

THE LIVING CHURCH

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THE LIVING CHURCH

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Mussels on Saturday

Most of us enjoy eating different kinds of food in different places. My family visits the seashore, we all enjoy eating ocean mussels. A mussel is a modest, lowly, and lit-tle own shellfish, in no way competing with oysters, steamer clams, or more famous mollusks. They have dark blue elongated shells; for eating, they are somewhat larger than a thumb. Like oysters and clams, they are bivalves; that is to say the body is divided into two matching halves, held together by a hinge. With black filaments like short pieces of hair, they hitch themselves to rocks or clusters of gravel.

Except for a few localities, until recent years restaurants and fish stores have usually sold them, and they remain plentiful along some shores. They are one of the few forms of seafood one can collect with no special skill or equip-

ment. In the past summer, one Saturday we found a mussel bank of perhaps an acre in extent that was exposed at low tide. There were many mussels here and there in the shallow water or above the water. But a large part of the flat dark colored bank was totally covered with them. For distances of eight or ten yards, it was mussel to mussel, shell to shell. The total population was certainly in the millions.

Most were not big enough. In Massachusetts, as perhaps some other states, they are not supposed to be picked until the shell is at least two inches long. One certainly prefers a three-inch mussel or a four-inch one, if one can find it.

So one goes out on the bank walking over thousands of mussels and here and there pulling the largest ones, until one's bag or basket has several dozen. It is one of the few occasions in life in which one can simply gather food, with no preliminary preparation or raising of it. It is a relaxing throwback to the way our primitive ancestors lived! Here is, quite literally, the bounty of nature, available with no human planning or thought.

Once taken home, the mussels can be opened by steaming, and the tender meat becomes accessible. Each mussel offers a bite about the size of the joint of a finger. They can be prepared for eating in various ways, most simply by dipping them one by one in garlic butter, on the way from the shell to one's mouth.

Enjoyable things in life can still be simple. It is somehow very pleasant to eat a meal the main course of which lies outside the human economic cycle of production, processing, storing, transporting, and marketing. We seem to need times of leisure, days off, or vacations in order to enjoy some of these simplest and most natural things.

Is this a peculiarity of modern civilization? Not necessarily. We recall that the first book of the Bible links creation with the Sabbath, the practice of taking Saturday off. It is still good for us to take time off, even if we gentiles do so in ways different from what the Old Testament had in mind.

H. BOONE PORTER, Editor

POET'S PROPER

(Proper 20)

Steadfast Love

Did the same worm which withered Jonah's plant wither his rave and rant?

Did your steadfast love which on Nineveh fell bring him back as well?

B.J. Bramhall

LETTERS

Gnosticism

Applause, applause for Dr. Mary Carman Rose for her excellent call a spade a spade article, "Gnosticism and Christianity" [TLC, Aug. 26].

Based on the article, I would conclude that both ancient and modern gnosticism are but another form of idolatry, in addition to being heresy — idolatry of the self, individually, and selves, collectively. In his book, *Psychology as Religion: The Cult of Self-Worship*, psychologist Paul C. Vitz aptly describes today's popularly practiced selfism as gnosticism in action.

I look forward to further articles by Dr. Rose on gnosticism's effect on Christianity.

MARILYN A. RODE

West Bloomfield, Mich.

• • •

Mary Carman Rose's article, "Gnosticism and Christianity," contains a statement which requires correcting. She erroneously suggests that some scholars treat the Dead Sea Scrolls as gnostic documents.

While the scrolls are the subject of ongoing debate, they are usually regarded as a product of the Essene movement, which was probably not gnostic and definitely Jewish rather than Christian.

The Nag Hammadi Library, an entirely separate set of ancient documents, does, in fact, represent an early collection of gnostic Christian literature. It is this set of works, rather than the Dead Sea Scrolls, which is the subject of Elaine Pagel's *The Gnostic Gospels*, which Rose lists for suggested reading.

(The Rev.) WILLIAM F. FRAATZ
St. Nicholas Church

Richfield, Minn.

• • •

I am writing in response to the article, "Gnosticism and Christianity," by Mary Carman Rose. I believe she does a disservice to Jungian thought and psychology.

She pays lip service to the fact that Jung helped give credence to a spiritual understanding of scientific and philosophical inquiry. But she leaves out the point that Jung stresses in his writings: the further an individual proceeds on his or her pilgrimage of self-understanding and wholeness, the more they are struck by certain realities.

Those realities are a sense that we all, in a greater way, are connected with and are influenced by something larger than ourselves. Jung calls it "the collective unconsciousness," but it comes close to God.

THE ABOVE STRESSES THE FACT THAT CHANGE happen in our lives which can be gifts from beyond us. Those moments are not of our own producing, but can be opportunities for growth. They are "grace filled."

Her article, I believe, also misses a point that mainline Christianity accepts. That is the fact that for God's grace really to take hold of us, there is the need for our cooperation, ultimately. St. Paul says, "We work out our salvation in fear and trembling."

Truly, Paul understood that it was God's grace that empowered the possibility to be saved. On the other hand, we have to do our part to aid integration of that salvation which leads to wholeness and understanding of God.

(The Rev.) PATRICK A. PIERCE
Church of the Transfiguration
Braddock Heights, Md.

Divorce

I was troubled by the letter "Commitment to Commitments" written by a priest to his daughter as she contemplates remarriage. Few Christians would disagree with his view that marriage requires a commitment to God, to each other, and to the marriage contract itself. But I take strong exception to his simplistic views of divorce and remarriage [TLC, Aug. 19].

As a priest whose first marriage ended in divorce, I know from my own experience that a marriage can die beyond any hope of resuscitation, in spite of the goodwill and hard work of both parties. As a counselor of married couples, I also have seen that most marriages can be resurrected when both husband and wife are seriously committed to God, to each other, and to their marriage vows, but that when one person stops trying and, in effect, throws in the towel, no amount of pleading or manipulating or scolding by the other person can save the marriage.

This clergyman's unsympathetic assessment of divorce and remarriage appalls me. As a pastor who must have at some time counseled couples with marital difficulties, he ought to have a better appreciation of the complexities involved in making a marriage work. Surely he would not suggest that hopelessly unhappy couples remain married in name only, living under the same roof, but sharing none of the joys and feeling none of the affirmation and mutuality of Christian marriage.

The willingness of the church in recent years to be more open-minded to the possibility of remarriage is not a sickness, nor is it a sign of the church jumping on some trendy bandwagon, nor is it evidence that the great old institutions of church and family have fallen apart. Rather I see the church's more flexible posture as an acceptance of the reality

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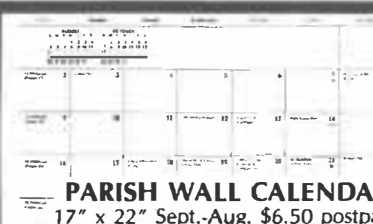
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... marriages, and people, can die, and new life, God willing, can rise out of ashes.

... marriages can be rebuilt says the anonymous author of the letter, and so can. Every possible effort should be made to rebuild a marriage that has fallen down. But unfortunately and usually, there are times when divorce, though painful, is the most loving path to take. I have seen people nearly dead by marriages that should have lasted years ago.

