

THE LIVING CHURCH

Gnosticism and Christianity

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A Modest Proposal

• page 12



Alan Sanborn, staff officer for the National Committee on Indian Work at the Episcopal Church Center in New York, and Judith Carlson, coordinator for ministries with children at the Church Center, display one of the new posters designed as part of a Christian education curriculum for Native American children [p. 7]. This poster was designed by Hondi Brasco and uses a Sioux story about the giving of the peace pipe as an illustration of the Peaceable Kingdom passage from Isaiah.



Patience

By TRAVIS DU PRIEST

My first lessons in patience were learned as a child when I used to go along, through the thick air and red fields of Piedmont Virginia, with my father to collect his insurance route. My occasion for patience was not in the nature of the activity itself. Nowadays, the whole collection could be done in half the quarters of the time it took my father. No, the need for patience was my father.

My father had grown up in the country and liked to talk, loved to visit. He would engage anyone in conversation, the smallest child swinging on a swing from a tree to the oldest and grandly serving tea. And, of course, as a business insurance agent, he visited the same places regularly and ritually — at the time of marriage, birth, and death.

While my father made the collection, he would look at the policy book, and chatted, I sat in the car. That is, if I didn't get out to go to school, or to scout around a field or barn. Usually I'd start off sitting in the car, as my father never got out with the intention of staying more than five minutes. Most of his stops were out to last 25 or 30 minutes or more, if other transactions were to take

place. Maybe the sweet corn had come in, or the lady of the house wanted to give me a dozen ears. Or apples or pears or peaches or preserves or fruit cake.

Maybe my father had spotted an antique piece of furniture, painted and needed and shoved off in some corner of the back porch or hayloft. Such an item

would become my family's corner cupboard — white enamel, filled with corn cobs the day my father found it. Or our walnut drop leaf table which my father had spied as a heap of wood tied up with twine lying underneath a washing machine on a screened porch. And so on: occasional chairs, a 17th century oak wine pitcher about to be burned up, and several chests of drawers.

Such transactions held little interest for me at the time, though even back then I was in awe of my father's calm, circuitous manner of bringing everyone's attention at the right time, in the right place, to the right object. I complained, but mainly kept my own counsel, observing the odd ways of farm life, so different, it seemed to me, from the ways of town life.

These business calls themselves, however, were only a part of my lesson. For one thing, my father was not much of a traveler, for business or pleasure. We took a vacation in the summer — to Virginia Beach, Nag's Head, the Smokies, New York City, or to visit relatives in some odd place like Charleston, W. Va., or Hackensack, N.J. But all of this kind of travel was my mother's doing.

My father was not too keen on leaving home. I have often thought that I must have inherited my dislike of riding in cars from my father who, it seemed to me, could not travel over 20 miles without stopping for a Coke or a cup of coffee.

We stopped at every country store: the one out "Mountain Hall Road," the one out the old "CC Road," the one out the "Nottoway Court House Road." Every single one. And at each one there was conversation to make — with the elderly gentlemen sitting outside on benches and the various proprietors and customers inside — as well as soft

drinks and crackers and cheese to buy and drink and eat.

I loved the treats. I got a "brownie" at one store, a "Nehi grape" at another, an "Orange Crush" at the next. And "B-B Bats," "Mary Janes," and "Kits." Even so, the length of these stops could be boring, and I complained. Sometimes I'd get out of the corner of my mouth; sometimes out of the front.

Or once in a while before returning home for supper, we'd stop to see how the fish were biting. The way daddy put it, we *had* to stop, as if it would be impossible not to.

Fishing at Mountain Hall pond or some other fishing hole meant what seemed to me lengthy greetings to the lady of the house, idle chats with farmhands, bumpy lanes down to the pond, endless openings and closings of fence gates, and being bothered by horseflies.

So many of these times and places and people on which I look back now and treasure in my memory were at the time nuisances, only bothersome interruptions of a ride in the late afternoon or a Saturday. And to be truthful, I didn't even really learn patience from these experiences. But I did learn a lot about care and concern, respect and dignity, and natural commitment to human relationships.

My father lived a truly natural rhythm in his life. To hurry was wrong, unnatural, and to him, I suspect, unbiblical. My father knew and lived the parable of the sower of a seed. Work, rest, work, rest. This was his pattern. Throughout a week, throughout a day. He was the one who had truly learned the godly virtue, patience: he was patient with me, with my brother, with my mother; and he was patient with himself. His life was a life of patience.

And ironically, it is those late afternoon rides, with their now delicious delays that I remember most fondly. And the restful friendships which my father formed during and around his daily labor have begun to teach me their lesson of calmness and affection.

Guest columnist for this series of articles is the Rev. Travis Du Priest, an editorial assistant for the THE LIVING ARCH and a teacher and priest who lives in Racine, Wis.

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LETTERS

Bishop Frade and Fr. Doss

I read with great interest both the news story and the editorial concerning Bishop Frade and Fr. Doss [TLC, July 22]. I believe that even those who may not have agreed with the actions of the two Episcopal priests taken in 1980 which initiated this long drawn out affair, would agree that since the indictments were handed down, both of them have consistently acted in a Christian manner.

I feel they have been a powerful example to all of us of how one stands firm to one's belief, while remaining faithful to the Lord.

My only negative comment concerning your editorial is that it fell just a bit short. Your last sentence read, "We believe that it is highly desirable that qualified individuals and agencies within the Episcopal Church take appropriate steps to see that this debt is paid in the near future." I believe we are *all* qualified to help in some form. And as sisters and brothers in Christ, we have the responsibility to do so.

(The Rev.) WILLIAM J. MORGAN
St. Paul's Church

Mt. Lebanon, Pa.

Parish Support

I am writing to thank you for the article, "The Bishop's Sermon" [TLC, June 10]. This is something that has needed saying for years.

I attended a meeting of the small church where I am a member and left with a feeling of being shabby and more than a little stupid. At about four the next morning, I realized that the chance to speak had gone around the group, as to what we wanted from a priest.

Not one of us had mentioned what we were prepared to give. To my eternal shame, I had not said a word. I was told that this is the way it is done. We should all be ashamed. There is no excuse for demanding this and that, a list of qualities that St. Peter himself couldn't deliver.

Loyalty and support are not automatic, and God knows a parish priest needs them. I feel so strongly about this that I may hold this note over a day or so, just in case it sounds as if I were having a tantrum. I am.

ELIZABETH STOCKTON

Montevallo, Ala.

I have now read the many letters that were sent in response to the article entitled "The Bishop's Sermon," and I would like to make two observations.

First, I was astonished that so many readers assumed that the sermon was

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THE LIVING CHURCH

y preached. I suspected that it article placed in the context of a for the effect that would bring. adly, I noted with interest that f the letter writers either praised op for his courage in confronting ff-necked people, or they booed ongregation for their hard-ness. I wondered why no one l to express discomfort for the ing of this priest, whose bishop t consigned him to another year t) of animosity with his congrega-

rry about the priest's wife who the almost-smiles of men and i who have already loudly d their dissatisfaction with them e I think about his children who e Daddy filled with rejection and r. n their time at St. Grouchy's is und they are all a little weaker for oss they have borne, will this guarantee him a year's sabbati-one of those lovely Mediterranean s where his congregants went to p before reentering the fray? Or simply point him toward another m church because of his admirable of past service, with a chuck un- e chin and the encouraging words, an do it, my son!" y's a specific priest, and not just a y device for a valuable and timely y, I would appreciate knowing, as I eld him and his family in daily s. But even if he isn't specific, we he is real, and he serves similar gations throughout the land.

(The Rev.) DOUGLAS G. SCOTT
Arch of St. Thomas of Canterbury
town, N.Y.

Author's Comment
One of the nicest things about having an article published in TLC is the letters one receives both from total strangers and from friends out of the past. My recent article [TLC, July 15] invoked a very fraternal card from a former semi-nary classmate and a note from a lady who grew up in this parish and is now secretary of a parish in another diocese. It is a great side benefit of being part of the TLC extended family.

