

THE LIVING CHURCH



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Bishop Bennison of Western Michigan (left), the Rev. Canon John L. Peterson, who left after Western Michigan's convention to become dean of St. George's College in Jerusalem, and Cris Oman of St. Gregory's Church, Muskegon: Gifts of love [p. 7]

The Christmas Book and Gift Number



Beginning Again

On this First Sunday of Advent we face once again a new year in the church's life, and a new year in our own lives. Once again? Yes, in a sense it will resemble years past — the familiar landmarks of seasons and feasts will be there. Yet in another sense each year is unique for each of us. A year is, by its very nature, a mixture of what is new and what is old.

The very idea of a year is immeasurably old. We think of the agricultural year out on the farm, of the seedtime and harvest which have meant so much to our ancestors for several thousand years. Yet this is only the tail end of human history. For so many tens of thousands of years before farming began, human beings had to get ready to hunt certain kinds of game at certain seasons,

to catch salmon when they ran in the river, to pick berries when they ripened on the mountainside.

Their calendars, however perceived, were no laughing matters. One could not wait until the reindeer herd had already arrived in order to start chipping flint points for one's spears or arrows, nor wait until the salmon had come to begin making one's primitive nets and traps, nor search for berries after the birds had already finished the crop. Survival was at stake.

Since the earliest human history, men and women have had to struggle to foresee times and seasons. It is part of what we are. Ancient signals in our blood still stir us when we see the first heavy frost of the year, the first ice, the first snow . . . as we will be stirred again when we see the first returning birds, the first flowers, and the first greens from the garden.

We still need to be alert to times and seasons. The onset of cold weather warns us that winter is a time to be careful for our bodies. Advent warns us also to be careful for our souls.

THE EDITOR

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J. Barrie Shepherd

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LETTERS

Accepting "No"

It is obvious that the Rt. Rev. John Tinsley, Bishop of Bristol, does not prefer to leave the issue alone because it is so contentious when he says that "the ordination of women is a pressing theological matter which the Church of England should settle soon" [TLC, Oct. 24].

Some would think that the Church of England settled the matter in its General Synod of November, 1978, when it said "no," or in July, 1979, when the General Synod defeated a motion designed to open the way for women claiming overseas ordination to officiate in England.

Apparently the bishop and others do not consider "no" an answer. Since these votes, there have been demonstrations at ordinations, there have been unauthorized celebrations by American women clergy, and there has been continued pressure in the Church of England to continue this question.

The *Church Times* says that Bishop Tinsley considers the arguments against women's ordination "curious." Since he also says ". . . some of our present commonly held assumptions arrived late on the Christian scene," it should be pointed out to him that *his* assumption regarding women's ordination is one of the very latest on the scene.

It is curious that proponents of women's ordination refuse to believe that "no" can be an answer and continue to agitate in the hope that they will wear down the opposition until they get their way.

DOROTHY W. SPAULDING
McLean, Va.

Bishop Polk

The Rev. Douglas Alford stated [TLC, Oct. 24] that I should have looked into the facts of Bishop Polk's life before making my comments about him [TLC, Sept. 26]. Fr. Alford is correct in that I knew nothing more of Bishop Polk other than what was presented in the article on Christ Church Cathedral in New Orleans [TLC, Aug. 29].

My comments were not directed toward a man who died over 100 years ago, but rather about what I see as racist symbolism in 1982. The craftsmanship of the bishop's throne should indeed be preserved, but not in a way that glorifies the circumstances in which the throne was created.

Most people who encounter this throne will not share Fr. Alford's knowledge of Bishop Polk's virtues. To many an unknowledgeable individual, Bishop Polk would seem to have been a rich southern slave owner who rebelled

against his country in an effort to preserve the *status quo* and thus his personal interests.

The "old wounds of racism" are still with us today, whether we like it or not. Uncareful attention in the selection of our symbolism can exacerbate these wounds.

FRED H. MILLER
Dallas, Texas

While it is true that Bishop Polk was "a man of his time and a product of society," this argument is deceptive, for there were many in the north and the south who were opposed to slavery, and they too were men and women of the same time and the same society.

I doubt that anything can be done to make the hearts of those opposed to slavery beat with pride at the mention of the name of Bishop Polk. As realists, we must accept him as a fact of history with which Episcopalians have to live, just as Roman Catholics have to live with the memory of the 15th century pope (then called Pope John XXIII) and the Borgia popes, but there is no reason to approach apotheosis in our memory of any of them.

(The Rev.) JAMES H. HALL
Church of the Redeemer
Kenmore, Wash.

General Convention Liturgy

Deacon Ross G. Allen points out some blunders in the opening service of General Convention [TLC, Oct. 24]. The contempt for or ignorance of the rubrics shown by those who planned the service is a shame.

The failure to allow deacons to exercise their liturgical functions and the abuse of the reserved sacrament call liturgical revision itself into question. Why change the book? Why not just say, "Do as you please"?

As for what my wife calls "The McDonald Eucharist" [using pre-consecrated elements for communicating the congregation]: I first met this abomination in the planning of a dean's installation. The excuse was given that it had previously been done at the consecration of a bishop. That's an excuse?

This last General Convention took pains to clarify the obedience a cleric owes the bishop. One reads that this clarification was undertaken with conformity to the Book of Common Prayer in mind.

What about obedience to one's subscribed and witnessed declarations? Surely the bishops and clerical deputies should conform to the rubrics of the Book of Common Prayer, whose violation makes one liable to presentment and trial.

(The Rev.) HAROLD O. KOENIG
Esmont, Va.

BOOKS

Icons at Their Best

THE ICON. By Kurt Weitzmann and others. Alfred A. Knopf. Pp. 419. \$60.00.

This is one of the most magnificent books published this year. It contains 385 color plates, and these alone make it a dazzling volume. The icon here includes not only the customary small paintings on wood, but also ivory panels from Constantinople, silver chasse pieces from Georgia, enamel work, small mosaics, and murals.

Attention is restricted, however, to the Byzantine tradition and its derivatives in Greece, the Balkans, the Greek islands, Mt. Sinai, Russia, and Georgia. Non-Byzantine works from Armenia, Ethiopia, or elsewhere are not within the province of this book.

The seven chapters of text, by a group of European art historians, provide erudite surveys of the development of religious painting in different parts of the Byzantine world. Classicism in icon painting, periods of realism, and expressions of Christian humanism are of interest. A unique feature of this book is a section devoted to the Crusader icons at Mt. Sinai — icons made in a semi-Western style by painters from England, France, or Italy who came to the Holy Land in the 12th and 13th centuries.

For most people, it is not the text but the gorgeous picture plates which will be the center of attention. They provide an extraordinary expression of the spiritual aspirations and visions of what was the largest part of Christendom for much of Christian history. **H.B.P.**

Christian Myth-Maker

THE FISHERMAN'S LADY. By George MacDonald. Edited by Michael Phillips. Bethany House. Pp. 278. \$4.95 paper.

THE HARMONY WITHIN: The Spiritual Vision of George MacDonald. Edited by Rolland Hein. Eerdmans. Pp. xix and 163. \$6.95 paper.

In less charitable moments, I have maintained that authors who issue non-fiction books without indexes, or editors who abridge fiction should be summarily executed. Michael Phillips has proved an exceedingly rare exception to the rule.