Every application for remarriage to the church must be judged by priests and bishops with an open mind. Precedence and legalistic narrow-mindedness do not become us, as pastors do not become us, as Christians.

(The Rev.) ANDREW FIDDLER
Trinity Church on-the-Green
Haven, Conn.

Deification

In writing in response to the letter to the Rev. Thomas Aiken asking about deification or theosis in the TLC [TLC, Aug. 19].

Let me try to clear it up. St. Athanasius said, "God became man that man might become God." In Orthodoxy, we believe that salvation is a movement toward ever more perfect communion with God. This, of course, is by grace.

St. Athanasius said it this way. In Jesus, God became everything that we are to make us everything that *he* is."

Theosis is a participation in divinity, fulfilled by the Ascension of Christ. His Ascension is seen by the Orthodox as man's first entry into that divine glorification for which man was originally created. It is a union of man with the divine energies, which will be completed at the final self-manifestation of Christ.

I want to thank Fr. Aiken for asking about this point of faith. It would be well for all of us to start reading the Fathers more often, as I should as well. They contain a wealth of knowledge about the truths of the holy scriptures and holy tradition.

In this way Western and Eastern Christianity will once again be united; they will once again share the treasures of the Holy, Catholic, and Apostolic Church which belong to us all.

Keep up the good work. Your magazine is truly a light shining in the darkness.

(The Rev.) MICHAEL B. REED
St. Peter the Aleut Orthodox Church
Pinellas Park, Fla.



The Rev. Thomas D. Aiken's letter in a recent issue expresses anxiety over the idea put forward in Fr. Himmerich's article "Standing to Receive" that "God

became man so that man might become God." What troubles Fr. Aiken is the notion of the "deification of man."

As commonly used today, the phrase deification of man might well cause some anxiety, for it often means elevating man to God's place, God being presumed to be absent. This is unfortunate, as the idea in traditional theology is a valuable one.

The notion of *theosis* — deification — is far more familiar to eastern Orthodox thought than to Western theology. Yet its basis is clearly scriptural: "... Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. . ." (2 Peter 1:4).

There is no pantheism here, nor displacing of God from his sovereign place. Rather, what is meant is that God's gracious love for man lifts up man, through grace, into the very life of the Trinity, infusing human nature so thoroughly with divine energy that one's human nature is "Goddened" or divinized. Some reflection of this can be seen in our word "christened" — one becomes a sharer in Christ's life.

An essential element in Orthodox spirituality, *theosis* reminds us that the nature of love is to share oneself with the beloved. When God, in his limitless love for humankind, gives himself to us in love, we must inevitably be transfigured by it and changed more and more into what we were designed to be — creatures fully in the image and likeness of an infinitely loving God.

This is clearly a far cry from modern secular notions of the deification of man, and rather than a prospect to be feared, it is a consummation devoutly to be wished.

JAMES M. DESCHENE, O.S.B.
Ecumenical Monks of St. Benedict
Pawtucket, R.I.

The Blessing

The letter from the Rev. Frederick W. Dorst drew attention to the subtle difference between the mandatory blessing in Rite I and optional blessing in Rite II [TLC, Aug. 5]. The feeling of deprivation that he and others experience when the blessing is omitted in Rite II is perfectly understandable.

Other modern liturgies omit or make optional the blessing. The Liturgical Commission of the Church of England, in its commentary on the Alternate Service Book 1980, observes tartly, "The blessing ... is optional, and is deprecated by some purists who consider verbal blessings subsequent to receiving communion to be superfluous."

Rite I is a conservative revision of the Episcopal Church's 1928 rite and the revisers felt no compelling need to amend the rubric.

Standard Episcopal Church reference sources suggest that the custom of a

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natural outcome of the people's need for a special word from the bishop, whose administrative and supervisory responsibilities limited the frequency of visitations to outlying parishes.

My experience is that the optional blessing adds to the sense of well-being of the typical churchgoer at the conclusion of a Sunday morning service, and so it is seldom omitted in most parish settings.

It is appropriately omitted on various other occasions when those present need no spoken summation of the blessing implicit in the sacrament itself. As the years pass, omission may become the norm as more congregations learn to share in this understanding.

NIGEL A. RENTON

Oakland, Calif.

Headquarters' Location

The proposed sale of the Episcopal Church Center in New York City (815) by the Executive Council raises a number of serious issues. Council is breaking faith with General Convention. Legal technicalities aside, we asked the Executive Council to study and report back to convention.

The fact that someone (why aren't we told who?) has made us an offer we cannot refuse sets a dangerous moral and ethical precedent. One wants to ask, "What else is for sale if the price is right?"

The fact that someone is willing to pay twice the appraised value means simply that we have a good investment. Occupying property in the high rent district is bad stewardship only when you are paying the rent. The offer simply assures us that our investment is not depreciating.

Before divesting ourselves of 815, shouldn't we have a clear idea of why we want to leave and where we want to go? There may well be many arguments for staying at 815 in New York rather than finding a location equally inconvenient to all.

Once the decision is made to sell, it will be difficult to recruit new staff while the present staff may well be looking for more secure positions. The fact that we will have four years before we get out will only prolong the agony.

The next Presiding Bishop will spend most of his term in office pastorally divesting himself of a New York staff and building another one someplace else. What happens to the mission of the church in the meantime?

Let the Executive Council study the issue and make its recommendation to General Convention as we asked them to do.

(The Rev.) BOB LIBBY
 Good Samaritan Church
 Orange Park, Fla.

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Wings" Explored

The heat was oppressive. The journey had been long and tedious (buses and vans seemed the favored vehicles). Campus distances were somewhat taxing, but as the young participants of the Episcopal Youth Event milled in the college dormitory, a visitor would have been hard-pressed to believe that heat, cramps, and distances existed at all.

At first, one might have believed that reath-stealing hugs, squeals of delight and impromptu dances could have provided relief at being off the road and in a building. Wrong — that level of excitement and enthusiasm lasted the duration of the August 6-10 event.

Over 1,000 young people and their advisors who gathered at the Oklahoma State University campus in Stillwater used all that energy in the 70 workshops, small groups, daily plenary sessions, and array of worship services. It did not get in the way of the nightly entertainments, dances, and afternoon parties. In recent years, the annual Youth Event has supplanted an extensive youth presence at General Conventions because more young people can attend and there is time for deeper exploration of themes and concerns.

This year, the theme "Claiming Our Wings, Using Our Wings," was explored through daily meditations by Presiding Bishop John M. Allin and presentations by Rev. William Rankin and Devon Carson, two members of the planning committee.

The general sessions were followed each day by small group discussions. A midday break for lunch and recreation was followed by late afternoon workshops and then by celebrations of the Eucharist.

Workshops and an evening gathering for songs and entertainment surrounded out the formal program, every night, talk, music, and high-keyed the dorm walls rattling until 10 a.m. lights-out.

Bishop Allin, who served as chaplain, addressed the participants on the first night that he had come to "stay, pray, care, and share," and he did all joining in the songfests, sharing, and just talking with students and advisors. Fr. Rankin, an associate at Saints Church, Pasadena, Calif., an artist and author of *Countdown to Peter*, led the group through theological reflections on the central theme. Ms. Carson, a student at the University of

Michigan, shared her own spiritual journey.

