. Paul called the Body of Christ). The final poem of this volume, "The Prayers of the Pope," summarized not only the Arthurian myth, but also the whole, exciting Christian theology Williams experienced.

Experiencing Christian theology is really the key to all of Williams' work. *The Descent of the Dove*, his church history, he subtitled "The History of the Holy Spirit in the Church," and in it he re-

lated the experience of Christians and the Christian community from the beginning to modern times as "the measurement of eternity in operation."

The book was originally published by Longmans Green in 1939. W.H. Auden, who wrote an introduction to the edition of *The Descent of the Dove* published by Meridian Books in 1956, considered it Williams' masterpiece. Eerdmans brought out a paperback edition in 1974, and this book is still in print.

Reading church history as Williams wrote it is a delightful experience if one is already familiar with the history of the church; if not, reading it is a challenge requiring frequent excursions to the encyclopedia, the dictionary, and to other more conventional church histories. But if the reader persists, he will emerge with a higher vision and deeper understanding of what Christianity entails than the more conventional books can give him.

"Co-inherence"

Williams dedicated this book to the "companions of the co-inherence," and in it he fully and graphically set forth this aspect of his theology, which was the primary theme in all that he wrote. Co-inherence, or interdependence, was seen by Williams to be of the essence of human life, encompassing and manifesting itself in both the natural and supernatural aspects of life. All human experience of necessity is affected by this interdependence.

Co-inherence and related themes are made even more concrete in the unusual novels written by Charles Williams. All seven of these novels are now available in attractive paperback editions published by Eerdmans.

Shadows of Ecstasy was written first, but not published until 1933, after *War in Heaven* (1930), *Many Dimensions* and *The Place of the Lion* (1931), and *The Greater Trumps* (1932). *Descent into Hell* was published in 1937, and *All Hallows' Eve*, considered by many to be the greatest of his novels, was completed in 1945, the year of Williams' unexpected death, and published in 1948.

These gripping novels deal with the same kinds of ideas that form the substance of the best of the fantasies so popular today, such as those of Ursula LeGuin and Patricia McKillip, and even J.R.R. Tolkien. The shocking difference, however, is that Williams' settings are modern England rather than some long ago time and far away place.

Shadows of Ecstasy tells of a threat from Africa of the takeover of England, through the leadership of a man who has learned to extend life and power by channeling all his energies to these ends. *War in Heaven* starts as a mystery story, but develops into a struggle for the Holy Grail, discovered in a small English par-

ish church, a struggle pitting ordinary goodness against all the powers of black magic.

Many Dimensions displays great goodness and self-sacrifice in the person of a quite ordinary young secretary, preventing misuse of a holy thing, a jewel from the crown of King Solomon, which is the first matter from which all things were made. *The Place of the Lion* is a story of the misuse of occult powers, calling up the great archetypes of creation, and the power of love and interdependence in sending them back before they have brought about a catastrophe.

The Greater Trumps pairs an antique deck of Tarot cards with the set of dancing golden figures corresponding to the Tarot figures, the "great dance" that is life, bringing both into the hands of two men of Gypsy descent who want to use the resultant occult power for their own ends. Here again, Williams shows the goodness of ordinary individuals triumphing over this abuse of power, through love.

Hell and Salvation

Descent into Hell is for many readers the most overwhelming of Williams' novels. Williams experienced time and eternity simultaneously, another dimension of co-inherence; for him the border line between natural and supernatural was no barrier.

Descent into Hell shows this crossing back and forth in very concrete and believable terms. It is the story of a man who chooses damnation by refusing interdependence with other people, and of a woman who bears the burden of a long ago martyred ancestor. Williams portrays the horror of hell in this book, but also the glory of salvation, in a tale of a group of amateur actors preparing a summer drama to be given in the modern English countryside.

All Hallows' Eve can be said to have completed Williams' work with the questions of power and co-inherence. Set in wartime London, it shows the growth into mature love, of a woman who has been killed by a downed airplane, through her interaction with her still living husband and some school friends, living and dead.

Evil is embodied in another of Williams' men — men who have prolonged their lives long past a normal age, using occult powers. The heroine rescues one of this evil man's victims by accepting interdependence and exchanging love. The boundary between time and eternity is freely crossed in this book also.

All seven of the novels can be read simply as adventure stories, without attention to the deep underlying themes. T.S. Eliot wrote in his introduction to the 1948 edition of *All Hallows' Eve* that Williams would have liked his readers to enjoy the stories in this uncomplicated way, at least on their first

reading. However, Eliot wrote that Williams could not have kept the deeper meanings, reflective of his world and his experience of that world, out of the stories.

Besides co-inherence (or interdependence) and power, some of these deep themes were the Incarnation, the Fall and evil, choice and freedom, the Cross, forgiveness, love, marriage, and the reconciliation of opposites.

All Truth God's

It is tempting to try to reconstruct from these works a systematic theology as perceived by Williams. However, his view of reality was too large to be confined to a "system." He believed that all truth was God's truth, but that finite minds could not confine the infinite to a system. He was content to start from the teaching of the Christian church and test the truth of his far-ranging insights against that. It would be presumptuous for a student of Williams to force him into a pattern he declined.

Most of the theological essays he wrote are out of print, and this is unfortunate because his theological essays were written with greater clarity than his other work, though with less impact.

The difficulty encountered in reading the novels, poetry, and church history which are in print is the result of several factors. First, his experience of the overlapping of time and eternity, although reflecting a universal truth, is experienced consciously by few people. He makes this overlapping very real in his writing, as it was very real to him. Current interest in the occult removes a factor which probably has been a difficulty to the understanding of his work in other years, although his use of it in contemporary settings is unexpected.

