

# THE LIVING CHURCH



Springtime provides simple pleasures for a young girl playing in the grass.

**Amidst Surging Waters • page 10**



## Peace with Godliness

By WILLIAM J. MCGILL

ment of Rome (c. 30 - c. 100), probably a Gentile and a Roman, as a leader of the Christian community in the city, and the roster of bishops lists him as the third successor of Peter. He is also the author of a letter to the church at Corinth in Greece which is considered by some to be the oldest extra-scriptural Christian document, dated from about 100 A.D.

In his letter, written about 70 years after the death of Christ, Clement has important things to say about creation and the resurrection. He thought and wrote in a way, as did many early Christians, and his letter reflects the influence of Greek thought on the early church.

In the 20th chapter of his letter proclaims the peace and harmony of the universe and the striking thing is that this peace serves as the focal point of Clement's pastoral concern for the church at Corinth: all else follows from the fact that God is the creator of the universe.

The centrality of this affirmation is clearly original with Clement, but his treatment of the theme is especially effective.

He begins by commending the Corinthian

Christians for all the good things which he had heard of them before their current difficulties — a conflict in which one faction had sought to dismiss several of the church's leaders. That earlier happy situation, however, brought much honor and attention, from which had come envy. From envy all their current griefs flowed. Envy, Clement declares, has been the source of evil from the time of Cain and Abel. The ubiquity of evil requires a constant reiteration of God's call to repentance, a call which the prophets have steadfastly voiced through the ages.

Clement repeats that call to the Corinthians beseeching them to "walk with all humility in obedience to his holy words" (chap. 13). In humility they should imitate "those who cultivate peace with godliness" (chap. 14). "Let us," he goes on to say, "look steadfastly to the Father and Creator of the universe, and cleave to his mighty and surpassingly great gifts and benefactions of peace" (chap. 19).

With these words Clement has brought us to the heart of his argument: Envy and sedition, defects of human character, produce disorder and suffering. Peace and harmony, the qualities to which God would have us aspire, produce order and tranquility. Clement proclaims the preeminence of peace and harmony over envy and sedition not merely by contrasting their fruits, but by recognizing that peace and harmony are the inherent qualities of God's creation. The universe in its operations manifests harmony:

"Day and night run the course ap-

pointed by him, in no wise hindering each other. The sun and the moon, with the companies of the stars, roll on in harmony according to his command, within their prescribed limits, and without any deviation . . . . The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance . . . . The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony" (chap. 20).

Clement is no pantheist; the universe here does not assume divinity; the creation remains less than the creator. Yet Clement does more than merely praise God for the beauty of his creation and the universe as the handiwork of God. The creation itself is the actualization of the creator's purposes. Because God is creator, we who are his creatures should obey him in all humility.

In humility we accept the necessity of repentance, of turning away from the envy of others and towards the love of God who made us. To do so is to be resurrected: the strife and sedition, the persecution and disorder, which too often mar our human relations, give way to peace and harmony. We, then, assume our natural place in the created order.

The promise of resurrection is given to those who walk humbly and believe that Christ will come again. The proof of this promise, for Clement, is twofold. To this proof and to man's natural place in the created order we will turn next week.

*Guest columnist this week is the William J. McGill, assistant director Exemplary Projects in Undergraduate and Graduate Education at the National Endowment for the Humanities, Washington, D.C. This is the first of articles on the doctrine of creation attributed to the resurrection in Clement's Epistle to the Corinthians.*

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# THE LIVING CHURCH

# LETTERS

## Change That Improves

When switching from the Disciples of Christ to the Episcopal Church at age 34, I went through a similar experience to that which Christine Dubois writes of in "Confessions of a Reluctant Penitent" [TLC, March 10]. My preference then was to be known as a communicant of the Anglican Catholic Church. Auricular confession before a priest is an agonizing experience, both before, in preparation and during the confession itself.

As one completes that initial confession he or she expects much in the way of immediate results, but that is not the way our Lord works. It is a slow change of heart and mind and outlook that eases its way into one's daily life and actions, and as Christine Dubois writes, you eventually realize that a change has improved your life, and your relationships with others and with your Lord. I thank God for this sacrament of reconciliation.

CHARLES D. CORWIN.  
Colonial Beach, Va.