A fourth thread throughout the meeting was the music selected and performed by three Massachusetts-based musicians: Fran McKendree, Bill Milford, and Barbara Siftar. Working with a songbook they had compiled for the event, they woke everyone up with some nonsense rounds, then shifted the mood to lead into the meditations and talks. In the evening they were the key element in the songfests and talent shows. With groups of student singers and musicians, they led all the music for the opening and closing Eucharists.

At the end of each afternoon, students had a choice of Eucharists that included Rites I and II, said and sung celebrations, a Spanish-language service, a healing service, instructed celebrations, and one with a clown/mime homily. The many workshops also reflected the church's diversity, with subjects as dissimilar as personal relationships, peace-making, clowning, liturgical drama, and domestic violence.

Sponsored by the youth ministries office at the Episcopal Church Center through coordinator Bobbie Beville, the event was conceived and planned by a design team representing students and advisors from each province. The Youth Event was videotaped by the church center's communication office. It will be the subject of a "One in the Spirit" satellite broadcast later this year.

(The Rev.) WILLIAM D. DEARNALEY

Fund Makes Emergency Grants

The Presiding Bishop's Fund for World Relief recently made three emergency grants to aid the victims of natural disasters in three southern dioceses of the church.

A series of tornadoes cut a wide swath through 19 North Carolina counties this spring, causing loss of life and property damage estimated at over \$100 million. To coordinate relief efforts, the North Carolina interfaith disaster recovery committee was formed. The committee gave immediate aid, assessed damage, and raised and distributed funds.

In late July, the Bishops of East Carolina and North Carolina, the Rt. Rev. B. Sidney Sanders and the Rt. Rev. Robert W. Estill, respectively, asked the fund's help for those people who did not receive adequate assistance from the government or for whom insurance was insufficient. Emergency grants of \$10,000 each

were issued to the Carolina dioceses for the committee's work.

The Diocese of Kentucky also received a \$10,000 emergency grant for the work of the Kentucky Council of Churches' interchurch disaster recovery committee. The Rt. Rev. David B. Reed, Bishop of Kentucky, had requested the money to aid work with victims of flooding caused by heavy spring rains. In addition to direct relief, the Kentucky committee is sponsoring several conferences to train church people in disaster response.

Two recent grants from the Presiding Bishop's special African appeal were made to the Church of Uganda. Monies from this ongoing effort are distributed as they become available. The first grant was made at the request of the Rt. Rev. L. Mpalanyi Nkoyoyo, Suffragan Bishop in the Mukono area of the Diocese of Namirembe.

Mukono consists of three archdeaconries, 29 parishes, and 427 small churches under the care of the parishes. It will become an independent diocese in December. Much of the area is remote. Roads are few and of poor quality. To carry on the church's work more efficiently, Bishop Nkoyoyo requested and received \$10,000 for the purchase of a diesel Land Rover.

The second African grant was made in response to a request from Archbishop Yona Okoth of Uganda. Inflation and other factors beyond the church's control have made it impossible to meet the annual budget. A grant of \$35,000 will assist with rehabilitation and enable the provincial office to continue functioning.

Integrity Meets in New York

Meeting in convention at General Theological Seminary in New York City from August 17-19, Integrity, Inc., a gay and lesbian organization of Episcopalians, unanimously approved a strongly worded statement aimed at ending discrimination against both male and female homosexuals in the church.

The resolution stated that Integrity intends to be a presence and witness at the 1985 General Convention in Anaheim, Calif., "with a view to completely eradicating any and all barriers to gay and lesbian Christians in the life, work, and witness of the Episcopal Church." Among other issues the group plans to address are barriers to ordination and blessings of relationships.

result, the group said, if Integrity experiences any interference with its "rightful and proper Christian ministry." Robert Armstrong of New York, president of Integrity, said the resolution had turned the organization "from a pussycat group, which used to plead with the church to be nice to us, to one of the most militant Christian groups in the country."

Mr. Armstrong added, "There are many priests and certain bishops who are gay and in the closet. We will make them known and drag them out of the closet so fast if they interfere with our ministries."

About 100 delegates from across the U.S. and Canada attended the convention, which was punctuated with worship and prayer. In addition to the opening Eucharist, celebrated by the Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, at St. Peter's Church in New York City, and the Sunday Eucharist with St. Peter's parishioners, the delegates joined for Morning Prayer, Noon Office, and Compline in

Integrity, which claims over 2,000 members in 50 chapters, was founded in 1974. Besides Mr. Armstrong, the organization's officers are Robert Colsher of Chicago, vice president; the Rev. L. Paul Woodrum of New York, treasurer; and the Rev. Richard G. Younge of Seattle, secretary.

Anglicans, Orthodox Meet in Ireland

A new Agreed Statement reached by members of the Anglican-Orthodox Joint Doctrinal Commission at their recent Dublin meeting documents important areas of agreement between the two communions, according to a press release from the Anglican Consultative Council in London.

The commission, made up of Anglican and Orthodox theologians and bishops from 20 countries, achieved consensus on certain subjects despite major difficulties caused for the conversations by

hood in some Anglican Provinces. The new statement documents important agreement on the mystery of the church; faith in the Trinity; prayer; holiness; and worship and tradition. The Dublin Agreement puts special emphasis on prayer and its consequence for Christian life. In particular, the statement explores the nature of the leadership of the church, asking for clarification of recent statements about universal primacy made in the final report of the Anglican-Roman Catholic International Commission.

It also clarifies the precise areas of doctrinal disagreement and agrees in relation to the filioque clause, suggests ways in which the two approaches eventually might be reconciled. Agreed positions are set out for icons, prayers for the departed and invocation of saints.

Since 1976 in Moscow, when the mission achieved its only previously agreed statement, it has met in London, London; Athens; Llanidloes; Geneva; Canterbury; and Odessa.

An Interview with Canon Van Culin

While in England recently, Dorothy Mills Parker, TLC's Washington correspondent, met with the secretary of the Anglican Consultative Council, the Rev. Canon Samuel Van Culin. The subject of their discussion was this summer's meeting of the Anglican Consultative Council in Nigeria [TLC, Aug. 19 and Sept. 2].

Q. Canon Van Culin, what would you say was the main thrust of ACC-6 and its particular accomplishments?

A. The purpose of this sixth ACC meeting was to debate, explore, propose, clarify, and sustain a continuing dialogue . . . to stimulate a deeper awareness of mission and ministry throughout the life of the church. The main thrust was to lay the groundwork for the 1988 Lambeth Conference and to study the interests and concerns that will come up at that conference. The council did this in four general areas, which parallel the themes for Lambeth '88: mission and ministry; dogmatic and pastoral matters; ecumenical relations; and the social order.

Q. What in particular was achieved in the first of these?

A. I think there was a very important breakthrough here. The council studied

a report put together by the mission issues strategy advisory group, composed of members of ten or 11 different Anglican churches around the world. The report asked the council to begin giving mission a central place in our thinking, planning, and discussions — mission defined in terms of evangelism, witness, service, development, and relief.

Q. What about the area of doctrine and pastoral care?

A. The council did a lot of very hard and important work in regard to questions about the nature of authority and how we exercise that authority in the Anglican Communion.

