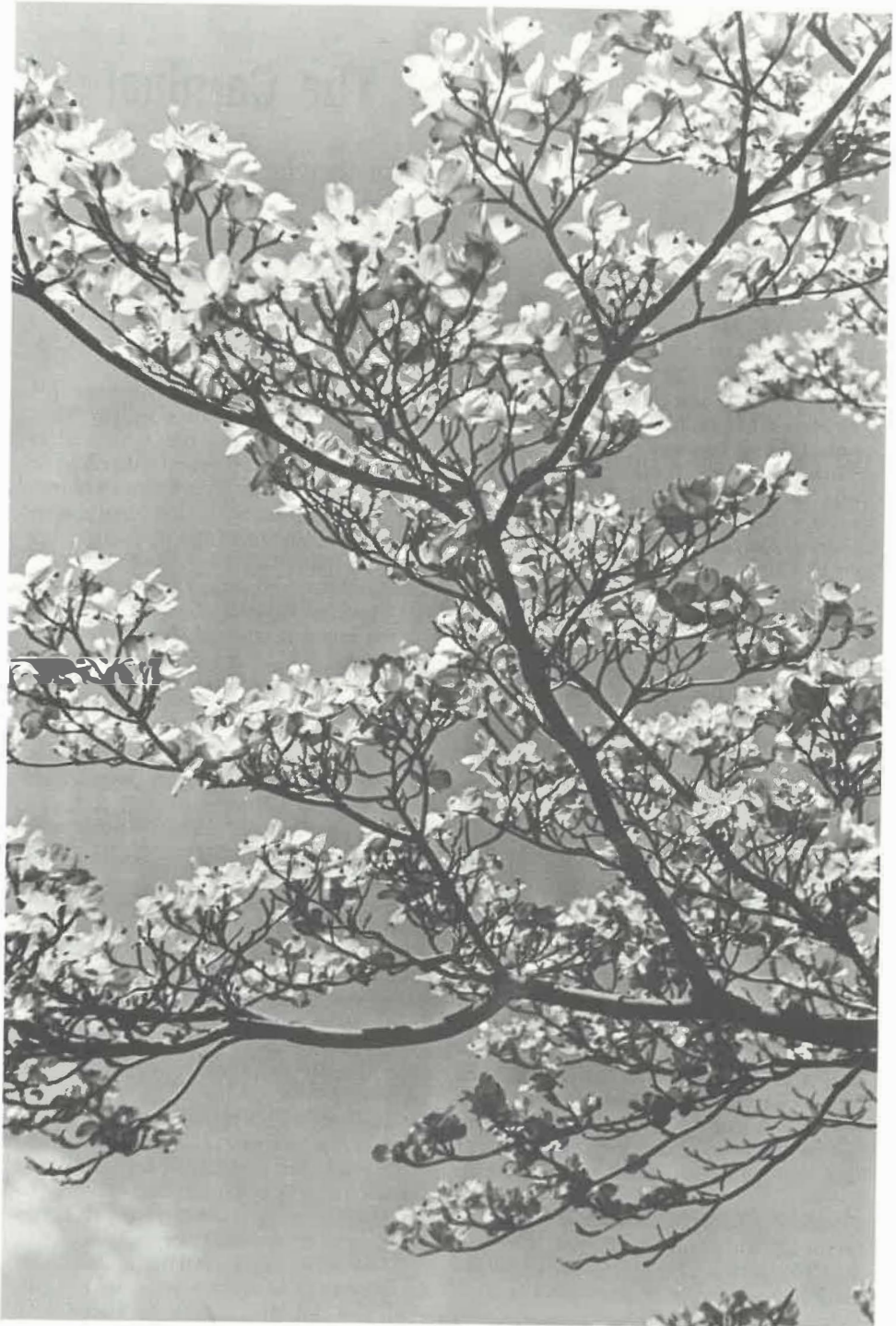


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THE LIVING CHURCH

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The Cardinal

By ROBERT L. WILLIAMS, JR.

As I arrived home the other afternoon and parked my car in the driveway, I noticed a cardinal jumping up and down excitedly in front of the sliding glass door that leads out from our house onto the patio. The cardinal was brilliant to behold, with his crimson color and black bandit's mask.

Now, it's not at all uncommon for birds to fly into windows. Sometimes they see their own reflection and attack, thinking they are being threatened by another bird.

But my cardinal was not attacking the image which he saw in the glass of the door; on the contrary, he was hopping up and down in the air, obviously quite delighted with what he had seen. It was if he was trying to get a better look at himself! He seemed to be so proud of what he saw, and wanted to see more!

And then it dawned on me: Was it too much to suppose that this was the first time my cardinal friend had ever truly seen himself? Was I witnessing the day in his life when he first discovered that he was scarlet all over? Not just red on his breast and wings, mind you, places where in the past he had managed to get a glimpse of himself now and then . . . no, not just red in those places, but red *all over!*

They say that a bird's heart beats very fast anyway; but on this day of days, the cardinal's heart must have fully raced with joy and excitement over his newly found discovery. Talk about serendipity! No, my cardinal was not at-

The Rev. Robert L. Williams, Jr. is the rector of St. David's Church, Cheraw, S.C. His article was first printed in the local newspaper in Cheraw and is used here with permission.

tacking what he saw in the reflecting door. Instead, he was celebrating what he saw in the glass.

And then God the Father spoke to my heart and said:

"Bob, you and all the other people who seek after me are much like what I've shown you in my cardinal, a little creature which I whimsically decided to brighten up one day with a splash of red. Like the cardinal who is rejoicing now over the discovery of his color, one day you too will discover something very special about yourself, and about me, if you have not done so already.

"You know, it was only by chance that no one else was with you when I allowed you to see the cardinal, that small bird who is beside himself with joy over his new discovery. Actually, this sort of thing occurs countless times every day all over the world, but few people ever see it when it happens.

"It's all because human beings usually just don't go around looking at the world with a bird's eye view of things. What you have seen does happen, often, however, and not only to cardinals, but also to sparrows, hawks, chickadees, robins, eagles, ostriches, seagulls, duck, parakeets, and yes, even to turkeys. You ought to be around sometime to see the expression on the turkey's face when he sees himself as he really is for the first time!

"The cardinal is no more special to me than is the sparrow. It's just that he is truly surprised at what he sees, and cardinals, you know, do have a tendency to be a little more flamboyant at times than some of my other creations.

"Should no one be with you, however, on the day of your own personal insight, rest assured that I will be there with

you. I will be there to smile, rejoice, and jump up and down with you over your discovery, for you are never alone. One day you will discover how very much I love you. Now you see through a glass, darkly; but one day you shall know, even as I know you fully at this present moment.

"According to the riches of my glory, I want you to be strengthened with might through the Holy Spirit in the inner you. I desire that my Son, the Christ, may dwell in your heart and in the hearts of all through faith, that all of you, being rooted and grounded in my love, may have the power to comprehend what is the breadth and length and height and depth, and to know the love of Christ which surpasses all knowledge, that you may be filled with all fullness of myself.

"As you draw closer to me each day, as you come to love me more and more, you will understand how very precious you and all people and all creatures are to me. You will understand that it is good, very good, to be you. And as you discover the reality of yourself, you will likewise discover me. There is an inner glory inside of you, Bob, that I put there. It's a part of my own glory which I share with you, creating you as I have in my own image."

And then the voice of God was silent. The sun was going down, bringing another day to its close, but not before it too graced the sky and our lives with one more of God's colorful ideas. And in the fading light, I saw the cardinal looking at his reflection in glass one last time for that day.

I thanked the Lord for the cardinal. I thanked him for my life. And I thanked him for his glory, which my eyes had just beheld, in feathers and in glass.

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LETTERS

The Lowerarchy

I was very pleased to see my poem, "To Jesus at His Execution" [TLC, Apr. 12]. But I am aghast at what some grem-lin did with one word of the text.

I had the Roman soldier say to Jesus on his cross, "You hear my thought cut through this crazy crowd." The word "crowd" was changed to "world," thus ruining both rhyme and sense. I attribute this to some mischievous member of the lowerarchy; no Christian man or woman could deal so cruelly with an old man's first poem.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Anti-Obscurantism

Bravo for your recent editorial about humanism [TLC, March 8]! These things need saying at a time when many people even in the Episcopal Church, seem to be in the grip of anti-intellectual obscurantism. And I really appreciated the poem you published by Janet Morgan about her friend Kitty [TLC, Feb. 8].

PRISCILLA C. MARTIN
Editor, *NCI Catalyst*
Boston, Mass.

Priests and Musicians

We wish to reply to the article, "Priests and Musicians" [TLC, March 15]. We were much disturbed by the tone of the article and would like to share with your readers the reasons for the mutually satisfying relationship between us, the rector and vicar *chori* at our own church.

First, we have excellent job descriptions of each of our roles in the Canons of the church: For the rector, "The control of the worship and spiritual jurisdiction of the parish are rested in the rector." (Title III, Canon 20, section one-a.)

For the vicar *chori*, "It shall be the duty of every minister to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer, and as authorized by the General Convention of this church. To this end, the minister shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility, the minister shall seek assistance from persons skilled in music. Together, they shall see that the music is appropriate to the context in which it is used." (Title II, Canon six, section one.)

If the Canons are taken seriously, there exists no real ground for disagreement. The rector will find his organist or musician a resource to learn music, and to learn about music, for no one person's

taste ought to limit "the offering for the glory of God."

The musician, on the other hand, if the use of Liturgy follows the Canon, will have a clear and defined framework into which music can fulfill its purpose. Certainly, in this church, both of us have greatly profited from the other's expertise and found that our vocations have been greatly enriched.

