

# THE LIVING CHURCH

## Remember

*"Remember that you are dust, and to dust you shall return."*

Again I trace these steps, and sign with ashes of palms  
Tracing on familiar foreheads symbols of our frailty.

The child whose wondering eyes cannot comprehend life, let alone death.

Teenagers embarrassed by the tell-tale smudge.

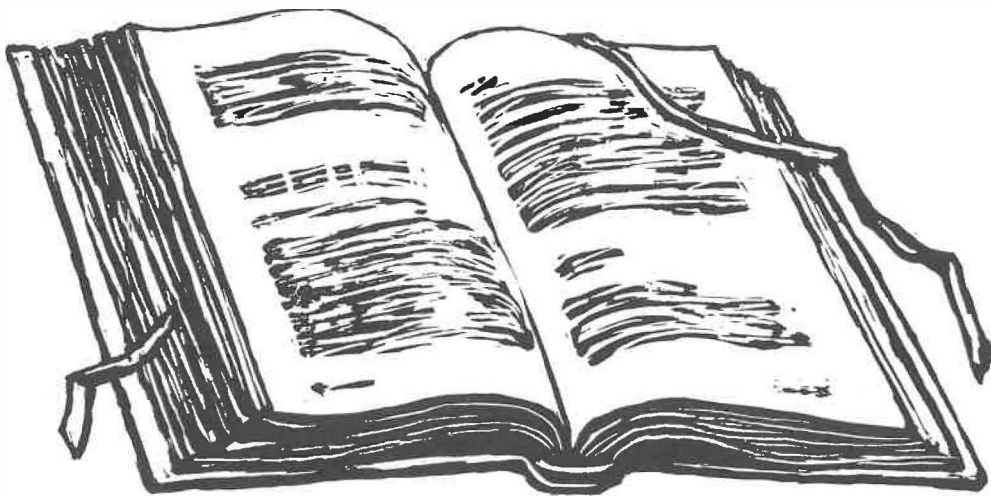
The elderly who know the promise and threat of death.

All coming to be reminded by me. . . .

But who will remind me of that truth?

*"Remember that you are dust and to dust you shall return."*

Donald B. Hill





# THE LIVING CHURCH

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## Approaching Lent

We are still apt to be startled when the Transfiguration is commemorated on this Sunday before Lent. In the past we have only known it as a feast on the sixth of August, on rare years falling on Sunday, and too often ignored on other years.

Yet, there is a long tradition of observing the Transfiguration near the beginning of Lent, for in a most striking way, it brings together the glory of Christ and the foretelling of his death — the latter admittedly more explicit in Luke than in Mark or Matthew.

Here the uncreated light of deity ("in him was light") penetrates into creation and becomes visible to mortal eyes. Here the incarnate Jesus, and even his clothing, become radiant with the glory of his Godhead.

But what has this to do with you and me? A great deal, St. Paul tells us. "Our commonwealth (or "our citizenship," or "conduct of life") is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself" (Philippians 3:20-21).

Viewed from this perspective, the Transfiguration of the Lord Jesus Christ points to the glorious destiny to which even you and I are called! Here is the end for which God made us, here creation bursts into its final glorious flower!

Several chapters at the beginning of the Second Epistle to the Corinthians almost sound like a commentary on the Transfiguration. Some verses from the third chapter are appointed for the Daily Office on this Sunday. The fourth chapter, verse six, gives what is in a sense the motto of this column: "For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." The unity of God's purpose in creation and redemption is nowhere more beautifully expressed.

Lent is a time for repentance, humiliation, and renunciation, but its goal is glory, the glory which the incarnate Son, "the firstborn of all creation, the head of the church, and the author of our salvation" wills to share, even with us.

THE EDITOR

## High Lent

George Herbert  
Heaped high his plate with turbot —  
Which may be what he meant  
When he wrote: "Welcome, deare feast of Lent!"

*Herbert, priest and poet (1593-1633), is commemorated on February 27. This poem is a clerihew — a four line biographical note which rhymes a, a, b, b. A clerihew, like this one, is usually fictitious.*

Francis C. Lightbourn

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# LETTERS

## Dancing to Whose Tune?

I have seen it stated in *THE LIVING CHURCH* a number of times that General Convention has the authority to adopt the words of hymns in the proposed Hymnal, but not the tunes.

Who has taken away from General Convention the authority to adopt tunes? By what authority is it stated that General Convention does not have the authority to adopt tunes?

Considering the horrible decisions made by General Convention concerning the Prayer Book and ordination during the past few years, I have little or no respect for General Convention, but those who consider themselves experts on this or that have generally been even worse than General Convention.

(The Rev.) ROY PETTWAY  
Church of Our Saviour

Atlanta, Ga.

## Healing Commemorations

I have been reading the sage advice of "The Liturgical Year Ahead" [TLC, Jan. 10]. As a matter of fact, my predecessor in this parish, to which I have moved, kept a liturgical file, and it is the most helpful thing I ever saw.

All critical "passages" in the parish are noted. This is essential particularly among people of Syrian, Ukrainian, and Greek Orthodox background. Their ethnicity contains a wholesome commemoration of funerals on their yearly anniversary, a commemoration that heals.

The "depth psychology" aspect of liturgics was brought to my attention *via* the Rev. Nelson Thayer, one of our clergy, who sees the connection between pastoral counselor and Sunday liturgist. Our liturgics is the choreography of not only our own life, but the life, repentance, and healing of the very essence of the church, which is a living organism.

I've been out of seminary 17 years now; every year I recognize a new connection between some academic matter and its reference point in the life of the church.

(The Rev.) DAVID S. LANGDON  
St. Mark's Church

Malone, N.Y.

## Language of Love

Mr. John Kenison's letter [TLC, Dec. 27] raises questions as to the propriety of praying to saints. Granted, there is a vast difference between a direct request for favors (as though the saint could grant them immediately) and a simple request for prayers. These Bishop Forbes of Scotland preferred to call "advocation" instead of "invocation." Our

popular devotional manuals do not often take this into account.

I know that the "language of love" is often extreme and that one does not approach the object of one's affection with the staid propriety of a *grande dame* at a Bostonian luncheon, but even the language of love has to have some relationship to reality.

I am thinking of one very popular devotional manual published by one of our very fine religious orders, a book full of glaring theological errors and just plain nonsense. This particular volume includes the famous Bernardian prayer to our Lady, with its questionable statement that anyone who fled to her would not be left unanswered!

I find a recognizable and excellent Anglican pattern of devotion that is exemplified in times past, but I don't find much of it in modern Anglo-Catholicism, sadly enough, but I feel that people must be crying for it. If such devotion had been maintained and taught, we would not find men confusing *feelings* with true catholic *devotion*, as is the case with much of the so-called renewal movement in the church today.

(The Rev.) GEORGE A. JOHN PORTHAN  
Holy Trinity Church

Peru, Ind.

## Taking a Firm Stand

Having read the article by the Rt. Rev. William C. Wantland [TLC, Jan. 24], I could not agree more that it is "high time for us to state precisely where the church really stands and what is the minimum essential deposit of faith about which there can be no compromise."

We have blundered along speaking out of both sides of our mouth, or not at all, for so long on so many issues and essentials, that a conversation with any two priests, on almost any important aspect of the faith, is apt to send not only laymen but other clergy off talking to themselves in utter consternation.

And, in my maybe not so humble opinion, our fathers in God in the House of Bishops seem all too often either unable or unwilling to make a clear statement of agreement on anything. We compromise until the world looks level. I sometimes wonder where the church would be today if earlier bishops had not taken firm stands, defined terms, and gone about the Lord's business.

But I do not despair. Somehow the Lord makes it work. I become stronger in faith every day as I see the church grow and continue to prosper, in spite of all that man can do to the contrary. If it were not truly the Body of Christ and the divine dwelling-place of the Holy Spirit, it would have perished long ago!

(The Ven.) DAVID E. PARKER  
Archdeacon, Diocese of Dallas  
Rector, St. Barnabas' Church  
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# BOOKS

## The Deacon as a Symbol

**THE DIACONATE: A Full and Equal Order.** By James M. Barnett. Seabury. Pp. 230. \$11.95 paper.

As a practicing perpetual deacon, serving for more than 20 years at Grace Church, Madison, Wis., I found this book to be filled with thoughtful material which helped me to see my own role more clearly and to make judgment on many questions which had been bothering me. Lately, the question has often arisen in casual conversation as to whether the order of deacon is necessary, and why cannot any layman perform the same services that a deacon is ordained to do?

Fr. Barnett says rightly that it is true that any layman and any deacon are each a full and equal part of the Body of God's church. The difference is not solely pastoral, charitable, or liturgical; the difference is that of *symbol*. In the deacon is seen the indelible character of service which Christ put on his ministry and of servant on those who minister. The deacon is the embodiment of this ministry, sent to serve.

Symbols are of extreme importance in the work of the church. The lessening of the understanding of the diaconate came about, perhaps, due to an imperfect understanding of the deacon's role, as service to others became less and less important in the church's ministry. Thus the symbolizing of the deacon as a figure in the clergy of the church may be more important than his functions in the liturgy itself.

The deacon's presence, in view of the people, serving the poor and the shut-ins and bearing Holy Communion to the sick, makes the deacon unique. The perpetual deacon usually overlaps the tenures of more than one rector or priest in a given church and thus is a symbol of stability and emphasis on the church's function of service.

From time to time I have encountered petty jealousies between priests and deacons as to whom belongs the performance of certain liturgical duties: the reading of the Gospel or the leading of the creed or even the prayers of the people. Such minor questions have never bothered me, and Barnett agrees that they are not of central importance.

The role and function of the deacon have been very uneven. Pope Leo rose from the diaconate directly to become the Pope. The 1928 Book of Common Prayer includes a prayer that newly ordained deacons may so well behave themselves in "this inferior office" that they may be found worthy to be called to higher ministries.

