

THE LIVING CHURCH

*Fall
Book
Number*

Walker Percy

• page 12

Thomas Merton

• page 13



Walker Percy: his family's religious tradition includes the Episcopal Church.



Parable at Bhopal

By LARKETTE LEIN

The regularity with which toxic chemicals make the headlines is deceptively lulling — until a disastrous event like the one last December at Bhopal, India, shocks us. We in the United States had been wading carefully through the swamp of Superfund clean-up, thinking we were safe, only to be knocked off our feet by tidal wave headlines of 2,000 dead and 10,000 injured. In heartsick for the unsuspecting, displaced, unemployed masses who built their homes right up to the edge of the pesticide factory there, hoping for a chance at a job. What ghastly fate that many believed the factory would produce! The accidental venting of a mixture of the ingredients resulted not in deaths but in more than 2,000 painful injuries.

While this space usually focuses on the beauty of the created world around us, today it finds a parable in nature's theology. It takes its lesson from the favorable side of our life in that created world.

For the people of Bhopal, we blissfully build our technology-dependent lives right up to the factory walls. We put our faith in a god which we believe to be not only benign, but ultimately benign: scientific progress. We commit, we erect, technological idolatry. But the consequences which that worship demands, Bhopal illustrates, can be unconscionable.

Many would argue that the manu-

Guest columnist this week is Larkette Lein, a Christian environmentalist and writer who lives in Irvine, California. This is the first of two articles on the Bhopal disaster.

facture of chemicals is good business, and necessary. Methyl isocyanate, the gas which was accidentally vented in Bhopal, is used, for example, to make a number of commonly and widely used pesticides.

Many of the backyard gardeners who find deep satisfaction and peace in working the soil also at times find themselves waging at least limited chemical warfare against pests. Others are strictly, (self-)righteously organic. It is mostly a matter of personal conviction. But note how religious terminology sneaks into even the innocent vegetable patch.

Most commercial agricultural operations, however, seem beyond the point of being guided by convictions; they are hooked on massive doses of pesticides. Green Revolution hybrids, the practice of monoculture (devoting vast acreage to one crop), and soil depletion all contribute to susceptibility to insect attack.

Pesticides may make possible mass production of crops, but much of what is harvested in the Third World is not consumed by the native field laborers; it is destined for export. Illiterate farmers applying the pesticides are neither raising subsistence crops nor dabbling in the garden for fun — they are “manufacturing” coffee, cocoa, tea, bananas, cotton, and other commodities to sell abroad — often to us. Often, dangerous chemicals, banned in the United States, find their way back into our homes through this back door.

We are not as safe here as we think. Toxic materials seem to be oozing up ever closer to our own city's water supply and our own backyards. Already there is a slow poison at work in our bodies. We see it in lowered resistance to

disease, in increased birth defects, in higher incidence of cancers. Such pollution eats into us as surely, if not as dramatically, as the tear-gas-like effects of methyl isocyanate searing the eyes and lungs of its Indian victims.

Yet we, too, have been untroubled in our ignorance. We've always thought our new chemicals were the miracle “medicines” of progress that would clean our toilets better, wash our clothes whiter, kill the snails faster, or make the house paint last longer. Maybe so. But what sacrifice must we bring to the idols of technology?

Technology cannot save us. Neither “medicine” nor miracle cure, it is as much hazard as help. Yet we in the church seem just as susceptible as anyone else to the temptation to put our trust in science. We separate its sphere of influence from that of faith, mistakenly thinking them mutually exclusive. But this is more than the senseless science-versus-religion squabble; it is another form of Sunday-morning Christianity that leaves God at the church door after mass.

We have been trustingly asleep next to the factory and its deadly contents. But how little it takes to precipitate disaster. Authorities now believe that leakage of just a pint of water into the methyl isocyanate storage tank triggered the explosive reaction at Bhopal. All around the globe, toxic chemicals and their potent ingredients, by-products, and wastes are produced at a rate of tons per person per year.

The pressure in the tank is steadily mounting. We are just now waking to choke on the searing fumes. Let us pray we wake in time.

LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

Secrecy of Confession

In the Prayer Book is a service entitled, "The Reconciliation of a Penitent." This sacramental rite exists for Christians who desire to confess their sins, receive absolution, and be reconciled with God. The order of the service is very simple and forthright. Usually when a person desires to make a confession, an appointment is arranged or a priest is available in a church for an established time for this purpose.

Our church has always understood that what is truly a confession is to be kept under a seal of secrecy by the priest. He or she is under an absolute moral obligation not to divulge its content. All information gathered from a confession is under an inviolate seal in regard to a priest. That is why our Prayer Book states: "The secrecy of a confession is morally absolute for the confessor and must under no circumstance be broken" (p. 446).

Recently this matter has become an issue in regard to the rector at St. Stephen's Church, Belvedere, the Rev. William Rankin, and a parishioner, Mrs. Sheridan Edwards [TLC, Sept. 8]. I have spoken with Fr. Rankin extensively on this matter. I attended the Superior Court trial in Marin County which dealt with the matter, and in fact I was a witness at that trial. Most emphatically I want to underline my confidence in the good ministry of Fr. Rankin and say publicly that he has a high doctrine and a correct doctrine of the reconciliation of a penitent. Furthermore he has not, in this situation or in any situation that I know of, broken the seal of confession.

The church will continue its centuries-old practice of hearing confessions, respecting the seal of confession and pronouncing absolution.

(The Rt. Rev.) WILLIAM E. SWING
Bishop of California
San Francisco, Calif.

In view of earlier reports, readers are asked to note this statement by the Bishop of California. Ed.

Surviving Gothic

I want to say how very much I enjoyed Fr. Du Priest's article about St. Luke's Church, Smithfield, Va. [TLC, August 11].

I have wanted to visit this church ever since I read about it in that gloriously illustrated book *American Churches* by

Roger Kneedy, which is definitive for us amateur students of architecture. In it, he describes St. Luke's as the only true Gothic church in America, Gothic "survival" rather than "revival." He goes on to tell how it just pre-dates the style we call "Colonial," and which I believe the British call neo-classical or Georgian.

I also rejoiced in the analogy with Stoke-Poges Church. Our parish here in Lansdale just celebrated its centennial climaxing on Trinity Sunday. In researching our history we found some fascinating information. It all started when I realized that the parish in my home town of Shamokin, Pa., also called Holy Trinity, was probably built on the same set of plans in the same year.

From there we discovered that a Philadelphia architect brought these plans from England. One very old lady in the community (not an Episcopalian) was the only one who had a memory that the

plans were adapted from Stoke-Poges. I checked this out with the help of and pictures from the English vicar; it is indeed true. A 19th century Gothic revival building copied from an 11th century church.

We then found out that Stoke-Poges was the parish church of the Penniman family, and all are buried within except William who is nearby in a Quaker churchyard. The Penniman manor was once attached to Chalfont St. Giles. Pennsbury Manor, Pa. is just a short drive from here to the small world.

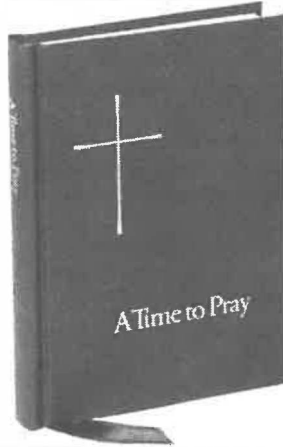
Next time I am in Tidewater I shall indeed make a pilgrimage to Luke's Church.

(The Rev.) J. ROBERT ZIMMERMAN

The Church of the Holy Trinity
Lansdale, Pa.

. . .

On August 11, THE LIVING CHURCH published a First Article by Trav



A Time to Pray

A superb collection of *Prayers, Psalms and Readings* compiled and edited by the Reverend George T. Cobbe and designed for personal devotions. This handsome clothbound book is pocket-sized for traveling, completely indexed for ease of use, and has a silk ribbon marker for added convenience. *A Time to Pray* is a thoughtful, meaningful gift which will provide a lifetime of use at a very reasonable price. Dark blue cover stamped in gold. **35045** (4 x 6) . . . **\$4.95**

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"The Church on the Side of The River" concerning his age to the "old historic church of Ike's, Isle of Wight County, near field, Va." It is on the "other side" James River from Williamsburg, beside a road in the open country, popular like Jamestown and Bruton h, but old and beautiful and beautiful. It is the one place in the area of th that calls him back every year. n the Diocese of Southern Virginia iate gratefully this attention to ke's in this notable account by Fr. iest. (The Rev.) MOULTRIE GUERRY (ret.) lk, Va.



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BOOKS

Constructive Options

CRIME AND RECONCILIATION: Creative Options for Victims and Offenders. By Mark Umbreit. Abingdon. Pp. 144. \$7.95 paper.

Mark Umbreit's little book contains a masterful message in opposition to the slammer mentality that seems to control much of American thought about crime. "The media accounts of crime" he says, "cannot help but trigger intense fear. This fear, understandably, cries out for quick and simple solutions."

The author's solution is a sensible effort to bring victim, offender, and society together in a program called PACT (Prisoner and Community Together). PACT tries, often with surprising success, to establish restitution to victim and society as well.

The book points out that the incarceration rate in the U.S. exceeds all other nations except South Africa and the Soviet Union. Obviously, this increases greatly the burden on taxpayers who pay for the explosive rate of growth in prison construction.

His way, he says convincingly, will save vast amounts of money, and result in an overall healthier society. He says: "Working with victims and offenders must be a part of a holistic concern for justice and the presence of God's kingdom in our midst."

I recommend this book without reservation. PHILIP ARDERY Louisville, Ky.

Vintage French Spirituality

LETTERS OF DIRECTION: Thoughts on the Spiritual Life from the letters of the Abbe de Tourville. With an introduction by Evelyn Underhill. Morehouse-Barlow. Pp. 103. \$3.95 paper.

Here is a splendid little book to take with you when you go to say your private prayers before the Blessed Sacrament; when you sit down with a cup of tea or even a glass of sherry; when you turn the light on next to your bed to read for just a few minutes before going off to sleep.

Samuel Johnson used to say that he *dipped* into his books in his personal library — like consulting old friends on a certain point or matter. When I learned that about Dr. Johnson, it relieved me to know that the great master of liberal knowledge (and Anglican faith) did that sort of thing, because I have done it for years myself and was glad to have authoritative precedent.