(The Rev.) WINTHROP BRAINERD, rector
(Dr.) PHILIP MANWELL,
vicar *chori* and organist
Christ's Church
Baltimore, Md.

Cure for Indifference

Commenting on the state of the French church more than a century ago, St. Peter Julian Eymard wrote, "I have often reflected on the cure for the universal indifference which infects so many Catholics to so alarming a degree, and I have found only one: the Eucharist, the love of the eucharistic Jesus. Loss of faith comes first from loss of love: the icy cold of death from the absence of fire."

To rekindle that fire, P re Eymard advocated regular and frequent prayer to Jesus in the Blessed Sacrament, especially for priests, for whom he founded the Priests' Eucharistic League as an association for the sanctification of parish priests through devotion to the eucharistic Christ.

To that same end, I, with the help of two other recent alumni of Nashotah House, have founded an Anglican Priests' Eucharistic League as a means of renewing our own ministries and those of our parishioners by focusing upon the Eucharist as the central element in our personal life of prayer, especially by making an hour's visit to the Blessed Sacrament at least once each week.

This Holy Hour may be spent in any of a variety of ways, e.g. reading and meditation upon the Word of God, spiritual reading, the Divine Office, intercession, or preparation and thanksgiving for Holy Communion. I can testify from my own experience of having made an hour's visitation every day for almost three years that there is in this devotion an immense power to change one's life and to kindle new love of God and zeal for souls.

It was to his daily hour with our Lord that Fulton J. Sheen credited the compelling nature of his sermons and addresses. The present pope has similarly devoted several hours a day before the Blessed Sacrament, both for prayer and for writing, throughout his ministry. I hope many readers of TLC will write me for further information and join with us in this apostolate.

(The Rev.) JOHN G. MOSER
Church of the Good Shepherd
Rosemont, Pa.

BOOKS

Responsive, Responsible Ministry

METHOD IN MINISTRY. Theological Reflection and Christian Ministry. By James D. Whitehead and Evelyn Eaton Whitehead. Seabury. Pp. 203. \$12.95.

James and Evelyn Whitehead, consultants to the Center for Pastoral and Social Ministry at the University of Notre Dame, begin this thoughtful book by suggesting that pastoral ministry can best be exercised if it springs from careful and disciplined theological reflection. They suggest that such reflection results in pastoral action and is the activity of not just the priest, but of the whole community of faith.

When a "faith community" faces a particular pastoral issue in its life, it can arrive at an appropriate response, in the Whiteheads' opinion, by following a three step method. By using the data from the Christian tradition, particularly Holy Scripture; by using the insights of the culture, particularly its philosophical, psychological, and political categories; and by paying careful attention to the individual and collective experiences of the believing community, a responsible and responsive ministry is exercised.

The method for arriving at concrete pastoral response begins with what the Whiteheads call "attending." By paying careful attention to a particular pastoral issue and by seeking the insights of tradition, culture, and personal experience as they bear on the issue, the priest and community move to the second phase of the method, that of "assertion."

The process proceeds when the three elements are allowed to bump against each other, to interact, to challenge each other. Pastoral clarity and ministerial action result from this interaction of tradition, culture, and personal experience. The authors move on to illustrate their method for responsible pastoral action by giving specific consideration to the questions raised by divorced persons in the catholic tradition, the recovery of a sense of social sin, and a theology of time. The final pages of the book discuss the implications of their pastoral method in the training and education of persons for ministry.

I found this book to be of immense help. The chapter entitled "Social Sin: The Recovery of a Christian Tradition," authored by Peter Henriot, is an excellent summary of the rediscovery of the category of social sin, particularly as it has developed in the Roman Catholic understanding.

The Whiteheads insist that effective ministry results from persons who are

theologically educated, personally aware, and ascetically disciplined. I would suspect that the Whiteheads' work will be welcomed by parishes and theological institutions seeking a renewed and passionate ministry in this complex and challenging world.

(The Rev.) WILLIAM A. DAVIDSON
Associate Professor of Field Education
General Theological Seminary
New York, N.Y.

Sturdy Anglican Writing

MORALITY: Religious and Secular. By Basil Mitchell. Oxford. Pp. 168. \$22.50.

Professor Mitchell presents in this book a revised version of his 1974-75 Gifford lectures. His thesis is that we find ourselves in a time of moral confusion, at once caused by and reflected in our reluctance to use moral language carefully and to carry moral arguments through to conclusion. In this confusion, we not only disagree about what is right and wrong; we question whether there is such a thing as morality at all.

Professor Mitchell sets out to help resolve this confusion by reviewing the conflicts between three non-religious theories of morality: rational humanism, romantic humanism, and liberal humanism. His lucid analysis of the dialectical relationship between these theories re-

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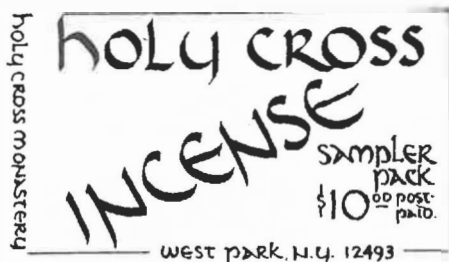
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veals their inadequacy to give moral guidance. None of these theories presents a standard that transcends the *de facto* preferences of individuals and societies, by which they may be judged.

Beginning with the basic premise that morality is concerned with the fulfillment of men's needs as individuals and as members of society, Professor Mitchell develops an argument in support of the traditional concept of conscience. The content of the traditional conscience is that certain sorts of conduct are wrong in all, or almost all, circumstances; that there is and should be a persistence of character in individuals; and that society should exemplify certain moral standards which are objective and categorical.

While it is not logically necessary to base support of the traditional conscience upon a Christian metaphysic, Christianity does have its own characteristic understanding of human needs and of moral law as based upon the nature of man as God made him. It is the author's conviction that Christian theological naturalism can provide an intelligible and categorical basis for the demands of the traditional conscience. Indeed, he argues that much of our western ethical tradition makes sense only if a religious world view is presupposed.

It is heartening to find such a substantial discussion about morality which at once takes seriously both contemporary philosophy and the Christian Gospel. It is heartening also to find a significant Anglican thinker writing about morality. Like other Anglican moralists before him, Professor Mitchell draws upon the riches of the scholastic tradition and brings a welcome sturdiness to his ethical arguments.

Professor Mitchell says that much work needs yet to be done, if the Christian tradition is to find its appropriate place in contemporary thought. One can only hope he will continue his efforts and, by so doing, will inspire others to join him.

(The Rev.) RICHARD F. TOMBAUGH
The Arts and Education
Council of Greater St. Louis
St. Louis, Mo.

A Convenient Version

LESSER FEASTS AND FASTS, Together With The Fixed Holy Days. Third Edition. Church Hymnal Corp. Pp. 410. \$9.95.

For some years we have had an authorized supplementary book providing collects and Bible readings for use at the Eucharist on weekdays in Lent and the lesser festivals of saints and heroes, together with brief biographies of the latter. This new third edition helpfully assembles all of this in a revised version, together with additional new material.

The weekdays in Lent now have their own collects, together with non-sequential Old Testament, psalms, and Gospel selections — from all four Gospels. These readings are largely the same as in the former edition. The numerous additional collects are very welcome, and will also be used by many at the daily offices in this season. The Prayer Book itself provides for daily celebrations in Easter week: the series is now continued to Whitsunday, with more or less sequential reading through Acts and St. John.

For the days celebrating saints and heroes of the church, the brief biographies (extensively revised) appear on the left hand pages, and the collects and citations for the propers on the right. This is a great convenience, and these biographical passages will be most helpful. Every one of these days now has its own collect and appointed readings. The red letter or major saints days and the feasts of our Lord are also now included in series with the others, so this book can be consistently used on all such occasions.

For the feasts of our Lord, the left hand page discusses the history and significance of the observance. The pages are approximately 8½x6 inches, uniform with those of the chancel edition of the Prayer Book. All collects appear both in the traditional and contemporary language.

This publication should be welcome in all quarters of the church, including the parishes which continue to use BCP 1928.

H.B.P.

A Welcome Addition

EXODUS. By J.P. Hyatt. Pp. 351. \$7.95 paper. JOB. By H.H. Rowley. Pp. 281. \$7.95 paper. ISAIAH 1-39. By R.E. Clements. Pp. 301. \$7.95 paper. I-II CORINTHIANS. By F.F. Bruce. Pp. 262. \$6.95 paper. The New Century Bible Commentary. Wm. B. Eerdmans.

These four volumes are part of a standard commentary which is now for the first time being issued in paperback format. All but one are at least ten years old. The exception is Clements on *Isaiah 1-39*, which is a completely new work and therefore deserves mention in these columns.

Because of the magnitude of the task, there are few commentaries on *Isaiah* in any language, so the appearance of a new one which is both adequate in scope and competent in execution is certainly to be welcomed. Like other volumes in the series, it is not aimed primarily at the preacher or devotional reader, but at ministers and laymen who seek to understand the book of *Isaiah* against his historical and literary background.

Although scholarly, the book is not unduly technical. Clements does not at-

tempt to break fresh ground, but his exposition is always clear and his choices among the interpretative options, if not invariably persuasive, are reasonable and well defended. Some sample opinions are: no part of the book is to be dated later than the fifth century B.C.; the "young woman" of 7:14 is Isaiah's wife; 9:2-7 was composed for the accession of Hezekiah; 11.1-9 is a post-exilic comment on 9.2-7, which transfers its promises to a remoter future.

This volume, as well as the others, would be useful additions to the library of any clergyman or lay person with scholarly interests.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary
New York, N.Y.

Converted Slave Trader

AMAZING GRACE. The Dramatic Life Story of John Newton. By John Pollock. Harper & Row. Pp. 190. \$9.95.

