

# THE LIVING CHURCH

**Fall  
Book  
Number**



John Cheever: A quiet life and a disciplined career [p. 12]. (Copyright 1982 by Newsweek, Inc. All rights reserved. Reprinted by permission. Photo by Bernard Gotfryd)



## The Angler Further Revisited

The renowned book on fishing, *The Compleat Angler*, by Izaak Walton, is a classic of English literature, a fascinating document of the thoughts and actions of a bygone age, and a great expression of Anglicanism.

Its religious orientation is very explicit. Although there is little discussion of church affairs as such, leading Anglican figures are often referred to or quoted. In chapter one, the beauties of nature are supported by quoting George Herbert's poem, "Contemplation of God's Providence." As an example of the devotion to angling by virtuous men, Walton tells of Alexander Nowell, dean of St. Paul's Cathedral for 40 years, who had composed part of the material for the catechism in the Prayer Book.

Sir Henry Wotton is also spoken of, and later Walton includes Donne's "Come, Live With Me and Be My Love." Wotton, Herbert, and Donne are the churchly poets whose biographies Walton wrote. Gilbert Sheldon (1598-1677), who was to become Archbishop of Canterbury, is cited as an authority on fishing for the barbel.

Walton's personal piety is reflected in his forbidding of swearing when fishing (an injunction later anglers have had difficulty in following) and in expecting his companion to join him in saying grace, even before a simple picnic at the water's edge. More important than these direct statements, however, is the spirit of Walton's whole approach to life.

Neither the harsh, judgmental piety of the Puritan nor the easygoing worldliness of the courtier are for him. The affirmation of God's goodness in his whole creation leads to an unselfconsciously sacramental view. Walton can speak with enthusiasm of holy places, of beautiful churches, and of religious music

and poetry, and he can respectfully quote such worthies as St. Ambrose, the Venerable Bede, and Albertus Magnus.

Yet one must not suppose that *The Compleat Angler* is simply a hothouse of piety. The angler, or Piscator, who is the main speaker and who of course embodies Walton himself, eats, drinks, talks, and sings with his friends in the evenings, and out in the meadows they persuade the milkwoman and her daughter to sing for them too. Odd anecdotes are related, and the reader is entertained with a mathematical puzzle.

Besides the churchly authors quoted, all sorts of writers, ancient and contemporary, from all over Europe, are quoted on various points of fishing and on natural history. Quaint and delightful legends are repeated as serious truths. "There is also a river in Arabia, of which all the sheep that drink thereof have their wool turned into a vermilion color." We learn of frogs that protect themselves from being swallowed by water snakes by holding reeds crossways in their mouths.

Various theories are discussed as to the origins of eels — that "eels, growing old, breed other eels out of the corruption of their own age," or that "eels are bred of a particular dew, falling in the months of May or June," or "out of the corruption of the earth."

On the other hand, the tagging of salmon had already been practiced, and it was correctly discovered that they return from the sea to breed in the creeks where they were hatched. Unusual for his day is Walton's concern for the protection of fish. He urges the observance of medieval laws against taking spawning salmon and deplores taking any fish in spawning time.

Most of *The Compleat Angler* is directly concerned with methods of fish-

ing for specific fish — the right times and places, the right bait, and so forth. Walton is not an expert on artificial flies, so he includes some directions by a friend, Thomas Barker. On the other hand, he has a seemingly endless store of information about live bait. As to worms, "Of these there be very many sorts . . . as the marsh-worm, the tag-tail, the flag-worm, the dock-worm, the oak-worm, the gill-tail, and trachel or lob-worm . . ." The fisherman is instructed to collect worms and keep them alive in a pot of damp moss. He describes one kind of caterpillar as "very elegant and beautiful," and he understands that it becomes a butterfly the next year.

Finally, Walton is not content simply to have the fish caught. It must finally be duly cooked and eaten. His recipes for cooking are mouth-watering. Thus the pike is to be stuffed with thyme, sweet marjoram, and winter savory. "To these put some pickled oyster, and some anchovies, two or three," and a pound of butter. After roasting on a spit, "this dish of meat is too good for any but anglers, or very honest men."

Near the end of the book, Piscator tells his apprentice, "Let not the blessings we receive daily from God make us not to value, or not praise him because they be common . . . What would a blind man give to see the pleasant rivers, and meadows, and flowers, and fountains, that we have met since we met together?"

At the end the other man replies, "So when I would beget content, and increase confidence in the power, and wisdom, and providence of Almighty God, I will walk the meadows by some gliding stream, and there contemplate the lilies that take no care, and those very many other various little living creatures, that are not only created, but fed, man knows not how, by the goodness of the God of nature, and therefore trust him. This is my purpose; and so, 'Let everything that hath breath praise the Lord.'"

THE EDITOR

# THE LIVING CHURCH

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# BOOKS

## A Woman and Her Faith

**DOROTHY DAY: A Biography.** By William D. Miller. Harper & Row. Pp. xv and 518. \$18.95.

**THE LONG LONELINESS: An Autobiography.** By Dorothy Day. Harper & Row. Pp. xxiii and 286. \$5.95 paper.

**THE DOROTHY DAY BOOK: A Selection from Her Writings and Readings.** Edited by Margaret Quigley and Michael Garvey. Templegate Publishers. Pp. 124. \$9.95.

Dorothy Day has already been canonized in the minds of many; the process began while she was still alive, even if the Roman Catholic Church never makes it official. The form and nature of her sanctity are the *leitmotiv* of Miller's lengthy biography, written with sympathy for both the woman and her faith.

The image of Dorothy Day which we receive is of a woman caught, like so many saints, in the tension between a passion for God and the imperative to live in time and history. The thoroughly documented details of her early life make it clear that even her youth was a spiritual struggle; her heart was never really in the Bohemian antics of the Greenwich Village of the 20s.

The legacy of those years included the bitter memory of an abortion, failed relationships, but also the abiding bond to her daughter. Tamar Day's upbringing, marriage, and large family gave her mother a lifetime of worries and joys, distracting her from her work, but also providing a warm counterpoint to the often bleak intensity of the *Catholic Worker* movement.

Miller told the story of that movement in his earlier *A Harsh and Dreadful Love*, and it is described here primarily in relation to Day's own story. Because so much of her career was occupied with that well-chronicled movement, the



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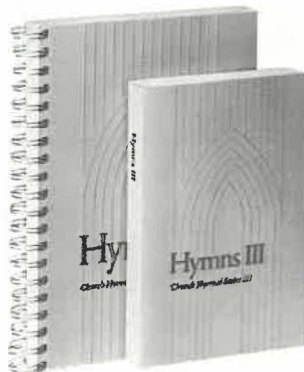
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book gives far more detail to her earlier years than to the last decade.

Dorothy Day accepted a theology which saw goodness and, even more importantly, *eternity*, only in God; she expected little from a world she saw as evil and full of suffering. Her piety took the form of an asceticism which had little hope for the world. Issues of justice interested her primarily as they affected individuals.

The "personalism" she learned from her eccentric mentor, Peter Maurin, made her impatient of all structures. Although an active participant on many fronts of the battle for social justice, her faith was closer to that of a Mother Teresa than of contemporary liberation theologians.

It is easy to find fault with Day's theology, and therefore with her piety. It is equally easy to criticize the style of Miller's biography and to disagree with the author's emphases and judgments. But the book remains, flawed but eloquent witness to a life which is its own testimony to the power and the possibility of discipleship.

Reading *The Long Loneliness* against the backdrop of Miller's work is an interesting exercise in seeing how differently the story of a life is told by the one who is living it. Because Miller makes such abundant use of her autobiography in telling Day's story, to turn to it after

completing his book is in some ways like reading a brief summary with a great many details omitted. It is instructive to see just what is left out: a great many personal anecdotes; an enormous store of information about her family and its effect on her; and somewhat surprisingly, much of the tension between her work with the *Catholic Worker* and the other love of her life, her daughter.

Miller conveys a much more human flavor to her work as a leader of a movement alongside the more personal dimension of which she tells so little in her own story. On the other hand, there is more about the *Catholic Worker* movement in the brief pages of her autobiography than in Miller's much longer work. Day's own book seems incomplete since it was written in 1952; Miller tells the whole story, to her death nearly 30 years later.

*The Dorothy Day Book* was probably printed to commemorate the death of a figure who obviously means a great deal to its editors. It is enriched by the striking art of Ade Bethune, who illustrated the *Catholic Worker* newspaper for many years. On the other hand, the book is in the end a slight enterprise, containing as it does quotations from Day and authors to whom she referred, but it is without any clear organizing principle or even, for that matter, any explanation for what makes these particular quotations and aphorisms noteworthy.

