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This angel is attributed to the 18th century Italian artist Giuseppe Sammartino, and is part of the collection of New York's Metropolitan Museum of Art.

RNS



Beginning and Ending

There is something slightly humorous in the idea of beginning a new year, whether it be the First Sunday of Advent, or January 1, or perhaps one's own birthday. After all, as the saying goes, "Today (whatever day it is) is the first day of the rest of your life." Similarly, yesterday (whatever day it was) was the last day of your past life. As the earth revolves endlessly about the sun, any day begins a new year or ends an old one.

To make a beginning is, by nature, to terminate what went before. To hold on to what is new is, in effect, to declare what went before to have become old. "In speaking of a new covenant, he treats the first as obsolete" (Hebrews 8:13). New and old are opposites, yet they are closely linked.

Those who developed our church calendar many centuries ago were, of course, not ignorant of these considerations. Advent is both the beginning of the new church year, and the end of the previous one. It celebrates the beginning of Christianity, the coming of Christ. It celebrates equally the end of history, and that final coming of the Lord to which we look forward. There is profound significance in this bringing

together of beginning and ending. It points to the mystery of time in which beginnings and endings are in fact linked.

The Book of Revelation, chapter 21, speaks the language of Advent, when the seer declares, "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

The end of this creation is the new creation, the end of earthly history is the new Jerusalem, and into the new Eden comes the new bride, prepared for the new Bridegroom who is himself that "image of God" according to which the old Adam had been created in the first place.

The purpose of Advent is not to confine the beginning of what is new to one season or to one day. Rather it celebrates the principle of renewal, revitalization, and restoration, which is always operative in Christianity. The future begins now. The new creation begins now. Even so come, Lord Jesus.

H. BOONE PORTER, Editor

Advent Horoscope

The stars do not seek us to guide our planning of each day. They stare beyond our time and place and circumstance. Their line goes out unto the end of heavens sending light across this dark and wintered omnipresence, searching for the one who lends his brightness, wends, at last, his shining way across the tending aeons, bending to rest all futures tight within a stable and a stall.

J. Barrie Shepherd

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EDITORIAL AND BUSINESS OFFICES
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LETTERS

The Catholic Faith

I appreciate William Cooke's letter [TLC, Oct. 16]. I especially appreciate that part which says, "What does that (the catholic faith and order) require? It does not require lace cottas and Italian-style birettas, benediction, and Corpus Christi processions. Many Anglicans dislike such things precisely because they are not ancient and catholic, but modern and peculiarly Roman. Essential catholicity is formulated in the Lambeth Quadrilateral: the scriptures, the creeds, the dominical sacraments, and the apostolic ministry."

I also think he has a clever phrase when he says, "But 'catholic church' is the name of the whole house, not just the mansions on the 'highest' floors." I feel the same way, and I think it's time more voices like ours were heard.

For instance, although I am not wild about the ordination of women to the priesthood, I do not believe opposition to their ordination is an article of faith necessary for salvation. I suspect the church will survive it whatever happens.

Like all other bishops and priests, I receive my share of publications in which precious little prejudices have been trotted out and labeled as the true catholic position, the preservation of which is absolutely necessary if the work of Jesus is to have any meaning. Balderdash!

I enjoy being a catholic bishop in the Anglican tradition, and I wonder if there are many out there who appreciate my cry, "Percy Dearmer, where are you now that we need you?"

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas

Salina, Kan.

Uniform of Clergy

What is the uniform of the clergy of the Episcopal Church? I use the word "uniform" because I refer to a distinctive outfit that identifies those in our ordained ministry. It seems that clerical garb today has become largely a matter of individual choice, with the round collar as the *sine qua non*, and that increasingly is becoming just a tab insert.

When the five astronauts of the crew of the space shuttle "Challenger" came into view after its landing, they were uniformly outfitted. Yet, attend a gathering of the clergy of the Episcopal Church and what do you see? Why, even if it were only the three or four members of a parish staff, there would be as many varieties in dress. How would it be if our policemen and policewomen appeared attired according to their personal tastes with perhaps the visored blue cap



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as the only piece of the customary uniform?

Now, I am not so unrealistic as to be thinking that the Episcopal Church nationally could adopt a mandatory dress code for its ordained members. Not even the clerical members of a diocese could be put into a distinctive identifying outfit. Perhaps the fewer members of a parish staff could.

In these times when collegiality is stressed, probably because it is so generally lacking among the clergy, let us give some thought to what the wearing of a uniform does, in expressing and developing an *esprit de corps*. Also, would it not be a cause of renewed pride among the members of the laity in the appearance of their clergy persons in uniform? For a start, there is the traditional outfit, namely, the black suit and shirt, with a round collar.

(The Rev.) VINCENT H. STROHSAHL (ret.)
Belfast, N.Y.

Armed Daughter

I am concerned about your choice of the cover photograph depicting a female Air Force pilot [TLC, Oct. 16] and the accompanying article, "Daughters of the King." As a feminist in the Episcopal Church, I would hope that any woman who chooses to enter the military be allowed to go through the same admission procedure as men who want to enter the military and be employed to do identical work.

But as a peace activist in the Episcopal Church, I would hope that both women and men would question the validity of entering into military service, especially in view of the fact that a conventional war is no longer an assumption.

At the very least, there is a calculated risk of nuclear attack in combat situations.

I am especially angry that the staff of THE LIVING CHURCH, in selecting this photograph for the cover, is taking a pro-military position. THE LIVING CHURCH has the potential of offering leadership in decisions that affect us all by its editorials, choices of photographs, and selection of articles.

At a time when the U.S. has entered into combat in Lebanon and Grenada, is providing war materials to El Salvador, and is planning to deploy Cruise and Pershing II weapons in Europe, it seems dangerous to encourage an attitude of militarism within our country and our parishes.

BARBARA F. BRANNON
San Francisco, Calif.

Few members of the armed forces desire either a nuclear or conventional war. The presence of responsible, thoughtful, and committed Christians within the military is a bulwark against the kind of militaristic outlook our correspondent opposes. Ed.

Church of Holy Communion

I was shocked and wept at the news of William Augustus Muhlenberg's beloved church building being sold and desecrated [TLC, Oct. 30]. What on earth possessed them, in the Big rotten Apple, to allow God's enemies to get hold of the Church of the Holy Communion, of all places?

Many of us are sons and daughters of the Christian movement that was renewed and sacramentally born back there in 1845 in old New York. I close this note of protest with my prayer that the holy grace and peace of our Lord Jesus and his wonderful church be with us.

NAME WITHHELD

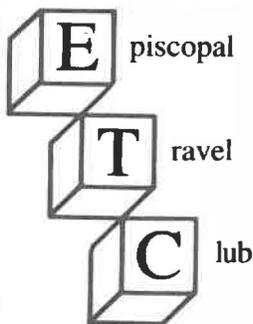
Happy Birthday to TLC

THE LIVING CHURCH is 105 years old! I have not been a subscriber for quite *that* long, but I have been for more than 30 years. You are better than ever!

In recent years, you, TLC, have meant more to me than even all that great coverage of the church around the world and the edifying articles. I have gained two good friends through ads I placed for out-of-print books. I have a beautiful walnut cross on my wall (Crosswick's ad) and had two weeks in a convent and school of the CHS sisters. Also friendly, interesting correspondence with people I wrote to in response to letters or articles in TLC.

I am a cover to cover reader, including ads and People and Places. Yours for at least another 100 years.

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Faith and Works

I always enjoy TLC, but I found the October 23rd issue especially interesting because it was more theological than most.

Regarding Fr. Marshall's article, "Getting to know the Lutherans," I have never been able to reconcile the Lutheran doctrine of justification through faith *alone* with Gospel passages such as Matthew 25: 31-46. I realize that it has become something of a cliché to say it, but it would appear to me that in the Lutheran scheme of things there is very little place for human effort.

Regardless of how we define the words "faith" and "justification," we do not, I believe, do full justice to the Gospel by ignoring the obvious and incontrovertible fact that Jesus did indeed speak of salvation in terms of rewards and punishments.

It is also interesting to note that St. Paul, upon whom Luther based his doctrine, never speaks of justification purely in terms of faith alone, but speaks rather of faith that expresses itself in love (Galatians 5:6). Indeed, he regards love as greater even than faith (1 Corinthians 13), as does St. John, who says, "If you refuse to love, you must remain dead" (1 John 3:14).

Perhaps we Anglicans ought to have another look at the teachings of the Council of Trent, which say, among other things, that "faith is the *beginning* of human salvation, the foundation and root of all justification" adding that "faith, unless hope and charity be added to it, neither unites man perfectly with Christ nor makes him a living member of his body."

BENJAMIN HEY

Newark, N.J.

Women in the Priesthood

I must say that I read Pierre Whalon's letter [TLC, Oct. 2] with some astonishment, especially where he states that the ordination of women is a matter of church discipline and not of doctrine. Surely nobody on either side of the question really believes that it is not a doctrinal issue!