George MacDonald may well be one of the masters of Victorian writing and probably one of only a handful of truly first rate mythopoeic creators, but he was an uneven stylist, even to the point

of prolixity. This was never more true than in his straightforward, realistic novels; there is much wheat, but it must be admitted that there is chaff as well. Over a third of MacDonald's 1875 novel, *Malcolm*, has been edited from *The Fisherman's Lady*.

Also, like many of this author's novels, the original was in Scots dialect, which may appeal to Scottish nationalists, linguists, and antiquarians, but which also has limited the accessibility of these works to the general reader. The complete text is available for approximately \$50 from a reprint house catering to research scholars (Garland), but this new edition is preferable for those who really wish the tale pared down so that it becomes the interesting long story its author intended.

Changing the title, however, seems like tampering. It is becoming quite common for MacDonald's editors to switch his titles, and it is becoming irksome, because these people make it an unnecessary chore to discover what book it is the unwary reader is holding.

The novel itself is part Dickensian story (especially resembling the Yarmouth sections of *David Copperfield*) and part Christian myth-making; not that he takes us to Fairie overtly in this book, but that its breezes permeate nearly everything the man wrote. Clearly, this is the perfect book for a

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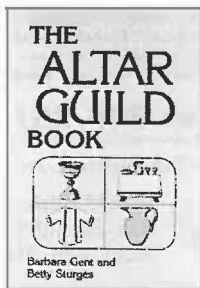
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long winter's night. Its sequel, *The Marquis of Lossie*, is being published under the title *The Marquis' Secret* (Bethany House, Pp. 228, \$4.95 paper).

Dr. Hein's little book is quite simply and categorically the first indispensable book ever written about its subject, with only one caveat: it is short and cursory, where those with an avid interest in MacDonald really desire something as thick as one of his own original three-deckers. I would urge, implore, Hein to expand this work into a full scale study if he possibly can.

Previous studies have either been Freudian, which corrupt this author every bit as much as a similar interpretation does for say, Lewis Carroll — or have been on the level of "an introduction to..." The latter certainly has its place, but is helpful only up to a point, and a quite limited point at that.

This work, however, places the emphasis squarely where it belongs, on the relationship between the Christian thinker and his aesthetic production. For instance, in ten all too brief pages, Hein examines how MacDonald's sacramental understanding of nature relates to human interchange by discussing *At the Back of the North Wind*.

In another chapter, Hein analyzes *Lilith* satisfactorily, no mean trick since MacDonald's mythic invention is at its richest in that late work. An extensive literary examination of such writing almost invariably sounds either pedantic or trivial. Hein avoids both temptations admirably. Oh, for more!

ARTHUR LIVINGSTON
Department of English
University of Illinois
Chicago, Ill.

A Powerful Book

PORTRAIT OF A WOMAN: Meditations on the Mother of our Lord. By Herbert O'Driscoll. Seabury. Pp. 93. \$4.95 paper.

One can paint a picture by looking upon something, but this is a painting from within the heart and soul of the subject herself. There are moments when Dr. O'Driscoll vividly describes scenes which we can see and ponder.

But what makes this a powerful book is that we are given that inner portrait of one who feels deeply and thinks and prays and ponders and responds, from the holiness of soul and from that fullness of grace which are so obviously God's gift.

This portrait of our Lady, whose soul "magnifies the Lord" is on one level lovely, but on another, quite disturbing. Again, these are meditations on the Mother of our Lord and also meditations of the Mother of our Lord. The disturbing part is that they reveal a woman not merely very human, but troubled, dis-

turbed, hurt, puzzled, and angry. This is a portrait of Mary which reveals the burdens and the trials and tribulations of one whom God has honored as the vehicle of his Incarnation.

One sees the vocation of Israel to bring forth a Savior, a vocation of awesome responsibility and not one of privilege. This is a portrait of Mary in which the vocation of the new Israel is also evident in the very symbol of the cross. One sees in the portrait of Mary redemption being wrestled.

Full of grace, yes, but grace which is in process and becoming, or if you like, "going from glory to glory." Dr. O'Driscoll writes with such poetic beauty, and as one obviously devoted to Mary in that balanced and delicate Anglican way.

(The Rev.) RICHARD CORNISH MARTIN
St. George's Church
Washington, D.C.

A Potpourri of Christmas Books

A CHRISTMAS SAMPLER OF FEASTS: Menus and Recipes for the Twelve Days of Christmas. Compilation and art direction by Diana Klemin. Doubleday/Dolphin. Pp. 64. \$2.50 paper.

CHRISTMAS JOYS. By Joan Winnmill Brown. Doubleday/Galilee. Pp. 172. \$10.95.

THE REAL REASON FOR CHRISTMAS: Letters to Children. By Margaret Taliaferro. Doubleday/Galilee. Pp. 119. \$5.95 paper.

This season Doubleday has given us three charming and useful family Christmas books. The colorful cover of the first book listed above is an inviting introduction to the specially compiled samples of menus for Christmas, New Year's Day, and Twelfth Night. The recipes of the planned meals are separated by charming black and white illustrations.

Individual recipes are appropriate for other times and seasons. In addition to those especially associated with Christmas, like the chestnut cake with whipped cream, there is the tempting recipe for roast leg of lamb stuffed with pinon nuts, currants, and rice. It could be appropriate for Easter or any other festive family gathering.

This inexpensive and attractive book is unusual and would make a welcome gift to a mother or a holiday hostess. Its helpful index means the cook can easily locate her favorite recipe.

Christmas Joys is a very special collection of Christmas legends, recipes, poetry, short essays, and appropriate biblical passages. Within the covers of this attractively printed and illustrated book, we find a fund of reading material. It is conveniently divided in parts: "The Joy of the Savior," "The Joy of Home,"

Continued on page 13

THE LIVING CHURCH

November 28, 1982
Advent 1

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GBEC Meets

The General Board of Examining Chaplains met for three days in mid-October at the College of Preachers in Washington, D.C., to prepare the questions for the 1983 General Ordination Examinations to be given January 3-8. The GBEC consists of four bishops, six priests with pastoral responsibilities, six seminary faculty members, and six lay people. Recently General Convention changed the canons so that members of the board now serve six year terms rather than nine year terms.

The board discussed with the Rev. Enrique R. Brown, director of the Instituto Pastoral Hispano, Stamford, Conn., the kinds of questions which might be appropriate for Hispanic candidates, laid plans to prepare the syllabus of theological studies which General Convention instructed the board to do, welcomed the new members elected by General Convention, organized the administration and evaluation of the GOEs, and elected officers.

The new chairman of the GBEC is the Rev. Boyce M. Bennett, professor of Old Testament and associate dean for academic affairs at the General Theological Seminary in New York. Dr. Bennett succeeds the Rt. Rev. William B. Spofford, Assistant Bishop of Washington, who served as chairman for the past six years.

Dr. Bennett, a native of Texas, has been a member of the General Board of

Examining Chaplains since 1973, and has been its vice chairman since 1975. He is the author of many books and articles, and has served parishes in Texas, Pennsylvania and Wisconsin.

A newly elected board member, the Rt. Rev. William G. Gordon, Assistant Bishop of Michigan, was chosen vice chairman, and the Rev. Emmet Gribbin will continue in an employed capacity as administrator of the GOEs for the board. Fr. Gribbin may be addressed at 605 - 25th Ave., Tuscaloosa, Ala. 35401.