A peculiarity of style, compressing much in a word and then lingering over some detail for pages, can be a difficulty for readers who expect uniform proportions in a piece of writing. Surely the greatest barrier to understanding Williams' writing, however, is his use of symbolism.

For most readers, the deep themes and insights in Charles Williams' work will reveal themselves, either gradually or suddenly, during rereading. Some of the insights are rejected by a reader the first time around because they are so shockingly clear, telling the reader more about himself than he is quite ready to admit. However, despite some difficulties, even first readings are rewarding. And, like *Gulliver's Travels*, the books can be read on a superficial level, just for entertainment.

The difficulties should not be overemphasized, because anticipation of them will prevent readers from simply opening their minds and hearts to this exciting Christian author and receiving freely the wealth he so lavishly gives.

As we enter the new church year, we
reflect on some useful literature
for preaching and teaching

The Second Gospel

By JAMES DUNKLY

The shift to cycle B and Mark's Gospel in our lectionary, as we enter Advent this year, prompts this survey of commentaries in English. Like its predecessors on Luke and Matthew last year and the year before, it makes no claim to exhaustiveness, but it does claim to identify the most useful literature for preaching and teaching the second Gospel in the year to come.

Mark has been at the center of scholarship for nearly a century, in large measure because of the dominance of the hypothesis whereby it is argued that Matthew and Luke used Mark, together with other materials, to write their Gospels. As the first Gospel to be written, therefore, Mark has been accorded a certain priority of attention, the idea being, either stated or assumed, that here we may be closer than anywhere else to Jesus himself. That hypothesis has been challenged again and again over the past century, but no alternative proposal has gained nearly so much agreement among scholars as the Markan hypothesis still holds.

While the possibility of writing anything like a scientific biography of Jesus has been almost unanimously abandoned, the fascination of Mark's account continues to arrest and enchant — witness the astonishing crowds drawn recently by an actor reciting the second Gospel as a one-man show.

Before the rise of form criticism just after the First World War, the important commentaries in English were those by E.P. Gould (*International Critical Commentary*, 1896), A. Menzies (1901), and H.B. Swete (1898; fifth edition, 1909). Their value now is chiefly historical.

In 1925, A.E. J. Rawlinson brought to the English-speaking world's attention the path-breaking work of Bultmann, Dibelius, and Schmidt in Germany. Rawlinson's commentary, in the Westminster series, dominated the scene until the magisterial volume by V. Taylor appeared in 1952 (second edition, 1966). No other English commentary during

the period 1925-52 need be mentioned here.

Taylor's work brought on a new surge in Markan studies, given his own refinement of both form criticism and source analysis in the Synoptics. Continental scholars, particularly in Germany, were also producing a steady stream of literature that had to be evaluated and introduced to English readers, while Taylor's massive book had to be made more accessible to pastors and lay people.

Thus we got the commentaries of S.E. Johnson (Black/Harper's *NT Commentaries*, 1960), P. Carrington (1960), A. Jones (1963; one of the first Roman Catholic commentaries on Mark in English to take account of modern scholarship), D.E. Nineham (*Pelican Gospel Commentaries*, 1963; reprinted in 1977 in the Westminster Pelican series), and C.F.D. Moule (*Cambridge Bible Commentary on the New English Bible*, 1965). Moule inaugurated a new and still uncompleted series in 1959 with C.E.B. Cranfield's meticulous study of Mark in Greek (*Cambridge Greek Testament Commentary*), a valuable book that has often gone unnoticed.

In 1970, E. Schweizer's first-rate commentary was translated into English as *The Good News According to Mark*, using Today's English Version as the basic text presented. In many ways Schweizer's commentary, like its companion on Matthew, remains the best single volume on Mark at the beginning and intermediate levels, with its combination of responsibility with readability. Since its publication, two other important commentaries have appeared: W.L. Lane (*New International*, 1974) and H. Anderson (*New Century Bible*, 1976). Lane works from a confessedly evangelical standpoint, but his scholarship is evident and genuine.

Among shorter, more popular works, one must mention P.J. Achtemeier's *Invitation to Mark* (1978), part of an excellent series using the Jerusalem Bible and part of an extensive program of Markan studies by the author, who has also written the volume on Mark in the *Proclamation Commentaries*, that splendid group of introductory books for each part of the Bible. J.D. Kingsbury has

just published *Jesus Christ in Matthew, Mark, and Luke* for the same series, and it ought to be looked at, along with Achtemeier.

The new Roman Catholic series, *The New Testament Message*, has a commentary on Mark by W. Harrington (1979), and one ought not to overlook R. Schnackenburg's contribution on Mark (1971) to *The NT for Spiritual Reading*, that excellent 25-volume set edited by J.L. McKenzie and translated from German. McKenzie's series offers first-line exegetes writing out of both their scholarship and their faith for the pastor and the ordinary reader.

Finally, one has to include W.H. Kelber's little book *Mark's Story of Jesus* (1979), an attempt by an important Markan scholar to take account of Mark's narrative as that which, in the end, is primary. The sheer *story* of Jesus as it unfolds in Mark's words is inexhaustible and primary for us as Christians; it is *our* story, *our* literature, *our* Gospel.

Books Mentioned in this Article

Prices are given for titles now in print. Assume that the book is clothbound unless otherwise stated.

E.P. Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark*. T. & T. Clark, \$7.25.

A. Menzies, *The Earliest Gospel*. Out of print.
H.B. Swete, *The Gospel According to St. Mark*. Kregel, \$12.95.

A.E.J. Rawlinson, *St. Mark*. Out of print.
V. Taylor, *The Gospel According to St. Mark*. St. Martin's, \$20 cloth; Baker, \$12.95 paper.
S.E. Johnson, *A Commentary on the Gospel According to St. Mark*. Black, \$3.95 paper.