Another important emphasis of this second section was on marriage and family life, dealing with two aspects in particular: the request of the Anglican Church in Ireland for the council to review some of the present relationships between people involved in Anglican and Roman Catholic mixed marriages; and the request of the Church in Kenya to examine the question of polygamy. There is a growing concern about the present practices relative to polygamous individuals in the African churches.

Q. Just how does the church deal with this matter?

A. It varies from country to country. African church leaders want Lambeth to do a serious review of attitudes toward polygamy, particularly in the light of the remarriage of divorced persons. The church's changing understanding of pastoral responsibility to those whose marriages have broken down; and new forms and styles of family life may emerge in, for example, New York City, and prove puzzling to church people in Nairobi.

Q. What happens when a person whose several wives becomes a Christian: is he asked to put aside all but one?

A. The answer would depend on whether or not the church involved is in Uganda, Zambia, Nigeria, or Kenya. This is a question across the whole continent, and that's why it was thought so important to explore the reasons behind the various answers to the question of how to live as baptized, confirmed, and active members of the Christian church when one is polygamous.

We felt, too, that it was important that this meeting not feel compelled to find all the answers. ACC is a consultative, not a legislative, body.

Q. What were the main emphases of the ecumenical front?

A. I think we made a lot of headway in that arena. We have the excellent report from the first Anglican-Roman Catholic International Consultation which provides us with a basis on which to talk seriously about our doctrinal statements with our Roman Catholic

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The Pastoral Visit

The pastoral visitation is more than a matter

for the clergy, it is an obligation for the whole church.

By ROBERT E. MERRY

I have our rector's permission to write you, Canon Merry. What we see, you see, is a priest visiting in peo-

homes, listening to them tell of problems and their enthusiasms. The rector has given up on this. I am so caught up in the various aspects of the parish — layreaders' guild, sacristans, acolytes, chalice bearers, church school teachers — not to mention the vestry and the cemetery committee, the church association, diocesan obligations, and community activities. He simply does not have time to get out in the field and push doorbells of often empty houses."

I know you have a history of pastoring and feel it to be a vital part of the ministry. We have the rector's permission to ask you to take on this pastoring assignment for a year at home and give us a report of your find-

I thought it over and replied that I would come. I moved out of retirement and was fortified by a package of calling cards and a map of their New England coastal town, I was off. It was a challenge I accepted with alacrity.

I observed the reluctance of my former clergy friends to "get out into the parish where their people were" and invite them to come for help or support when they needed it. It felt like a colossal waste of time driving around their communities trying to find their people.

I wanted to see how, if possible, pastoring could be put into practice. I also remembered a saying of the Rev. Sam Shoemaker at a clergy conference preaching: "There's no problem with preaching; all you have to do is get people on Sunday what they, on

your calls, have been telling you all week." I had also felt the necessity of keeping in touch with my people "on their turf" so that what I preached to them would relate to their needs.

And whether it was a cultural carryover from England or a generic aspect of the Christian church's ministry, I can only affirm that it was often stressed in my seminary training that "a house-going parson makes a church-going people." We were instructed in just how to make a "pastoral call" in distinction from a hospital bedside call. We at the Virginia Theological Seminary were warned that the neglect of this aspect of our ministry would have dire consequences.

Years ago, in my first parish in a small Maine seacoast town, the pastoral visitation was a delight. People were always glad to see and talk to the rector, even though he was just out of seminary and conversation had a heavy intellectual overload. The people in the big houses on the hill above the water, the descendants of shipowners, were generally free after five o'clock and until seven when servants served dinner. Often cocktails were served at five and much visiting was done.

People in the little houses down by the waterfront (many of whom worked for those in the big houses, part-time) were glad for a breather from housework from three o'clock on.

The town was surrounded by farmland, and when I wasn't visiting in the village, I was at the farms. Here I was looked upon as an intruder until one day at milking time, I went to talk with the husband, who was in the barn seated on a stool, milking the cow. He had probably sneered at this "city slicker" who had come to Maine country to tell its people how to live.

Having been brought up on a dairy farm and anxious to remove the city slicker image, I asked him to get up

from the stool, and an amazed Maine farmer could not believe his eyes, as he saw me fill a ten quart pail with the rhythmic beat of the milking process. My mentor of the time (Fr. Tubbs of Bath, Maine) told me that my successor would never forgive me for this act, and I now realize it was mostly bravado on my part.

But I had this concept of the parochial ministry that the priest as he stood at the altar representing Christ in his crucifixion and Resurrection was the "burden-bearer," gathering up all the varied aspects of the lives of his people — a thing impossible without a thorough program of pastoral visitation.

The ancient English village with its church at the center, the cemetery in back, and all the houses clustered around was an ideal setup for the vicar. His people could see him daily. This ideal was carried over to America, and up into recent times was the program of the American church. Anglicans were especially noted for diligence in pastoral care.

It was this passion for people and their concerns that for a long time motivated even enormous city parishes; the bottom line was, "Does the preacher care enough to be out among the hustings, or is he tied to a schedule with parish groups and community-oriented meetings? Is he seeking to save the lost, with the vulnerability that marks this effort, or is he hiding behind his office walls, letting his people come to him?"

It was to try to reestablish this kind of compassionate concern of the English village churches that I decided to tackle my new job. A "caring and calling committee" had been in place for some time, keeping in touch with people in hospitals and nursing homes, and new volunteers now came on board to implement the pastoral outreach.

We targeted the housebound and the alienated and started to work. But in a little over a week I found the ancient task of pastoral visiting was next to impossible. The rector made calls on newcomers, and we could reach those living alone at home, but when there were children in school and two career parents, calls were possible only by appointment.

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success.

But one day, while trying to reach only those who were not working, I found only two answers to my 14 calls. These were a business executive who was just going out the door to a company banquet, and a child who said he'd give the message to his mother when she got home. She never called back.

In my report to the vestry after a year of effort, I stressed the ideal of pastoral visitation, and emphasized that this was at the present time impossible, except for visitation by the caring and calling committee or a group charged with this task, say at the time of the Every Member Canvass.

What was made clear to us was that pastoral visitation was more than a matter for the clergy; it was an obligation of the entire parish. The traditional residential village pastorate was a thing of the past, and with it had gone pastoral visitation also, in the traditional sense. I spoke to a few of the clergy, and they acknowledged that because of geographical limitations, they would handle only crisis calls.

We looked around for new techniques and methods to deal with the situation and found one in the pew bracket card holder. With this device, we hope that people throughout the parish will exercise a pastoral ministry for one another, and notify the clergy staff when a need for attention is discovered. At the moment it is working on a modest scale.

Many churches, I have noticed, have adopted this device. It is at least a recognition that a new age is upon us; that while the Gospel is still the Lord's answer to human need, the "life-in-the-fast-lane" world in which we live requires a new approach.

Time was when people mostly stayed in their homes and on their farms. Then later, men went out to work and women managed the home and family (do you remember the time not long ago when a woman had to quit work when she got married?) — but this is a new age.

It appears to me that the church today is at the stage where people can attend and support a "spiritual home" wherever they find it — whether that is in a traditional church and neighborhood or at a convent or a college or whatever. Wherever they can find a "support group," they can experience some pastoral visitation. (How many people find their support group in a radio or TV program on Sunday mornings?)

