

# THE LIVING CHURCH

## LENT BOOK NUMBER



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## Cain

By JOHN G. AMBELANG

I was all psyched up for the big game. Everything was set. I had sent my wife and kids off to the shopping center to get them out of my way. I had a submarine sandwich warming up in my new toaster oven, and the whole afternoon free, free to enjoy the vicarious violence of the game. But just before it all got started, a voice came out of nowhere interrupting my solitude. "John, where is your brother?" The voice had such power and majesty, it was unthinkable to ignore or avoid. It had to be Almighty God or some higher-up-type angel. "What brother are you asking about?" I answered. I wondered inside if he wanted to know about my brother and his fiancée fresh home from Germany, my brother in St. Louis, or the one in Phoenix. "No, not those brothers," he said. "Come with me, you'll understand once you see."

I am not sure if it was a vision or what, but I was apparently taken back in time. There were two roughly dressed young men walking in a field. One of them picked up a rock and quickly killed the other. It was awful — I had never witnessed a murder before. There was the groan as he died, the snap as the skull gave way, and the vacant look left in the eyes. Equally awful was the cold look of hatred on the face of the mur-

derer as he went about his task. He quickly concealed the body and started off. The voice addressed the murderer, "Cain, where is your brother?" The murderer looked around and answered rather surlily, "What do you want to know for? Am I my brother's keeper?" The voice continued, "Your brother's blood cried out to me from the ground. Why have you done this terrible thing?" To me, the voice then spoke, "Where is your brother?" "There must be some mistake," I protested, still shaken by what I had seen. "I am not like Cain. I haven't killed my brother. I haven't killed anyone."

Suddenly I was out in the woods. It was a cloudy October day with a light wind blowing. Leaves were slowly drifting to the ground from the scrub oak. It was a beautiful day to be alive. I had been squirrel hunting and was returning to the car. As I stepped onto the gravel road I was seized by an impulse. I put the gun to my shoulder and fired at the stop sign down the road. As I squeezed the trigger, a car appeared from the right side and rolled through the intersection.

It was night and I was pulling out of an outdoor movie theater driving my father's '59 Pontiac. My two friends and I were leaving early, the movie wasn't much good. I decided to show off and put the accelerator to the floor. I had the car going over 90 down the dark highway. All at once, with only the faintest, single taillight, there was an old, slow-moving car in front of me.

"I don't know what you're doing," I said. "I didn't kill anyone. Thank God, the bullet missed and I did manage to get the car slowed down soon enough to avoid a collision. And even if I had killed someone, it wouldn't have been like what Cain did. It would have been a terrible, silly tragedy but not an act of wanton murder. There was no malice or forethought on my part."

The voice did not reply. Instead I was taken back into the past about 10 or 15 years. I was in seminary. There in front of me was this classmate of mine. I had taken an instant dislike to him, a dislike that developed into jealousy and then hatred. He had a funny appearance, a funny name, and a funny laugh. I could barely stand to be in his presence. As I looked at him, the dormant emotions of the past came back to life. I turned away.

I was in a nursing home. It was Christmas night and I had just brought my grandmother back to the home after our family dinner. She was telling me how proud my grandfather had been of me, and how proud he would be of me now if he had been alive. I had heard all of that before. She went on to say how ugly she felt, being old and feeble. She was trying to reach out for a moment or two of closeness, but I refused to respond. I resented her burdening me with her problems. I left as soon as I could.

I could no longer deny my guilt. Except for the grace of God, there have been times when I could have killed someone, and now I was being forced to confront my own hatred and indifference — my classmate and my own grandmother. But still I wanted to justify myself. One more time I tried to make my point. "Yes, but I never have deliberately killed anyone." "Does it matter?" the voice responded.

With a start I was back in front of my TV, the game was nearly over and my submarine sandwich was cold. I stared down at the ashes in my pipe. It will be Lent soon. I guess Cain is the brother we are all descended from.

*Our guest columnist this week is the Rev. John G. Ambelang, rector of St. Mark's Church, Beaver Dam, Wis., in the Diocese of Milwaukee.*

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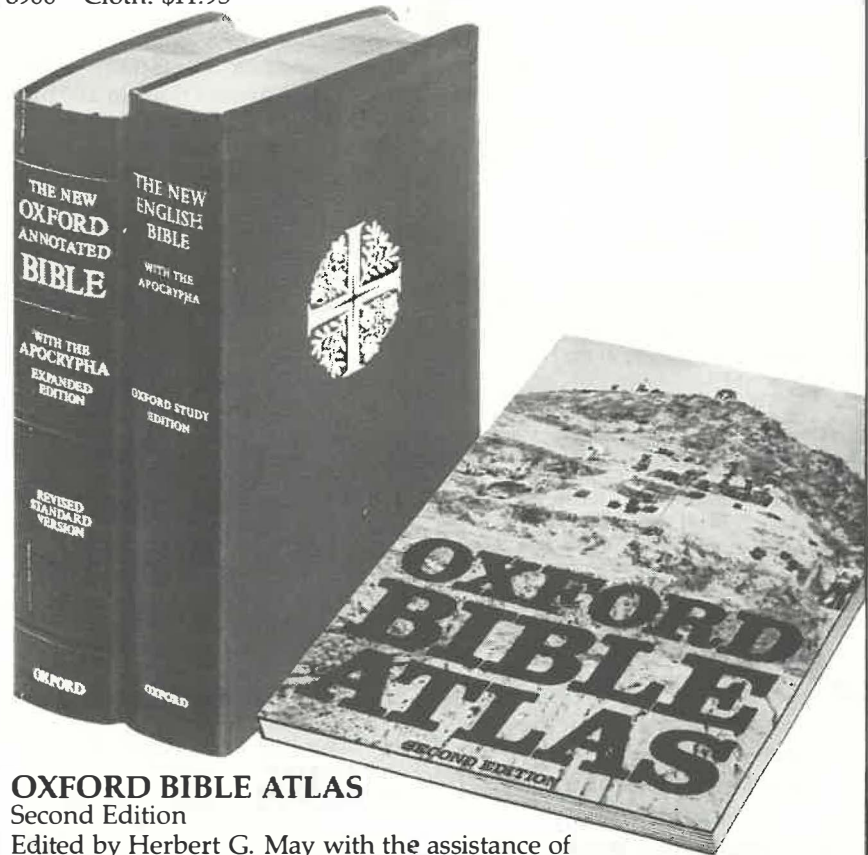
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# LETTERS

## Achievement in Haiti

The news story about Mother Anne Marie Bickerstaff [TLC, Jan. 20] moves me to comment on the deep artistic nature of the Haitians. I'd just received a long letter from my friend, Sister Joan Margaret, directress of St. Vincent's School for Handicapped, about the wonderful visit from Boston Symphony members.

My interest goes back to the 1950s when I was national mission chairman of the Girls' Friendly Society. I wrote a book about Haiti and a study guide for the GFS. Through this we raised money to send Sr. Joan Margaret her first jeep, plus shipping and customs.

It was not until 1975 that I visited Port-au-Prince and became so impressed with all the work of the Sisters of St. Margaret - for the cathedral, St. Vincent's, and also Holy Trinity School, as well as the symphony and handbell choir. This choir of blind boys was taken to Europe, especially Germany, in April, 1979. Sr. Joan Margaret wrote from Germany that 2,300 people attended their program in Berlin Hall. Also in subways were large posters telling about them.

I suggest that anyone going on a cruise take a taxi from the pier to visit the great Holy Trinity Cathedral with its striking murals done in 1951 by Haitians, visit St. Vincent's to see what is done for handicapped, St. Margaret's Convent, and Holy Trinity's shop where you can buy handmade articles of all kinds. It is a vocational school of nearly 1,000 students. You would be proud of the aid our church gives, and you would learn so much about Haitian love of beauty.

VIOLA C. McCONNELL  
Minneapolis, Minn.

## One Last Word

I certainly did not intend to try to instruct Fr. Sydnor [TLC, Jan. 6 and 27]. Obviously that is not possible.

(The Rev.) WILLIAM H. RALSTON, JR.  
St. John's Church  
Savannah, Ga.

## Delicate Alterations

I have just been shown by a friend of mine, who is the organist at the chancery church of the Roman Catholic Archdiocese of New York, a copy of *The New Catholic Hymnal* which is printed and published in Britain. The language of many of the hymns familiar to us has been changed and I can only say that I find many of the lines actually to be better. I am deeply suspicious of the charge occasionally made of "sexist" language in our worship as I find the people who

make that charge usually have more reverence for a cause than a language. But before people deplore the possible change of the wording of some of our well-known hymns, it might be just as well to have a fair and careful look at the alterations made so delicately in the Catholic hymnal.

(The Rev.) JOHN ANDREW  
St. Thomas Church  
New York City

## No Zero Year

I note with sadness that you, along with nearly all the other members of the communication media, be it television, radio or the press, are guilty of confusing the change of a digit with entering a new decade ("The First Article," and editorial, TLC, Dec. 20).

There is no such thing as a "zero" year. A decade, a century, begins with the first year. The tenth year of a decade, the 100th year of a century, changes a digit. We are now in the tenth year of the eighth decade of the 20th century. We will enter the ninth decade on January 1, 1981, and the tenth decade on January 1, 1991, and end the tenth decade on December 31, 2000.

There was no "zero" year at the time of the birth of Christ. We went from the year 1 B.C. to the A.D. 1.

Perhaps this is nit-picking, but is not accuracy important?

ROYAL B. DUNKELBERG  
Prescott, Ariz.

## Child Molestation

Your news story [TLC, Jan. 6] on Coloradoans' objections to Seabury Press' *The Sex Atlas* was greatly appreciated. Our bishop, the Rt. Rev. William C. Frey, seems alone among the bishops of our church in taking a stand against the secularization of the church's teaching on the sanctity of the human body and God's intentions for its use.