White and Dykman Renewed

Seabury Press has announced the publication of a new edition of White and Dykman's *Annotated Constitution and Canons for the Government of the Episcopal Church*, which long has been regarded as the standard work on the subject.

The first edition, written by Dr. Edwin A. White, appeared in 1924. A revised and updated version, the work of Dr. Jackson A. Dykman, appeared in 1954. The present version, undertaken by the standing commission on constitution and canons, incorporates much of the previous authors' work and adds the legislative history of each article of the constitution and each canon through the 1979 General Convention.

The section on the constitution is the work of the Rev. Canon Powel M. Dawley, professor emeritus of ecclesiastical history at General Theological Semi-

nary. Dr. Dawley took on the major task of researching and commenting on all changes made since the constitution was drafted in 1789. Among others who worked on the new edition were Fred C. Scribner, Jr., of Maine; the Rev. Canon Charles M. Guilbert; Elizabeth Guilbert Jennings; and Howard E. Galley, Jr.

Volume I of the new edition was presented to the General Convention in September. Volume II is expected to appear in April. The set costs \$110, but a special price of \$70 for those ordering and paying for the books before December 31 is being offered by Seabury Press.

Dioceses Meet

Over \$50,000 in donations toward the relief of world hunger were announced during the convention of the Diocese of Western Michigan, which met in late October at the Cathedral of Christ the King in Kalamazoo.

The majority of the donations and the two dozen animals blessed by the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, before the convention Eucharist, went to Heifer Project International, a non-denominational hunger relief program which ships breeding stock animals to selected needy families in various parts of the world.

"I'm especially pleased with these gifts of love," Bishop Bennison commented, "particularly at this time when economic conditions in Michigan are so distressful." Bishop Bennison blessed the goats, sheep, pigs, and heifers assembled by the parishes and missions on the cathedral grounds before being loaded into special trucks sent by Heifer Project to collect them.

In addition to the animals and cash donations raised, 25 congregations reported participating in local hunger relief projects ranging from the daily soup kitchen in Grand Rapids to the emergency food baskets in Portage, Mich.

Reacting to the severe economic conditions, the clergy and lay delegates from the 57 western Michigan congregations rejected the proposed 1983 budget for the diocese and agreed instead upon an alternative figure some \$70,000 lower submitted by the delegates from St. Andrew's Church, Big Rapids. The convention authorized the executive council to work with this figure and determine the spending priorities.

In other action the convention dele-
Continued on page 15



The Rev. Boyce M. Bennett, new chairman of the GBEC.

An interview with

Madeleine L'Engle

By ALZINA STONE DALE

Madeleine L'Engle is well known in what seem to be mutually exclusive fields, as a writer of prize-winning books for children and as a leader of religious retreats. Whatever she is doing, she does not pull her punches, so that, like her whimsical character Mrs What-sit, in *A Wrinkle in Time*, a part of her charm comes from her articulate, individual opinions on the universe.

As a biographer of Dorothy L. Sayers and a fellow Episcopalian, I wanted to discover just how Miss L'Engle had gone from being a popular novelist to being treated as a kind of church spokeswoman, something that happened to Miss Sayers also. As a corollary, I also wanted to know what Miss L'Engle's attitude was towards women in the church.

I finally caught up with her during August of this year at the Illinois Writers' Conference in Bloomington, Ill., where the tallest buildings are either church spires or grain elevators. This past year, Miss L'Engle could have been on the road half of the 52 weeks, between workshops, autographing parties, and retreats, but she prefers to be away only one time a month because such trips use up so much creative energy. Here in Bloomington, over a hundred people had signed up, and the majority had clearly come because of her. But when I had tea with her privately, I found her perfectly real, simply someone who has the poise to be very much herself in private and public. Perhaps it runs in the family: her actor husband, Hugh Franklin, plays Dr. Charles Tyler on the soap opera, "All My Children."

The first night of the conference, she proclaimed loudly and confidently, "One

sign of a good writers' conference is repeaters, and I see lots of old friends here tonight."

Her conference audiences did hang on her every word, but equally characteristically, her closing comment was, "Thank you for being who you are." Like Sayers, she has a great enthusiasm for living, as well as the saving grace of not taking herself too seriously, as she showed when she said, "When I am unhappy, I cry! I bawl! But I stopped crying over a rejection slip when I realized my unconscious mind was busy plotting a novel about rejection."

She names herself a "giraffe" and hopes that if there is any reincarnation, she may be a ballet dancer — but she reminded me more of a tall blue heron poised for flight.

Her writing is scattered from her award-winning children's science fiction fantasy, *A Wrinkle in Time*, through adult novels and poetry to her *Crosswick* journals, which are intimate essays about facts of life like her mother's senility, her struggle to be a writer, or the seasons of the church year. She has also written a witty play about Jonah and stories about the Christ Child, originally meant as Christmas presents for Canon Edward West at the Cathedral of St. John the Divine.

When asked about herself as a writer, Miss L'Engle said emphatically, "I get very upset at being called a Christian writer because it's typecasting, and I want to be free to write anything. Dorothy Sayers thought of herself as speaking for the church; I certainly do not."

"I am a story teller, but 'story' tends to lead one to thinking about ultimate concerns. . . . I also feel strongly that writers should create protagonists with whom all readers can identify and admire. A writer must give a child courage because we have so many children who are defeated. We owe our children a creative, not destructive honesty. A story

must end up saying that there is hope for the child.

"I do not believe that anybody can deliberately write a religious book, because you defeat yourself, but the act of writing is a religious act of creation. The religious market, though, is manipulative; hard core religion and hard core pornography have a lot in common."

The Interview Begins

Sayers refused an honorary theological degree but accepted one in literature. She was proud to call herself a craftsman, and, incidentally, you and she share a profound, outspoken distaste for our contemporary manipulating of the English language.

Yes! Let us follow the first chapter of the book Genesis. Throw out the word "woman" and use only "man," making me a human being of the genus man, then using the terms male and female to distinguish us. We are doing another terrible thing as we try to repair the damage that was done by racist/sexist attitudes. Take, for example, a suggested version of one of my favorite hymns, "Dear Mother and Father of Personkind. . . ."

Why did you start writing for children?

I don't know anything about writing for children. I write for myself. A writer may not forget any part of himself, for a writer's purpose is to integrate, to make whole. His intellect and his intuition must work together. Finally, a writer must learn to let go, to listen to his story.

How do you do that?

How do I listen to a book? I certainly don't sit down in lotus position and start. I go sit down at the typewriter and start to write. When people ask me which of my teachers encouraged me the most, I say my teachers thought I was a *klutze*. . . . Then, at 12 I was sent to an English boarding school where we were not allowed to be private, so I learned to build a world around myself and remove myself by writing.

This ability has come in very handy. I can write anywhere, but I only started to make a living from royalties 16 years ago — so if you don't care what you write, no one else will.

How did you happen to become the writer in residence — or librarian — at the Cathedral of St. John the Divine?