(The Rev.) MARVIN BOWERS
St. Paul's Church
Healdsburg, Calif.

More Than a Bad Match

I read with interest "The Bishop's Sermon" and the guest editorial, "Two Years and Out" [TLC, June 10 and July 22]. My situation is much like that described in the guest editorial. Maybe my congregation is not a priest killer; I know that I am badly wounded.

Maybe it was simply a bad match. But I came in with my eyes wide open, not desperate to leave the previous parish. I tried to get to know the congregation I would serve. I tried to present my strengths and weaknesses fairly to the search committee and to the vestry. In accepting, I truly felt that this was God's call.

I gave myself wholeheartedly to the ministry, giving my time lavishly, being considerate of the members' expressed wishes, being with the people in pastoral care, faithful in prayer. However, in what seemed to be a device to get me to resign, my family and I were subjected to false accusations about our personal

character. Some people seem to say I never should have been ordained. "We know that in all things God works for good with those who love him" (Romans 8:28). I can rejoice in sharing in a small way in Christ's sufferings. But I trust there will be an Easter in this for me.

In the meantime, I am deeply hurt and puzzled by the personal cruelty poured upon us by our own Christian congregation. To say that it was simply a bad match does not address this.

BADLY WOUNDED

Headquarters' Location

I am writing in response to the editorial entitled "Location of Church Headquarters" [TLC, July 8].

While it may be true that the eastern seaboard population of the Episcopal Church is no longer the overwhelming majority, I do not agree that the centrality of a New York City location is at an end. New York continues to provide the key communications center for this country, and certainly being located there is valuable for the visibility of the church.

Also, I believe that New York continues to be the "stepping-off" point for our relationships as a national constituent church of the Anglican Communion with the larger church. We are protected from becoming too insular when the United Nations headquarters is a five minute walk from our own!

And finally, I believe you are minimizing the very wrenching and expensive process of relocating our staff people. I believe they offer much just as they are, and that it is not accurate to claim that "optimism, industriousness, and a more positive attitude toward religion" are more characteristic of any one part of this great nation than any other!

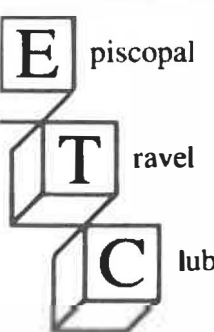
Although my address suggests ignorance of the great midwest, I hasten to point out that I was ordained deacon and priest in the Diocese of Chicago; Chicago is my home town; and I have served as a layman and as an ordained person in five different dioceses.

I vote to keep "815" right where it is!
(The Rev.) STEPHEN O. VOYSEY
St. Paul's Church
Pleasant Valley, N.Y.

Standing to Receive

Fr. Himmerich's article, "Standing to Receive" [TLC, July 22], is surely impressive in terms of his research and so much positive conviction about what is historically factual. While I applaud his eagerness and study, I would simply note my own conclusions, not in judgment of his, but simply as something I have come to live by.

I note a significant factor in the Gospel records. It is that every time humans came into the presence of Christ and



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seemed to have an unfortunate propensity to fall on their faces before him at his feet to worship him.

Somehow, as it comes in one of the final paragraphs of the article, it always seems to come to dealing with customs as a matter of making things more *convenient*. It may be more convenient to stand to receive. In fact, I'm sure it is! It's just that I can't resist this tremendous pressure to join the people of the Gospels and fall on my knees when in the presence, which I take to be very real indeed.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

• • •

Thank you for Fr. Himmerich's article, "Standing to Receive." In the last two parishes where I have been a member, I have argued the case for standing during the Great Thanksgiving, to absolutely no avail. Of the historical, theological, and mechanical arguments the author mentions, the strongest is that the Eucharistic Prayer is the priestly act of the whole people of God.

But there are other reasons in addition to those given by Fr. Himmerich. One is liturgical: it is a major disruption to change position in the midst of a single, continuous thanksgiving prayer, so that it appears to be two separate prayers.

Another reason is pastoral: in kneeling, one tends to be a spectator (albeit a reverent one) to the holy mysteries, rather than an active participant in them. In standing, one can more readily sense the active role in the consecration expected of each of us, lay or clerical. Posture during the Eucharist is not the most critical issue of our day, but it does affect our attitudes about who we are and what we are doing.

EDWARD W. BEALS

Black Earth, Wis.

• • •

I read with joy and great interest the Rev. M. Fred Himmerich's excellent article on "Standing to Receive." As with other matters of custom in our church, the idea of kneeling at the Eucharist has been etched into our collective consciousness, if not theology, and the whole idea of standing has become irreverent in the minds of many and some sort of trendy innovation to most.

One of the glories of the 1979 Book of Common Prayer is that it attempts to restore a "fullness" of catholic faith and tradition, which, through historical developments, may have slipped our minds.

This can be seen in the way the Rite Two rubric addresses this matter. Following the *Sanctus*, the faithful are directed to "stand or kneel." If one believes that there is a certain "rubriceze"

ing is given first position (as opposed to Rite One, where it is second), would mean that this rite advocates standing as the preferred action at this point, if not the norm for the service.

Thank you and Fr. Himmerich for presenting this useful and scholarly material to the church. Perhaps it will be useful to those needing a clearer understanding and articulation of this area of liturgical theology and piety.

(The Rev.) MICHAEL PICKEL
St. James by-the-Sea

La Jolla, Calif.

Who Owns the Most?

Facts and figures often form much of the content of reports; sometimes they become part of the tradition or folklore of our age. In the news report on the Fifth Episcopal World Missions gathering, Mae Rihani is quoted as saying that statistics often fail to reveal the key role women play in the Third World, adding that "women account for two-thirds of all working hours and own only one percent of the world's property" [TLC, July 15].

The import of the statement is not clear, nor does it appear entirely accurate. Obviously one would not wish to minimize the impact of women on the economies of the world, but what is intended by "two-thirds of all working hours?" If this is meant to include the many working hours of housewives, then I must say "three cheers" for recognizing this fact. One could also draw the conclusion that lazy men oppress women.

It should, however, hardly astonish anyone that women put in more working hours than men; there are, after all, more women than men in the world. But is the amount of property owned by women so small and presumably unequal?

According to figures I have seen, roughly 70 percent of all stocks in the U.S. are owned by women. In a community such as Superior, where the population is 55 percent over 55 years of age, with women living an average of ten more years than men, I should guess that much of the real property is owned by women.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr

Superior, Wis.

No Trifle

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and it gets more attention
than how I should live.

William Walter De Bolt

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op Louttit Dies in Florida

Rt. Rev. Henry Irving Louttit, Bishop of the old Diocese of Florida from 1951-69 and of the Diocese of Central Florida from 1969-70, died July 24 in Orlando, Fla. He was 81 and had been in failing health for several years.

On the first day of 1903 in Buffalo, N.Y., Henry Louttit was graduated from Hobart College and Virginia Theological Seminary. After his ordination to the priesthood in 1929, he served churches in Tarpon Springs, Miami, and Orlando, Fla., before becoming rector of Trinity Church in West Palm Beach in 1933.

Louttit had served in the National Chaplains Corps, and in 1934 he had been commissioned in the Chaplains Corps. When World War II broke out in 1941, he was called to active duty, attaining the rank of major in the South Pacific.

As while he was hospitalized in an hospital in the U.S. in 1944 that he was elected Suffragan Bishop of Florida. The Rt. Rev. John Durbin Wing was then diocesan bishop. Louttit became Bishop Coadjutor of South Florida in 1948 and in 1951 succeeded Bishop Wing as diocesan. In 1945 when he entered the episcopate of the Diocese of South Florida based from Ocala to Key West and had 21,000 communicants, 56 parishes, and 92 congregations. When he retired from the active ministry in 1970, 100,000 communicants lived in the same area as did 259 clergy and 204 congregations. Bishop Louttit's enlightened and energetic leadership was credited as an important factor in the church's growth.