So the answer to the question, "Is pastoral visitation obsolete?", is both "Yes" and "No." "Yes," if you are thinking of the village in the country where almost everyone belongs to the one village church. And "No," if you are thinking of the church as the "holy people of God," on a mission, each and every member exercising the ministry of "seeking and saving the lost."

The Great Physician

By JAMES D. CHIPPS

I was reading the *Washington Post* one day and came across one of those little pieces that sends chills down my spine because it reaches right into the depths of my soul, far out of proportion to the mere facts that are reported. It was an article about a plastic surgeon, Dr. Burt Brent, who specializes in making ears by shaping and grafting pieces of the patients' rib cartilage to replace lost, deformed, or non-existent ears.

It was a fascinating story, but the highlight for me was the surgeon's comments: "It would be easy to dismiss this as irrelevant surgery, because it's a part of your face that can be hidden by your hair. But it is not. 'We comb our hair every day' — this is what my patients tell me — 'and we know that we are deformed.' When you can do a satisfactory reconstruction, you restore the self-image and confidence of the person. And you see dramatic changes."

Burned into my memory is an event that occurred when I was about 12. My father was for 30 years an Army oral surgeon. One day he and I were out looking at real estate in El Paso, Texas, when a man at the site came up and greeted my father effusively, pumping his hand and talking excitedly. He was a shocking man with, to me, a horribly deformed face. Parts of it were missing — a bit of his nose, his chin, part of a cheek — and he had a somewhat undefined lower jaw, and lots of scar tissue. But the man was pumping my father's hand and saying, "I can't ever begin to thank you for giving me back my face."

My father couldn't quite remember the man, but politely carried on conversation and expressed genuine interest in the man. Later, the memory came back to my father, and he reminisced to me. In 1951, my father had been a surgeon in Korea. This man had been a casualty brought in, somehow still conscious, with most of the front half of his head shot away by a large caliber bullet. Through several hours of surgery, my father managed to wire together what

little shattered bone remained, fashioned a makeshift nose, and constructed a new roof of his mouth out of wire, and assorted hardware, on the ble hope that, if the man lived, the V.A. surgeon months later might have something to work with. A few hours days later, as soon as he could be treated, the man was gone, just one more stream of casualties merged into father's memory.

Now several years and thousands improbable miles later, this man had had no face, plugging a mess surely distorted by pain and anesthetics, had recognized in my father's face a savior. "Thank you for giving me back my face." It humbled my father then, and still humbles me.

Each of us daily looks in our mirror we can bring ourselves to it. For so us, the sight is too gruesome. We ourselves with souls so misshapen be faceless — in our wretchedness human at all. For others it is perceived not quite so gruesome, but we "our hair," trying to hide our minor blemishes. Most of us are highly skilled at arranging it just right so the viewer won't know about the ugliness we hide inside. But we know.

It doesn't much matter whether the ugliness is a result of things done (child abuse, rape, alcoholism, schizophrenia, homosexual proclivity, etc.) or things we have done to ourselves (greed, lust, etc.). It is still our ugliness.

If we could only have a physician restore our self-image and give us confidence! Is it any wonder that the image of Jesus as healer is what we long upon? "Give me back my face, I we cry. It is comforting to me to know that we have a Lord who not only capable of healing, but of presenting with a vision of the final result.

"Then God said, 'Let us make man our image, after our likeness'" (Genesis 1:26). As I embrace that healing relationship with Christ, he takes what was conceived to be and grafts it back to me again, so that in that mirror I see a very image of God. One thing remains to ask myself, what changes can the Lord see in me?

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Honesty

**We are judged by
the Lord not for our
reputation,
respectability,
charm and dress
but for our
inner qualities.**

by ELDRED JOHNSTON

ue religion begins with honesty. hat doesn't seem to be a remarkable statement, but it's surprising how people turn away from the church because it does not seem to place a high value on honesty.

Another common assumption is that the church requires that we totally accept the phrase of its creeds without reservation. Typical is the college student who finds a serious conflict between his physical studies and the Bible stories of creation.

Another assumption is that the church prizes external respectability over moral integrity. Many people who had some moral failure in their lives feel that the church brands them as sinners and unworthy.

How should the church respond? It should clearly proclaim that the church does not demand that you surrender any personal conviction that conflicts with its teachings. The church does not demand that your life be free of moral flaws. The church's first demand is honesty.

Have you noticed that this is one aspect of Jesus' life we don't say much about? You may not accept all his teachings; you may doubt some of the accounts of his miracles; but one thing we have to admit: here was a man of complete honesty and integrity. He made no effort to put on a respectable

appearance. When John the Baptist appeared in the world, he came as a monk, fasting and

dox religion. Jesus came eating and drinking as other people, so he was jeered at and called worldly and a "wino." When he saw dire human need, he did not hesitate to rescue the victim even though it meant violating a sabbath rule. So they called him a blasphemer and a sinner.

Also consider this: here was a young man leading a religious revolution, yet at no time did he try to entice followers with any false promises. He "laid it on the line." He said, in effect: If you follow me, it means self-denial and publicly bearing the cross of a criminal. If you follow me, you will have no security, no refuge. You can expect no praise, no honors, no medals.

What would you say are the hallmarks of a Christian? Belief in the divinity of Jesus? Moral strength? Compassion for the needy? Faith in God's power and wisdom? Devotional piety? Yes — to all of these I agree, but prior to them is honesty. Without honesty, none of them can stand.

Honesty falls into two categories: intellectual and moral. Intellectual honesty refers to a willingness to admit the limitations of your belief. Actually there is very little we can know about God, the creator and ruler of this limitless universe.

Even Job, living in the pre-Copernican world, says: "His ways are past finding out" (Job 9:10). If you dare feel pride in the human knowledge about God, ponder Job 38:4: "Where were you when I laid the foundations of the earth?" St. Paul corroborates the premise of human limitation: "Now we can see only as

13:12).

So it's essential that we don't try to squeeze God into our tiny boxes of human knowledge. It makes no difference whether you are a bishop at a fourth century church council or an illiterate janitor, you have no right to claim omniscience about God.

When you hear a preacher blatantly and positively explaining God's will concerning every aspect of life, you can assume that he's not spent much time thinking or praying. It may not be profoundly pious nor profoundly intellectual, but the best most of us can offer at the moment is a prayer that was acceptable to our Lord: "Lord, I believe; help thou my unbelief" (Mark 9:24).

Moral honesty, on the other hand, means being open, not wearing a mask or facade. It's fair to say that nothing aroused the indignation of Jesus more than the hypocrisy of the religious leaders of his day. "You are like expensive sepulchers — beautiful on the outside, but inside, full of dead men's bones" (Matthew 23:27).

The people we put in jail are those who have committed rape; but just as guilty in our Lord's eyes are those who lust after others (Matthew 5:27-28). We imprison those who commit murder, but just as guilty in his eyes are those who hate (Matthew 5:21-22).

We are judged by the Lord not for our reputation, our respectability, our physical charm, our stylish dress, but for our inner qualities. Are we real? Sincere? Honest? To be honest intellectually — to be honest morally — this is the foundation of true Christian religion.

Carpentry

The carpenter's life is in the wood
Wood held him as a babe,
Taught him as a boy,
Sustained him as a man,
Wood, through others, even killed him.
We know nothing of the carpenter's skill
And yet, thinking of the man,
could the work of the body be less than the soul,
Strong and fast?
Wood teaches patience and perseverance
Wood teaches vision and insight
For one must see in the uncut plank
the altar
In the gnarl, the cup
In the body, the soul
Thank the Carpenter for his work,
For by his work we live.