Mr. Linz, the president of Seabury Press, commented in *The Denver Post* that he believed that we had taken passages out of context. He stated that the section on child molestation to which we objected has a good balance: "It's not encouraging child molestation but it is encouraging a less hysterical look at a benign child molester" (*Denver Post*, Nov. 2, 1979). We find it hard to believe in the benignity of a child molester, and what we truly wish to do is to encourage parents, parochial clergy, and parish lay leaders to study a copy of *The Sex Atlas* to see for themselves whether this really represents a balanced, wholesome Christian perspective on sexuality, or if it is only an apologetic for recreational sex of any type imaginable.

(The Rev.) EDWARD S. GRAY  
(The Rev.) LOUIS R. TARSITANO  
St. Mark's Church  
Denver, Colo.

# BOOKS

## Lenten Selection

**AND STILL IS OURS TODAY: The Story of Jesus.** By F. Washington Jarvis. Seabury/Crossroad. \$9.95, \$4.95 paper.

When this reviewer was handed this year's Lenten selection by the Seabury Press, the reaction was, "Not another book on the life of Christ!" However, the author has given us a rather straightforward account of the life of Christ together with the implications and responsibilities that life has for those of us who follow him. Fr. Jarvis has avoided both the rich imagery of Giovanni Papini and the mawkishness of some of the modern writers. The book is solidly based on Scripture, and indeed fully one-half of the text is scriptural quotation.

There are two criticisms that this reader would make. The author's use of the third person plural makes the book sound like an impartial report and diminishes the impact of any personal witness. Also, the brief foray into form criticism in the second chapter added more confusion than clarification and probably could have been omitted.

The book reads easily. There is nothing here so deep or involved as to cause the novice to stumble. I seriously doubt that the mature Christian will find anything here that is new or challenging, but it is my impression that this book was not written for him. This book is for the person who is just beginning to discover the Jesus of the Gospels and the reality of his impact on the Christian's life. In this it accomplishes its task.

(The Very Rev.) JAMES W. LEECH  
All Saints' Cathedral  
Milwaukee, Wis.

## Strengths and Weaknesses

**THE SPIRIT OF ANGLICANISM:** Hooker, Maurice, Temple. William J. Wolf, Editor, John E. Booty, and Owen C. Thomas. Morehouse-Barlow. Pp. 212. \$7.85.

In a period of trouble and turmoil, the authors (who are members of the faculty of the Episcopal Divinity School, Cambridge, Mass.) attempt to assess the strengths and weaknesses of the Anglican Communion by taking inventory of its resources and direction — in short, of its fundamental spirit. They undertake to get at that spirit through a study of three great exponents of the Anglican ethos: Hooker, Maurice, and Temple. And they do it superbly well. The remaining chapter, which is itself worth the price of the book, is a perceptive study of the spirit of Anglicanism.

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## AGING MYTHS

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dare to be different, and are less concerned  
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inal two "centers of commitment" – catholic and reformed – several others have been added in the last century or two, making a four-way dialogue between the catholic, the evangelical, and the advocates of reason, and of experience. The continued development of the Anglican ethos, they believe, depends upon the maintenance of this dialogue, not for compromise for the sake of peace, but for comprehension for the sake of truth. It has not been easy in the past, and it will not be easy in the future, but it is tremendously worthwhile because its ramifications for the on-going Church Universal are tremendously important. This excellent book deserves to be widely read and pondered.

(The Rev. Canon) A. PIERCE MIDDLETON  
St. James' Church  
Great Barrington, Mass.

### The Promise of Eternal Life

**IN THE FACE OF DEATH.** By Louis Evely, tr. by Camille Serafine. Seabury/Crossroad. Pp. 102. \$7.95.

In the recent and continuing avalanche of books centering upon the issues of death and dying, it is encouraging to find a work dedicated to a deeper Christian understanding of these issues.

The widely respected French devotional writer Louis Evely confronts the reader early with the fact that Christ did not promise "life everlasting" but rather "eternal life" which we participate in at every moment of our lives. His basic position appears to be that only those who truly love can manufacture meaning out of death, as true love is already an act of dying.

Although Evely has clearly thought through many facets of the issues surrounding death, his conclusions will not be universally accepted (e.g., suicide). Nonetheless, he offers a number of unique insights into a field that has become almost barren by overpopulation.

(The Rev.) MICHAEL J. STOLPMAN  
Milwaukee, Wis.

### Meaning and Reflection

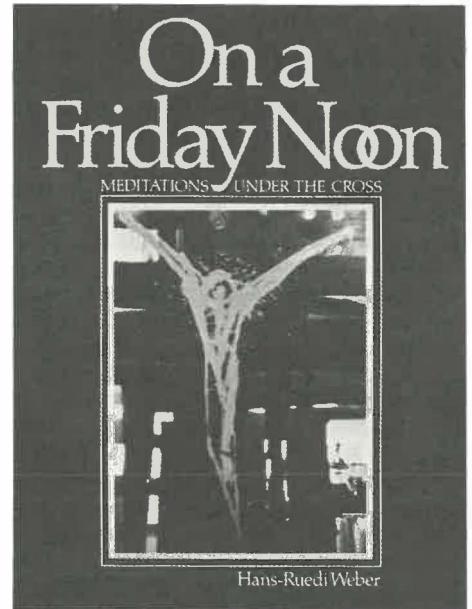
**ON A FRIDAY NOON: Meditations Under the Cross.** By Hans-Ruedi Weber. Eerdmans. Pp. 94. \$12.95.

This handsome and moving book provides ample confirmation of the old adage that "one picture is worth 1,000 words." The book is a kind of pictorial sequel to *The Cross: Tradition and Interpretation* [reviewed in TLC, Sept. 30] by the same author. The earlier book was an attempt (largely successful) to recover the meaning of the cross as it was discerned by the earliest Christians and as it is recoverable from the pages of the New Testament – to show how the in-

strument of shame and torture became the vehicle of God's victory.

This second book carries the story onwards. We are presented here with the interpretation of the cross throughout subsequent Christian history, and all the diverse cultures of the world, down to the present time.

The book is divided into two parts. The first (and longer) presents a sequence of photographs of artistic representations of the crucifixion, arranged more or less chronologically, each photograph being accompanied by a quotation from an author roughly contemporary with the artistic object portrayed, and



Cover illustration of *On a Friday Noon*: A review cannot convey the visual impact of the finished package.

speaking roughly along the same lines. The quotations are apt, but the pictures are simply stunning; there is no way a review can convey the visual impact of the finished package. Perhaps most affecting – if only because least familiar and also most challenging to the comfortable assumptions of affluent Western Christians – are the representations, both artistic and literary, from 20th century artists and writers of Africa, Asia, and Latin America.

The second part is a kind of extended essay, tracing the history, elucidating the meaning, and providing a context for the various images portrayed. This is helpful, both in bringing out some of the less obvious meanings and implications of the portrayals, and in showing that the "meaning" of the cross is both inexhaustible in itself and inseparable from the cumulative experience of Christian meditation and reflection through the ages. Though a historical event, the crucifixion can never be merely an isolated event. Its meaning, rather, is appropriated *precisely* as each generation, and each culture, wrestles with it anew, and

the author ends with the salutary reminder that the *true* icon of the cross is the transfigured life of the Christian believer.

(The Rev.) JOHN PAUL BOYER  
Holy Trinity Church  
Cincinnati, Ohio

### Inspiring Record

**THE LAST CATHEDRAL.** By Ty Harrington. Prentice-Hall. Pp. 156. \$19.95.

Washington Cathedral — the “National Cathedral” — is a place of pilgrimage for Americans. How it came to be, and how it is used and treasured, are told in this history-survey. Bishops and deans, architects and builders, stonemasons, woodcarvers, ironsmiths, glassmakers, painters, needleworkers, and musicians, are recorded — and what the place means to them — humorously sometimes, and always affectionately. A dozen color plates and many black and white pictures — some of them very hard to get — give a good impression of the place. Two corrections could be made: the original architects, Bodley and Vaughn, were *both* English; and the spelling of *majestas* is wrong (page 9 and 50).

Pilgrims to the place and those who wish they could be will love to have this handsome book. It is a faithful and inspiring record of what is “almost certain to be the last great Gothic cathedral that will ever be built.”

(The Rev.) DONALD L. GARFIELD  
All Saints Church  
New York, N.Y.

### Teaching Tool

**THE BIBLE FOR TODAY'S CHURCH.** By Robert A. Bennett and O.C. Edwards. Seabury (The Church's Teaching Series, Vol. 2). Pp. 305. \$9.50, \$3.95 paper.

“When you have gone through the whole book, it is our hope that you can hear God speaking to you through the Bible.” This is the goal set forth by the authors and their committee who prepared this book in the new teaching series. Whether or not they succeed is yet to be determined, but the attempt brings literary excellence into the parish library. It is a first-class work. The style is flowing, simple, geared to the thoughtful and intelligent lay person. It is well-organized, not bogged down in detail, and shows considerable polishing. The printing and layout are of good quality.

The approach of this important book is unique and interesting. It first equips the reader with some tools with which to approach the biblical materials: how the Bible came about, what literary criticism is about (e.g., J, E, P, and D), and an interesting chapter on translations

beginning with the contemporary and working backwards.

The authors then tell the story: what the Bible says in the Old Testament, Apocrypha, and the New Testament; what the Bible teaches; and finally, the way the Bible is used in liturgy, preaching, Christian education, devotions, etc. There are also suggested readings in secondary material.

The flavor of it being a teaching tool is apparent in a number of ways, such as taking the Isaac and Ishmael story as a constant reference. The use of the same story helps tighten the unity of the book; it is a good device. There are references to things Episcopalian sprinkled throughout (such as the new Book of Common Prayer, “The Thirty-nine Articles,” “Mothering Sunday,” etc.) It will give an Episcopalian the feeling that this is designed for him.