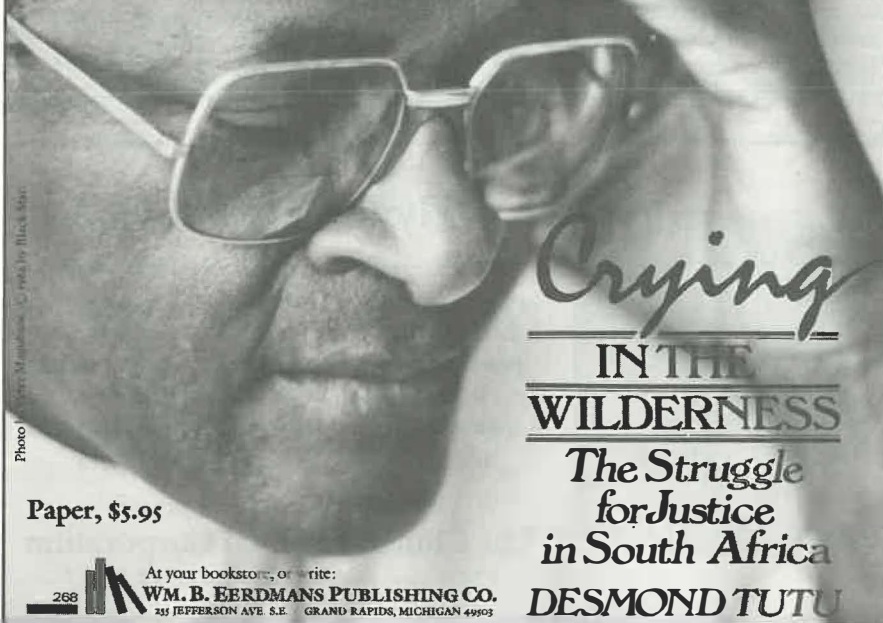
Perhaps readers more fond of this sort of reading matter than I might find it edifying, but its appeal is surely limited. Most readers would probably prefer larger doses of Day's own work, readily available in the published collections of her numerous newspaper columns.

One other item of minor interest to Episcopalians: Dorothy Day was baptized and confirmed as a teenager at the Episcopal Church of Our Saviour in Chicago, and years later used a volume of the Book of Common Prayer and the Hymnal in her private devotions. Her baptism in the Roman Catholic Church as an adult was conditional, fact noted in her autobiography.

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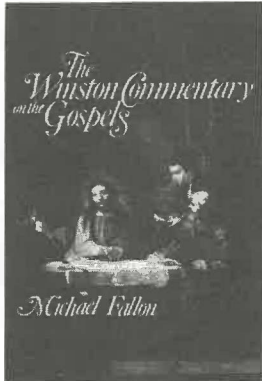
## The Malady of Modernity

KNOWLEDGE AND THE SACRED.  
By Seyyed Hossein Nasr. Crossroad. Pp. 341. \$19.50.

This volume is based on the 1981 Gifford Lectures, given by the author, the first Muslim to deliver this prestigious lecture series. Born in Teheran and educated at M.I.T. and Harvard, he taught the history of science and philosophy at Teheran University. He now teaches at Temple University, Philadelphia.

An unusually erudite scholar, Prof. Nasr has already written important

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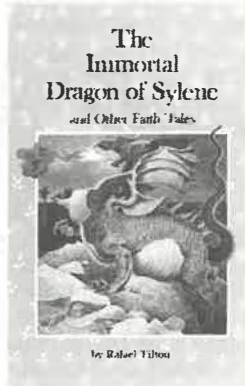
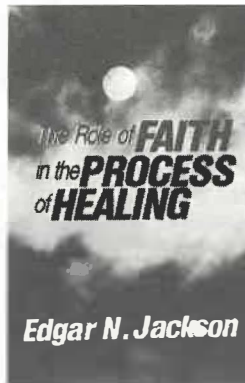
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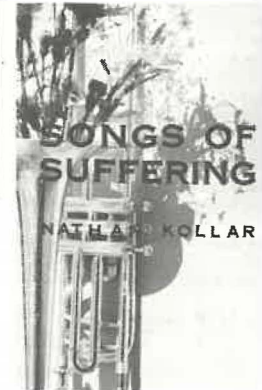
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works on such subjects as Islamic cosmology, Islamic science, Persian sacred art, and Sufism, as well as the spiritual crisis of modern man and Western science and Asian cultures.

In this volume, Nasr writes both as a scholar and as an advocate of a metaphysical and religious cure to the predicaments of modernization faced by people in our time. The author maintains that for many people today "knowledge has become nearly completely externalized and desacralized" because of the separation of reason from the ultimate source of the unity of knowledge.

Nasr asserts that just as "in the beginning," in the ever-present now, "knowledge continues to possess a profound relation with that principal and primordial Reality which is the Sacred and the source of all that is sacred." And this tradition has been kept alive in various Oriental traditions, such as Islam, Hinduism, Buddhism, and Taoism.

While Nasr's analysis of the malady of modernity is very perceptive, his proposed resolution of the problem — like that of his spiritual cousin, Frithjof Schuon — seems to be one-sided and esoteric. But even those who disagree with the author will find the book worth reading.

(The Rev.) JOSEPH M. KITAGAWA  
University of Chicago  
Chicago, Ill.

## Return to Purity

ST. TERESA OF AVILA. By Stephen Clissold. Seabury. Pp. xv and 272. \$8.95 paper.

"*En Avila, cantos y santos*" was the saying ("In Avila, nothing but stones and saints"). It was a hard, unyielding, rocky place, Avila.

Spain, all of it, in that time, could be called hard. Heresy was to be stamped out, and apostasy even, for many who lived in it were "new Christians," Jews barely baptized, or but a generation back. These were anxious to prove their zeal, and they included the family that produced that wonderful saint, Teresa.

Teresa's sanctity, stressing humility and obedience, was formed in the struggle to see Christ — "Christ close beside me," she was wont to say. But in her untiring struggle, she was a woman of good sense, and with her nuns she had infinite patience, never was domineering, and encouraged a relaxed piety. She was so very human.

Spain's national and ecclesiastical life is so much the background of Teresa's struggle to reform — or rather return her order to its primitive purity. Clissold brings that home with considerable skill, and his biography of her is to be greatly commended for it. It is one to read if you like history.

The author lets Teresa speak and act as a daughter to her place and time. How clear that is and how clever she is when she says that "although we women are not much use as counselors, we are sometimes right all the same!" How many men found that out!

But Teresa was not consciously fighting for her rights, but for Christ and his church and asking "for the favor of seeing him whole." How right it is to name her a doctor of the whole church.

(The Rev.) DONALD L. GARFIELD  
Grace and St. Peter's Church  
Baltimore, Md.

## Polarities

THE DIVERSITY OF SCRIPTURE: A Theological Interpretation. By Paul D. Hanson. Fortress Press. Pp. xviii and 157. \$8.95 paper.

The ecumenical and kindred movements gave impetus to a "biblical theology" intended to by-pass the older dogmatic systems, most of which were tainted by denominational bias and/or dependence upon outmoded philosophical categories.

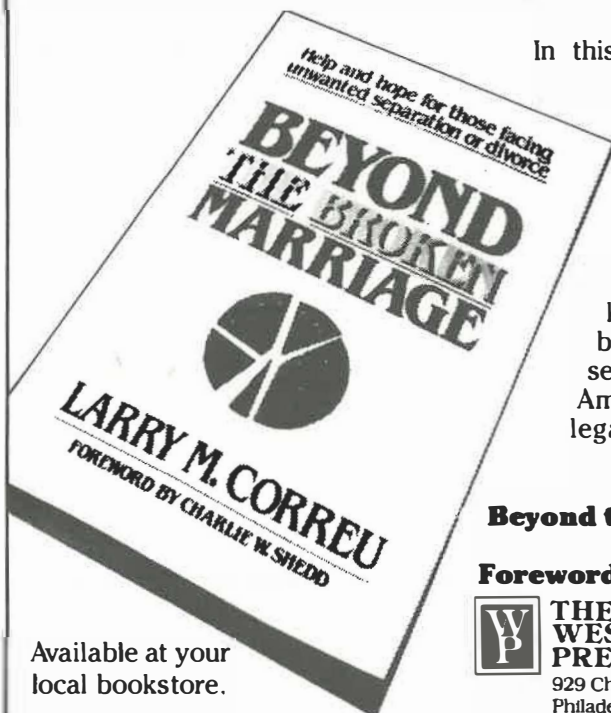
One problem which this effort uncovered was the existence of biblical *theologies* rather than theology. Current debate extends largely to the extent of diversity rather than its existence.

Hanson, a Harvard professor of Old Testament, accepts this diversity and probes it in search of insights helpful for

Continued on page 16

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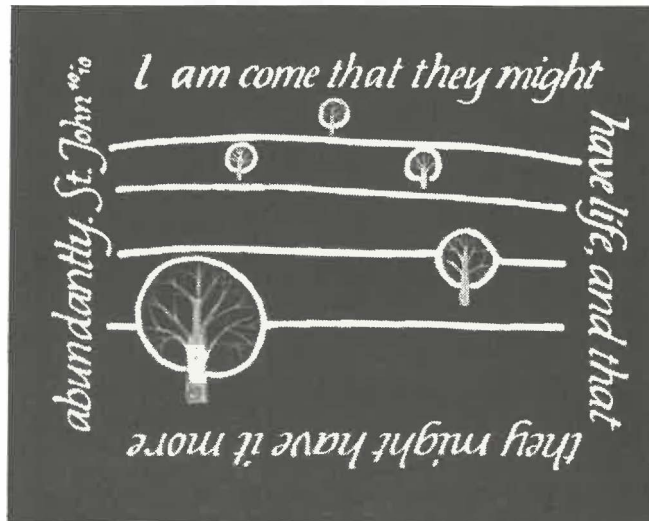
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# THE LIVING CHURCH

October 10, 1982  
Pentecost 19

For 103 Years  
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## General Convention News

*This is the third consecutive issue of THE LIVING CHURCH covering the news and events of the 67th General Convention. More news will appear next week.*

### The House of Deputies

A joint session of the two houses began Saturday, September 11. Lueta E. Bailey presented the report of the Joint Standing Committee on Program, Budget and Finance. In her presentation Mrs. Bailey characterized the proposals for the triennium as "no frills," and "we are here to look at the bottom line," which concept was picked up in a button given all those attending: "The bottom line is BREAD." The House of Deputies will begin debate on the two budgets Monday morning.