Barnett takes the strong viewpoint that the deacon is one of a full and equal order, greatly needed and desirable within the church. Doubtless debate will continue over the deacon's role. This should not deter young people, however, from seeking to become deacons.

This book will stir controversy. It is a workmanlike job, full of excellent research and sensible observations. It is the best thing written on the diaconate in a long, long while, perhaps ever. Every church library should have it, and every priest, deacon, and bishop should read it.

(The Rev.) ROBERT E. GARD  
Prof. Emeritus of Arts Development  
University of Wisconsin  
Madison, Wis.

## Outstanding Guide

**A GUIDE TO BIBLICAL RESOURCES.** By Iris V. Cully and Kendig Brubaker Cully. Morehouse-Barlow. Pp. v and 153. \$6.95 paper.

Two noted Christian educators have produced here a manual for students and teachers of the Bible, particularly those concerned with programs of study in parishes or interdenominational groups. While the authors are Episcopalians, their recommendations are entirely ecumenical, and mostly from the mainstream of contemporary biblical scholarship.

Some items of a conservative evangelical provenance are included, but they are usually marked as such. Further, the Cullys give detailed attention to materials from a variety of denominational presses. For those who have no background at all, the authors themselves provide a sketch of the history of Bible translation (though not, unhappily, of the history of Bible study, which is somewhat harder for the general reader to get at and at least as important) and a number of suggestions about how study courses might proceed.

Their principal aim, however, is to annotate a rather long list of books, films, curricula, and other materials to sustain such courses. In addition, they have provided a list of addresses for publishers and denominational headquarters, so that the book is a godsend for church librarians, religious educators, pastors, and students. Special sections treat materials for children and youth, the Bible in public worship and private devotion, and the Bible in literature and the arts.

Of course, the book is not perfect. There are a number of typographical errors, including a few of significance (e.g., Lindbloom for Lindblom, on p. 16). The bibliography is sometimes odd, both in what is included and in what is omitted, and occasionally there is a misleading explanation (e.g., that of canon, on p. 9). There is no mention of the several excellent periodicals that now aid Bible stu-

dents (e.g., *The Bible Today*, *Expository Times*, *Currents in Theology and Mission*) nor any treatment of lectionary curricula such as that produced by the Diocese of Colorado.

But on the whole any defects the book has will be remedied by the books it refers to. Every parish church ought to have at least one copy of the Cullys' valuable guide.

Iris Cully is professor of Christian education at Lexington Theological Seminary; her husband, Kendig, is dean of the Episcopal Theological Seminary in Kentucky and editor of the recently revived *Review of Books and Religion*.

JAMES DUNKLY  
Librarian, Nashotah House  
Nashotah, Wis.

### First Fruits

**EUCHARIST AND ESCHATOLOGY.**  
By Geoffrey Wainwright. Oxford. Pp. 246. \$6.95 paper.

Those who have read Wainwright's *Doxology* and wish to know more of his treatment of theology from the perspective of liturgy, will find this new edition of his earlier (1971) foray into liturgical theology worthwhile.

Like *Doxology*, it is a difficult book for the general reader. The liturgist finds himself enmeshed in systematic theology, and the theologian is confronted

with massive liturgical argument and documentation. Perhaps it is our academic tradition of dealing with liturgics and theology as separate and separated disciplines which makes this work hard to follow.

Nevertheless, what he is saying is important. It is a new look at the Eucharist, not from the viewpoint of real presence or sacrifice, but from that of the Eucharist as the first fruits, the "foretaste" of the eschatological banquet. The work is amply documented by references to the Bible, the fathers, the texts of classic liturgies of both East and West, and (as is appropriate for a Methodist) Wesleyan eucharistic hymns.

The mass of data presented to corroborate his position is overwhelming, but the conclusions are exciting and relevant, particularly those which he calls the ecclesiastical consequences, with their strong theological defense of what is usually called "open communion."

I believe that Wainwright is an important author, and that this is a valuable, if difficult book which will be of interest to the serious systematic theologian. As a liturgical theologian, I am suspicious of his use of a systematic framework for his argument, and wonder whether he is really expounding the theology of the liturgies he quotes, or, as all of us tend to do, simply marshalling the texts in support of his arguments developed on other grounds.

It is important that liturgical texts be allowed to speak with their own voices and not be pressed into the service of arguments that theologians wish to make on dogmatic grounds. I am not suggesting that Wainwright has done this, but it is a danger in his method.

All of us are very much in Dr. Wainwright's debt. He has opened a new chapter in liturgical theology, and theologians and liturgists need to learn from him and to follow his lead, before we become too critical of his work.

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

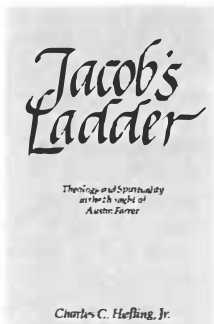
### A Basic Book on Spirituality

**TONGUE SPEAKING.** By Morton Kelsey. Crossroad. Pp. 252. \$8.95 paper.

Morton Kelsey has been an Episcopal rector, a Jungian counselor and analyst, and a professor at Notre Dame. His 18 books show solid research into Christian history, a deep understanding of Christian spiritualities, and a willingness to venture wherever he feels the Lord is leading.

*Tongue Speaking* was first published in 1964, at a time when only a few thousand Episcopalians had had the experience known as the baptism of the Holy Spirit.  
*Continued on page 16*

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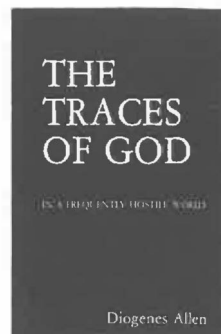


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# THE LIVING CHURCH

February 21, 1982

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## Priests Sentenced in Miami

Federal Judge Edward B. Davis sentenced the Rev. Joe Morris Doss and the Rev. Leo Frade, both 38, to six months probation and fined them \$1,000 each in Miami on January 23.

The priests were convicted in Miami of trading with the enemy by buying supplies in Cuba before sailing to Florida with 411 refugees in 1980, after President Carter had called a halt to the Freedom Flotilla. Although they could have been sentenced to ten years in prison, and fined \$50,000, defense attorneys said the clergymen would appeal.

Asked why, New Orleans attorney Julian Murray said, "Because they have been convicted of a felony they feel they are innocent of, and because of the particularly odious nature of that conviction — 'trading with the enemy.'"

In a lengthy plea before sentencing, Fr. Doss said that he and Fr. Frade were "embarrassed that, as a result of continued prosecution and subsequent conviction, we have been compared by many to that great company of Christians, known and unknown, who have suffered persecution in the cause of right for his name's sake." Fr. Doss called the trial a "dark moment in judicial history."

Judge Davis also heard a statement from the Rt. Rev. John M. Allin, Presiding Bishop, in support of Fr. Doss and Fr. Frade. Bishop Allin asked that no sentence or fine be imposed, and called the prosecution and conviction "regrettable."

Although he said that he found no evidence of "profiteering," and believed the priests' intentions were honorable, Judge Davis said the U.S. government "cannot allow individuals to take over foreign affairs," and said Miami had suffered incalculable damage as a result of the boatlife, for which he maintained Cuban Premier Fidel Castro had emptied his jails.

## Anti-Nuclear Momentum Grows

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, has joined with 11 other southern California religious leaders, including Cardinal Timothy Manning, in endorsing an effort to put the question of the nuclear arms race on the 1982 California ballot in November.

The initiative, if it is presented and approved by the voters, will put the state on record as urging the U.S. government to propose to the Soviet Union an immediate halt to the testing, production, and further deployment of all nuclear weapons, missiles, and delivery systems in a way that can be checked and verified by both sides.

Dozens of local churches and other religious organizations are circulating petitions favoring the measure. The petitions must be signed by over 346,000 registered voters by April 23 if the initiative is to qualify for placement on the ballot.

The Interfaith Center to Reverse the Arms Race, with offices in All Saints Episcopal Church, Pasadena, is coordinating the support and involvement of the religious community. Center director Anne Sutherland said that the weekend of March 12-14 has been designated "Freeze Sabbath." Churches and synagogues are being encouraged to use materials from the "Freeze the Arms Race" packets available from the center, she said.

Although religious leaders have spoken out in the past against war and attempted to promote peace, the present widespread movement which condemns even the possession of nuclear arms is a new trend which appears to be gaining momentum.

Since last October, when the bishops of the Episcopal Church condemned the nuclear arms race and pledged a weekly day of prayer and fasting to further the cause of peace, many individual bishops in widely diverse dioceses have called for an end, or at least an abatement, of the nuclear threat to human life.

## Uganda Adventure

Jean Davies, wife of the Bishop of Karamoja (Uganda), was unruffled when the Land Rover, in which she, Bishop Davies, and several Ugandan friends were traveling to a baptismal service, was ambushed by bandits.

The bishop was made to stand by the side of the road while the vehicle was looted, according to a report in the *Church of England Newspaper*. It was then that Mrs. Davies went to work on the robbers. "They listened to her on a number of issues and didn't go on beating the people when she objected," said Bishop Davies proudly.

"But they wouldn't shake hands with her or acknowledge their need for prayer

and salvation which she impressed upon them. She did persuade them that my robes, although colorful, would be of very little use to them and they put them back. She was very courageous, and you could see she was used to standing up to three big brothers and knew how to handle three big sons."

## Common Crisis in Ireland

The Rev. Canon Eric Elliott, rector of St. Thomas's Church, Belfast, preached at the Roman Catholic St. Patrick's Cathedral in Armagh at a special service marking the week of prayer for Christian unity in Ireland.

Canon Elliott told his listeners, among whom were Cardinal Tomas O Fiaich and leading members of the Anglican, Presbyterian, and Methodist churches in Ireland, that their common failure to reduce the bitter divisions in Irish society has resulted in a "monumental crisis."