The structure of the book is simple and useful, but it is based on good scholarship, making use of such material as George Mendenhall's work on the suzerainty treaties, and there is some reference to rabbinic materials.

I feel the book will succeed in getting more people to read the Bible with some understanding and that more will hear God speak to them. My question is, how do I get them to read this book?

(The Rev.) C. CORYDON RANDALL  
Trinity Church  
Fort Wayne, Ind.

### Lilies and Frankincense

**ALL THE PLANTS OF THE BIBLE.** By Winifred Walker. Doubleday. Pp. 240. \$14.95.

How often have you read a passage in your Bible and happened to run across the name of a flower of plant? Have you tried to visualize just what it might look like, or if it could possibly be similar to ours bearing the same name?

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Church World Service (CWS), the relief agency of the National Council of Churches, announced it had received only \$1,648,207 by the end of December in response to its October appeal for \$5 million to aid Cambodians.

Most of the money came from the 10 member denominations, ranging from the \$600,000 donated by the United Methodist Church to the \$5,500 from the Orthodox Church in America. The Episcopal Church gave the second highest amount: \$155,000.

Officials of the United Methodist Church, which had set a goal of \$2 million, expressed disappointment at the response from its members, and concern for the time it appears to take for the collected funds to reach New York.

"Don't let the money get lost in the pipeline," warned a Methodist relief spokesman to the church's pastors.

In contrast, the Roman Catholics have done much better. Catholic Relief Services (CRS) has received more than \$9 million for its Cambodia Emergency Fund, exceeding the \$5 million goal set by the relief agency in November.

CWS officials have been concerned also about media reports that emergency relief supplies sent to Cambodia are not being distributed to the people or are being misused [TLC, Feb. 3]. Relief workers inside the country and church leaders who recently visited Kampuchea (Cambodia) refute these reports, and say distribution is progressing despite problems.

At the end of 1979, one of those who visited the country was Dr. Marcus Cummings of Cincinnati, an Episcopal layman and then-member of the Executive Council. Upon their return, he and other members of his group reported on what they had seen in Kampuchea: "With our own eyes we saw how Phnom Penh is today a city in shambles, with houses and buildings destroyed, and extensive rubble. The city lacks many of the basic services one expects . . . transportation, lighting, garbage collection, etc.

"People appeared to be poor, drab, and needy. We did not see firsthand the reported famine conditions, but these were admitted freely by the president and the Ministry of Health and Social Welfare.

"Our particular interest was in the

food and hunger situation, and it was difficult to ascertain reliable figures and statistics, but the magnitude of the problem is vast. President Heng Samrin spoke of two million persons in conditions of hunger and malnutrition, and the Ministry of Health confirmed this figure. Rice rations, where available, are minimal. Food production is abysmally low. No one is sure what percentage of arable land is currently planted, but some estimates go as low as five percent. . . . Thus the prospects of rice and other food production is dismal.

"Infant mortality appears to be high. . . . We saw few children under the age of five. The need for basic foodstuffs is massive, as is the need for medicines, mosquito netting, and, in time, immunological vaccines.

"Factories that process food, such as fish processing plants, are inoperative, with machinery out of repair. Schools are only beginning to function. There are few teachers, no paper or supplies. There is a dearth of manpower for reconstruction, and the administrative infrastructure of the nation is extremely fragile, lacking basic necessities throughout."

## Urbana '79

Over 17,000 college students, faculty, and missionaries gathered at the University of Illinois for five days at the end of December for the largest missionary

convention in North America — Urbana '79, sponsored by the Inter-Varsity Christian Fellowship.

At the booth manned by members of the Episcopal Church Missionary Community (ECMC), South America Missionary Society USA and Canada, and the Trinity Episcopal School for Ministry, over 200 Episcopalians and Anglicans registered, expressing their interest in world missions.

Speakers from around the world related their experiences, insights, and learning through the convention theme, "That All Nations Might Believe and Obey Jesus Christ."

Every morning, the Rev. John R. W. Stott, honorary chaplain to Queen Elizabeth II, expounded the missionary imperatives in Romans, chapters 1-5, and explained that to St. Paul, evangelism was a debt, not a charity.

Elizabeth Elliott, communicant of Christ Church, Hamilton, Mass., and widow of a missionary killed by the Auca Indians in 1956, stressed that witness means obedience.

John W. Alexander, president of Inter-Varsity and vestryman of St. Andrew's Church, Madison, Wis., also spoke.

Three discussion groups and a rally for Episcopalians/Anglicans were chaired by the Rev. Walter Hannum, general secretary of ECMC.

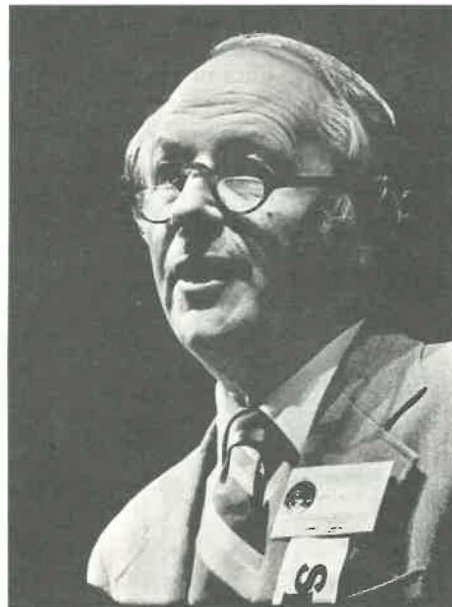
Registration for the conference had to be closed in early October, and many people were turned away for lack of room. It was decided that in the future, the gathering will be held every second, rather than every third year.

## Seabury Sells Continuum Books

Werner Mark Linz, president of the Seabury Press, has announced that a list of about 200 secular titles, previously published by Seabury under the Continuum Books imprint, will be transferred to the Continuum Publishing Corporation, a newly established firm.

Mr. Linz said the transfer "will enable Seabury to strengthen further its religious publishing services, especially for the Episcopal Church, and, at the same time, will allow for a separate Continuum publishing program for the general trade market."

With this transfer of secular adult books, the press concludes a divestiture plan for its non-religious publishing activities which began in 1979 with the



The Rev. John R. W. Stott: To St. Paul, evangelism was a debt.



sale of Clarion children's books to Houghton Mifflin. The divestitures enabled Seabury to repay a \$350,000 loan to the Executive Council, and finance the new Teaching Series.

The Continuum Publishing Corporation will be under the management of Michael Leach, formerly director of professional services at Seabury.

## Bishop Coburn to Serve as Cathedral Dean

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, was elected dean of St. Paul's Cathedral, Boston, at the cathedral chapter's annual meeting in January.

Bishop Coburn believes that, as the chief church of the diocese, a cathedral should "serve as the focus and symbol of the commitment of the diocese to a mission and ministry to the cities," and that tenet explains his election as dean.

St. Paul's Cathedral has been in a period of transition and evaluation for over a year since the retirement of the former dean, the Very Rev. Charles H. Buck, Jr., who served the cathedral for 25 years. Plans call for a step-by-step expansion of its role in the life of the diocese and the city.

In a letter to members of the chapter, Bishop Coburn said that in his opinion, the life of the cathedral would be enhanced, rather than diminished, by its renewed commitment to urban ministry. "The cathedral needs to provide a spiritual home for the members of its congregation and to exert every effort to provide worship services of beauty and power as well as educational programs which meet the needs of the persons who regularly worship there."

The bishop said he was taking on the position "for the time being." "I say 'for the time being' because I do not know exactly how long that should be. I do know that if the bishop is made dean, there will be no question in anybody's mind about the importance he places upon the cathedral as the center of unity for the mission of the diocese."

The Diocese of Massachusetts, one of the largest in the church in terms of members, has been working toward expanding its urban involvement. The thrust of its urban mission is being planned by a recently formed committee which draws its membership from business, educational, and ecumenical leadership in the eastern Massachusetts area.

When the Rt. Rev. John T. Walker became Bishop of Washington in 1977, he announced that he would serve as dean of Washington Cathedral after the retirement of the then dean, the Very Rev. Francis B. Sayre. At the time, he said, "In the bishop and through his authority, the cathedral and its institutions can be brought into a common



Bishop Coburn: A commitment to the cities.

ministry with the diocese." He said he would function as chief liturgist and spokesman for the cathedral for at least five years to give the plan "a good solid test."

## African Conference Leaderless, in Debt

The All Africa Conference of Churches (AACC) currently is looking for a new general secretary and seeking to overcome a financial crisis.

The leadership problem has been cited as a cause of the financial difficulty. The Rev. Canon Burgess Carr, the previous general secretary, began a sabbatical leave in the U.S. in March of 1978. At that time, he said he would not return to Kenya, headquarters of the ecumenical organization.

It was reported at the time that the difficulty centered around a long standing dispute between Canon Carr and Charles Njonjo, Attorney General of Kenya. More recently, it has become evident that a leadership struggle in the AACC was taking place.

Last June, the AACC General Committee asked Canon Carr to return and take up his duties, but he and the officers could not agree on the terms. In early January, the Rev. John Gattu, chairman of the General Committee, declared the post of general secretary to be vacant.

At the end of 1979, the organization's budget had a deficit of about \$2.5 million. To deal with the situation, the officers have postponed completion of a new headquarters and conference building in Nairobi, and left vacant half of the agency's executive posts. It is believed that overseas donors have withheld their contributions until "the leadership problem and direction of the AACC" are solved.

## BRIEFLY...

The Alban Institute, a Washington, D.C. based consulting and research agency, has completed two research projects which sought to connect the training of clergy with the local church. The Lay Training Committee Project studied groups of lay people who work with seminarians, and the Boundary Research Project focused on how seminary graduates handle the transition between theological school and the parish church. Major funding for the projects was provided by the Lilly Endowment.