(The Rev.) JOHN K. DEMPSEY
All Souls' Church

Urasoe City, Okinawa

Mystery and Awe

The letters on mystery and awe [TLC, Sept. 25 and Oct. 23] both miss an important fact: what one does at the altar is not as important as how it is done. As a child once put it, "I know Father is doing something special because of the way he cleanses the chalice."

(The Rev.) H. STEWART ROSS
Everett, Wash.

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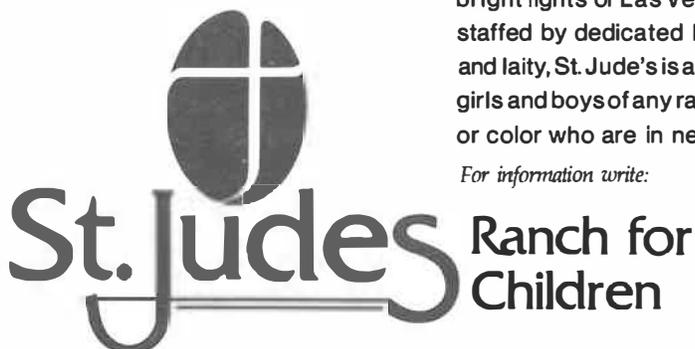
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BOOKS

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ANCIENT MYTHS AND BIBLICAL FAITH: Scriptural Transformations. By Foster R. McCurley. Westminster. Pp. 206. \$11.95 paper.

The occurrence in scripture of such exotic names as "Leviathan, the twisting serpent" (Isaiah 27:1) and "Rahab, (that was) cut in pieces" (Isaiah 51:9) is sufficient indication even to the casual reader that foreign mythologies have left their mark on the biblical record.

Scholars are convinced that the influence of Babylonian, Egyptian, and Canaanite myth runs far deeper than is ordinarily supposed. There seem to be blocks of material in both the Old and New Testaments in which the substance of a classic mythological story has simply been transferred either to Yahweh or Jesus Christ, although in almost every instance some significant transformation of an incident or a divine attribute has occurred.

Prof. McCurley seems to be the first to have made a systematic study of these myths and their transformations for a popular audience. He deals with three of them: The Divine Conflict with the Powers of Chaos, The Sacred Marriage, and The Story of the Sacred Mountain.

Under each head, in an interesting and readable way, he retells the original story as it is found in ancient non-biblical sources, and then in succeeding chapters tells how it was used in the two Testaments. Like all enthusiasts, he sometimes overplays his hand, but it is a fine book nevertheless.

(The Rev.) ROBERT C. DENTAN
Prof. Emeritus of Old Testament
General Theological Seminary
New York City

Liturgical Preaching

THE YEAR OF THE LORD'S FAVOR. By Sherman E. Johnson. Seabury. Pp. xiv and 272. \$13.95 paper.

This new work by the sometime dean of the Church Divinity School of the Pacific, one who has worked productively for many years in the field of New Testament studies, will serve as a useful tool, especially for the beginning preacher who may be somewhat intimidated by the use of commentaries.

Dr. Johnson provides us in this work with quite helpful comments of an exegetical nature, but avoids the hair-splitting discussion which often plagues the heavier exegetical works meant only for scholars. This is done for all the propers of the Sundays of the Christian

Continued on page 17

THE LIVING CHURCH

November 27, 1983
Advent 1

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Statement Issued on Night Club

The Rt. Rev. Paul Moore, Bishop of New York, and the Rev. Thomas F. Pike, rector of Calvary, Holy Communion and St. George's Churches in New York City, have issued an official statement concerning the sale of Holy Communion Church.

The *New Yorker* magazine reported in September that the building formerly belonging to the parish of Holy Communion was to become a dance club and "entertainment complex" called Lime-light [TLC, Oct. 30].

"We are horrified by the announced plans of the Limelight night club, and we hope that they are only a promoter's pipe dream," Bishop Moore and Fr. Pike stated. "There is nothing the church can do legally to stop them.

"The rector and vestry of Calvary, Holy Communion and St. George's, together with the diocese, fought every way possible to retain this historic, significant church, in which so much church history occurred under the leadership of the Rev. William Augustus Muhlenberg.

"However, there was no church group, including the above combined parishes, which could afford to maintain the building, especially as a landmark. Therefore the parish sold the building to Odyssey House, a highly respected, charitable organization dedicated to the rehabilitation of addicts. Odyssey House promised to preserve the building. The building was deconsecrated and all possible religious objects removed."

Changes at the College of Preachers

The Rt. Rev. John T. Walker, Bishop of Washington, has announced the resignation of the Rev. Canon Herbert O'Driscoll as warden of the College of Preachers in Washington, D.C. Bishop Walker also announced that the Rev. Charles J. Minifie of South Hadley, Mass., has been elected to the newly established post of president at the College of Preachers.

Canon O'Driscoll intends to return to Canada at the end of the year to become rector of Christ Church in Calgary, Alberta. Before going to the College of Preachers in September, 1982, Canon O'Driscoll was dean of the cathedral in Vancouver, B.C., for several years.

Charles Minifie, 42, goes to the College of Preachers from Mount Holyoke College, where he led a successful capital fund campaign which raised over \$13 million. From 1979 to 1980, he was vice president of the Hartford Seminary Foundation, where his responsibilities included development and public relations.

The new president-elect is a third-generation Episcopal priest. He was educated at Trinity College and Episcopal Theological School, has served churches in New York City, Portland, Ore., Hyanisport, Mass., and was rector of Trinity Church, Newport, R.I., before going to Mount Holyoke. He and his wife, Elizabeth, have four daughters.

Hunger Coordinators Meet

A training grant from the Coalition for Human Needs made it possible to bring 83 diocesan coordinators representing 61 dioceses, from the Episcopal Church's hunger network to Washington, D.C., for four days early in October. This event was the first to assemble all diocesan hunger coordinators in one place.

In the opening address, the Rev. Arthur Simon, executive director of Bread for the World, stressed the importance of the church's involvement as a key to solving world hunger. The participants attended workshops and panel discussions, and heard a briefing on significant legislative issues.

The conferees visited with legislators and attempted to convey to them the church's concern for the poor and hungry and to share what the Episcopal Church is doing in this area. Several people attending the conference expressed surprise at the apparent willingness of some lawmakers to allow the church to care for needy people with little or no help. Others saw positive signs of a heightened concern emerging in Congress for these problems.

Dr. David Crean, staff officer for hunger at the Episcopal Church Center in New York, said at the conference's end that it had fulfilled its main objectives. "I think that those who were able to come got a great sense of the national scope of the Episcopal Church's hunger effort," he said. "I also feel that they now realize their roles both in implementing the Episcopal Church's social policy and in acting as advocates for the poor and hungry who have no voice and less power in the decision-making process which affects their lives."

Atrocities Admitted in South Africa

An international Anglican delegation has returned from Namibia, claiming that South African security forces have been harassing and killing civilians. Before leaving for London, the delegation held a press conference in Johannesburg and spoke of alleged South African Defense Force atrocities, the opposition by the local black population to the presence of the South African army, and the widespread Namibian support for the South West African Peoples' Organization (SWAPO), which has been involved in a guerrilla war for 17 years against the South African government.

The Rev. Charles A. Cesaretti, public issues officer at the Episcopal Church Center in New York, represented the Episcopal Church, as did the Rt. Rev. Edmond L. Browning, Bishop of Hawaii. Terry Waite, the personal representative of the Archbishop of Canterbury; the Rt. Rev. James L. Thompson, Bishop of Stepney and Suffragan



"The People of the Circle: Indians of the Americas" is the theme chosen for this year's Church School Missionary Offering. The Executive Council has designated the Wilderness Youth Center in the Diocese of Minnesota to receive the offering, which is collected from Advent through the last Sunday after Pentecost. Study materials dealing with Indian history, culture, and spirituality may be ordered from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Bishop of London; the Most Rev. Yona Okoth, Archbishop of Uganda; and the Most Rev. John M. Watanabe, Primate of Japan, made up the rest of the delegation.

The group was convened as a result of an invitation from the Anglican Bishop of Namibia, the Rt. Rev. James Kauluma. The members spent considerable time in the war zone along the Angolan border, talked extensively with the administrator-general and senior officers of the South African Defense Force (SADF), and spent a day with the South African forces in the war zone.

They also talked with leaders of the Roman Catholic, Anglican, Lutheran, and African Methodist Episcopal Churches and studied the effect of the war on various Anglican parishes.

Mr. Waite stated that an SADF officer admitted that members of his force on occasion had costumed themselves as SWAPO fighters and intimidated citizens, beating and even killing some people. "This was admitted by the SADF, and we were told: 'In guerrilla warfare, this type of activity occurs,'" Mr. Waite said. He added that while the SADF had strict procedures to investigate alleged atrocities, the local residents are too frightened to submit complaints to the authorities, whom they held responsible for their mistreatment.