"If we fail to respond in the way we should, then the credibility of all of our churches will continue to decline and we will become increasingly irrelevant and insignificant in the society to which we belong," he warned.

"We need to make an agonizing reappraisal of the role we have played in national public affairs. Can we not do this together and admit together where we have been wrong?"

"The most essential step in reconciling ourselves to each other is to admit our failings, to stand together, and do so in no uncertain way," he said. "If we did that, we might not bring peace in the short term [but] we should cease to be part of the divisions in our society. . . ."

Canon Elliott is a member of the World Council of Churches' central committee, and represents the church on both the British Council of Churches and the Irish Council of Churches. He is a former honorary secretary of the Anglican Role of the Church Committee, which deals with the social, political, and economic involvement of the church.

## A Matter of Conscience

Roman Catholic Bishop Bernard F. Law announced recently that 64 former Episcopal priests have petitioned formally to become Roman Catholic priests. Another 20 have indicated interest, according to the bishop, who heads



the Springfield-Cape Girardeau, Mo., diocese.

In a report issued in the name of the National Conference of Bishops, Bishop Law said that all but two of the clergymen were, or had been, parish priests until recently. The exceptions were college professors.

Last March, Bishop Law was named ecclesiastical delegate for the Vatican Congregation for the Doctrine of the Faith to oversee the transfer. No new announcement concerning the controversial question of re-ordination has been made since last August, when a report indicated that the decision would come eventually from the Vatican.

Bishop Law said that "it would be impossible to characterize" the 64 petitioners as liberal or conservative. "They do not fit a mold any more easily than do Catholic priests," he said. "They are approaching the Catholic Church individually as a matter of conscience. They believe they must be in communion with the See of Peter if they are to be fully faithful to Christ's will for the church."

## Fund Aids Mudslide Victims

In response to a request from the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real, the Presiding Bishop's Fund for World Relief has approved an emergency grant of \$10,000 to assist victims of the mudslides that recently resulted from torrential rains in the Santa Cruz area in California.

Bishop Mallory's diocese will use the money to provide meals and pay living expenses for homeless and needy people in the area. St. Andrew's Church, Ben Lomond, is serving as a relief station, and provided more than 200 meals daily during the emergency.

The early January storms dumped up to 16 inches of rain along some 150 miles of coastal California, leaving dozens dead from flooding, mudslides, and related traffic accidents. Thousands were left homeless, and five counties south of San Francisco were declared to be major disaster areas by the federal government.

## Cathedral Service Commemorates Dr. King

Coretta Scott King told an interfaith congregation packed into Washington Cathedral that if her husband were alive today, he would not tolerate the reconciliation of the U.S. with South Africa, massive unemployment, nuclear proliferation, or cuts in food stamps for the poor.

These injustices must be met with the "active non-violence" her husband advocated, Mrs. King told the standing-room-only crowd which had braved bitter weather in the nation's capital to

attend the January 18 service commemorating the life and work of Dr. Martin Luther King, Jr.

The Rt. Rev. John T. Walker, Bishop of Washington, and Roman Catholic Archbishop James A. Hickey were among clergy taking part in the service. A tape was played on which Dr. King addressed worshipers at the cathedral on March 31, 1968 — the Sunday before he was slain. He said on the tape, "We have made of this world a neighborhood, but have not had the commitment to make it a brotherhood." He spoke against the manufacture of nuclear weapons and said disarmament was the only alternative to destruction.

The service closed with a candle lighting ceremony, and a chorus of the song that came to be identified with Dr. King and the civil rights movement: "We shall overcome."

## Money From Mexico

The Rt. Rev. Jose G. Saucedo, Bishop of Central and South Mexico, has announced that his diocese has made a grant of \$9,000 from its Venture in Mission funds to the U.S. Diocese of Dallas, for work with Mexican Americans.

Bishop Saucedo said that the Diocese of Central and South Mexico, which has a companion relationship with the Diocese of Dallas, reached its VIM goal of one million pesos. In addition to the Dallas grant, funds have been earmarked for the Episcopal Church in the Southern Philippines (\$13,000) and to national church projects (\$9,000). The remaining \$9,000 will be used in the Diocese of Central and South Mexico.

The Ven. Courtland M. Moore, archdeacon of Dallas, who is involved with the refugee ministry in that diocese, said the grant is an expression of Bishop Saucedo's concern that the companion relationship be "truly mutual. Neither we nor they want a one-sided relationship," the archdeacon added.

Archdeacon Moore said that the Diocese of Dallas has a large Hispanic congregation of some 600 members at St. Matthew's Cathedral in Dallas, and another parish of about 200 in McKinney. He said the diocese is ready to start a ministry to Hispanics in the Fort Worth area. About \$250,000 has been designated from Dallas VIM funds for Hispanic work, according to the archdeacon.

## The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 24,434-24,459,  
Jan. 5-20 ..... \$1,342.00

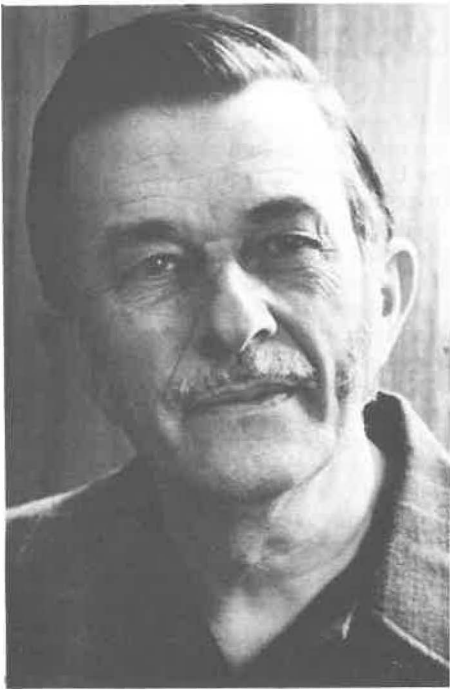
# BRIEFLY . . .

Delegates to a recent interfaith meeting on aging in Indianapolis have urged the U.S. government to call a conference to explore the spiritual well-being of the aged. The request reflected concern over the omission of spiritual well-being from the agenda of the recent White House Conference on Aging, according to the Rev. Donald F. Clingan, executive director of the National Center on Ministry with the Aging. More than 100 Christian and Jewish leaders from across the nation attended the seminar, aimed this year at assessing the White House conference. With federal funds for the aged being cut back, churches and synagogues were asked to assume more responsibility nationwide for the spiritual and temporal welfare of older people.

When Spencer W. Kimball, now 86, became the 12th "president, prophet, and revelator" of the Church of Jesus Christ of the Latter-day Saints (Mormons) in 1973, the church had 3.3 million members. A spokesman for the church announced recently that under Mr. Kimball's leadership, the number of converts has nearly tripled, and church membership is expected to top five million in a few months. The numbers of wards (parishes) and stakes (dioceses) have doubled.

In an important ecumenical move, the Church of Scotland (Presbyterian) and the Roman Catholic Church have agreed to recognize the validity of each other's administration of the sacrament of baptism. The move clears the way for mutual recognition in Scotland of what is called the "common baptismal certificate," proposed some years ago by the British Council of Churches.

Proposals which may result in better pastoral care for the Church of England's 17,000 clerics will top the agenda at the next General Synod if the Rev. Michael Walker, vicar of Bury St. Edmunds, has his way. Fr. Walker believes that increasing numbers of Anglican clergy are leaving the priesthood because they cannot cope with financial and administrative stresses in their ministries, according to the *Church of England Newspaper*. "The financial stresses of the parsonage are very real," he said, "and clergy wives tend to go out to work in large numbers. That can bring tensions and stress." He also blamed "the low quality of clerical life" for "widespread disappointment."



Dr. Chad Walsh

TLC interviews

## Chad Walsh

the distinguished Episcopal author

**D**r. Chad Walsh is professor emeritus of English at Beloit College, Beloit, Wis., the author of 27 books including both prose and poetry, and for over 30 years a priest of the church. He was recently interviewed by your editor, in the comfortable white frame house with bright red shutters, in Beloit, where Dr. and Mrs. Walsh make their home.

*I have been looking forward to this for a long time. About 25 years ago, when I was a young man working part time in the offices of THE LIVING CHURCH, I telephoned you and said I hoped we could get together soon for a good visit. Do you remember that?*

Yes, I do.

*So at last we are having that visit! Chad, I think most of our readers would know you primarily as an author. It is true, is it not, that you wrote the very first book to be published about C.S. Lewis?*

Yes, it is. I'll tell you how it happened. In the mid-1940s I read his novel *Peregrandra* and was so excited that I did what I rarely do — I wrote a fan letter to the author. He replied, and we were in correspondence some years before I actually visited him in England. I wrote a long article about him, and my wife Eva urged me to expand it into a book. That was *C.S. Lewis: Apostle to the Sceptics* (1949). He had been mentioned in earlier books by other writers, but this was the

first book specifically about him and his work.

*You continued with your interest in him.*

Yes, my wife and I visited him in England several times, and I dealt with him in later books, most recently *C.S. Lewis: The Visionary Christian* (Macmillan, 1981). In those days, Lewis was known in the English academic world as an historian of literature, and many of his friends objected to his entering the field of popular religious writing. Yet he took this part of his work very seriously, and all his later writing was related to religion.

*I can remember when I was studying in Oxford in the 1950s that he was much more approachable than most of the dons (faculty members).*

He also answered the great number of letters he received from readers, often giving spiritual counsel. It must have regularly taken many hours of his time. He would not have so described it, but it was a genuine Christian ministry.

*What do you think about the rather uncritical devotion to Lewis one sees nowadays?*

Well, a sort of a cult has developed, and that is not entirely healthy. Some people speak of him as a saint, which he was not.