## Roman Thees

I find the article entitled "Vatican Approves Liturgy" interesting, but also confusing [TLC, March 17]. Although every denomination is seeking new members, I find it hard to understand why the Roman Catholic Church would want former Episcopal priests who apparently want to continue conducting an Anglican-oriented service. Secondly, if these priests and their followers felt strongly enough to leave our church, why would they want to have their service built around the Book of Common Prayer?

These former Episcopalians probably left our communion because of disagreement over something like ordination of women, changes in the Prayer Book, or the use of their cathedral by other than heterosexuals. Probably they felt they had just cause, but I feel they will soon discover that they disagree with some aspect of the Roman Church as well, but they (especially the laity involved) will have little or no input relative to the many changes taking place in the Church of Rome worldwide. How many laypersons and parish priests were participants in Vatican II, or will be called to Rome to review the findings of that historic council?

In time I think the Roman Catholic officials who were involved in the alteration of their liturgy to appease a few unhappy Episcopalians will also realize their error in bending so far for so few. I would guess these former Episcopalians will also soon become disenchanting Roman Catholics and scatter to the winds, or possibly move on to another denomi-

terms.

I only hope and pray that the Episcopal Church does not take a similar position when some small, disenchanting group knocks on our door.

ROBERT L. TRIMBLE  
St. Matthew's Church  
Louisville, Ky.

It is interesting to see that the Vatican is permitting former Episcopalians in communion with Rome to retain "certain elements" of the Anglican liturgy [TLC, March 17]. It appears that these ex-Episcopalians are in a curious twilight zone. Their clergy have obviously rejected their Anglican heritage by accepting re-ordination in the Roman Catholic Church, and their liturgy must be approved by the Vatican and be consistent with the Roman Rite. What have they retained of Anglicanism except a few "thees" and "thous" and 16th century verb conjugations?

(The Rev.) JOHN E. BORREGO  
St. Andrew's Church  
Charlotte, N.C.

## Skis Not Used

It's a very small point indeed but for accuracy's sake I was not with Jesse Jackson when he visited the Archbishop of Canterbury [TLC, Feb. 24]. It looks as if I should have had cross country skis had I gone on that trip. I'm glad that the Rev. Mr. Jackson and our archbishop had a chance to know each other.

(The Rt. Rev.) PAUL MOORE JR.  
Bishop of New York  
New York, N.Y.

## New York Tower

Knowing that it must be difficult for THE LIVING CHURCH to check out every item that comes its way, nonetheless, as a member of St. Bartholomew's in Manhattan I feel compelled to correct a misleading impression left by the article "New York Tower Loses Again" [TLC, Feb. 17]. Community Board 5 has no binding say in the matter and all its votes, even the 28-0 kind, are only self-generated opinion-giving.

In New York City, community boards are politics' associate vestries, places to put people whom there is no room for elsewhere. Nor is there always enough for them to do. St. Bart's has been subject to a number of these votes, but losing them counts equally with losing baseball games during spring training. In our struggle for the tower what counts counts, what doesn't is just a humbug.

One of the reasons St. Bart's gets so much heat from Community Board 5 is that one of its members is the public relations consultant to the opposition within the congregation (why their votes always include one abstention). That op-

defeat has since suffered five consecutive drubbings in vestry elections, which have served as votes of confidence since the building controversy arose. Unlike community board votes of opinion, these defeats counted.

GEORGE R. HAYMAN, III  
St. Bartholomew's Church  
New York, N.Y.

### Depression

I have three questions and some comments concerning the Rev. Everett Campbell's review of Archibald Hart's *Coping with Depression* [TLC, Dec. 9], and the two letters concerning it; one from Ms. Marjorie Smith [TLC, Jan. 20] and the other from Fr. Campbell or a response to Ms. Smith [TLC, Feb. 24].

How much longer will the church labor under the delusion that all types of emotional malfunction, namely depression, are caused only by life's experiences and the sufferer's psychological flaws? These causes demand, of course, miles and miles of pastoral/psychological "talk therapy," done preferably "pill-lessly."

How does one "understand and resonate" another's pain? These activities and the attitudes generating them reek with the condescension and patronization of the stigma of mental illness, alive and practiced in today's church.

I raise questions and make comments because I have had manic-depressive psychosis (hypomanic form) for 19 years. Manic depression is a genetically transmitted mood disorder. Thanks be to God, I was able to turn my back on the church's ideas and ways concerning mood disorders. They had helped me to stay ill.