Fr. Cesaretti said the group was told these incidents occur during the night curfew in northern Namibia, when civilians are faced with the question of who is at the door. "The acts of intimidation have happened once the door was opened, and we were told of cases where South African forces were dressed in SWAPO uniforms," the American priest

said. Mr. Waite added that both sides allegedly used this tactic.

Harassment of church activities was alleged by the delegation, including cases where South African soldiers entered churches during services and placed their weapons on the altars. "One or two senior officers were very concerned about these reports and said they would be investigated," Mr. Waite said.

Delegation members stressed that most people rejected claims that SWAPO was a Marxist organization, and said many of its men were described as "our sons — Christian men fighting for the liberation and independence of Namibia." The six members conceded that SWAPO had committed atrocities, too, and expressed hopes for a speedy end to the war.

A report on the Namibian findings will be made public after its submission to the Archbishop of Canterbury.

Chrism Blessed in Armenia

An estimated 60,000 people gathered on September 25 in the courtyard of Holy Etchmiadzin (the Descent of the Only Begotten Son) Cathedral in Etchmiadzin, Armenia, while His Holiness Vasken I, Catholicos of All the Armenians, assisted by 12 bishops, consecrated Holy Chrism. The rite takes place every seven years, and is believed to have remained unchanged since perhaps the tenth century.

Armenian bishops and delegates, numbering in the hundreds, came from parishes and dioceses in Australia, South America, Canada, Great Britain, the U.S., western Europe, and the Mid-

dle East. A delegation of Armenians traveled from the Great House of Cilicia in the Lebanon, and representatives from the Eastern Orthodox, Roman Catholic, and Anglican churches were present for the ceremony.

In the morning, the Armenian prelate went in procession to the cathedral accompanied by 16 assisting bishops, monks, clergy, and visitors for the pontifical Mass. At 2 p.m., another colorful procession was formed at the Catholicos's palace. This procession bore the relic of the Holy Cross supposedly brought from Jerusalem to Armenia in the seventh century; the spear said to have pierced Jesus' side; and the gold-covered arm of St. Gregory the Illuminator.

St. Gregory is credited with accomplishing the spiritual enlightenment of Armenia through the baptism of its King Drtad III in 287 and the construction of Holy Etchmiadzin in 301. These and other relics were carried to an altar erected at the cathedral's west door, where a large silver cauldron was placed, which held a special preparation of oil containing 40 different varieties of herbs and flowers.

The previous year's oil was added to the contents, and a solemn blessing performed with prayer and the relics. It is customary for the bishops to take the chrism to their churches for use in baptisms, ordinations of priests and bishops, the consecration of churches, and so on.

Vasken I greeted the visitors at a banquet following the service. It was the Armenian prelate's 75th birthday, the 40th anniversary of his ordination, and his 28th as Catholicos.

Anglicans received special mention when the Catholicos spoke of the longstanding relationship between the churches. The Rt. Rev. Henry Hill, former Bishop of Ontario and chairman of the Anglican-Orthodox Joint Doctrinal Commission, replied that although Anglicans may be counted among the younger sisters, they are nevertheless second to none in their affection for the Armenian Church and people. Other Anglicans present were the Very Rev. Victor de Waal, dean of Canterbury Cathedral, who brought a special greeting from the Archbishop of Canterbury, and Patrick Gilbert, secretary of SPCK.

The next day, ceremonies were held at the martyrs' memorial in Yerevan to commemorate the 1.5 million Armenians murdered after World War I. This visit was Bishop Hill's second to Armenia. In September, 1982, he was instrumental in helping formulate a restatement of sisterly relationship drawn up for the guidance of both churches at the request of Dr. Runcie and the other Anglican Primates. In return, Vasken I paid a visit to the Archbishop of Canterbury in London last April.

(The Rt. Rev.) HENRY HILL



Etchmiadzin Cathedral, Etchmiadzin, Armenia.

News Service Changes Hands

The *United Methodist Reporter*, a weekly newspaper serving the United Methodist Church, has announced that it will assume responsibility for the nation's only daily interfaith wire service in November. Religious News Service will no longer be owned by the National Conference of Christians and Jews which founded it in 1934 to foster inter-religious understanding by providing unbiased news coverage of all faiths.

Inflation and recession have taken their toll, according to RNS, and the NCCJ can no longer sustain the news service, which has operated at a deficit since its founding. The Methodist paper has a circulation of about 500,000, and publishes more than 300 local editions. It recently broadened ecumenically, publishing as the *National Christian Reporter* for other denominations. The UMR is owned by the United Methodist conference of Texas and New Mexico, and has no official relationship to any of the church's boards, agencies, or General Conference.

The Rev. Spurgeon M. Dunnam, III, general manager of the *United Methodist Reporter*, said RNS will be established as a separate non-profit corporation headquartered in Dallas, with relocated editorial offices in New York and a news bureau in Washington. The editorial and photo operation in New York will continue under the editorship of Gerald Renner, 51.

Jacqueline Wexler, president of the NCCJ, noted that the Methodist weekly is "well respected throughout the American press for its journalistic integrity and the business skills of its management. UMR understands and respects the interreligious scope of RNS and will continue to offer thorough and impartial news to the many diverse subscribers of RNS."

THE LIVING CHURCH is a long-time subscriber to RNS.

Primates Meet

In Nairobi, Kenya, a series of three international meetings in October took actions that will shape the work of the Anglican Communion for several years. From October 3-12, the Anglican Consultative Council, the recently-created Mission Issues and Strategy Group and the Primates met consecutively at the Limaru conference center.

A decision to continue the tradition of the Lambeth Conferences, at which the bishops of the Anglican Communion meet; a re-assertion of the communion's concern for peace issues; and a plea for new dialogue and understanding between Christians and Muslims were among the most important results of the meetings.

The next Lambeth Conference is

scheduled for 1988 at the University of Kent in Canterbury, where the last such meeting was held in 1978. In announcing the meeting, ACC spokesman John Martin said its purpose would be to seek and promote new initiatives in four areas of church life: mission and ministry; dogmatic and pastoral constitution; ecumenical relations; and the transformation of the social order. A series of regional conferences will be held, similar to last June's Pacific Basin Conference, to help bishops prepare for this ambitious agenda.

"I hope that the Lambeth Conference will not be seen as just another meeting which produces a report," the Archbishop of Canterbury said. "This is why we have to start now with our preparations. My hope is that the bishops will be in close communication with their dioceses so that they come reflecting the concerns of their clergy and people. I hope that each bishop will bring his diocese with him."

Much of the agenda for the Kenya meeting had been designed by the African Primates. Added to their concerns about refugees and liturgical cultural differences, the prelates are worried about the situation of Christians in the Muslim-ruled African countries.

Pointing to the introduction of Islamic (Sharia) law in the Sudan, the Primates expressed the fear that such laws would violate the human rights of non-Muslims. Under Sharia law, Christian pastors must be licensed and paid by the state; infant baptism is banned; Christian children must be taught Islam, with mosques established in Christian schools for the purpose; Christians and other non-Muslims brought to trial can be condemned, without right of appeal, on the evidence of only four witnesses. Eight witnesses are required to convict a Muslim.

Two Japanese Bishops Elected

The Nippon Sei Ko Kai, the Episcopal Church in Japan, elected two new bishops on September 15. The Very Rev. Paul Kinichi Yashiro, dean of St. Michael's Cathedral in Kobe, was elected fifth Bishop of Kobe on September 15 on the fifth ballot, and the Rev. Raphael Shiro Kajiwara, rector of St. Mary's Church, Ichikawa, was elected ninth Bishop of Yokohama on the tenth ballot.

Dean Yashiro, 59, has served his entire ministry in the Diocese of Kobe in several parishes. He is married and the father of four children. His father was the fourth Bishop of Kobe.

Fr. Kajiwara has served in several Yokohama parishes and has taught at Central Theological College in Tokyo. The bishop-elect, 51, became a Christian while a graduate student at the University of Tokyo. He and his wife have two daughters.

BRIEFLY...

The Evangelical and Catholic Mission's national council has undertaken to provide all Episcopal seminarians with a gift copy of *Foundations of the Faith*, a recent book by the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and ECM chairman. Distribution, according to the Rev. Canon Charles H. Osborn, executive secretary, will begin with juniors currently enrolled and will take place as soon as the names of seminarians are available, and dates for visitation by ECM council members can be arranged. The council said its members believe that Bishop Wantland's book will be "an invaluable resource" for those preparing for the ministry.

The latest round in the Kentucky controversy involving display of the Ten Commandments in public schools was fired recently by a Providence, Ky., physician, who spent about \$1,700 giving away T-shirts with the commandments printed on them to students in the Webster County public school system. A law requiring that the commandments be posted in public schools if private funds were raised to pay for their display was struck down in 1980 by the U.S. Supreme Court. The Kentucky Civil Liberties Union has threatened to file suit against any school district failing to remove the commandments from classrooms. KCLU officials will ignore the T-shirts, however. "We would never take the position that the kids couldn't wear what they wanted," said the organization's executive director. "They are exercising their First Amendment rights, and we see no connection between the shirts and the posting of the commandments."