*Neo-evangelicals seem to view him as their spokesman. Did he intend to be?*

Lewis was not a fundamentalist. He was very much "Church of England," as they used to say, a middle of the road Anglican. He avoided debates within the church. In this country, incidentally, Wheaton College has the outstanding collection of C.S. Lewis literature.

*What do you see, looking ahead?*

Lewis is here to stay. What other Christian writer can write like him? What is so powerful is the combination of theological insight and literary value. Meanwhile, so many general books have now been written about him that his general position is well covered. I would like to see a good book on his literary criticism, and one on his poetry.

*I am not acquainted with his poems.*

He published poetry after World War I, and later published some in various journals, mostly under pseudonyms. They make up two volumes. His best ones are impressive.

*As a very productive poet yourself, would you like to say something about the present scene for poets?*

There are many poets in America today. Very few approach life from a Christian stance, yet many are engaged in what is in some sense a religious quest, a search for the meaning of life. Some are explicitly Christian and may become better known. I would want to say that I am not speaking of poets who simply set out to state Christian ideas in verse.

That often leads to poor poetry. I am talking about poems on any subject which has spiritual implications.

*Many Christians today seem to want to withdraw from the broad tradition of Christian humanism.*

Yes, many Protestants are always uneasy with the arts. It is so easy to want dividing lines, to take a certain plot of ground and say, "This is orthodoxy," to fence it in, and to barricade it against any outside influence. I prefer to see redemption as able to operate in all areas of life. I don't think there is any aspect of life which can be arbitrarily excluded.

*You yourself have written about many topics, as in your recent Hang Me Up My Begging Bowl (Swallow Press, 1981).*

When I sit down to write a poem, I do not first say, "This will have a Christian theme." For me, too, it is a discovery to find how my poem will turn out. I have to let it come. Very often, however, it may in the end have some Christian theme.

*Have you always seen your own writing as an expression of your Christian faith?*

No. I first began writing poetry in the fourth grade. I grew up in the Blue Ridge area of Virginia and there were lots of churches. They all seemed busy telling you what you should not do, instead of telling you what you should do. I avoided contact with them as far as I could. It was only later, in graduate school, that I first believed seriously in a God, and then specifically in Christianity. My own non-fundamentalist view of the Bible is expressed in a *A Rich Feast* (Harper & Row, 1981).

*Finally, I would like to ask you about your role as a priest. You were one of the first well known "non-stipendiary clergy" of the present generation.*

I was ordained deacon in 1948 and priest the next year by Bishop Ivins of Milwaukee, after private study. My sense of vocation grew out of our local situation. Our parish was too big for one priest, but not big enough to hire two.

*Were you in touch with Gilbert Doane, William Pollard, Richard Toner, or others following a similar path at that time?*

I knew Bill Pollard, but had little or no contact with the others. I was not aware of any "movement," or desire to change the system.

*I gather that you have continued to assist here in Beloit at St. Paul's Parish all these years.*

Yes, I have. Apart from short periods elsewhere on sabbaticals and so forth, my entire career has been here at Beloit.

*Your continuing presence here has been a wonderful thing, and I know it has meant a great deal to your students. I understand you will soon be off to Finland as a visiting lecturer, and I am sincerely grateful, both for myself and our readers, that I could have this visit with you before your departure.*

# The Fourth Gospel—

## A survey of commentaries on John

By JAMES DUNKLY

For each of the past three church years I have offered to readers of THE LIVING CHURCH a survey of commentaries on the Gospel for that cycle, but a three-year lectionary offers no obvious place to provide a similar survey of literature on John. Since three of the Sunday Gospels in Lent of Year B are from John, this is as good a time as any.

There are far more commentaries on John than on any of the Synoptics, so that I will treat here only the really significant ones. First of all, if you are reading John seriously for the first time or studying it with a group or just looking for a fresh approach, there is no better starting place than G.W. MacRae's booklet, *Faith in the Word* (1973); move then to his *Invitation to John* (1978), a commentary for lay people on the Jerusalem Bible translation. For a more scholarly overview of recent work, see D.M. Smith's *John* (1976) in the Proclamation Commentaries.

B.F. Westcott, the great Cambridge scholar and Bishop of Durham, was allotted the Johannine literature in the commentary series projected for the whole New Testament by himself and his friends, J.B. Lightfoot and F.J.A. Hort. In 1880, Westcott published a foretaste of his work on John in the Speaker's Commentary, a well known series of the day based on the Authorized Version. His massive commentary on

the Greek text was published posthumously in 1908 (edited by his son). Westcott's work was the first major scientific effort on the Fourth Gospel in English, and it dominated the English scene for many years.

J.H. Bernard's two-volume contribution to the International Critical Commentary in 1929 was the next major commentary on John in English. A year earlier, G.H.C. Macgregor had written his more popular work on the Moffatt translation. New winds began to blow with E.C. Hoskyns's posthumously published commentary (1940, edited by F.N. Davey; second edition, 1947), which is still well worth our attention. So is William Temple's *Readings*, published about the same time (1939-40). Though not a commentary in the usual sense, its combination of insight and devotion wins it new readers in each succeeding generation.

Rudolf Bultmann's massive study of the Fourth Gospel appeared in German in 1941, based on work published even earlier. Though Bultmann's commentary did not appear in English until 1971, responsible English-speaking scholars were wrestling with his ideas long before.

C.H. Dodd was one of the few British scholars who could match the great German's erudition and penetration. Dodd's magisterial *Interpretation of the Fourth Gospel* appeared in 1953, followed in 1963 by the equally brilliant and equally extensive *Historical Tradition in the Fourth Gospel*. Dodd never managed to write the commentary to which he intended these earlier works as prelimi-

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

naries, but much of what he might have put into a commentary can be gleaned from them. Dodd's two books, together with C.K. Barrett's 1955 commentary (rewritten in 1978), largely ruled English scholarship on John for a generation.

During this period a number of smaller works were published, several of continuing worth. R.H. Lightfoot's posthumous commentary (edited by C.F. Evans, 1956) is especially important. The preacher and teacher got ready help from A. Richardson in the Torch Bible Commentaries (1959), A.M. Hunter in the Cambridge Bible Commentary on the NEB (1965), J. Marsh in the Pelican Gospel Commentaries (1968), and J.C. Fenton in the New Clarendon Bible (1970). J.N. Sanders was another of the many scholars whose commentary on John lay unfinished at his death; B.A. Mastin edited it for the Black's/Harper's NT series (1968).

But the greatest commentary so far published originally in English on the Fourth Gospel appeared in the United States, not in Great Britain, and was by a Roman Catholic (though in an ecumenical series, the Anchor Bible). Raymond Brown's two volumes (1966-70) have

achieved and maintained a virtually unchallenged status as the most important single commentary to consult on John. Brown is so useful because he is so complete; he summarizes the key issues and everybody else's contributions to resolving them. Through this commentary and his continuing scholarship (e.g., *The Community of the Fourth Gospel*, 1979), he remains one of the chief illuminators of John's Gospel.

But not even Brown's comprehensiveness can excuse us from looking further, since much has happened since. Rudolf Schnackenburg's even larger commentary began to appear in English in 1968, having begun in German in 1965. A third English volume has just come out. Another representative of modern Roman Catholic scholarship at its finest, Schnackenburg is now required reading for any serious student.

So is Barnabas Lindars, the Anglican Franciscan now holding the prestigious Rylands chair (formerly Dodd's) at Manchester. His contribution to the New Century Bible in 1972, together with his continuing work in the Johannine field, is absolutely essential for any student now, and very helpful for the preacher. Leon Morris (New International, 1971) is massive, but markedly evangelical; use his work with caution. Barrett's complete revision (1978) is the other most significant new volume in English since Brown.

There are many other smaller commentaries that might be mentioned, many of them of considerable help, but anyone who uses the things that have been included here will not miss them. Indeed, the preacher or teacher who uses Brown, Barrett, Lindars, and Schnackenburg regularly will be well informed and well guided in expounding John to others. But no commentary is final, and none should be used alone.

#### Books Mentioned in this Article

*Prices are given for titles now listed in the U.S. in Books in Print or in British Books in Print. Several books are out of print temporarily and will probably reappear soon, possibly from a different publisher or in paperback rather than cloth. Assume that the book is cloth-bound unless otherwise stated.*

G.W. MacRae, *Faith in the Word*. Franciscan Herald. 95 cents paper.

G.W. MacRae, *Invitation to John*. Doubleday. \$2.95 paper.

D.M. Smith, *John*. Fortress. \$3.50 paper.

B.F. Westcott, *The Gospel According to St. John: The Authorised Version*. Eerdmans, \$7.95.

B.F. Westcott, *The Gospel According to St. John: The Greek Text*. Baker, \$16.95 paper.

J.H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*. Attic Press, two volumes, \$23.50 each.

G.H.C. Macgregor, *The Gospel of John*. Out of print.

E.C. Hoskyns, *The Fourth Gospel*. Out of print.

W. Temple, *Readings in St. John's Gospel*. Macmillan (London), £3.95 paper.

R. Bultmann, *The Gospel of John*. Westminster, \$21.50.

C.H. Dodd, *The Interpretation of the Fourth Gospel*. Cambridge University Press, \$13.95 paper.

C.H. Dodd, *Historical Tradition in the Fourth Gospel*. Cambridge University Press, \$14.95 paper.

C.K. Barrett, *The Gospel According to St. John*. Westminster, \$27.95.

R.H. Lightfoot, *St. John's Gospel*. Out of print.

A. Richardson, *The Gospel According to Saint John*. SCM Press, £2.50 paper.

A.M. Hunter, *The Gospel According to John*. Cambridge University Press, \$7.50 paper.

J. Marsh, *Saint John*. Westminster, \$17.50; Penguin, \$4.95 paper.

J.C. Fenton, *The Gospel According to John*. Oxford University Press, \$6.95.

J.N. Sanders, *A Commentary on the Gospel According to St. John*. Black, £4.50 paper.