On his deathbed, senile and confused, John Newton whispered, "I remember two things: that I am a great sinner . . . and that Christ is a great Savior." His parting words summed up Newton's life perfectly.

Before he experienced God's amazing grace, he was noted among his friends for his ribald rhymes; as a priest of God's church, he has left a legacy of great hymnody. As a young man, he was engaged in the slave trade; yet, towards the end of his life, he was an ardent Abolitionist and the mentor of William Wilberforce.

This latest book by John Pollock is well researched and beautifully written, and it is plain that the author developed a deep affection for his subject. Few readers will put this volume down unmoved by the loving kindness of God to this "little odd-looking man," John Newton. My only regret is that too little space is devoted to Newton's parish ministry in Olney and London.

\$9.95 is a hefty price, but for clergy, the life of Newton is an inspiration, and as part of a parish library *Amazing Grace* will be well read and truly appreciated.

(The Rev.) RICHARD KEW
All Saints' Church
Rochester, N.Y.

Vintage Sittler

GRACE NOTES AND OTHER FRAGMENTS. By Joseph A. Sittler. Fortress. Pp. 128. \$5.50 paper.

These essays and articles by one of America's best known theologians and teachers blend his profound theological insights with the "grace notes" of everyday happenings and concerns. Consider some of the titles: "Eleanor and the Big Brown Buick," "Polish Sausage, St. Augustine, and the Moral Life," "Lake

Michigan and Grace," "A Soggy Piety," and "I Still Plant Trees." Also included are some of Sittler's sermons and his famous 1959 *Christian Century* article, "Maceration of the Minister."

This book is less deep and polysyllabic, yet more concise and earthy, than Sittler's other writings (most of which are still in print). Some essays are only one paragraph long. He challenges the reader to probe further into his thoughts and intentions, being tentative and provocative rather than dogmatic and absolute. Sometimes he can be brutally honest.

If you are unfamiliar with Sittler, this book will introduce you to his other books and articles, which are named in this volume. As a former Sittler student who owes much of his own theology to this scholar's lectures and insights, I cannot recommend this little book strongly enough. It's a refreshing blend of old themes and new insights, because, with Joe Sittler, life is never static. There's always something new, something exciting further up the road.

(The Rev.) EDWARD A. JOHNSON
Grace and St. John's
Lutheran Parish (LCA)
Ohiowa, Neb.

Getting the Biblical Message

THE USE OF THE BIBLE IN PREACHING. By Reginald H. Fuller. Fortress Press. Pp. 80. \$3.50.

How to do exegesis in preparation for preaching may be the best part of this brilliant book by a distinguished New Testament scholar. Steps are prescribed which, if followed, will lead surely to the biblical message to be conveyed.

Professor Fuller's treatment of fundamentalism and biblical radicalism is especially stimulating. He is clear that the pulpit is not for teaching, but for the proclamation of God's Word to his people. I highly recommend acquisition and study of this book.

(The Rev.) CHARLES EDWARD BERGER
Rector emeritus, All Saints Church
Chevy Chase, Md.

Digest of New Christology

INTERIM REPORT ON THE BOOKS JESUS AND CHRIST. By Edward Schillebeeckx. Crossword. Pp. 151. \$9.95.

For those who have neither the time nor the inclination to read Schillebeeckx's massive volumes on Christology (about 2,000 pages in all), this interim report provides a digest of both, dealing with the principal issues and methodologies succinctly and persuasively. It also contains replies to criticisms of the previous volumes and

Continued on page 15



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THE LIVING CHURCH

May 10, 1981
Easter 4

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Milestone Reached

The Rt. Rev. Paul Moore, Bishop of New York, and the Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine in New York City, met recently with Master Builder James Bambridge and the cathedral's 12 apprentice stone cutters to celebrate the completion of the 1,000th stone for the towers of St. Peter and St. Paul on the cathedral's west front.

Apprentice Timothy Smith, who had prior experience working with stone in Vermont, won the lottery to carve the 1,000th stone, which was cut from a block of Indiana limestone. It is an intricately carved pier stone with base, and it weighs 1,350 pounds. The stone presently is on display in the cathedral's gift shop.

Under the guidance of the master builder and master mason, both of whom are English, the apprentices learn to cut and "boast" the stones. The boasting patterns are individual, and personalize each stone.

Aid for East Africa

Four grants totaling \$90,000 to aid famine-stricken East Africa have been authorized by the Rev. Samir J. Habiby, director of the Presiding Bishop's Fund for World Relief. These grants, which

minister to starving and homeless families in the Horn of Africa, were authorized earlier by the board of the Fund.

Fr. Habiby also announced that the East Africa Famine Appeal will be supported in May by visitations in the Dioceses of Ohio, Georgia, Oregon, and Florida by the Rt. Rev. Misaeri Kauma, Bishop of the Diocese of Namirembe, in Uganda.

Bishop Kauma, who was a teacher and principal in secondary schools and colleges in Uganda, had oversight of refugee work in Kampala and Nairobi and has carried on a ministry of preaching and evangelism not only in East Africa but in the United Kingdom, Germany and Italy.

The four recent grants were: \$10,000 for famine relief in the northeast part of the Province of Kenya, to be administered through the Most Rev. Manasses Kuria, Bishop of Nairobi and Archbishop of Kenya; \$25,000 in support of the work of UNICEF in Somalia; \$40,000 for the ecumenical Inter-Church Response for the Horn of Africa, administered through Church World Service; and \$15,000 toward Oxfam's \$190,000 project to install solar water pumps to serve heavily populated refugee camps in Somalia.

These grants are in addition to two allocations in January of \$5,000 for famine relief in Kenya and \$30,000 to the

Church of Uganda for urgent Karamoja famine needs.

The East Africa Famine Appeal was originally designated as the Presiding Bishop's Christmas/Epiphany Appeal for 1980-81, but the needs in that area have grown even more urgent and support continues to be solicited.

AEC Honors Sen. Danforth

At the recent annual meeting of the Association of Episcopal Colleges (AEC), held this year on the close of Washington Cathedral on April 4, the Hon. John C. Danforth, senator from Missouri and Episcopal priest, received the Charles Flint Kellogg Award "for distinguished contributions to church and society."

After earning both a B.D. and LL.B. from Yale in 1963, followed by ordination in 1964, he practiced law in New York City and St. Louis, serving parishes in both places, until elected Attorney General of Missouri in 1968, and in 1976 its first Republican senator in 30 years. Sen. Danforth is a member of the Washington Cathedral Chapter, an honorary canon of Christ Church Cathedral in St. Louis, and honorary associate of St. Alban's Church in Washington.

The award was conferred at a banquet at St. Alban's School honoring the presidents of the colleges, hosted by the Rt. Rev. John T. Walker, Bishop of Washington, with Sen. Danforth as the speaker. Addressing the subject of "the contracting scope of government and the consequent expanding obligations of responsible Christians," he noted that social activism has deep roots in the Christian faith.

Citing last November's election as "a dramatic shift in American political philosophy, ratified by an overwhelming majority of the American electorate," he expressed agreement with the verdict: that when government becomes too big, too expensive, and too burdensome, its role in American life must be reduced. He contended that this represents a shift in economic strategy rather than in national commitment, and that budget restraint is necessary for continued economic growth.

While granting that most government spending programs were founded on compassion, "there is nothing compassionate about 20 percent interest rates, double-digit inflation, and 7.5 percent unemployment," he said. "How do we



Deborah Doerflein

The 1,000th stone: Dean Morton of the Cathedral of St. John the Divine, far left in the back row; Bishop Moore of New York, far right in the back row; and Master Builder James Bambridge, with his hand on the stone, pose with some of the 12 apprentice stone cutters.

reconcile our religious concern for the needy with the economic necessity for cutting programs which provide aid to that very group?"

First, Congress must insure that proposed cuts inflict the least possible damage to those in greatest need, and explore ways to encourage private-sector employers to provide jobs for them. "This is not a responsibility that Christian men and women can delegate to government and then forget. The typical meeting of church people on an issue of social concern usually concludes with a resolution to pressure Congress to act on it. But Congress cannot solve all our problems. If we are to modify government's role in this area, there must be a correspondingly greater community, business, church, and citizen involvement." This calls for an assessment of what it truly means to be a responsible Christian. "When the resources of government are in short supply, we have a special obligation to reach out to the poor, the sick, the aged, just because they are children of God."

He charged those present that "as people in public life and in education, we should be particularly sensitive to this responsibility. We should remind our parishioners, our constituents, our students, and our friends, of our individual duty." This suggests a special calling for our Episcopal colleges, "for what is the purpose of such schools if not to promote the values of our faith, to give students a sense of their responsibilities as Christians?" It is this role that should set these colleges apart, he concluded, "so that they are not mere carbon copies of their secular counterparts, but special institutions espousing special values."

Of some 70 colleges founded by the Episcopal Church, only nine are still connected with it. On April 5, the presidents of seven of these preached at local Washington churches. Missing were the heads of the two missionary colleges: Dr. Arturo Guerrero of Trinity, Quezon City, was hospitalized in Manila, and the recent coup in Liberia made it inexpedient for Cuttington's Dr. Emmanuel Johnson to leave that country.

Speaking at St. Paul's, K Street, the Rev. Frederic Burnham, president of AEC and liaison between each of them and the church, stressed the significant role of the Episcopal Church in higher education, noting that three of the earliest colleges (William and Mary, University of Pennsylvania and Columbia) all had Anglican origins.

He was asked why so few remain church affiliated, and conjectured that because the Episcopal Church has never enforced rigid religious conformity on an institution, they tended gradually to become secularized.

"Though the number [of Episcopal-related colleges] is small, each has a unique quality," said Dr. Burnham.