For these last eight years, however, I've thrived! — lived well and stable! — on a "pill" as Fr. Campbell refers to medications. It's a pill which makes my body function correctly. I do feel better when my body can function properly. My pill is called Lithium. I see my psychiatric physician only twice yearly for medication monitoring... with no counseling whatever.

I pray that Ms. Smith will join me in rejoicing and thanking God for working through modern psychiatric medicine to free us, heal us, and provide better understanding of the mood disorders and their care.

MARILYN A. RODE  
West Bloomfield, Mich.

### Reasons for Leaving

Three recent letters [TLC, Jan. 27] — "Consumer Religion," "Inappropriate Liturgies," and "Women Priests" — illustrate the major reasons for the exodus of many faithful Episcopalians from the church they used to love and respect.

JUAN V. SOLANAS  
Richmond, Va.

## BOOKS

### Challenge to Believers and Non-believers

**JESUS IN FOCUS: A Life in its Setting.** By Gerard S. Sloyan. Twenty-Third. Pp. 214. \$7.95 paper.

This reflective book by the well-known Roman Catholic professor of religion at Temple University, aims "to go in search of the heart of this Jewish *Hasid*, this saint and son of God the churches revere, and see where it leads us." Dr. Sloyan has no illusions about discovering the "real" Jesus. Rather, he welcomes the fact that "the person, the message, and interpretation of the message" had become one by the late first century. Far from making the person unreal, this means that he had become real in the lives of thousands. The gospels were attempts to help people share in the life of the one in whom their communities believed.

This unity of person and tradition is in turn set squarely within Judaic society. In a series of vignettes — Jesus as healer, mystic, man of compassion, teacher, reluctant messiah, raised from the dead, etc. — it is the Judaic context which sharpens the focus, gives depth of perspective, freshness and vitality to each picture. The familiar haunting problems, questions and complexities posed by Jesus are probed afresh, undercutting the divisions, for example, between Jew and Christian built into the question of messiah, or the controversies over the "divinity of Christ."

The writing is deceptively simple and repays careful reading, challenging both believer and non-believer to probe the significance of Jesus in the contemporary world.

OLIVE J. BROSE  
Hie Hill Farm  
Westbrook, Conn.

### Clarifying Expectations

**THE WALK-ON-WATER SYNDROME.** By Edward B. Brachter. Word, Inc. Pp. 234. \$10.95.

Parish ministry suffers today in many places. Clergy and laity are finding their ministries hampered and blocked, causing discouragement, conflict, apathy and withdrawal from parish life. This book examines the sources of professional hazards in the ministry, and offers some possible solutions.

Edward Brachter writes from his own wealth of personal experience as well as from research he and others have conducted about problems in parish ministry. In particular, he explores in very helpful fashion the nature of role confusion and conflict between ordained and lay ministry, which arises in large part

*Continued on page 13*

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## Names for Calendar

American Indian deacon, a Hawaiian and queen, and some members of Episcopal religious orders may go into a calendar soon, if General Convention September follows the recommendations of the Standing Liturgical Commission. The commission has released its report on minor festivals in the calendar and offers eight new commemorations [see box], together with a collect (in 16th century and in modern style) and proper Bible passages.

These Aelred was a distinguished medieval English spiritual writer. King as the Martyr, as he is often called, formerly included in the English Prayer Book calendar. The provision of a feast for his day was directed by the House of Bishops in 1982, and his day is included in the commission's report separately and without recommendation for inclusion.

John Oakerhater served for many years in Oklahoma [TLC, Feb. 3]. The "Martyrs of Memphis," mostly Sisters of the Holy Family, died in the yellow fever epidemic of 1878. Teresa is the famous 14th century saint (not to be confused with the 17th century French Thérèse). The present liturgical calendar does not usually include those outside the scope of Anglicanism, but Teresa lived most of her life prior to 1570 when Pope Pius V severed communion with the Church of England. Edmund was martyred by Danish invaders.

Huntington is well known as the author of the Order of the Holy Cross. He died in 1935, it is only now that he meets the "50-year rule" for inclusion in the calendar. Kamehameha and Emma were enlightened and benevolent rulers under whom Anglicanism was introduced into the Hawaiian Islands.

These new days, if adopted, will be, rather so-called black letter feasts, usually for optional observance on certain days. Inclusion in the calendar does not in itself confer the title "saint," but it does (sometimes spelled Ailred), James, and Edmund have long been accorded this title. Apparently the commission had formulated its report prior to giving the resolution of the Diocese of Virginia for the addition of December 8 feast of the Conception of the Blessed Virgin. [TLC, March 24]. The collect will be received, however, by General Convention.