We'd moved back to New York, and people were telling us we should live in some suburb, and I said, "No!" . . . We'd all be living separate lives. So we moved to the upper west side, not the best neighborhood in town. . . . And we started going to the cathedral because it was nearer home. So when I was looking for a place to write and my old typewriter had broken down, I remembered that library and its typewriter. Then the

Alzina Stone Dale is well known to readers of THE LIVING CHURCH for her book reviews. A free lance writer, she has among her works biographies of Dorothy L. Sayers and G.K. Chesterton.



Madeleine L'Engle
No punches pulled.

cathedral librarian was called to jury duty, and I offered to keep the place open until he came back, if I could write there, and he just never came back.

Was that the way you became known as a "religious" writer?

Well, there I was, right in the middle of the cathedral hierarchy, and one day I got asked to give a seminar on prayer with one of the canons. It went very well, with a warm response, and so other people started asking me. Finally, my son-in-law who teaches at General Theological Seminary was asked to conduct a retreat, and he had a conflict of dates, so he said, "Oh, why don't you ask my mother-in-law?"

Do you ever find yourself treated equivocally — as if you were not quite academic enough or not quite a properly religious VIP — partly, perhaps, because you are a woman?

Well, of course, our church didn't really discover me until long after I'd been asked to places like Wheaton College (evangelical) and Mundelein College (Roman Catholic). . . . I think I'm a more effective retreat leader for the Episcopal Church (or many others) because I'm not ordained. People don't like the problem of that line being drawn.

Are you the only lay woman who does retreats?

Just about. When I conduct a retreat, I'm not trying to speak for the church, but for myself, at the particular point where I find myself on the journey, on the theory that I am not alone on the path. . . . Was that young man this afternoon with his question about Darwin trying to put me down?

He was certainly trying to make you

come out for creation, pro or con.

Well, of course, we're all creationists really. I don't care how God created the world, just that he did create it.

Are there any serious, scholarly studies about your work or philosophy?

Once about 15 years ago, a lady arrived from Chicago and told me, "I have divided your work into early, middle, and late." I said, "Wait just a minute, I haven't gotten well into my middle period yet!" I did read about 15 pages of a beautiful dissertation on *Wrinkle* and stopped. It made me too self-conscious in all the wrong parts.

*Yet, in *Walking on Water* you analyze the way you write, much as Sayers did. How do you feel about biographies about you? Sayers didn't want any for 50 years.*

I don't think there are any.

Why do you say you'll either burn your journals or lock them up at Wheaton College for 100 years? It's very hard on biographers to be shut out of a writer's private papers. You miss a lot of important connections and influences.

I've said intimate things about people in my journals. At Wheaton, they would honor my request for a moratorium, and there I am under the same roof with other authors I admire, like MacDonald, Tolkien, Chesterton, Sayers and Lewis. Other places, like Smith College [her alma mater] only wanted a part of my work; they try to pigeonhole me. At nearly six feet, I'm too big for pigeonholes.

*In *A Circle of Quiet* you say you are a revolutionary, but a non-violent one. Do you approve of activism in the church? Would you march instead of write, and did you?*

Where did I say I was non-violent? The question: should we write or work and speak to improve society? I asked myself that a lot all during the 60s when everyone was outside my cathedral window lining up to get on buses and go protest something. I decided then that it was easy and pleasant and public to get on a bus to go to Washington, but what I was supposed to do was write. . . . I hope having my protagonist in *The Young Unicorns* be black would say that people are just people.

I never realized that Josh was black! He certainly isn't on the cover of my paperback!

Well, he is, and he appears in my next novel, *The Severed Wasp*, grown up and dean of the cathedral. I feel if you have been given a talent, you must serve it, but I really mean serve it. I'm still the college student rebelling against the establishment, too. We all are. When I got on the standing committee for the diocese, I nearly broke everything up right away because I said right out at the first meeting, "I'm not here to rubber-stamp things. I thought we were here to advise

the bishop." I think a lot of people had been waiting for someone to say that.

How do you feel about women's role in the church today? Dorothy Sayers loathed being asked to help with the altar guild or open church bazaars, but she worked very hard at being a church warden.

I've run a church choir and had a high school class, but I've never been asked to do altar guild work, and I wouldn't be any good at it.

*In *Reinventing Womanhood*, Carolyn Heilbron, a professor at Columbia University, wrote a scathing attack on us Episcopalians because we don't all "bond" with the original woman priests, supporting the "sisterhood" against the church establishment. How do you feel about women priests?*

We do need strong and tender woman priests, real mother confessors, instead of some who are rather like young men. In general, I think women should not be mad at men, but gentle and tender with them because . . . we have been allowed to stay in touch with the intuitive, the nurturing part of living. For centuries we have been father and mother when the fathers were away.

Heilbron is also very anti-mother. She feels it is necessary for women to have a strong male or father image to be successful. Do you agree?

I'm very pro-mother. I had a wonderful mother, as well as a wonderful father. I come from a family where the women — it was just assumed you could do anything you wanted to. They were all very capable, but not aggressive about it.

Like my Jewish friend who told me their old saying — "If the mother is happy, the family will be."

Lots of truth in that!

*After *Dance in the Desert* and *The Sphinx at Dawn*, are you going to write more stories about the hidden adolescence of Christ?*

I don't know, maybe. I don't choose my books . . . they choose me. I have to hope the book when it comes to be written is needed, but I don't have to succeed. If I do, it's not me who succeeded.

*Is your next novel, *The Severed Wasp*, a children's book or a book for young adults?*

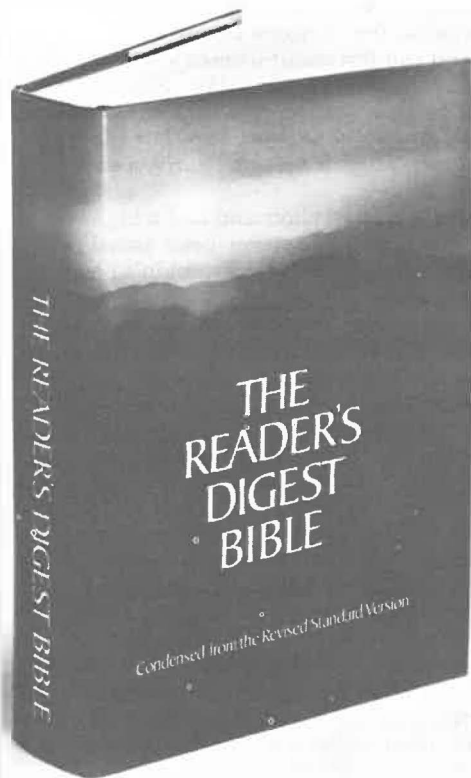
No, it's an adult book because it's 500 pages long, but both my granddaughters adore it. It's a companion piece to a very early novel called *The Small Rain*.

*Then it's also a sequel to the Austen family series and *A Wrinkle in Time*? And now *Wrinkle* is going to be made into a movie by Norman Lear, and Robert Bolt, who wrote *A Man for All Seasons*, is going to do the screen play.*

Yes. They're talking about people like Katharine Hepburn and Eva Le Gallienne and Judith Anderson for the three Mrs W's.

Wouldn't you like to be in it yourself?

Yes, I would dearly love to play Mrs Whatsit!



The text *is* interesting.

RNS

The Reader's Digest Bible

Will the RDB bring the Bible
"even closer to the mind and heart
of the general reader?"