Three U.S. Episcopal bishops took part in the recent installation of the Rt. Rev. Arturo Sanchez Galan as the fourth diocesan bishop of the Iglesia Espanola Reformada Episcopal in the Cathedral of the Redeemer in Madrid. They were the Rt. Rev. Robert C. Witcher, Bishop of Long Island, who preached; the Rt. Rev. John M. Krumm, Bishop in Charge of the Convocation of the American Churches in Europe, who read a letter of greeting from the Presiding Bishop; and the Rt. Rev. Frank S. Cerveny, Bishop of Florida, who has been spending a sabbatical of study and social work with the Roman Catholic Church in Madrid. The installation was performed by the Primate of the new Province of the Cone of South America, the Rt. Rev. David Leake.

The Wade Collection—

An Anglican Treasure Trove

It may come as a surprise for many to discover that the Wheaton

College library houses the largest single

accumulation of writings by . . . seven British authors —

the majority of whom were Anglican.

By ARTHUR PAUL LIVINGSTON

Long known as the mecca of American evangelical education, Wheaton College, situated west of Chicago, would normally be expected to offer little for traditional Episcopalians. Thus it may come as a surprise for many readers to discover that the school's library houses the Marion E. Wade Collection, the largest single accumulation of writings by, and secondary sources about, seven British authors — the majority of whom were Anglican.

Even the one writer who nominally belonged to a free church denomination, George MacDonald, possessed a distinctly Anglican stamp to his personality. In addition to MacDonald, the collection contains essential and even unique material concerning C.S. Lewis, J.R.R. Tolkien, Charles Williams, Owen Barfield, Dorothy L. Sayers, and (perhaps surprisingly given his orthodox militancy) G.K. Chesterton.

Why did this undertaking come to fruition at Wheaton College, of all places? Actually the answer to that question is quite clear; it originated because of the devotion and far-sightedness of one man, Prof. Clyde S. Kilby. In February, 1965, while Dr. Kilby still chaired the department of English at Wheaton, he began the collection with only the principal volumes of C.S. Lewis and the 15 letters he received from Lewis during their brief correspondence.

Dr. Arthur Paul Livingston teaches English composition at the University of Illinois.

That year was a burgeoning one for Lewis studies in the U.S., highlighted by Kilby's own treatment, *The Christian World of C.S. Lewis*, published by Eerdmans and still in print. Eight months later, he acquired a number of Williams' poems in the original manuscripts, and the idea took shape in Kilby's mind of developing a special collection devoted to housing the complete research materials relevant to the Lewis circle and its antecedents.

Lacking serious funding at first, the collection occupied a small area within the college library for the next six years. Even after Kilby was allowed an area five times as large, it soon became obvious that the space allotted was inadequate. Consequently, in March, 1972, the books were moved to a prestigious wing of the largest appropriate building on campus, where its reputation quickly began to grow among the scholars devoted to the work of the authors collected.

By this time, Dr. Kilby had acquired several staff members to aid him and had harnessed material sufficient for at least one professor to spend over a month with the collection, working on a major project. In 1976, no more room existed for additional material, but at that time the collection received a major endowment honoring the memory of Marion E. Wade, a wealthy businessman who admired the apologetics of C.S. Lewis.

Substantial gifts since then have permitted the purchase of Dorothy L. Sayers' and most of Charles Williams' man-

uscripts. By this time, the Wade Collection had become the indisputable center of studies in this field for six of the seven relevant authors.

Those who work for the collection have intended to make as complete a search as possible for the manuscripts, letters, and even the memorabilia of these writers. The staff is cataloging many important purchases of source material even as this article is being written. Much of the help to secure these valuable documents has come from friends, relatives, and executors of the principal authors.

For example, no one was a more ardent supporter of Kilby's goals than the late Major Warren Hamilton Lewis, the brother of C.S. Lewis and a member of the circle in his own right. He willed to the collection all of his brother's papers in his possession, including such juvenilia as the Boxen stories (written and illustrated by C.S. Lewis when he was ten years old), all the family photographs, 11 volumes of family history, and the Major's own diary (much of which has been published recently from work undertaken at the collection).

Michal Williams — the widow of Charles — has donated over 650 of the personal letters she received from her husband. Also, as recently as two years ago, 74 items were added to the large collection of Sayers' manuscripts, and another 24 pieces arrived just last year.

Dr. Kilby retired in the spring of 1981, and until this summer the collection, though now huge, was in a state of limbo. However, Dr. Lyle Dorsett, formerly a historian at the University of Denver, was recently appointed the new curator of the collection.

Besides attending to the needs of the collection, Dr. Dorsett is in the process of preparing a volume on Joy Davidman, the woman C.S. Lewis married in 1957. Mrs. Lewis died of cancer three years later. Dr. Dorsett largely uses the techniques of oral history, interviewing family, friends, and others who knew her. Among the benefits of his work has been bringing one of Lewis' stepsons, now a

farmer in Australia, to Wheaton in November, 1983, to deliver this year's Wade lecture.

Dr. Dorsett claims that his priority is to catalogue much material that, though well preserved, has lain in packing crates for several years because the length of the search for the new curator precluded its proper organization until now. The selection committee needed two years to find the right man for the position.

In addition to maintaining the materials, the collection organization sponsors occasional lectures. Only in the broadest sense are these always lectures, because one year there was a delightful one-man show of Chesterton essays and stories. Besides these, the Wade, in cooperation with the school's English department, publishes *Journal VII*, which is an annual devoted to serious scholarship treating the authors collected. In its fourth year, this periodical is available directly through Wheaton College for \$10.00 an issue.

The level of its scholarship is high indeed, but unlike many learned journals, the writing is accessible and often extremely engaging. At least one editor is in charge of the material for each of the authors. Among these editors are Dr. Roland Hein (who teaches at Wheaton and is probably the foremost MacDonald scholar in the country), Fr. Ian Boyd (the head of the G.K. Chesterton Society in the Western Hemisphere), and Dr. Barbara Reynolds (professor emerita in Italian at Nottingham University, and the close friend of Dorothy L. Sayers. After that lady's death, Dr. Reynolds completed her friend's translation of *The Divine Comedy*).

Besides accumulating the written records of the authors, the collection also houses some interesting artifacts concerning them. This is especially true of Lewis, since his personal writing desk and his old, huge wardrobe are on permanent display — the very wardrobe from which he drew inspiration for composing *The Lion, the Witch, and the Wardrobe*. Many visitors come for a day, often with attitudes that treat the collection as something of a cross between a museum and a shrine.

One day several years ago, a five-year-old girl, whose parents had read her the Narnian Chronicles, explored some of the memorabilia while the parents were shown the books. Several minutes later they found her in tears standing next to the open wardrobe door. It seems that she had been trying to enter Narnia by walking through the cabinet!

The staff has always been quite helpful, not only at helping repair such hurt little feelings, but also at helping patrons find whatever materials they need, either for browsing purposes or for a major project. Marg Mead, Brenda Phillips, and Evelyn Brace take great pains

to help guide a person to whatever materials are needed.

Although the Wade Collection contains a copy of every one of over 400 books these authors wrote, and virtually every edition in English, as well as every known translation into foreign tongues, it also owns an enormous number of original items. These include the only manuscript material held in the collection of George MacDonald, consisting of 18 letters dated between 1864 and 1893 and addressed to various correspondents.

Although Marquette University in Milwaukee owns the principal manuscripts of J.R.R. Tolkien, the Wade does hold a small sampling of his original letters, most of them written to Dr. Kilby. Marquette had actually purchased most of the Tolkien material before the Wade took clear shape.

Owen Barfield is perhaps the only one of these writers some readers of this magazine may not know by name. Now a retired solicitor, he is the only living



The wardrobe from which C.S. Lewis drew inspiration for composing *The Lion, the Witch and the Wardrobe*.

member of the Inklings group, the close circle of friends that met in the 30s and 40s in Lewis' rooms in Oxford and at the local Eagle and Child Pub, so that members could read their current writings to each other. Still quite active, Barfield primarily writes on philology, philosophy, and Christian thought, but he is an excellent poet as well, and has to his credit a first-rate book for children called *The Silver Trumpet* — alas, out of print.

The Wade Collection holds the major portion of his manuscripts, including *World's Apart*, *Unancestral Voice*, *Saving The Appearances*, *Poetic Diction*, *Speaker's Meaning*, and many holographs of essays and poems. Besides owning many typescripts of his lectures,

the collection has the controversial philosophical correspondence between Barfield and Lewis that was published several years ago as *The Great War*.

Even though C.S. Lewis habitually destroyed his manuscripts, a few, such as those of *An Experiment in Criticism* and the long essay, "Donne and Love Poetry in the 17th Century," were rescued by friends from his wastepaper basket, eventually to find a home in the Wade Collection. The collection also holds well over a thousand of Lewis' original letters, and copies of many more, most of which remain unpublished.