Upon convening at 10 a.m., the deputies learned that for the first time in history the house had two deaf priests on the floor as certified deputies, one from Pennsylvania and one from Central New York. Deputies were asked to wave a paper as a welcome greeting instead of applauding.

Then the deputies hit their first snag of the day. The results of the balloting for members of the nominating committee for the Presiding Bishop just could not be correct — the total votes cast did not agree with the total of individual votes recorded, so the tally was sent back for a recount.

The proposed divisions of the Dioceses of Tennessee and of Dallas were concurred in and thus became fact. Visitors from the two new Tennessee dioceses were welcomed by the house. So, at the next General Convention the number in the house will be increased by the deputations from three more jurisdictions unless dioceses choose voluntarily to limit their numbers.

Debate then began on a resolution recommended by committee to support a bilateral freeze in the production of nuclear weapons and to urge that governments attempt to effect a verifiable 50 percent reduction in present stockpiles.

Although the debate was not exten-

sive sharp differences of view were expressed: "nuclear weapons which were once our friends, or thought to be so, are now demons." Several proposed amendments having failed, the original was passed and sent to the House of Bishops for concurrence.

Other proposals relating to peace concerns were discussed and passed. One of the more far reaching is the statement that it is this church's understanding of Christian teaching that the individual, when confronted with the choice of whether or not to participate in war, is to consider first the injunction against killing and then determine whether the particular situation presented justifies overriding that first teaching. The resolution assures full support of this church to individuals deciding to engage in war and also to those making the opposite decision.

### Lutheran-Episcopal Relations

In a special order of business two resolutions on Lutheran-Episcopal relations were presented by the Rev. Canon Harold Hultgren, deputy from Los Angeles. One resolution is an interpretation by the bishops of the main motion which they had accepted. Reports on the floor indicated that the Lutheran bodies had already approved the main motion, also. The press box was filled with syndicated religious news editors awaiting the debate and decision with the deadline for copy for the Sunday papers already at hand.

It was late in a long day during which deputies had become increasingly frustrated. The computer had malfunctioned, the hand-tally of votes had not added up. There had been a long talk by the executive secretary of the World Council of Churches while deputies wanted to "get on with the business." There had been long debates on two peace related matters.

A vote by orders was called for on the Lutheran-Episcopal relations resolution as a relatively brief debate ended. The rules of the house are that no result of such a vote may be announced except to the house. The deputies were advised by

### Reporting from New Orleans:

James L. Considine

Mary E. Huntington

H. Boone Porter

the secretary that it would require no less than 45 minutes for the computer to complete the tabulation process. What to do? Groan, the deputies responded.

Discussion turned to possible alternate methods of getting a vote by orders. Finally, in about the same time frame in which the computer might have completed its count, the rules of the house were suspended and a roll call vote by orders taken — requiring another 30 minutes! The motions passed with 2 no votes in the clerical order and 2 divided. In the lay order, 1 no and 4 divided. Action is now complete in this convention on this issue.

Subject to consent of an Episcopal bishop and a Lutheran bishop or president, congregations of each church may come together for "Interim Sharing of Eucharist" using an approved liturgy of either church presided over jointly by clergy from both churches. Also congregations of each church are encouraged to work together in their communities and meet together for Scripture study and prayer.

After the vote was announced, deputies sang *Ein' Feste Burg* and welcomed Dr. William Rusch, director of ecumenical relations in the Lutheran Church of America, one of the three Lutheran bodies which have agreed to effect reunion. It was a long day in New Orleans, and the night, Saturday night?

### September 13

A significant action of the House of Deputies this morning (Monday, September 13) was discussion of the proposed General Convention expense budget of \$3,794,541 and the program development budget of \$20,833,000, each for 1983.

There were a number of questions and several amendments offered, but the outcome was approval as proposed by the Joint Commission on Program, Budget and Finance. All amendments except one were attempts to increase the funds to be made available to the Jubi-



lee Ministry, which had been approved earlier by both the House of Deputies and the House of Bishops.

Included in the approved proposals are not only expense projections but income projections as well. The Executive Council has the responsibility of keeping income and expenditures balanced, if "in any year income is less than the amount needed to support the full budget all . . . agencies shall share in any decrease necessary. . . ."

Income and expense totals are projected also for 1984 and 1985 but line item budgets for these years are to be prepared later by the Executive Council.

In the afternoon a number of items of general concern were discussed. Some were defeated and a few tabled. One, urging state legislatures to enact model adoption laws, was tabled by a margin of 3 votes!

Debate on Resolution A-100, which asks all governments supplying military assistance to El Salvador and other Central American countries to desist was bilingual. The house passed the proposal which must now be acted upon by the House of Bishops.

#### September 14

For the first time in history the clergy and laity will participate in the nominating process for a Presiding Bishop. The House of Deputies met in provincial groupings and proposed nominees from each order for a nominating committee for Presiding Bishop. The entire house then voted upon those, with one clerical and one lay person to be elected from each province. Those elected: Province I: the Rev. Canon W. David Crockett, Mary Nash Flagg; Province II: the Rev. Robert M. Wainwright, Robert C. Royce; Province III: the Rev. Joseph N. Green, Jr., Kenneth W. Whitney; Province IV: the Rev. Leopoldo J. Alard, Charles M. Crump; Province V: the Rev. Dr. Orris G. Walker, John K. Cannon; Province VI: the Rev. Lyle M. Noisy Hawk, John L. Carson, III; Province VII: the Rev. John D. Worrell, K. Wade Bennett; Province VIII: the Ven. George Six, George S. Lockwood; Province IX: the Rev. Luis Serrano, Catherine W. Saucedo.

These persons and a bishop from each province selected by the House of Bishops will constitute the committee to prepare a slate of nominees for presentation to the next General Convention in Anaheim, Calif.

Tuesday began for the deputies with a "hitch in the process." The calendar of proposed actions for the day had not yet been distributed. But this was soon corrected and the house got down to work and moved rapidly and effectively through a large number of items.

Rules of the house were suspended to allow for the introduction of a "non-controversial" resolution related to yes-

terday's approval of the medical use of marijuana. The motion proved to be controversial, but was accepted after considerable debate. It states that the approval of medical use of marijuana should not in any way be "understood as failing to recognize the serious problem with drug abuse in our society."

Several times the house refused to concur with items passed by the House of Bishops, and their action means that this convention makes no statement on the subject of those resolutions.

Considerable debate was sparked by a resolution seeking to define a tithe as "10 percent of gross income given to the work of the church." Deputy F. Murray Hastings of Southern Ohio said: ". . . when we talked about tithing in general in my congregation, people didn't respond very well; but when we began to talk about it as 10 percent of gross income to the work of the church our congregation in terms of stewardship went into overdrive."

Deputy Irwin Addington of Wyoming added: "I don't believe we are in a position to tell another person exactly how the Lord speaks to him about tithing." The house agreed with Fr. Addington and his interpretation of the Lord's guidance and did not adopt the definition.

In a very unusual action the house voted to remove an item from the table. The resolution is that on Model State Adoption Laws, tabled yesterday by a standing vote with a majority of but three deputies. After being removed from the table and debated again, a revised version of the original proposal was adopted and sent to the House of Bishops for concurrence. It asks legislatures to set uniform procedures that would enable adoptees upon reaching legal age to "secure current information regarding their historical heritage, medical history, and genetic derivation without the necessity of court action, and with sufficient safeguards provided for the protection of all parties in the adoptive triangle. . . ."

#### "Primate"

The house, after extensive debate, concurred with the House of Bishops adding the word "Primate" to the official canonical title of the Presiding Bishop. Some preferred "Archbishop" but realized it was too late in this convention to return an amended resolution to the bishops. The alternative was seen as being: "Primate" or say nothing on the matter. Speakers for the change said it is merely a description of function of the person in the office and one which has great meaning in the worldwide Anglican Communion. Inevitably, one deputy stated: "I do not think we should monkey with this." But the house did.

Elected to the board of the General Theological Seminary in New York were

Bishops Mellick Belshaw (New Jersey), Calvin Schofield (Southeast Florida), and Arthur Walmsley (Connecticut); the Rev. Messrs. Craig Casey (Church Pension Fund, New York), James Gill (Bethlehem), and Orris Walker (Michigan); and Prof. Harold Brown (Maine), Kay Leidy (Newark), and Sarah McCrory (Upper South Carolina). The General Seminary is the only theological institution of the church of which the trustees are elected by the convention.

In other actions, the house concurred with the bishops supporting the "principle of an autonomous homeland for the Palestinian people in which Palestinians would be able to exercise responsibility for their political future, with the proviso that the Palestinians recognize the legitimacy of the State of Israel." With amendment of an "an" for a "the," deputies concurred with the House of Bishops in urging Congress to once again enact an (the) Equal Rights Amendment. They also concurred with the House of Bishops asking the Presiding Bishop to organize Episcopalians . . . to encourage actively "their state legislators not to be persuaded by arguments and pressures of the 'Creationists' into legislating any form of 'balanced treatment' laws or any law requiring the teaching of 'Creation-science.' . . . We affirm the glorious ability of God to create in any manner, whether men understand it or not and in this affirmation reject the limited insight and rigid dogmatism of the 'Creationist' movement. . . ."