By RICHARD I. PERVO

THE READER'S DIGEST BIBLE: Condensed from the Revised Standard Version. Bruce M. Metzger, general editor. The Reader's Digest Association, Pleasantville, N.Y. Pp. xvi and 799. \$16.95 standard; \$24.95 deluxe.

One reaction to the *Reader's Digest Bible* (RDB) is amusement. Pundits wonder how many days creation may take in this condensed version, and which commandments might survive the final cut, and whether there will be sections on "Life in These Ancient Monarchies" and "My Most Unforgettable Revelation." Undaunted by such possible jibes, the editors view their work with pride.

The preface states that, in response to current "ferment and renewal," they perceived the need for a Bible "significantly shortened and clarified," and

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aligns their activity with the labors which produced other modern versions.

The editors state that only their organization has the requisite skills to produce a volume that will flow simply and directly without the sacrifice or recasting of anything essential. The result will bring the Bible "ever closer to the mind and heart of the general reader."

To achieve this they cut one-half of the Old Testament and a quarter of the New Testament. The basis for this imbalanced distribution is the presumed irrelevance of much Jewish history and law for Christian belief and practice. This is, obviously, a theological judgment to which numerous Christians will take exception and at which Jews will take offense. There is no suggestion that possible inclusion of the Deutero-canonical/Apocryphal books ever received consideration. For many Christians, then, the better part of a billion, this book is an abridgment, rather than the condensation claimed.

Work on the New Testament was particularly cautious in the sphere of Jesus' sayings, 90 percent of which are re-

tained, with only repetitions eliminated. The preface is silent about the principles guiding the treatment of the letters. The condensers sagely retained such old favorites as Psalm 23 and I Corinthians 13 intact. When traditional words had to be supplied, the editors confined their diction to the vocabulary of the RSV.

To lend their vessel the expected patina of erudition the editors selected Dr. Bruce M. Metzger, a "world-class" text critic, conservative enough to stave off much prospective opposition. In addition to a general religio-academic *nihil obstat*, Metzger prepared brief introductions to each Testament and every book. With all respect for a great scholar, one must still regret the lack of a consortium of experts. The day of one-person projects of this scale is over.

Moreover, no disclaimers will quiet the question of how a book which has eliminated large portions of Jewish history and law and dismissed the Apocrypha without a word can yet claim to be "without bias toward or against any particular set of beliefs."

The text *is* interesting. The RDB staff people know how to achieve a crisp and readable book. Much of their trimming is ingenious and innocuous. They quietly drop the often cumbersome word

order inherited from the KJV. Much of what today's readers would find otiose or superfluous vanishes. Marks for chapters and verse are absent. The reader is thereby prevented from discovering just what was "condensed" and will be compelled to read the Bible as a book.

Those who have slashed numerous Psalms and dropped whole sections from the Hebrew scripture might well be expected to exhibit a New Testament free of some of the obvious interpolations, but two of these, Mark 16:9-20 and John 7:53-8:11, appear, although RSV had placed them in footnotes. According to the highly respected *Textual Commentary on the Greek New Testament* (London, 1971) the Longer Ending to Mark was added in the second century, and the evidence for the non-Johannine character of the passage about the woman taken in adultery is outstanding (pp. 125, 219). The author of this standard guide is Bruce Metzger.

Among texts expunged are I Corinthians 8 and 10:23-11:1. This difficult and apparently contradictory material is crucial to our understanding of the letter, and contains some important Pauline statements about conscience and sacramental theology. Since the unit in 11:2-12, dealing with head-covering for women, survives intact, there is room to challenge editorial wisdom and perspective.

This Bible tends to remove critical problems. The flood story, for instance, now lacks some of the tension due to multiple sources (p. 6). Philippians 3:1 ff. contains an abrupt transition, quite possibly due to the blending of various letters; RDB eliminates this dissonance (p. 703). The strong clash between John 3:22 and 4:1 f. is no more (pp. 609 f.). RDB questionably resolves an ambiguity in Mark 2:15 by claiming that the house was Levi's (p. 555).

Editors

Random examples like these raise the *Reader's Digest* staff from the status of mere condensers to that of editors, successors to the editors of the Pentateuch, or Matthew, who edited Mark and Q into one book, or those who compiled Paul's letters. Editors have purposes. When their sources survive, comparison will reveal viewpoints and ideological biases. Scholars call such comparison "redaction criticism."

The RDB often eliminates material regarded as boring, culturally dated, or religiously superseded. Their text is less cluttered with doublets, contradictions, rubrics, recriminations, curses, liturgies, and lists. This is, redaction-critically speaking, a conservative Protestant Bible, marketed, ironically enough, to the taste of the very people who continually accuse more liberal Christians of

"throwing out" portions of Holy Writ.

When the editors claim no bias, they are not insincere, however, for the *Reader's Digest* has long enshrined uncritically patriotic WASP conservatism as the one American viewpoint worthy of notice. A similar aura lends the introductions a kind of nostalgic charm. They are old-fashioned, unabashedly Protestant evocations of pre-ecumenical innocence.

After all these limitations have been taken into account, RDB still raises some fundamental questions. Can the Bible, even smoothly abridged and condensed, be read like any book, cover to cover? Although the editors' bid to align their product with modern versions is outrageous, their accomplishment does remind us that translation requires more than finding equivalents for idioms and words. Interpretation is unavoidable, and paraphrase is not necessarily wrong.

Too Cautious?

Approaches to modernity which seek to transpose the Bible into a modern culture can be quite illuminating, as those who have read the *Cotton Patch* versions will testify. Perhaps RDB is too cautious. The RDB solution to the problems raised by distance of time and culture is to cut the knot. This may produce a deceptively modern look. They often sidestep problems rather than risk controversial answers.

In particular, such effacement only papers over the fact and significance of change. The editors trim away part of our history, a history which includes much that is obscure, perplexing, or shameful. Protest groups of recent years have rather consistently cried out that their histories have been pruned by the editors of our national understanding. Lacking a history, they also lacked identity. Those who do not face their heri-

tage in its totality will not understand it.

To give a specific example, many Americans approached our involvement in Vietnam with a perspective that might have been, or was, derived from the *Reader's Digest*. Few found it adequate for the situation. Those who have reservations about the *Reader's Digest* view of the world may, with good reason, find little cheering in the notion of a *Reader's Digest* approach to the Bible.

Integrity

Contemporary readers dislike redundancy, of course, but, just as Ted Kennedy and Ronald Reagan disagree about where the waste in the national budget lies, so, too, cuts in the Bible will raise debates. One issue is the integrity of individual books. Matthew, Mark, and Luke certainly exhibit a good deal of overlap, but culling parallel accounts threatens to diminish the thrust of each Gospel and the emphases of the several evangelists. Smoothness and readability purchased at this price are no bargains. The diversity of scripture is an element of our heritage precious to Anglicans.

The Bible does need to be accessible. Today there are hosts of annotated editions, study guides, and brief commentaries which provide average people with the tools to read and understand and, yes, to enjoy the Bible, without pretending that a collection of texts assembled over a millenium can be read like a paperback romance. Much will still remain elusive, obtuse, and shocking. Good.