According to a publicity catalogue describing the contents of the collection, it also contains notes of Lewis' lectures taken by Peter Milward, S.J., partial diaries of Lewis' closest friend since youth, Arthur Greeves, and indexes to Lewis' books and unpublished letters.

In addition to owning every known volume of the voluminous literature by and about G.K. Chesterton, the collection has eight of his mounted original drawings, five in ink and three in pencil, framed in a hand-tooled morocco case. According to the catalogue, additional holdings include "... one unpublished typescript of 11 pages, copiously corrected in the hand of Chesterton and signed by him, [and] his lively acceptance of an invitation from the Liberal Club of Glasgow University to stand as their candidate in the election of a lord rector in 1925. . . ." There are also three recordings of Chesterton's voice, delivering lectures.

As to Charles Williams, the overwhelming majority of his manuscripts and close to 900 unpublished letters (mostly to his wife) reside in the collection, which also holds mint copies of his rarest works, *The Termination of Copyright* and *The Masque of the Manuscript*.

Anyone interested in any one or in all of these writers owes it to himself or herself to visit the Wade Collection. Less than an hour's drive from Chicago's Loop, the place is open 9 a.m. to 5 p.m. every business day, as well as 9 a.m. to noon each Saturday morning.

But one emphatic caveat is in order: sometimes it is impossible for a lover of these writers to tear himself away from the reading room. Allow plenty of time if you have never been able to locate a copy of, say, Chesterton's study of William Cobbett, or Williams' early sonnet cycle.

Though superficially Wheaton College may appear an odd place for the world's center of studies of these people, it has proved that the "mere Christianity" Lewis preached so eloquently has flourished to a remarkable degree when the school of Billy Graham can sponsor the perpetuation of G.K. Chesterton's ideas. This place is any Christian bibliophile's haven.

Literacy

Our liturgical practice demands that prayers and responses

be shared by all of the people, and this requires skill

in reading together and out loud.

By STEELE W. MARTIN

The recent national studies on the lack of excellence in our high schools has been provoking many political and community discussions about our public schools, budgets, and national priorities. There are also profound parallel questions for the Episcopal Church as we continue in our tradition of using a liturgy that demands reading for prayerful participation on the part of Sunday school students and adults. Much of our Anglican tradition is expressed in books; church members need to be able to read intelligently.

When I was a priest in the South Bronx in a black and Hispanic parish, I had to face the fact that some of the people in our confirmation classes were approaching the Prayer Book and the King James Bible as if they were learning a second language. Not only was our church employing a mysterious standard English in sermons, but the liturgy and the Bible were in rather archaic English. Beyond that, church language used many words not in the vocabulary of the public schools.

Even later, in other parishes, I began to see more than a few young people whose functional illiteracy limited what they could learn and use for active sharing in the adult liturgy. In addition to learning two services, Eucharist and Morning Prayer, our congregations now have Rites I and II and many alternative choices within each service. For many, preparing for confirmation means virtually attending a reading class in religious language skills. Pastorally, I

could see a predictable drop-out rate correlated with the lack of language skills of some confirmands.

We do not have a passive liturgy in which the congregation only listens. Our liturgical practice demands that prayers and responses be shared by all of the people, and this requires a skill in reading together out loud. Beyond this, effective sharing demands comprehension of the words that are biblical, traditional, and specifically "church language."

Seasons

A man with vision, Picasso,
Once accused humanity
Of inventing the alarm clock
For want of work.
But monks first contrived it,
A water wheel with gong,
To stir them at the proper seasons
For prayers and meditations.

Infinity frightens humble clay.
A Sabbath for rest,
A sabbatical year
For refreshment of courage.

But worship knows its seasons.
Advent, Epiphany, Lent, Easter,
Pentecost. Each season renewing —
Christ has died.
Christ is risen.
Christ will come again
In his season of Amen.

Alice Baldwin

The old Great Bible Psalter in the 1928 Prayer Book was like a foreign language or dialect to many. Perhaps this was one of the reasons that we shortened the Morning Prayer Psalter in recent lectionaries from Cranmer's system of psalms for the day. Layreaders used to struggle with the archaic words of the Epistles and their word order.

Now we have a new Psalter, and we have Rite II language in the style of the Revised Standard Version of the Bible. But we must still face the functional illiteracy of a large section of our schoolchildren, as well as ignorance of the special words of scripture and tradition. The issue here is the catholicity of our mission to include all.

It is interesting that some of the earliest Sunday schools taught factory children who weren't learning to read in weekday schools. All of this suggests at least two goals and a need for some strategies for worship and service.

First, our Sunday schools need good curriculum materials and proper emphasis so that non-professional teachers and concerned parents may help children participate actively in our literate worship. We should not turn out second-class parishioners like the lay brothers who were only able to say the Lord's Prayer and the rosary while the choir monks sang the Psalter and read the Bible.

Secondly, we should have cooperative teacher and parents training to help children learn the life skills of reading. Television has had an impact on these skills. Both those in schools of good learning and those in inferior schools may benefit from our dedicated service in this area. Especially in our urban and immigrant areas, Hispanics, Indians, and the handicapped need our help. Reading is too important to be neglected.

Finally, we have to become conscious of our language. Since the church is a community with its own language, we must teach the great biblical and Christian words. Basic Prayer Book reading in public should not be an area of deficit in our Sunday schools and church services. In working on this need, when it exists, we can both help people to more effectively participate in worship and serve their needs for all other reading.

The Rev. Steele W. Martin is rector of Christ Church, Quincy, Mass.

EDITORIALS

Advent

On this first Sunday of the new church year, we extend our greetings and sincere good wishes to our readers and their churches. In the secular world, it may be a challenging and perhaps difficult year. Within the household of faith, we pray it may be a year of hope, a year of responsibility, and a year of grace.

Just in case you were wondering, we now turn to Year A (the year of St. Matthew) in the Sunday lectionary, and Year Two (the right hand page) in the daily office lectionary, and Easter Day will be April 22, 1984.

Books for Christmas

Our Christmas Book Number each year gives us a pleasant foretaste of the Christmas season and of Christmas presents to come. No one will either give or receive all the books mentioned in these pages, but we hope all of our readers will be able to give or receive, or to beg or borrow, at least some of the many publications here reviewed or advertised.

Meanwhile, many old favorites remain with us, and we hope our readers will enjoy seeing the picture of *the wardrobe* [p. 11], together with surprising assurance that it really does exist, right here in mid-America. It is an outward and visible sign of a world of imagination without which the material world would be greatly impoverished.

Last, but not least, we respectfully remind our readers that *THE LIVING CHURCH* does not publish or sell books. The books mentioned in our pages may be directly purchased or ordered through your local bookstore, or ordered from the publishers or distributors who advertise in our pages. When you do the latter, please mention that you saw the ad in *THE LIVING CHURCH*. These advertisers make it possible, in part, for your magazine to be issued.

Understanding in the Middle East

Many of the political, economic, and military troubles of the world today would have been much reduced if Western peoples generally, and Americans in particular, had made a greater effort, several decades ago, to understand Middle Eastern peoples. Our interest has been almost entirely focused on Zionists who had emigrated from Europe, and on those who would make deals in the petroleum business.

The Christian minorities, who often suffer grave injustices and to whom our hearts should have gone out, have been largely ignored. The Moslems who control the governments, wealth, military power, and sheer numbers of people, in a band stretching from the Atlantic coast of North Africa right across to Southern Mindanao in the Philippines, have been widely disregarded. Our schools scarcely mention the art, science,

literature, history, or religion of this large section of the human race.

Ironically, of all the great non-Christian religions of the world, Islam should be one of the two which we recognize as most closely linked with our own. It accords a unique place to Jesus in the Koran, acknowledges his virgin birth, miracles, and important teaching. At the recent House of Bishops meeting in Spokane, your editor asked the Islamic scholar, Bishop Kenneth Cragg, whether present-day Moslems were aware of this.

"Certainly," he said. "Educated Moslems know the Koran by heart and are proud to quote it accurately." Asked if the passages relating to Jesus are not in fact played down, he replied, "The Dome of the Rock in Jerusalem is the second most sacred place in the Islamic world. You have probably seen pictures of this magnificent mosque decorated with Arabic lettering from the Koran. What is written there includes passages about Jesus."

In a different vein, one of the greatest saints of Islam, the martyr al-Hallaj (tenth century of Christian era), is said to have patterned his life and death on that of Jesus, and understood his own execution as in some way providing atonement for sinners. Moslems, even on their own terms, can truly care about Jesus.

If the Gospel of Jesus Christ is intended for all peoples, how it can be communicated to Islamic nations ought to be a major topic of research for organized Christianity. At the same time, how to live on a planet where so many of our fellow citizens are Moslem remains an urgent practical question that cannot continue to be ignored.

POET'S PROPER

The Advent Collect

(paraphrased as a sonnet)

Almighty Lord and everlasting God,
Come in the silence of our man-made night
And give us grace that we may cast away
The works of darkness; from eternal day
Now send to us the armor of your light;
In this brief, mortal life protect and guard
Your people whom, in all humility,
Our Savior Christ once visited, that when
On that last day in glorious majesty
To judge the quick and dead he comes again,
We, from our earthbound weakness, yet may rise:
Rise to eternal life, unending days,
Through him whose life in Trinity supplies
Now and forever your eternal praise.