R.E. Brown, *The Gospel According to John*. Doubleday, two volumes, \$14 each.

R.E. Brown, *The Community of the Fourth Gospel*. Paulist, \$3.95 paper.

R. Schnackenburg, *The Gospel According to St. John*. Crossroad, three volumes, \$29.50 each.

B. Lindars, *The Gospel of John*. Oliphants, £7.50.

L. Morris, *The Gospel According to John*. Eerdmans, \$17.95.

# Rediscovered Treasure

Have Anglicans  
been sitting  
on a gold mine  
for several  
centuries?

By WILLIAM D. EDDY

**I**n an age when mysticism seems to have more charm than traditional theology, and in an age when happiness and joy have a wider appeal than self-denial and asceticism, there's an orthodox, biblical, quotable writer we should know and make widely known.

We Anglicans, who are not famous for original thinking, may have been sitting on a gold mine for several centuries all unawares. Perhaps an updated analogy would be sitting on our own large oil field. The existence of the gusher, in fact, has been known for some decades now, but it's been inaccessible to most seekers. If something is only to be had in old book stores or from small book clubs, it might as well be under the Arctic ice for most churchpeople. Now, however, parts of Thomas Traherne's *Centuries* have been published in a pocket-size edition as a Forward Movement booklet. We ought to start capitalizing without delay.

The reason for the excitement becomes quickly apparent to anyone who gets involved with the words and visions of this one of the Anglican authors who may well rank with the most important devotional writers of any age. He has the clarity and quotability and bibli-

*The Rev. William D. Eddy is the rector of Christ Church, Tarrytown, N. Y.*

Whom all by prophets foretold  
 Whom all Nations expected  
 In Whom all Nations Believed.  
 By whom all Ages were Redeemed

Praises of Christ from Traherne's unpublished devotional notebook on the Church Year:

Whom all the Prophets foretold.  
 Whom all Nations expected.  
 In Whom all Nations Believed.  
 By whom all Ages were Redeemed.

cal seriousness of Thomas à Kempis. He also has the "modern" primal vision with the astonishing affirmations characteristic of Walt Whitman or William Blake.

The *via affirmativa* is the kind of spirituality that affirms the goodness of the life God has given us. Such a view is today so loved by many believers and non-believers that a positive emphasis on spirituality seems almost a practical necessity. Thus we find ourselves often asked for the "joyful wisdom" which doesn't bulk large in classical belief and poetry, while ascetical precepts so perfectly epitomized in *The Imitation of Christ* sound entirely foreign, an alien tongue. Little is known today of the severity of the way of the cross — although our author has much to say about this too.

Traherne is astonishing. He was born in 1637, lived a brief, uneventful life, mostly in the country, and died in 1674. He had been well educated but was content to be a rural vicar and chaplain. He had one book published and another on the way when he died.

The most remarkable thing about his life happened a couple hundred years after his death when some of his mystical poems were found, published, and ascribed to Henry Vaughan. That poet, long in all of the anthologies, had calm visions and touching praises of God, but a greater than he was finally discovered. It was Traherne.

In many ways, like Soren Kierkegaard, Traherne and his writings became the object of greatest interest after a period of complete neglect. In 1895, Traherne's *Centuries*, as we now call them, and other papers were picked out of a bin in a London bookshop, all unidentified. A lot of detective work was applied to this pile of manuscripts, and the author was finally identified. In 1908, the meditative paragraphs, in sets of a hundred, were published, and Traherne became a name to talk about.

His poetry had been published and known a bit after his death, but it had been presented in a mangled form by his well meaning brother. It was picked up much later by an unsuspecting critic as somewhat humdrum stuff. Form criticism got to work on the poems, however, after the glories of the prose became evi-

dent, and now we have some shining poetry of Thomas Traherne, correctly printed in a "ladder of ascent" order coming straight out of classical mysticism.

*Centuries* begins on this note, the end of the second paragraph in a 1960 Harper edition, introduced by John Farrar; "We love we know not what, and therefore everything allures us. As iron at a distance is drawn by the loadstone, there being some invisible communications between them, so is there in us a world of love to somewhat, though we know not what in the world that should be. There are invisible ways of conveyance by which some great thing doth touch our souls, and by which we tend to it. Do you not feel yourself drawn with the expectation and desire of some Great Thing?"

But the 1960 edition, distributed then by the Episcopal Book Club, is out of print, and until recently there was nothing of Traherne published in America and easily available. The Forward Movement has therefore done us a great favor with their little sampler edition. Trahernians will buy it just for William Wolf's introduction, but the big news is that Traherne's treasure is again in circulation.

Among the vexations of the spiritual life is the fact that the choicest insights, to say nothing of actual experiences, are almost incommunicable. If one has found some great thing in the realm of heart or mind, how can it be presented to someone else? Presented, that is, briefly and effectively in our modern world, where everybody's on the run, not thinking much about spiritual matters in any case.

Into such a world, words of revelation, whether from the Bible or from modern witnesses, have a lot of trouble. Besides the problems resulting from different thought patterns and vocabulary, so much of poetry and revelation *takes time*. Most of us won't, maybe can't, take the time that is necessary. "Inaccessible," "time consuming," and "heavy on negativity" — if these are the marks of all the great Christian mystics, or if they are so perceived, then we may have some problems.

But let us investigate this new star that has appeared in our skies, Thomas

Traherne. John Farrar wrote, "Constant refreshment is received by the reader of this psalm-like prose. Traherne is writing of heavenly gladness, he who found that 'I came into this world to be happy. And whatsoever it cost me, I will be happy. . . . The very greatness of our felicity convinceth us that there is a God.'"

In *Christian Ethics*, a work published shortly after his death, Traherne says, "To receive all is sweet, but to communicate all is infinitely beyond all that can be sweet in the reception, both for our glory and satisfaction."

This understandable writer can lead ordinary people to the joy and peace that pass understanding.

### Works of Traherne in Print

*Poetical Works of Thomas Traherne*. Edited by Gladys I. Wade. Cooper Square, 1965, a reprint of a 1932 edition. \$14.50 (81 Adams Dr., Totowa, N.J. 07512).

*Selected Writings*. Edited by Dick Davis. Carcanet Press. 1980. Available from Persea Books, 225 Lafayette St., New York 10012. \$4.95 paper.

*Centuries*. Mowbray. 1979. £2.95.

*The Image and Other Selections*. Edited by Mary Andere. Express Logic. 1974. Paper.

*Way of Blessedness*. Mowbray. 1979. £2.75.

*Selections from Thomas Traherne's Centuries of Meditations*. Introduction by William J. Wolf. Forward Movement, 1980. The text, not modernized, follows the Oxford edition. \$1.60 plus postage.

### Other Editions

*Centuries*. Introduction by John Farrar. Harper & Bros. 1960. Episcopal Book Club selection. Not in stock.

*Centuries of Meditations*, edited by Bertram Dobell, London, 1908, 1927, 1934, 1948, and with introduction by John Hayward, 1950. Spelling modernized.

*Thomas Traherne: Centuries, Poems, and Thanksgivings*, edited by H.M. Margoliouth, two volumes, Oxford, 1958.

*Church Year Book*. A description of parts of this unpublished manuscript, with short extracts, appeared in *THE LIVING CHURCH* in *The First Article* between May 31 and June 21. (More is planned for the spring of 1982.)

# EDITORIALS

## Books During Lent

Lent is a time for prayer, self-examination, and reflection. For most of us, all of these activities may be stimulated by reading. Biblical or devotional reading may send us directly to our knees. Reading on various religious topics may give us background and understanding for our devotions. But a wide variety of reading on almost any subject may, for the thoughtful Christian, offer deeper insight, a more perceptive outlook, and a more subtle understanding of the serious issues of life.

In this Lent Book Number, in addition to a variety of book reviews, we offer several feature articles, one dealing with the study of St. John's Gospel, another on a great spiritual writer of a past century, and a third about a distinguished contemporary Episcopal author. We hope that all three will be stimulating and helpful.

As we enter the Holy Season on Ash Wednesday, we hope all of our readers will begin a Lent that is truly fruitful, a Lent which bears fruit to the glory of Christ and to the sanctification of our souls.

## Publishing the New Hymnal

The publishers of the new Hymnal, that is to say the Church Hymnal Corporation, have a unique opportunity to make another improvement: to put blue binding, and no other color, on all ordinary pew and choir editions. Red and black are already committed to the Prayer Book, and green would imply trial use. Blue is surely the best choice.

When the Prayer Book was revised, the church missed the opportunity to enforce a consistent red cover on all regular pew editions. If we miss this second chance to give unambiguous color differentiation to our two books of worship, it will be nothing less than an outrage. We hope the publishers will stubbornly permit no compromise on this issue. We hope no parishes, dioceses, or mission groups will be so misguided as to ask the use of a conflicting color.

## A Better Name

Our spiritual forebears, in ways they thought wise, organized the church in the American republic, revised the Prayer Book, and adopted the title The Protestant Episcopal Church in the United States of America. The latter was destined to become an embarrassment and source of dissension. We today should know why.

Catholic-minded church members object to the *Protestant*, for it gives one-sided emphasis to a secondary element of the history of the church. In popular understanding, it contradicts the more important adjective *catholic* affirmed in the creeds.

Evangelicals found the title problematical in overseas mission situations. *In the U.S.A.* was obviously

embarrassing to citizens of other nations who joined our church. *Protestant* was a source of puzzlement in the Far East, as Japanese and Chinese could not see why missionaries came to their lands to "protest" about controversies which had occurred centuries before in the West. In Latin America there was the widespread use of *protestante* as a term of vulgar derision and abuse.

Liberals later came to recognize that, in an ecumenical era, a polemical and plainly anti-Roman title was no longer suitable or appropriate. (How would we feel if some denomination called itself the Anti-Anglican Church? — and then asked to have ecumenical dialogues with us!)