The house debated at length a message from the House of Bishops reporting their approval of a three page single spaced revision of Canon 1.16 "Of Regulations Respecting the Laity." In a vote by orders announced Wednesday morning the deputies concurred: clerical: yes, 60; no, 38; divided, 9; lay: yes, 59; no, 36; divided, 10. In debate, Deputy John H. Jordan of Southern Virginia proposed a substitute which received considerable support but did not prevail in the end. The change concurred in provides that all persons baptized with water in the name of the Trinity "whether in this Church or in another Christian Church, and whose baptisms have been duly recorded in this Church, are members thereof." . . . All such, 16 years and over are adult members. "All members . . . who have received Holy Communion in this Church at least three times during the preceding year are communicants of this Church." All such communicants "faithful in working, praying, and giving . . . are to be considered communicants in good standing."

In the Canon, directions are also given for a new method of handling Letters of Transfer, and the section covering possible refusal of Holy Communion under certain circumstances is revised. The adopted Canon states, "It is expected that all adult members of this Church after appropriate instructions, will have

made a mature public affirmation of their faith and commitment . . . and will have been confirmed or received by a Bishop of this Church or by a Bishop of a Church in communion with this Church." The "thrust of the change" is that Confirmation no longer has a statistical base in the counting of members. As one deputy said: "Membership in the Church comes through the sacrament of Holy Baptism. Confirmation should not be obligatory, it should be the voluntary adult response to the Gospel."

### The Final Day

On the final day of this General Convention the House of Deputies had the opportunity to do things it has not been able to do in years — relax for a short time awaiting the other house to conclude its business. Judge Shields shared his joy with the deputies that for the first time in his 12 years of service he could ask the deputies to vote for the motion informing the House of Bishops that the deputies had concluded all action on its agenda.

On Monday and Tuesday the deputies really "went into overdrive" to use a deputy's phrase from debate on an earlier issue. This efficiency enabled a crowded calendar to be cleared before the set time for adjournment.

Significant actions today were the refusal to concur with the bishops in the desire to commend to all clergy and congregations "When a member in good standing of this Church desires to remove to a congregation of another tradition, such removal be done in the same manner and form as is done in the removal of a person to a congregation of this Church," and that "a person wishing to become a member of this Church from another tradition be received in the same manner as a person of this church is received."

Deputies agreed that the Concordat with the Philippine Independent Church should be reviewed and directed bishops of this church not to act in consecrations or ordinations in that church, nor PIC bishops "be involved in similar participation in this Church," until such review has taken place.

Subject to lengthy and emotional debate was a proposal to authorize Lay Communion Ministers to take Holy Communion to shut-ins.

At the end of the time allowed for debate under a special order of business there were over a dozen persons on each side of the issue remaining to speak. The proposed new Canon was defeated in a vote by orders: clerical: yes, 49, no, 45, divided, 10; lay: yes, 58, no, 30, divided, 15. To be approved the proposal must have a majority of "yes" votes in each order.

Debaters, on each side of the issue recognized that the proposal altered the ministry of Licensed Chalice Bearers in

some ways and involved the ministry of deacons in some ways. Whether such alterations limited or did not affect deacons or whether they expanded or inhibited lay ministry seemed unclear. We shall have three years to think about it.

J.L.C.

## House of Bishops

Following the joint session Saturday morning, September 11, during which the proposed budget was presented, the bishops returned to legislative work Saturday afternoon. Matters classified in the field of ministry were presented by the Rt. Rev. Robert Witcher, Bishop of Long Island. There was lengthy discussion of a proposed revision of Canon III.26, so as to permit the distribution of duly licensed lay persons of the two consecrated elements of Holy Communion to the sick and shut-in. A modified resolution was finally adopted by a large majority, only to be subsequently rejected by the deputies.

Other items relating to ministry included the encouragement of calling committees of parishes to consider older as well as younger candidates for vacancies. The bishops rejected a proposal supported by Bishop Frensdorff of Nevada and others that Roman Catholic priests being received into this church should be received directly as priests, instead of the present practice of receiving them first as deacons and then subsequently as priests.

A number of resolutions relating to liturgy were presented by Bishop Dimmick, Assistant Bishop of Minnesota and a member of the Standing Liturgical Commission. A constitutional amendment, receiving preliminary approval, would permit the calendar of lesser feasts in the Prayer Book to be revised (as the lectionary may be revised) by the action of one convention. This clears the way for possible future additions. Among other items passed were permission for experimental use in certain selected parishes of a revised lectionary; a new service marking the end of a pastoral relationship to be included in the Book of Occasional Services; and canonical permission for the latter volume and for the Proper for the Lesser Feasts and Fasts to be published and bound in one volume with the Book of Common Prayer.

To be considered for possible future inclusion in the calendar is the late David Oakeater, a Cheyenne deacon, a resolution strongly supported by Bishop Wantland of Eau Claire. One resolution called attention to canons requiring conformity to the Book of Common Prayer. This was understood to be a rebuke to some dioceses in which a "non-sexist" version of the Lord's Prayer and other unauthorized formulae have been used. A resolution which had been distributed earlier, limiting the use of the 1928

Prayer Book to services involving the aged and infirm, was withdrawn and not debated. The status of permissive use of the 1928 Book remains just as it has been for the past three years.

The publication of the new Spanish Prayer Book was recognized and applauded. A resolution was then made that this book in the future also contain Rite I. The Rt. Rev. Anselmo Carral, former Bishop of Guatemala, now working on Hispanic ministry for Province VIII, expressed surprise, since God is addressed as "thou" throughout the Spanish book, and the plan to have no separate Rite I had been communicated long ago to all Hispanic bishops and disagreement had not been expressed. Both Bishops Melchor Saucedo of Western Mexico, and his brother, J.G. Saucedo of Central and South Mexico, insisted that Rite I was needed. The bishops voted that it should be made available in a supplement and be included in future editions of the Spanish Prayer Book. Observers surmised that this probably only concerned the Holy Eucharist.

On the second Monday of the convention, the Presiding Bishop commended a brochure on a forthcoming publication, the Prayer Book Guide to Christian Education. Bishop Putnam of Navajoland announced that the American Committee for KEEP (Kiyosato Educational Experiment Project in Japan) was reaching outside its own work to make a \$10,000 grant to the Presiding Bishop's Fund for World Relief in memory of the late Paul Rusch, the pioneering missionary in Japan, who was until his death an associate editor of *THE LIVING CHURCH*.

Bishop Wantland moderated an extensive discussion of the status of assistant bishops: in the end the bishops only took action to affirm their right to confer membership in their own house.

Bishop Sheridan of Northern Indiana, speaking for the bishops' committee on the religious life, proposed a revision of Canon III.27, in which the orders (to which members are bound by traditional vows of poverty, chastity and obedience) are clearly differentiated from other kinds of Christian communities (*e.g.*, youth communities, or families living together) which are also dealt with in the same canon. Bishop Sheridan explained that this change would achieve a canon that members of our orders sincerely desired, and he led a singing of "Praise God from whom all blessings flow" when it was adopted.

Monday afternoon the House of Bishops accepted with regret the forthcoming retirements of Bishops Appleyard (Pittsburgh), Frazer (North Carolina), Gates (Suffragan of Tennessee), Moore (Easton), Putnam (Navajoland), and Van Duzer (New Jersey). Bishop Melchor Saucedo (Western Mexico) is resigning at the first of next year for reasons of health.

Methodist Bishop Armstrong, presi-

dent of the National Council of Churches, addressed the house, emphasizing, as he did to the deputies the importance of continuing development of the ecumenical movement.

Monday afternoon, Bishop Burt of Ohio was at the lectern to introduce a series of resolutions dealing with peace and disarmament. After extensive discussion, most of these were passed. Bishops did not know whether to take seriously a motion directing that, in the event of a nuclear war, surviving Christians were to keep the faith. Bishop Trelase of the Rio Grande explained that this resolution was intended to be the end of a series of peace resolutions, expressing the conviction that if all else failed, God would still be with his people. The motion was tabled.

Speaking for ecumenical concerns, Bishop Reed of Kentucky introduced a proposed canonical change defining church membership.

On Tuesday, the next to the last day of the convention, the bishops considered the budget sent to them from the House of Deputies. As in the latter, there were efforts to increase the support of Jubilee Ministry, but the budget was finally adopted without change.

The convention voted \$20,883,000 for 1983, and set the pattern for the church's Executive Council, which administers the church between triennial conventions, to develop the 1984 and 1985 budgets.

Much of the discussion which preceded the affirmative vote dealt with the expected income from dioceses. The Joint Standing Committee on Program, Budget and Finance built in a formula of expected increases, from 3.97 percent of 1980 income this year, declining to 3.84 by 1984. Bishop Walmsley of Connecticut proposed canceling the reduction and using extra funds garnered in this way for the newly approved Jubilee Ministry.

The proposed change was defeated, and finally the budget was passed just as presented. Bishop Walker of Washington wanted the Executive Council to give "high priority" to Jubilee, so that it would not be lost. He was concerned that it has been funded (\$250,000) for only one year in the budget. The bishops also considered alternate ways of raising the budget in the future, but no decision was reached.

The cost of conventions was defended in the House of Bishops and a resolution calling for "simplification" of housing and feeding was defeated. The proposal had earlier won approval in the House of Deputies. Bishop Spong of Newark said the cost of the convention "is worth it." There was agreement in the house, although in other legislation, they approved a convention for 1985 that will be three days shorter than this convention.