C.I. Webber

A Potpourri of Christmas Books

DECORATING AND CRAFT IDEAS FOR CHRISTMAS, 1983. Edited and compiled by Shelley Stewart and Jo Voce. Oxmoor House, Inc. Pp. 153. \$14.95.

CHRISTMAS WITH SOUTHERN LIVING, 1983. Edited and compiled by Shelley Stewart and Jo Voce. Oxmoor House, Inc. Pp. 148. \$14.95.

These two books contain a treasure of many unusual ideas for wreath-making, table and Christmas outdoor and indoor decorations. In addition there are ideas for gifts. The reader will be aided by full size patterns and colored illustrations. New recipes for old favorites, cookies, breads, and candies, are tempting and are clearly written.

In *Christmas with Southern Living, 1983*, the reader will also enjoy illustrations of regional southern displays in Charleston, Old Salem, the streets of Gastonia, and a simple Cracker cabin near Gainesville, Fla.

BABOUSHKA: A Traditional Russian Folk Tale. Retold by Arthur Scholey. Illustrated by Ray and Corinne Burrows. Crossway Books. Pp. not numbered. \$4.95 hardcover.

This Russian tale is beautifully illustrated in the brilliant colors we often associate with the painted Russian wooden dolls we see for sale. In fact it is a version of the story of the three Magi.

Baboushka, a housewife, is so busy sweeping and cleaning she has no time to join the excitement of the villagers. She misses seeing the bright star. The three strangers, kings, come to her door. They are following the bright star en route to Bethlehem. After spending the night in her immaculately kept house, they entreat her to join them. She is not ready, she has work to do. She must polish the toys once meant for her own dead child for the Christ Child.

Eventually she begins her search to find the holy Baby. When she reaches Bethlehem, she is told the Holy Family has fled to Egypt for safety. Baboushka

never sees the little Babe. She is still looking for the Christ Child. At Christmas time she leaves toys for sleeping children who have done good deeds.

The Baboushka Carol on the last page of the book has the answer for her and for us: "We find him in our hearts."

NATIVITY. Winston Press. Pp. 63. \$12.95 paper.

This book contains 40 large reproductions of classic paintings illustrating events surrounding the birth of Christ. These date from the earliest Renaissance to the 18th century. Thirty famous painters — Da Vinci, Raphael, Pettoni, and others — are represented.

Passages from the King James version accompany the illustrations of the Annunciation, the Visitation, the Nativity, the Worship of the Shepherds, the Worship of the Magi, the Presentation, and the Flight into Egypt. This book is an affordable Christmas gift. It can be one's own art collection on a winter's night.

It is the first of three volumes, the next two will be published in 1984 — *Easter*, in the spring, and *Madonna*, in the fall.

MARTIN LUTHER: An Illustrated Biography. By Peter Manns. Introduction by Jaroslav Pelikan. Crossroad. Pp. 120. \$14.95.

This affordable hardcover edition of a deluxe one is produced in honor of the 500th anniversary of Luther's birth. Its beautiful, colored full-page illustrations of woodcuts, paintings, and photographs give us a social and personal history of the period and the man who triggered the Reformation.

The author, a Roman Catholic, and director of the history of religion department at the University of Mainz, can identify with many of Luther's ideas. He corrects many of the prejudices and misunderstandings surrounding Luther's life. The book is further enhanced by an introduction by Jaroslav Pelikan, a Lu-

theran, and Sterling Professor of History at Yale.

At this time of year, the words spoken by Luther at his death seem so appropriate — "that with pure faith and good conscience" we can say, "Come soon, Lord Jesus. Amen."

A COUNTRY CHRISTMAS TREASURY. By Allen D. Bragdon. Foreword by Robert Bishop. Arco Publishing, Inc. Pp. 192. \$24.95.

With the great interest in early Americana and antiques in general, this book can be a welcome gift for a family library or a friend. Its usefulness will last beyond Advent and the 12 days of Christmas. The full-page and half-page colored illustrations are most inviting and unusual.

Women will welcome the reproductions of old cross-stitch samplers and other crafts. All these can be copied or adapted by the person making the item. Men will find helpful the patterns and directions for making old fashioned wooden toys that could be the antique treasures of tomorrow.

PLANTS OF THE BIBLE. By Michael Zohary. Cambridge University Press. Pp. 223. \$16.95.

This unusual book contains 200 colored photographs of biblical plants in their natural habitats. As one reads through the pages, one is on a journey through the Holy Land on its byways, through its meadows and marshes, or its orchards. Though only 100 plants are mentioned in the Bible, Michael Zohary writes of 128. As he is a botanist, he has isolated the plants that were once lumped together.

Biblical passages accompany the photographs of the plants. We are treated to the present use of the plant in the regions of the Holy Land. There are helpful special features, *i.e.*, a glossary of terms and a selected bibliography. The book itself is divided into two sections, "Biblical Man and His Environment" and "Plants of the Bible."

The information contained in this publication is written in a manner that holds the attention and interest of the reader. The photographs of the plants with their colorful blooms or their subtle pastel shades give the reader special insight to the landscape of the people of the Bible.

THE DOUBLEDAY ILLUSTRATED CHILDREN'S BIBLE. By Sandol Stoddard. Illustrated by Tony Chen. Pp. 384. \$14.95.

This publication contains 62 stories from the Old Testament and 46 stories from the New Testament. Its full-sized colored illustrations reflect the faces and settings of the people of biblical

times. The stories are well written and can be understood easily. The large print and the spacing are welcome to the young reader. The table of contents lists the actual Bible passages from which the stories are taken. Recommended for children ten years of age or older. For earlier years, an adult could help or do the reading.

FAIR'S FAIR. By Leon Garfield. Illustrated by S.D. Schindler. Doubleday. Pp. not numbered. \$10.95.

Fair's Fair is a moving story of Jackson, an English orphan. This homeless, ragged, hungry boy lives in the street back of Paddy's Goose, a pub. One morning a week before Christmas, a huge thin black dog appears just as Jackson is about to eat a pot pie. This pie had been warming his hands. Despite his hunger, Jackson shares half of his pie with the dog. He later discovers a key under the dog's collar. Thus Jackson's adventure on a cold day begins.

I urge readers to purchase this beautifully written and illustrated book. It will make a welcome present for a young boy or girl. Its tale of adventure, the boy's perseverance, generosity, and honesty has a lesson for all. Its surprise ending reminds us that he who helps others will ultimately help himself.

KEEPING CHRISTMAS: An Edwardian Age Memoir. By William F. Stricker. Illustrated by Joseph Sheppard. Stemmer House. Pp. 125. \$15.00.

The Baltimore Christmas presented in this book is a delight. It was found in the papers of the late Monsignor William Stricker, a neighbor of H.L. Mencken. It is a recollection of a Christmas most of us long for — homemade gifts, family gatherings, and neighborhood hospitality.

The main characters, Miss Kate and Mr. Willie, parents of the author; Julie, the spinster, a disciple of Carrie Nation, and a lady of copious tears; and Sam, the ex-postman, who could only be coaxed from the punch bowl and home by the phonograph's playing "When You and I Were Young, Maggie"; and Jake, the street singer whose early morning renditions of Silent Night landed him in court, are among many distinct personalities of that Christmas past.

The full-page colored illustrations are not only beautiful but authentic. The model train in one of the illustrations was lent by Stricker's niece, Constance Harris. She encouraged the publication of the manuscript and cooperated with the artist in assuring that the illustrations would remain true to those early years. This book is recommended for teens and adults of all ages.

V.M.P.

The Children's Corner

By MARION LIGHTBOURN

THE AMETHYST RING. By Scott O'Dell. Houghton Mifflin. Pp. 212. \$12.95. Ages 12 and up.

This is the third book of a chronicle (*The Captive* and *The Feathered Serpent*) based upon the legend of Kukulcan, god of the Maya, who after several centuries disappeared, promising to return.

Julian Escobar, a young Spanish seminarian who had been cast away among the Maya, has assumed the guise of the returning god and has lived among the Maya and the Aztecs during the time Montezuma was conquered by Cortes. He returns to the Island of the Seven Serpents, which in turn is conquered by Cortes.

Julian is imprisoned, escapes, turns trader, and finally joins Pizarro in the conquest of Peru. Disgusted with the cruelty, bloodshed, and greed of Pizarro and his troops, he returns to Spain, and enters a religious order — the Little Brothers of the Poor.

Scott O'Dell has won many awards for his books, including the Newberry Medal and the Hans Christian Andersen Award.

HANNAH AT THE MANGER. By Regine Schindler. Illustrated by Hilde Heyduck-Huth. Abingdon. Pp. 30. \$9.95. Ages 4-8.