In the 1950s, Bishop Louttit spoke forcefully against racial discrimination, segregation, and unceasingly worked to achieve integration without dissension in all diocesan functions. In 1969 he requested the diocesan convention to change its constitution and to permit women to become members of the convention and serve on parishes and other boards.

Bishop Louttit served the national church as chairman of the Armed Forces Chaplaincy Center and chairman of the General Mission on Chaplains and Armed Services Personnel. He was chairman of the Department of Christian Education of the national Executive Council, and served as a trustee of the Episcopal Diocese of the Caribbean. He was the au-

thor of two books, *Fear Not and Commanded to Preach*.

In 1936, Henry Louttit married Amy Moss Cleckler, who died in 1968. In 1970, he married Elizabeth Winters Harms of West Palm Beach, who died in 1979. Two sons, the Rev. Henry I. Louttit, Jr., rector of Christ Church, Valdosta, Ga., and James W. Louttit, M.D., of Maitland, Fla., survive, as do five grandchildren.

A Requiem Eucharist was celebrated in the Cathedral Church of St. Luke in Orlando on July 30. The Rt. Rev. William H. Folwell, Bishop of Central Florida, was celebrant.

East Asia Ministry Consultation Held

Representatives of 14 dioceses from six Episcopal provinces and nine Asian ethnic groups came together at the University of Seattle for the 11th consultation on Episcopal Asiamerican ministry from July 9-14.

Ethnic convocations alternated with plenary sessions on the renewal and development of congregational life and ministry as the delegates planned together for an increasingly self-conscious and self-confident role in the church's life.

While longer established Asian ethnic groups such as the Chinese and Japanese spoke of the increasingly multi-racial character of their congregations and of their outreach to new arrivals both from their own groups and from others, more recent immigrant groups such as the Koreans spoke of the need to establish additional congregations and expand their ministry. Three new Korean congregations have been established in 1984 and the Korean representatives reported plans for three more in 1985.

Further evidence of the expansion of the church's work in this area was provided by the Rev. Duc Zuan Nguyen of the Diocese of Los Angeles and by an evening presentation of songs and hymns given by a recently baptized family of Cambodians from the Diocese of Olympia. Fr. Duc had become the first Vietnamese ever ordained to the priesthood in the Anglican Communion only three days before the conference began.

The Rt. Rev. Thomas Mar Athanasius, Suffragan Metropolitan of the Mar Thoma Church of India, represented an

additional element in the convocation when he addressed a plenary session on the mission of the church to reach people of other cultures. Bishop Athanasius attended the conference while on a visitation to the 24 Mar Thoma congregations in North America. Most of these churches are newly established and many have been under the pastoral care of Episcopal bishops.

Eleven congregations were represented at the first Asiamerica consultation in 1974. It was estimated that 50 congregations were represented this year, exclusive of the Mar Thoma churches.

The Rev. Roswell Moore of the Diocese of California and president of Province VIII summed up the conference's mood when he said, "We are no longer an Anglo church with ethnic minorities. We're a multi-cultural church. We are that already."

(The Rev.) CHRISTOPHER L. WEBBER

Jubilee Update

The Episcopal Church's Jubilee Ministry, which was authorized by the 1982 General Convention in New Orleans with a resolution which declared it to be "a ministry of joint discipleship in Christ with poor and oppressed people," is placing a new emphasis on training.

As well as designating 33 Jubilee Centers, the new ministry has initiated an Episcopal public policy network and begun publishing a social ministries journal called *Jubilee*. Now two interns, one a lay seminary graduate, the other a beginning seminarian, are beginning a pilot program to encourage Episcopalians to commit themselves to this ministry.

The Rev. Richard Gary, executive assistant for national mission in church and society at the Episcopal Church Center in New York, said recently that he was very enthusiastic about the Jubilee Associates program, which brings together the people who are in charge of designated Jubilee Centers. Calling them "the invisible workers of the church," Fr. Gary noted that they usually do not attend national meetings and that they lack access to continuing education programs. The purpose of the associates' program is to provide opportunities for these workers to meet their counterparts and to familiarize themselves with the whole scope of Jubilee Ministry. Two meetings a year are anticipated.

Some 200 animal protectionists attended a meeting in London entitled "Religious Perspectives on the Use of Animals in Science" from July 25-27. Chaired by Dr. Tom Regan, professor of philosophy and religion at the University of North Carolina and supported by the Anti-Vivisection Societies of Britain and the U.S., the symposium brought together speakers of varied faiths from across the world.

The Rev. Andrew Linzey, Anglican chaplain at the University of Essex in England, made a strong case for the rights of animals in Christian thought. He stressed the absolute duty of stewardship in regard to animals and referred to his book, *Animal Rights, a Christian Assessment*. Fr. Linzey clearly won the sympathy of the audience, as evinced by its prolonged applause.

Rabbi David Bleich, professor of Jewish law and ethics at the Benjamin Cardozo School of Law and Ethics at Yeshiva University in New York, reached back into Jewish history to describe the theology and practice of respect for animals as part of creation.

Al-Hafiz B.A. Masri explained the Muslim doctrine of refusal to injure any form of life, with its emphasis on the duty of the human being rather than on the rights of the animal. Dr. Rodney Taylor of the University of Colorado described his penetrating studies into Confucian writings on the subject. Prof. Besant Lal of Bihar, India, spoke on "Hindu Perspectives on the Use of Animals in Science," and Prof. Ashley Montagu's paper on anthropology was sent from Princeton University to be read in the author's absence due to his hospitalization.

Others who took part were M. Jean Gaillard of Chartres in France; Vanja Palmers, a Buddhist monk and founder of an animal protection league in Austria; Dr. Alice Heim, an English psychologist; Bernard Conyers, a director of the Lord Dowding Fund for Humane Research; and the Rev. Canon W.H. Barnard of St. John the Evangelist Church in Hinton Martel, Dorset.

Complete abolition of animal experimentation appeared to be the goal of the whole assembly, as well as of the individual speakers. This goal was described as not only morally imperative, but economically viable as well, and seen to be a feasible objective in the light of the history of consciousness-raising for similar causes, such as the abolition of slavery and the establishment of women's rights.

In view of the moral questions involved, a call for leadership was made to the churches. It was argued that as people everywhere revolt at the idea of experimenting on humans, so should the moral attitude be towards all living

that animals live in us as we live in Christ was quoted.

A film, "Suffer the Animals" was shown which explained the alternatives to laboratory experimentation.

Sr. JANE PATRICIA, C.S.J.B.

Native Curriculum Being Developed

A Christian education curriculum being developed for Indian/Alaskan Native children will incorporate native stories, songs, symbols, and art. The project is being prepared by a group called the Dakota Alliance for Curriculum Development in partnership with the children's ministry office at the Episcopal Church Center. The national Executive Council has provided \$50,000 for the work.

The curriculum project was begun two years ago by the South Dakota education task force and the Dakota Leadership Program. A broad-based advisory board of people from both Canada and the U.S. is now at work. Among the groups involved are the National Committee on Indian Work, Niobrara Council, Navajoland diocesan council, Wyoming Missions, Oklahoma Committee on Indian Work, and representatives from the Anglican Church of Canada.

"There has been a dearth of Christian education material suitable for use with Indian children due to use of symbolism, imagery, etc., from non-Indian culture," said Judith Carlson, coordinator for ministries with children at the Episcopal Church Center. "That's why this is so unique."

The Dakota Alliance plans call for 52 reusable posters with lesson material printed on the back. They will tell the essentials of the Christian story, complemented by carefully selected Native material. The posters will be designed to be suitable for use with children of many ages and in congregations of varying sizes. They are expected to serve as a resource for non-Native Americans seeking to understand the richness of Indian tradition. All art will be done by Native people.

A completion date for the curriculum has not been set by the Dakota Alliance. The group's information sheet noted that "our way of doing things (by checking with local people before we rush ahead) takes more time, but we believe it will be worth it."

Plea Made for Immigration Amendment

Presiding Bishop John M. Allin joined with ten other church leaders in a June 13 letter to members of the U.S. House of Representatives regarding the Cuban-Haitian adjustment act of 1984.