The *Reader's Digest* people know their jobs. They have subjected a rather ungainly old creature to expert hours of bathing and clipping, slimming and shaping, oiling, perfuming and massage, not to mention lots of cosmetics and a bit of plastic surgery. Still and all, the Bible remains a formidable thing. Thanks be to God!

Advent Opens

Time begins again today.
After the long hot haul of Summer
the trees' bright flaming congregations
in the Fall, we stoop once more,
take up that brief
truncated journey, Advent Easter,
star to stable, cross, tomb
and table where the bread
was broken and became . . .
but I anticipate too much.
Let's start
and see.

J. Barrie Shepherd

EDITORIALS

Beginning Advent

As we begin a new Church Year, we commence once again the cycle of church life and worship which retells "the old, old story" in ways that should be ever fresh and new. We do not have a Church Year merely to remind ourselves of long passed biblical events. Rather we observe these times and seasons so that we can ourselves in some degree *enter into those events*, so that we can own them as part of our background and heritage, and be owned by them as the children of God's holy covenant.

Within the community of the church, those ancient things, particularly what Jesus did and what he taught, become present and operative realities in our lives. Advent is a solemn reentry, the recommencement of a pilgrimage, the renewal of a spiritual journey which will only end when we reach that heavenly Jerusalem where the Lord is eternally acclaimed as King.

Choosing Gifts

The choosing of appropriate and worthwhile Christmas presents for people we know and love is a significant act. Of course, as Christians we realize that gift-giving is not the main point of Christmas. Yet it is such an important part of our contemporary life that few of us could or would avoid involvement in it.

The gifts we give express our own tastes, our own personalities, our own selves. They also express what we think of those who receive our presents, and what we think of the season and occasion. Presents which lift a person up, which give broader perspective and clearer vision, which appeal to the highest rather than the lowest levels of an individual's taste — such presents seem especially suitable for people who are dear to us, on the Lord's birthday.

We are confident that this Christmas Book and Gift Number offers some worthwhile suggestions.

The Children's Corner

By MARION LIGHTBOURN

IF I WERE STRONG ENOUGH. By Nathan Zimelman. Illustrated by Diane Paterson. Abingdon. Pp. 32. \$9.95. Ages 5-8.

A little boy isn't big enough to carry a bag of groceries, but he does amazing feats of strength (lifting a piano and throwing an elephant out of the way) to keep his mother, who can't see over her grocery bag, out of trouble. Imaginatively impossible.

WHAT'S ON YOUR PLATE? By Norah Smaridge. Illustrated by C. Imbior Kudrna. Abingdon. Pp. 32. \$7.50. Ages 5-8.

Amusing rhymes about nutrition, each with its own illustration.

WHAT'S UNDER THE SEA. By Solveig Paulson Russell. Illustrated by Nancy Gugelman Johnstone. Abingdon. Pp. 48. \$8.95. Ages 7-9.

This is for children with inquiring minds, for it tells about the characteris-

tics of the ocean, and its inhabitants, plant and animal. There is a glossary and an index.

THE GOOD MORNING GRUMP. By Deitz Kracker. Illustrated by Debbie Dienemann. Abingdon. Pp. 32. \$10.95. Ages 5-8.

A story in verse about the Grump, who emerges from bed in the morning and finally, after getting dressed and having breakfast, becomes a smiling little boy who starts off to school.

"Mother gave him a kiss and hugged him real tight. The Good Morning Grump was nowhere in sight."

The amusing illustrations are full page with two to four lines of verse each.

LORD TEACH ME YOUR WAYS. By Stephen W. Sorenson. Illustrated by Charles T. Cox (black and white). Abingdon. Pp. 96. Ages 6-9.

This is a collection of 12 short stories which are modern versions of biblical incidents. Each is followed by a brief prayer. They illustrate such things as a

sense of adventure, jealousy, forgiveness, helpfulness, perseverance, courage, temptation, and a sense of responsibility.

YOUNG READERS BOOK OF CHURCH HISTORY. By Frederick Norwood, with Jo Carr. Illustrated by Tom Armstrong. Abingdon. Pp. 176. \$8.95. Ages 10 and up.

Church history presented in a series of 23 stories as told to a group of five children. Each story takes a period in the bridge which spans time from Jesus' time until today in the form of conversation between "Dr. Jackson" and the children. While most of the book would be relevant to all Christians, the last few chapters mention only heroes of various Protestant denominations, with no mention of Episcopalians.

BEACH PARTY. By Joanne Ryder. Illustrated by Diane Stanley. Frederick Warne. Pp. 43. \$9.95. Ages 5-8.

A closely knit family spends a day at the beach with all the activities offered

BOOKS

Continued from page 6

"The Joy of Children," "The Joy of Giving," and "The Joy of Music."

Excerpts from the works of authors especially revered and known to churchmen are appropriate for this special church season. We can read and be reintroduced to the Christmas selections of C. S. Lewis, Dickens, Elizabeth Goudge, William Blake, Tolkien, and others. Each can be read at one sitting.

In the book are included recipes of the favorite Christmas foods of presidents. We can turn back the clock of time and spend some moments with the family of Johann Sebastian Bach, Queen Victoria at the age of 13, George V, and people of 18th century Williamsburg.

We can share Robert E. Lee's poignant letter to his wife written on Christmas Day. We can get acquainted with Winston Churchill's moving message to the American people on Christmas, 1941. We can learn the history of favorite Christmas hymns. This book celebrates the season of joy. Its quoted passage from Luke 2 brings ever before us the founder of it all, our Lord.

The third book, about the reason for Christmas, is handwritten by the author in her own bold clear script. The book's 12 letters present in modern language the story and meaning of the Nativity. They can be easily understood. Each one starts with "Dear . . ." The person can personalize the letter by adding the name of the child who might be listening.

Mrs. Taliaferro's line drawings illustrate her concepts. Together with her text, the drawings not only instruct but also challenge the child to think about the deeper meaning of the text.

All three books can be a welcome addition to a home or church library. They can be read and reread over the years.

V.M.P.

Superb Presentation

AMERICAN CHURCHES. By Roger G. Kennedy. Crossroad. Pp. 260. \$50.00.

Surely one of the most fascinating and superb books on American church architecture and its rationale to be published in recent years is this one by Roger G. Kennedy. Director of the National Museum of American History of the Smithsonian Institution, he writes with a profound appreciation of the rich heritage and variety to be found in our churches, which reflect so closely our religious culture and its architectural and liturgical expression.

Most refreshing is the author's insistence that "the content, not the container, makes a building religious." Be they grand or modest, over a hundred churches and temples illustrate this

thesis of how Americans of many ancient traditions and uniquely new ones have built their sanctuaries to the glory of God.

There are 200 magnificent color and 60 black and white photographs to illustrate the text, and 49 Episcopal churches are shown. While there are ample illustrations of several well known cathedrals and major American churches, there are a large number of unfamiliar Episcopal, Orthodox, Roman Catholic, and Protestant churches, large and small, which are important architecturally for what they proclaim.

Among the unusual Episcopal churches included are the unfinished cathedral in Philadelphia; St. John Chrysostom, Delafield, Wis.; St. Paul's, Wickford, R.I.; St. James', Goose Creek, S.C.; and several college chapels. Many famous Episcopal city churches are shown, and there is a remarkable color photograph of the interior of Trinity Church, Boston.

Always there is a conscious awareness of the relationships between history, liturgical theology, and architecture. This book is a treasure.