P. Carrington, *According to Mark*. Out of print.

A. Jones, *The Gospel According to St. Mark*. Out of print.

D.E. Nineham, *St. Mark*. Westminster, \$12.95 cloth; Penguin, \$4.95 paper.

C.F.D. Moule, *The Gospel According to Mark*. Cambridge University Press, \$11.50 cloth, \$4.95.

C.E.B. Cranfield, *The Gospel According to Saint Mark*. Cambridge University Press, \$46 cloth, \$14.95 paper.

E. Schweizer, *The Good News According to Mark*. John Knox, \$15.00.

W.L. Lane, *The Gospel According to Mark*. Eerdmans, \$16.95.

H. Anderson, *The Gospel of Mark*. Attic Press, \$17.50.

P.J. Achtemeier, *Invitation to Mark*. Doubleday, \$2.95 paper.

P.J. Achtemeier, *Mark*. Fortress, \$3.50 paper.

J.D. Kingsbury, *Jesus Christ in Matthew, Mark, and Luke*. Fortress, \$4.25 paper.

W. Harrington, *Mark*. Michael Glazier, \$10.95 cloth, \$6.95 paper.

R. Schnackenburg, *The Gospel According to St. Mark*. 2 volumes. Crossroad, \$10.00 each.

W.H. Kelber, *Mark's Story of Jesus*. Fortress, \$2.95 paper.

James Dunkly teaches New Testament and is librarian at Nashotah House. His *Reader's Shelf* frequently appears in THE LIVING CHURCH.

EDITORIALS

The Awesome Waiting

Our guest editorial this week is by the Rev. R. Francis Johnson, dean of faculty at Connecticut College, New London, Conn.

Advent is the season of waiting — waiting in a far more immense sense than marking four Sundays until Christmas comes. Advent is the season of waiting for a time beyond counting, beyond comprehension, for the final time: “Almighty God, give us grace . . . now in the time of this mortal life . . . that in the last day . . . we may rise to the life immortal. . . .”

Even ordinary waiting tries the patience of all but the most extraordinary saint: waiting in the doctor’s office, waiting for the train, waiting in a rush hour traffic jam, waiting for one’s spouse to get ready to leave for a party, waiting for a wayward child to come home. Is waiting a time of hope or a time of impatience?

But Advent calls us to wait and pray *now* for a grace that will sustain us until the last day, “when he shall come again in his glorious majesty to judge both the quick and the dead.” This is waiting for the end of time, and it is beyond our grasp. It is awesome waiting that dwarfs every other form of waiting.

Grasping the notion of an end to time is even harder than grasping the immensity of time since our planet Earth began. Four billion years. Geologists struggle with comparisons to help us let such an immensity of time sink in: “If all time on earth could be represented by my arms spread wide, then a single stroke of a medium-grained nailfile could eradicate human history.”

Waiting for the last day, if anything, will be hard. There are no rocks or fossils to mark the passage of this time and its changes. So waiting for the end of time, “the last day . . . when he shall judge the quick

and the dead,” can seem only like a waste of time, the preoccupation of those who have nothing better to do with their time, the relic of bygone Middle Ages, the refuge of crackpots and fanatics.

But Advent calls us to wait — even for countless ages — right now; precisely because in this mortal life one has come to visit us in great humility, and he is also the one with whom the last day has to do. If Jesus Christ comes to us in humility, then there must be waiting. Not to wait is to say “no” to humility.

In the deepest sense, Christian faith is nothing but waiting — waiting that is serene, radiant, patient, and full of hope.

“I wait for the Lord; my soul waits for him, in his word do I hope. I wait for the Lord more than they watch for the morning. O Israel, wait for the Lord . . . with him there is plenteous redemption.”

Advent is the season of awesome waiting. It asks you and me: will we wait with resentment or with hope?

Hispanic Church Leadership

We support the request of the Presiding Bishop [p. 9] that prayers be offered at this time for the emerging clerical and lay leadership among Episcopalians of Hispanic background. We believe the vocations are indeed already there.

There are respected, devout Christians in Hispanic communities who could and would take leading roles in church life. We urgently need to recognize lay leaders and enable them to function and also to provide appropriate and workable procedures for the ordination of priests and deacons.

Books for Christmas Giving

The beginning of Advent this year coincides with our Christmas Book and Gift Number. In America today, perhaps nothing makes us more vividly aware of the approach of Christmas than the countdown on Christmas shopping! But Christmas gifts are not only a pleasant duty, they are also an opportunity. Christian Christmas gifts bear witness to the real reason for Christmas.

In this issue, we believe our readers will find many books mentioned which will truly enhance Christmas for anyone who receives them. Some of the beautiful ones specially published for the Christmas season may be sold out in local bookstores, as the feast approaches. Avoid disappointment by shopping early.

Advent Greetings

The secular New Year is begun in January with songs, laughter, cheers, and tears. More appropriately for the times, we begin our church New Year now in a more sober spirit. We extend to all members of The Living Church Family our Advent greetings and pray that for all of us the year ahead may be “begun, continued, and ended” with God’s blessing.

Advent

Come, Holy Savior,
Through this darkened, cheerless door
To my empty heart.

Come, blessed Jesus,
Here to this place, made for you,
In my longing heart.

Come, thou Son of God,
Light with love my wintry room,
Fire with love, this heart.

Come, thou God and King,
Once again thy joyful reign
'Stablish in my heart.

Come, oh come, my Christ.
But! Thou art here, my quiet Lord,
Housed in heart, to be adored.