Thomas R. Austin, Jr.

Rev. Eldred Johnston is a retired minister of the Diocese of Southern Ohio.

"Or I Resign. . . ."

The world of employment is changing and that involves the church, education, and various other non-profit fields, no less than commerce and industry. At one time, executive positions in the non-profit sector were supposed to rest on strong moral backing.

A college president could say that if he did not have the total confidence of his board of trustees, he would leave tomorrow. A priest could say that if he did not have the fullest endorsement of his bishop, he would go to another diocese. Curators of museums, headmasters of church-related schools, and heads of various charitable organizations sometimes talked in the same terms.

Such statements were understood to express integrity, although it was also understood that the people who talked this way were usually well able to secure equivalent positions elsewhere.

It is not like that today. The unhappy rector in a parish, the unhappy dean of a seminary, or the unhappy administrator of a church program is usually in the same boat today as a host of secular professionals and business executives. There is nowhere else to go. One no longer settles an argument by threatening to resign. Unless one is well prepared to move into some other field of work, resignation is usually self-destructive. It generally spells unemployment.

This was the mistake made in the protest against the ordination of women in the 1970s. Priests who had served the church for many years supposed that if they resigned, their protest would be felt. Forty years earlier it would have been. In the modern scene, however, their jobs were simply filled very quickly by others.

Those who resigned found themselves in early retirement or working within a breakaway church which had no influence or leverage on the Episcopal Church. Resignation was no longer an effective strategy. Hanging on is more effective than dropping out.

Just as individuals in responsible positions cannot solve their problems by threatening to quit, so neither can trustees, vestries, or boards of directors suppose any longer that when differences of opinion occur, the individual involved will politely withdraw, as they supposedly did many years ago. Unless they have already been offered a better position somewhere else, people today are not likely to resign voluntarily from responsible positions.

Resignations now are often negotiated with cash settlements and other substantial benefits. As many businesses and educational institutions are finding out today to their sorrow, "voluntary resignation" has become a fine art, and those who do not know how to perform it can engage consultants to teach them.

All of this means that whereas differences of opinion used to be settled by resignation, today they may not be settled. Pastoral and managerial skill, in many cases, now means learning to live and work with people one may significantly disagree with. This is not necessarily a bad thing. The do-it-my-way-or-I-quit approach was never the best way to make church decisions.

In past generations, many Episcopalians argued that the Book of Common Prayer implied that Holy Eucharist should be the main service of public worship on Sundays and feasts. The rubrics clearly stated that the announcements, sermon, and collection of offerings should take place at this service, not Morning Prayer.

On the other hand, many disagreed. In countless parishes on most Sundays of the year, it was Morning Prayer that came at the favored hour of 11 a.m. It was Morning Prayer that began with an elaborate procession led by crucifer and banners. Morning Prayer included the sermon, the anthem, the hymns, the mingled chalice, the epistle, the gospel, the prayer book, the graphed bulletin, the ushers to guide one to one's seat, and all the other trimmings.

Church people who believed it to be their duty to attend "the Lord's own service on the Lord's Day" often had a difficult time. They usually had to give up the opportunity to sleep late on Sunday morning. For those with children it was very inconvenient. The traditional early service was devout, but forbidding. First readings were not explained, hymns were not sung, and the presence of children was not encouraged. Ushers paid a price for being there.

Weekday celebrations were never in the evening. They were either at a distressingly early hour, or at 10 o'clock on Thursdays when working people and school children could not attend. At church meetings



conferences, celebrations were again at painfully early hours. It did not occur to anyone to take a 20 minute break in the middle of the morning and have a coffee and Mass at the dining room table. If one was traveling on vacation, finding a celebration one could attend was often very difficult.

We are glad those days are over and that the Book of Common Prayer (p. 13) today clearly states the centrality of the Holy Eucharist in public worship. We are glad that the Episcopal Church today plainly affirms what has always been catholic tradition.

Yet, in many places, what was won at a price is casually taken for granted. In case of rain or a snow spell, some people stay home. When traveling, many people do not feel the need to bother searching for a church.

Unfortunately, if we make no effort, if nothing is demanded, then it is easy to lose sight of the meaning of the sacrifice of the altar. It is not just a celebration of the fact that Sunday is (for most Americans) a free day, or that this particular Sunday is sunny, and that one's fellow parishioners are pleased and that the rector's sermons are usually cheerful.

It is, on the contrary, a celebration of God's kingdom, which is a very different matter. It is a summons into a new age, a new order, a new life, made possible by the death and Resurrection of Jesus Christ.

and to the Point

INTRODUCTION TO ILLUMINED MANUSCRIPTS. By John Han. Stemmer House. Pp. 48. \$9.95.

Readers of Umberto Eco's recently translated novel, *The Name of the Rose*, will desire some brief background information as to what went on in a manuscriptorium such as the one that so prominent a role in Eco's novel. Such a group (in which I include myself) Harthan's book is just the thing: meticulous and scholarly, yet brief and easy on the general reader.

The scope is limited to the manuscript tradition of western Europe, but includes both sacred and secular, both medieval and early modern — the latest example being dated 1673, over 200 years after the introduction of printing. Attention is given to the "anatomy of illumination" (the four basic elements of script, layout, miniature, and border) and the variety of the various national schools. We learn that the word "miniature" derives from the Latin word for red pigment and its derivative verb meaning to color or paint in vermilion; and that the grotesque beasts which the fictional Venantius used in his borders occur frequently in sacred than in profane texts.

31 plates, mostly in color, are described in detail and tied in with the text, which refers to them by number rather than making a point. The author is former keeper of the library of the British Museum and Albert Museum, and this is part of that institution's series, *Visual Arts and Architecture*, V & A Introductions to the Decorative Arts.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

Engaging and Helpful

READING WITH APOCALYPSE. Edited by Tilden H. Edwards. Harper & Row. Pp. viii and 202. \$14.95.

Reading the 11 contributions which Tilden H. Edwards has gathered here has been a moving and helpful experience, opening me to a new level of hope that it is possible to have a spiritual revolution, which can only answer for a Christian facing the challenges of our world. This book has been what the dust jacket promises: "a breakthrough book."

These essays come directly out of the experience and perspective of The Shalem Institute for Spiritual Formation in Washington, D. C., where Edwards is executive director. Shalem beholds that ministry of direct action for a new and human world requires rooting

ourselves in a direct relation to God in prayer, scripture, and daily attentiveness.

To introduce and describe the contributors is to testify to the depth and range of viewpoints. Henri J. M. Nouwen, Basil Pennington, OCSO, Gerald May, and Rosemary Haughton are a few of the better known names. Religious family allegiances include Roman Catholic, Baptist, Quaker, Episcopal, and Buddhist. The four women amply demonstrate both intelligence and commitment to Christian feminism; there are five laity, six clergy — truly a catholic gathering of experts willing to share their insights.

The authors generally agree that our world is one of unprecedented peril, coming from three developments: the growing threat of nuclear holocaust, the progressive deterioration of life support systems, and the growing misery of half of the planet's people. They also agree that our response to this peril must get beyond the "psychic numbing," described by psychiatrist Robert J. Lifton, to one which grows out of rediscovered spiritual roots.