The bill was introduced originally by

House Judiciary committee. It mately became an amendment narrowly passed Simpson-Mazzoli

Permanent resident status was provided by the amendment restricted number of Cuban and Haitian people who arrived in the between early 1980 and January 1, About 125,000 Cubans and 3 Haitians would be affected by legislation.

The ecumenical letter cited involvement in ministering to Cubans and Haitians in the U.S. It termed Rodino amendment "a thoughtful appropriate response to the Cuban Haitian plight." "The story of our government's treatment of Cubans and Haitians in the past few years is a sad the letter said in part. "Not only these refugees been left in an und status for the past four years, but many who arrived subsequent to 1980 'entrant' program, particular Haitians, were incarcerated for up months while seeking status."

National Council of Churches' president Philip R. Cousin of the A. Methodist Episcopal Church headed ecumenical group which signed letter.

Dialogue Recommends Changes

Reformed churches should consider having bishops, and Anglican churches should consider elders, according to report of the Anglican-Reformed national Dialogue, published in London.

"If our two communions are to come one, Reformed churches will face the question of bishops, Anglican churches will have to reconsider the episcopate and take into account the reformed experience of the eldership. Both communions will have to take seriously the role of the whole membership in the governance of the church," the report said in part.

It pointed out that ministerial structures in the two communions claim direct biblical authority. New Testament cannot be held to describe a three-fold ministry of bishops, priests, and deacons, a presbyterian congregational form of government, the primacy of the See of Rome, report said.

Underlying the ordained ministries in both traditions is the pattern of "a pastor who works with a body of lay members and a staff of helpers or assistants to forward the work of the church and world," the report said. It observed, however, that the pattern in both churches had been to truncate this by effectively reducing the order to two: bishop and priest in one, minister and elder in the other.

high rate of unemployment in Britain is reducing the number of weddings, and the Rt. Rev. n Bates, Suffragan Bishop of 7, said recently that he intends to cal members of Parliament for ment aid to help couples marry in . Civil marriages, cheaper than weddings, increase in number as loyment worsens, and Bishop called the ceremony a godless one. is never mentioned and no one ny advice, spiritual or practical, le the couple through their mar- he said. A civil ceremony costs \$25 compared with an estimated m of nearly \$50 for a church wed- . Traditional extras such as choirs, nd receptions can increase the bill : or six times.

merican Christians could wipe out poverty by redefining their priori- id becoming more generous with ersonal resources. This is the con- 1 reached recently by an evangeli- ristian research team from Illi- John and Sylvia Ronsvalle said hile Americans today are 65 per- cher than they were 20 years ago, 1 giving rose only 13 percent ove- r one period. The Ronsvalles theo- at many Americans never actu- ee or interact with poor people. therefore fear that money they o the church will line the pockets eaucrats. The couple believes this de can be changed by a method all "yoking." They hope to give a 1 face to impersonal statistics of hunger by pairing each of the counties in the U.S. with a specific World country.

Church of England has begun ug for black men to fill the thinning of Anglican clergy in that country. umber men seek ordination, the h's advisory council for the h's ministry, with the approval of ouse of Bishops, has decided to p an initiative to seek more black dates. Each of the country's dio- will be asked to seek out potential clerics as part of the drive to halt ecline.

ne Canadian church groups are g the second constitutional confer- on aboriginal rights in Ottawa a e, and have resolved to get greater c support for native issues before year's meeting. The meeting was

the second of four scheduled to be held in Canada by April, 1987, to define the aboriginal rights of Indians, Inuit, and Metis. [The Inuit are generally known in the U.S. as Eskimo; the Metis are members of certain distinct tribes of mixed Indian and French ancestry.] A govern- ment proposal for Indian self- government fell far short of demands, and the conference was unable to reach agreement on a simple constitutional amendment to give greater protection for the rights of aboriginal women. Archdeacon Harry Hilchey, general secretary of the Anglican Church of Canada and an observer at the conference, said that two days were not long enough to deal with the complex issues on the agenda.

More than 5,500 U.S. religious leaders signed a petition recently urging the government "to stop all U.S. aid and all coffee imports from El Salvador and Guatemala until human rights are restored" in those countries. Myriad other sources exist for coffee imports, said the Rev. John Fife, a leader in the sanctuary movement and pastor of Southside Pres- byterian Church in Tucson, Ariz. "The reason we are targeting El Salvador and Guatemala is that those governments benefit directly from coffee sales," he said. "El Salvador nationalized all coffee sales and the government receives almost half of the revenue. In Guatemala, the government has placed a heavy ex- cise tax on all exports of coffee."

Testifying on behalf of the U.S. Catho- lic Conference, Cardinal Joseph Berna- din of Chicago and Archbishop John J. O'Connor of New York, a former Navy chaplain, urged Congress recently to re- consider the decision to deploy the MX missile and to question Reagan adminis- tration plans for its "Star Wars" defense plan. The Chicago cardinal chaired the committee that drafted the Roman Catholic bishops' pastoral on nuclear arms, and Archbishop O'Connor had sought to mute that letter's criticism of nuclear arms. At the hearing, however, both bishops called for a "new effort of political will and creative diplomacy" and immediate U.S. measures aimed at reversing the arms race.

Voting 88-11, the U.S. Senate has ap- proved a measure to allow student- initiated religious meetings to take place in public high schools during non- class hours. The bill was sponsored by U.S. Rep. Jeremiah Denton (R-Ala.) and Sen. Mark Hatfield (R-Ore.). Congress- man Denton said the measure would "for the first time, make it clear that

religious speech have the same rights to speak as do students who wish to meet to discuss chess, politics, or philoso- phy." Although the National Education Association and the American Civil Lib- erties Union dropped their opposition to the bill, the American Jewish Congress vowed to bring a lawsuit if it becomes law. AJC President Theodore Mann said the measure "extends an open invitation to aggressive cults and militant extrem- ist groups to invade public school premises."

A proposal which had the overwhelm- ing approval of the Church of England's General Synod was defeated in the House of Commons recently. The July 16 action raised a question about the status of the synod and the desire of the church to run its own affairs. The pro- posal was to abolish a 550-year-old proc- ess for appointing bishops once they had been named by the monarch. This requires a dean and chapter of the va- cant diocese to "elect" the already ap- pointed person. The church asked the House of Commons to replace this by a simpler system under which the crown would ask the archbishop of the province to consecrate the chosen person. Members of Parliament were unwilling to accept that the so-called election was unimportant. It was seen as an estab- lished part of an ancient constitutional process. One member implied that it was a move toward disestablishment of the church. The Church of England was warned that it would not survive as a national church if it were converted to a mere sect and a private self-manage- ment corporation.

Because stargazing has been made too difficult by the blinding lights of Rome, the Vatican has decided to move the oldest functioning observatory in the world to the campus of the University of Arizona in Tucson. The present observa- tory was founded in 1892, but church astronomers, who by tradition are Jesu- its, have been active since the 16th cen- tury. Since 1933, when urban glare forced it out of Rome, the facility has been located at Castel Gandolfo, the pope's hilltop summer residence, six miles south of the city. The observatory has a staff of nine Jesuits and five non- professional lay workers, and may offer employment opportunities to lay astron- omers and physicists for the first time in its history. "We know that our staff is too small for the future and we are thinking about how to supplement it," Fr. George Coyne, the observatory's American director, said. "At the mo- ment, unfortunately, there are no other Jesuit astronomers."

Gnosticism and Christianity

Some gnosticism provides valuable insights concerning
man and other aspects of creation.

By MARY CARMAN ROSE

Gnosticism, an ancient heresy which modern Christians have for the most part ignored, has again become an effective voice in Christian spirituality and theology. Classical gnosticism fostered a spiritual milieu centered in augury, psychism, and occultism with its attempt to control events through magic.