Dr. Ernest Alexander Payne, president of the World Council of Churches from 1968-75, died on January 14 in London. He was 77. In a life dedicated to ecumenical endeavor, Dr. Payne also served as general secretary of the Baptist Union of Great Britain and Ireland, moderator of the Free Church Federal Council, vice-president of the British Council of Churches, and chairman of the Council's Executive Committee.

The *Rio Grande Episcopalian* reports that the Rev. Kenneth Shephard had a harrowing drive to and from Ruidoso, N.M., from Portales, where he is deacon-in-charge of Trinity Mission. He had to brake suddenly to avoid hitting a cow, who expressed her gratitude by backing up to the car and kicking it, causing \$350 damage. On the way home, a deer rammed into the grille. The total cost of Mr. Shephard's encounters with the animal kingdom were later estimated to be \$1,300 — and that doesn't count the gas.

Kenyon C. Burke, former associate director of the National Association for the Advancement of Colored People (NAACP) and an Episcopal layman, has been elected associate general secretary for church and society of the National Council of Churches. As head of the Division of Church and Society, Mr. Burke will manage an annual budget of over \$400,000. He has wide experience in the nonprofit field, and has held positions of importance with Planned Parenthood, the Anti-Defamation League of B'nai B'rith and the Urban League. He is also the author of a syndicated column called "Community Affairs" for the National Newspaper Publishers Association. Mr. Burke, his wife Dorothy, and their two children live in Maplewood, N.J.

# DOROTHY L. SAYERS *and the sacrament of work*

By NAN C.L. SCOTT

It would not be quite fair to say that Dorothy L. Sayers is enjoying a renaissance of popularity and attention, for indeed she never really suffered the eclipse that such a statement would imply. Her Lord Peter Wimsey novels have remained in print, in hard cover and both English and American paperbacks, year after year, as new generations discover the aristocratic, monocled sleuth; and her translation of Dante's *Divine Comedy* has been through repeated reprintings as a Penguin Classic.

What is true is that Sayers' fame has come to rest on an even broader and more substantial base and that the audience for almost anything by her or about her seems to be larger than ever. Instead of beginning to fade as a popular novelist of the 1920s and '30s, she has become established as an appropriate subject for study in academic circles, and the religious dramas and essays of her later years are being dusted off and reexamined.

There are several reasons for this. One, of course, is the power of television: the BBC dramatization of four of the Lord Peter mysteries, starring Ian Carmichael (presented by Masterpiece Theatre on PBS in the United States), aroused even wider interest in the always steadily selling group of detective novels. Another is the latter-day respectability of popular culture as a

field of serious study, at least in America. Still another factor is time: 23 years have passed since Sayers' death, a distance in time sufficient to lend a new perspective to all her work. Finally, there is the apparently insatiable public appetite for more Sayers.

In addition to Sayers' personal public, there is a larger audience eager to learn more about any of the Inklings, especially C.S. Lewis, J.R.R. Tolkien, and Charles Williams; and Sayers' friendship with and admiration for Lewis and especially Williams, who first directed her attention to Dante, are a matter of record. Sayers was never herself an Inking, as some careless journalists have claimed — it was an exclusively masculine fellowship — but she corresponded with both Lewis and Williams in the years when she had begun to turn away from detective fiction to theological argument and religious drama, and she later wrote an introduction to the second printing of Williams' *James I*.

In 1975, *Such a Strange Lady* by Janet Hitchman, billed as "an introduction to Dorothy L. Sayers" and making no claims to biographical completeness, appeared, the first published life of Sayers. Now it has been joined by Ralph E. Hone's *Dorothy L. Sayers — A Literary Biography and As Her Whimsey Took Her — Critical Essays on the Work of Dorothy L. Sayers*, edited by Margaret P. Hannay. The latter volume, although the quality of the individual essays is not uniform, admirably directs our attention to the breadth of Sayers' literary work: the religious plays, the translations, and the essays — especially those on aesthetics, as well as the better known detective fiction. Hone's biography, on the other hand, is not wholly satisfactory, and examined in tandem with the earlier Hitchman book, highlights some of the enduring problems in the writing of biography.

*As Her Whimsey Took Her* is divided into five sections, four groups of critical essays, and a bibliographical section listing Dorothy L. Sayers' manuscripts and letters in public collections in the United States. Most, but not all, of the

articles are revisions of scholarly papers first read at several Dorothy L. Sayers seminars at Modern Language Association conventions.

The editor contends that "Sayers studies are in their infancy," and presents the volume of essays as "a first critical study, a catalyst to further work." In her introduction, she makes a convincing case for a unifying principle behind the apparent diversity of Sayers' writings: the theme of the sacramental nature of work, its value as a manifestation of man's creative energy. Whether this theme of serving one's chosen vocation with love and integrity is demonstrated through the creative principles set forth in *The Mind of the Maker*; by the character of William of Sens, the architect hero of her Canterbury play, *The Zeal of Thy House*; by Lord Peter, grappling with the moral dilemma of his hunting down criminals as a leisured hobby; or by Sayers' own plunging in to learn Medieval Italian in her 50s, when she discovered and fell in love with Dante's *Divine Comedy*, the idea of work lies at the heart of Sayers' varied creations.

Four essays appear in the Aesthetics division of Hannay's book, and of these, two deal primarily with the question of work and creativity. Nancy Tischler's essay examines closely the trinitarian nature of Sayers' creative framework: the Creative Idea, which is the image of the Father; the Creative Energy, which, "being incarnate in the bonds of matter," is the image of the Son; and the Creative Power, the meaning of the work and its effect upon an audience, the image of the Spirit. Tischler notes Sayers' emphasis on the artist's practical experience, by which everything is necessarily measured and expressed metaphorically, an emphasis opposed to the Platonic idealistic vision and focused upon the perceived physical world as an image of its Creator. In *Creed or Chaos*, Tischler finds further expression of Sayers' sacramental work and her respect for and love of craftsmanship; and she concludes that Sayers' greatest contribution to aesthetics must be her convincing explication of the creative process in terms of Augustinian doctrine.

Robert Paul Dunn's "The Laughter of the Universe," analyzes what he calls "the Whimsical vision," that is, an ability to see life whole through the humorous recognition of human limitations and the accompanying accessibility of a transforming spiritual reality which can

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*Nan C.L. Scott is a housewife, mother, writer, actress and instructor of English for the Independent Study Division of the University of Kansas. She lives in Lawrence, Kan. The books discussed in this article are As Her Whimsey Took Her: Critical Essays on the Work of Dorothy L. Sayers, edited by Margaret P. Hannay, Kent State University Press, pp. 301, \$15.00; Dorothy L. Sayers: A Literary Biography, by Ralph E. Hone, Kent State University Press, pp. 217, \$15.00; and Such a Strange Lady, by Janet Hitchman, New English Library (London), pp. 203, \$2.95, available in the United States from Avon Books, \$1.95 paper.*



Dorothy L. Sayers: Fame on a broad base.

modern language brought about a storm of public reaction (both pro and con). But the Sayers who, as a small child, had undergone an enormous intellectual shock when she first recognized Cyrus the Persian of Herodotus as the same Cyrus in the Bible, had set conditions before agreeing to write the radio plays; history and religion could not be kept in separate pigeon-holes, Christ really lived in the flesh, and she would make the story real for her listeners.

How completely she succeeded is a matter of argument. Certainly the response to the initial production of the plays was passionate: at least one letter writer blamed the fall of Singapore upon their being broadcast, while another credited them with the November victories in Libya and Russia!

William Reynold's essay on "Dorothy Sayers' and the Drama of Orthodoxy" takes up each of the other plays briefly: *He That Should Come* (a Nativity play for radio); *The Zeal of Thy House* (Sayers' Canterbury play, which sets forth her triune vision of artistic creation); *The Devil to Pay* (her treatment of the Faust legend); *The Just Vengeance* (her Lichfield play, surprisingly experimental in technique); and *The Emperor Constantine* (her massive Festival of Britain pageant for the city of Colchester). Reynold finds all of them essentially "Christocentric," and focused upon redemption.

Probably the most widely enjoyed section of Hannay's book will be the five essays dealing with detection, since it is for her fiction that Sayers is still best known. Four of these pieces deal directly with Sayers' own novels; a fifth, by E.R. Gregory, looks at Sayers' fragmentary biography of Wilkie Collins (which he edited for the University of Toledo) and seeks to determine the influence this research may have had upon the Lord Peter novels and *The Documents in the Case* (the latter told, like Collins' *The Moonstone*, by multiple narrators).

Of the remaining four essays, two deal most particularly with criminals and punishment: R.B. Reaves explores the two main types of criminals in the novels, the ends to which they come, and the frequency with which extra-legal resolutions — suicide, accident — are resorted to. R.D. Stock and Barbara Stock note the Chestertonian aim of making good more *interesting* than evil, and Sayers' progression from the "Manichean" early novels, with their evil "supermen," like Sir Julian Freke in *Whose Body*, to be moral complexities and the banal unglamorized villains of the later books, like Tallboy in *Murder Must Advertise* and Crutchley in *Busman's Honeymoon*. The Stocks view *Murder Must Advertise* as Sayers' most forcible novel.

Lionel Basney, on the other hand, examines *The Nine Tailors* alongside

*Murder Must Advertise* and *Gaudy Night* and calls it "the most successful of Sayers' stories at integrating detective interest and a seriously intended 'criticism of life.'" He discusses the image of the bells, the richly allusive style, and especially the ambiguities of guilt and innocence, actors and victims, in what is perhaps the most compelling essay in the collection in its insistence on the novel's ethical position.

Margaret P. Hannay's own essay effectively shows how the use of Harriet Vane's perspective lets Sayers develop Lord Peter further in the later novels and give him deeper concerns, human foibles, and vulnerability; but her defense against criticisms that Peter is a "superman" is weakened by her ignoring *The Nine Tailors* and his ready campanological expertise in the bell-tower.