In opposition to the so-called creation-

ist movement, the prelates applauded the knowledge of the universe gained through natural science and called upon Episcopalians to resist specious arguments for giving equal time in schools to creation science.

Bishop Coburn of Massachusetts, who was chosen as chairman of the committee to nominate a new Presiding Bishop to be elected in 1985, explained that during 1983 a profile of the position would be developed and in 1984 names would be gathered. Any member of the Episcopal Church will be welcome to make suggestions to the committee.

On the final day of the convention the bishops passed appropriate resolutions of gratitude to Presiding Bishop and Mrs. Allin and others. Special appreciation for the visit of Bishop Tutu was also expressed.

A copy of the Holy Eucharist translated into the Navajo language was presented to the Presiding Bishop by the Rt. Rev. Frederick Putnam, bishop of this Indian jurisdiction. This translation is the culmination of many years of work, as very little material has ever been translated and printed in this ancient American tongue.

The pastoral letter from the House of Bishops to the other clergy and people of the church was presented and adopted after some changes.

The Presiding Bishop, who had praised the constructive and positive spirit of this convention, adjourned the House of Bishops with his benediction and dismissal at noon. H.B.P.

## The Triennial

During the later days of its meeting in New Orleans, the Triennial of the Women of the Church continued its busy schedule under the leadership of its Presiding Officer, Betty Thomas Baker. Speakers included Betty Connelly and Pam Chinnis, Presiding Officers of previous Triennials, Verna Dozier, teacher and author, and Mary Scull Brown, president of the Church Periodical Club.

A series of workshops was held Saturday, September 11, and repeated again on Monday. The sessions dealt with a variety of topics relating to the missionary theme of this year's Triennial, "Go Forth into the World." Among other topics was the Hispanic opportunity for mission in this decade. This workshop was led by two New Orleans bilingual priests, the Rev. Leopold Frade, newly elected Executive Council member, and the Rev. Joe Morris Doss, rector of Grace Church, New Orleans.

Only late in the Triennial was extended attention given to various public issues to which, in some previous years, much time was devoted. Lukewarm support was given to the ERA movement, approval being given only to what were called its positive aspects. Other resolu-

tions supported responsible land use and soil conservation, the National Academy of Peace, the boycott against Nestle products, and ministry for persons suffering from dependency on alcohol or other chemicals. Opposition was expressed to child pornography and violence against women.

The closing service of the Triennial was held on the morning of Tuesday, September 14, Holy Cross Day. The Presiding Bishop, the Rt. Rev. John M. Allin celebrated, and the Rev. John Jenkins, rector of Trinity Church, New Orleans, preached. The choir of the Church of the Redeemer in Houston sang. H.B.P.

## Communicators Meet

The Episcopal Communicators, an organization of diocesan and national church press and broadcasting personnel, met for brunch on Sunday, September 12, in New Orleans, under the chairmanship of Jan Pierce of Philadelphia. Barbara Braver, editor of *Episcopal Times* in the Diocese of Massachusetts, and the Rev. Leonard Freeman, communications officer of Trinity Church in New York, were elected to the Communicators board.

The Polly Bond Awards, established in memory of the late Mrs. Fred Bond of the Diocese of Ohio, and longtime leader among Episcopal journalists, were announced. For general excellence, *The Episcopal News* of Los Angeles, of which Ruth Nicaastro is editor, was cited as exceptional, and *Episcopal Church-facts* of Western New York, of which Michael R. Barwell is editor, was cited as outstanding. The committee, under the leadership of the Rev. Donald E. Becker of West Missouri, made several other awards in various categories to the periodicals of the Dioceses of Indianapolis, Colorado, West Virginia, San Joaquin, Arkansas, Michigan, Chicago, Minnesota, and Central Florida. A special award for exceptional service was given to Sonia Francis, audio-visuals officer at the Episcopal Church Center in New York.

The late Dorothy Faber, editor of *The Christian Challenge*, was commemorated, and Isabel Baumgartner, retiring editor of *The Tennessee Churchman*, was honored.

William Baker of the William Allen White School of Journalism at the University of Kansas, and president of THE LIVING CHURCH board, gave the address. He urged church journalists and broadcasters to pursue their ministry at this time, when the secular press often gives inadequate attention to church news. "Your bishop needs you, and the parishes need you," he assured his listeners, in addition to the ordinary individual in the church who needs good communication and accurate information. H.B.P.

# John Cheever

Although John Cheever's name  
has never been a household word, his work  
was well received and favorably  
reviewed by critics.

By LYNNE WALDELAND

*John Cheever died in Ossining, N.Y., on June 18 at the age of 70. He was an active member of Trinity Church, Ossining.*

John Cheever, after 40 years as a novelist and short story writer, became something of an overnight success. Or so it must seem to many Americans who heard of him for the first time in the last few years. Since the beginning of his career, Cheever's work was well received and favorably reviewed by critics, and he won the National Book Award for one of his novels, as well as several short story prizes. But his name had never been a household word; he had not until recently had a bestseller; his works were not optioned by moviemakers; and he never appeared on the Johnny Carson show.

However, with the publication of *Falconer* in 1977, Cheever attained best seller status and critical success simultaneously, and for his most theological work. The novel was set at the top of the *New York Times* best seller list for 21 weeks; it provoked his most serious critical attention to date, as well as a *Newsweek* cover story; and Cheever appeared for

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*Lynne Waldeland is an associate professor in the English department at Northern Illinois University, where she has taught since 1970. She is the author of a book, John Cheever (G. K. Hall & Company, Boston, 1979), and is currently at work on an essay on Cheever's use of women characters in his fiction.*

two nights on the Dick Cavett show.

*The Stories of John Cheever*, published in 1978, elicited reviews that in their glowingness, almost seem excessive. Phrases like "the finest short stories of our time" and "the best writer since World War II" seem to indicate that critics are eager to carve out a place for Cheever among the great American writers. His brief novella, *Oh What a Paradise It Seems*, which appeared this year, has also been well received, even though many critics seem unaware of how to approach it.

There are some possible explanations for the fact that Cheever did not receive more recognition throughout a distinguished career. For one thing, the short story is not held in the same regard that the novel is, and what prestige it had in the 1920s and 1930s when a number of fine magazines published short fiction has steadily declined through the 1950s and 1960s as those magazines have ceased publishing. Furthermore, Cheever was not a self-publicizer.

The publication of *Falconer* marked the first time he had not gone abroad when a book appeared. He preferred a quiet life and a disciplined career to the celebrity mode. Nevertheless, it is gratifying to many of his readers, who have long thought him a bit neglected, that he received this recent full-scale recognition.

One thing Cheever disclosed in his infrequent interviews is that he began to write at the age of six and finally, at the ripe age of 13, revealed to his parents his plan to be a writer. According to Cheever, they thought it over and then

told him that he could be a writer as long as he didn't seek wealth or fame. He promised and ironically lived up to his promise all too well.

He was raised in Quincy, Mass., in a home immersed in the New England genteel tradition with its emphasis on culture and on values like honor, loyalty, discipline, and hard work, values which clearly reverberate through Cheever's fiction and which have made his work slightly unfashionable in decades in which those values have been under attack.

His parents' marriage was not altogether happy, and he left home early and set out on his writing career. This was facilitated by his expulsion from prep school, for smoking and general misbehavior, an academic disaster which he promptly turned into his first published story, "Expelled," which he managed to place in *The New Republic* in 1930 when he was just 17.

After some time in Boston, Cheever moved to New York, married, had three children, and moved to the suburbs. He lived in Ossining, near Sing Sing, where he taught creative writing in the famous prison and gained some of the background details for *Falconer*.

All of his experiences made their way into his work. Life in the city, the particular manners of suburban life, marriage, family dynamics, even prison life, are all important subjects in his fiction, and because he chose to deal primarily with the stuff of daily life, his work tells us a great deal about how many of us live our lives.

Despite the achievement of *Bullet Park* and *Falconer*, his best novels, I think Cheever is most successful in the short story form. Most of us probably had our first introduction to his work in a college literature anthology; very few of them do not contain a Cheever story, usually "O Youth and Beauty," "The Country Husband," or "The Enormous Radio." His work appeared in *The New Yorker*, currently the most prestigious outlet for short fiction, more often than that of any writer except John O'Hara.

His short stories move between the poles of realistic stories of manners and daily life, on one hand, to essentially fantastic fables that express philosophical or psychological truths, on the other. In the realistic stories, he deals with everyday problems and issues like divorce, tensions between parents and children, losing a job, boredom with life, aging, and dependency on alcohol and drugs. His fantastic stories generally start from a realistic setting or situation but interject mysterious or supernatural developments into that everyday circumstance.

In "The Enormous Radio," for instance, a mysterious radio plays conversations from other apartments, to which the radio's owners listen with amuse-

ment until they suddenly realize that their own lives are as empty and sordid as those they've been overhearing. In "The Music Teacher," a marriage is on the rocks until the husband takes piano lessons from a witch who teaches him — and other men in the neighborhood — to play a nerve-wracking tune which drives their wives to nervous exhaustion and turns them into perfectly compliant partners.

"Torch Song" involves a man's childhood friend from Ohio who turns out to be an angel of death, appearing in men's lives only in time to preside over their deterioration and demise. In "Angel of the Bridge," a man who has developed a phobia about crossing bridges is helped across by a young woman with a harp.

Few of Cheever's realistic stories occur with no appearance of chance, accident, or mystery, and none of the fables exist in a totally non-realistic setting. The uniqueness and impact of his stories is largely a function of his successful blending of realistic situations, characters, and settings, with surprising, mysterious, and supernatural interventions, lulling us first into a recognizable world where we feel comfortably at home and then startling us with the intrusion of mystery or the supernatural.