DOROTHY MILLS PARKER

A Widening Gulf?

A recent symposium sponsored by Episcopal-related Hobart and William Smith Colleges in Geneva, N.Y., featured leading exponents of both liberal and conservative viewpoints.

The topic was "Religion, Politics, and the New American Morality." Cal Thomas, vice president for communications for the Moral Majority, and Phyllis Schlafly, director of the Eagle Forum of the Stop ERA movement, represented some aspects of New Right thinking.

Liberal thought was represented by the former Democratic senator from Iowa, Richard G. Clark, an early victim of "target voting" by the New Right, and by the Rev. Richard Neuhaus, former editor of *Worldview* magazine.

Also presenting papers were Dr. Julius Lester, professor of Afro-American studies at the University of Massachusetts; Rabbi Marc Tannenbaum, national interreligious affairs director of the American Jewish Committee; and the Rev. Carter Heyward, an Episcopal priest and assistant professor of theology at Episcopal Divinity School.

Mrs. Schlafly took for her presentation the alleged desire of feminists for the "gender free" society she said they want, and explained why it would fail. Mr. Thomas attempted to explain the goals of the Moral Majority, and sought to "catch up with the half-truths and the deliberate distortions of what [the organization] does and doesn't stand for or endorse."

Sen. Clark characterized the "Old Right" as managerial and concerned with economic issues; the "New Right" he depicted as more concerned with social issues: the ERA, the role of the home, and the rejection of certain aspects of society.

"It's high time we realized the New Right has a lot to teach liberals," said Mr. Clark. "They beat liberals at their own game; they are organized and they have the financial support and the manpower to be around for a long time."

Mr. Neuhaus spoke of "the game of defining the shape to be of the America that we all — regardless of our persuasions — love." He said we were "witnessing the collapse of the 200 year hegemony of the enlightened spirit. We cannot simply continue to muddle through."

Dr. Lester said he worried about "any religious establishment forced by a majority on any minority. When they call for a return to a Christian republic, let them remember that it was the Christian churches who tolerated and approved of the slavery that is my heritage."

Rabbi Tannenbaum pleaded against the trend of talking about morality and failing to translate words into action. "The starvation of 800 million in Africa and Asia seems to make hunger an issue



Cmdr. Young: At the controls.

on a world scale that makes the problems we're addressing seem trivial. . . . I worry what the world is going to be like in the next generation when the children born retarded to starving families around the world grow to adulthood."

Ms. Heyward called for toleration between competing ideologies and the creation of a "truly pluralistic society where people have a chance to order their lives without coercion by any group."

Some observers felt that the major outcome of the symposium, which drew a large crowd, was to illustrate the widening gulf between liberal and conservative spokespeople today. Mr. Neuhaus, however, urged greater understanding.

"Dr. Martin Luther King told us, 'Whom you would change, you must first love,'" he said. "That seems like a good place for us to start a dialogue."

Episcopal Astronaut Commands Columbia

The world's first reusable space ship was successfully launched and safely returned to earth after a two day voyage with Cmdr. John Young, an Episcopalian, at the controls.

Cmdr. Young, America's most experienced astronaut, was selected for the second group of astronauts in 1962. His first space mission was as pilot of the first manned Gemini flight in 1965, and he served as command pilot on Gemini 10 in 1966.

John Young's cool handling of the difficult docking maneuvers on the Gemini missions earned him the place of command module pilot for Apollo 10, the vital launch which preceded the moon landing of Apollo 11, in 1969.

Cmdr. Young and his family attend St. Christopher's Church in League City, Texas.

Walker Percy —

Novelist and Christian

With the publication last year of Walker Percy's fifth novel, *The Second Coming*, it became more obvious than ever before that this bawdy and often irreverent spinner of lusty yarns had the makings of a serious religious thinker. Like the title of his novel, Percy's plots, settings, and characters often suggest that we are living in an era of Christian crisis when something terrifying but ultimately good is about to happen.

On the very surface, Percy's comments on contemporary Christians and their multiple denominations are hardly comforting. Like Swift, Percy uses satire and ridicule to depict a society that is only nominally Christian, in which believers and unbelievers alike offend against human dignity and Christian sanctity. In one memorable sentence the title character of *Lancelot* raves, "Christ, if heaven is full of Southern Baptists, I'd rather rot in hell with Saladin and Achilles." Episcopalians come in for equal scorn. Will Barrett, the middle-aged hero of *The Second Coming* and a lapsed Episcopalian, says, "The main virtue of Episcopalians is their gift for reticence. Seldom can an Episcopalian (or an Anglican) be taken for a Christian."

One such Episcopalian in *The Second Coming* is Fr. Jack Curl, with-it rector of St. John o' the Woods (in the North Carolina mountains) and activist chaplain of an old folks' home, who collects Russian icons but is made "uneasy to talk about religion." As Fr. Curl describes an upcoming "retreat at Montreat"; "We've got all kinds in our gang — Protestants, Catholics, Anglicans, unbelievers, Jews — all wonderful guys, the kind of guys you'd like to spend a weekend with or fishing or just shooting the breeze. We call ourselves the Montreat Mafia." The prospect of this incredible retreat stands in numbing contrast to the real religious quest which forms the center of the novel.

A former university teacher of English literature, Deacon Ormonde Plater resides in New Orleans and is on the staff of St. Anna's Church.

By ORMONDE PLATER

Readers may wonder at the ferocity of the man whose abundant satire spares not even his fellow Roman Catholics. Actually, Percy might be described as a southern gentleman of the old school with a flair for story-telling and an unusual intellectual grasp. He was born in Birmingham on May 28, 1916, to a distinguished family which included a famous uncle, William Alexander Percy, known mainly for his nostalgic autobiography *Lanterns on the Levee* (1941). (In the Episcopal Church the uncle is also known as the author of Hymn 437, "They cast their nets in Galilee.") After a brief career as a medical doctor, during which Percy caught pulmonary tuberculosis from dissecting derelicts at Bellevue Hospital in New York, he spent two years of recuperation by reading. A relapse, another long recovery, and more reading led him into a literary career. Percy and his wife now live quietly on a bank of Bogue Falaya, a river which meanders through Covington, La., just north of Lake Pontchartrain, a man respected by his neighbors and mildly lionized in the surrounding literary countryside.

What Percy does in his novels is to reflect on the human condition from a Christian perspective. The present world is sadly fallen — absurd, incoherent and coming apart, stumbling in its addiction to scientific gadgetry and behaviorism, shorn of value even (and most depressingly) in those institutions that swear by value, the churches. All the same, the natural world retains a characteristic that seems medieval by comparison, the power of symbolism, the sacramental capacity of images to represent the unseen. Against this rich background, Percy's leading characters

come to realize that they are living in the last days of an era, and a painful life it is, usually given metaphorical recognition by some physical or mental debility. They are torn between memory and desire, haunted by the past and yearning for the future. As with other southern novelists, especially Faulkner and Warren, time and place are the means whereby Percy's characters put flesh on an existence often abstract and meaningless. To prepare for the age to come, they remember vividly the particulars of the past. In Christian terms, Percy deals mainly with anamnesis and eschatology, and the hinge between the two is a moment of apocalypse.

Percy's preoccupation with past, present, and future as the Christian framework for a personal pilgrimage appears in his first novel, *The Moviegoer* (1961). Binx Bolling, "the last and sorriest scion of a noble stock," lives in Gentilly, an outlying part of New Orleans. Addicted to the movies, those anchors to a particular time and place, he is on a search for a key or leverage to unity and order. In addition to the search, there are two important terms in the novel: repetition, "the re-enactment of past experience toward the end of isolating the time experience which has lapsed," and rotation, "the experiencing of the new beyond the expectation of the experiencing of the new." As in all of Percy's novels, the hero achieves his breakthrough with the help of a woman, Kate, who also comes from a maimed past. "For a long time," Binx reflects, "I have secretly hoped for the end of the world and believed with Kate and my aunt and many other people that only after the end could the few who survive creep out of their holes and discover themselves to

be themselves and live as merrily as children among the viny ruins."

Symbolism reinforces the story. The action takes place during Carnival and comes to a head on Ash Wednesday, Binx's birthday, "in the thirty-first year of my dark pilgrimage on this earth," under a sky yellow with smoke from a marsh fire. Elysian Fields, the street where Binx lives, "glistens like a vat of sulfur," but a nearby parochial school playground, over which hangs a bird-like Holy Ghost, "looks as if it alone had survived the end of the world." (In later novels, birds frequently fly over Percy's landscape, as ominous signs.)

Pilgrimage

Will Barrett appears in *The Last Gentleman* (1966) as a young man on a pilgrimage in search of himself. Will's "sense of singularity of time and place" arises from two complementary afflictions — he suffers from both amnesia and *déjà vu*, "the strongest sense that it all happened before and that something else was going to happen and when it did he would know the secret of his own life." What happens involves a changeable girl named Kitty and an ailing boy named Jamie and a long trek from New York down through the south and out to New Mexico, where Will attends Jamie's baptism and death from leukemia. The apocalyptic background includes Harlem riots, violence in a southern city, the "red furnace-glow" of Dallas at night, and finally the imagery of death in the barren landscape of the west. Will comes to realize that his "inward and watchful" personality is essentially religious, and that "my problem is how to live from one ordinary minute to the next on a Wednesday afternoon." In theological terms, he needs to reconcile the transcendent with the immanent, or heaven with earth.