The new biography by Ralph E. Hone addresses itself to Sayers' writings, especially the later plays and translations, with an admirable wealth of detail and documentation. Quotations from letters, notebooks, and prefaces abound. Yet Hone's style is even more ready than the chatty Hitchman's to fall into women's magazines excesses, as when he tells us of Sayers' youthful love for Eric Whelpton, "If ever the heart of iron in Dorothy Sayers yielded to the heart of fire, it must have been in such a spring. . . . But it was not to be. . . ." or how when she heard Whelpton mentioned unexpectedly in her old age, "The name came stabbing back across the years." Both biographers are too ready to tell us what Sayers "must" have felt in a particular situation, and Hitchman's habit of referring to her subject throughout the book as "Dorothy" is annoying and undignified.

What one must do in assessing both books is to ask oneself the purpose of biography. Is the reader merely to satisfy a curiosity about the life of an eminent artist, or is that life public property only insofar as it directly illuminates the art? Sayers herself, often hostile to the popular press (in spite of an often extravagant manner of dress and behavior that inevitably attracted notice), had mixed feelings about biography as a field of study. On one occasion she referred to would-be biographers as "vultures" and insisted that no biography should be written until its subject had been 50 years dead; but when she began her own biographical work on Wilkie Collins in 1928, she did not observe this rule.

If a living sense of what a person was really like is a legitimate concern of biography, then the writer who ignores the 50-year dictum to interview friends and relatives of the subject and to collect personal anecdotes has a clear advantage. Hitchman has done this; and while Sayers might or might not have liked

*Continued on page 18*

reshape faulty human efforts if it is allowed to. Dunn traces this view of life from the early Lord Peter novels through its full development in the religious dramas and Sayers' interpretation of Dante's cosmic vision.

Not every Dante scholar has agreed with Sayers' reading of the tone of the *Divine Comedy*, as Barbara Dunlap's essays on the rationale and reception of Sayers' translation reminds us. In Dunlap's opinion, Sayers' approach resembled her treatment of the life of Christ in *The Man Born to Be King* in its "emphasis on the humanness of the Divine and determination not to obscure the poem's (or Gospel's) relevance . . . by using . . . a grand style". The extracts from the translations in Dunlap's essay, and the extensive quotations from Sayers' letters to her friend Barbara Reynolds, illuminating her methods, make the reader eager to sample more of Sayers' version of the *Divine Comedy*, still available as a Penguin Classic.

Sayers' religious dramas are rarely performed today, but three essays in *As Her Whimsey Took Her* explore them. Both Terrie Curran and Alzina Stone Dale have written about the series of BBC radio plays jointly titled *The Man Born to Be King*. It is hard for readers now to imagine the furor these broadcasts created in the 1940s, when Sayers' use of the character of Jesus (which would not then have been permitted on stage in England and which even on radio was viewed by many as blasphemy) and her decision to employ

# EDITORIALS

## Change at Seabury Press

The current decision of Seabury Press to sort out its field of publishing and divest itself of part of its trade [page 8] is of interest and importance. It is of course the sort of decision which is always difficult for a business to make, and the full implications of this change are yet to be seen. The general approach, however, is one we believe to be sound.

We certainly do not oppose the publication of secular books, or the involvement of a religious publisher in books of a variety of topics. On the other hand, the relation of Seabury Press to the Episcopal Church involves factors which cannot be ignored. The church has supported the press in many ways, and such support ultimately came from church people who wanted to see the faith of the church proclaimed and propagated. We are pleased that Seabury has become a leading American publisher, but such prestige cannot well be purchased at the cost of the religious witness which the press was founded to carry out. It is not, after all, as if there was not a large enough scope within the religious field. Religious publishing is a booming business. Parish libraries, furthermore, and the large number of church related bookstores need extensive attention to develop their full potential. Seabury is not the only publisher which is serving Episcopalians. We believe that all such publishers deserve to be known and supported by members of the church. Reviews and advertisements in our pages are of course the easiest and most direct channel of information.

## On Reading

If reading of reviews and book notices were (like the Gospel Sacraments) "generally necessary for salvation," then I am sitting pretty. I am an avid reader of these. I even enjoy the special "book issues" of THE LIVING CHURCH! It's nice to know what others like to read. Usually, a book is borrowed or purchased following someone's thoughtful or enthusiastic comment. The cover blurbs on most books are incredible – promising everything from sensation to salvation and back. Baloney!

What a mass of stuff to sort out! If the Litany is revised (again!) we should add: *From all this deluge of copious verbosity: Good Lord deliver us.* We need help in separating the goodies from garbage, the wheat from the chaff. Fear not – help is at hand: Behold – book notes and reviews!

Should we be guided in our choice by the vague and haunting feeling that we need to "improve ourselves"? Categorically – No! The subject is dull, the object dubious, the result disastrous. We should not read to become better people. The Devil is said to quote scripture and no doubt could pass off chunks of Homer in the original.

Why do we read?

First, a book should interest us and make demands

upon us. Not all books, of course. We also read in order to laugh, get to sleep, escape, or dream. But a good book will grasp us – make us sit up and take notice. It may take concentration and will in return reward us with a sense of time well spent.

Second, a good book will deepen our understanding. Something is added to our life. We enter a larger world in which both emotion and thought are linked in a quest for understanding. Perhaps we gain an intuition into this strange business of being human in a culture that brags of its lost innocence.

Francis Bacon said: "Reading maketh a full man; conversation maketh a ready man; writing maketh an exact man." Reading (all kinds of reading including the



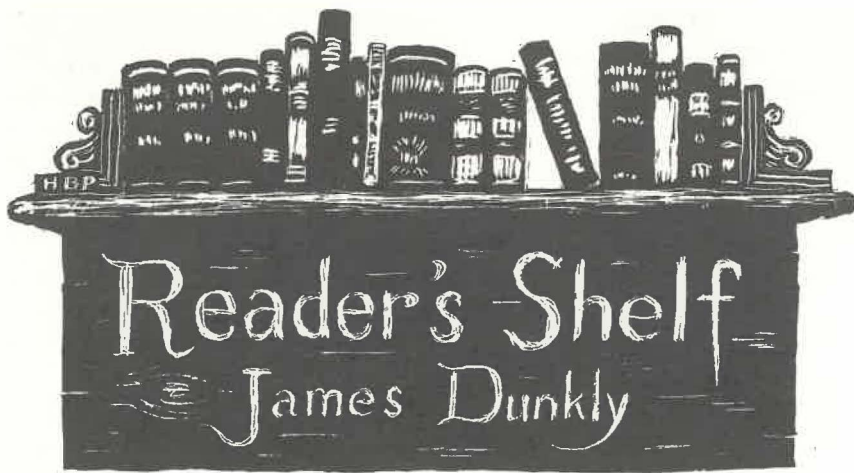
comics!) nourishes our speaking and writing. We don't have to "define" what we gain from reading. On rare occasions we may. Most of the time it is more like the furniture of the mind being moved, replaced, or remodeled in ways that are happily hidden.

C.S. Lewis wisely commends the reading of one "old" book for every "new" one we read. Without counting or keeping score, I get the general idea. Date of publication is no more a guide to worth than the position of a book on (or off!) the best seller list. By trial and error we try all kinds from all ages – novels, plays, history, essays – anything can be grist for the reader's mill. Once upon a time I felt obligated to finish a book, once begun. No more! Books can be dropped in the middle of chapter one. Books can be skimmed or read only in part. Give a book what it deserves. Some will need to be absorbed. These we can "read, mark, learn, and inwardly digest." Others will give us mental indigestion or compete with Somnifex as a sure and certain sedative.

A parting shot: Let's read books that challenge us – books that we can argue with and that take us to task. We are tempted to shop around for packaged ideas that reinforce our prejudices (convictions?). We like to find ready made sets of opinions (preferably voiced by some authority whose name we can drop casually into a conversation). Now and then a book, like some good preaching, should "afflict the comfortable and comfort the afflicted." The mind, like the pew, can be too comfortable. A mind that is too tidy gathers dust. Good reading may not make us saints or seers. It can help prevent what someone has called "the hardening of the categories."

What are you reading these days?

(The Rev.) WILLIAM A. EDDY, JR.  
East Lansing, Mich.



**THE EPISTLES OF JOHN: Introduction, Exposition and Notes.** By F.F. Bruce. Eerdmans. Pp. 160. \$3.95 paper.

First published in book form in 1970, this useful little commentary on the Johannine epistles began life as a series of articles in a British denominational magazine, and it has steadily been winning a wider and wider circle of readers. While not intended as a primary contribution to academic discussion, the specialist who ignores Bruce's book does so at his peril. It is perhaps as good an introduction to these epistles as the lay person or pastor could want.

**LEST INNOCENT BLOOD BE SHED: The Story of the Village of Le Chambon and How Goodness Happened There.** By Philip P. Hallie. Harper & Row. Pp. xi and 305. \$12.95.

This is the story of a small Protestant town in southern France during World War II that organized itself, quietly but in full view of the Vichy government and its Nazi controllers, to save thousands of Jewish refugees from death. In the midst of evil so vast that now we speak of *the* holocaust, without needing further identification, a cluster of goodness shone, and it shines still. Philip Hallie is a professor of philosophy at Wesleyan University. His own search for perspective amidst such horror has led him to assuage his grief by retelling this story, for himself and now for us as well. We owe him much for that retelling, and we owe it to him and ourselves and God and all Hitler's victims to read, mark, learn, and inwardly digest it.