Bobbie Barber

BOOKS

An Experience

SINAI. Photography by Kazuyoshi Nomachi; text by F.V. Joannes and K. Nomachi. Everest House Publishers. Pp. 127. \$24.95.

This is a magnificent volume, lavishly produced. It is made up of 87 pages of spectacular photographs, most of them of the Sinai area and of the life that is lived there. There is also an introductory text, translated from the Italian of Fernando V. Joannes, and a concluding text by Nomachi.

This book is an *experience*. I spent several profitable hours allowing its pictures (most of them of places I had visited in former years) to penetrate my thoughts and imagination, and reading over the texts. While the information in the texts is generally reliable, the emphasis is on the mystique of the desert more than upon cold fact.

The publishers do not attach a text to each of the major photographs; each photograph is reproduced in miniature in black and white at the back of the volume with an appropriate text set alongside it.

Should you wish to catch the spirit of the desert, and more especially of the Sinai peninsula and the life that is lived there, I recommend this volume. It will amply repay such usage.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament and Hebrew
Nashotah House
Nashotah, Wis.

Mother and Child

SHIVERING BABE, VICTORIOUS LORD: The Nativity in Poetry and Art. By Linda Ching Sledge. Eerdmans. Pp. 189, with 25 colored illustrations. \$24.95 (\$12.50 to Episcopal Book Club members.)

Mrs. Sledge has selected 25 examples of famous paintings of Mother and Child and 187 accompanying poems in this unusual book. The poems range from the early 14th century down to the present. They all celebrate the Nativity. American readers will delight to see poems by Robert Lowell and Langston Hughes. They will welcome the fine selections from Vaughan, Donne, Blake, Eliot, Auden, and others.

The author's own commentaries on the political activity, personalities, and religious interpretations of the different ages are helpful to the reader. They are written in a clear and inviting manner.

Mrs. Sledge's thesis is that popular religious attitudes of the times are reflected in the treatment of the baby Jesus and Mary. In viewing a selected

painting, one can feel the helplessness of the medieval Babe and can perceive the tragedy that lies ahead for him.

The Renaissance painters had a more stylized, regal Mother and Child. Religious zeal of the 17th century is so evident in El Greco's "Adoration of the Shepherds." The sentimental sweetness of a quaint child is seen in the 19th century painting by Bouguereau. Christina Rossetti's poetry had great appeal then. Picasso's 20th century Mother and Child shows a very anxious mother. William Butler Yeats expresses anxiety, too, in his poem, "The Mother of God."

Despite the complexity of life in every age, the diverse expressions celebrating the Nativity continue. Mrs. Sledge reminds us that we only have to look in the many books to see the varied illustrations in the treatment of Mother and Child, and those on the many Christmas cards. The last colored illustration in the book, "The Bath," by Mary Cassatt, in its secular treatment asserts the compelling theme of the Nativity. It shows the concern and love of a child.

This is a beautiful Christmas gift book. Mrs. Sledge's selection of poems is superb. Her book is a positive testimony to the appeal of the Christmas story in word and illustration and its inspiration to millions of people in every age.

V.M.P.

The Medieval World

THE THREE ORDERS: Feudal Society Imagined. By Georges Duby. Translated by Arthur Goldhammer. University of Chicago Press. Pp. 382. \$25.00.

Bellatores, laboratores, oratores: an image of a society divided into those who fight, work, and pray. This ideal, familiar to all who read of the Middle Ages, is here subjected to the most careful scrutiny. M. Duby calls his work, "a history of social fantasy," tracing the model from its first formal expression, around 1025, to its deace in the imagination and embodiment in political institutions in France, around 1215.

Even a casual medievalist asks whether the model, beloved of teachers as an entry point to a discussion of medieval society, ever reflected reality. Duby approaches the matter differently: he inquires into the roots of the scheme. We come to see that trifunctionality was a means for expressing the view that a complementarity of social functions was necessary to social and ecclesiastical harmony, and that this presupposed a hierarchical world view and a belief in the Gregorian system of necessary inequality.

This is a rich book. We learn much about divisions within the church, disputes between seculars and monks. We are treated to an examination of the image in literature from Gregory the Great to Andreas Capellanus's *Art of Courtly Love*.

This is not an easy book, although beautifully written and translated; but it offers the interested reader a fascinating window on the outlook of the medieval world during the ages of its growth. Images of order and function spring forth, together with details about social and family life, chivalry and knighthood, and innumerable other matters.

As Thomas Bisson points out in his introduction, it is a "brilliant elaboration of the Duby thesis, [itself] perhaps the most incisive and coherent explanation of medieval social change yet propounded." That is commendation enough.

(The Rev.) MALCOLM C. BURSON
St. James Church,
Old Town, Maine

Deeds Most Foul

DRINK THIS. By Eileen Dewhurst. Doubleday. Pp. 192. \$9.95.

Aficionados of Anglican mystery and detective stories in the line of Dorothy Sayers, Agatha Christie, and P.D. James have a noteworthy writer in Eileen Dewhurst, who, like Christie, is also a playwright and who, like Sayers, is also a knowledgeable churchperson.

That Dewhurst and the others are all women is no mere sexist statement. Everybody knows that no Englishman is in the same league with good, "gutsy" mystery writers like these.

Drink This takes its title, of course, from the second sentence of administration of the Communion at the Holy Eucharist, and gives a hint of things to come. Here is a slippery, scary story of deeds most foul done in church and vestry of a lively parish. The "man from the Yard," a sensuous clergy wife, inattentive acolytes, and attentive vicars, wardens, and choristers are all here.