Carmelite Sr. Constance Fitzgerald's brilliant comparison of the societal impasses, experienced today by the nuclear superpowers, by women, by the poor, with the dark night experience of St. John of the Cross is an example of the rediscovery of old gifts in Christian heritage which can serve us well in our present state. The next time someone says, "Religion and politics don't mix," I suggest Edward's collection as the best response and discussion starter available.

(The Rev.) JAMES L. GILL
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A Readable Commentary

THE JOHANNINE EPISTLES: The New Century Bible Commentary. By Kenneth Grayston. Eerdmans. Pp. xvii and 174. \$5.95 paper.

One does not often find a scholarly commentary that is both highly competent and also a pleasure to read. The present volume, however, is such a work. Grayston shows a thorough acquaintance with the recent scholarly discussion and, more importantly, a close attention to the text he is treating and a judicious independence in interpreting its problems.

He understands I John as a polemic work, attacking a group of dissidents who had substituted the present possession of the Spirit for the Christian tradition about Jesus and who no longer regarded Jesus as essential to the believer's relationship with God. Second & Third John are the work of a lesser author, dealing with the same crisis in

the three epistles antedated the Gospel of John, which offers a more mature and theological response to the issues raised by the dissidents. While not a popularization, the commentary should prove accessible to the non-specialist.

(The Rev.) L. WILLIAM COUNTRYMAN
Church Divinity School of the Pacific
Berkeley, Calif.

For the Conrad Specialist

JOSEPH CONRAD'S BIBLE. By Dwight H. Purdy. University of Oklahoma. Pp. viii and 159. \$12.95.

Joseph Conrad was born in the Ukraine, spent his boyhood in Poland, and became a merchant seaman in his teens and a British subject in his twenties. He was the writer of a number of romantic novels and short stories. His turn of the century readers, for whom the Bible was not a novelty, found the book's cadences, phrases, and themes resonating through his works.

Dwight H. Purdy, associate professor of English at the University of Minnesota, engages the thesis that Conrad "in the English Bible found a way to enter the traditions of English literature; that he found in scripture metaphors equal to his feelings about art and reality; that the Bible furnished images of history against which Conrad could fashion his own image of radical discontinuity. Without the English Bible, Conrad would not have been the writer we know."

The average reader may find this slim, scholarly work recondite and abstruse; the specialist will find it indispensable.

(The Rev.) CHARLES U. HARRIS
Dean Emeritus
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New Harmony

THE ANGEL AND THE SERPENT: The Story of New Harmony. By William E. Wilson. Indiana University Press, Bloomington. Pp. xiv and 242. \$9.95 paper.

This paperback edition of Wilson's 20-year-old study of New Harmony, Ind., is an inexpensive and welcome edition to the large and rather uneven body of literature devoted to the Harmony communities. The first community, Harmony, was founded by millenarian George Rapp on the banks of the Wabash River at the beginning of the 19th century.

Rapp and his followers were hard-working Germans, and soon the village enjoyed considerable material prosperity on the frontier. Like the Shakers, whose furniture they purchased for their homes, the Rappites were celibate and under Rapp's leadership maintained a

brethren. We also have an excellent report on the Anglican-Reformed conversations, which was presented at this meeting.

Q. How about the Lutherans and the Orthodox?

A. The Anglican-Orthodox Joint Doctrinal Commission is meeting now in Dublin [p. 7]. There are some very practical aspects to the conversations with the Lutherans, largely due to the concordat on interim eucharistic sharing in the U.S. This model is appealing to a number of churches in other situations as a way of exploring unity powerfully and persistently.

We have been asked now to work with the Lutheran World Federation in a number of areas where Anglicans, Lutherans, and perhaps Roman Catholics, can cooperate more effectively. LWF is a federation of diverse churches without the sense of intercommunion that we have in the Anglican Communion.

However, it became evident at ACC-6 that our own understanding of intercommunion needs some very careful scrutiny. We are in a situation now where some parts of our communion feel that individuals ordained into their full priesthood are being excluded from the exercise of that priesthood in other parts of the Anglican Communion.

Q. You are referring to women priests?

A. Yes.

Q. Do you think Archbishop Runcie's apparent change of heart about the ordination of women will hasten the process in the Church of England?

A. It is hard for me to judge. I think he is trying very hard to exercise his office in a balanced way.

Q. What effect would it have on our relationships with Rome and Canterbury?

A. I think this is now a matter of the reality of our relationships. There are things Anglicans bring to the conversations that are difficult for others to accept and vice versa. That is part of the meaning of dialogue. The responses of the Roman Catholics to ARCIC I's final report still are being gathered.

I would expect that at Lambeth '88 the Anglican Communion might be able to say something about where we are in the unity talks. The Roman Catholic bishops' synod might do the same for that church when it meets in 1988 or 1989.

Q. Was ACC encouraged about these unity conversations?

A. Yes, I think there is a good deal more understanding of the basic commitment to the search for unity than in the past. We are learning how to deal with our differences. I feel the council was exploring the way in which it can make a con-

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decade, Fr. Rapp (as he was called) decided to sell his Indiana holdings. The purchaser he found abroad was the British cotton magnate, Robert Owen.

Owen was a social reformer whose model factory village at New Lanark had attracted world attention, but unlike Rapp, Owen was an outspoken atheist. Owen came to the U.S. in 1824 to advertise his New Harmony and he gained wide audience, including both houses of Congress.

His colorful manner of speaking attracted followers from all walks of life, and by 1826, the utopian community could boast the membership of the nation's leading naturalists from Philadelphia and the freethinking feminist, Frances Wright. Owen was also fortunate to gain the financial backing of William Maclure, a retired businessman turned geologist and one of the wealthiest men in America.

Owen soon lost interest in promulgating his gospel of the new moral world at New Harmony and moved on to other projects. Maclure, by contrast, was determined to implement educational reforms among the working classes, and he hired a number of outstanding teachers who formed the core of his education society at New Harmony. Maclure's interest in geology and his insightful understanding of the role science would play in both technology and defense of the future left their legacy among Owen's sons.

Today New Harmony is the center of another visionary, Jane Blaffer Owen, the wife of Kenneth Dale Owen, who like many of his ancestors was a geologist. Mrs. Owen's dream is a cultural awakening. She has built the striking "roofless church" at the north edge of the town, and she had hosted gatherings of intellectuals at the community in much the same way as Maclure brought in his "boatload of knowledge" on a riverboat aptly named *Philanthropist*.

Readers of all persuasions will enjoy Wilson's lively account of this most unusual village in American history.

CHARLOTTE M. PORTER
Gainesville, Fla.

Books Received

NEW TESTAMENT SOCIAL ETHICS FOR TODAY. By Richard Longenecker. Eerdmans. Pp. xiii and 108. \$5.95 paper.

OLD LAW—NEW LIFE: The Ten Commandments and New Testament Faith. By Earl F. Palmer. Abingdon. Pp. 128. \$7.95 paper.

CARE OF SOULS IN THE CLASSIC TRADITION. (Theology and Pastoral Care Series). By Thomas C. Oden. Fortress Press. Pp. 128. \$5.95 paper.