**ANGER AND ASSERTIVENESS IN PASTORAL CARE.** By David W. Augsburger. Fortress. Pp. x and 86. \$2.95 paper.

This is one of the latest entries in the very useful "Creative Pastoral Care and Counseling Series," edited by Howard Clinebell, Jr., and Howard Stone. The increasing awareness of anger, its roots and its consequences, may be said to

characterize the present period in psychology. Pastoral theology is now beginning to move forward from that awareness to a more positive attempt to channel anger and to use some of its common manifestations, such as assertiveness, in constructive rather than destructive ways. The careful distinction of assertiveness from aggressiveness, plus the provision of numerous concrete examples and a two-page bibliography, makes this book potentially of great importance not only for clergy but also for lay people interested in learning to work more effectively with clergy and with each other. Augsburger teaches pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

**I BELIEVE IN THE CHURCH.** By David Watson. Eerdmans. Pp. 368. \$4.95 paper.

Eerdmans has been publishing for some time a series of books whose titles all begin with "I believe in." Watson, who is a parish priest in England, has written two of them: this one, and the one on evangelism. The series is edited by Michael Green, and most of the authors (by no means all Anglicans) would be considered "evangelicals" in some sense. Here Watson talks some about ecclesiology in general, and some about his own work in reviving a dying parish in York and in other missions he undertakes from time to time, but mostly he is concerned to talk about the church in relation to the New Testament. At times the biblical application is a bit simplistic and one does not find any attempt at sociological or anthropological analysis. Yet there is stimulus in the book, even for those who are not one with him theologically. A bibliography and index would have helped.

**A CATCH OF ANTI-LETTERS.** By Thomas Merton and Robert Lax. Sheed Andrews and McMeel. Pp. viii and 128. \$8.95.

If you like puns and other outrageous linguistic humor, you will delight in this

book of letters from the '60s by Thomas Merton and his long-time friend Robert Lax. A sample (Merton on the election of Pope Paul VI): "Today is the new Papst, by name Pablo, a small clever Papst with greetings for all the people, and I sure hope he is clever enough to make them throw the weapons in the sea instead of on top of each other as now planned. I think he got good will and agile footwork, which he will soon find himself to need, and even to need more than he already got. Prayer intention for the month of Julie: fast footwork of Papst to get twice as fast according to need. Within about one year his footwork got to be so fast that nobody any more see any feet at all, even with precise instruments." Enjoy, enjoy.

**THEOLOGICAL ETHICS. Volume 1: Foundations; volume 2: Politics; volume 3: Sex.** By Helmut Thielicke. Eerdmans. Pp. xxxiii and 697 (vol. 1); xvi and 696 (vol. 2); xvii and 338 (vol. 3). \$10.95 (vol. 1), \$10.95 (vol. 2), and \$6.95 (vol. 3) paper.

All three of these volumes have long been available in hard cover (vol. 3 under the title *The Ethics of Sex*), and one must be grateful for a somewhat (though not much) cheaper reissue. Theological discussion seems largely to have passed Thielicke by, and to some extent one sees him cited approvingly, at least in this country, almost entirely in fairly conservative contexts. And yet he may provide for some a kind of bridge between schools of thought. I happened to find myself introduced to Spurgeon recently by an earlier book of Thielicke's, and his *Little Exercise for Young Theologians* is good first reading for any would-be seminarian. Thielicke's great charm lies in his style, and the secret of that is his completely overriding desire to communicate rather than to impress. He succeeds magnificently in talking to ordinary church people, because he is concerned about them. May his tribe increase!

**SO YOU'RE LONELY.** By Roy Trevivian. Collins/Fount. Pp. 190. \$2.95 paper.

It would be easy to dismiss this book as one of the crowd, but to do so would be a mistake. Malcolm Muggeridge's introduction made me keep reading, and I'm glad I did. Trevivian, who was first ordained a Methodist minister and later an Anglican priest, has been a parish clergyman and a BBC producer; now he does inner-city ministry in London's East End. His book is about himself and his cures (in both senses), and it deserves our attention all the more particularly in an age when his topic — loneliness, depression, interior suffering and want of faith — is before us so much.

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## BOOKS

Continued from page 7

and purples. Or the rose of Sharon — a bulb growing plant similar to our tulip. The beautiful blue flax from which linen is made; the cockle — vivid rose pink — from which chaplets were woven. Spikenard — an herb with a very special perfume used by the Romans in ointment for anointing.

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### On Politicization of Religion

CHRISTIANITY AND THE WORLD ORDER. By Edward Norman. Oxford University Press. Pp. 105. \$9.50 (\$2.95 paper).

When the irascible H.G. Wells threatened to turn the Fabian Society upside down and throw it into the dustbin, George Bernard Shaw felt constrained to warn him that "people who go clog dancing should have a decent respect for other people's corns."

Few outside academia had heard of Edward Norman before the widely published 1978 Reith Lectures on the BBC, nor should the lectures in any sense be called clog dancing, but there can be little doubt that the subsequent yelps of

agony from liberal idealists (see the Spring 1979 issue of London's *Christian Action Journal*) indicated that they were nursing some badly mutilated corns.

This book is the published version of the BBC lectures. It is extensively documented, having no fewer than 251 notes appended to the 85 pages of actual text. The author, dean of Peterhouse College, Cambridge, and lecturer in history at the university, sets out to expose the politicization of the Christian faith and to demolish the validity of that course of action.

"By politicization of religion," writes Norman, "is meant the internal transformation of the faith itself, so that it comes to be defined in terms of political values — it becomes essentially concerned with social morality rather than with the ethereal qualities of immortality. Christianity is, in this sense, being reinterpreted as a scheme of social and political action, dependent, it is true, upon the supernatural authority for its ultimate claims for attention, but rendered in categories that are derived from the political theories and practices of contemporary society."

As a result of all this, Norman declares, "The Christian religion has lost its power, and also the confidence, to define the areas of public debate, even in moral questions."

Lest anybody at this point, like Canon Collins of St. Paul's Cathedral in London, should exclaim, "I simply cannot comprehend what people mean when they say that religion should have nothing to do with politics," let it be clear that this is not what Dr. Norman is talking about. "There is a clear distinction," he says, "between the involvement of religion with politics and the re-interpretation of religious values as political values."

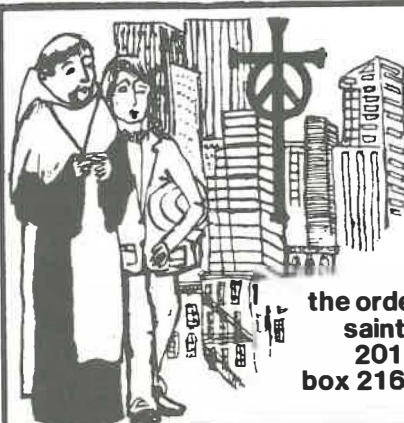
For one thing, "Christianity is losing sight of its own rootedness in a spiritual tradition; its mind is progressively secularized; its expectations are prompted by worldly changes and its moral idealism has forfeited transcendence."

Other things are happening as well. Liberation Theology is speaking almost exclusively to the social and political needs of man, and the true doctrine of man as a creature needing eternal salvation is being radically changed. As if this were not enough, the answers to political and social needs are increasingly expressed in terms not of Christianity but of Marxism, not excluding the use of violence.

Concurrently with the above, an active educational policy is adopted — a process called "conscientization" which is intended to make peasants conscious of just how oppressed they are. Norman describes the literature on the subject as "pregnant with revolutionary intention."

It should be emphasized that there is no question regarding the responsibility

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of Christians to care for the poor. This is beyond argument. What Norman fears is "the equation of Christianity with the secular moral sense" and the danger of identifying "the ultimate purposes of God with the shifting values of contemporary society."

The right perspective must be restored. "The most urgent task of Christianity in our day is to rediscover the sense of historical relativism before the faith itself is absorbed by a single historical interpretation."

This is a most important book and it should be widely read, especially by the laity.

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

### Unusual and Surprising Rites

**THE BOOK OF OCCASIONAL SERVICES.** Church Hymnal Corp. Pp. 232. \$8.95.

This book will be of interest to many members of the church. Authorized by General Convention, it provides services which, because of their optional nature, infrequent use, or private character, are not included in the Book of Common Prayer. It replaces the former and much smaller *Book of Offices*, last revised in 1960. Characteristic contents are a service of lessons and music for Christmas, the Stations of the Cross for Lent or other times, Tenebrae for Holy Week, blessing of a home, commissioning of lay readers and other lay leaders, dedications of vessels and vestments, and the installation of a bishop.

Many of these are dramatic services, marking dramatic moments in the year or in the life of an individual, a parish, or a diocese. Perhaps the most significant forms are those for catechumens — adult converts to the Christian faith preparing for holy baptism. The seriousness of entering the Christian Church expressed in these rubrics and prayers contrasts with the casualness to which we are too well accustomed. An interesting note at the beginning extends to congregations permission to reproduce this copyright material for their own use. Like all good liturgical books, this has its curious details and surprises. Yes, there is a blessing for Easter eggs, and a witch and a ghost are included in the Vigil for All Hallows' Eve.

H.B.P.

### Books Received

**JOHN WESLEY: The Holy Spirit and Power.** Paraphrased by Clare Weakely. Logos International. Pp. 189. \$3.50 paper.

**GREEK TO ME: Learning New Testament Greek Through Memory Visualization.** By Cullen I.K. Story and J. Lyle Story. Harper & Row. Pp. 340. \$7.95 paper.

**WHAT CAN GOD DO?** By Frederick Sontag. Abingdon. Pp. 127. \$6.95 paper.



# BASIC BARTH

## EVANGELICAL THEOLOGY: An Introduction, by Karl Barth.

Based on lectures delivered during his visit to the U.S. in 1962, here is what Barth described as "a short account of what, up to now, I have basically sought, learned, and represented from among all the paths and detours in the field of evangelical theology." Paper, \$5.95

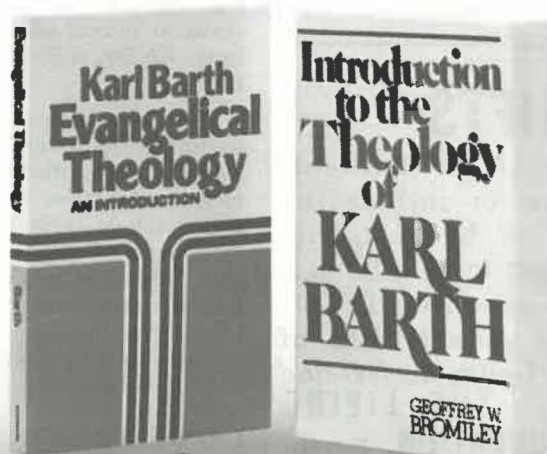
## AN INTRODUCTION TO THE THEOLOGY OF KARL BARTH,

by Geoffrey W. Bromiley.