But besides writing a ripping good story, Dewhurst describes church life and doctrine (the latter remarkably well) with respect, not ridicule — a refreshing feature in contemporary fiction.

This book is a Crime Club selection.
(The Very Rev.) CHARLES U. HARRIS
Dean Emeritus, Seabury-Western
Theological Seminary, Evanston, Ill.
Address: Delaplane, Va.

The Saint Portrayed

SAINT FRANCIS OF ASSISI. By Lawrence Cunningham. Photographs by Dennis Stock. Harper & Row. Pp. 124, with index and color plate captions. \$15.50.

This book, published in October to honor the 800th anniversary of the birth of St. Francis of Assisi, is unusual indeed. It erases to some extent the stereotyped romantic image of the saint perceived by many from the stone statues depicting him with the perched dove on his shoulder. Instead, in its comprehensive chapter on the life of St. Francis, we

discover a very complex man.

Born Giovanni Bernardone in 1181, he was the son of a prosperous merchant family. His father later changed his son's name from Giovanni to Francesco, "the little Frenchman," as a tribute to France, the homeland of St. Francis' maternal grandparents.

As a youth, Francis was reckless, spoiled, and frivolous. In 1202, as a soldier in the army of Assisi, he was captured in a battle with Perugia and was imprisoned for a year. Released by a ransom paid by his father, he began a year of convalescence. He began to change.

However tolerant of his son's earlier life, his father was livid about his new kind of life. He especially could not understand St. Francis giving away hard earned money to the poor and the lepers. Desperate, Pietro, the father, had his son hauled before the local bishop to be disciplined. This encounter is immortalized for us in Giotto's frescoes in the Bardi Chapel of the church of Santa Croce in Florence.

A large part of the book consists of portraits and other paintings depicting events of the saint's life. These were painted in the first centuries after his death. There are also colored photographs of Assisi today, its buildings, people, and places.

Interesting, too, are the sections devoted to excerpts from the Rule of St. Francis, a biographical sketch — "St. Francis on Himself," and a reprint of his Canticle of Brother Sun. A list of books for further reading is substantial and helpful. There is a concluding section that deals with modern Franciscan influence.

This is an affordable book of manageable size and a must purchase for Christmas. *Saint Francis of Assisi* is a book to put down and to take up, to read over and over again.

V.M.P.

Elegant Pages

THE LIVING GOSPELS OF JESUS CHRIST. By J.B. Phillips. Rutledge Press. Pp. 190. \$24.95.

Medieval and Renaissance art graces the elegant pages of this "coffee table size" edition of J.B. Phillips' revised

translation of *The New Testament in Modern English*. Printed and produced in Spain, the book effectively combines the work of the great masters with less familiar yet uniquely beautiful mosaics and stained glass windows.

Freely paragraphed and without traditional verse divisions, this book is easy to read. But Phillips' text — his use of contemporary idioms — is strangely unsuited to the grandeur of the illustrations. This is a translation which has enjoyed a degree of popularity since its publication in the 50s and subsequent revision in 1972.

In the introduction to the revised edition, Phillips admits to his passion for communication which "has led me sometimes into paraphrase and sometimes to interpolate clarifying remarks which are certainly not in the Greek. . . ." Having extracted these "youthful enthusiasms" from the revision, Phillips gives us a text that is clearly communicative and couched in commonplace language.

Most effective is the blend of art and narrative in "The Gospel According to Saint Luke," with its nativity art by Federico Barocci, Murillo, Giovanni Bellini, and Le Nain. A striking, double page layout combines "The Song of Mary" (Luke 1:46-55) with "The Annunciation" by Filippo Lippi.

Here the translation is radiant: "My heart is overflowing with praise of my Lord,/my soul is full of joy in God my Saviour./For he has deigned to notice me, his humble servant, and all generations to come/will call me the happiest of women!"

ANN THOMAS
Lexington, Ky.

Outstanding Gift

THE CHRISTIAN WORLD: A Social and Cultural History. Edited by Geoffrey Barraclough. Harry N. Abrams, Inc. Pp. 336, with 353 illustrations, also maps and index. \$50.00.

This splendid book has 12 well written essays by distinguished historians, one of whom is Owen Chadwick of the University of Cambridge.

The essays range in subject matter from Christianity in the Roman Empire

to Christianity in the contemporary world. The book's concern is not in explaining a fixed theological position, but the presentation of the driving force Christianity has had and is still having in the history of thought and art, and on the daily lives of ordinary men and women in the Western world.

The fund of historical information, the magnificent and varied selection of the 353 illustrations (some in color and some in black and white), including unusual photos of buildings, people, and places, make this volume a compilation of social, political, and art history.

However, after reading the different essays and feasting one's eyes on the spectacular and unusual illustrations, one's belief in redemption and the Incarnation can only be reinforced. We marvel at and are thankful for the large umbrella of Christianity as it shelters different outlooks, different interpretations, and even quarreling factions. Despite this, despite, at times, the holy wars in the name of Christ, the injustices and the cruelties, its true message has endured and prevailed.

In all of the clearly written chapters that both lay and clergy can appreciate, we see how down through the ages, the faith of believers has revitalized the church and influenced artistic creativity and political vitality.

This moving book makes a beautiful and enduring gift. Diligent in its attention to historical detail, it is, nonetheless, good reading and makes a useful reference book.

V.M.P.

A Mysterious Ancient Civilization

EBLA: An Empire Rediscovered. By Paolo Matthiae. Doubleday. Pp. 237. \$14.95.

THE ARCHIVES OF EBLA: An Empire Inscribed in Clay. By Giovanni Pininato. Doubleday. Pp. 347. \$15.95.