Now, Morehouse-Barlow has republished a book (first published in 1939 by the Dacre Press of A & C Black) which is *Continued on page 16*

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DEPARTMENTS

Books	4	Letters	3
Editorials	15	News	6
First Article	2	People & Places	19

FEATURES

Catholic Dogma in the Art of Walker Percy Ormond Plater 12
Merton and His Biographers Maggie Ross 13

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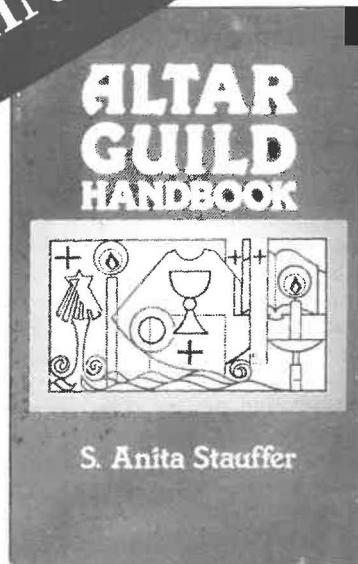
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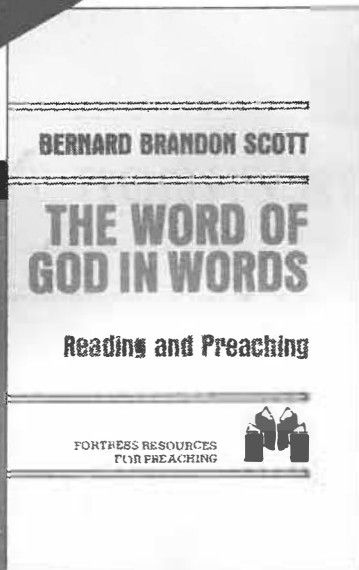
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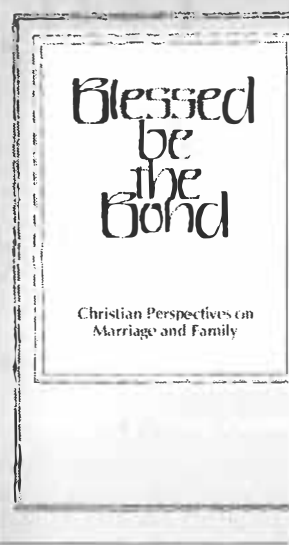
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For 106 Years
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General Convention News

ng from Anaheim:
e Porter, Editor

James L. Considine
Ward McCabe

Kirsten Reeves
Lila Thurber

House of Bishops

The House of Bishops continued its important action was approval proposed revision of Title III of canon law, the section which deals with the ordained ministry and related issues. Changes in numbering and many changes in nomenclature involved, but it was said that there was a change in substance. The motion passed with surprising ease.

Other items related to Africa. A motion from the deputies called for a special study through the Presiding Bishop and for World Relief to assist Bishop Tutu in South Africa. Bishop Birney of Idaho asked that it be decided to provide help for the Province of Southern Africa as whole, and a motion was carried. Another resolution dealt with the plight of African students in the U.S. who are unable or unable to return to their own nations in some cases, they would be subsidized.

Other motions were passed relating to public or international issues, including resolutions supporting reli-

gious freedom, the Helsinki Accord, and the reform of the criminal justice system in the U.S. A friend of the court petition to the District of Columbia court of appeal sought freedom from pre-trial imprisonment for individuals allegedly involved in subversive activities, including some past employees of the 815 staff.

Bishop Ogilby of Pennsylvania reprimanded his fellow prelates for poor attendance when representatives of the UTO were presented to the house.

A resolution deploring the careless disposal of toxic wastes failed. It was argued that the resolution was so sweeping that it was futile. Commenting on such resolutions, Bishop Edward Jones of Indianapolis said "We need a policy change with regard to issues of conscience. We are pushed into fearing that nonconcurrence may be seen as lack of concern. Many, many members of the church are in fact involved in this very issue, often in highly effective ways, and the same is true in other areas to which we have addressed resolutions. There must be a better way to deal with these issues."

Several items also pertained to church

music. A resolution encouraging the creation of an adequate Spanish hymnal passed, but that favoring a comprehensive folk hymnal in English failed. Opponents argued that many such hymn books now exist, and the popularity of such hymns comes and goes too quickly. A resolution encouraging study of proper compensation for church musicians at first failed, but was reconsidered and passed 86-24.

The bishops agreed with the deputies that the Standing Commission on Ecumenical Relations pursue careful consideration of the World Council of Churches fund to combat racism, while also deploring misinformation about the WCC which has been circulated by some of the media.

The Bishop of Cuba, the Rt. Rev. Emilio J. Hernandez, addressed the house very briefly, toward the end of the convention, and stated that there were prospective ordinands in the diocese, and the resources of an ecumenical seminary are being used for training.

At noon of the final Saturday there was a dramatic presentation of Indian blankets to Bishops Allin, Frederick Putnam (retired, of Navajoland), and Browning. Indian churchmen expressed appreciation of the addition of Deacon David Oakerhater to the calendar, the first Indian so honored.

The House of Bishops, having caught up with resolutions passed by the deputies, benefited from personal observations and anecdotes from its presiding officer, Bishop Allin [see box] and three long recesses. At the end, a number of resolutions from the other house were quickly passed, and the weary prelates adjourned in the early evening of September 14.

(The Rev.) WARD McCABE

Wit and Wisdom of the House of Bishops

It is not more gets done shoulder to shoulder than nose to nose. To learn to work together and to become reconciled is nearly always superior to winning."

Presiding Bishop Allin

When I was at Sewanee I was the head fire warden. We had fire break out in an old Victorian house, and I found out as nozzle man how much you depend on each person down the line to the fire hydrant. First, our axe men smote the front door mightily. Then we turned the knob to find it was open (Ponder that!). I rushed into the smoke-filled dining room as nozzle man, found there was too much smoke and found it hard to get everyone else to let me back up a bit. As P.B. I have had similar experiences!"

Presiding Bishop Allin

Resolved that we encourage each other to refrain from the use of liturgical vestments or clergy shirts of neon intensity, that the height of mitres be no more than six and three-quarters inches, and that our phylacteries be no broader than the nose of the Bishop of Atlanta and that Roger Blanchard and Philip Schaff be a committee of two to set further guidelines."

Bishop C. FitzSimons Allison (South Carolina)

How much longer can the Church afford the enormous expense of General Convention at its present size and with its length? Is it moral?"

Bishop L. C. Ogilby (Pennsylvania)

House of Deputies

The House of Deputies astounded this long-time observer by adopting on Friday with no debate and very few questions the Program and Budget proposals [TLC, Oct. 6]. Surely it was the quickest adoption in at least 18 years. Approved are a \$27.6 million budget for program and outreach and a \$5.3 million General Convention (assessment) budget. Income projections are such that the budget is deemed to be balanced.

The resolutions from the House of Bish-

...s...
... III of the canons, however, took long and protracted debate and votes by order. The Title I addition was eventually approved. It provides that "No one shall be denied rights or status in this church because of race, color, ethnic origin, sex, sexual orientation, physical disabilities, or age, except as otherwise specified by canon." Readers may note the phrase "sexual orientation." An amendment to delete the phrase failed in both orders on a vote by orders. The effects of the approved change is that canonically this church is open to everyone.

The Title III proposed changes concern the process of ordination. A new Section 2 for Canon 9 of Title III would read: "No one shall be denied ordination in this Church because of . . ." (same wording as above). This failed acceptance, being defeated in the lay order. To be approved 58 votes were needed in the lay order and 57 in the clerical order. The vote: Yes: clergy 69, lay 53; No: clergy 31, lay 44; Divided: clergy 15, lay 16. Divided votes in effect serve as negative.

The Vice-President Election

Although electing a president on Thursday had been a one-ballot matter, election of a vice president on Friday required three ballots of the deputies. Beginning with five nominees, by the third ballot the contest only remained between Pamela P. Chinnis of Washington, D.C. and Judge George Shields of Spokane. By a vote of 389 to 385, Mrs. Chinnis was elected as the first woman to be vice president of the house.

Two resolutions which were approved concern women. One asks the Presiding Bishop to "appoint a broadly representative group to study women's participation in congregational, diocesan, provincial, and national Church bodies and to review . . . and propose policy on women's full participation. . . ." Another directs several church agencies to "seek increases in various federal programs which aid women and children in poverty and need."

Our representatives to the World Council of Churches are asked to evaluate "the administration of the . . . fund known as the 'Special Fund to Combat Racism' especially in those instances where it has been alleged that this Fund has been used by groups engaged in terrorist activity."

The 1988 General Convention of the church will be held in Detroit, Mich. Five possible sites for the 1991 convention will be evaluated and selected by the Joint Committee. They are: Indianapolis, Lexington, Louisville, Phoenix, and San Antonio.

In an attempt to encourage and assist Episcopal Churches in Central America, especially in the present difficulties they

face, a resolution encouraging special and companion diocese relationships and exchanges of people was approved.

Funding for the church's black colleges will continue at the current level of about \$1 million a year. By vote of the house the Stewardship Commission is asked to advise those colleges in seeking ways to generate more support from the church and other sources.

Soviet Union

Three actions relate to the USSR. One states it offers a step on the road toward peace with that country. The Executive Council is requested to distribute educational materials "on the culture, politics, values, history and religion of the peoples of the Soviet Union" for use in the parishes and missions.

Another calls on the "...Soviet bloc governments and on all other signatories to the Helsinki Accords to fulfill their human rights obligations. . . ." The third, condemns "the genocidal six year war conducted by the Soviet Union and its client Afghan regime . . . and calls for immediate and unconditional withdrawal . . . with United Nations supervised negotiations. . . ."

Back home, the Executive Council is asked to provide educational resources about the plight of homeless people, including those mentally ill.

On the final day of the 68th General Convention, weary deputies were invited to ponder the question: How long should the 1988 convention be? They discussed the question during a ten minute break. The clear consensus was that this eight day convention, even with committees meeting two days in advance, was not long enough. Deputy Bartlett, Kentucky, said, "This has been the least satisfactory one in terms of debate on the floor since I began attending in 1964." He suggested one or two additional days and that the convention should end on a Thursday evening instead of Saturday. In standing votes, the preference shown is for a two day extension, with a one day extension preferred by a sizeable minority.

And AGAIN the question came up of reducing the size of the House of Deputies. Should there be three deputies instead of four in each order? And AGAIN, the vote on the 200th anniversary of the first time the issue came up is, not to change that number.