Structured in terms of Barth's monumental 12-volume *Church Dogmatics*, this informed and helpful summary is intended, writes Bromiley, "to provide some simple but real knowledge of Barth's theology." Paper, \$7.95

"Bromiley has done the job that only Barth's translator could do so well. This book should help many a student, pastor and layperson to discover the riches of Barth's thought

— Donald W. Dayton,  
Karl Barth Society of North America



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# Music for Lent and Easter

By J. A. KUCHARSKI

**NE IRASCARIS.** William Byrd, edited by Peter Le Huray. SATB, Organ. A.B. 216-9. \$.60. Alexander Broude, Inc. 225 W. 57th St., New York, NY 10019.

Byrd published *Ne irascaris* in his 1589 collection titled *Cantiones Sacrae*. The English adaptation, *O Lord, turn thy wrath*, first appeared about 1616 and possibly may have been set by Byrd himself. This motet is highly polyphonic and, except for a few sections of three-part writing, retains a five-voice texture throughout. Although the text is penitential, the harmonic construction is decidedly major. The accompaniment, doubling the voice lines, adds color and assistance to the choir.

**ALMIGHTY GOD WE BESEECH THEE.** Thomas Heardson, edited by Maurice Bevan. SATB. 0242149-35709. \$.45. English Cathedral Choral Series. Alexander Broude.

A simple homophonic anthem within the capacity of an average parish choir. Keyboard reduction is supplied.

**CHRISTUS FACTUS EST.** Giuseppe Antonio Pitoni, edited by John Kingsbury. SATB. A.B. 757. \$.50. Alexander Broude.

This is a simple polyphonic motet useful for Maundy Thursday services. The editor has provided an English text based on Matthew 26:38-39, "Tarry here and watch ye, while I pray." While some directors may choose to use this translation, I feel that it would be best to sing the Latin text and print a more correct translation in the order of service: "Christ became obedient unto death. Even the death of the cross."

**LAUDATE NOMEN DOMINI.** Christopher Tye, edited by Eugene W. Ritter. SATB. G-2234. \$.40. G.I.A. Publications, Inc. 7404 S. Mason Ave., Chicago, IL 60638.

*Laudete Nomen Domini* has also been set to the English text, *O Come, ye servants of the Lord*, in this edition. It is a short easy motet set in two sections, each being repeated once. This piece

would be appropriate for any service during the Easter season or for general use:

**GOD IS OUR REFUGE (K.20).** W.A. Mozart, edited by Kurt Stone. SATB. A.B. 129. \$.50. Alexander Broude, Inc.

Mozart composed this setting of Psalm 46:1 in the year 1765 while he was in London. Because of its length, this anthem would be most useful as an introit. A keyboard reduction is supplied.

**GOD BE IN MY HEAD.** E.T. Chapman. SATB. 0242172-35709. \$.45. English Cathedral Choral Series, Alexander Broude.

A simple, well-written anthem containing some fine suspensions. Good breath support and a sense of phrasing are needed to execute this anthem successfully.

**O MOST MERCIFUL.** Charles Wood. SATB. Organ. 0242123-35709. \$.45. English Cathedral Choral Series, Alexander Broude.

Another fine, short anthem useful as an introit. The text is taken from Psalm 104 and Bishop Heber. Simple polyphony doubled by the organ places this work within the grasp of most choirs.

**I WILL EXALT YOU.** Peter Hallock. SATB. G-2186. \$.40. G.I.A.

This contemporary setting of Psalm 145:1-4a, 6a, 7b (BCP, 1979), is intended for use as a gradual, and was written for John Fenstermaker and the Choir of Grace Cathedral, San Francisco. It is straightforward rhythmically, but contains many accidentals. Dissonant harmonies might pose a problem for some choirs.

**THE LORD IS MY SHEPHERD.** John Rutter. SATB. Organ. No. 94-216. \$.70. Oxford University Press, Inc. 16-00 Pollitt Dr., Fair Lawn, N.J. 07410.

A moderately difficult setting of Psalm 23, 1928 BCP translation. The



choral writing offers fine unison melodies for most of the piece. Simple harmonies are employed in the SATB sections, where some minor divisi occurs in the bass line. Meter changes and rhythms necessitate a conductor other than the organist for a good performance. The accompaniment is completely independent of the choir using an oboe stop for much of the solo line. Instrumental parts for oboe, harp and strings are available on rental from the publisher.

**YE SONS AND DAUGHTERS.** Arranged by Erik Routley. SATB, Congregation and Organ. G-2280. \$50. G.I.A.

The composer has freely set the original translation of *O Filii et Filiae* by J.M. Neale to the traditional 15th century melody as found in *The Hymnal 1940*. He has also used a presumably more authentic rhythm for the opening refrain, Alleluia. Most verses are unison with the exception of verses 5 thru 8. An optional descant is provided for the sopranos in verse 9. The performance suggestions permit the reproduction of the text in an order of service for the congregation. Instruments (most probably brass) may be used in addition to the organ.

**CHRIST OUR PASSOVER.** Sam Batt Owens. SATB, Handbells, Brass Quartet, Tympani and Organ. G-2268. \$50. G.I.A.

This is a highly effective setting of the Pascha Nostrum Rite II text. Only the recurring Alleluias are set in four part harmony. The body of this work is sung to plainsong Tone VIII.1 by the choir. It is very possible to have the congregation sing along with the choir. Handbells are used at the beginning and ending of this canticle. They also sound clusters during the alleluia sections. Brass and tympani are also reserved for the beginning and ending. The brass parts consist of basically chordal writing for four measures which are repeated. Organ serves as an accompaniment for the plainsong sections. Very easy and very worthwhile.

**CHRIST OUR PASSOVER.** Alec Wyton. SATB, Brass Quartet, Tympani and Organ. GP-411. \$1.00. Alexander Broude.

Here we have another setting for the Rite II canticle. This one is definitely for a trained group of musicians. There is an extensive use of fourths and fifths both in the brass parts as well as choral passages. The range is rather high, especially for the sopranos and tenors. Some divisi takes place in all voices during the final alleluias. Choral parts are generally homophonic but imitative writing is used for the Alleluias and at "Christ has been raised from the dead."

Brass provide the entire accompaniment. At no point is the choral score doubled by the instruments. The organ has been reserved for the last three measures of this piece: however, should instruments not be available, the composer states that the entire accompaniment may be played on the organ. There are a number of meter changes, but as the eighth note pulse remains constant throughout, there should be little problem with rhythm.

## Records

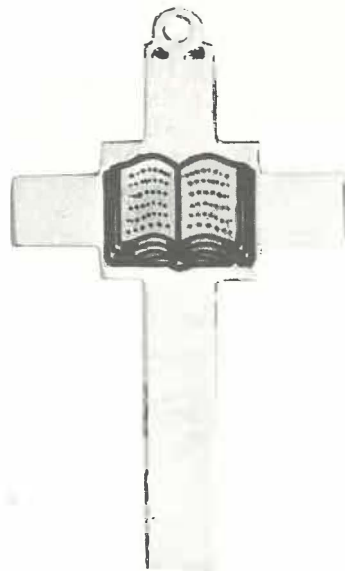
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**TUDOR ANTHEMS.** The Choir of Christ Church Cathedral, Oxford. Directed by Simon Preston. PLE 132. Available from: Peters International, Inc. 619 W. 54th St., New York, NY 10019.

*Tudor Anthems* is an excellent recording comprised of 13 anthems from the collection, *The Oxford Book of Tudor Anthems* [reviewed in TLC, Feb. 11, 1979]. The choir of Christ Church Cathedral, Oxford, offers a most authentic rendering of these works. An insert contains notes on the composers, comments on each piece performed, plus the English and Latin texts for each work. The 13 selections provide a good representation of the considerable variety and musical imagination characteristic of sacred texts set during this exceptionally productive period of English music. Some anthems included are: *Ave Maria*, Parsons; *Salvator mundi*, Tallis; *Haec dies*, Byrd; and *When David heard*, Weelkes. This album will prove to be a pleasurable listening experience for those having an appreciation for the music of our liturgy.

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to a silent wheel chair ballet  
to lines in the staging of mute plays  
to notes never heard or written  
to vacant heart canvasses (all)  
waiting for the Michaelangelic  
touch of life on the Eve of Adam.

Thomas T. Luter

**SAYERS**

*Continued from page 11*

the portrait that is formed, she emerges as a strong and lively personality in *Such a Strange Lady*.

In *Dorothy L. Sayers*, the subject does not come to life with the same vividness. Hone might argue that to capture a personality second-hand, through the stories of colleagues and friends, was not his intention; but in fact, he is not above indulging in gossipy and undocumented speculation, as when he tells us that Sayers "moved on the rebound," when she married Atherton Fleming. Hitchman offers just as little evidence for her claim that "there is little doubt that for the first two years at least, Dorothy loved him." Did she? Didn't she? The reader has no real way of knowing, though one could theorize that it is probable that only a strong initial personal attachment would have led such a loyal daughter of the Church of England to enter into an unsolemnized marriage with a divorced man.