Cheever's novels are not as uniformly excellent as the stories. They are often described as episodic, the kind of novels that a short story writer *would* write. Probably the first two, *The Wapshot Chronicle* and *The Wapshot Scandal*, deserve that criticism. They deal primarily with the two sons of a New England family from St. Botolphs, one of the best realized small towns in contemporary fiction, and the novels are primarily given over to the boys' adventures and maturing experiences. The theme of both books in the Wapshot saga is the need to build some sort of bridge between the traditional values of a small town New England upbringing and the complex contemporary world.

*Bullet Park*, is a more unified and satisfying novel than the Wapshot novels. Here, as in many of his best stories, Cheever combines a realistic treatment of life in the suburbs with the devices of fantasy — giving unrealistic names like Hammer and Nailles to his main characters and interjecting into their lives mysterious and violent occurrences which profoundly affect and change them. It is a book about good and evil and the way in which a transcendent world impinges upon everyday life.

Nailles' son suddenly becomes seriously ill and then is cured just as suddenly and unscientifically by a Swami. Nailles himself, at the novel's outset the perfectly adjusted Episcopal suburbanite, suddenly develops a phobia about trains, takes tranquilizers so as to be able to commute to his job in the city, and ends up a drug addict.

Hammer, the victim of a terrible up-

bringing, decides arbitrarily to kill Nailles' son to bring the world to its senses. He ties him up and prepares to sacrifice him on the altar of the local Episcopal church. The boy's death is averted because at the last moment Hammer decides to have a cigarette, allowing Nailles time to rush home and get his beloved chainsaw and return to saw down the church door and rescue his son.

Despite the preposterous sound of this summary, Cheever actually manages to make the intervention of accident, misfortune, and downright evil into these ordinary lives seem believable. Furthermore, despite its fable-like qualities, the novel realistically refuses to provide a "happy ever after" ending. It insists that evil happens, and that afterwards people are not quite as they were before.

## Like all great writers, John Cheever used his talent to enlarge rather than diminish our sense of human possibilities.

*Falconer*, published in 1977, came as a shock to many of Cheever's most devoted readers. Whereas his works previously had been set in cities and suburbs, *Falconer* takes place in a prison, complete with violence, brutality, sordid sex, and vulgar language. All are new elements in Cheever's work, and their sudden appearance in this novel alienated some of his readers and puzzled others. Furthermore, Cheever includes explicit religious experiences in this novel for the first time.

In previous novels, most of Cheever's male protagonists have been to some degree believers, invariably appearing at the communion rail in the local Episcopal church on Sunday morning, and integrating religious values into their lives with more or less success. In fact, one critic even has said that Cheever's work is marked by an "athletic Episcopalianism," whatever that might exactly mean.

But in *Falconer*, Cheever puts his protagonist through an avowedly religious experience, taking him through a descent into hell to a recognition of the power of God in actual life and rewarding him with a resurrection, allowing him to escape from the prison in a body bag for a dead prisoner after he has become truly Christ-like in his attitudes and actions. This development may have been more shocking finally than the profanity or homosexuality to

Cheever's readers, used as they were to religion remaining pretty much a Sunday morning affair in the previous fiction.

The end result of this blending of a violent and sordid world with explicitly religious content is an oddly affirmative novel, one that insists that Cheever's consistent values — love, honor, and loyalty — can survive even the devastating circumstances of addiction, murder, and incarceration. Consequently, a book which seems on the surface to be Cheever's bleakest ends up being, in fact, his most hopeful.

Cheever's most recent work, *Oh What a Paradise It Seems* (1982), is a bit of an enigma. It is exactly 100 pages long, but into that short space are squeezed more characters than in any other Cheever novel. It seems reminiscent of the Wapshot novels, both in its central char-

acter, and its inclusion of contemporary problems like pollution, underworld involvement in politics, and general human alienation. Several critics have called it a coda, a sort of reprise of Cheever's continuing values coming up as they always do against threatening and diminishing circumstances.

It is not, I think, premature to call Cheever a major writer of the 20th century. He has avoided the main pitfalls of early success in American letters; he has been neither a one-book author nor one who repeats himself. He stands in a clear relation to the American literary tradition.

He shares with Hawthorne a New England moral toughness and a belief that persons reach their full potential only in a life lived in vital connection with others. He shares with Henry James an understanding of the interplay between inner morality and outer manner. He shares with Twain and Hemingway a love of nature and a belief that one's connection to it often puts right one's life in society. He shares with Fitzgerald an admiration of the potential of the human being and a lyrical style which he uses to control the pain of the perception that sometimes our best possibilities are frustrated and even destroyed by the world.

Cheever, like all great writers, uses his talent to enlarge rather than diminish our sense of human possibilities.

# Overcoming Writer's Block

**The writer who regularly meditates on the needs of those to whom he hopes to minister with this writings will find ideas coming to him in an astonishing way.**

By RICHARD KIRBY

Copyright, Richard Kirby, 1982

From 1973 to 1976 I did research into the psychology of "writer's block" in the psychological laboratories of the University of London. At the end of that period, I began living as a professional author and have earned my modest living as a writer ever since. I have thus had the chance to refine my theoretical and experimental analyses of "writer's block" in the crucible of experience.

During the same period I have been an avid student (and, for my sins, even a teacher) of Christian prayer and meditation, and of aspects of the genesis of Christian ministry. I have discovered that the three subjects of prayer, ministry, and writer's block have a surprisingly close relationship.

For writer's block, a disease which afflicts millions of Americans and thus halts the production of countless ministries, turns out to be yet another manifestation of the power of sin in human life; and the "treatment" of writer's block constitutes a paradigm or model for the Christian life in general. In suggesting a Christian approach to the cure of "writer's block," I hope to activate a

discussion of its converse: uninhibited creativity in the direct service of our Lord.

What is writer's block? It is not one problem but a family of constraints, agonies, and literary or cognitive abortions. It is illustrated by the reaction of a friend of mine, a man of surpassing intellectual brilliance who, seeing a piece of narrow-ruled paper on my desk, blanched and exclaimed, "Take it away!" That blank paper *judged* him, he felt. It challenged him to write, yet he feared that he had nothing to say.

Writer's block is seen in the case of an eminent professor who says, "I know I have writer's block. I can talk by the hour on my subject, but I can't write. And I am helpless in the grip of this writer's block." Or it is the clergyman who says, "I could write a book about the things that happen in this parish." But he doesn't, and he doesn't write an article either. He writes nothing at all. He goes to his last resting place garbed in thick silence.

Writer's block affects the Christian student too. He produces his term paper — but at what cost! "Abandon hope, all ye who begin this," he feels, in a Danteish mood, as he contemplates the dreaded writing assignment. Writer's block is thus not merely the inhibition of literary productivity; it is the coloring of the whole experience of writing with a

grim shade of suffering. Doubt, self-pity, fear, and depression are the dominant emotions when writing is to be undertaken; and even professional writers are not exempt from these pains.

Writer's block is, however, really no more inherently amusing than is (to take one other example of the crippling of human productivity) neurosis. Neurosis, although the subject of many jokes, is not really funny, because it is responsible for the blunting of ministry. It is actually a tragic diminution of personhood. Writer's block also deserves to be recognized as containing similar elements: a contraction of the human heart, as a result of which the outreaching love of God is dammed up, ministry is stifled, and the potential recipients of ministry continue to suffer without relief.

I write these strong words as part of my thesis that writer's block is, in a certain sense, an example of the stultifying power of sin in human life. Of course, that is not to say that a particular case of writer's block unmasks an unusually sinful person; rather, it illustrates the extent to which all persons are beset by difficulty when opportunities for ministry are remotely present.

We can usefully precede a Christian analysis of writer's block with a psychological one. Psychologists tell us that writer's block is caused by a number of factors, such as a fear of being judged, a superstitious belief that to write is to lose part of oneself, an unwillingness to revise in case such revision constitutes an alteration of self, and so on.

Teachers of writing, for their part, supplement this analysis with suggestion to pin down the writing assignment to a specific number of words, to write a

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*Richard Kirby, a writer of books on psychology and Christianity, is author of The Mission of Mysticism (SPCK/Seabury, 1979). He is now studying at General Theological Seminary.*

structure beforehand, to break the assignment down into smaller units. We might add: listen to some good music beforehand, have a satisfying drink nearby, and get a good night's sleep. All these suggestions have some value, but they fail to reach the heart of the problem, which is (quite often) a problem known so well to the church fathers: an unwillingness to do God's will.

The Christian approach to the curing of writer's block, therefore, overlaps considerably with the subject matter of ascetical theology, and is potentially applicable to all discussions of obstacles to the enactment of Christian ministry.

For the Christian, the first question to be asked in the battle against writer's block is this: why write anything at all? The answer can only be: because it is a part of my ministry. Whether it is lay ministry, and the writing is technical, poetic, dramatic, or autobiographical, or whether it is ordained ministry, and the writing is mainly sermon writing, is irrelevant.

The writer needs to meditate on this question: "What does God want me to write?" This powerful question can become a mobile searchlight in the darkness of a writer's work. It is a question which becomes an arrow prayer, and it can be asked and prayed at every stage of the work of writing: choosing a subject and a title, deciding on the length and the style, the audience and the market, the publication and the publicity.