## Dates for New Names

January 12	— Aelred, Abbot of Rievaulx, 1167
January 30	— Charles Stuart, King of England and Scotland, 1649
September 1	— David Pendleton Oakerhater, deacon, and missionary of the Cheyenne, 1931
September 9	— Constance, nun; and her companions, commonly called "The Martyrs of Memphis," 1878
October 15	— Teresa of Avila, nun, 1582
November 20	— Edmund, King of East Anglia and martyr, 870
November 25	— James Otis Sargent Huntington, priest and monk, 1935
November 28	— Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885

## Total Ministry Network

One of the best known laypersons in the Episcopal Church, Verna Dozier, was the keynote speaker at the Total Ministry Network's meeting in Dayton, Ohio, February 1-3. The Network is a loose affiliation of clergy and laypersons who are interested in developing, encouraging and promoting the total ministry of all persons within the Episcopal Church.

The overriding concern of the participants is that ministry be identified as the responsibility of all Christians, not just the ordained clergy.

The meeting brought 145 registered participants from 26 states, including two from Hawaii, and others from as far away as Montana, Washington and California. Besides Verna Dozier, other guests included Dr. Bernard Haldane, nationally known author, employment consultant and founder of Haldane As-

sociates; his wife, Jean Haldane who was founding director of the Lay Academy of the Diocese of California; Mark Gibbs of London, editor of the Laity Exchange and director of the Audenshaw Foundation; Harry Griffith, executive director of the Anglican Fellowship of Prayer; and Fredrica Harris Thompsett, professor of church history at the Episcopal Divinity School and former director of the Board for Theological Education.

## Dr. Runcie Draws Fire

The Most Rev. Dr. Robert Runcie, Archbishop of Canterbury, [TLC, Mar. 10] is in trouble again with some senior members of Prime Minister Thatcher's ruling Conservative Party. He is at the center of another church-state "pulpit-politics" row.

Speaking in London's St. Paul's Cathedral March 6, to a congregation of nearly 2,000 that included Queen Elizabeth II, Dr. Runcie stated that the British didn't have to look as far as Ethiopia to find the darkness of disease, death and disaster.

He delivered this criticism of the government's policies at a service of thanksgiving to mark the 50th anniversary of the King George's Jubilee Trust, set up to encourage the physical, mental and spiritual development of young people.

"It is here on our doorstep," the archbishop asserted. "In Britain, especially in our inner cities, relentless hardship, high unemployment, and squalid housing give rise to neglect and to the stresses and strains which explode in bitterness, violence and crime. They leave a tragic trail of human wreckage and waste which affects young and old alike."

Members of Mrs. Thatcher's government immediately reacted, rejecting the



Verna Dozier, keynote speaker at a recent Total Ministry Network meeting.



and nothing less than "inflammatory." They claimed the comparison was ridiculous. (One conservative member of Parliament said the archbishop sounded like a Labor candidate seeking election.)

This is the fourth clash between Dr. Runcie and Mrs. Thatcher's administration in recent months. He upstaged her when he issued a statement making it clear he had thought first of sending his special envoy to Libya to free detained Britons. He upset Mrs. Thatcher over his handling of the Falklands victory service, when, it was alleged, he "failed to convey a spirit of triumph." And he supported the controversial Bishop of Durham, Dr. David Jenkins, when Jenkins was attacked for backing the miners' strike.

Oddly enough, the archbishop's further outspoken views on the state of British life came on the first day of peace in the nation's coal-mining industry. He spoke as the miners went back to work after a year's bitter strike. The dispute brought the hierarchy of the Church of England into the political arena in a way unsurpassed for a generation. It has been an open conflict with the government in a way never witnessed before.

This latest row clearly demonstrates that the bishops do not regard the settlement of the coal strike as the end of their newfound role. Dr. Runcie, who has known hardship as a boy in inner-city Liverpool, seems determined to use this issue as an opportunity to take the church's challenge to other economic arenas.

## Volunteers for Kenya

What happens when half of your country's population is school age and there aren't enough teachers to go around? If you're the Church of the Province of Kenya, you turn to the Episcopal Church's Volunteers for Mission Office as your Partner in Mission for help in the crisis.