The closing day was far from uneventful or dull routine. A number of committees of conference between the two houses had to be formed. Some succeeded in effecting compromises. There were also several instances where one house refused to concur with the other.

The content of the "Annual Parochial Report" was debated at length on the

...ally altered, they wished Title I (5, Sec. 1 to read: "This report shall include the following information: number of baptisms, confirmations, marriages and burials during the year; the total number of adult baptized members, baptized members under 16 of age, and total number of members; the total number of confirmed members in good standing; the total number of confirmed members in good standing under 16 years of age; and the total number of confirmed members in good standing."

Deputies defeated a resolution which would have made confirmation mandatory.

A resolution passed by the House of Bishops which addressed the current military and political situation in El Salvador was rejected when the deputies voted nonconcurrence.

Consecration of Women

The Presiding Bishop was asked to appoint a special committee "to study and make recommendations concerning ecumenical and ecclesiological considerations involved in the election and ordination of women Presbyters to the episcopate"; In the approved resolution also provided that "...the results of the study . . . be made a part of the House of Bishops' report to the 1988 General Conference . . . and shared with the Standing Committees of the several dioceses. . . ."

A topic which stimulated long discussion in the House of Deputies was enactment of a canon providing for lay eucharistic ministers. The bishops had already approved the proposal but, seemingly did not reduce discussion. As concurred in after two votes by orders, the Special Liturgical Commission is asked to prepare appropriate forms to be used by lay persons as they go out from the Eucharist carrying consecrated elements to institutions and to those unbound. The licensing of such lay eucharistic ministers is to be only upon request of the priest in charge of the congregation and of those persons meeting the qualifications established by the bishops.

The shorter convention schedule seemed to have many people feeling "rushed" though they spent the entire time "preparing" to meetings, a reflection which surely shared by many deputies. The schedule kept most of them until late Saturday, September 14, after eight days of legislation, a fact which means some issues still untouched or hurriedly dealt with at best. It will be some time before the results and effects of the labors are sorted out for use in the three years.

(The Rev.) JAMES L. CONS

he day before the adjournment of the Convention, Pamela Pauly Chinnis was elected vice president of the House of Deputies, the first woman to be so elected. In her words of acceptance, Chinnis made it clear that she had sought this office as a "women's candidate" but regarded it, nonetheless, as a historic step.

In 1925, she attended the University of Missouri and Mary College and has lived for her later life in the Washington area where she has long been an active member of the Church of Epiphany. She is currently a member of the St. Ann's and was formerly senior warden. In 1954 she married Carter C. Chinnis and the couple have two children.

Chinnis has held a great variety of positions of responsibility in the church and in secular life. Among them, she is presiding officer of the Women's Guild, a member of the Washington Cathedral Chapter, the Anglican Consultative Council, and other organizations, and was one of five prominent women people sent by the Archbishop of Canterbury to South Africa to support Archbishop Tutu in 1983.

She has just completed six years on the Executive Council, and has chaired the Executive Council which has successfully directed the church in Mission. In her many capacities she has traveled widely in this country and abroad and has become one of the most well-known lay leaders in our church.

Communicators Meet

Over 100 members of the Episcopal Communicators gathered in the Anaheim Hilton on September 7 for their triennial meeting. Episcopal Communicators is an organization for church journalists and broadcasters at local, diocesan and national levels.

Barbara Braver of Massachusetts and Leona McDonald of Missouri were unanimously re-elected to the board, the conduct of which is the Rev. Leonard Freeborn of Trinity Church, New York City. The award for excellence in diocesan journalism excited interest. Braver's diocesan paper, *The Episcopal Times*, was honored by several cities including photography and general excellence. Awards were also presented by Sal Breck of Denver, editor of *Journal of Women's Ministries*, and *The Witness*, by *Soundings* of the Diocese of Minnesota, and by others.

In the electronic media category, "The Land: A Pilgrimage" by Trinity Church in New York, "A Priest Indeed" by Episcopal Church Publishing Co., and the Idaho Ad Project were commended by judges from the University of Southern California.

The late Rev. Frederick A. Pope, whose cartoons appeared in *THE LIVING CHURCH* and many other church-related

publications, was given a posthumous award for his unique contribution. Fr. Pope's widow, Grace, accepted the award.

In other business, the Communicators supported the *Canadian Churchmen* in its efforts for journalistic freedom, and commended the Most Rev. John Allin for his encouragement and support of the church press and of Episcopal broadcasting. An effort to enact a clear and comprehensive statement of eligibility for membership in the Communicators was not successful.

Centennial Celebration

The Daughters of the King celebrated their 100th anniversary recently and elected Ethel Boyle Ripley of the Diocese of South Carolina as their new president September 6. She will serve a three-year term.

Over 400 members of the order met at the Sheraton Hotel in Anaheim for their four-day convention which took place just before General Convention. The Most Rev. John M. Allin, retiring Presiding Bishop, was the preacher at the opening service at St. Anselm of Canterbury Church in Garden Grove, Calif. The Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real and the national chaplain of the order, celebrated the daily Holy Eucharist with meditations.

The Daughters of the King are allied with the Brotherhood of St. Andrew, and grew out of a Bible class led by Mrs. M.J. Franklin at the Church of the Holy Sepulchre in New York City. Members of the order — who number about 10,000 — dedicate themselves to prayer and service "for his sake." The theme of this triennial was "Lift High the Cross."

From its inception, the order has supported overseas missionary work and is currently sponsoring two missionaries in Brazil.

The Rev. Dr. Samuel Van Culin, the secretary general of the Anglican Consultative Council, spoke to the organization at its concluding banquet. "The great advantage of the Anglican uniqueness lies in this global flexibility," Dr. Van Culin said.

Following his address the new president and other officers were installed.

CORL Holds Meeting

The Conference on the Religious Life in the Anglican Communion in the Americas (CORL) held its triennial meeting at the Center for Spiritual Development in Orange, Calif.

Meeting a few days before the opening of General Convention where several members later staffed an exhibit booth, the gathering was attended by over 55 representatives from 21 religious orders belonging to the association.

These orders of men and women live in

various parts of the world under the vows of poverty, chastity and obedience. The organization represents an estimated 500 Anglican monks, nuns, friars and sisters in the U.S., Canada and the West Indies.

Special action of the meeting was the adoption of a restated constitution. Fr. Andrew Rank, Prior of the Society of St. Paul, was elected president for a three-year term under the new constitution. Mother Anne Marie, Superior of the Sisters of St. Margaret, was elected vice president.

Another important aspect of the renovated constitution was the formation of a Superior's Council which will meet annually. Fr. Rank commented that the council will facilitate CORL's role to speak on behalf of the religious orders of the church. Other communications resources include CORL's seven-year participation with the Permanent International Ecumenical Consultation for Religious Life, which include members from Anglican, Roman Catholic, Orthodox, and Protestant religious communities world-wide.

At an evening meeting, the Rev. Ennis Dunnis, head of the Anglican Institute in Nicaragua, addressed the members on the role of the church in his country and its special needs. Fr. Robert Hale, a Roman Catholic Camaldolese monk and author of the book *Canterbury and Rome, Sister Churches*, was also a participant and was guest preacher at one of the Eucharists during the conference.

Participants submitted a letter to the church-at-large as a statement of purpose from the religious orders. "We believe we are gathered toward reconciliation, wholeness and holiness," the letter stated. "We believe that the vowed religious life is an invitation to continuous renewal of ourselves, our communities, and the church for the ministry of service to the world."

Altar Guild Association Meets

The program for the triennial meeting of the National Association of Diocesan Altar Guilds September 7 - 13, ranged from lectures to workshops to an afternoon of artists demonstrating their work principally in various areas of needle arts. Tinka Tarver, San Antonio, Texas, who paints on cloth and creates soft sculpture, spoke about design as an expression of personal spirituality, using slides, samples of her creations, and a workshop. The Rev. David Schofield, St. Columba's Church, Inverness, Calif., discussed liturgy and the church year.

The altar guild, under the leadership of Mrs. John Hayden of Eau Claire, retiring president, responded to the invitation of the Women's Triennial to participate in a program of workshops for all women by presenting a four-part wedding workshop. Sandra Hynson, head of

demonstrated flower arranging for large and small weddings. Special vestments and kneelers for weddings were on display and participants were given a guide for preparing wedding booklets.

Officers for the next triennium were installed by the Presiding Bishop, the Rt. Rev. John M. Allin, at the closing Altar Guild Eucharist Friday, September 13. Elected president was Mrs. R. M. Grandfield of San Carlos, Calif. As at previous conventions, an exhibit of fine vestments and liturgical crafts was opened to visitors. Unusual chasubles and other items were loaned by parishes in the diocese and others.

Surgeon General Addresses NOEL

One of the most distinguished national figures to visit Anaheim during the convention was C. Everett Koop, M.D., Surgeon General of the U.S. The renowned pediatric surgeon came as a guest of NOEL, the National Organization of Episcopalians for Life, which sponsored a reception and dinner for Dr. Koop September 8, after which he spoke.

Dr. Koop traced the legal disregard for life in the 20th century back to the euthanasia movement in Germany in the 1920s, the ideas of which were later extended by the new chancellor, Adolph Hitler. Challenging the relevance of a position widely held in the Episcopal Church, Dr. Koop stated that abortion is virtually never necessary to save a mother's life, and less than three percent of abortions in this country concern cases of alleged rape or incest. Meanwhile, changing medical technology makes the positions of a decade ago increasingly obsolete.

Canon John W. Howe, rector of Truro Church in Fairfax, Va., is president of NOEL. The Rt. Rev. Joseph M. Harte, retired Bishop of Arizona, is chairman of the organization which spans many points of view within the Episcopal Church.

KEEP Honors Paul Rusch

The American Committee for KEEP held its 35th annual meeting in Anaheim during General Convention. KEEP is the Kiyosato Educational Experiment Project in Japan.

Japanese visitors, directors of the committee, many members of the convention and other guests took part in a reception honoring the memory of the founder of KEEP, the late Paul Rusch. A lay missionary of the Episcopal Church and long-time associate editor of *THE LIVING CHURCH*, Dr. Rusch, who died in 1979, devoted the later years of his life to building a rural Christian community with church, clinic, youth camp, and farm for dairy cattle which he introduced into Japan.