(The Rev. Canon) PETER CHASE
St. James' Church
Greenfield, Mass.

Informative History

THE ENGLISH PARISH CHURCH. By Gerald Randall. Holmes and Meier Publishers, Inc. Pp. 192. \$35.00.

This handsome volume is a history of the parish church as an architectural and artistic entity, from the oldest surviving Saxon churches on to those of post-war Britain. It is an informative treatment of the subject, rather than a coffee table book. It will, nonetheless, offer much interesting browsing for the less serious reader.

Many of its numerous illustrations — black and white, mostly a half or a quarter page in size — are beautiful as well as illuminating to the text. Notable features of the book are the detailed reconstructions of the total furnishing and interior effects of early 12th and late 15th century churches (when a considerable change occurred) and the sympathetic treatment of post-Reformation churches.

Although not writing at a technical level, the author touches on questions of foreign influence, availability of materials, structural developments, economic resources, and different religious attitudes, and gives the reader a considerable perspective on the wide variety of factors which have shaped and modified the parish churches of England. Liturgical usages are mentioned, but not explored.

Mr. Randall wrote a previous book on church furnishing and decoration. Both volumes are produced in England by B. T. Batsford, Ltd., along with many

by sand and water, including a big birthday cake for Uncle Tony, and an evening ending with fireworks! The delightful colored illustrations portray the characters as sheep.

HOW LITTLE PORCUPINE PLAYED CHRISTMAS. By Joseph Slate. Illustrated by Felicia Bond. Harper & Row (Thomas Y. Crowell Junior Books). Pp. 27. \$7.95. Ages 4-7.

Little Porcupine is so anxious for a part in the Christmas manger play, but the other animals tell him he is too funny-looking with all his spines, and he can only be the stage crew. But he ends up with the star part.

JACKSON MAKES HIS MOVE. Story and pictures by Andrew Glass. Frederick Warne. Pp. 37. \$9.95. Ages 5-8.

Jackson was an artist who tired of the kind of pictures he was painting, and went to the city to try to paint something different. The illustrations, in lovely soft colors, are spread over every page, so that the text really illustrates the pictures. The characters are portrayed as animals (Jackson is a raccoon). The artist is searching for a way to make his art come alive, and all ends with a marvelous splash of color.

A JAPANESE FAIRY TALE. By Jane Hori Ike and Baruch Zimmerman. Ill. by Jane Hori Ike. Frederick Warne. Pp. 27. \$10.95. No price given. Ages 5-9.

Though this is a story of a beautiful woman married to a very ugly man, their happiness is plain to be seen. The story tells how this happened — a tale of renunciation and courage. The illustrations reflecting traditional Japanese art are exquisite and colorful.

MARCO POLO. By Gian Paolo Ceserani. Illustrated by Piero Ventura. Translated from the Italian. G. P. Putnam's Sons. Pp. 32. \$9.95. Ages 6-9.

This is a short and beautifully illustrated account of the journey of Marco Polo with his father and uncle to China, where the Mongolian conqueror Kublai Khan ruled from his palace in Peking. Marco found surprises wherever he went — paper money, coal, a system of printing, paper, spectacles, fireworks, and many other things. The Polos finally returned to Venice, where Marco wrote an account of his ventures.

NOSES ARE SPECIAL. By Helen Roney Sattler. Illustrated by Charles Cox. Abingdon. Pp. 28. \$7.95. Ages 5-8.

This is a discussion of all sizes and shapes of noses, and what they are good for, and why different kinds of animals have different kinds of noses. A page of illustration to each page of text.

CLASSIFIED

BOOKS

WIVES OF PRIESTS: A Study of Clergy Wives in the Episcopal Church by John and Linda Morgan. 189 pages, \$8.00 prepaid to the publisher, Parish Life Institute, Box 661, Notre Dame, Ind. 46556. A provocative, insightful, disturbing study of 500 priests' wives, their attitudes about the Church, the priesthood, social and ethical issues. The Morgans are both sociologists, John is a priest and Linda a museum curator. They have three daughters and live in the rectory.

THE DIACONATE TODAY: A Study of Clergy Attitudes in the Episcopal Church by the Rev. John H. Morgan, Ph.D., D.D. 134 pages, \$6.00 prepaid to the publisher, Parish Life Institute, Box 661, Notre Dame, Ind. 46556. A challenging study of 500 clergy and their attitudes toward the diaconate, its role and its future. Preface by the Rt. Rev. William Folwell and Response by the Very Rev. Urban Holmes.

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

"**THE HYMNARY,**" acclaimed planning guide with hymn suggestions, lesson summaries: \$15 with silk-screened binder. "The Psalmary: Gradual Psalms for Cantor and Congregation," 3-year plus Holy Days, optional accompaniments: \$22.50 with binder. "The Daily Lectionary," durable and convenient reprint from BCP: \$2.45. Check with order to: The Hymnary Press, 1317 Sorenson Rd., Helena, Mont. 59601.

CHRISTMAS CARDS

LOOKING for a Christmas card that is Christian, different, artistic, literarily excellent? We have it! Send self-addressed stamped envelope for free sample today. Unique Cards, Box 714, Mountain Home, N.C. 28758.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

PIPE ORGAN for sale. 1923 Pilcher, 2-manual, 12 ranks. Presently in use. Available for inspection. Complete description upon request. Buyer to remove by March 1, 1983. Best offer. St. John's Episcopal Church, 101 N. 4th, Corsicana, Texas 75110. (214) 874-5425.

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

earlier outstanding works from this publisher on church buildings and antiquities.

The present beautiful book will be an especially fine gift for a priest, for a parish library, or for someone with an appreciation of architecture who is planning to travel in England next year.

H.B.P.

Fine Printing

THE BIRTH NARRATIVES OF LUKE. Translated by David Rhoads, Carol Smith, and John Spangler. Southport Press, Carthage College, Kenosha, Wis. Pp. 10. \$4.50 paper.

A limited edition letter press printing of a new translation by a group at Carthage College, this attractive booklet frames the narrative of the Annunciation with the surrounding material, and prints Benedictus and Magnificat as separate pieces fore and aft. An excellent Advent or Christmas gift.

JAMES DUNKLY
Librarian, Nashotah House
Nashotah, Wis.

St. Francis

THE FRANCISCAN REVIVAL IN THE ANGLICAN COMMUNION. By Barrie Williams. Darton, Longman, and Todd (U.K.). Pp. 241. £6.95 paper.

This is the first attempt to tell at length the story of the origins, growth, and development of the Franciscan movement in modern Anglicanism. Barrie Williams has made good use of original sources and documents, as well as of the memories and writings of those who still survive the early days of some of the communities involved. He also makes some wise judgments and asks some provocative questions.

This is a valuable addition to Franciscan history and a fitting Anglican tribute to St. Francis in his 800th anniversary year. The complicated story and the interweaving of many strands are skillfully dealt with, engagingly told, and clearly set out. The story lives in this well written work on which future scholars will depend for guidance.

(Br.) JOHN-CHARLES, S.S.F.
Little Portion Friary
Mt. Sinai, N.Y.

Books Received

THE GRANDPARENTS' FAMILY BOOK. By Charlie and Martha Shedd. Doubleday. Pp. 128. \$14.95.