Sixty volunteers are being sought to serve as secondary school teachers for a two-year term in Kenya. According to the Rev. Clifford Waller, director of the Volunteers for Mission program, "We hope to send 20 volunteers this year, 20 next year, and increase from there." He added that this will make the project a major part of the Volunteers for Mission program for that time period.

Fr. Waller said that neither the government nor the Church in Kenya has resources to alleviate the teacher shortage, which is especially severe in rural areas. The church sponsors a large number of secondary schools on a self-help basis. These are built by the local community, and a small salary is provided by the community for local teachers, but the gap between the number of students and number of teachers is wide. The Kenyan church hopes the Volunteers can improve



Bishop Harold B. Robinson of the Diocese of Western New York presents the first payment of a \$75,000 in Mission grant to establish a Central Referral Service for Human Services for Buffalo. Accepting the CRS Treasurer Chris Bechtel, along with Wanda Thompson, CRS executive director, and William McF president of the local United Way. The funds, made available from the Venture in Faith Fund, support Episcopal parishes throughout Western New York, will go to establish the one-step computerized information and referral program for Erie County residents.

the situation. As Volunteers for Mission, Kenya teachers would have to be sponsored by their local church, which would pay their fare and give sufficient funds for sustaining them during their term of service.

The African Studies Center of UCLA will provide training for volunteers in Swahili and in African education procedures. The Episcopal Church Missionary Community in Pasadena, CA, run by the Rev. Walter Hannum and his wife Louise, will provide training in missionary approaches. Sessions are planned for May 1 to June 15 and August 1 to September 6. If current plans hold, the second group will be introduced at General Convention and sent out from there.

According to Fr. Waller, the Kenyan request differs from similar ones coming out of Africa only in magnitude — because other places don't have the needed schools. He added that vocational teachers, especially in the field of agriculture, as well as nurses, doctors and dentists are needed.

## West Virginia Elects Suffragan

The Rev. William Franklin Carr, assistant to the Rt. Rev., Robert P. Atkinson, has been elected as the first suffragan bishop of that diocese. He was elected February 16 at a special session of the diocesan convention held at Saint Mark's Episcopal Church, St. Albans, W. Va.

The Virginia Theological Seminary graduate has served in the diocese as rector of St. John's Church, Huntington; vicar of St. Barnabas Church, Bridgeport; and vicar of Brooke Parish, Follansbee and Colliers. He is a native of

Virginia and a graduate of East Tennessee State University. Before entering the ministry, he taught for years and was in business for five.

Upon his consecration, which is tentatively scheduled for June 1 in Wheeling, the new bishop will continue to assist Bishop Atkinson in the congregational life of the diocese with direct oversight of missions.

Bishop-elect Carr is married to Mae (Herman) and they have children.

## CONVENTIONS

The 154th convention of the Diocese of Alabama met February 8-9 at Luke's Church in Birmingham. The Samuel Kaxuxuena, a priest from the Diocese of Namibia, Southwest Africa, was the preacher at the opening Eucharist. In his annual address the Rt. Rev. Furman Stough, Bishop of Alabama, noted a five percent growth in the diocese last year, and on behalf of the diocesan convention offered a resolution, which the convention adopted, authorizing the diocese to investigate the feasibility of a capital funds campaign for renovating diocesan-owned college and university chapels and centers, purchase of property for new congregations and funding of the diocesan revolving loan fund. The convention also passed the 1985 budget and budget of \$1,411,918.

Other resolutions discussed and approved included: a property insurance resolution charging vestries to provide fire, smoke, fire and security system for their properties, to examine insurance coverage periodically, and to report action taken to the bishop; a resolution

Namibia for three years; one urgingolve the church's future participar non-participation in the National il of Churches of Christ and the l Council of Churches; a resolution ending the creation of a planned g committee and one commending artnership of utilities, churches, ocial agencies in the development line rates for low income and unem d persons.

eport by the six young people who d Namibia with two advisors in Deer was received enthusiastically, okhem Kong, a Cambodian refugee is family, sponsored by one of the es, spoke with appreciation for the an refugee resettlement program.