Among Percy's neighbors, *Love in the Ruins* (1971) is probably his most controversial novel, set as it is in the Covington area. The story takes place "in these dread latter days of the old violent beloved U.S.A. and of the Christ-forgetting Christ-haunted death-dealing Western world." In short, the world is coming apart. The hero, Dr. Thomas More, psychiatrist, lapsed Catholic, alcoholic, lies in bed in a psychiatric ward, his slashed wrists "bandaged and lashed to the rails, crucified," and prays: "Dear God, I can see it now, why can't I see it at other times, that it is you I love in the beauty of the world and in all the lovely girls and dear friends, and it is pilgrims we are, wayfarers on a journey, and not pigs, nor angels."

Angelism (abstracting and withholding judgment) is evil. Flesh (sex, drink, food, books, music) is good, and Dr. More has stashed three delightful but contentious girls in three rooms of an abandoned Howard Johnson motel to

await the catastrophe. When Dr. More isn't preoccupied with the "horrible and pleasant" prospects of the three girls, he is preoccupied with time and memory. Old movies and old music come to mind. As a comic counterpoint to the theme of the past, the carillon of an abandoned Roman Catholic Church comes to life and starts playing Christmas songs from five years ago, when some earlier crisis occurred on Christmas Eve. The current apocalypse, when it comes, brings life out of death (and one girl out of the three). Five years later, also on Christmas Eve, Dr. More reflects: "This morning, hauling up a great unclassified beast of a fish, I thought of Christ coming again at the end of the world and how it is that in every age there is the temptation to see signs of the end and that, even knowing this, there is nevertheless some reason, what with the spirit of the new age being the spirit of watching and waiting, to believe that. . . ." And a friend interrupts with news of the sighting of a rare bird.

Remembrance

Remembrance is the major dramatic device of *Lancelot* (1977). Lancelot Andrewes Lamar (his name ambiguous with chivalry and Anglican piety) sits in a nuthouse in New Orleans and at first refuses to remember. "It's not that I'm crazy and can't remember things but rather that the past doesn't seem worth remembering." Gradually his memory stirs and the story unfolds, a parody of southern decadence involving an old plantation mansion overrun by tourists, an unfaithful wife, and the Hollywood company that comes to shoot a movie (the plot of which parallels the novel). The apocalyptic metaphor which ends the story within the novel, and also the movie within the story, is a hurricane, which leads to the destruction of house, wife, and movie company by fire fed from an old gas well.

As Lancelot tells his story, to a priest turned psychiatrist, outside it is All Souls' Day and November, the month of the dead. In the next room huddles a maimed young woman named Anna, who will communicate only by tapping. When death turns to life for Lancelot, Anna too rises from the grace of silence and is free, from Lancelot as well as from her past.

The Second Coming (1980) is Percy's most complex novel in its interplay of past, present, and future, of good and evil, of innocence and knowledge, of belief and unbelief, and in its symbolic landscape which underscores the passage from death to life. Those who take the passage are Will Barrett, now fiftyish and a rich widower, and Allison Huger, perhaps half his age, who has escaped from a mental institution. They suffer from opposite afflictions. Will remembers everything (the reverse of his

early amnesia) but can't plan for the future. Allison remembers nothing (amnesia) but can plan for the future; she does so by writing notes of instruction to herself, which she can later find and read.

The apocalyptic crisis whereby Will Barrett leaves the past and enters the future occurs in a cave, in which he decides to lose himself as a means of testing the existence of God. He prepares for death by the hand of God or by the inaction of God. (To a reader, Will's logical testing of God seems flawed, but the flaw really lies in his inability to project himself into the future.) What Will wants is for God to break his silence and give a sign. And so he sets forth "on the strangest adventure of his life . . . looking for the existence of God and a sign of the apocalypse like some crackpot preacher in California." Instead, a common ailment of the flesh, a toothache, disrupts Will's angelic quest, and he falls, loses light, and is plunged in darkness. This is the moment of death. Injured, he gropes for his flashlight, finally finds it, and it comes on. "The darkness sprang back like an animal."

Will ends his quest in the cave by falling out of a mountainside hole and into Allison's greenhouse, where she cares for him. He smells like "a grave."

Memory and Desire

The words that Will brings Allison evoke images of memory and desire. For some, his family and friends and the doctors they consult, memory and desire are symptoms of a physical imbalance. They discover that Will suffers from "Hausmann's Syndrome," an excess of pH, to be corrected by regular doses of the hydrogen ion in acid form, a cure which corrects the imbalance and causes him to lose memory and desire. One day he forgets to take his acid. "Again the past rose to haunt him and the future rose to beckon to him. Things took on significance."

The significance which things take on, the virtue of memory and desire, the value of past and future, these have Christian meaning for Walker Percy. But it is a meaning far distant from the common practice of Christianity. When Will decides to marry Allison, the priest he chooses is not Fr. Jack Curl but Fr. Weatherbee, an "ancient emaciated priest whose clerical collar and lower eyelid drooped." When Fr. Weatherbee spoke the good word in the Philippines, his listeners were pleased to hear it. Whatever his denomination, Percy doesn't tell.

Ed. note: The books mentioned in this article, *The Last Gentleman*, *Love in the Ruins*, *Lancelot*, and *The Second Coming* were published by Farrar, Straus and Giroux, Inc. *The Moviegoer* was published by Alfred A. Knopf.

Trends in Religious Paperbacks

Will the paperback trend in religious books continue to be rather long and lively?

By THEODORE A. McCONNELL

The story of religious book publishing in paperback editions in the United States is a sometimes innovative but generally modest one when compared with the more recent origins and subsequent explosive growth in secular paperback books.

For many years, in secular book publishing, the prevailing notion was that hardcover success was necessary before publishing in paperback. It is only in the past three decades that the notion has been discarded, after having been discredited by the spectacular developments in paperback publishing, led by such publishers and innovators as Ian Ballantine, founder of Ballantine Books; Oscar Dystal, the long-time chairman of Bantam Books; and Marc Jaffe, formerly of Bantam, and now with Ballantine.

Religious publishers have long followed a different drummer, and as early as the decade of the 40s original publication in paperbound editions was a routine occurrence. This early trend may have been due in part to economic considerations, but not entirely. Marketing considerations were crucial in those years and the nature of the religious book, sometimes related to or growing out of church curriculum publishing, ap-

pears to have easily led to paperback publishing.

Moreover, Doubleday developed its unique and highly successful Image Books program, which made available in paper editions an impressive collection of popular religious writers, such as A.J. Cronin, G.K. Chesterton, and Fulton Oursler. While the Image Books program was probably the most visible one in the 40s and early 50s, growing numbers of paperbacks in religion could be seen in the lists of many publishers.

The growth rate of this trend rapidly accelerated, following a variety of technical and marketing advances in the 50s. One watershed event in this development — as it was in so many other respects for religion — was the publication in 1963 of *Honest to God* by Westminster Press. The decision to publish that book as a paperback original was certainly a factor in the book's subsequently large sale.

The longer term result was that other religious publishers began to produce more books and a greater diversity of titles in original paperbound editions. Macmillan's decision in 1965 to publish *The Secular City* as a paperback original further accelerated the trend and strengthened the quest for multiple markets for religious paperbacks.

Today we are faced with more diversity and quantities of religious book publishing in paper editions than publishers of an earlier time would have believed feasible. More original editions are being issued in paperback (without prior hardcover exposure). A wide variety of Bibles are available in paperback editions, and increased numbers of academic and scholarly titles are being pub-

lished in paper editions (both originals and reprints). A broad range of market sizes (mass market, trade, academic) are now routinely produced, and considerably greater attention is paid to cover designs and colors.

In recent years a variety of mass market secular publishers have "discovered" the religious market. Initially, this discovery took place in bidding for paperback rights, but now it has shifted increasingly to publishing original books by public personalities. The aging revivalist Billy Graham is being replaced rapidly by the new religious media superstars like Robert Schuller, Jerry Falwell, and Hal Lindsey.

The popularity of personal religious testimony has increased, and original paperbacks, such as those by Joni Eareckson, Corrie ten Boom, Dale Evans Rogers, and Norman Zimmer, have gone into mass market editions and formed the basis of extensive film and television business.

Increasing religious book market segmentation can be noted in the large collection of Bibles now printed in paper editions, in the diversity of academic and text market paperbacks, and in the attention paid to packaging and design.

Since Bantam Book's well known experiment with simultaneous color covers for copies of *Future Shock*, displayed side by side in sales bins (certain colors greatly outsold others), astute publishers have devoted greater attention to packaging. Recent notable Christian examples are Westminster's Christian Care Books and Abingdon's Creative Leadership Series. In Bibles one can purchase everything from an economy paperbound version of numerous translations to the "denium" covered New Testament!

Reference books, once exclusively a hardcover domain, are also appearing in paper editions. Improved technical and mechanical capabilities in manufacturing, joined with a variety of durable synthetic materials, have greatly increased the life of paper editions and all but eliminated size considerations in publishing. Series books and sets are being routinely published in paperbound formats now.

For a brief period many publishers were issuing simultaneous cloth and paper editions of their leading titles. This dual status was designed to capture all segments of the market — libraries, reviewers, collectors, economy-minded consumers, and students. Declining sales and rising prices of cloth editions has now all but eliminated this trend.

In religious book publishing, the paperback is now less the domain of the "reprint" than ever. The diversity of titles and authors continues unabated, and the hardcover book is in short supply. For religious books, the paperback trend is a rather long and lively one, and it shows no signs of decrease.

The Rev. Theodore McConnell holds bachelor's and master's degrees from Yale University and also is a graduate of the Episcopal Theological School. He has been a parish priest, editor in chief of Pilgrim Press and Seabury Press, marketing director of Fortress Press, and is currently serving as the editorial director of Morehouse-Barlow Co., Inc., Wilton, Conn.