The truth is that we can never really know the whole truth about someone else's life, and Hone's and Hitchman's biographies demonstrate how even the ascertainable concrete facts about someone recently dead can be interpreted to yield very different pictures. For example, Hone sees Sayers' childhood as less than ideal, "her first sixteen years . . . virtually cloistered." Hitchman observes the same set of facts, and while admitting that Sayers went off at last to boarding school with little social experience of girls of her own age and class, she insists that Sayers, "surrounded by loving parents, doting aunt and adoring servants," visited by cousins and suitable village children, and taught to ride and to ice skate on the Fens by the gardener's son, "could never have been a lonely child." It is not surprising that two biographers in so little accord on minor details interpret very differently Sayers' attitude towards her illegitimate son. Here Hitchman provides more detail about the boy's upbringing, and one feels that Hone, uneasily apologetic, would have preferred to avoid the subject entirely if it had been possible.

For a casual reader who wants only to know a bit more about the author of the Lord Peter novels, Hitchman is more readable and entertaining, if not always completely accurate; for the student of Sayers' plays and translations, Hone provides more insight into the author at work. Ultimately neither biographer can be relied upon altogether, and a really first-rate biography of Dorothy L. Sayers, if we are ever to have one, is yet to come. Reading both books provides a corrective of sorts for the deficiencies of each and reminds us to swallow all biographies with more than a few grains of salt.

# PEOPLE and places

## Appointments

The Rev. **Bruce Baynes** is associate rector of St. Paul's Church, Indianapolis, Ind.

The Rev. **John James Gerhart** is rector of St. Stephen's Church, 212 E. 39th St., Covington, Ky. 41015.

The Rev. **MacKey J. Goodman** is rector of St. Paul's Parish, Minneapolis. Add: 2713 W. 28th St., Minneapolis 55416.

The Rev. **Duff Green** is rector of St. Paul's Church, Columbus, Ind.

The Rev. **Thomas L. Hudson** is rector of St. John's Church, Main St., Versailles, Ky. 40383.

The Rev. **Thomas D. Hughes** is rector of St. Michael's Church, Cedar Rapids, Iowa. Add: 234 40th St., N.E., Cedar Rapids 52402.

The Rev. **James Frederick Johnson** is vicar of St. Mark's Church, Shafter, Calif. Add: 295 Beech Ave., Shafter 93263.

The Rev. Canon **James B. Lemler**, canon precentor, Christ Church Cathedral, Indianapolis, is now chaplain, in an ecumenical ministry, at DePauw University, Greencastle, Ind.

The Rev. **J. Ross Pierce** is vicar of St. Matthew's Church, Lexington. Add: 2275 Eastland Parkway, Lexington, Ky. 40505.

## Ordinations

### Priests

**East Carolina** — **Robert H. Long**, rector of St. James, Belhaven and St. Matthew's, Yeatsville, N.C. Add: 407 E. Main St., Belhaven, N.C. 27810.

**Lexington** — **Jesse Carl Belden**, vicar, Church of the Advent, Cynthiana, Ky. Add: 122 W. Walnut St., Cynthiana 41031. **David William Faupel**, professor, Asbury College. Add: 101 N. Maple St., Wilmore, Ky. 40390.

**Minnesota** — **James Arthur Newman**, assistant rector, St. Christopher's Church, Roseville. Add: 1179 W. Shryer Ave., Roseville 55113. **Bruce Russell Youngquist**. Add: 2776 South Monroe, Denver, Colo. 80210. **George Gregory Carlson-Bancroft**. Add: P.O. Box 1045, McCall, Idaho 83638. **Patricia Wilson-Kastner**, professor, United Theological Seminary, New Brighton, Minn. Add: 604 Driftwood Road, New Brighton 55112. **Michael Kent Hansen**, assistant rector, St. John the Evangelist Church, St. Paul. Add: 60 Kent St., St. Paul, Minn. 55102.

## DEATHS

The Rev. **Henry Dimmick Baldy**, 81, canon of St. Paul's Cathedral and rector of St. Jude's Church, Buffalo, N.Y., for 30 years, died Dec. 15, in the Episcopal Home in that city.

Born in 1898 in Philadelphia, Canon Baldy was a veteran of World War I. After the war he graduated from Chestnut Hill Academy, Chestnut Hill, Pa., and from Wesleyan College, Middletown, Conn., in 1923. He then attended the General Theological Seminary in New York and was ordained priest in 1927. Canon Baldy retired in 1966.

The Rev. **Dr. Theodore V. Morrison**, retired rector of St. Paul's Church, Newport News, Va., died Oct. 11, after a lengthy illness. He was 80.

Dr. Morrison was born in Birmingham, Ala., and graduated from Oglethorpe and Emory Universities, Atlanta. He practiced law in Georgia for eight years before being ordained deacon in 1937 and priest in 1939. He served as associate rector and rector of churches in Atlanta before moving to Newport News to become rector of St. Paul's in 1944. He is survived by his wife, Helen Sisson Morrison, a daughter, and three grandsons.

# CLASSIFIED

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## BOOKS

**THE ANGLICAN MISSAL** (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

**THEOLOGICAL BOOKS.** Used, new, antiquarian, reduced price. All Subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

**ANGLICAN BOOKS** sold and bought — scarce, second-hand, antiquarian and imported books available for sale. Single copies and quantities bought. Inquiries invited. Cumberland Literary Agency, P.O. Box 50331, Nashville, Tenn. 37205.

## CHURCH MUSIC

**ST. MICHAEL'S MASS Rite II**, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.75 for complete Packet of Priest/Organist/Pew edition plus "Hyfrydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

## FOR SALE

**SOLID** walnut crosses, plain or inlaid for choir, acolyte or personal use. Perfect for Easter or Confirmation. Handcrafted by retired Episcopal priest. \$3.00 and up. Discounts for church gift shops. Free brochure. **Pagin Products**, 710 East Lewis, Vermillion, S.D. 57069.

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. **Church Ties**, P.O. Box 1445, Tryon, N.C. 28782.

**SEDAR COOKBOOK** — a brief outline of Jewish laws and traditions for Passover plus recipes for fixing a complete dinner. \$3 including postage. **Chapel of the Intercession**, 390 E. 99th Place, Thornton, Colo. 80229.

February 17, 1980

## FOR SALE

**UNIQUE MOLLER PIPE ORGAN**, excellent condition, 2 manuals, 16 ranks. Fits under 7' 6" ceiling. Suitable for medium size church. \$12,000. **D. Williams**, 281 Green Terrace, Clarksboro, N.J. 08020. (609) 423-5845.

## NEEDLEWORK

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## POSITIONS OFFERED

**ORGANIST-CHOIR DIRECTOR**, part-time, suburban New York. Three manual Austin, three choirs. Reply Box C-434.\*

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, full or part-time. Churchman, married, M.Mus., A.A.G.O., experienced. Reply Box J-432.\*

**SMALL** congregation needing loving tender care and a lifebuoy to survive write this old retiree. Reply Box M-433.\*

## PROPSERS

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**OLD ESKIMO** and Indian art baskets, blankets, pottery, Quill work, beadwork, ivories, Eskimo scrimshaw, Eskimo artifacts, paintings. Will buy. Please send photos to: **Br. Gregory Quevillon**, Ocean Ave., Kennebunkport, Maine 04046.

**VANITY FAIR** cartoons of clergymen 1869-1913. Will purchase or exchange. Please list dates. **Rev. Edgar Romig**, 1317 G Street, N.W., Washington, D.C. 20005.

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

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# CHURCH DIRECTORY

## ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the  
Rev. Earl E. Smedley; the Rev. W. Thomas Power  
Sun H Eu 8 & 10, Wed 11 & 7:30

## 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. Richard Leslie  
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S), Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,  
Tues, Thurs, Sat: 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.  
Daily office at 12 noon. Cathedral open daily.

## BOSTON, MASS.

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James' Place  
Canon Pierce Middleton, r; William Doubleday, ass't  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9,  
Ev Mon-Fri 5

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

## OMAHA, NEB.

**ST. BARNABAS**  
129 N. 40th St. (betw. Dodge & Davenport)  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall 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; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## GARDEN CITY, N.Y.

**CATHEDRAL OF THE INCARNATION**  
Cathedral Ave. at Fifth St.  
The Very Rev. Robert V. Wilshire, dean  
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdys: Mon 8;  
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL  
MUSIC program by announcement.

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins  
& HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed,  
Thurs. Wed HC & healing 12:15.

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

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles  
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

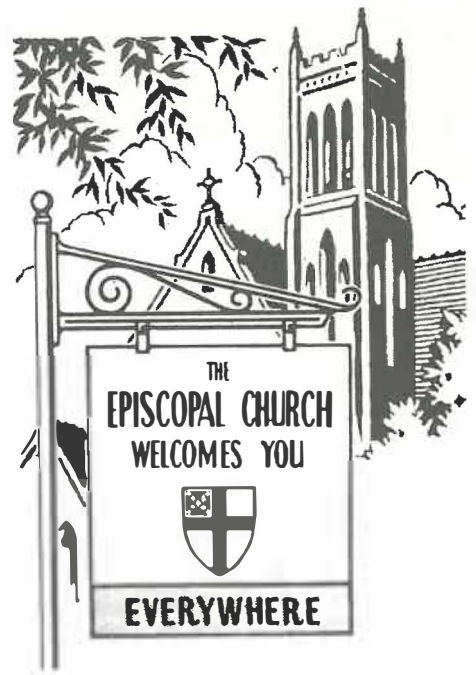
**EPISCOPAL CHURCH CENTER** 3966 McKinney Ave.  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

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

**JOHN F. KENNEDY AIRPORT**  
**PROTESTANT/ECUMENICAL CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
48th St. between 6th and 7th Avenues  
Sun Mass 7:30, 9, 10, 5; High Mass 11. EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

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



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

**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

## TROY, N.Y.

**ST. PAUL'S** Third and State St.  
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d  
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu  
12:05, HD anno

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

## 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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9