After decades of indecision, in 1967 General Convention finally adopted The Episcopal Church as a legal title, a step widely applauded. The main argument against it was that the longer older title, Protestant . . . in the U.S.A., appeared in so many deeds, papers of incorporation, bequests, etc., that it would take a large legal staff a generation to arrange all the changes and would cost many millions. And there was the title page of every Prayer Book and every Hymnal in every pew of every church.

Hence the new title was adopted in the Preamble of the Constitution as an alternate title, and the long older one still remained. Thus, as new documents are drafted, and new inscriptions chiseled into stone, the preferable short title can be used, and the older one gradually retired.

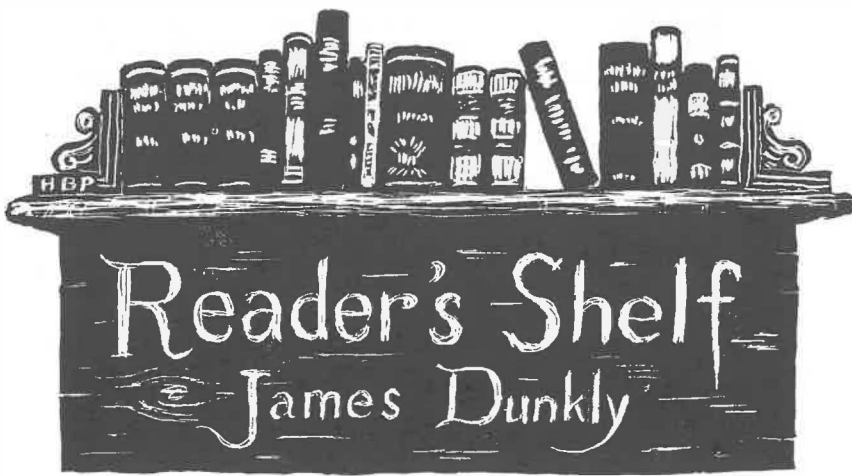
We regret that this changeover has not proceeded at a faster pace. The present editor of this magazine was involved in the adoption of the new short title in the declaration of conformity which clergy must make prior to ordination. It took *nine years* of correspondence, personal conferences, and lobbying to bring about a change which was already overwhelmingly favored by representatives of all parties in the General Convention.

The adoption of the new short title on the title page of the Book of Common Prayer was a great step forward, as was the adoption of the shorter title in more recent printings of the Hymnal. Yet we still often see reference to the "Protestant Episcopal Church." This is neither the short title nor the long one, and it has no standing. We think informed clergy and lay people should not use it. In this magazine we consistently use the short title only, and we urge others to do likewise.

### Advent — Lent

Some twenty eight or forty days  
these purple seasons nudge us, slow  
but sure, along the royal pregnant path  
of pain and preparation seeking  
for a place to ease the weight,  
to set the Saviour down,  
bind his holy body tight with bands,  
then, breathless, wait the cry of birth  
that sends us forth beyond the gate,  
the cradle and the grave.

J. Barrie Shepherd



**CALL TO INTEGRATION: A New Theology of Religious Life.** By Vadakethala F. Vineeth. Crossroad. Pp. 128. \$6.95 paper.

The significance of the religious life considered by an Indian Roman Catholic religious. Vineeth is director of the Center for the Study of World Religions at Dharmaram and editor of the *Journal of Dharma*; he brings Indian thought and modern psychology, as well as Western Christian theology, to bear on questions of holiness and wholeness in the religious life.

**THE FUNDAMENTALIST PHENOMENON: The Resurgence of Conservative Christianity.** Edited by Jerry Falwell with Ed Dobson and Ed Hindson. Doubleday. Pp. xvi and 270. \$13.95.

The recent rise to prominence of Falwell and others like him make this book interesting and useful: an essay in definition; with a fairly extensive sketch of historical background, of fundamentalism. America is the focus of nearly all of the book's post-Reformation survey. Falwell concludes with his own "agenda for the eighties" (his views on ethical, religious, and political priorities). Because it is very much a partisan document, such a book must be read together with other things (e.g. standard histories of American religion and appropriate entries in reliable religious encyclopedias), but this partisanship also makes it very important. Anyone seeking to understand fundamentalism must read some of its proponents, and this is a good place to start.

**THEOLOGIANS IN TRANSITION.** *The Christian Century* "How My Mind Has Changed" Series. Edited by James M. Wall. Crossroad. Pp. ix and 207. \$14.95.

More than 20 essays from the *Century's* 1980 and 1981 issues, with notes on personal and theological progress from Peter Berger, Langdon Gilkey, Carl Henry, John Mbiti, John Hick, Paul Van

Buren, John Cobb, James Gustafson, Wolfhart Pannenberg, Schubert Ogden, Jürgen Moltmann, David Tracy, Elie Wiesel, Nathan Scott, Frederick Buechner, Harvey Cox, Rosemary Ruether, Jose Miguez Bonino, Letty Russell, James Cone, and Robert McAfee Brown. Martin Marty provides an introductory essay for the whole collection.

**TESTAMENTS OF LOVE: A Study of Love in the Bible.** By Leon Morris. Eerdmans. Pp. x and 298. \$12.95.

Morris is a prominent Australian Anglican New Testament scholar and a pillar of present day evangelicalism. His examination of love in the Bible stresses Hebrew and Greek words, but his presentation is not overly technical. He has the preacher and teacher very much in mind as he writes, and one does not have to be an "evangelical" to profit from this very readable book, particularly if one is driven to study Morris's material for oneself.

**ON DISOBEDIENCE AND OTHER ESSAYS.** By Erich Fromm. Seabury. Pp. vii and 135. \$9.95.

A collection of previously published essays by the late author of *The Art of Loving*. He is particularly concerned here with the individual in society, particularly as over against a coercive society.

**LIVING SIMPLY: An Examination of Christian Lifestyles.** Edited by David Crean and Eric and Helen Ebbeson. Seabury. Pp. x and 102. \$5.95 paper.

A collection of readings designed for adult discussion groups. The 11 authors include several Episcopalians.

**UNPOPULAR TRUTHS.** By Fritz Marti. University Press of America. Pp. viii and 151. \$9.00 paper.

Explication of 55 arresting theses by a Swiss-American philosopher and educator. Samples: "One can see God only in

symbols." "The atheist believes in whatever God he denies." "Atheism is a rather common form of piety." "One does not choose a religion, one is chosen." "Ecclesiasticism is a form of rationalism." "Tradition cannot be taught except by living it." Good mental (and spiritual) exercise.

**A LOST TRADITION: Women Writers of the Early Church.** By Patricia Wilson-Kastner, G. Ronald Kastner, Ann Millin, Rosemary Rader, and Jeremiah Reedy. University Press of America. Pp. xxx and 180. \$9.75 paper.

Translations and annotations of Perpetua's *Martyrdom*, Proba's *Cento*, Egeria's *Pilgrimage*, and Eudokia's *Life of St. Cyprian of Antioch*. These four writers are the only Christian women of the patristic era whose works are extant.

**SAINT JOHN CHRYSOSTOM. Discourses against Judaizing Christians.** Translated by Paul W. Harkins. Catholic University of America Press. Pp. lxiii and 286. \$24.00.

**MARIUS VICTORINUS: Theological Treatises on the Trinity.** Translated by Mary T. Clark. Catholic University of America Press. Pp. xiii and 357. \$24.95.

The two latest volumes in *The Fathers of the Church: A New Translation*. In addition to new English versions, extensive introductions are provided for each volume, along with bibliographies and indexes. A 13-page catalogue of the other volumes in the series appears at the back of each of these.

St. John Chrysostom's role in developing Christian anti-Judaism is important, and the condemnation of Jews as Christ-killers was solidified (though not originated) by the eight homilies printed here.

Marius Victorinus, a contemporary of Ambrose and an influence upon Augustine, devoted much of his work to refuting Arianism, and it is that work which is presented here, including three hymns to the Trinity.

**CONFIRMATION: A Workbook Based on the Book of Common Prayer, 1979.** By Steven L. Cunningham. Morehouse-Barlow. Pp. 24. \$1.75 paper.

A workbook for confirmation classes using the BCP as the principal textbook. Exercises are to be completed usually by looking up answers in the BCP itself. Very simple and straightforward.

**THEOLOGY OF THE NEW TESTAMENT: Volume One.** By Leonhard Goppelt. Edited by Jurgen Roloff. Translated by John E. Alsup. Eerdmans. Pp. xxvi and 292. \$15.95.

Leonhard Goppelt taught New Testament for many years in the universities

of Hamburg and Munich, but his name is not well known in this country save to fellow specialists, despite the appearance of two of his other books in English translation (*Apostolic and Post-Apostolic Times*, 1970, and *Jesus, Paul, and Judaism*, 1964). He fits neatly into no distinctive school of thought, but his independence makes him interesting and profitable for the student willing to be equally independent.

This volume contains the first part of Goppelt's New Testament theology: "The Ministry of Jesus in its Theological Significance." Goppelt is more conservative than many Germans in his attitude toward the authenticity of the sayings of Jesus recorded in the Gospels, but he is by no means a biblical literalist. His treatment both of New Testament matters and of the work of other scholars (particularly Germans) up to 1973 is well worth careful study, though certainly not as the last word on any subject.

Comparing what Goppelt says with the supplementary volume to *The Interpreter's Dictionary of the Bible* (1976) will usually preserve one's perspective (though of course *IDB* mustn't be taken as final, either). Ultimately, any of us can and must do what Goppelt himself counseled his students to do: study these matters out for ourselves, with all the expert help we can get but without becoming anybody's parrot.