The board of the American Committee



The Surgeon General, C. Everett Koop, M.D. chats with Canon John Howe, president of the National Organization of Episcopalians for Life, after Dr. Koop's address on the sanctity of human life.

announced with satisfaction that KEEP is now almost entirely self-supporting in Japan. Only five percent of the budget is supplied from the U.S. This five percent was declared vital, as there is no such tradition of voluntary giving in Japan, and the American linkage inspires significant respect and support from the Japanese government, businesses, and private donors. Thomas L. Harris of New York City was re-elected president of the American Committee for KEEP.

CPC Benefit Concert

When Rosalind Runcie, wife of the Archbishop of Canterbury, performed a benefit concert sponsored by the Church Periodical Club on September 6 in Anaheim, over \$10,000 was raised. Mrs. Runcie opened her program with "Chromatic Fantasia and Fugue" by J. S. Bach and continued with selections from Schubert, Beethoven, Schumann, Shostakovich, and the contemporary English composer Alan Richardson. The house was packed, and the delighted audience obtained an encore. Mrs. Runcie is both a teacher and concert pianist and has given many benefit concerts in Britain.

Money raised will assist the Church Periodical Club (CPC) to purchase Bibles, Prayer Books, and other religious books and magazines for use in many parts of the world. The CPC, long recognized as an outstanding expression of women's work in the church, has been providing periodicals and books to Episcopal missionaries, clergy, and church institutions in the U.S. and abroad since 1888 through its ministry of the printed word.

Beginning its triennial meeting three days before General Convention, the CPC had its opening service at the Church of St. Anselm of Canterbury in Garden Grove. Bishop Robert Rusack of Los Angeles celebrated and preached.

Business sessions followed under leadership of CPC president B. Thomas Baker of Lake Quivira, Mo. Sixty-one delegates representing 41 dioceses made this the largest CPC meeting ever held.

Over \$27,000 was allocated for books and magazines for use in locations ranging from the Philippines, Africa, Spain to Idaho and South Bronx. For the first time, the delegates themselves made the decisions as to what National Book Fund requests would be honored.

On the evening of September 5, CPC held its customary dinner for overseas bishops, most of whom were present and were introduced by the Samuel Van Culin, secretary general of the Anglican Consultative Council. Rt. Rev. Leo Frade, Bishop of Honduras spoke on conditions in Central America.

The next day, Presiding Bishop John M. Allin officiated and preached at the closing service and installed S. Hableston Park (West Virginia) as president, Barbara Braun (Eau Claire, Wis.) as chairman of the National Books Fund, and other new officers. As presiding officer, Mrs. Park will also serve on the board of another distributor of church books, SPCK in the USA, and she and Barbara Braun will be the CPC representatives on PEWSACTION, a fellowship of organizations for renewal.

MARVYL A.

Fr. Geldard Addresses ECM

The Rev. Peter Geldard, general secretary of the Church Union in the Church of England, visited Anaheim for several days as the guest of the Evangelical Catholic Mission and addressed a meeting sponsored by ECM.

Fr. Geldard was asked what he thought would be the reaction in the Church of England to the resolution passed by the House of Bishops, that a majority of

do not intend to withhold
election of a woman bishop, and
on the new Presiding Bishop to
unicate this to the other Provinces
ek the advice of the Anglican Epis-
through the various Primates, at
riest possible date (presumably be-
ambeth '88).

replied, "If it means they are going
sult and really listen and take note
consensus of the Primates, that is
hing positive and encouraging. But
y only pretend to consult, and if
re-empt the consultation or ignore
onsensus, then the resolution will be
ed to the whole Anglican Commu-
as being completely hollow.

r Catholic theology, we are in com-
on with you because all our bishops
ommunion with your bishops and
each other. If the American Church
as a woman bishop unilaterally, it
ring the whole question of commu-
into question. The passing of this
ition will undoubtedly strain the re-
is with the Church of England, but
y also affect the progress toward the
ation of women to priesthood, for
rdination of women to the episco-
is the problem writ large."

DOROTHY MILLS PARKER

Presiding Bishop's Address

*Excerpts from the Address to the General
Convention by the Most Rev. John M.
(Some of these excerpts are also
found in the Pastoral Letters of the
Bishop.)*

Others and sisters, I offer you now
accumulated will and testament of
3rd Presiding Bishop. . . .

In the world today a concept called "na-
tional security" has been allowed to be-
come an earth-shadowing idol . . . It is
permitted to be for human benefit while
simultaneously being a source of threat.

It is to be noted clearly here that there
is to be adequate provision for a na-
tional security. The point is that the pre-
siding policies concerning national secu-
rity of the majority of nations are
becoming life-threatening idols and not se-
curity. The major result of policies for
national security among nations has been
increasingly oppressive national debts.

Have people on every continent in
"slum-barge-heap" housing, overcrowded
cities, rat-infested slums and homeless
people in the streets, and you rob them of essen-
tial human dignity. Prevent enough hu-
man beings from tilling the earth, provide
opportunities for many human beings
to earn a decent livelihood, add to the
suffering of the unemployed increasing num-
bers of uneducated unemployables, limit
participation in production or service,
and you have the virulent seeds of violent
revolution.

I believe the President of the United

States is a good man, capable of compas-
sionate concern and of strong, sincere
convictions. If I have a prophetic respon-
sibility, I must tell him that in spite of his
access to the best communication media,
in his present surroundings of maximum
security and staff protection, he does not
have an adequately detailed or in-depth
comprehension of the human predicam-
ent, the causes and effects of human
suffering in the world.

I believe the only defense and security,
nationally, or internationally, against the
destructive chain-reactive forces of injus-
tice and poverty already activating vio-
lence and terror around the world is a new
humanitarian offensive, more imagina-
tive than an Alliance for Progress, more
extensive than the Marshall Plan, an ini-
tiative the U.S.S.R. would be pressed to
imitate and exposed in opposing. I be-
lieve the United States of America has
the talent and ability, the imagination
and moral integrity, the spirit and faith
and compassion to incorporate our na-
tional ideals in an offer of justice and
better living to nations of the world that
they can't refuse.

I call upon this convention to authorize
through private solicitation the raising of
five million dollars to endow the support
system of this Church's Volunteers for
Mission program. I offer my services to
the next Presiding Bishop to assist in
securing these funds.

With the new standard Prayer Book
well in place, let us provide a lead for our
congregations to consider and review our
development of worship, with considera-
tion of music, ritual, ceremonial, vest-
ments, schedules and settings.

As a much-traveled Presiding Bishop,
I can tell you a variety of places in
this church that might be called "Bethel."
The presence of the Lord God is experi-
enced in such places, sometimes in si-
lence, sometimes with simplicity, at times
in great solemnity with all senses
quicken.

Regrettably, there are also places that
might be called "Babel," where one is
tempted to believe in "the real absence."
The halting uncertainty of the services,
the distractions, the muttered or mur-
dered lections, the misplaced or mislead-
ing ceremonial, the confused and ir-
responsible rearrangement of the ritual, the
redundant reading of wordy announce-
ments, the dullness and lack of enthusi-
asm only prompt one to give thanks that
attendance was limited to one Sunday.

This church has been moved at times to
talk of the poor and to give money to
some described as representing the poor,
while failing to offer to share our life and
membership in the Lord's mission with
the poor.

To many the Episcopal Church is seen
as vague and permissive. As expressed by
one observer, "It is unclear whether the
Episcopal Church is officially for or
against abortion. Their statements sug-

gest the church does not officially approve
of abortions, but does little to prevent
them." Or again it has been said, "It must
be confusing to be an Episcopalian and
be urged to condemn the death penalty
for the guilty in every case, but allow
abortion of the innocent in some."

Education is a prerequisite to mission,
and effective Christian education leads to
evangelism.

Not every Christian is skilled in preach-
ing the gospel. Yet every Christian can
know the gospel, keep the Lord's com-
pany, tell the Lord's story, serve the
Lord's spirit, and be moved by his love to
love others.

The lost, strayed, alienated, disillusioned
members of this church family are
a judgment on this church's pastoral care
and "carers." The estranged are not to be
written off by us or dismissed in terms of
percentages.

Our provisions for pastoral care should
be reviewed to improve our support sys-
tems to marriage and family relations
and the relations of individuals to com-
munity. Under our present canons, remar-
riage in the church has become so easily
arranged that the support of marriage is
gravely weakened.

A major concern of mine is the partner
in a failed marriage who feels abandoned
by and is lost from the church commu-
nity, bearing unjustly the onus of having
been the one chiefly responsible for the
broken relationship.

Accordingly, it is misleading and pasto-
rally confusing when clergy who suffer
the trauma of a marriage failure attempt
to substitute a second spouse in the
church's community where they serve
with the assumption that there is no
harm, loss or damage to the community.
Clergy are entitled to the same due pro-
cess as other citizens and the opportunity
to replace a lost relationship with one of
promise. In making such a choice how-
ever, faith and love and courage may be
clearer and the church's mission better
served by the willingness to relinquish
the role model of clergy and to continue
faithfully in a valid form of lay ministry.
The church must have effective means of
dealing with human failure, but such can-
not be provided by assuming that, with
clever canonical amendment, we can re-
peal the law of cause and effect.

Four good men are designated nomi-
nees for the office of Presiding Bishop.
Others can be added. All are of such
good experience and dedication that
the church could safely choose by
casting lots as did the first apostles in the
choice of Matthias. I hope, however, the
current soon-to-be-predecessor enjoys a
better reputation than does Matthias'
predecessor.

Ann and I expect a change of pace,
time for reflection and further enquiry
and new adventures in "the Way." And
along "the Way" we'll see you. Grace and
peace. Farewell!

Address by Presiding Bishop-Elect

Excerpts from the address to the General Convention by the Rt. Rev. Edmond L. Browning, Presiding Bishop-elect.

My sisters and brothers in Christ, bound to you in the bond of baptism, I accept with a full heart and a genuine humility, your election to serve this church as its 24th Presiding Bishop.

I want to express at the very outset to you, Bishop Allin, my profound gratitude for your superb address to us last Saturday . . . I pray, kind sir, for my sake as well as this church's sake that there will never be a time when you're not willing to make your tremendous contribution to the mission of the church and to the unity of our witness.

Bishop Allin has initiated a process to identify our future agenda as a church in mission. I invite each of you to enter that process. I have always seen my ministry as one of enablement and empowerment. I will continue in this style of leadership with which I am most comfortable.

I have today invited you, all of you, to share the diversity of views, of hopes, of expectations for the mission of this church. I want to be very clear — this church of ours is open to all — there will be no outcasts — the conviction and the hopes of all will be honored.