When the Italian archaeological expedition to Syria discovered, a few years ago, some thousands of clay tablets at Tell Mardikh (now identified with ancient Ebla), there was much excitement in both the secular and religious press because of the supposed occurrences of certain biblical proper names, which, it was hoped, would throw new light on problems of Old Testament history in the Patriarchal period.

Subsequently it was discovered that the correspondences were based on a misreading of the tablets and the premature publication of tentative, preliminary results. It is now generally recognized that there is no direct connection between anything in the tablets and the events or personalities of biblical times. This is not to be wondered at, since the tablets date from c. 2400 B.C., a thousand years before the earliest suggested date for the Exodus and four centuries

Rival

An archangel stands in the very path of our doorway.
If he is weary of our reviling or of our ignorance, he does not reply.
How are we to endure the unyielding gaze of his burning?
How escape? or reply?

Paul Ramsey

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before the earliest probable date for Abraham.

For readers of the Bible, the chief interest of the material is the revelation it gives of the earliest known form of the Canaanite language (of which Hebrew is a dialect). It is altogether likely that a close study of the Ebla texts will give us a new understanding of certain obscure words and expressions in the Old Testament.

Indeed, Pettinato's volume contains an appended article by Fr. Mitchell Dahood, who has already gained fame for his exploitation of the texts from Ugarit, another Syrian site, for the same purpose. Fr. Dahood presents a considerable list of such possibilities. Some are entirely reasonable and will probably be accepted, though none, it must be said, are of world-shaking significance.

The genuine importance of Ebla, for students of the Bible, as for everyone else, is simply that it suddenly throws bright light on a hitherto dark portion of the history of the ancient oriental world, which is the world out of which the Bible emerged.

Syria hitherto had seemed a relatively unimportant part of that world, a mere bridge over which the armies of the Assyrians, Babylonians, Egyptians, and Hittites passed. Now it is revealed as the center of another great world power, an empire reaching from the Euphrates to the Mediterranean, with a unique language and culture of its own.

These two books are the first extended, authoritative accounts of these discoveries. Matthiae, the chief archaeologist of the expedition, deals with the purely archaeological side of the project; Pettinato was the original epigrapher (*i.e.*, translator of texts), later dismissed. His book bears almost no marks of the controversy of recent years. It is a sober, scientifically precise account of the contents of the tablets and their significance for the civilization of Ebla.

Neither is a popular work, but archaeological buffs, who are not daunted by a profusion of technical details, will find Pettinato's book, at least, exciting and illuminating.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary

An Entertaining Book

REVEREND RANDOLLPH AND THE HOLY TERROR. By Charles Merrill Smith. G.P. Putnam's Sons. Pp. 236. \$10.95.

Can a former star quarterback turned clergyman find happiness in a prestigious urban parish? Will his wife, an agnostic television talk-show hostess, be a help in every trouble? And why is this athletic and scholarly man of the cloth the target of the Holy Terror, a murderer of clergymen who always warns his victims with a poem?

The Rev. Dr. Cesare Paul Randollph finds himself the target of a self-appointed executioner of clergymen with well concealed sins in their past. "C.P.," as his bishop calls him, helps his friend, Lt. Mike Casey, solve the mystery.

This book is entertaining and fast-reading. The Methodist author, who also wrote the widely acclaimed satire, *How to Become a Bishop Without Being Religious*, presents an interesting mystery, while at the same time offering humorous insights into parochial life. *Reverend Randollph and the Holy Terror* is the fourth in a series of mysteries starring the fictional Dr. Randollph.

(The Rev.) CHARLES G. ACKERSON
St. George's Church
Pennsville, N.J.

Thriving, as Well as Surviving

STAY IN THE CITY. By Robert A. Gallagher. Forward Movement. Pp. 36. \$1.10 paper.

This minibook is the best 36 page bargain for anyone looking for how to do it material on urban mission and evangelism. The perspective is contemporary catholic, with a strong evangelical overtone.

The author has had an excellent track record in an inner city church and is now on the staff of the Bishop of Connecticut for congregational development. Questions of a church not only surviving, but thriving with multi-ethnic population, and multi-social concerns are addressed with specific suggestions.

I highly recommend this little booklet.
(The Rev.) J. ROBERT ZIMMERMAN
Chairman, Evangelism and Church
Growth Advisory Committee
Diocese of Pennsylvania

Old-Fashioned Christmas

THE GIFTS OF CHRISTMAS: The Guidepost Family Christmas Book. Guideposts, Carmel, N.Y. Pages not numbered. Part of a three-part package consisting of a calendar, a book, and a record. \$9.95 for the package.

This unusual soft cover book is a delight to have in hand, especially at this time of year. The book is clearly divided into three parts.

The first, "The Gift of Anticipation: A Family Advent Program," consists of poems and stories appropriate to this season of the year. The second, "The Gift of Imagination: Christmas Stories and Legends," consists of an anthology of 25 different stories by well known authors. These are of such a length that they can be read in one sitting.

The third, "The Gift of Celebration: Holiday Menus and Recipes," is full of delicious old-fashioned delights; *i.e.*, apricot ice cream, raspberry shrub, and

so on. There are planned mouth-watering dinners, Christmas buffets, and Christmas Eve treats. A reprint of a Christmas dinner menu for 20, in 1881, is an extra bonus.

The pages are printed on grey paper, and the many illustrations are white on grey. A treat is in store for those who like an old-fashioned Christmas or for those who are looking for different ideas in food.

V.M.P.

Bird's Eye View

CHRISTIAN RELIGIOUS EDUCATION: Sharing our Story and Vision. By Thomas H. Groome. Harper & Row. Pp. 296. \$12.95.