The Cowley Press

By CYNTHIA BELL

Cowley Publications was founded in the summer of 1979 with the idea that if you had enough letterhead stationery, enough floor space, and enough conviction, you might someday have a small theological press. Add to that a manuscript on Austin Farrer and you would have a press not only theological, but recognizably Anglican as well.

The press was started by the Society of St. John the Evangelist with one idea in mind, and the idea was theological education. With that, the Society hoped to join the ranks of small and large presses whose stated goal was the narrowing of a gap in religious publishing — the gap between the academic and the devotional, between the podium and the pew. It was for the sake of merging the two, of wedding intellect and devotion beyond the borders of academic theology, that the Cowley Press came to be.

The endeavor is itself a throwback to one of the original ideas of the SSJE's 19th century founder, Richard Benson, the idea of a ministry to the universities. Benson himself was "a Student of Christ Church, Oxford," and it was no accident that the founding house of the order was situated only two miles from there in the village of Cowley.

Yet the notion of founding a press, of providing books for the nurture of intellectual and devotional life, is only one aspect of the Society's life; that is why it was deemed necessary to call in one full time editor from the outside, in order to make sure the center held.

Monasteries are not invariably seats of repose. Sermons must be written, retreats given, times for meditation observed, the Daily Office recited, the work of hospitality carried on, appointments for spiritual direction kept. So it is as well to have an outsider with an altogether different vocation coordinating the many aspects of the enterprise, someone who is not under a vow of silence when 35 cartons of books arrive, as they invariably do, on a Friday.

In the early days of the press there was an uncanny sense of operating *ex ni-*



Cynthia Bell (left), Fr. Thomas Shaw, Fr. Russell Page, and Br. James Madden: Providing books for the nurture of intellectual and devotional life.

hilo, a sense that the press and our ideas about it had to be invented afresh every day. When I arrived from General Theological Seminary that first summer to start work, the question I had to ask myself was as unnerving as it was simple: what do you need to start and run a small press?

The answer was even simpler. You need a large advisory board to funnel manuscripts and ideas from without, a small and closely knit group within to read and select the manuscripts, one editor and one designer to put the book together, and a printer to produce it. Then if you want to sell the book, you need a good mailing list, space advertising, a set of ledgers, and the continuing goodwill of the local post office. These are operating principles.

Beyond that you need a certain wry flexibility, an easy way with masks and *personae*; it is not unusual, in the course of a day, for me to assume the guise of acquisitions editor, customer service, advertising manager, accounts receivable bookkeeper, and during those hectic times when my assistant is off on a novice outing, I am the "sales desk."

The Cowley advisory board, which serves chiefly as a pool of readers for manuscripts, is composed of clergy and faculty from Episcopal seminaries — among them the Episcopal Divinity School, General Theological Seminary, and Nashotah House. Within the monastery itself, Br. James Madden and Fr. Thomas Shaw make up the publications committee, which has the final say on decisions to publish.

With the characteristic doubling or trebling of roles which marks this press, Br. James also designs the books and the advertising. The three of us meet

weekly for discussion, where in the course of an hour — with the ringing of the Angelus at one end and the first bell for Sext at the other — the conversation will range from Bernard Lonergan to sales curves to the real or imagined sins of book reviewers.

As for the mood or tone of these meetings, it can range anywhere from the quixotic to the self-deprecatory. We know at such times that we are not really discussing sales curves or book reviewers at all, but engaging in that risky and often maddening process of thrashing out editorial policy, the process by which any small press comes to achieve its precarious identity.

A manuscript will come into the office through any number of sources, including the well timed telephone call and the chance encounter on the street. A professor will recommend a student, one of our own authors will put forward a colleague, someone will go out to Berkeley and return with a typescript — and you never know whom you might meet at lunch.

Only after two favorable in-house reports does a manuscript go outside for further evaluation by "readers." There are two major criteria affecting decisions on a given manuscript, and the first has to do with its accessibility to a general audience. Does it use language clearly and well, does it avoid jargon and the extremes of academic shorthand, does it succeed not in making difficult things simple, but in making the difficulties themselves intelligible?

Secondly, the question of a book's usefulness comes into play, the value it holds for an audience, both clerical and lay. Does it led the reader back to the

Continued on page 19

Cynthia Bell, a native of Philadelphia, is the editor of Cowley Publications and makes her home in Boston, Mass. She graduated from Barnard College in 1968 and received a master's degree in Old Testament from General Theological Seminary in 1979.

EDITORIALS

Renewal of Renewals

The continued celebration of the Lord's victory during the Easter season is not just a nicety of church custom. The message of Easter, by its very nature, is intended to change our way of thinking, to give us a new vision, to attune us to a new life. All of this cannot take place in a day or a week. At the very least it must be a season.

Different groups have different approaches to the revitalization of the church and the restoration of its mission. Some call us to the charismatic movement, others to reemphasis on Anglican tradition. Some look to Cursillo, Marriage Encounter, or Faith Alive. Others see theological education by extension, the restoration of Anglican literacy, or revised scholarship as the way. The church growth movement, the liturgical movement, the practice of traditional asceticism, and the revival of missionary work are other approaches. For all of these, and many more, whether we look to some particular movement in the church or not, the Easter season must have special meaning. The new life which the risen Lord gives to his church through the Holy Spirit is the renewal of all renewals, the finding of what was lost, the raising of what was dead, and the light of the glory of the presence of God.

Rogation Sunday Coming

Rogation Sunday will be here soon, and it offers a fitting opportunity to express Christian concern for responsibility and for stewardship of the natural world about us. As on previous years, we are glad to cooperate with the National Association of Conservation Districts in making available to our readers without charge, for as long as they last, a supply of the annual Soil Stewardship Week booklet, which is designated to assist preachers, teachers, and others in preparing for this observance. This year's attractive booklet is entitled *Society's Pressure Points*. It is almost exactly the same size as *THE LIVING CHURCH*. Readers who desire a copy should send us a 9x12 inch self-addressed envelope with 52¢ in stamps attached. If you put on 70¢ in stamps, we will send you two copies. We are pleased to be able to do this.

A Church's Sabbath Rest

On a recent Saturday afternoon your editor and his wife explored the southern part of the county in which we reside and visited a number of early historic churches of several denominations. Some were quite interesting, although most had been enlarged or modernized in an unattractive manner.

The most interesting, by far, was the Reformed Presbyterian Church of Vernon, Wis., built in 1859. A little white church with an old burying ground on one side, it still had in back the shed for the buggies of worshipers. A sign in front said that regular services had been discontinued since 1920. Seeing us poking around, a kind neighbor with a key let us in. We stepped into the 19th century.

The church was maintained in perfect condition, with coal oil lamps ready to be lit, containers of logs for the black iron heating stoves, and metrical psalm books in the pews. On the platform were three elegant Victorian gothic chairs — for the minister and two ruling elders, one presumes. Spotlessly clean, it looked all ready for the buggies to roll up and for a service to begin on the following Sunday morning.

But in fact the congregation was already there — under the white gravestones! The lady who let us in pointed beyond the graveyard to a new Presbyterian church a short distance down the road which, she said, now owns the place.

What a parable this is for church life! What is probably the most beautifully preserved and historically unique church in the county is in fact one that died over half a century ago. Neither electric lights, nor new debates in theology, nor changes in liturgy can trouble its dignity and serene beauty. Indeed nothing can trouble it — it is dead.

Do you know what a Reformed Presbyterian Church is? The parable becomes odder. A group of people called Covenanters separated from the Presbyterian Kirk of Scotland, back in the 17th century, and organized this denomination in the 18th century. Some of their descendants came to America and a very few — only this one congregation — reached Wisconsin.

The story becomes more fantastic. Another group seceded from the Kirk, over some issue, in the 18th century to form the Associate Presbyterian Church. After they also had come to colonial America, the two groups merged to form the Associate Reformed Presbyterian Church (1782), but some of the Reformed remained separate (our friends, whose church we visited), and some of the Associates remained separate.

In 1858, Associate Presbyterians joined with Associate Reformed Presbyterians to form the United Presbyterian Church (although, again, some Associates remained out and some Associate Reformed remained out). The new church we looked at some distance across the graveyard is a former Associate Reformed parish, now United Presbyterian. Thus these two churches have had a closely paralleled history for two and a half centuries, but the small Reformed group always remained separate. Now they are united, literally over their dead bodies, with their kinsmen down the road.

What does all this say about separation, schism, and protest in churches? Evidently if you are going to stake your future on protesting over a contemporary issue, you may be fated to live with your issue a long time — and finally die with it. What does it say about schism in the Episcopal Church? More than enough!

BOOKS

Continued from page 7

promises yet a third volume.

Originally he had planned only two books, but the writing of the second convinced him that a trilogy was necessary. Close students of the theology will welcome Schillebeeckx's further work and, perhaps, especially the little volume under review.

Although occasionally acerbic in replies to his critics and sometimes even begging the question, for the most part Schillebeeckx is direct and effective in rebutting the charges made against his works. Confessing that he attaches greater importance to the criticisms of systematic theologians than of exegetes, he yet undertakes answers to both.

Indeed one of his main purposes is to bring the two disciplines together in a creative whole, with special regard to helping theologians overcome disquiet about their inability to make anything of the critical results of current exegesis.

He is remarkably successful in this enterprise, it seems to me, and the resulting Christology, summarized in a brief epilogue, seems scripturally sound and systematically viable. Jesus is the definitive revelation of the Father and the revelation of the supreme possibility of human life, completely coinciding in one and the same Person (page 143).

Those who want a more theoretically precise definition will not find it here, for Schillebeeckx is adamantly opposed to reducing the mystery or distorting it by pressing for a precision of formulation beyond that which the evidence and our own experience warrant. I suspect that his "more modest proposals" for contemporary Christology will in due course become the standard rather than the exception.