This leads me to say that for you I seek to be a listener, an enabler of the ministry for the whole church, to be pastorally sensitive *and* to speak out unequivocally on the issues of justice and peace.

I have this day sent a telex to Bishop Tutu offering the full support of my office to his courageous ministry. I have extended my sincere hope that he might be present for my installation next January 11.

To our sisters and brothers in Central America and Panama, I state today my firm support. I want you to know personally of my commitment to you and to the self-determination of your dioceses and nations.

I have also sent a telex to Bishop Watanabe, Primate of Japan, to see his presence next January 11 and to affirm my personal interest in developing the ministry of this church in the Pacific Basin.

Speaking of the Pacific, to Archbishop Paul Reeves, Primate of New Zealand, I have sent greetings and support of his witness for a nuclear free Pacific.

My position on the nuclear arms race is well known in my diocese. A visit to the memorial at Hiroshima several years ago did much to awaken a sleeping conscience.

I said then, and I reaffirm now, that I believe the production, testing and deployment of nuclear, chemical and biological weapons to be inconsistent with the Gospel of Jesus Christ.

Our compassionate, if imperfect, response to the shameful famine plaguing large areas in the continent of Africa must not lead to complacency at home. . . . The scandal of increasing hunger among the poor of our country is intolerable during a time of so-called prosperity. No where is this more evident than in our major cities.

Today, we must add with equal priority our concern for the plight of our rural areas — farm families devastated by bankruptcy, bringing a massive burden to this once thriving part of our nation's economy. Let us engage in just and fair solutions to a critical problem.

I want to share with you my support of [the resolution of the House of Bishops not to withhold consent of an election of a woman to the episcopate] and that I will request of Sam Van Culin that he convey to the Archbishop of Canterbury my desire to have this issue placed on the agenda of the next meeting of the Anglican primates.

Well, dear friends, there is so much more in my heart that I want to share. But I may have already said more than you want to hear.

So, I go now to prepare myself to hear from you.

As we walk this journey together, let our common love for one another be the source that heals our wounds, seeks the truth of the Gospel, nurtures our souls and leads us into a common witness of hope to a troubled, dangerous and broken world, bringing to it a message of a new creation, and a new humanity through the resurrection of Christ-Jesus.

George W. MacRae, S.J., internationally known New Testament scholar, professor of Roman Catholic theology, and acting dean of Harvard Divinity School, died suddenly September 6 of an apparent heart attack. He was 57. Dr. MacRae helped train an entire generation of scholars who have translated rare texts that have taught much about the origins of Christianity. Among those, and perhaps the most celebrated, is *The Nag Hammadi Library* (1977), a collection of Gnostic texts that, along with the Dead Sea Scrolls, rank among the most important ordinary finds in 20th century biblical studies [TLC, Feb. 17].

Four adults and six high school students from Trinity Church, Galveston, Texas, spent a week in August exploring the interior of a church in Mexico. The church, Templo de Cristo, Guadalajara, Jalisco. It was a ministry of service and friendship with the Diocese of Western Mexico, companion to the Diocese of Western Mexico. On the Sunday following the week of work, a service was held in the parish church celebrated by the Rt. Rev. Samuel Espinoza, Bishop of Western Mexico, who recalled that 24 years earlier when the church was last painted, the work was done by other college students did the

As a way of promoting Lutheran-Episcopal relations in South Dakota, a meeting of the Commission of Lutheran-Indian Relations was called recently in Pierre, S.D. Attending the meeting were Bishop Norman Eitner of the Lutheran Church and the Rt. Rev. Craig Anderson, Bishop of the Episcopal Diocese of South Dakota, along with other clergy and staff members. The convention of the American Lutheran Church in South Dakota last spring passed a resolution to promote ecumenical efforts between the two denominations. Many ideas for cooperation were presented at the meeting, including shared ministerial programs, denominational exchange internships, and more social activities between the two churches.

The Diocese of Idaho is continuing with its Idaho Ad Project design to promote the Episcopal Church. The Project Committee will use newspaper advertising created by the Episcopal Ad Project in Minneapolis. In addition, the committee has created three radio and three television public service announcements that they will be able to promote in their church in three mediums.

BETWEEN THE ANGELS AND THE BEASTS

Catholic Dogma in the Art of Walker Percy

By ORMONDE PLATER



Several recent books about the famous Percy family of Mississippi — especially William Alexander Percy (1885-1961) and his younger cousin and grandson Walker Percy (born 1916) — seek to examine the role of religion in American writers.

These include two volumes from Louisiana State University Press, a reprint of William Alexander Percy's memoirs *Lanterns on the Levee* (1941), with a new introduction by Walker Percy, and a scholarly study by Lewis Baker, *The Percys of Mississippi: Politics and Literature in the South* (1983). Even more revealing is *Conversations with Walker Percy* (1985), by Lewis A. Lawson and Victor A. Kramer, a collection of interviews which discuss Percy's five novels and two books of essays as an extended comment on the relationship of religion, language, and

Although Lewis Baker is concerned primarily with the social, political, and literary history of the Percys, he makes it clear that the religious tradition of the family includes the Episcopal Church. William Alexander Percy and his brother, Senator LeRoy Percy (1860-1929), led the University of the South at Shreveport.

LeRoy, an Episcopalian, "was a little more about religion" (p. 81). The son Will was raised as a Roman Catholic by his mother, Camille, and as a child developed a intense devotion. At college, however, he lost his faith. "His ethics teacher at Sewanee, William Porcher DuBose, raised questions about all established religions, and Will could not answer some of them. . . . Will realized that Catholicism was in part attractive as a refuge from

the world, and he could no longer afford such a refuge" (p. 62).

The war restored his capacity for faith. In Will's poems written after seeing the war, "aesthetic values become the grounds for religious faith and a means for reconciling the physical world of nature with the spiritual kingdom of God" (p. 80). But Will never regained the capacity for devotion. Although his memoirs have high literary quality, he would prefer to be remembered as a poet, planter's son turned gardener.

Ironically, DuBose, unwitting challenger of Will Percy's faith, is now remembered in the Episcopal calendar (August 18), and one of Will's poems, "His Peace" (1924), was later adopted as the much-loved Hymn 437, "They cast their nets in Galilee."

Sewanee plays a strange role in the religious history of the two Percy writers. After World War I, Will taught English at Sewanee for one semester but was replaced after some Episcopal alumni objected to his Roman Catholic affiliations. He remained close to Sewanee, visited friends there and raised funds, and in 1922 was elected to the board of trustees.

"His election acknowledged his contributions to Sewanee, but the day after he

was elected, the board passed a resolution requiring that all of its members belong to the Episcopal Church" (p. 89). Will declined to belong, although he held the Episcopal Church in regard and sympathy and later established a summer home at Sewanee.

In the South, Sewanee has long been looked upon as a mountain sanctuary for various needy sorts, including retired bishops, artists and intellectuals, and the widows of Confederate generals, and in the summer of 1946 Walker Percy and his bride moved to Will's summer home there to read and study religion. A few months later, in 1947, they converted to the Roman Catholic Church.

What Percy was reading, at Sewanee and elsewhere, included European philosophy, anthropology (the nature of man) and existentialism, especially the Lutheran Kierkegaard. Despite the Protestant nature of some of Percy's reading, his studies led to conversion — and also to an acceptance of Catholic dogma as congenial to the art of writing.

He defined this dogma in a 1971 interview reprinted in *Conversations*: "As I say, it's a view of man, that man is neither an organism controlled by his environment, not a creature controlled by the

Books About the Percys

LANTERNS ON THE LEVEE: Recollections of a Planter's Son. By William Alexander Percy. Alfred A. Knopf, 1941. Reprinted with an introduction by Walker Percy, Louisiana State University Press, 1973 (1984 printing). Pp. xviii, 348. \$19.95.

THE PERCYS OF MISSISSIPPI: Politics and Literature in the New South. By Lewis Baker. Louisiana State University Press, 1983. Pp. 237. \$19.95.

CONVERSATIONS WITH WALKER PERCY. Edited by Lewis A. Lawson and Victor A. Kramer. University Press of Mississippi, 1985. Pp. xiv, 325. \$9.95 paper.

say, nor is he a detached, wholly objective, angelic being who views the world in a God-like way and makes pronouncements only to himself or to an elite group of people. No, he's somewhere between the angels and the beasts. He's a strange creature whom both Thomas Aquinas and Marcel called *homo viator*, man the wayfarer, man the wanderer. So, to me, the Catholic view of man as pilgrim, in transit, in journey, is very compatible with the vocation of a novelist because a novelist is writing about a man in transit, man as pilgrim" (pp. 63-64).

With Walker Percy, expression of Catholic faith takes the form of story-telling. *Conversations* brings out Percy's attitude towards the communication of faith which readers of his fiction should already suspect. One of the symptoms of the human predicament — our tortured alienation from ourselves, others, and God — is our difficulty with language. The old words about religion no longer work. We can't even speak about God and get a response from a listener or reader.

Percy shares the opinion of Flannery O'Connor, also a Roman Catholic, who had to write about grotesque people and situations to get her theological point across. In 1971 he told an interviewer: "the so-called Catholic or Christian novelist nowadays has to be very indirect, if not downright deceitful, because all he

has to do is say one word about salvation or redemption and the jig is up, you know. So he has to do what Joyce did: he has to practice his art in cunning and in secrecy and achieve his objective by indirect methods" (p. 41).

As a consequence, religion as a formal observance all but disappears from Percy's fiction, except on rare occasion — and then often as the butt of satire. Instead, Percy places his men and women in strange situations and expects them to think and act in ways which are bizarre rather than edifying. Especially, they avoid the language of religion. They may rise from the dead, from one of the forms of living death, but they don't talk about "resurrection." Percy prefers empty caves to empty words. He seems to have discovered in his art a secret of communication which is entirely opposite that of most practitioners of faith.

Behind his use of story lies a continuing acceptance of Catholic dogma, despite a church that is "in a mess these days, badly split, its liturgy barbarized, vocations declining," yet which "survives these periodic disasters" as "a sign of its divine origins" (p. 176, from a highly ironic self-interview in 1977).

In 1984 Percy continued to stress the importance of Catholicism to his art: "I have never felt constrained by my own beliefs; but, on the other hand, a good number of writers I know are paralyzed

by their thinking" (p. 270). With the mystery of the church, a body of pilgrim Percy explores the mystery of human existence.