The present widespread interest in these topics has gnostic roots and has effects in Christian spirituality which we cannot afford to overlook. (A future article may deal with this issue.) Here I will address the more fundamental issue of the influence of gnosticism on Christian theology — *i.e.*, on the Christian views concerning God, man, and the relation between them.

Sources of present day gnosticism. Some roots of current gnosticism have been in Christian Science, Unity, and other aspects of the New Thought movement. For although these did not derive directly from classical gnosticism, in their beliefs concerning the feasibility and desirability of our control of events in our lives, they are far more gnostic than Christian, and the availability of these prepared some members of the Christian community for acceptance of gnostic teachings.

Recent support for the latter came from the suggestion that some Dead Sea Scrolls are gnostic and represent "true Christianity." Reinforcements of contemporary gnostic tendencies come also from Eastern religions which are akin to Western gnosticism in their views that

religiously significant knowledge is a human achievement, rather than a divine disclosure, and that spiritual development is accomplished through human efforts, rather than through grace.

A powerful impetus to the burgeoning of gnosticism in our day has been Carl Jung's psychology, which resembles gnosticism in making the development of individuality the ideal of human spiritual development, rather than the growing in the capacity to love God and man. Finally, these strains of theological and quasi-theological views have been fostered by recent publicizing of classical gnosticism as seen in the present interest in "esoteric Christianity," "mystery schools," and "the ancient wisdom teachings."

Either singly or in combination, the several forms of gnosticism are no substitute for Christianity. Yet, it is not wise to denigrate all forms of gnosticism. To be sure, we err if we turn to gnosticism to learn of God. The good news concerning God and his relation to man is the decisive message of Christianity and only of Christianity.

Nonetheless, some gnosticism provides valuable insights concerning man and other aspects of creation. For example, from the gnostically inclined Carl Jung came support for the view that spiritual as well as intellectual preparation is a desideratum for philosophical and scientific inquiry, and that the empiricism adequate for the study of matter and life per se may not suffice for the investigation of the human spirit.

Christian and gnostic teachings contrasted. Given the gnostic view that the most fundamental knowledge of man and reality is a human discovery and not a divine revelation, there follows the ad-

ditional gnostic view that Jesus is a gifted human teacher. There have been many such teachers — *e.g.*, Soc Ramakrishna, and Lao Tzu, as well as Jesus; and the individual need not bestow greater value on Jesus than on others. A corollary is that we are to "become Christs": he calls us not to follow him, but to "be ourselves Christed."

The Christian view, however, is that as the Son of God, Jesus is also unique. Though Jesus became man for our sake, and our friend and teacher, he is also the divine Savior, Redeemer, Christ the King. What Jesus is, we can never be. Accepting his gift of salvation and committing ourselves to his teachings and commandments, we do, in fact, follow Jesus.

Gnostic spirituality is based on the ideal of human independence and self-reliance as opposed to the Christian admonition that "... unless you turn and become like children you will not enter the kingdom of heaven." The childlike nature in Christian spirituality give to it features missing in gnostic spirituality generated by gnosticism — *e.g.*, Christian obedience to and dependence on God and wonder before his works.

The Christian endeavors to obey Jesus' request: "If you love me, you shall keep my commandments." And he commands us the two great commandments: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . And a second like unto it. . . . You shall love your neighbor as yourself."

These commandments differ from the moral principles discerned by gnostic inquiry. For the gnostic understanding of human moral commitment is an extension of the Socratic "All wrongdoing is ignorance." In this view, the experience of discerning the moral principles which we are to live also enables us to obey them.

The case is entirely different

are revealed to us, rather than red by us. In asking us to give a love to God and to love our neighbors, including our enemy, the demands on us which exceed the gnostic moral principles. However, when we obey Christ's commands, we find they are immeasurably more effective than the gnostic principles in bringing about our moral development and in enabling us to encourage others to maintain the faith. It follows that, for the Christian, the lack of faith is not ignorance, but disbelief.

Why, anyone who attempts to comprehend what the commandments ask of us, finds that this obedience is so difficult and in many — perhaps in many — cases impossible to give. It is then to ask: "What constitutes obedience to the two great commandments?" It is the sustained attempt to do the best we are able to do, while asking for and hoping that we will receive the grace to grow in the faith for deeper response to what we are asking of us.

It brings us to the important topic of why the wonder of Christian spirituality is different from that of gnosticism. To be sure, there is in the gnostic faith that admirable response to truth which *mutatis mutandis* Christians, too, are advised to cultivate. This is true before the extent of nature, its variety in diversity, and its beauty: "Behold the lilies of the field. . ." and "thou didst form my inward parts."

For the Christian, however, all during his life he has occasion to wonder at the miracles of spiritual development through which grace enables him to obey, fully, yet certainly, to obey the two commandments.

Therefore, Christian wonder is a clue to the additional differences between gnosticism and Christianity. Presently, gnostics share the traditional gnostic preoccupation with trying by their own control events in their lives and the ups and downs in the lives of some other persons.

"You create your own reality," and "you can have whatever you desire" are slogans in current gnostically based thinking. Another gnostic view is that the world is *now* as ideally it should be. The ideal spiritual leader is likely to use a version of the Lord's Prayer: "Thy kingdom is come; thy will is

done in heaven, as it is done on earth." The Christian, however, believing that his ways are not our ways, maintains a realistic expectation that he will know the truth of this in his own life. He may, of course, have in his life those goods which he has desired or he may eventually possess even more acceptable goods than those he had envisaged. On the other hand, he may have the

that of taking up his cross, both of which when accepted in the spirit of following Christ become instruments of his spiritual growth and hence of his Christian action in the world. And in these experiences there are occasions for wonder which only the Christian knows.

I have in mind the wonder the Christian experiences in recognition of the divine activity in his life: there are his unexpected opportunities for growth which disclose to him spiritual needs, aspirations, and potentialities for development which he did not know that he possessed; of the divine promises which are fulfilled for him; and of the steady growth of the conviction that the good news of Christianity is true.

The important roles of the cross in the Christian life are an earnest that all on earth is not now an expression of the divine will or of ideal human spiritual development. The world obviously includes much that is not part of what Augustine called the City of God.

Thus, the gnostic affirmation that all things are now in a satisfactory state is totally unrealistic and a non-Christian flight into a private peace which may at any time be destroyed by events which the gnostic fiat cannot change. Life may make demands on the individual which intellectually based gnosticism cannot meet.

confrontation is not solely ideological. It is at bottom a conflict between two ways of life. Gnosticism and Christianity represent two types of spirituality. Only the Christian who lives in terms of a lively expectation of the grace which will enable him to grow in the capacity to obey the two great commandments can speak authoritatively of the superiority of the Christian life.

But the Christian who lives this life is able to point the way to faith for those who have spiritual needs and who, having got as far as gnosticism in their spiritual pilgrimage, need guidance in advancing to their rightful relation to Jesus Christ.

Suggested Reading

Elaine Pagels has written on the Dead Sea Scrolls and gnosticism: *The Gnostic Gospels* (Vintage Books, 1981).

A clear example of an approach to gnosticism through an attempt to easternize Christianity is Huston Smith's *Beyond the Post-Modern Mind* (Crossroad, 1982). There are elements of this approach in a book by the Irish Jesuit William Johnston: *The Mirror Mind* (Harper & Row, 1981) and also in his *Christian Mysticism Today* (Harper & Row, 1984).

A Sinister Event

By EDWARD CHINN

A New York businessman boarded the subway for the trip downtown to his office. No seats were available so he held onto one of the poles near the center doors. When the train stopped at 42nd Street, a young man with long hair, tight jeans, and an effeminate manner entered the doors, bumping into the businessman. Then, the young man turned and headed back toward the doors.

Instinctively the businessman felt for his wallet, which he kept in his inside coat pocket. It was gone! He leaped after the youth, reached through the closing doors, and grabbed his silky shirt collar. The doors slid together, but the businessman held on. The train started to move and suddenly the shirt tore free in his hand. During the rest of the subway ride downtown, the businessman grew more angry and more despondent.