It is a question which illuminates the actual writing — the fashioning of a beginning and the sculpting of a conclusion, the choice of sub-headings, the designing of a structure and perhaps a list of contents, the selection of the central themes and the strongest images of the writing product, the choice of words, phrases, sentences, and paragraphs.

It is easy to see that the question "What does God want me to write?", is but a special case of the question, "What does God want me to do?" — and it is therefore evident that the overcoming of writer's block is a special case of the overcoming of sin. But it is an axiom of the Christian life that God will give us the strength to do that which he wills us to do — that is, our ministry. When writing is a direct expression of a God-given ministry, it is not only not painful, it is actually a joy, a sacrament, a form of prayer in itself.

For the professional Christian writer, meditation on the question, "What does God want me to write?" is the first and last step in his life as a Christian writer; for he (or she) has already decided, through meditation, prayer, and the spiritual direction of the church, that at least a part of his work (which is his ministry) is to write. For others, however, it is a question which they may not need to ask, if they meditate on an earlier pair of questions: "Does God want me to write?" — and still earlier, "What does

God give me as my work or ministry at this time in my life?" The answer may be "something other than writing." If so, then the pains of writing need not be undergone.

If, however, prayer and meditation lead a person to a conviction that God calls him or her to write (if only one article or poem or letter), that person may redeem the whole experience of writing by making it a sacrament. When any act of writing is consecrated to God and offered for the building of his kingdom of love, healing, and reconciliation, it becomes a sacrament, and the writing becomes the practice of the presence of God, which is joy. When the writing is in line with God's will for the writer, it will flow more or less easily according as the writer more or less succeeds in his personal struggle against sin.

Sin, in this context, is the human propensity to resist doing good works, to withhold blessings, and to flee from sharing in the outreaching love of God. A personal struggle against sin entails the whole discipline of the spiritual life, and as the writer grows in prayer, charity, and spiritual maturity, his ministry as a writer can also be expected to grow. That growth may not take the form of progress toward fame or wealth, but it can fairly be expected to be a growth toward blessing more rather than fewer people, and toward a greater joy in the actual writing itself.

A particularly valuable resource for the Christian writer is intercessory prayer for his or her audience. The

writer who regularly meditates on the needs of those to whom he hopes to minister with his writings will find ideas coming to him in an astonishing way. And as these ideas, images, and visions are offered back to God for refinement and purification, they become the seeds of an abundant ministry. For it falls to the writer to enjoy the rare privilege of seeing his or her work literally bear fruit thirty, sixty, or a hundredfold (Matthew 13:23), thanks to the outreach made possible by the printing press or copying machine, and channels of mass distribution.

The power of writing as ministry lies in two properties: it is the vehicle through which spiritual visions, with their immense motivating power, are communicated; and it is, because of its distribution, the means by which more people may be reached.

For these reasons writing is immeasurably significant for all who seek an incisive and far-reaching ministry. And those who doubt whether they are really called to write may begin writing when, having pondered these facts, they realize the enormous contribution which even a little writing may make to the work of the church.

In this world in which the harvest is plentiful but the laborers are few, the printed copies of a piece of writing march out like clones of the writer, miniature soldiers of Christ who will penetrate to the most remote corners and the neglected margins of a largely unredeemed world.

### October, Harlequin

The wind has gone straying  
in its 99 particolored patches —  
the vanity of the world.

The October paper of twilight  
wears the barely visible watermark  
of a fool's cap.

The view is a montage  
of swept water colors  
and illuminations.

An early sleet tears the trees  
and slashes at the windows  
of the painted book.

The central character hops out, ruffling  
its leaves shut. Harlequin  
has come and gone.

Ralph Slotten

# EDITORIALS

## Two High Points

Obviously the New Orleans convention was less controversial than other recent conventions. Yet it had its moments of drama. One of these occurred when the House of Bishops passed the texts for the new Hymnal without debate. Another was when the deputies passed the resolution on ecumenical relations with Lutherans and proceeded to sing, "A mighty fortress is our God."

In these, as in several other actions, your magazine was involved. Our pages had provided, during the previous months, an opportunity for important proposals to be made known to the church and to be discussed from various points of view. Whether certain proposals were or were not adopted, significant emendations were certainly made as a result of discussions in these pages.

Meanwhile, we regret that some reports in the secular press, especially on the relationship with Lutheranism, have been misleading. We hope that *THE LIVING CHURCH*, now and in future weeks, will make it possible for its readers to gain a more accurate view.

## Convention Hospitality

Occasional rains out of doors and occasional excessive air-conditioning indoors did not dampen the spirits of convention visitors in New Orleans. Fears had been expressed that the holiday atmosphere of this city would distract people from church business, and that the high cost of food and lodging would impose too great a burden.

In fact, most people seemed to enjoy sightseeing and wandering about the city, but experienced observers

described promptness and regularity of attendance at convention sessions as very good. Shrimp and oysters cooked in innumerable ways, and other delicacies of the New Orleans cuisine certainly were enjoyed, and many found this could be accomplished inexpensively.

Convention visitors appreciated many expressions of hospitality extended to them, and especially the warm welcome from the Rt. Rev. James B. Brown, the other clergy, and the people of the local parishes and of the diocese as a whole. Volunteer workers for the convention, both from the local area and from elsewhere, were a tremendous help, and the church owes them a debt of gratitude.

*THE LIVING CHURCH* is especially grateful to those who assisted in our booth and in other ways. It was a great pleasure to welcome large numbers of people at our booth each day, and the many expressions of encouragement and support for the magazine are greatly appreciated.

## Buying Books

Readers sometimes ask about purchasing copies of the books reviewed in *THE LIVING CHURCH*. Most of the books we review are published by well-known publishers and they can be ordered through any ordinary local bookstore. Competent booksellers have the addresses of all recognized publishers in the country. In the case of pamphlets or books published by some organization or agency, or some relatively unknown source, we customarily give the address together with the title and other information, so that the book can be ordered directly from the publisher.

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## BOOKS

*Continued from page 6*

today's church. His perspective is clearly Lutheran, but his findings will prove helpful to those of other traditions also.

Simply stated, Hanson's thesis is that biblical diversity is neither basis for setting scripture aside as unclear and inconsistent nor justification for a resort to easy pluralism, but rather a model for and imperative to continued reflection upon the meaning of revelation. Two polarities, form/reform and vision/revision, establish the conceptual framework for this dialectic.

When Hanson applies these polarities to the Old Testament, his exposition is lucid and interesting. The method both expounds the value of biblical diversity and works against the inclination to resolve conflicts by identifying "good"

(e.g., prophets) and "bad" (e.g., monarchs) characters or by setting up a "canon within the canon."

Although many will find the introduction rough going and the body of the text at times repetitious, especially when theoretical, clergy and others should nonetheless find this a useful and stimulating book. Some adult classes might employ it as a text.

(The Rev.) RICHARD I. PERVO  
Associate Professor of  
New Testament and Patristics  
Seabury-Western Theological Seminary  
Evanston, Ill.

### Advanced Reading

**JOSHUA.** By Robert G. Boling. Doubleday. Anchor Bible. Pp. xvii and 580. \$14.00.

This newest volume of the Anchor Bible Old Testament continues the high

quality and scholarship that has come to be expected of this series. Dr. Boling has introduced an innovation into the format. Past volumes had sections on notes to the text and on commentary, following each subsection of the book. Dr. Boling has divided the section of notes into textual notes, considering manuscript textual evidence, and notes, considering historical matters and literary development of the biblical text.

The introduction was completed by Prof. G. Ernest Wright before his death in 1974, and only minimal changes have been made to update certain references published or republished since then. It is a superb reflection of the critical theological and historical insights of its author, who was Dr. Boling's (and this reviewer's) teacher and mentor. The introduction is eminently readable and informative.

Dr. Boling's translation of the text ventures to use much of the contempo-



rary idiom, including some jargon and slang. Rather than distracting the reader, such translation enhances the mood and interpretation of the narrative. The careful scholarship of the textual notes and notes section is evident, and the commentary is most helpful.

This book will be extremely valuable to the serious and more advanced student of scripture. I suspect that beginners and casual readers will find it too technical and complicated.

(The Rev.) JACK B. VAN HOOSER  
St. Thomas' Church  
Battle Creek, Mich.

### More About Eliade

**IMAGINATION AND MEANING: The Scholarly and Literary Worlds of Mircea Eliade.** Edited by Norman J. Girardot and Mac Linscott Ricketts. Seabury. Pp. x and 214. \$11.95 paper.

The name of Eliade has long been familiar to scholars in the field of the history of religions, and he is now coming to be better known in the English-speaking world as a significant writer of fiction. (All of his fiction was originally written in Romanian.) The present work is a collection of essays dealing with this double aspect of Eliade's genius, together with a number of passages by Eliade himself which have not before been published in English.

It is paradoxical that the paradox of Eliade's writings does not appear to the ordinary reader. The mysterious and inexplicable events which occur in his fiction seem much of a piece with the legends and shamanistic feats which are so sympathetically discussed in his scholarly books. Yet Eliade, as is pointed out repeatedly in the present volume, has struggled with the tension between his vocations in the two fields. He has felt deeply torn between the urges to write different kinds of books — this man who for many years habitually wrote from the middle of the night until 4 a.m., while engaging in one or more forms of busy professional work during the day!

This present volume will be of great interest to serious students of Eliade. For the less committed reader, two or three of the shorter essays, and the new excerpts from Eliade's own writings are recommended. It is interesting, in its way, that while discussing a historian of religions, the essayists never refer to religion as a faith. Such references do occur, however, in some of Eliade's own passages near the end of the book.