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

New Translations

LA SANTA EUCARISTIA and EL HIMNARIO PROVISIONAL. Church Hymnal Corp. Pp. 131 and 159. \$1.95 and \$1.75 paper.

Farewell to "Arriba los corazones," the worst possible translation of the *sursum corda*. This is only one of the several good results of *La Santa Eucaristia*, the 131 page translation from the Book of Common Prayer.

Before, every time the eucharistic prayer was begun, the faithful seemed to be shouting as at a political rally of the Falangist Party. A lot of good has been accomplished, regardless of the expected difficulties in finding a standard language that will get around the

slightly different usages of the distinctive Hispanic nationalities.

The international committee that was formed by representatives from the National Commission for Hispanic Ministries and the Ninth Province were able to achieve a major success. It points toward good results when the completed translation of the whole BCP appears in print.

However, this reviewer does find certain faults. It is sad that many typographical mistakes abound throughout the book. Several words are misspelled (e.g., *Inglesia*, for *Iglesia*), and others use the wrong article, changing the masculine into feminine. But those mistakes are so obvious that one is bound to forgive them as "typos." A greater care should be given for the completed work of the BCP.

Even with those typographical errors, *La Santa Eucaristia* is a welcome sight in our churches. Both the translation of the 1928 BCP and the experimental liturgies that were available before, are out of print. Our custodian of the BCP, Canon Charles Guilbert, himself a native of Mexico, certainly adds to a job well done by giving this work a "certificado." *Muchas gracias amigo.*

The new hymnal is just as needed and just as welcome. I know of very many congregations that have never seen an Episcopal hymnal. Fortunately, the new hymnal is a splendid work of 159 hymns, gracefully bound, with the works classified according to the church seasons, feasts, and sacraments. The book has a general index and a metric index, which the old hymnal lacked.

Of course, this hymnal has fewer hymns; and they dropped one nice Spanish carol that happened to be a favorite in my congregation. But you can appreciate the work that was done. The wording of certain hymns has been improved, and you can also see those with a questionable theology either modified or eliminated. In the hymnal the "typos" are, at least to my eyes non-existent, which is probably due to the fact that the old hymnal did not have many.

(The Rev.) LEO FRADE
Grace Church
New Orleans, La.

Books Received

THOMAS MERTON: *Contemplative Critic*. By Henri J.M. Nouwen. Harper & Row. Pp. x and 158. \$3.95 paper. Reprint of 1972 edition, published as *Pray to Live*.

BEYOND TM: *A Practical Guide to the Lost Traditions of Christian Meditation*. By Marilyn Morgan Hellberg. Paulist. Pp. x and 129. \$6.95 paper.

ST. FRANCIS AND THE SONG OF BROTHERHOOD. By Eric Doyle. Seabury. Pp. xii and 207. \$5.95 paper.

THE FAITH IS STILL THERE. By David H.C. Read. Abingdon. Pp. 94. \$4.95 paper.

THE PRAYER THAT HEALS: *Praying for Healing in the Family*. By Francis MacNutt. Ave Maria Press. Pp. 116. \$2.95 paper.

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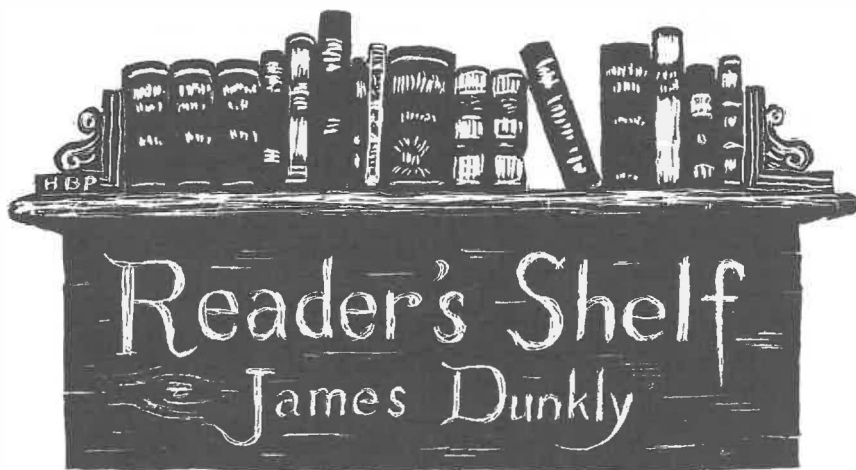
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**THE NICENE CREED ILLUMINED
 BY MODERN THOUGHT.** By Geddes
 MacGregor. Eerdmans. Pp. xv and 149.
 \$7.95 paper.

1981 is the 1,600th anniversary of the acceptance of the Nicene Creed by the Council of Constantinople. MacGregor, a well known theologian and writer, here offers his reflections on this ancient document in light of an entirely different world view from that which produced it, reflections oriented very much nonetheless towards appropriation of the creed for personal life today.

**THE RICH CHRISTIAN IN THE
 CHURCH OF THE EARLY EMPIRE:
 Contradictions and Accommodations.**
 By L. William Countryman. Edwin Mel-
 len Press. Pp. ix and 239. \$24.95 paper.

While the price of this book will keep many from buying it, the importance of its subject ought to secure a reasonable audience for it. The book is a revision of Countryman's doctoral thesis at the University of Chicago under Robert Grant, and it provides a careful look at the whole problem of rich-poor relations in the early church, with special attention to Clement of Alexandria and Cyprian of Carthage. Countryman, an Episcopal priest who teaches New Testament at Brite Divinity School in Fort Worth, contends that the inconsistencies in early (and later) Christian attitudes towards riches reflect ambivalence toward rich Christians in the early church.

**WOMEN AND RELIGION IN AMER-
 ICA. Volume 1: The 19th Century.**
 Edited by Rosemary Radford Ruether
 and Rosemary Skinner Keller. Harper &
 Row. Pp. xiv and 353. \$14.95.

Documents and commentary in seven areas: women and revivalism (Martha Tomhave Blauvelt), women in Utopian movements (Ruether), leadership of nuns in immigrant Roman Catholicism (Mary Ewens), the Jewish woman's encounter with American culture (Ann Braude), the struggle of women to be

recognized as preachers (Barbara Brown Zikmund), lay women in the Protestant traditions (Keller), and women in social reform movements (Carolyn De Swarte Gifford). A number of photographs are included.

**PROCLAMATION 2: Aids for Inter-
 preting the Lessons of the Church Year.
 Series A: Lent.** By Jack Dean Kingsbury
 and Chester Pennington. Holy Week. By
 Richard L. Jeske and Browne Barr. For-
 tress. Pp. 64 each. \$2.50 paper each.

Two more volumes in the rewriting of the popular preachers' aid. Kingsbury teaches New Testament at Union Seminary in Richmond, while Pennington is professor emeritus of preaching at Iliff Seminary in Denver. Jeske teaches New Testament at Lutheran Seminary in Philadelphia; Browne Barr is dean of San Francisco Theological Seminary in San Anselmo.

**PASTORAL COUNSELING AND
 PREACHING: A Quest for an Inte-
 grated Ministry.** By Donald Capps.
 Westminster. Pp. 156. \$8.95 paper.

Preaching and counseling ought to proceed from the same understanding of ministry and ought to be seen as part of the same basic task. Both require theological diagnosis, and both involve proclamation. So argues Donald Capps, who teaches pastoral care at Phillips Seminary in Oklahoma, a Disciples of Christ institution. He rightly points to the need to reintegrate those ministries that have shifted from an over-emphasis on preaching to an over-emphasis on counseling, and he offers some detailed help in how to regain balance.

**BRING FORTH JUSTICE: A Contem-
 porary Perspective on Mission.** By
 Waldron Scott. Eerdmans. Pp. xviii and
 318. \$11.95 paper.

A study of the interrelationships of mission, discipleship, and social justice. Scott, who is general secretary of the World Evangelical Fellowship, has as his central thesis that the Gospel is basi-

cally about rectification, the establishment of justice. While he is speaking in the first instance to his fellow evangelicals, among whom social justice has too often been ignored in favor of personal salvation, his book can serve to drive home the matter of mission to other Christians who may have neglected that aspect of the Gospel.

PERSECUTION IN THE EARLY CHURCH. By **Herbert B. Workman.** Oxford University Press. Pp. vii and 152. \$5.95 paper.

A reprint of a classic work first published in 1906. W.H.C. Friend, whose *Martyrdom and Persecution in the Early Church* (1965) is the most recent substantial treatment of the subject in English, has provided a new bibliography and chronological table. Michael Bourdeaux has written a new foreword.

SCRIPTURE TODAY: Handling the Word Rightly. Edited by **Durstan R. McDonald.** Morehouse-Barlow. Pp. 102. \$6.95 paper.

The 11th national conference of Trinity Institute brought together five speakers addressing the use of the Bible in the church: O.C. Edwards on the power of the Bible to illumine the church anew, Frederick Borsch on how to hear the word of God in the Bible, Peggy Way on the pastoral interpretation of scripture as an alternative to the therapeutic model, Jim Wallis on the confrontation scripture forces with modern economic structures, and David Tracy on the tension between and complementarity of Pauline and Johannine spiritualities. Interesting and profitable essays.

THE HOLY SPIRIT. By **Eduard Schweizer.** Translated by **Reginald H. and Ilse Fuller.** Fortress. Pp. 138. \$9.95.

A valuable, non-technical survey of the biblical material on the Holy Spirit, by the justly respect professor of New Testament at Zurich who wrote the article *pneuma* in Kittel's *Theological Dictionary of the NT*. The stature of the translators is further attestation to the importance of the work.

INTERPRETING THE GOSPELS. Edited by **James Luther Mays.** Fortress. Pp. x and 307. \$13.50 paper.