"That fellow looked sinister when he got on," he thought to himself. By the

time he reached his office, he was ready to quit his job, sell his house, and move. As he reached for the telephone to call the police, it rang. It was his wife calling to tell him that he had left his wallet in the bedroom at home.

Why was the businessman so ready to believe the youth had stolen his wallet? It was because the youth looked different. He seemed *sinister*. That word "sinister" comes from the Latin word meaning left-handed. In the early days of our race left-handed people stood out because most people were right-handed. After a while people became fearful of left-handed persons because they were different. Gradually, the word sinister came to mean bad, evil, threatening.

In many languages the right and the left have become synonyms for good and bad, wise and unwise, fortunate and unfortunate. The Bible reflects that bias: "The mind of the wise man faces right, but the mind of the fool faces left" (Ecclesiastes 10:2). How sad it is for our life together that we are encouraged to look at the person who is different and to call him *sinister*.

The Rev. Edward Chinn is the rector of All Saints' Church, Philadelphia.

It Is Enough

By RAE WHITNEY

Many years ago, I used to worship in a little Congregational chapel that had a history going back some 300 years to the time when dissenters from the Church of England were forbidden to preach.

In its records, there exists a story that awed me when I was first acquainted with it, but which I never fully appreciated until I read Evelyn Underhill's commentary on the fruits of the Spirit. Then suddenly, as the British put it, "the penny dropped." I finally understood why these men did what they did. But first let me tell you the story.

Because non-conformity was outlawed, this particular group of believers used to forsake their sleep and meet at midnight in a large bakehouse in Sheep Street, London, where they worshiped God in the way they believed to be right. And "when the dawn of day shewed itself down a great Perpendicular Chimney, it was time to separate."

However, it seems that the worshipers were betrayed one night, for the preacher was arrested and hauled off to Gloucester City Gaol for breaking the law.

Three of the deacons — and they are named in the book as Harris, Sayer, and Oakley — decided to walk some 50 miles over the Cotswold hills to visit their pastor. They were allowed to visit him, but only one at a time, "mutually experiencing much comfort and consolation."

When Deacon Harris entered the cell, he became distressed at the needs of his friend and gave him all the money he had. Deacon Sayer, equally concerned, when it was his turn, did likewise. And when Deacon Oakley went in, he too emptied his pockets.

The three men started back, each presuming the others had sufficient coins to meet their simple needs on their two or three day journey. But when they be-

gan to get hungry, they discovered there wasn't a penny between them. So there in a meadow, these men of faith knelt down and prayed, and then continued on, "like giants refreshed with new wine."

Coming to a stream, they started to cross the ford on the flat stepping stones. Suddenly, there below them, shining in the water, "they saw upon the sand some pieces of money. . . . They resolved to take no more than they thought would be sufficient to carry them home . . . leaving the rest for some other pilgrims."

I've thought about this story many times since I first heard it. How much easier and more natural it would have been for them to have claimed God's bounty, "pressed down and running

been so miraculously supplied!

But they didn't. And not till I Evelyn Underhill, that Anglican nun of our own century, did I understand why. She believes that it is no accident that St. Paul lists the fruit of the Spirit in a definite order in Galatians 5:22.

Though you have love, joy, peace, says, though you are gentle, suffering, good, and faithful to God — the end, the only proof that all this is truly the fruit of the Spirit and not your own idea, is the presence of the last two berries on the bunch, not six berries, not prominently placed, but absolutely decisive for the classification of the plant. *Humility* and *moderation* — the graces of the self-forgetful soul.

As Evelyn Underhill sees it, the gift of the Spirit is not intensity or but temperance or moderation. Really disappointing, isn't it? But it's the behavior of our three deacons who, it seems, displayed the fruits of the Spirit in their own lives.

But finally, too, perhaps I am understanding those little drops of folkdom with which my mother uses to sprinkle me daily — words that were to hear as a child, mildly embarrassing to an adolescent, and quite endearing to an adult. One of these sayings was "the more you have, the more you want," which I tucked away in my mind along with words from a hymn: "We have enough, yet not too much to long for more."

Maybe I am just beginning to perceive that last fruit of the Spirit — the end of the bunch — moderation — and to perceive it for the first time.

Upstaged

By AN ANONYMOUS AUTHOR

As I grow older, I find myself victimized by a common geriatric problem — frequent visits to the men's room. My entire list of activities — tennis, travel, etc. — has had to be revised to accommodate this weakness.

Curtailing church-going especially disturbed me because I had been a faithful member for years. But the service was just too long for me. So I stayed home Sunday mornings and watched religious programs on TV.

However, I sorely missed my church and decided to try a new angle. My plan was to go to church and wait for an appropriate point in the service, then go out to the men's room and return to my seat as quietly as possible. But, suppose people should guess the reason for my

recess: wouldn't that be embarrassing?

Not necessarily, I argued. I'd be there with my head held high and a serene glint in my eye as though I were an important surgeon going out to the hospital to inquire about a case.

The next Sunday I returned to church and my favorite pew. I decided a place to leave would be just before the choir's anthem. As the choir arose, I prepared to leave, a little hobbled down the aisle, her head high, a serious glint in her eye.

I sat there suffering for the rest of the service. Inwardly, I was smoldering at that impudent female. First, I hate being upstaged. Second, who would be that two famous surgeons would do to make a phone call at the exact moment?

Modest Proposal

Best editorial this week was written by the Rev. B. Mead, director of the Alban Institute, Mt. St. Asaph, Washington, D.C.

A number of years ago — 20 to be exact — I had the remarkable experience of serving for a year as rector of a parish near London. Two experiences of that year come to mind as explaining some of what happened in me.

On the first occasion was standing on the deck of the *SS Mary* (yes, it *was* that long ago) in the harbor of Liverpool, looking out at the hustle and bustle, and saying, "Look at all those foreign cars." I am glad I did not say it out loud.

A few general weeks later I had to go up to London to some government office to register as an alien. That felt different: I did not *feel* like an alien. Something about being in a different culture made me get some new perspectives on myself, on my country, on my church. Two events were minor, slightly amusing, but I think they point to the kind of perspective shift that can come when one is on another's territory.

One might have come to wonder if such a perspective shift could not be valuable for the Episcopal Church. Certainly the church does get criticized often for being too "inward," too little concerned for the world outside its walls. I do not always agree with that criticism, since I know much of the church working hard at expanding its horizons — small, struggling parishes in rural America making contributions to struggling urban churches and churches in Africa.

But on the whole, I guess we do present an image of a church that doesn't step out too far, doesn't take too many risks, and often settles for the sure and comfortable way, rather than the venturesome one.

Let me get to it. I propose that the General Convention meet, sometime in the next decade, in Canada; specifically, in Toronto.

Why? you ask. Let me say why.

I think nothing could give us all, as a church, a broader sense of perspective than to expose ourselves to the life of a sister church — the Anglican Church of Canada. We would gain a lot, too, from seeing how the Anglican Church of Canada lives with its ecumenical ministry. With enough time, we might be able to coordinate so that we would meet at the same time as the General Synod of the Anglican Church, allowing rich and informal interchange between laity, clergy, and bishops from across these two great nations — exchanging ideas about theological education, native traditions, bilingual life, etc.

One second reason for meeting in Toronto is the historical note for Anglicanism. The Anglican Congress was first held in Toronto in 1963. They say we may never meet there again; they are so expensive. But if we have to meet anyway, and the Anglican Church of Canada has to meet anyway, and we could somehow find a way to meet at the same time, major costs would already be covered.

Think of the possibilities of bringing at least some other members of the family from across the seas to enrich the community. People like Desmond Tutu, who spoke at New Orleans, could be available for a much larger exposure and impact.

Not to have great meetings of laity, clergy, and bishops is expensive. *Not* to have such meetings means that most of our inter-Anglican conclaves are made up entirely of bishops. I like bishops as well as anybody. Indeed some of my best friends are bishops. But I don't like what it says about my church when, because of the obvious issue of costs, we allow international linkages of the churches to be accomplished primarily by bishops.