Perhaps because of the publicity of his interviews, Percy is now reluctant to give more. He has talked himself both idly and at purpose, and, at least the moment, has said all he wants to about religion, art, and life at least. *Conversations* eventually becomes tedious with repetition. Yet perhaps the most interesting chat is the last one, in 1984, in which Percy talks about a meeting he had with Thomas Merton at Gethsemani Abbey in 1967, a year before Merton's death in Burma. Merton, wearing jeans and a T-shirt, served bouillabaisse and water and impressed Percy as rugged and tough-looking.

But the conversation went nowhere. Percy called him "Father Louis," and thought of little to say, and got only a few words from Merton. Except for one anecdote: "He was talking about nonviolence. He was saying how the Trappists, the Trappists, violated this principle. And either I, or somebody, said: 'What do you mean? How do they do that?' He said: 'Well, look at the way they exploit these brothers, these monks. I remember the expression was 'They're breaking their ass carrying all this crap around'" (p. 319).

Merton and His Biographers

By MAGGIE ROSS

In 1980, the miasma of pious rhetoric that had surrounded Thomas Merton's memory since his death in 1968 was dispersed by the fresh breeze of Monica Furlong's biography, *Merton* (now available in paperback from Harper and Row). Furlong attempted to put some human flesh on what had become one of those heavily draped plaster figures which Merton himself so loathed. One can almost imagine his sigh of relief as the book went into circulation.

Furlong's work is not without its faults: it attempts a superficial psychological analysis of the evolution of Mer-

ton's complex personality and the paradox of his life. In this she thankfully failed, but her instincts throughout the book are accurate enough that this is a minor annoyance.

Her work also has been criticized because of her obvious bias against Dom James Fox: she defends Merton as only a woman can defend a man, and it is interesting that in doing so she fulfills a role that Merton not only may have sought from flesh-and-blood women but also understood as an archetypal role, one he explored in part in his work *Ha-gia Sophia*.

But even given its flaws, Furlong's book is remarkable. Denied access to those works and letters scrupulously guarded by the Merton Trust, and, until 1983 available only to the "official" biographer, Michael Mott, Furlong had to make some intuitive guesses. Perhaps

precisely because she did *not* have access to the enormous morass of material Merton left behind, she may, in the end, have succeeded in giving a more accessible portrait.

She was, we know now, factually wrong in some areas due to lack of documents, but re-reading her book after Mott's *The Seven Mountains: Thomas Merton*, gives an appreciation that the risks she took were more than justified.

Michael Mott also has been courageous in undertaking the daunting task of first of all, of following in the steps of John Howard Griffin — himself so famous a thing of a legendary figure — who first authorized to undertake Merton's official biography, and who died before it could be completed. Mott wisely set aside Griffin's work not only to avoid the impossible task of continuing Griffin's

Maggie Ross is a solitary and the author of The Fire of Your Life (Paulist Press, 1983). She gratefully acknowledges a grant from the American Philosophical Association, which made possible the leisure to write this article.

ch, but also, one suspects, be-
 in some ways Griffin had *become*
 bject. Happily, excerpts from Grif-
 unfinished biography of Merton,
 from Griffin's own journals kept
 working on it, have now been pub-
 and provide a penetrating look
 monastic and solitary life that is in
 ways more accurate than Merton's.
 ndly, Mott has managed to wade
 rhaps swim) through the vast sea
 arial Merton left behind, as well as
 take to re-interview people who
 been forced to talk about their
 countless times, itself a somewhat
 il duty. Mott wisely has not set out
 ite a biography in an ordinary
 He states in his introduction that
 rpose is to raise questions, not an-
 hem, and in this he admirably suc-
 . Instead of a standard biography
 s written a guide for future Merton
 rers and makes little attempt at in-
 tation, which is perhaps impos-
 with only ten years in which to do
 iminal distillation necessary to un-
 ke even the present book.

tt's work also has flaws. The begin-
 has too much of Mott's own con-
 for poetic expression and is often
 rous. Fortunately he soon drops
 elf-conscious style and falls into a
 rhtforward narrative which serves
 rposes much better. Toward the
 one feels Mott is slightly over-
 ned and anxious to get rid of the
 ct. One can hardly blame him.

ough Mott has tried to present
 bject from as many points of view
 ssible, there is still the lingering
 that this is an "official" biography
 hus subject to censorship. Compar-
 he quotations used by him and by
 ng, there is an uneasy sense that
 are subjects which are better not
 ssed. It is tantalizing to speculate
 if any) the present censors are. But
 nder constraint must have added
 ott's burden.

ditionally, Mott does not seem to
 a single emotional risk in the entire
 . For his purpose of raising ques-
 , this approach provides what may
 necessary detachment, but at the
 time fails to communicate Merton
 her than object.

ott has a poet's bias and while criti-
 f Merton's often awful poems, his
 pathies to Merton's difficulties as a
 are obvious. Mott reveals some-
 of himself in this attractive vulner-
 ty, which provides part of the much-
 ed human element.

ott illuminates where Furlong was
 only to guess. Merton appears
 gh his own words in all his naked-
 . One is struck by the almost incred-
 immaturity of the man — a mixture
 of neurosis and the naivete neces-
 to the artist that often (and Merton
 exception) leads to folly, if not trag-
 It also becomes apparent that Mer-



Merton Books

MERTON: A Biography. By Monica Furlong. Harper and Row. Pp. 342. \$8.95 paper.

THE SEVEN MOUNTAINS OF THOMAS MERTON. By Michael Mott. Houghton-Mifflin. Pp. 690. \$24.95 hb.

MERTON BY THOSE WHO KNEW HIM BEST. Edited by Paul Wilkes. Harper and Row. Pp. 168. \$12.95 hb.

ton was quite possibly chemically depen-
 dent, which may explain some of his
 erratic behavior, as well as cast light on
 other aspects of his thinking and
 writing.

It is a commonplace that artists (espe-
 cially writers) suffer from too clear a vi-
 sion, which continually forces a choice
 between dealing with the sharp light of
 reality by asceticism, meaning a willing-
 ness to be done to, be seared, changed,
 and bear the consequent suffering, or
 anesthesia when the suffering becomes
 unbearable.

Like most artists, Merton seems to
 have alternated between the two,
 whether his anesthesia was expressed
 chemically or in terms of relationships.
 Sometimes it seems that writing was it-
 self the drug, and again he falls into a
 classic pattern; most writers realize they
 are maintaining some kind of inner bal-
 ance by writing, much as they might
 hate it — and Merton obviously reveled
 in it, even as he was tormented by it.

Mott's book is extremely valuable in
 that it shatters most of the stereotypes
 that have grown up not only around
 Merton but also the monastic and soli-
 tary life, in spite of the sanity of such
 books as *Merton by Those Who Knew
 Him Best*. Reminiscence about him is
 invariably cautious, and some of Mer-
 ton's friends have been more honest than
 others. John Eudes Bamberger's in-
 sights are particularly helpful to supple-
 ment and focus the Merton who emerges
 from both Mott's and Furlong's treat-
 ments.

These two books complement one an-
 other, yet the definitive biography has
 yet to be written. Perhaps we will have to
 wait for it until more time has passed,
 and there is a chance for some historical
 digestion to occur. Merton is a large
 mouthful for any age to swallow, and,
 perhaps because I am writing from Ox-
 ford, and in spite of the obvious person-
 ality differences, there seems to be an

intriguing similarity to Newman. In *Ox-
 ford Apostles*, Geoffrey Faber comments
 on Newman's "Spiritual self-hatred and
 intellectual self-admiration. When these
 currents meet with such force as they
 did in Newman, the result is a vortex
 into which a whole society might easily
 be drawn" (p. 65).

For all of Merton's 20th century in-
 sight into monasticism, which thank-
 fully has wrought profound changes in
 the institution and made the solitary life
 not only possible but also legally accept-
 able to the church; for all of his 20th
 century hedonism, angst, and practical-
 ity, Merton remains something of a 19th
 century romantic. In fact, it might be
 possible to see Merton's life in terms of a
 19th century romantic poet growing into
 a 20th century prophet — but this is
 perhaps the subject for another article.

In the end, what do these books tell us
 about Merton's sanctity in everyday
 terms, as opposed to those of hagiogra-
 phy? That far from being some fantastic
 perfection, *human holiness is the strugg-
 le to willingness* (to use Gerald May's
 distinction), *willingness to offer one's
 self to God to be done to, to be transfig-
 ured and, by extension, transfigure the
 surrounding milieu.*

We do ourselves great disservice by
 insisting on an unreal and saccharine
 uniformity of what we falsely think of as
 "holiness" in our saints. Merton himself
 remarked on this with some weariness
 close to the end of his life, pointing out
 that to be holy means, no more, no less,
 to be marked by God, and to be willing
 to live out the consequences of that
 marking, no matter how flawed the ma-
 terial one has been given to work with
 may seem, or how impossible the task.

Merton never gave up seeking this
 willingness in spite of his great liabilities
 and spectacular failures. In this he pro-
 vides us both comfort and example to
 aspire to the true holiness to which each
 of us is called.

EDITORIALS

Reviews and Book Articles

Reviews of books, and articles about books, constitute a special kind of writing, and we hope our readers find these items useful and interesting, both in special book numbers such as this, and in ordinary issues in which we usually have a few reviews. We were recently encouraged by a reader who, attracted by the review of an unusual and rather expensive volume, persuaded his local public library to purchase it, and has since found out that a succession of other individuals have withdrawn the book. Books expressing spiritual values can indeed spread the Christian message both directly and indirectly.

Writing reviews is not easy. If a reviewer is enthusiastic about a 500-page volume, which one has spent days reading, it is very difficult to write something helpful about it in a mere three or four paragraphs. If one is not enthusiastic, it may be all the harder.

We do not usually print extended information about our reviewers, but readers must have noticed that some of them are nationally or internationally recognized authorities in their fields. Others, equally important, are informed individuals who speak more from the point of view of the thoughtful but non-specialist reader. Still others are strong advocates in certain areas of interest.

We are sincerely grateful to all our reviewers and the authors of book articles. They play an important part in the life of this magazine, and we are sure they enrich the lives of many readers.

What Was Convention Like?

Much has now been said about what General Convention did or did not do, but how did it feel? What was it like?

The weather was pleasant enough, although most of us were busy in large air-conditioned buildings all day and scarcely saw the out of doors. The vast convention complex was very well equipped, and the major hotels were sumptuous. A very professional closed circuit TV program provided convention news every morning and evening. Accommodations and meals were expensive, but no more so than most experienced travelers expect today. The arrangements made by local committees were good.