One of the best journals being published today for the pastor, student, and lay person interested in biblical studies is *Interpretation*, a quarterly published by Union Theological Seminary in Richmond, and representative of the very best in ecumenical scholarship. The constant care of the editors for theology and for preaching is evident in every issue, each one being devoted to a central theme. *Interpreting the Gospels* re-

prints the major articles from five such issues — 20 in all, four on each Gospel and four on gospels generally. Very good value indeed, and quite accessible to anyone who has had basic seminary level courses in New Testament or their equivalent.

THE SCALLION STONE. By **Basil A. Smith.** Whispers Press. Pp. xv and 128. \$12.

Five "ghost stories," rather in the manner of M.R. James (though not so well done), by a canon of York Minster and biographer of R.W. Church. Publisher's address: Box 1492-W, Browns Mills, N.J.

WOMEN, CHANGE, AND THE CHURCH. By **Nancy J. Van Scoyoc.** Abingdon. Pp. 96. \$3.95 paper.

Recent years have brought significant changes into the lives of many women in this country, so that the church's ways of ministering to women (and of including women in its ministry) are being re-examined in most denominations now. One ecumenical project studying this issue has been Women in Transition, and this is its report — written for the general reader. While useful as an introduction to the problem, it does not draw out issues as sharply or provide as many illustrative cases as one might wish.

Reference Works

WHO'S WHO IN THE BIBLE. By **Richard Coggins.** Barnes & Noble. Pp. 232. \$16.50.

Brief entries on each of the persons in the Bible; intended for the ordinary reader without access to more extensive dictionaries of the Bible. The entries are not just lists of references, but attempts to boil down scholarly consensus and indicate scholarly disputes. Coggins, an Anglican, teaches Old Testament at King's College, London.

EERDMANS' CONCISE BIBLE HANDBOOK. Edited by **David and Pat Alexander.** Eerdmans. Pp. 384. \$9.95 paper.

EERDMANS' CONCISE BIBLE ENCYCLOPEDIA. Edited by **Pat Alexander.** Eerdmans. Pp. 256. \$8.95 paper.

Condensations of two larger Eerdmans' reference works, the *Handbook to the Bible* and the *Family Encyclopedia of the Bible*. Both of these concise editions would be useful for the beginning Bible reader, and both have numerous maps, charts, and drawings. The *Handbook* is arranged in canonical order and the *Encyclopedia* in dictionary (A-Z) format.



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BRIEFLY...

Tears and protests marked a memorial service at Liverpool Cathedral honoring John Lennon, the ex-Beatle who was killed in New York City in December. Many of the 2,000 people attending wept when Lennon recordings were played between hymns. Outside the cathedral, however, about 100 people stood quietly with banners, protesting the service for a man who once said he would never enter a church and once claimed the Beatles were more popular than Jesus Christ.

The Diocese of Idaho has announced that it has exceeded the goal for its Venture in Mission campaign by \$40,000. The goal of \$420,000 was set, and, as of March 30, \$460,000 had been raised. The clergy of the diocese pledged over \$66,000, or 14 percent of the total amount raised. The Rev. H. Paul Osborne, a retired priest of the Diocese of Western Kansas, directed the campaign.

The Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches, has been nominated for the Nobel Prize by the American Friends Service Committee, 1947 co-winner of the award. Asia Bennett, executive secretary of the Quaker organization, said of the Anglican bishop that he "speaks out courageously against the system of apartheid, so abhorrent to the world community. He shows his great compassion for those, both black and white, who are caught in a repressive system."

Los Angeles County has been ordered to stop spending public funds to illuminate or maintain the 50-foot high Pilgrimage Cross visible from the Hollywood Freeway. The judge also denied a motion which would have allowed the county to lease the 3.2 acre cross site to a private group. The decision came in response to a suit filed by two professors at the Claremont School of Theology, who said the existence of such a symbol on public land was unconstitutional. The cross was built in 1922 to attract patrons to a passion play about the life of Jesus at a nearby theater.

Metropolitan Philip of the Antiochian Orthodox Church recently ordained the Rev. Ellwood Trigg, once an Episcopal priest, and welcomed the congregation of what was once St. Michael's Episcopal Church in Los Angeles into the

"Western rite" of the Eastern Orthodox body. The Antiochian provisions will allow the church to worship using the 1928 Book of Common Prayer, but Orthodox tenets of faith must be adopted by the clergy and congregation. The congregation recently was affiliated with the breakaway Diocese of the Holy Trinity in the Anglican Catholic Church, but, according to a spokesman, were "weary of hierarchial dissension, seemingly endless ordinations of new bishops, splintering of dioceses and parishes, and having no real organization and order."

In a recent interview in Houston, the Rev. Andrew Greeley, a noted sociologist and Roman Catholic priest, said he finds the American people are overwhelmingly liberal on such issues as pornography and homosexuality, and maintained that "some 95 to 96 percent of the people in this country approve of abortion in some forms." He also said that the power of groups such as the Moral Majority is more a creation of the media than objective reality. "The Moral Majority is not a majority," said Fr. Greeley, who is program director of the National Opinion Research Center in Chicago. "The evidence we have suggests that on a lot of its opinions it represents a very small minority of American society."

Episcopal visitors to religious communities in the Episcopal Church, the Anglican Church of Canada, the Province of Canterbury, and the advisory council of the Conference on the Religious Life in the Americas met March 12 at the Episcopal Church Center in New York, at the invitation of the Rt. Rev. John M. Allin. The meeting was the latest in an ongoing dialogue of how religious communities are related in terms of authority, discipline, membership, and service to the rest of the church. The Rt. Rev. Michael Fisher, SSF, Suffragan Bishop of St. Germans (Diocese of Truro, Church of England) said that religious orders are a sign given by God to the church, and that they are an integral part of the Body of Christ.

Civil turmoil and, perhaps even revolution, may be in store for the U.S., if President Reagan's severe budget cuts of social programs are implemented, according to C. DeLores Tucker, vice chairman of the National Association for the Advancement of Colored People's national life membership committee. Mrs. Tucker, who also is head of the Federation of Democratic Women, said, "I don't see a long hot summer coming — I see a torrid one."

COWLEY PRESS

Continued from page 13

work of a neglected theologian, such as Austin Farrer, or illuminate one aspect of the spiritual quest, such as Diogenes Allen's book on redemptive suffering?

What light does a book shed on our self-understanding as Christians, and what is its usefulness in regard to teaching or preaching or studying or praying? Only after these questions have been answered, do the thornier problems arise, questions of marketing and promotion and that elusive quality, "appeal."

The problems any small press faces are simply thrown into greater relief with a small religious press that calls itself Anglican. The audience for such books is only slightly larger than the audience, let us say, for contemporary poetry. So there is the continual tension between idealism and profit: what are you going to do about a book excellent in most respects which will not make its costs, because not enough people will buy it?

A corollary of this is the expense of limited printings. If your average run on

a book is 3,000 copies, then you are faced with roughly the same problem as the producer of an off-Broadway play in a house that seats 300; it is going to take a lot longer to break even.

There is also the constant specter that does (and should) haunt any small, subsidized concern, the fear that it is, after all, a cottage industry unable to compete. With this, you come to have a diffidence, even a marked ambivalence, about the professionalism without which no cottage industry can survive.

This ambivalence can show itself in any number of ways, from a reluctance to have stationery printed — what do you do with all that paper if the press folds the following year? — to the question of when do you stop storing books in the same closet with the vigil candles and the sacristy wine, and go out to rent warehouse space?

On the other hand, we have a press that operates with minimal overhead and goes on from day to day without personnel problems; the latter are difficult to come by with an actual working staff of two. There is no dilution of effort. Most mornings it is simply part of my job to copy edit one book, write ad-

vertising blurbs for a second, pester reviewers about a third, and investigate the whereabouts of a carton of *Priest's Manuals* gone mysteriously astray between Harvard Square and Winter Haven, Fla.

On the same morning it will be part of my assistant's job to record the day's sales, look over one or two manuscripts, lug books to the post office, dun for overdue bills, and write half a dozen letters explaining why we do not publish books on UFO's or cooking. One's attention is split between the telephone, the AM radio, the chiming of the Office bell, the typewriter, and the intermittent requests for intercessory prayer. There is one occupational hazard, and that hazard is distraction.

For the rest, the press survives on the constant infusion of new ideas, the refrain that runs, "Is there anybody in this town who . . . ?" Is there anybody in this town who knows about third class mail, about multi-author contracts, about F.D. Maurice, about sales tax or book clubs or Charles Williams? Since the town in question is Cambridge, there is usually someone who knows someone who does.

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BOOKS

THE DIACONATE TODAY: A Study of Clergy Attitudes in the Episcopal Church, 1980, 134 pp., soft cover, \$7.00 prepaid. A national Study of the Diaconate is now available through the Notre Dame Monograph Series of the Parish Life Institute Press. Author is the Rev. John H. Morgan, Ph.D., D.D., recently of the Centre for the Study of Man, the University of Notre Dame, and rector of the Episcopal Church of St. John of the Cross. Preface by the Rt. Rev. William Folwell and Response by the Very Rev. Urban Holmes. Order from/checks payable to: Parish Life Institute, Box 661, Notre Dame, Ind. 46556.

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

DENVER, COLO.

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

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S), Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
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.

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

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

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

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

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

NEWARK, N.J.

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

NEW YORK, N.Y.

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

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

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

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

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

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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ST. IGNATIUS 87th St. and West End Ave.
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Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
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The Rev. Martin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferly, 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 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu 12:10. Church open daily to 6

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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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d
Sun Mass 8:30, 11. Daily: as announced

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

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

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

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 6 EP

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.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, 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.

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