I nominate Toronto because it is so convenient to the population centers of the Episcopal Church. For many deputies, a day's automobile ride would put them in Toronto. There are splendid facilities, public and private, including university complexes. The air schedules into and out of Toronto are better than for most American cities.

So there's my modest proposal. I toss it out. Any takers?

As Once Andromache

In Redwood Country

Long have I sat atop the Trojan wall
as once Andromache, beholding war,
and mourned to see the noble Hector fall,

The giant redwood tree with limbs asprawl,
and wounds from which the ruddy entrails pour.
Long have I sat atop the Trojan wall

Enveloped in my grief's gray-knotted shawl,
to watch the loggers at their brutal chore,
and mourned to see the noble Hector fall,

His body dragged at wheels, a dusty pall
enshrouding the dead hero made to soar.
Long have I sat atop the Trojan wall,

Beheld the passing of a tree so tall
it towers in my memory the more,
and mourned to see the noble Hector fall.

O, vanished tree, lifelong I shall recall
your pungent breath and song, the joys before!
Long have I sat atop the Trojan wall,
And mourned to see the noble Hector fall.

Gloria Maxson

Helpful Resource

A DICTIONARY OF THE JEWISH-CHRISTIAN DIALOGUE. Edited by Leon Klenicki and Geoffrey Wigoder. Paulist Press. Pp. vii and 213. \$7.95 paper.

This is the seventh in a series entitled *Studies in Judaism and Christianity*, sponsored by the Stimulus Foundation of New York City. This organization, established by a refugee from Nazi Germany, is devoted to the publication of works which contribute to better understanding and communication between Christians and Jews.

The *Dictionary* considers 35 major concepts, such as the afterlife, God, or prayer, each topic being presented from a Jewish view and from a Christian view. The eight authors taking part in this task show themselves to be particularly sensitive to the variety of views present within each tradition, as well as between the two great religions. The articles are brief, adequate for their purpose, and well written.

Although the editors point out that *Yahadat* can be translated either as Judaism (religion) or Jewishness (which does not necessarily include religious beliefs), the "Jewish view" articles, with the exception of the commentary on "anti-Semitism," tend to treat the assigned concepts from a religious stance.

The large majority of Jews and Christians, unless specialists in both religions, will find this small volume a valuable and helpful resource, especially if they are involved in, or interested in, Christian-Jewish dialogue. That should include virtually every one of us. Gratitude is due the Stimulus Foundation and the Paulist Press for this excellent book. "May their tribe increase!"

(The Rev.) ALFRED T.K. ZADIG
St. Mary's Church
Rockport, Mass.

Facing Urgent Questions

BEING HUMAN . . . BECOMING HUMAN: An Essay in Christian Anthropology. By Helmut Thielicke. Translated by Geoffrey W. Bromiley. Doubleday. Pp. xx and 504. \$17.95.

"What does it mean to be human?" This is an urgent, universal question, not a point for leisurely debate. The triumph of technology, the power of multinational corporations, a television culture which works to degrade standards — all of these give us the disturbing sense of being subjected to non-human forces we cannot control. The very existence of humanity is threat-

destruction.

Helmut Thielicke, a distinguished German Protestant theologian, addresses this timely question of humanity and its alienating context from a Christian perspective. His long "Essay on Anthropology" (1976) is here translated into English (anthropology in this context means "a theology of humanism"). Thielicke provides a detailed guide for all who wish to understand the distinctive ways in which the Christian faith supports a full-bodied humanism, and why Christianity cannot be uncritical over against the assumptions that lie behind the varied secular forms of humanism, whether those of Marx, Freud, Monod, or Marcuse.

Thielicke, preserving and restating the insights of Reformation anthropology, maintains that *personal* Christian faith is the only sure basis for a true humanism: "Many fools feed in the pasture of the future . . . those who promise heaven on earth have always made this world into hell."

Critical of recent theological developments which weaken the synthesis of personal religion and social concern, Thielicke dissects certain radical, left-wing theologies which change the community of belief into a political club for social restructuring. Taking on another fashion of the times, he hesitates to accept the teaching of Teilhard de Chardin, which makes Christ a cosmic principle perceived apart from faith and which appears to eliminate the doctrine of sin.

Not all will have the thorough acquaintance with continental philosophy and literature required to make the most of this thought-provoking essay. The anthropology is not meant for specialists, however, but for all thoughtful people who are concerned about humanity.

R. WILLIAM FRANKLIN
Visiting Associate Professor of History
Harvard Divinity School
Cambridge, Mass.

Books Received

MIRACLE TO PROCLAIM: Firsthand Experiences of Healing. By Ralph DiOrio. Doubleday. Pp. 255. \$4.50 paper.

IN JIMMY'S CHAIR. By Susan Sargent and Donna Aaron Wirt. Abingdon Press. Pp. 32. \$4.95 paper.

THE INTIMATE MAN: Intimacy and Masculinity in the 80s. By James E. Kilgore. Abingdon Press. Pp. 144. \$6.95 paper.

LET THE EARTH BRING FORTH: A Moving Story of Faith Regenerated and a Marriage Restored. By Mary Warren. Chosen/Zondervan. Pp. ix and 138. No price given.

THE CHRISTIAN VISION: The Truth That Sets Us Free. By John Powell, S.J. Argus Communications. Pp. 155. \$5.50 paper.

A TRIANGLE HAS FOUR SIDES. By Phyllis Reynolds Naylor. Augsburg. Pp. 111. \$3.75 paper.

THE STORY OF THE CHURCH: Peak Moments from Pentecost to the Year 2000. By Alfred McBride. St. Anthony Messenger Press. Pp. vii and 168. \$7.95 paper.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — arly, out-of-print — bought and sold. Send catalog. The Anglican Bibliopole, R.D.3, Box Saratoga Springs, N.Y. 12866. (518) 587-7470

CHRISTIAN SPIRITUALITY—quality B Descriptive list. Bemerton Booklets, Box 1 San Francisco, Calif. 94109.

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CURATE wanted, full-time position, Anglo-C parish, lively and growing; share in full sac ministry with rector. E.C.M. principles. Salary and all benefits. For parish profile and description write to: Fr. Robert D.A. Creech Trinity Church, W. 1832 Dean Ave., Spokane 99201.

CURACY in large suburban New York parish pastoral, liturgical, teaching ministry with Responsibility for Christian education program budget. Write with resume to the Rev. I Johnston, Christ's Church, Rye, N.Y. 10580.

POSITIONS WANTED

PRIEST, 21 years experience, dynamic, seeks challenging parish needing caring, loving with skills in preaching, teaching, spirituality, home and hospital visiting. Resume references on request. Reply Box A-588.*

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Milwaukee, Wis.

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OPLE id places

Appointments

ev. James M. Clarke is assistant at All Church, Tarpon Springs, Fla. Add: Box 578, Springs 33589.

ev. P. Michael Davis is rector of St. Giles' Pinellas Park, Fla. Add: 8271 52nd St., N., Park 33565.

ev. William C. Forrest is rector of Christ Parish, 7305 Afton Rd., Woodbury, Minn.

ery Rev. Richard M. George, Jr., dean of St. Cathedral, Peoria, Ill., through August 31, me assistant for pastoral care at All Saints' 6300 N. Central Ave., Phoenix, Ariz. 85012 pt. 15.

ev. Lauren A. Gough is rector of the Church eter and St. Ann, One S. Main St., Bain-N.Y. 13733.

ev. Keith Hall will become rector of St. Church, Martinsville, Ind. on September 1.

ev. Lee A. Jaster is assistant at St. Mary's Tampa, Fla. Add: 4311 San Miguel, Tampa

ev. James B. Lemler is rector of Trinity Indianapolis, Ind. He was formerly associ-or.

ev. Charles T. Mason, Jr. will become rector

Add: 300 S. Madison St., Muncie 47305.

The Rev. William J. McGill, Jr. will serve as assistant director for exemplary education, connected with the National Endowment for the Humanities, Washington, D.C.