This is the most comprehensive statement of the theory of Christian education which has appeared for a long time. Dr. Groome has taken the subject out of its sad stepchild category and shown it as second to none in importance in the Christian ministry.

While he tries to keep the practical problems of parish, school, and family life in sight, he draws on the work of other theorists in order to clarify and define. He also gives attention to socialization and the new freedom of thought and life.

For whom is the book written? I think it will be used as a textbook in seminaries, colleges, and other centers for those who are trained to teach the Christian faith to people of various ages. The author is a Roman Catholic, but the approach is ecumenical.

Those who are already working in parishes, whether they are ordained or not, will read it if they wish to deepen their own knowledge and skill. It could enrich preaching, especially when the preacher is attempting to involve parents, teachers, and the parish community as a whole.

Some intellectually curious parents will read this book, but it is most likely to be used by those involved in lay training of many kinds. They will attempt to

relate it, section by section, to everyday problems. The author's aim is to give a bird's eye view of various theories of religious education.

It is impossible to do justice to an important book in a short review. Read it, and keep in mind the kind of world in which we live and in which the young are trying to grow up. Remember the hundred distractions of television and other facts of modern life which often compete with the Christian teacher. Be practical and ask: Exactly *how much time* will the earnest, trained teacher have with the pupils?

I would put in a plea for more teaching in ascetical theology, and the relation of liturgy of life should be examined at greater length. Perhaps Dr. Groome will give us another book — on the teaching, for example, of the sacramental principle.

DORA P. CHAPLIN

Formerly professor of Christian education

General Theological Seminary

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BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 125, Mount Sinai, N.Y. 11766.

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PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

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FORMING — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

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WANTED

NEED three copies "Family Bible" edition of Jerusalem Bible (Doubleday, 1970) with Dali illustrations. Also Jerusalem Bible Lectionary. Will pay well. The Rev. J. Swanson, 230 Hunters Rd., Norwich, Conn. 06360.

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PEOPLE and places

Appointments

The Rev. Douglas L. Alford is rector, St. Stephen's Church, Hurst, Texas. Add: 2716 Hurstview, 76053.

The Rev. Arnold A. Bush, Jr. is vicar, St. Peter's-by-the-Lake, a congregation formed last year in the Diocese of Mississippi. Add: Box 1026 at Reservoir, Brandon, Miss. 39042-1026.

The Rev. Charles C. Carman is interim rector, St. Thomas' Church, Richmond, Va. Add: 2111 Manlyn Rd., 23229.

The Rev. Ronald Carr is vicar of the Church of Our Saviour, Dallas. Add: 1616 Jim Miller Rd., 75217.

The Rev. George T. Cobbett will become director of development at Nashotah House, Nashotah, Wis., on December 1.

The Rev. Mark C. Engle is rector, St. Paul's Church, Jeffersonville, Ind. Add: Walnut and Market Sts., 47130.

The Rev. Peter Ensor is rector, Church of the Ascension, Dallas, Texas. Add: 10444 N. Central Expressway, 75231.

The Rev. James MacAlpine Galbraith is vicar, Holy Trinity Church, Heath/Rockwall, Texas. Add: Box 188, 75087.

The Rev. Carl B. Gracely is the interim rector at Christ Church, Harwich Port, Cape Cod, Mass. 02646.

The Rev. Theodore A. Heers is rector, St. Thomas'

Church, Wharton, Texas. Add: 207 Bob-o-Link Lane, Box 586, Wharton 77488.

The Rev. John M. Klickman is rector, Church of the Epiphany, Richardson, Texas. Add: Box 218, 75080.

The Rev. Thomas K. McCart is curate, Trinity Church, Fort Worth, Texas. Add: 3401 Bellaire Dr. S., 76109.

The Rev. William W. Millsaps is chaplain at the University of the South, Sewanee, Tenn.

The Rev. Vernon Raschke is vicar, St. Stephen's Church, Wichita Falls, Texas. Add: 5023 Lindale Dr., 76310.

The Rev. Paul D. Rietman is curate, Christ Church, Dallas, Texas. Add: 534 W. Tenth, 75208.

The Rev. William H. Risinger is serving St. Michael's Church, Fort Worth, Texas. Address: 3800 Popplewell, 76118.

The Rev. William L. Russell, is interim rector, Christ Church, Portsmouth, N.H. Add: 805 Lafayette Rd., 03801.

The Rev. W. Herbert Scott is rector, St. James' Church, Dallas, Texas. Add: 9845 McCree Rd., 75238.

The Rev. Roger C. Snyder is now serving St. Peter's Church, Mount Arlington, N.J., on Lake Hopatcong. The church also operates a day care center.

The Rev. Stephen R. Weston is curate, St. Alban's Church, Arlington, Texas. Add: Box 933, 76010.

Other Changes

Christ Church, Dayton, Ohio, held a special service of Evensong on October 29 according to the 1823 Book of Common Prayer. The service was part of the sesquicentennial celebration of the parish. Invitations announced that "choirs from the several congregations in Dayton which are our children and grandchildren" would participate. The mayor of the

city proclaimed the week of October 25 to November 1 to be "Christ Episcopal Church Sesquicentennial Week." The present rector is the Rev. Gordon S. Price.