The Christmas story as viewed by Hannah, the shepherd's daughter, who saw Mary and Joseph come into Bethlehem, and with her father saw the angels and heard their song, and then went with the shepherds to the manger to worship the Christ child. There are more illustrations than text.

THE STORY OF BROTHER FRANCIS. By Lene Mayer-Skumanz. Illustrated by Alicia Sancha. Translated from the German by Hildegard Bomer. Ave Maria Press. Pp. 47. \$6.95. Ages 6-9.

The story of St. Francis of Assisi, the son of a rich merchant. Francis gave up everything to minister to the poor and

the sick, to men and animals. He loved all life.

PORCUPINE'S CHRISTMAS BLUES. Illustrated by Jane Breskin Zalben. Putnam's Philomel Books. Pp. 20. \$9.95. Ages 3-6.

Porcupine is lonely and plays "Porcupine's Christmas Blues" (words and music on the last page) so loudly that he awakens Bernard and Phoebe Beaver, who console him. The next morning he goes out and invites another porcupine to Christmas dinner.

PETER SPIER'S CHRISTMAS. By Peter Spier. Doubleday. Pp. 40. \$9.95. All ages.

No text — all illustrations. A family is followed through Christmas preparations, Christmas Day and the cleanup after Christmas. Even the cat and dog are included. All pictures, some full page and some several to a page, are full of content and tell the story. No words are necessary.

MY GRANDMOTHER DIED. By Bernice Hogan. Illustrated by Nancy Munger. Pp. 24. \$3.95 paper. Ages 6-8.

A young boy whose grandmother has just died misses her very much. He is comforted by all the familiar things that remind him of her and realizes that now he will only keep her in his memories.

LITTLE CHRISTMAS. By Agnes Sligh Turnbull. Illustrated by James Lewicki. Houghton Mifflin - Riverside Press. A reprint. Pp. 26. No price given. (Appeared first in *The Farm Journal*, 1947).

Margaret, when she took down the Christmas decorations chosen by her adult children, after they had left for college and their own homes, thought that it hadn't felt like Christmas. She decided to celebrate Twelfth Night alone, in the old way. She borrowed a neighbor's discarded tree, used the old

ornaments and decorations, and read the old Christmas stories. (Interesting results.)

GUARDIANS OF THE SINGREALE.
By Calvin Miller. Harper & Row. Pp. 216. \$6.95 paper. Ages 12 and up.

This is a fantasy adventure in the tradition of Tolkien and C.S. Lewis (but not as good as either). It portrays a work of magic, strange beasts, the conflict between Raccoman, inventor of the "Paradise Falcon," and power-mad Parsky, creator of the "Iron Destroyer." Raccoman is aided by his bride, Velissa, who has been guardian of the stone that holds the balance of good and evil.

THE WRONG KIND OF DRAGON.
By Annis Sheperd. Illustrated by J.S. Laughbaum. Abingdon. Pp. 30. \$3.95 paper. Ages 6-8.

Poor Glunp was the wrong kind of dragon, and went off to the land of the feather-brains, who thought him perfect.

THE MERRY MOUSE BOOK OF PRAYERS AND GRACES. By Priscilla Hillman. Doubleday. \$4.95. Ages 3-5.

A compilation of prayers (mostly in verse) for children. Illustrated by delightful mice!

JOHNNY STANDS. By Harry W. Paige. Frederick Warne & Co. Pp. 138. \$8.95. Ages 11 and up.

This is the story of a 14-year-old Indian boy who must choose between the ways of a beloved grandfather, with whom he lives on the Lakota Reservation, and the new ways of the world beyond the reservation. Johnny had to learn what was the right thing to do. He was growing out of his grandfather's life and into a life of his own, in which he would go to an aunt so that he could go to school in the city. He would go in the way of the eagle, "proud and soaring high." He would "learn what was right and good and would come back and tell his people."

DEAR GOD, YOUR WORLD IS WONDERFUL; DEAR GOD, THANKS FOR THINKING UP LOVE; DEAR GOD, WHERE DO YOU LIVE?; DEAR GOD, LET'S PLAY; DEAR GOD, THANKS FOR YOUR HELP; DEAR GOD, WE JUST LOVE CHRISTMAS. By Annie Fitzgerald. Augsburg. Pp. 17. \$1.50 each, paper. Six for \$8.00.

Six small books with short rhymes on one page and charming colorful cartoon-like illustrations on the page opposite. The last page has a relevant very child-like comment or question: "Dear God, that was some day! Good night!" "Dear God, Mom says you always look after me! Don't you ever take a nap?"

Andrew's Yes

(A meditation on Deuteronomy 30:11-14, Romans 10:8-18,
and Matthew 4:18-22)

By TRAVIS DU PRIEST

A Kentucky writer of the early 20th century, Elizabeth Madox Roberts, writes in her lovely and compelling story, *On the Mountainside*, of a young boy named Newt, whose life had been awakened by his teacher, Lester. When Lester is around, sounds have more clarity, sights are more beautiful, and taste and feel are more vivid; Lester has opened Newt's eyes and ears to the high pitches of life.

As the story opens, Newt is realizing that for his life to have richness and fullness and joy, he must leave his home and family in the mountains and follow the life of his teacher into a newer world of heightened sensitivity, awareness, and happiness. On his journey down the mountain, Newt meets an old man who has lived in the settlements and who now yearns only to return to the mountains where he can drink the cold, clear spring water he drank as a child. For his life to have richness, fullness, and joy, the old man must journey back to the place he came from.

Two journeys: one out, away from home, into the world; the other, in, returning home, away from the world.

Newt is like the young St. Andrew, who immediately jumps at the chance to follow charisma, who sees before him One who speaks with authority, One who opens eyes and ears to life. The old man is the wisdom of age, perhaps of the ages, because he has learned that the word is nigh, on his own lips.

From Andrew and Newt and our spiritual ancestors, the Hebrews, we learn the wisdom of Tolkien: "Not all who wander are lost." To move, to change, to travel is not aimless when you are certain of your teacher, your guide. From the old man and the Deuteronomist and

Paul, we learn that the One who opens our eyes and calls from us the "yes" to ourselves, to life, and to our potential to be like God — creative, affectionate, and free — this One is always with us and is perhaps most poignantly affirmed through an inward journey which leads home to true identity and belonging. This One who is always with us is the cold, clear spring of our childhood welling up inside us.

And so, we have not two journeyers, but one; not two journeys, but one. Newt's journey outward will, if it is authentic, lead inward, as does the old man's. Andrew's "yes" is the word nigh unto him, and no doubt Andrew, like Paul, will discover that what he thought was a wrenching change of life was actually confirmation of a call he had had from his mother's womb.

St. Andrew himself and the readings for his special day are reminders of risk. And reminders as well that God's Christ is the gift of imagination to us who follow him. From Andrew we learn to risk our own self-satisfaction and security and to venture into the imagination, knowing all the while that we are not lost.

Contrapuntal

I am borne
through my days
like the wind
through the wave-driven
foam.

I bear up
like the seagull,
wind-riding,
to wing my way
home.

Charles Austin Joy

The Rev. Travis Du Priest is the assistant at St. Luke's Church, Racine, Wis., and associate professor of English at Carthage College, Kenosha, Wis. Fr. Du Priest is also on the staff of TLC.

BOOKS

Continued from page 6

year, as well as some of the major festivals (like Christmas) which do not necessarily fall on Sunday.

The author has tried to deal with the rather complicated usage of most of the mainline Christian bodies in the U.S.A., including the Roman Catholic, Presbyterian, Episcopal, Lutheran, and Methodist Churches. This is an ambitious undertaking, and one must read some of these comments with some care because of the complicated nature of the various usages.

While I found the commentary good from a beginner's viewpoint, *i.e.*, a good way to become oriented to the major problems of the texts involved, I was much more impressed by the thoughtful excursions which are generously included in between and along with the commentary. Here we have the thoughtful orientation of one who has been both scholar and churchman for many years. Here the beginning preacher can become acquainted, not just with the historical and critical details of the scholarly enterprise, but with the much larger (and for the preacher) more important questions of just how all this fits into the Christian scheme of things.

As the name of the book suggests, this is not a book which is particularly useful as a reference from Sunday to Sunday. It is much more useful as an orientation to the whole enterprise of liturgical preaching, now so much more in vogue in the churches which take liturgy at all seriously. I would think it particularly useful for the cleric or lay preacher who does not have an extensive experience in liturgical preaching and is now faced with this context in which to deal with God's Word.

(The Very Rev.) JOHN S. RUEF
Dean, Nashotah House
Nashotah, Wis.

Extraordinary Priest

THE IRREPRESSIBLE SAINT. By Harriet Council Mead. Cathedral Church of St. Luke, 130 N. Magnolia, Orlando, Fla. 32801. Pp. 151. \$6.95 each, plus postage \$1.00; paper.

It is a happy coincidence that this volume should appear during the sesquicentennial anniversary of the Oxford Movement, as well as at a time when the evangelical and catholic nature of the Episcopal Church is receiving fresh emphasis. In a communion not often thought of in terms of holiness, Harriet Mead has given us the biography of C. Bertram Runnalls, a priest she well describes as the irrepressible saint.