The convention was also marked by ethnic diversity. Deputies and guests from many backgrounds and many parts of the world were present, some wearing native dress. In this sense, the catholicity of our church was very visible.

On the other hand, the atmosphere was somewhat more confined than in other recent conventions. We were not within easy walking distance of anything away from the convention center, and taxis were not always available. Few members of the convention saw any local churches. Meeting rooms were locked except for scheduled times (and sometimes even then!). Social gatherings tended to be formal receptions or dinners. There was not the place for banners, posters, and impromptu

meetings that characterized other recent conventions. The well ordered air of the expensive hotels set the tone. Many welcomed the comfort and convenience of the facilities. It was perhaps less well adapted, however, to young people and to less affluent visitors.

Services of worship were generally impressive. Opening service with the UTO presentation was in a large arena. Official daily services were in a large hall, with some hundreds of seats, where an attractive sanctuary was set up by the diocesan committee. A smaller sanctuary was curtained off for private prayer, where the Blessing of the Sacrament was reserved and where a priest was regularly available for confessions. We were pleased that Morning and Evening Prayer were led daily by members of the religious orders, although the times were not the most convenient for many. The regular daily Eucharist at 7 a.m. with hymns and short sermon, regularly attracted three hundred or more worshippers. The Triennial and other groups sponsored additional services.

Our one serious criticism of the worship is that it continues to be no visual representation of our Lord and the saints in the areas arranged for convention services. Most people are more impressed by the eye than the ear. There are people in the church who know how to create large temporary murals for such occasions.

Gratitude was very properly addressed to the bishop and other clergy, and people of the Diocese of Los Angeles who had spent months in successful preparation for convention. As in previous years, many aspects of the necessary convention work and administration were carried on by a large staff of volunteers, some of whom will serve in convention after convention. We all owe a debt of gratitude to these faithful men and women.

In this issue we conclude our coverage of the House of Bishops and the House of Deputies. Some other items relating to Anaheim are yet to come, as well as evaluative comments and interpretation. The meaning of the actions of this convention requires further thought.

Ill-founded Journalism

Many Episcopalians in the New York area, and also in other parts of the country, were offended last month by an article in the *New York Times Magazine* entitled "The Episcopalians: A Church in Search of Itself." The article contains some authentic criticisms of the church, and some points of humor. Of course Episcopalians have long been accustomed to snide and satirical attacks. The relation of the Episcopal Church to the Church of England has always made it distasteful to a certain type of American journalist and in the recent past (although not today) our church earned criticism in appearing too much as the church of the privileged and elite.

Careless reporting and ignorance of the Episcopal Church today was reflected in the author's assertion that "liberals" were not nominated for President Bishop. The nomination of Bishop Frey of Colorado as the one Anglo-catholic on the slate, is described as a possible sop to the evangelicals, "no more." Of course the fact that an observer could construe the selection backwards is an indication that party labels are what they used to be. Reporters who do not understand these mysterious matters, however, should not attempt to pontificate about them, if the pun may be pardon

BOOKS

Continued from page 4

tly designed for this "dipping." you draw out is almost always il, good, and memorable.

chapter headings give you the flavoring in the Truth; On beginning Ourselves; Breadth of Soul, Fearless; On Forgetting Ourselves to at God; Interior Difficulties; Suffering; Illness; Death. Under these headings are short passages from the Abbe Durville's letters of spiritual counsel to various correspondents.

It has a fine French flavor, his remarks to the highest heaven in their audience; familiarity with God's majesty, at the same time savor of the good on which we all stand in their flat-d common sense. The book is headed by an introduction by Anglican's great spiritual authority, Evelyn Underhill.

There is something of real substance to strengthen us, to reflect on, to offer in prayer, to underline and save and share. Not a book about prayer and it is not a book of prayers. It is right on the boundary between these two categories: a good priest, who knew what it means to offer, offering dearly purchased adoration to the souls he loved, with reference to the good God he trusted.

(The Rev.) ANDREW C. MEAD
Church of the Advent
Boston, Mass.

Spirituality and Culture

TRUTH AND THE FUTURE OF THE CHURCH: Ministry with Youth and Aging Adults. By Michael Warren. Ston-Seabury. Pp. 148. \$8.95 paper.

This is one of the best books on youth ministry that I have read in years of reading such books. Yet, I have found it difficult to write a review, perhaps because there is an extra breadth of dimension which in my estimation tends to set it apart from other very good books in this field. What words will convey this breadth, other than the usual superlatives routinely dished out in short book reviews?

The words that we need, most appropriately, are not mine, but the author's, as found in his preface:

Readers will note in the essays certain themes that link much of my thinking. These themes are those of spirituality and culture . . . the pieces that meant most to me were the ones that best grapple these two issues. In the entire collection the essay most significant to me is *one on politicization*; it represents the edge of my thinking and many emerging questions and concerns."

I would add that the chapter on "Why Annie and Joannie Can't/Don't Care" is exceptionally good. Continuing: The final three essays deal with aspects

of ministry to young adults, that is, young people in their twenties and thirties, with special concern for those who do not have families. Churches in the United States have a tendency to define their ministry too narrowly along family lines and to ignore those persons not fitting into that pattern. Ministry to young adults needs more attention in the future from all the churches."

Do read.

(The Rev.) SUSAN M. CLARK
Deacon, Christ Church
Whitefish Bay, Wis.

Loving Wisdom

TRAILING CLOUDS OF GLORY: Spiritual Values in Children's Books. By Madeleine L'Engle, with Avery Brooke, anthologist. Westminster Press. Pp. 143 incl. indices. \$12.95 hb.

Madeleine L'Engle, who finds meaning in story and builds her theology through story, draws spiritual truths from more than 45 excerpts chosen by anthologist Avery Brooke from well-loved children's books in this profound, slim volume.

Audience appeal of this anthology-with-meditations cuts across all boundaries of age and station. It can be used to spark reflection; to guide young people in discriminating appreciation of literature; to cast fresh light on deliberations of theologians; to remind grown-ups of the insights gained from their childhood reading favorites; to provide a standard by which to measure current children's literature; or just to enjoy for the loving wisdom of L'Engle's shining faith.

The book lives up to its title taken from Wordsworth; L'Engle shows that "there is far more to everything than the dailiness of the everyday world."

HELEN D. HOBBS
South Bend, Ind.

Foundations of Marriage

BLESSED BE THE BOND. By William Johnson Everett. Fortress Press. Pp. xi, viii and 130. \$6.95 paper.

A subtitle could be "A Fresh Look at the American Family," but that's trite. The actual subtitle is "Christian Perspectives on Marriage and Family," yet the text is broader than a Christian foundation (excellent and important though that be).

This is a book the clergy will find helpful in pastoral ministries; indeed, any of the helping professions will be glad to see it. The rising numbers of divorced clergy today warrants a careful study of this text in preparing for one's own marriage.

The ambience of the book is a mix of social factors with theological, philosophical, and psychological insights. The author attempts to be holistic in stance, and succeeds quite well. He declares his own ideal for this book, ". . . to order our theological reflection

in a systematic way that can give us some leverage for dealing with (marriage's) complex and emotional issues." This is generally fulfilled.

Mr. Everett summarizes marriage customs of the past several centuries, including what society has declared from time to time to be the professed purposes of marriage. This reaching back in social customs brings to the surface the word "bond" which appears in a bit of poetry, and this antecedent study is what brought that word into the title of this book.

The text sets out "four subjects" of marriage: person, couple, family, households. This is a strength of this book and this portion is typical of several other sections. There are several notes provided at the conclusion of each chapter; putting them together, one has an excellent bibliography.

(The Rev.) PAUL Z. HOORNSTRA
Diocesan Missioner
Wilmington Island, Ga.

Real, Live Woman

TERESA: A WOMAN: A Biography of Teresa of Avila. By Victoria Lincoln. With introduction by Antonio T. de Nicolas. State University of New York Press. Pp. 440. \$39.50.

Victoria Lincoln, a novelist, has written a rather full life of Teresa of Jesus, known to us as Teresa of Avila. The author takes most of her material from the letters of Teresa, telling us the story of a forceful reformer of the 16th century Roman Catholic Church in Spain. She draws from other contemporary accounts of the saint as well as from secondary sources.

As the title indicates, the author seeks to free us from the pious legend that has surrounded Teresa from the latter part of her life up to our own time. As a novelist, she is concerned to draw for us a rounded and full picture of a real, live woman, not a prettified saint. She focuses on the day-to-day activities of this extraordinary woman, who succeeded in hallowing the everyday and ordinary.

Where the biography fails is in its lack of attention to Teresa's spirituality, that part of her life that adds the dimension of greatness to her story. Fortunately, this dimension of her life and work are available to us in good translations of her mystic works: *The Life, The Interior Castle, and The Way of Perfection*. Ms. Lincoln gives these only passing notice, telling us the occasions for the writing and some contemporary response.

Another flaw is the absence of footnotes or complete bibliography. (A very short bibliography is included.) There is some material, especially that dealing with Teresa's ancestry (perhaps Jewish) and the nature of the sins of which she repented so lavishly, that cries out for documentation. On the latter point the author engages in speculation based

on the letters that is interesting out hardly adequate historical documentation.

As almost novelistic biography, the work succeeds rather well even if it is far too long. Lincoln includes description of the circumstances surrounding Teresa's career and introduces us to the friends who influenced and helped her.

ALICE COWAN
St. Paul School of Theology
Kansas City, Mo.

Adults with Vocations

BECOMING, ADULT BECOMING CHRISTIAN: Adult Development and Christian Faith. By James W. Fowler. Harper & Row. Pp. 154. \$13.95 hb.

The past decade has brought a flood of research and writing on adult development. Based on the early work of Freud, Jung, Pavlov and Piaget, these biopsychological models have really not addressed faith development at all. Dr. Fowler's new book, a follow-up of his earlier *Stages of Faith*, is an attempt to remedy that situation.

In a most readable style, the author summarizes in the first part of his book some of the most recent work in the field. Especially welcome is a presentation of the work of Carol Gilligan and her important findings on the moral development of women.

The author then moves into his own field of faith development with a focus on adulthood within the context of the Christian community. Readers looking for a description of the traditional stages of spiritual development will find some of this material, but not in the form they are accustomed to. Nor is this a book of the "how to" genre. Rather, it is a volume which should provoke some thought about what it means to be an adult with a vocation.