**FOREMOTHERS: Women of the Bible.** By Janice Nunnally-Cox. Seabury. Pp. xv and 167. \$6.95 paper.

A reflective retelling of the stories of a number of women in the Bible, plus comments on eight passages from the Pauline corpus and a brief sketch of the attitudes of some early church fathers toward women. The author, an Episcopal priest who has served on the staff of the Shalem Institute in Washington, has been presenting her material in talks to groups around Washington for several years. Our comparative neglect of the stories of biblical women is a serious matter, and this book should help both individuals and discussion groups become acquainted with a rich vein in Scripture. Presentations are non-technical, though there is some reference to further reading.

**SMOLDERING FIRE: The Work of the Holy Spirit.** By Martin Israel. Crossroad. Pp. 191. \$10.95.

Martin Israel teaches pathology in London and is a priest of the Church of England. He has been active for many years in groups concerned with the psychological and psychical aspects of the spiritual life, and it is upon that interest that he draws here in illuminating the conflict between good and evil that is at the foundation of Christian spirituality.

## BOOKS

*Continued from page 7*

**Spirit.** Now, 18 years later, the book is republished with an updated introduction.

The solid research that Kelsey did in scripture and church history makes this a basic book for anyone who would understand what turned out to be the largest spiritual movement in the Episcopal Church in recent times, with all the pros and cons that attach to it.

The book suffers by not being brought up to date on the present position of tongue speaking in contemporary spirituality, particularly in the Roman Catholic Church. The book benefits from a simpler and more readable style than is found in some of Kelsey's later works.

(The Rev.) ROBERT BENJAMIN HALL  
Executive Director  
Episcopal Center for Evangelism  
Live Oak, Fla.

### Old Manuscript

**THE PRAYER BOOK OF MICHELINO DA BESOZZO.** Introduction by Colin Eisler. George Braziller, Inc. Pp. 148. \$50 (with slipcase).

Bound in green suede stamped with a gilt design, this small volume is elegant on the outside, as well as strikingly lavish within. It is devoted to the surviving pages of an illuminated manuscript dating from around 1410, now preserved in the Morgan Library.

The artist who illustrated it, Michelino, was one of the great geniuses of his era, who also executed portraits, murals, statues, and stained glass windows, in northern Italy, but few of his larger works survive.

The miniatures of biblical scenes and saints included here are marked by exquisite color and elegantly executed borders involving different species of flowers. The Latin prayers, portions of which are reproduced, are for different days of the church year.

H.B.P.

### Timely Issue

**MILITIA CHRISTI: The Christian Religion and the Military in the First Three Centuries.** By Adolf von Harnack. Translated by David McL. Gracie. Fortress Press. Pp. 112. \$13.95.

In 1905 Prof. Adolf von Harnack published a small but important book. Now we have a very good English translation by David McL. Gracie, who has also provided a helpful introduction.

Von Harnack considered two aspects of the Christian religion and the military in the first three centuries. First was the use of military terms and concepts as Christians came to think of themselves as soldiers of Christ. He points out that

the term *pagani* actually meant civilians, as opposed to the military.

Following this is a detailed study of extensive references to Christians serving in the Roman Army prior to Constantine. The extent and apparent acceptance of soldiers in the church will be surprising to many readers.

This book deals with a subject of great importance today and will, I hope, stimulate interest and study.

(The Rev.) JAMES L. JONES  
Jacksonville, Fla.

### Closing the Gap

**MINISTRY AND SOLITUDE: The Ministry of Laity and Clergy in Church and Society.** By James C. Fenhagen. Seabury. Pp. 90. \$9.95.

James C. Fenhagen is a fine person who has been sorely tried and tested in his latest two jobs. Committed, experienced, and desirous of teaching clergy and lay leaders to minister together, he has been faced with having to deal with administrative crises: *i.e.*, the energy crisis at Hartford Seminary Foundation, and endowment and the Gutenberg Bible issues at the General Theological Seminary.

Through all this he has kept the faith and been able to radiate the Gospel light. Part of the record of his beautiful ministry is his latest book, *Ministry and Solitude*. Its subject is closing the gap between clergy and laity for a Christian ministry in church and society. It is clearly written and well worth the reading, especially for parsons like me, who have had to unlearn the results of the "father does it all" syndrome, which I somehow was infected with as I was incorporated into the clerical state of the Episcopal Church.

As we move with Fenhagen from reacting to obstacles onward towards growth in ministry, we learn to face the needs for *power* (after all, power is one of the facets of God's personality), *achievement* (remember the mighty acts of God in history), and *affiliation* (belonging). We work on developing a gift of *discernment*, dealing with visions, respecting them, and seeing which are being manipulated and which are being implemented.

Inner growth and outer change are seen, in great part, as having to do with discipline and rhythm. Fenhagen explains part of this as concentrating on the tasks of (1) awakening to the spirit, (2) clarity in study and reflection, (3) behavioral change, (4) dealing with absence of God — the dark night of the soul, (5) compassion, and (6) simplicity. The presentation of all this is in winsome and wholesome fashion.

Another part of the subject he explains in terms of rhythm — especially the "rhythm of the Sabbath" — rest and solitude as the necessary counter to ac-



tivity and toil. We have here a rhythm allowing us to be vehicles of God's presence, and this is a different rhythm than that of Sunday, where we celebrate God's resurrection and mighty acts.

Along the way, Fenhagen provides us with information of more than passing interest. For example, there was a Hartford Seminary Foundation study of various ways churchpeople see ordained persons — as (1) private mentors with whom some can enjoy close relations, (2) shepherds of the flock, to be followed, (3) limited experts, competent in certain areas only, (4) employees of the congregation, and (5) enablers of the ministries of the congregation (the smallest percentage here).

I have two small criticisms of this book. First, the sections on pages 53-57 on the "corporate dimension" of ministry and on "discerning the principalities and powers" need more down to earth examples — and I know Fenhagen has them to give. Second, the book needs at least a simple index. But this book, on the whole, makes a solid contribution on growth in different aspects of ministry, discerning gifts, and closing the clergy-laity gap.

(The Rev.) JAMES L. LOWERY, JR.  
Enablement, Inc.  
Boston, Mass.

## Love in the Middle Ages

**MONKS ON MARRIAGE: A Twelfth Century View.** By Jean Leclercq, O.S.B. Seabury. Pp. 135. \$10.95.

Dom Jean Leclercq, the distinguished Roman Catholic historian and writer on spirituality, surveys in this small volume an important area of medieval writing — that which deals with conjugal love.

The classical works of the period and the minor works of little known monks, with which Leclercq deals, open up to us a wealth of refreshing and deeply human understanding of the nature of marriage. Running through the period there was, what will be surprising to many, a measure of psychological insight which is always realistic and sometimes brilliant.

Great names, including C.S. Lewis and de Rougemont, have held that true love, in the modern sense, was thought in the Middle Ages to be found, not in marriage, but in extra-marital affairs. The writings dealt with in this new book prove that this view must now be rejected as false.

Dom Jean sums up the development which he examines thus: "The pre-existing principles of ethics and custom gave rise to a new literature tinged with psychology, fresh spiritual teaching, and a poetic of love." Much of this new writing was by celibate monks who reveal a broad understanding of the joys of the married state. In the process of this ex-

position, they provide us with information which "allows us to correct and complete the image of women which secular literature of the times very often sketched."

There are valuable chapters on the use of conjugal love as a spiritual metaphor in the writings of St. Bernard of Clairvaux and on the metaphorical contrasts in spiritual writing between the harlot and the bride. It is this consideration, especially through the character of Mary Magdalene, which gives to this monograph a place of greater value than its slender size might immediately suggest.

A valuable, delightful, and highly recommended addition to writings on spirituality.

(Br.) JOHN CHARLES, S.S.F.  
Mount Sinai, N.Y.

## People in the Bible

**THE HANDBOOK OF BIBLICAL PERSONALITIES.** By George M. Alexander. Seabury. Pp. 299. \$6.95 paper.

**DICTIONARY OF PROPER NAMES AND PLACES IN THE BIBLE.** By O. Odelain and R. Segueineau. Doubleday. Pp. 479. \$22.50.

*The Handbook of Biblical Personalities* is inexpensive and a must for parish libraries and those laity engaging in Bible study or in the various lay schools of theology. It would also be useful to the clergy whose control of the biblical materials is not complete.

Bishop Alexander provides an academically sound, useful sketch of the life and relationship to other biblical personalities of important biblical characters. The descriptions and cross references are brief, for, as the title indicates, it is a handbook. But it is nevertheless helpful



and well written. It includes some excellent introductory comments on the meaning of Hebrew names.

*The Dictionary of Proper Names and Places in the Bible* is a hardback book. Though expensive, it would be an excellent addition to a parish library or to the library of a student of the Bible. Every proper name and place name in the Bible — over 3,500 of them — is included. Their meanings and etymological relationship with other names, together with appropriate comments and biblical cross references, are a part of each entry.

The appendix is also an outstanding part of this book. There are 72 pages that include genealogical lists; lists of persons by function, tribe, city, or town; David's champions, military leaders, and offspring; women in the Bible; and New Testament Christians. There is a section of transliterated Hebrew, Aramaic, and Syriac words, and a very useful chronology. The book concludes with 15 full-color maps.

It is common knowledge that in the ancient Middle East the name in some way touched the very essence of a being. Adam named the animals and their existence began. Even the change of a name, as with the patriarchs, signaled a change in their role or purpose in life. Knowing the name of a person, or a thing, in some way contained an element of control, or in some cases, was a confrontation in reverse, as when the prophets gave their children names that were revelations of God's anger or judgment.

Of course the naming of Jesus gave a different kind of promise that, too, revealed the nature of God. Thus this book is an aid in the study of revelation, as well as a source of general information about biblical names and places.

This is a first-rate piece of scholarship and would be a worthy investment.

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

## For God and St. Cuthbert

**THE LINDISFARNE GOSPELS.** By Janet Backhouse. Cornell/Phaidon Books. Pp. 96. \$25.00.

The story of the Lindisfarne Gospels is one of the most interesting in the history of illuminated manuscripts. Produced at the tiny island monastery of Lindisfarne, less than a century after the introduction of Christianity to northeastern Britain, the splendid book is reputed to be the work of three men with equally remarkable names.