The son of a captain in Queen Victoria's navy, reared in a puritanical, evangelical church, he discovered Anglican-

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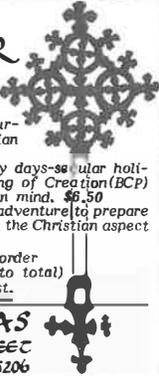
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ism. After emigration to North America and, due to lack of funds, a somewhat checkered seminary career, he was ordained a priest in North Dakota in 1911. His ministry of some 65 years was one of tremendous spiritual impact, not without its disappointments, as well as its achievements.

At a time when the Episcopal Church was marred by churchmanship quarrels, when spiritual healing was regarded as something done only by Christian Scientists, and personal conversion and commitment the prerogative of Bible Belt revivalists, this uncompromising Anglo-Catholic's ministry included the beauty of catholic worship, the growing emphasis upon spiritual healing in the Episcopal Church, the informality of what, at the time, was called "Buchmanism," and extraordinary pastoral care.

In spite of the misunderstanding so comprehensive a ministry might have been expected to invite, he never lost his sense of humor, his capacity to love, or his constancy of faith. The fact that some 50 persons found their way into the priesthood as a result of his influence speaks for itself.

The book is enjoyable, informative, and inspirational, in the best sense of the word. The life of this good priest illustrates the fact that the saints lived not only in ages past, but still brighten the world by the joy with which they respond to Jesus' will.

(The Rt. Rev.) ALLEN W. BROWN
Retired Bishop of Albany
Fort Myers, Fla.

Science and Faith

**AND THE TREES CLAP THEIR
HANDS: Faith, Perception, and the
New Physics.** By Virginia Stem Owens.
Eerdmans. Pp. xi and 148. \$6.95 paper.

There just isn't another work to compare to this one. The author writes with the scientific and philosophical precision of scientist-priest William G. Pollard and with the spiritual depth of Archbishop Anthony Bloom. Poetic imagery in philosophical prose paints a picture, reveals a universe, and opens our eyes to different ways of seeing and thinking.

The clarity with which Virginia Owens presents basic concepts of physics and the underlying assumptions, from the earliest to the most recent, is a remarkable achievement in itself: she shows how worldview and theology are interwoven and interdependent. The book is readable on many different levels and stimulating on all of them, whether you are an agnostic or an ordained minister, an engineer or a theologian, a new Christian or one long experienced in the faith.

If you need your sense of awe and wonder renewed, if scholarly doubt and dissection of the Bible have robbed you of hearing the voice of God speaking

through the ages, or if the banality of "pop worship" has left you thirsting for more substance, then this is the book for you. It is the most exciting book I have read in a long time.

(The Rev.) ROBERT H. DELGADO
St. Stephen's Church
Racine, Wis.

Help for Struggling Missions

**NEW POSSIBILITIES FOR SMALL
CHURCHES.** Edited by Douglas A.
Walrath. Pilgrim Press. Pp. 101. \$7.95
paper.

This book contains a collection of papers on aspects of the life of the small church, including worship, pastoring, judicatory intervention, and the importance of power. Also included are chapters on the special problems of minority and women pastors of small churches, touching on their goals and support systems.

Two chapters will be of particular interest to Episcopalians. The first is about worship, since no matter how much or how little program most small parishes have, they all engage in worship. Written by a priest of the Anglican Church of Canada, the article offers the possibility of vital worship in the small congregation, noting for a precedent, that historically the churches of apostolic times were small, yet vital. The writer advocates that even in the smallest church, a liturgy committee share in planning, and that diocesan help be given to establish these groups.

The other chapter on relationships with the diocese touches many small Episcopal congregations. Written by Loren Mead of the Alban Institute, this paper stresses the need for a new type of relationship with diocesan leaders, not based on dependence and passivity. Small parishes may relate better to trained consultants from outside the diocesan staff, and should consider forming coalitions of small congregations to train laypersons in ministry, and to share in decision-making.

(The Rev.) HERMAN PAGE
St. Philip's Church
Topeka, Kan.

Comprehensive Hybrid

**THE ANGLICAN WAY: Evangelical
and Catholic.** By Peter Toon.
Morehouse-Barlow. Pp. 94. \$4.95 paper.

Many have written about the dual evangelical and catholic nature of Anglicanism and how both are important. Usually, however, the premise is that our church is evangelical in some aspects and catholic in others. Here's a book which instead tells us that Anglicanism is and ought to be both — in everything.

Toon, an English rector, lists ways in which both evangelicals and catholics

ignore each other's truths. An apologetic for the cardinal tenets of evangelism and catholicism is attempted, but not without the posing of some hard questions.

The book is not without its defects. To this reviewer, Toon's discussion of things catholic is as much a statement of where open-minded English evangelism is (thankfully) headed than a real understanding of what catholics truly believe. Nevertheless, in its attempt to describe the Anglican ethos, not as a *via media* mongrel, but as comprehensive hybrid, this is a helpful and welcome book.

(The Rev.) MARK A. PEARSON
President
Institute for Christian Renewal
Malden, Mass.

A Remarkable Book

LUTHER: A Life. By John M. Todd. Crossroad. Pp. xix and 396. \$17.50.

It has been said that more biographies have been written about Martin Luther and Napoleon than any two mortals in history. Napoleon's type of greatness has been eclipsed by another in our age, but Luther still holds a unique fascination. Every age claims him as its own.

To 17th century Protestant scholas-

tics, Luther was an exemplary teacher of "pure doctrine." Pietists found in him the devoted family man, a man of simple faith. Romanticists saw him as a gigantic, solitary figure shaking his fist at the ecclesiastical powers of his day. One of the strange ironies of our age is that both East and West Germans find in Luther a champion of their conflicting ideologies.

In his remarkable book, Todd gives an intriguing picture of all of these Luthers and more. He demonstrates that a simple biography can no longer be written, even while offering us a very readable one. Deeply steeped in Reformation scholarship, the author portrays the theologian, the political leader, the reformer, the hymn-writer, the great translator, and, yes, the human being. Although he is clearly an admirer of Luther, and his work sometimes borders on the panegyric, the portrait he paints includes "the warts and all."

The material that Todd draws upon is prodigious in its volume alone. Luther produced a writing for publication every two weeks during a long career. But in addition, we have many volumes of his uninhibited conversations at table and his letters, as well as the uncounted biographies. Todd puts this all together in a story as exciting as a mystery novel and twice as revealing: in the hands of a

sound historian, as well as an engaging writer, truth is stranger than fiction.

In the 500th anniversary year of Luther's birth, Todd shows us why we are still celebrating the life and work of this towering figure. His book is worth reading. If you think you are not interested, you will surprise yourself.

(The Rev.) WILLIAM H. BAAR
Emmanuel Church
La Grange, Ill.

Books Received

SAYING GOODBYE TO LONELINESS AND FINDING INTIMACY. By Craig W. Ellison. Harper & Row. Pp. 240. \$7.95 paper.

THE PAIN AND THE PRIVILEGE: Diary of a City Priest. By Joseph Gallagher. Doubleday & Co. Pp. 383. \$7.95 paper.

THE TEN COMMANDMENTS FOR TODAY. By William Barclay. Harper & Row. Pp. 208. \$5.95 paper.

MODERN SPIRITUAL EXERCISES. By David L. Fleming, S.J. Doubleday & Co. Pp. 144. \$3.95 paper.

DESTINED FOR GLORY: The Meaning of Suffering. By Margaret Clarkson. Eerdmans. Pp. 132. \$4.95 paper.

THE ORIGIN OF THE PRE-TRIBULATION RAPTURE TEACHING. Also: **MY TRIP TO COMMUNIST ROMANIA.** By John L. Bray. John L. Bray Ministry, Inc. Pp. 43. 50 cents paper.

BLAZE OF RECOGNITION. Selected and edited by Thomas P. McDonnell. Doubleday & Co. Pp. viii and 226. \$14.95.

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BOOKS

BIBLIOGRAPHY FOR ANGLO-CATHOLICS, prepared and annotated by Society SS. Peter & Paul, ©1924, 20 pp. Reprint \$3.00 from *The Anglican Bibliopole*, R.D. 3, Box 116d, Saratoga Springs, N.Y. 12866.

CHURCH history with humor, written by recognized Nebraska historian about a 100-year-old cathedral. "A History of Trinity Episcopal Cathedral (Omaha)" by Charles W. Martin. 107 pages. Hard cover, \$14.00 including mailing (a \$24 book). Cathedral Shoppe, 113 N. 18th St., Omaha, Neb. 68102.

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ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 8:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

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. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. PAUL'S 2420 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; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 6:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE APOSTLE 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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 6-7

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.re., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
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. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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

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Sun Masses 6:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30. Choral Eu 12:10 Wed

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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

CHARLESTON, S.C.

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

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. Neilson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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

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Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

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ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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