One very Orthodox quote will suffice: "We ought to be more serious about virtues: charity, for instance. We must not ask for the removal of the wretched or the banishment of beggars. They are the daily judges of Christianity, the unwitting messengers or bearers of mercies" (p. 186).

H.B.P.

### Books Received

**WIDE MY WORLD, NARROW MY BED.** By Luci Swindoll. Multnomah Press. Pp. 175. \$5.95 paper.  
**MAURY, WEDNESDAY'S CHILD: The True Story of a Very Brave Little Boy.** By Maury Blair with D. Brendel. Bethany House. Pp. 123. \$3.95 paper.  
**HALFWAY TO HEAVEN.** By Max Sinclair. Bethany House. Pp. 188. \$3.95 paper.  
**THE POSITIVE FAMILY.** By Arvella Schuller. Doubleday. Pp. 137. \$12.95

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MARGARET PEABODY Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis. 54935-4398.

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A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, 166 Market St., Lexington, Ky. 40507.

## RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry"© 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

## SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

## WANTED

TWO COPIES of Austin Pardue's "He Lives," Morehouse, 1946. Write: The Rev. Robert A. Gourlay, P.O. Box 92, Stevensville, Md. 21666, citing price.

1979 RITE for Baptism, traditional style. St. Luke's Church, P.O. Box 627, Woodland, Calif. 95695.

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

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# PEOPLE and places

## Appointments

The Rev. S.F. James Abbott is rector of St. Martin's-in-the-Fields, Columbia, S.C.

The Rev. Charles W. Adams is rector of St. Mary's Church, Jasper, Ala. Add: Box 2563, Jasper 35501.

The Rev. Thomas Clair Barnett is vicar of St. Andrew's Mission, Taft, Calif. Add: Box 537, Taft 93268.

The Rev. Philip C. Cato is rector of St. Francis Church, Potomac Parish, Diocese of Washington. Add: 10033 River Rd., Potomac, Md. 20854.

The Rev. David Dabria has for several months been rector of Trinity Church, Atmore, Ala., and vicar of St. Anna's, Atmore, and Immanuel Church, Bay Minette. Add: 617 S. Carney St., Atmore 36502.

The Rev. John E. Dukes is rector of St. Philip's Church, Fort Payne, Ala. Add: 2318 Godfrey Ave. N., Fort Payne 35967.

The Rev. Stephen Elkins-Williams is assistant to the rector of the Chapel of the Cross, Chapel Hill, N.C.

The Rev. Thomas M. Fowler has for some time been rector of St. Mark's Church, Altadena, Calif., and headmaster of the parish school. Add: 1014 E. Altadena Dr., Altadena 91001.

The Rev. J. Richard Gilchrist is Episcopal chaplain to Auburn University in Alabama, in charge of the Chapel of St. Dunstan of Canterbury. Add: 136 E. Magnolia Ave., Auburn 36830.

The Rev. Robert Jay Ginn, Jr. will become personnel officer of the faculty of arts and sciences, Harvard University, on November 1. Add: University Hall 24, Harvard University, Cambridge, Mass. 02138.

The Rev. Laurence Allen Gipson will become dean of the Cathedral Church of the Advent, Birmingham, Ala., moving there sometime in the early fall. Add: 524 N. Twenty-First St., Birmingham 35203.

The Rev. David W. Graham is part-time vicar at St. Peter's Church, Kernville, Calif. Add: Box 461, Kernville 93238.

The Rev. Paul William Greeley is associate rector of St. Luke's Church, Birmingham, Ala. Add: Box 9217, Birmingham 35213.

The Rev. William Hazelett has for several months been curate at St. Andrew's by-the-Sea, Destin, Fla. Add: 701 Planet Dr., Destin 32541.

The Rev. James M. Hindle is chaplain of Christ School, Arden, N.C. Add: Christ School, Christ School Rd., Arden 28704.

The Rev. James D. Ingles is part-time vicar at St. David's Church, Manayunk, Philadelphia.

The Rev. John Janeway is rector of St. James' Church, Greenville, Miss.

The Rev. James Jenkins is rector of Trinity Church, Excelsior, Minn. Add: 322 Second St., Excelsior 55331.

The Rev. Ira J. Johnson is rector of St. Thomas' Church, Minneapolis, Minn. Add: 4400 Fourth Ave. S., Minneapolis 55409.

The Rev. David Kearley is now librarian at the University of the South, Sewanee, Tenn.

The Rev. Jack O. Koonce is now non-stipendiary curate at St. Dunstan's Church, Modesto, Calif. Add: 3242 Carver Rd., Modesto 95350.

The Rev. John E. Miller is rector of St. Luke's Church, Willmar, Minn. Add: 418 W. Sixth St., Willmar 56591.

The Rev. John M. Miller, Jr. is now part-time assistant at St. Peter's Church, Glenside, Pa.

## Changes of Address

The Rev. Harry W. Hansen may now be addressed at St. John's Church, Moto Machi, 3-23, Hakodate, Hokkaido, Japan 040. His appointment as rector there was previously announced in TLC.

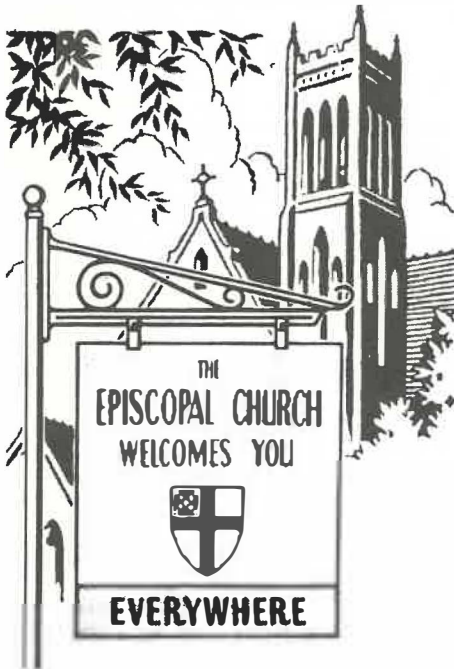
## Other Changes

Scott Foresman, who recently was graduated from the Episcopal Theological Seminary in Kentucky, is now serving as lay vicar at St. John's Church, Broken Bow, Neb. He will be ordained to the diaconate in a few months. Add: 603 N. Tenth, Broken Bow 68822.

## Deaths

The Rev. Joseph Koci, Jr., 61, died on August 27 at his home in Haddonfield, N.J., after an illness of several months.

Since 1978, Fr. Koci had been in charge of St. Paul's Church in the Overbrook section of Philadelphia. From 1958 until 1969 he was rector of Old St. Peter's Church, Philadelphia, and headmaster of St. Peter's School. Fr. Koci also served parishes in Connecticut and New Jersey. He was born in New York City and was graduated from Dartmouth College and from the Episcopal Theological School. During World War II he served in the U.S. Navy as chief radar officer on a destroyer. During his ministry at Old St. Anne's Church, Middletown, Del., and Old St. Peter's, Philadelphia, both of these historic buildings were restored. Fr. Koci was married in 1952 to Betty Jane Suttner, who survives him, as do two sons, Eric A. Koci of Lindenwold, N.J., and Mark D. Koci of Haddonfield, N.J. His mother, Judith Anderson Koci, lives in Waukegan, Ill., and his sister, Gladys F. Savage, in Gurnee, Ill.



# CHURCH DIRECTORY

## BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other  
wkdy Masses call 868-1050 or 868-0185. Daily Offices ex  
Sun & Mon 8:30, 12 noon, 6 & 8

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

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

## DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place  
The Order of the Holy Family 623-7002  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-12

## WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
The Rev. Richard Cornish Martin, r  
Sun Mass 7:30, 9, 11; Mass daily

## ST. PAUL'S 2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

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

## SPRINGFIELD, ILL.

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

## BATON ROUGE, LA.

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

## 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

(Continued on next page)

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

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

**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. Fulton B. Smith  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## MINNEAPOLIS, MINN.

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

## LONG BEACH, MISS.

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

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. 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

## 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

## BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN**  
Corner US Highway 93 at St. Jude's Way  
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity  
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

## ATLANTIC CITY, N.J. 08401

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

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun H C 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; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8:1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, 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

**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 Sung, 11 Low; wkdy as anno

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30(ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, 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 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

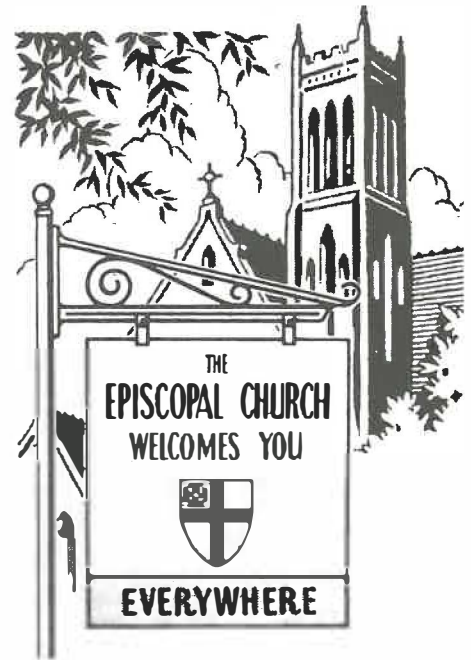
**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 10:05

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## 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. 78053  
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 Rea 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. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

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

## MADISON, WIS.

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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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