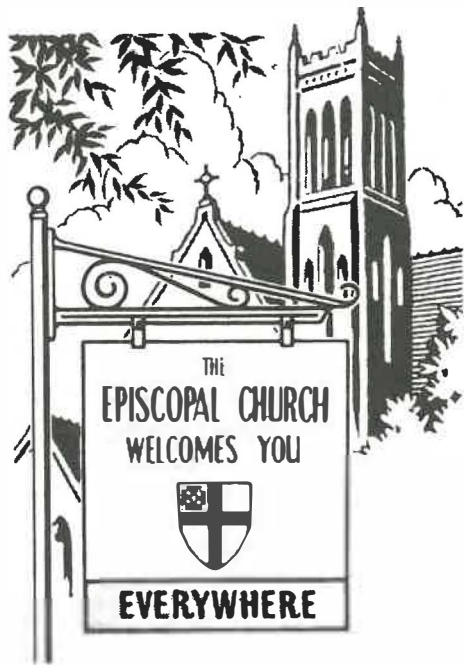
Retirements

The Rev. Frank M. Butler, rector of St. David's by the Sea, Cocoa Beach, Fla., has retired. Add: Box 686, Cocoa Beach 32931.

Deaths

The Rev. Walter Josselyn Reed, retired priest of the Diocese of New Jersey, died on October 23 while he was in England during a trip. He was 81 years old.

A graduate of the Theological Seminary in Virginia, he was priested in St. Paul's Cathedral, London, England, while studying for work in the mission field. He served in Liberia from 1925 to 1932, and while there he married a missionary nurse, Lois M. Ford. After his return to the U.S., he was rector of St. Paul's Church, Columbia, Pa. During World War II, he served as a chaplain in this country and in the South Pacific. After a rectorship in Maryland, he returned to the Diocese of Harrisburg, where he served in many official capacities. He was also rector of St. Matthew's Church, Sunbury, Pa. In 1954 he became the first rector of Holy Innocents' Church, Beach Haven, N.J., and was there until his retirement in 1968. Before moving to Cathedral Village in Philadelphia last year, he had lived with his oldest daughter and her family in Raleigh, N.C. He is survived by three daughters, Mary Lois Eakes, Carolyn Virginia Antilitz, and Elisabeth Josselyn Higdon, 13 grandchildren, and three great grandchildren.



CHURCH DIRECTORY

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

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.

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat 7:30 HC; noon intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15 & 2:30. Special interest tours can be arranged by writing in advance

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 & 8:15; MP 6:45, EP 8; 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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill

35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 8-7

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, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, 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.

Continued on next page

CHURCH DIRECTORY

(Continued from previous page)

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible study. Holy baptism by appt, reconciliation of a penitent by appt, Confirmation as anno. HD as anno

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), 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

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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. Wed HC & Healing 12:15

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

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

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, 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

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. Wed 12:10 Choral Service & Eu. 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

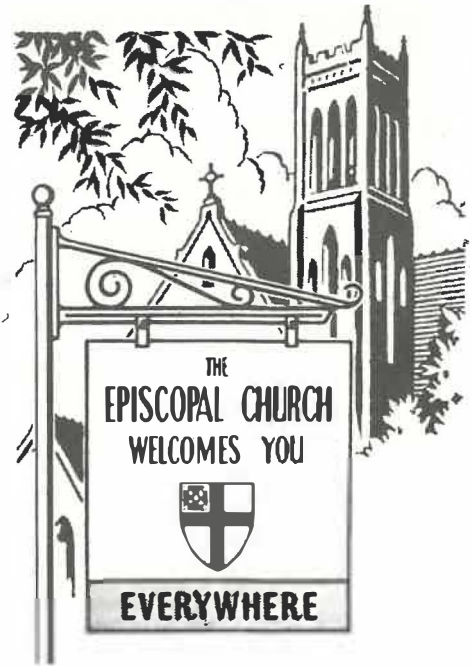
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

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. 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)

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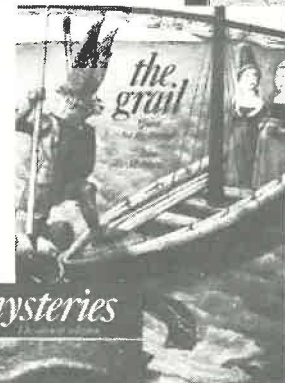
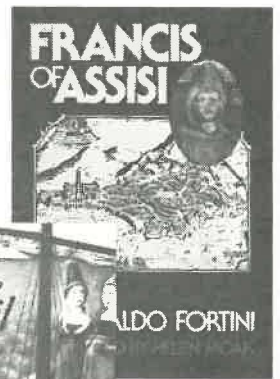
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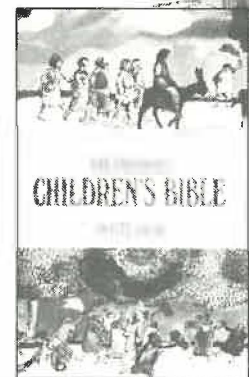
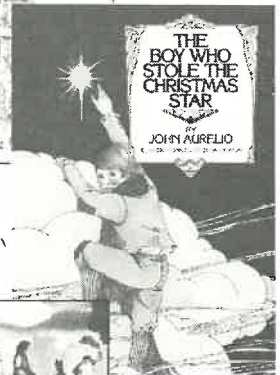
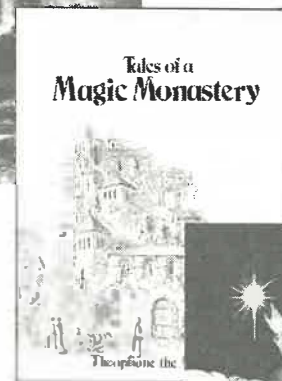
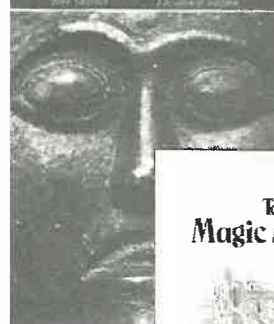
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