JEAN SMELKER, M.D.
Minneapolis, Minn.

Freedom and Authenticity

THE FREEDOM OF MORALITY. By Christos Yannaras. St. Vladimir's Seminary Press. Pp. 278. \$12.95 paper.

Reviewers often say that a book is so good that they could not put it down. I found *The Freedom of Morality* by Christos Yannaras, Orthodox lay theologian, so compelling that I had to put it down many times so as to probe its meaning. This is not to say that it is an obscure book, but rather a profound one. To a Westerner it is a journey into another world.

In the beginning of chapter two, Yannaras says, "What we call the morality or ethos (ethics) of man is the way he relates to the existential adventure of his freedom." Conventional ethics tend to omit the ontological question of truth

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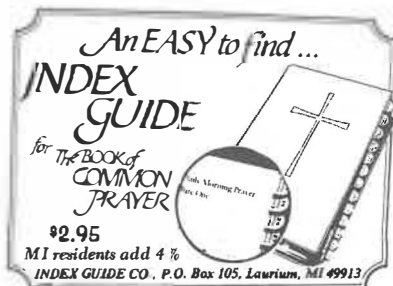
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and the reality of human existence. How-
 ever, morality is not an objective mea-
 sure for evaluating human behavior, but
 the dynamic response of personal free-
 dom to the existential truth and authen-
 ticity of man. The way of righteousness
 is man's practical refusal to wrong his
 nature. Sin is not the breaking of rules
 but missing the mark, being less than we
 are. St. Isaac of Syria says, "When you
 enter upon the path of righteousness,
 then you will cleave to freedom in
 everything."

It is clear that Yannaras recognizes
 that existentialism and Christian
 thought share a concern for the person.
 He builds a bridge between the outlook
 shared by Marx, Freud and the death-of-
 God theologians. He illustrates his point
 of view by references to the arts and
 literature, especially in his brilliant dis-
 cussions of icons. He cites the historical
 example of "Fools for Christ" as they
 have appeared in Orthodox societies as
 surprising examples of freedom and es-
 pecially shocking to Westerners.

I will conclude this review with a quo-
 tation which is also a challenge to
 thoughtful people who are sick to death
 of the shallowness of most contempo-
 rary "Christian Ethics," to buy this
 book and make it your companion for as
 long as it takes to make its thoughts
 your own.

"The truth of the person distinguishes
 the life of the Church . . . from any other
 concept of ethics. In contrast with every
 other code of ethics, the Church does not
 seek to safeguard the individual, either
 in isolation or collectively; she does not
 aim at individual security, either tran-
 sient or eternal. She asks man to reject
 his individuality, to 'lose' his soul. For
 this loss is the salvation of man, the
 existential realization of his true life, of
 personal distinctiveness and freedom."

A special thanks must go to Elizabeth
 Briere of the Fellowship of St. Alban and
 St. Sergius for this excellent translation
 from the Greek.

(The Rev.) WILLIAM H. BAAR
 Emmanuel Church
 LaGrange, Ill.

Books Received

HERALDS TO A NEW AGE: Preaching for the
Twenty-first Century. Edited by Don M. Aycock.
 Brethren Press. Pp. x and 264. \$11.95 paper.

HOW TO MAKE THE RIGHT DECISION. By
 Arnold and Tompkins. Ballantine. Pp. vii and 178.
 \$2.95 paper.

BEYOND REJECTION. By Don Baker. Multnomah,
 Pp. 95. \$7.95.

ACCEPTANCE: Loosing the Webs of Personal In-
security. By Don Baker. Multnomah. Pp. 123. \$5.95
 paper.

TELL ME WHY: A Guide to Children's Questions
about Faith and Life. By Marilyn Franzen Holm.
 Augsburg. Pp. 144. No price given, paper.

PHILOSOPHY AND ATHEISM. By Kai Nielsen.
 Prometheus. Pp. 231. \$18.95.

PRAYING THE NAME OF JESUS. By Robert V.
 Dodd. Abingdon-Upper Room. Pp. 95. \$4.95 paper.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

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The average number of copies of each issue
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- A. Total number of copies printed — net
 press run: 9,979
- B. Paid circulation:
 1. Sales through dealers, etc.: N/A
 2. Mail subscriptions 9,298
- C. Total paid circulation: 9,298
- D. Free distribution by mail:
 1. Samples, complimentary and other:
 374
- E. Total distribution: 9,672
- F. Copies not distributed:
 1. Office use, left over, unaccounted,
 spoiled after printing: 307
 2. Return form news agents: N/A
- G. Total: 9,979

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 issue nearest filing date are:

- A. Total number of copies printed — net
 press run: 10,307
- B. Paid circulation:
 1. Sales through dealers, etc.: N/A
 2. Mail subscriptions: 9,621
- C. Total paid circulation: 9,621
- D. Free distribution by mail:
 1. Samples, complimentary and other:
 296
- E. Total distribution: 9,917
- F. Copies not distributed:
 1. Office use, left over, unaccounted,
 spoiled after printing: 390
 2. Return from news agents: N/A
- G. Total: 10,307

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 MADE BY ME ABOVE ARE CORRECT
 AND COMPLETE.

Peter A. Dayman
 Business Manager

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BOOKS

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WANTED: Moss: *Christian Faith*; Bicknell: *Thirty-Nine Articles*; Alcuin Club *Directory of Ceremonial*, Pt. I-II. G.P., Box 446, Soudan, Minn. 55782.

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RECTOR NEEDED, February, 1986. Trinity, Chicago (near Loop). 200 communicants, interracial. Call (312) 842-7545 or send resumé to: Anne Davis, 125 E. 26th St., Chicago, Ill. 60616.

DRE FOR YOUTH: Medium size parish, East Carolina, seeks dynamic and creative religious educator. Reply to DRE Committee, St. Mary's Church, P.O. Box 1318, Kinston, N.C. 28501.

DEVELOPMENT. The Episcopal Radio-TV Foundation invites applications for full-time position of Director of Development. Responsibilities include management of the annual fund, major gift solicitation and proposal writing. Strong oral and written communication skills needed. Two year development experience required. Write: The Rev. Louis C. Schueddig, The Episcopal Radio-TV Foundation, Inc., Suite 610, 3379 Peachtree Rd., N.E., Atlanta, GA 30326.

PART-TIME VICAR wanted for small S.E. Wisconsin parish in university town. One hour from Madison and Milwaukee. House and salary provided. Write: Search Committee, St. Luke's Episcopal Church, 146 S. Church St., Whitewater, Wis. 53190.

ORGANIST-CHOIR DIRECTOR wanted. M.M. degree with several years experience preferred. Capable of administering youth and adult music programs for an active 1,000 communicant parish. Send resumé to: St. Andrew's Episcopal Church, Hilton Village, Newport News, VA 23601.

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ORGANIST-CHOIRMASTER: M.S., 10 years experience seeks active traditional parish east coast. Practical experience in RSCM chorister training, liturgy, workshops, administration, outreach. Top references. John Brooks, 28 Greenfield, Bronxville, N.Y. 10708. (914) 337-4050.

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

PEOPLE and places

Appointments

The Rev. Bettina Anderson is deacon-in-training at St. James's, 3400 Calumet St., Columbus, Ohio 43214.

The Ven. Enrique R. Brown is archdeacon of Westchester, Putnam, and Rockland in the Diocese of New York; add: Rectory St., Rye, N.Y. 10580.

The Rev. George Latimer Campbell, III is an area missionary in the Diocese of New York.

The Rev. Shanda Carignan is deacon-in-training at St. Andrew's, 1060 Salem Ave., Dayton, Ohio 45406.

The Rev. Philip Michael Carr-Harris is rector of St. John's, Pleasantville, N.Y.

The Rev. John Paul Carter is now rector of St. John's, 9120 Frederick Rd., Ellicott City, Md. 21043.

The Rev. Andrew C. J. Cornes is rector of the Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, Pa. 15213. Fr. Cornes was previously asst. at All Souls', London, England.

The Rev. James L. Davis became vicar of St. Gabriel's, Philadelphia, Pa. on Sept. 1.

The Rev. William F. Duffey is asst. at St. Martin's, Radnor, Pa.

The Rev. Christopher Duffy is now interim rector of Holy Innocents', Marine St., Beach Haven, N.J. 08008.

The Rev. Alan C. French is rector of St. Andrew's, Murray Hill, N.J.

The Rev. Maurice L. Friedman is now on the staff of the Cathedral Church of the Nativity, Bethlehem, Pa.

The Rev. Lance Giuffrida is rector of St. Stephen's, 9191 Daly Rd., Cincinnati, Ohio 45231.

The Rev. Elaine M. Kebba is rector of St. Mary's, Haledon, N.J.

The Rev. Joseph Keblesh, Jr. is vicar of St. Andrew's, 733 S.R. 41 S.W., Washington Court House, Ohio 43160.

The Rev. Lewis H. Mills is now the senior assoc. at St. David's, Wayne, Pa.

The Rev. Richard William Palmer was named asst. to the bishop of the Diocese of Wyoming, Diocesan Office, Hunter Hall, 104 S. 4th St., Laramie, Wyo. 82070 on August 1.

The Rev. Ralph W. Pitman, Jr. is now rector of St. Peter's, Philadelphia, Pa.

The Rev. James R. Porter became assoc. of the Church of the Incarnation, Santa Rosa, Calif. on Oct. 1. Add: 550 Mendocino Ave., Santa Rosa 95401.

The Rev. Kenneth Reis Shepard is now rector of Christ Church, Sidney and vicar of Good Shepherd, Bridgeport, Neb. Add: 1217 10th St., Sidney, Neb. 69162.

The Rev. John R. Tinklepaugh is now rector of the Church of St. Jude and the Nativity, Lafayette Hill, Pa.

Retirements

The Rev. Ronald A. Wiley, as rector of St. Luke's, Newton, Pa., effective Oct. 31.

Receptions

The Rev. Jairo Mejia, a native of Medellin, Columbia and for 21 years a priest in the Roman Catholic Church, was received on Sept. 1 as a priest by the Rt. Rev. Shannon Mallory into the Diocese of El Camino Real; Fr. Majia continues his Hispanic mission in that diocese.

Changes of Address

The Rev. Harry J. Knickle should be addressed at 856 Sutton Pl., Palm Harbour, Fla. 33563, effective Oct. 10.

The Rev. Charles L. McClean, Jr. may now be addressed at 99 Madison Ave., Apt. 102, Westwood, N.J. 07675.

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