THE FAMILY AND PASTORAL CARE (Theology and Pastoral Care Series). By Herbert Anderson. Fortress Press. Pp. 128. \$5.95 paper.

LEARNING CLUBS FOR THE POOR. By Lea Anne Hunter and Magdalen Sienkiewicz. Paulist Press. Pp. 64. \$4.95 paper.

PERSON SERVICES NEAR COLLEGES

Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman in your parish at one of these institutions? If so, forward the link of the Church by helping it to pray on its college work efficiently and effectively. Write the student, giving him the name of a chaplain as listed here. Write also to the chaplain.

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 po. CA 92117 Phone (619) 565-6661

OF CALIF.-SANTA CRUZ **Santa Cruz**
Y CHURCH Center and Lincoln
 Judith Aln, chap
 8, 10; Thurs HC & HS 10; Mon, Tues, Wed, Fri MP

IER COLLEGE **Whittier**
 PHIAS 7056 Washington Ave.
 C.H. Howe, r; the Rev. A. Richardson; the Rev. M.
 o, asst's
 10; Tues & Thurs 10; Wed 8:30

FLORIDA
DA SOUTHERN COLLEGE
COMMUNITY COLLEGE
 D'S 145 Edgewood Dr., Lakeland
 Robert B. Cook, Jr., r; the Rev. James P. Coleman,
 30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and

GEORGIA
Y UNIVERSITY **Atlanta**
 HOLOMEW'S 1790 Lavista Rd., N.E.
 J. Chester Grey, r; the Rev. Nancy Baxter Sibley,
 6, Wed 10:30, 7, Fri 7

ILLINOIS
ERN ILLINOIS UNIV. **Charleston**
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 Donald J. Schroeder, chap
 week & holidays as announced. 345-8191

FOREST COLLEGE **Lake Forest**
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 J. Clark Grew, r
 9, 11; Tues 7; Wed 9:30

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 The Rev. Timothy J. Hallet, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 7, EP
 daily 5:10

IOWA
GRINNELL COLLEGE **Grinnell**
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 H Eu: Sun 8, 10:30, Wed noon, Fri 7

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 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5; Wed 12:10; HD 7:45

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 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

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 Mr. Edmund A. Bellegarde, ass't
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JACKSON STATE UNIV. **Jackson**
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 The Rev. Hayden G. Crawford, r
 Sun HC 8, 11

UNIV. OF MISSISSIPPI **Oxford**
 ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdays as anno

NEW YORK
CITY UNIV. OF NEW YORK **Brooklyn**
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 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

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 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gili
 Sun 8, 10; Wkdays as announced

BERLIN COLLEGE **Delaware**
 CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO WESLEYAN UNIV. **Delaware**
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

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OKLAHOMA STATE UNIV. **Stillwater**
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 Sun H Eu 8 & 10:30, Christian Ed 9:30

SAM HOUSTON STATE UNIV. **Huntsville**
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Gerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri
 12:05.

TEXAS SOUTHERN UNIV. **Houston**
 ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; weekdays as anno

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 Sun 8, 9, 11; Wkdays as anno

UNIV. OF VIRGINIA **Charlottesville**
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Anglican Communion. It is an assisting rather than a determining body, and I think it is finding this a healthy role. I am encouraged.

Q. One final question: what impact has the recent ordination of women priests in Kenya and Uganda had on the church in Africa?

A. It has raised some important questions. Let me explain the situation in Uganda. The three women ordained in the Diocese of Kigesi by Bishop Kivengere had been serving very effectively as lay pastors — a form of ministry that is accepted in many African churches. The parishes they were serving requested that they be ordained to the full priesthood and Bishop Kivengere complied.

The matter was brought before the assembly of the Church of Uganda and they have asked their House of Bishops to think about what it might mean and to prepare a statement before it goes further. No official provincial action has been taken so far in Uganda.

The Church in Brazil has just voted to ordain women, and the Church in Scotland has asked for a committee to bring a full report as to what would be canonically required if they were to proceed in this course.

DOROTHY MILLS PARKER

PEOPLE and places

Appointments

The Rev. Charles M. Galbraith is vicar of St. John's Church, Caruthersville, Mo., and St. Luke's Church, Kennett. Add: 110 W. 19th St., Caruthersville 63830.

The Rev. Ann Brewster Jones will become rector of St. Matthew's Church, Warson Woods, St. Louis County, Mo., on October 1. Add: 1551 Bennett Ave., Warson Woods 63122.

The Rev. C. Clayton Nelson is associate rector of Christ Church, Cranbrook, Box 801, Bloomfield Hills, Mich. 48013.

Ordinations

Deacons

Milwaukee—Dean A. Einerson, assistant, St. James' Church, West Bend, Wis.; add: 1415 Eden Lane, West Bend 53095. John F. Thompson, assistant, Grace Church, Madison, Wis.; add: 2500 Evans Rd., McFarland, Wis. 53558.

Other Changes

The Rev. David McLaren Allen, a recent graduate of the Episcopal Seminary of the Southwest in Austin, Texas, is now in England doing research for a doctor of divinity degree in theology at the University of Durham.

The Rev. George M. Bean, who retired last year rector of St. John's Church, Lynchburg, Va., new permanent address: 3230 Downing Dr., Lynchburg 24503.

Deaths

The Rev. Louis George Wappler, 61, died of cancer on August 10 and was buried in Wing, Minn., where he had served a Roman Catholic parish.

Fr. Wappler was a Roman Catholic priest from 1951 to 1960, when he was received into the Episcopal Church. After a brief period as curate of Clement's Church, Philadelphia, he served for years as assistant at Christ Church, Media. From 1964 to 1965 he was the headmaster of St. George's College, Carriacou, in the West Indies. From 1965 to 1967 he was assistant at the Church of the Virgin in New York City. He later resumed his Roman Catholic ministry.

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Sun Masses 8:30, 11 (Sol); Weekdays as anno

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145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
(ex Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:45, EP 5:30; Tues HS 12:10.

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The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ASHEVILLE, N.C.
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EMMANUEL cor. Spring & Dearborn Sts.
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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
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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

MILWAUKEE, WIS.
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Sun Masses 8, 10 (Sol High), Ev & B 8. Daily as anno

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7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
10:30, Fri 6-7

MINNEAPOLIS, MINN.
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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)

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The Rev. William R. Buice, v
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Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.
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sses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
es & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
6:15; MP 6:45, EP 6; C Sat 5-6

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' & HC 8, HC 10 & 5; Daily 7-15

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IES Hwy. 190 & Aurora
r. Robert P. Mathison, r
u 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD
on

ANTA, GA.
WJOUR 1068 N. Highland Ave., N.E.
sses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
10. Fri 7:30, 10:30. C Sat 8

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y Rev. Richard A. Pugliese Near the Capitol
ss 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
es, Thurs, Fri. 5:15 Wed

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y Rev. Roger Scott Gray, dean & r
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12:05, Sat 8). HD 12:05

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u 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H
es 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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rship: 8, 9:15 & 11

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H OF THE ADVENT 30 Brimmer St.
Holloway, r
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

NTS 209 Ashmont St., Ashmont, Dorchester
ont Station on the Red Line (436-6370; 825-8456)
. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
) Low Mass, 10 Solemn Mass. Daily Mass 7

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