PEW PEEVES. Compiled by Thom Schultz. Group Books. Pp. 80. \$3.95 paper.

RELIGION ON CAPITOL HILL: Myths and Realities. By Peter L. Benson and Dorothy L. Williams. Harper & Row. Pp. xii and 224. \$11.95.

RECEIVING THE SPIRIT AT OLD FIRST CHURCH. By Arthur A. Rouser, Jr. Pilgrim Press. Pp. viii and 86. \$5.95 paper.

CLASSIFIED

FOR SALE

HERMIT-WOVEN bookmarks of imported French embroidery: cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Special orders allow eight weeks. Reply Box R-536.*

POSITIONS OFFERED

ASSISTANT to rector in large suburban parish in Ohio. Prefer married with small children. Send resume and photograph to Box T-537.*

WANTED: Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

ALASKA: Interim priest to assist parish in transition from retired priest through selection of permanent replacement. Position available January 15, 1983. For information, send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

ASSISTANT to rector: experienced priest for renewal parish. Skilled in pastoral care and training of laity. Share in team ministry. Write to: Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

POSITIONS WANTED

URBAN RECTOR, 40, seeks rural challenge, particularly North and West. Skills preaching, teaching, liturgical enrichment, pastoral care. Reserved and sincere personality. Reply Box N-534.*

"**TRADITIONAL**" priest, 30, seeks position as rector of small-medium size parish, or as associate. Anywhere in U.S.A. Skills preaching, teaching, administrator, pastor, parish calling, work with elderly. Excellent references. Available now. Contact: The Rev. W. Joseph Leigh, POB 237, Sea Girt, N.J. 08750. (201) 449-6173.

CHOIR MASTER/ORGANIST seeks change. Highly experienced with excellent references. Prefer school-church combination. Reply Box T-538.*

PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palsade Ave., Jersey City, N.J. 07307. (201) 963-8819.

WANTED

TABERNACLE for use in Newfoundland church. Write: St. Paul's, 390 Main St., North Andover, Mass. 01845.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

gates adopted the proposed new policy and guidelines for the diaconate, embraced tithing as "the minimum standard of giving for Episcopalians," and renamed the diocesan newspaper as *The Western Michigan Episcopalian*.

Since 1979 there had been a moratorium on ordaining men and women to the diaconate, except for those specifically seeking subsequent ordination as priests. The moratorium was necessary, Bishop Bennison explained at that time, because of "the relative confusion about the diaconate in the church and the emerging emphasis on the ministry of the laity."

The new policy centers the role of distinctive or perpetual deacons around servanthood as described in the ordination rite in the Book of Common Prayer, and places the emphasis upon a ministry within the community which serves especially the poor, the sick, the weak and the lonely.

Distinctive deacons ordained under this policy would not be placed in charge of congregations but would work in servant ministries approved by the bishop and under the supervision of the priest

in whose parish the ministry would be exercised.

Two appointments of note were made at this convention. The Rev. John F. Koepke, III, formerly of the Diocese of Pittsburgh, was named canon for pastoral development, and the Rev. George M. Jaeger was installed as dean of the Cathedral of Christ the King. Dean Jaeger had previously served as canon pastor of the cathedral congregation.

• • •

The more than 800 delegates to the 145th convention of the Diocese of Chicago on October 22 debated at length a resolution which concerned nuclear warfare and disarmament. As adopted, the resolution called for an end to the nuclear arms race; opposed the use of nuclear weapons; and asked church agencies, parishes, and church members to consider ridding themselves of investments in companies making nuclear weapons or deployment systems.

A committee recommendation that two parishes and a mission not be seated because their apportionments, required by canon law, had not been paid was reversed by acclamation after it was pointed out that the stations in question were in depressed areas of the diocese.

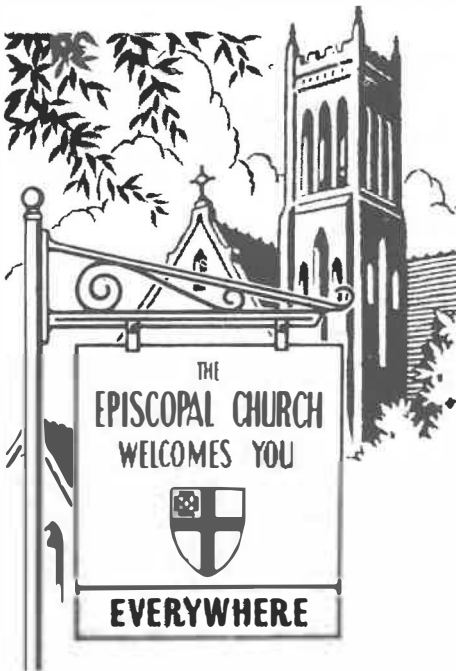
The convention committed the diocese to "Jubilee Ministry," a program of service to meet the needs of the poor and oppressed which was endorsed by the New Orleans General Convention in September.

A new mission congregation, the Church of the Incarnation, Bloomington, Ill., was welcomed and the Rt. Rev. James W. Montgomery, Bishop of Chicago, noted that this mission reflected a new style of evangelism: placing a missionary in the field with the responsibility of developing the work.

A record-breaking budget of \$2,181,855 was passed for 1983. Almost all categories of expense increased over 1982, with aid to mission congregations the largest single item, accounting for more than \$500,000. The apportionment to the national church was increased to nearly this amount.

The convention banquet, which was resumed after an interval of several years, was held at the Chicago Marriott Hotel.

The Rt. Rev. Donald J. Parsons, Bishop of Quincy, was the speaker. He outlined the new relationship which Episcopalians have entered upon with Lutherans and stressed that intercommunion had yet to be achieved.



CHURCH DIRECTORY

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

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

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 868-0165. 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.

BOULDER, COLO.

ST. AIDAN'S 2425 Colorado Ave. Univ. of Colo.
Sun 11 Sung MP & Sol Mass; daily MP, Mass, EP

DENVER, COLO.

ST. RICHARD'S—Evans Chapel Univ. of Denver
Sun Sung MP & Sol Mass 8:45

WASHINGTON, D.C.

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

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.

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS.

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

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

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

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. Bulce, 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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 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

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

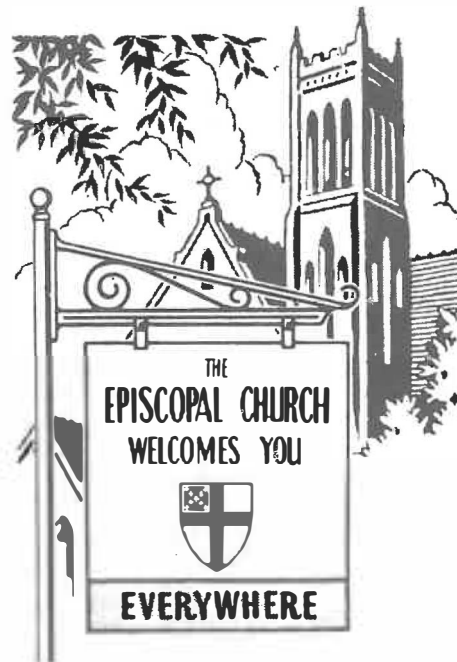
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily 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 1:05



YOUNGSTOWN, OHIO

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

CHARLESTON, S.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 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 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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