The Rev. Jacqueline Means is rector of St. Mark's Church, Plainfield, Ind. She will continue to work as a correctional ministries chaplain.

The Rev. Robert W. Myers is associate priest at Christ Church Cathedral, Indianapolis, Ind. Add: 125 Monument Circle, Indianapolis 46204.

The Rev. Don L. Robinson is rector of St. John's Church, Idaho Falls, Idaho. Add: 2576 Fieldstream Lane, Idaho Falls 83401.

The Rev. David H. Roseberry is assistant to the rector of the Church of the Epiphany, Richardson, Texas. Add: 421 Custer, Richardson 75080.

The Rev. A. Michael Singer is rector of St. Luke's Church, Altoona, Pa. Add: 806 13th St., Altoona 16602.

The Rev. Joseph Weaver is rector of St. Andrew's Church, Leonardtown, Md.

Deaths

The Rev. David McAlpin Pyle, retired priest of the Diocese of New York, and most recently chaplain of New York's St. Luke's-Roosevelt Hospital Hospice Project, died on April 22 at the age of 69.

A graduate of Princeton and General Theological Seminary, he served churches in Merchantville, N.J.; Sharon, Mass.; Kent, Conn.; Sherman, Conn.; and New Rochelle, N.Y. He was assistant at St. Thomas'

sacred studies at St. Paul's School, Concord, N.H. In 1945 he was married to the former Gertrude Stroud and in 1978 to the former Renée Meinhardt Sacks, who survives him, along with a daughter, a son, two stepchildren, and a grandson.

Margaret Astor Linn Bartholomew, 92, one of the older subscribers to THE LIVING CHURCH, and mother of the Very Rev. John P. Bartholomew, dean of St. Mark's Pro-Cathedral, Hastings, Neb., died on February 23 after a brief illness.

Mrs. Bartholomew, whose husband Walter died in 1973, was an active communicant in each of the parishes where she lived — Trinity Church, Moorestown, N.J.; St. Mark's, Locust Street, Philadelphia; and St. Martin's, Radnor, Pa. In the Diocese of Pennsylvania, she served for sometime on the board of Christ Church Hospital, Philadelphia, and on the bishop's committee for seminarians. She is also survived by two other sons, Robert and Walter, Jr.; seven grandchildren; and one great-grandchild.

Margaret Mize Braden, 75, a member of St. Paul's Church, Yuma, Ariz., died on July 15 after a long illness.

Mrs. Braden, who played an active role in the Republican party, was the daughter of the late Rt. Rev. Robert H. Mize, who was Bishop of Salina. She was also the sister of Assisting Bishop Mize of San Joaquin and the late Rev. Edward M. Mize. Survivors include her husband, Forrest C. Braden, two sons, a daughter, and four grandchildren.

SUMMER CHURCH SERVICES

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

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 N. Lincoln St.
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsy, r
Sun Eu 7:30 & 10; Wed Eu 10 & 7

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Joseph Bacigalupo, locum tenens; the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 8:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues, Thurs 7

ST. PAUL'S

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

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area — North
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

COCONUT GROVE, MIAMI, FLA.

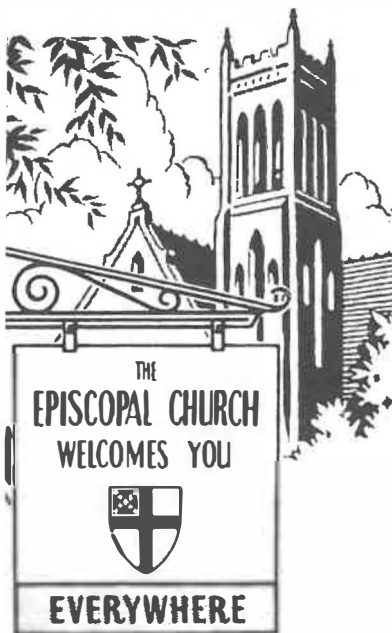
ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

GULF BREEZE, FLA.

ST. FRANCIS OF ASSISI St. Francis Dr.
(Across the sound from Pensacola)
The Rev. Robert L. Williams, Jr., r
Sun HC 8 & 10:30; Wed 9:30 & 6:30

SARASOTA, FLA.

REDEEMER Downtown, Gulfstream and Ringling
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10, also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat



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

SUMMER CHURCH SERVICES

(Continued from previous page)

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

ATLANTA, GA.

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McClean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
6:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
liam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION

4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

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

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greeley, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
9:15. Wed H Eu 11:30

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat
wharf
The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

ST. LUKE'S 46th & Colfax So.
George Martin, r; Cindy Peterson Wlosinski, c
Sun 8, 10 Eucharist. Thurs 7

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

LONG BEACH, MISS.

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

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & healing

ST. LOUIS, MO.

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

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily



St. Mark's Church, San Antonio, Texas

WIMANA, NED.
ST. BARNABAS 129 N.
The Rev. T. Raynor Morton, SSC, r; the Rev. M.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, 8
9:15. Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fe
The Rev. George H. Bowen, r; the Rev. Bernard W
c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C :

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelpl
The Rev. Canon James E. Hulbert, D.D.; the Rev.
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. :
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Servi

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Si
The Very Rev. John B. Haverland, dean; the Rev. J
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs
and third Sat 7

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd.,
The Rev. Robert J. McCloskey, Jr., r; the Rev. J
Cullen, the Rev. Frederic W. Reynolds, the Rev. Wi
Thoenen, assoc; Mark T. Engelhardt, pastoral m
Sun Eu 7, 8, 10, 6; Wkdy MP 8:30; Wed Eu 9; Feast
8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton I
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC &
Service 10. Eu scheduled with all services

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking t
The Ven. Edward A. Wisbauer, r; the Rev. Robert A.
seil, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn and M
The Rev. Marlin Leonard Bowman, v; G. Daniel Ril
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000
The Rev. Dan. Herzog, parish priest
Mass Sat 5, Sun 9:30; Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15;
Mon-Fri, Sat 3:30. Cathedral Chorists Tues & T
school year. HC and healing Wed 12:15

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

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

ST. IGNATIUS 87th St. and West E
The Rev. Howard T.W. Stowe, r; the Rev. David Ric
Sun Masses 8:30, 11 (Sol); Weekdays as anno

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

I'S 1331 Bay St. (Staten Island)
John-Michael Crothers, r
ses 8 & 10; Wkdy Masses Wed & HD 9

Y THE VIRGIN (212) 889-5830
10th St. (between 6th and 7th Aves.) 10036
Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
ses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
(ex Sat), noonday Office 12, Masses: 12:15 & 6:15
Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
st Wed of mo. 12:45-1:15

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, the
don Duggins, the Rev. Dorsey McConnell, the Rev.
ing
3, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
i:45, EP 5:30; Tues HS 12:10.

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Broadway at Wall
u 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

I'S Broadway at Fulton
u 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

LESTER, N.Y.

MAS' Highland and Winton
John Martiner; the Rev. Gall Keeney
3 & 10, Healing 11:45 (2S)

TOGA SPRINGS, N.Y.

DA Washington St. at Broadway
Thomas T. Parke, r
ises 6:30, 8 & 10

ISAND ISLANDS (Central N.Y.)

Vincent, N.Y.

N'S Market St. (Rt. 12E)
i (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
ay)

on, N.Y.

CHURCH John St. Opp. Post Office
i H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 518-288-2111
Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

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

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy
Hour first Fri 7. A Traditional Anglo-Catholic Parish

NEWPORT, R.I.

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

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

CHARLESTON, S.C.

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu 10 MP or H Eu; Wed 5:30 H Eu

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

TRINITY Airport Road
The Rev. Charles E. Rice, r
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koschek, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

TRANSFIGURATION 14 115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower,
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D. Min., r; the Rev.
Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt.
Rev. Wilson Hunter; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 6-9.

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10,
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30: Eu 10:30: MP. Wed 4 Eu. Open May 27 to Sept. 30

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:30, 2-5



St. Barnabas Church, Omaha, Neb.