Eadfrith, bishop of the Lindisfarne church, originally wrote this book for God and for St. Cuthbert. Ethelwald, bishop of the Lindisfarne islanders, bound it, and Billfrith the anchorite [a pious hermit] forged the precious metals with gems that were once on the outside cover.

The Lindisfarne Gospels were completed sometime before 698. During the middle of the tenth century, a priest named Aldred added a gloss, a word for word translation penned between the lines of original Latin. Although Aldred's gloss slightly marred the beautiful vellum pages, it is the earliest surviving translation of the four Gospels into any form of English.

Janet Backhouse has at last made the Lindisfarne Gospels, which are housed at the British Library, available to a

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CHARLOTTE M. PORTER  
New York City

### Classic Anglican Poets

**EQUIVOCAL PREDICATION: George Herbert's Way to God.** By Heather A.R. Asals. University of Toronto Press. Pp. 145. \$25.00.

**THE SHADOW OF ETERNITY: Belief and Structure in Herbert, Vaughan, and Traherne.** By Sharon Cadman Seelig. University Press of Kentucky. Pp. 194. \$16.50.

Rarely do two such good books issue from the press almost simultaneously. Both offer valid and not unrelated comment on poets of the great age of English devotional poetry ("devotional" rather than "metaphysical" or "mystical," because critics have never been able to settle on satisfactory definitions).

Neither book is intended for readers who are not prepared to invest time and thought — but then, that condition applies to all serious reading of 17th century poetry; the authors have given a great deal of thought in their analyses and discussions, particularly to the serious use of wit to illumine and delight, to encourage the reader to think. Dr. Samuel Johnson, who did not much care for some manifestations of metaphysical wit, nonetheless accorded his own grudging and eminently fair praise: "To write on their plan," said he, "it was at least necessary to think."

All these poets made their poems the means of thinking of God, particularly of man's relationship with him. The reader who will sit down with these books and the poems they discuss and think actively with poet and critic, will part far wiser than he came, knowing more about the poems and about God and about himself. But we must think *with* these poets, share their process of working through their ideas and verses.

Heather Asals originally called her book *The Language of Canaan*, but changed it to *Equivocal Predication* when her original title was pre-empted. Despite connotations that linger from Shakespeare's drunken porter about equivocators, here we must turn to a more literal understanding of the word and follow the assertion that in Herbert's poetry "*one thing equals two*," as in "A sonne is light and fruit" ("The Sonne").

This holy equivocation leads us through the richness of Herbert's apparently simple poems and through a varied, changing interpretation of the many efforts of this poet to serve God through his poetry, his sacrifice (always, in part,

an offering). Herbert's poetry "is eucharistic because it consecrates the 'creature' of language as the ontological bridge to the divine." The reader will profit from this book in direct ratio to the effort he is willing to expend in following the mind of the poet and of this critic.

The title of *The Shadow of Eternity* derives from a comment by Joan Bennett in *Four Metaphysical Poets* that such poetry is "poetry written by men for whom the light of day is God's shadow," a comment related both to Vaughan's "The Dawning" and Sir Thomas Browne's belief that "*lux est umbra dei*."

The three poets are treated in essays of increasing length, with the result that Traherne receives twice as many pages as Herbert, with Vaughan falling somewhere between. But Herbert is well established these days — and has been since Joseph H. Summers published the best book on him to date, *George Herbert: His Religion and Art* (Harvard, 1954) — whereas Traherne, almost unknown until our own century, seldom receives such thorough treatment.

Sharon Seelig, seeing each of these poets as a maker of shapes and forms, states her intention of examining "the way in which the poetry itself creates a universe of assent with its own particular laws and limits." Both books are the product of soundly based scholarship, exemplary in their knowledge of the 17th century and its theological attitudes and concerns; both demonstrate also their authors' knowledge of recent scholarship and evaluate contrasting points of view they do not espouse.

One related work that might well have been mentioned in *The Shadow of Eternity* is the treatment of these three poets (as well as Donne and Edward Taylor) by Barbara Kiefer Lewalski in *Protestant Poetics and the Seventeenth Century Religious Lyric* (Princeton, 1979).

These able critics offer the serious reader many rewards, both poetical and religious, and refreshment of both mind and spirit.

AMY M. CHARLES  
Professor of English  
University of North Carolina  
Greensboro, N.C.

### Books Received

**KEEPING THE FAITH: A Guide to the Christian Message.** By David G. Truemper and Frederick A. Niedner, Jr. Fortress. Pp. 144. \$5.95 paper.

**NOMAD OF THE SPIRIT: Reflections of a Young Monastic.** By Bernadin Schellenberger. Translated by Joachim Neugroschel. Foreword by Basil Pennington. Crossroad. Pp. 105. \$8.95.

**A PILGRIM IN ASSISI: Searching for Francis Today.** By Susan Saint Sing. St. Anthony Messenger Press. Pp. 118. \$2.75 paper.

**THE COMIC VISION AND THE CHRISTIAN FAITH: A Celebration of Life and Laughter.** By Conrad Hyers. Pilgrim Press. Pp. 192. \$8.95 paper.

# PEOPLE and places

## Appointments

The Rev. Robert F. Andrews is rector of St. Stephen's Church, Fargo, N.D. Add: 2009 N. Second, Fargo 58102.

The Rev. Frederick S. Bunyan is rector of All Saints' Church, Loveland, Colo. Add: 3448 Taft Ave., Loveland 80537.

The Rev. Guy O. Collins is priest-in-charge of St. Timothy's Church, Detroit.

The Rev. Robert C. Granfeldt began work in September as rector of the Church of St. George the Martyr, Box 28, Roadtown, Tortola, British Virgin Islands.

The Rev. Robert P. Henley is serving as associate at Grace Church, Grand Rapids, Mich. Add: 1815 Hall S.E., Grand Rapids 49506.

The Rev. Edward A. Johnstone is rector of St. Mark's-in-the-Hills, Lake Orion, Mich. Add: 2512 Joslyn Rd., Lake Orion 48035.

The Rev. Stewart M. Joy will become rector of St. Mark's Church, Louisville, Ky., on March 1. He has been the associate rector. Add: 2822 Frankfort Ave., Louisville 40206.

The Rev. Edward H. Mansley is rector of St. Michael's Church, Birdsboro, Pa. Add: 216 N. Mill St., Birdsboro 19508.

The Rev. Bruce Montgomery is vicar of St. Martin's Church, Martinsville, N.J.

The Rev. Lawrence Parkhurst is rector of Christ Church, Flint, Mich. He was formerly the assistant.

The Rev. Norman F. Shadley, formerly assistant on the staff of St. Paul's Cathedral, Detroit, Mich., is now a canon on the cathedral staff.

The Rev. William G. Smith, Jr. is rector of St. Andrew's Church, Algonac, Mich. Add: 1507 S. Claire River Dr., Algonac 48001.

The Rev. Timus G. Taylor, Jr. is rector of Grace Church, Paducah, Ky. Add: 820 Broadway, Paducah 42001.

## Ordinations

### Priests

Chicago—Craig MacColl, curate, St. Michael's Church, Barrington, Ill.

Colorado—Robert J. O'Neill, curate, St. John's Cathedral, Denver. Add: 1313 Clarkson St., Denver 80218.

El Camino Real—Mitzi Ackerman, priest worker, St. Jude's Church, Cupertino, Calif.

Kentucky—Samuel G. Miller, Jr., assistant, Christ Church, Bowling Green, and Episcopal chaplain at Western Kentucky University. Add: 1215 State St., Bowling Green 42101. Thomas Eugene Shepherd, who is serving the Church of Our Merciful Saviour,

Louisville. Add: 473 S. Eleventh St., Louisville 40203.

Los Angeles—Michael Andrew Bamberger, vicar of St. John's Church, Needles, Calif. William C.H. Seal, curate of St. Mark's Church, Glendale, Calif. Robert Bruce Brandt, curate of St. Columba's Church, Camarillo, Calif. Mark Stephen Lieske, curate of St. James' Church, Los Angeles. Alice Dale Callaghan, director of Las Familias del Pueblo and assistant at All Saints' Church, Pasadena. Don Willard Lewis, vicar of St. Margaret of Scotland Church, San Juan Capistrano, Calif. Stephen James Leonetti, missionary for congregational planning for the Diocese of Los Angeles.

Ohio—Nicklas A. Mezacapa. Add: 247 W. Lovell, Kalamazoo, Mich. 49007.

Spokane—Hugh C. Duncan, vicar of St. Martin's Church, Moses Lake; St. Mark's, Ritzville; and St. Paul's, Othello, Wash. Add: St. Martin's Church, Box 846, Moses Lake, Wash. 98837.

### Deacons

Colorado—Ladd B. Fields. Add: Box 2247, Austin, Texas 78768. David Forbes Morgan. Add: 750 Clarkson, Denver 80218.

### Colleges

Mrs. Amy Shock is now director of public relations for the Association of Episcopal Colleges. Add: Episcopal Church Center, 815 Second Ave., New York 10017.

# CLASSIFIED

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# CHURCH DIRECTORY

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

## SANTA CLARA, CALIF. (and West San Jose)

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

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

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

## SPRINGFIELD, ILL.

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

## BOSTON, MASS.

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

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

## NEWTON, MASS.

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

## MINNEAPOLIS, MINN.

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

**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; rem, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

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

## OMAHA, NEB.

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

## ATLANTIC CITY, N.J. 08401

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

## CAPE MAY, N.J.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. 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. GEORGES**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

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

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

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

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

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

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

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

**ST. MARY THE VIRGIN**  
48th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, 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 & 8:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Kethly, 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

## 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

## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

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

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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

## MADISON, WIS.

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