(The Rev.) EMMET GRIBBIN

ity Church, Owensboro, was the f of the 157th convention of the Dio- of Kentucky February 8-10. The ntion opened with a service of Eve- prayer and an address to the assem- eputies and guests by the Rt. Rev. l B. Reed, Bishop of Kentucky. p Reed spoke of stewardship in all s, especially urging all to be stew- f the good news of Jesus Christ to ople, including the poor, the sick, tcasts, and the oppressed of the

ddition to clergy and elected depu- om 38 congregations, 22 youth of ocese represented their respective es and missions, as representa- with a voice but no vote in the ntion. This is the second year that ung people of the diocese have ac- participated in convention, as pro- for in an amendment to the dioce- anons in 1983. The convention med to the communion the newest egation in the Diocese of Ken- , Holy Trinity Church, Louisville.

nsiderable discussion took place con- ing the decision of Grace Church, ville, to sever its connection with iocese and the Episcopal Church , March 10]. A resolution was ed authorizing the Bishop of Ken- , with the advice of the standing ittee, to take appropriate action to t property and assets entrusted to Church on the premise of its union the Episcopal Church. The resolu- urther urged all in the diocese to or a well-reasoned solution to this ion and hopefully for a decision on art of the congregation of Grace h to reconsider its action and unite in fellowship with the Dio- of Kentucky and the Episcopal h.

sermon at the closing Eucharist delivered by the Rt. Rev. Don A. erly, the new Bishop Coadjutor of ioocese of Lexington. Bishop Wim- newly arrived in the Bluegrass from Florida, and his wife and two

vention and participated in many of the events during the weekend.

## BRIEFLY...

Funeral services were held for the Rev. Myron B. Bloy, Jr. on February 1 in Newton, Mass. The 58-year old chaplain and associate professor of religion at Sweet Briar College, died in his sleep January 27 in Washington, D.C., where he was leading a conference at the College of Preachers at the National Cathedral. Dr. Bloy, nationally known as a civil rights activist and educator, held degrees from Kenyon College, the University of Connecticut, and the Episcopal Divinity School. Before he became chaplain at Sweet Briar in 1979, he was president of the National Institute for Campus Ministries. He was the first Episcopal chaplain at the Massachusetts Institute of Technology, where he developed the MIT seminar on technology and culture. He also served as assistant at St. Paul's Cathedral, Detroit, and chaplain at the Women's Hospital there. Dr. Bloy is survived by his wife, three children and a brother.

Russell Chandler, religion writer for the *Los Angeles Times*, received the two most prestigious awards for reporting of religion in the secular press in 1984, at the annual meeting of Religion Newswriters Association (RNA) in Columbia, Mo. Chandler won the \$2,000 John Templeton Reporter of the Year Award, and the \$400 James O. Supple Memorial Award for excellence in reporting the news of religion. The contests were judged by the journalism departments of the University of Missouri, which hosted the RNA meeting, and Memphis State University. RNA is a national organization of more than 250 reporters of religion for secular newspapers, wire services, and magazines. It administers and manages four annual awards.

Montana members of the Episcopal Peace Fellowship and other interested people met January 26 at Cathedral House in Helena. It was called by the Rev. Steve Norcross, rector of St. Mark's, Havre, and an EPF member. A film was shown which gave an over-all view of the situation in Central America, facts about each country individually, the activities of the Episcopal Church in the area, and U.S. involvement in the economies and governments of the countries. The group expressed interest in publicizing General Convention resolutions on peace and justice issues at the convention of Diocese of Montana. It was decided that the group be named

after the Montana congresswoman who voted against U.S. involvement in both world wars.

Participants in the Volunteer Service Community pilot program, begun in 1984, met recently in New York to evaluate its progress. As a result, the program will not only be continued, but expanded. In addition to social service, members of Volunteer Service Communities engage in theological reflection on their work, communal life, and the problems in the communities which surround them. Each group is sponsored by a church or Episcopal institution which provides housing, appropriate local transportation, and a small stipend for each participant. To the communities already in place — at Washington Cathedral; Grace Church, Elizabeth, N.J.; and Good Samaritan Center/St. Mark's Church, San Antonio, Texas — will be added a community in Providence, R.I., and one in a midwestern location.

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, installed the Very Rev. Thomas B. Kennedy as the sixth dean of the Cathedral Church of St. Paul in Boston March 3. The event involved the entire Diocese of Massachusetts and celebrated the ministry and mission of the diocese. Dean Kennedy has been Canon Pastor of the cathedral since 1983. Prior to that appointment, he was associate rector of Trinity Church, Boston, where he served since 1968. He and his wife, Joanna Kennedy, and their three children live in Brookline.

After years of negotiations, the highly acclaimed production of C.S. Lewis's *The Lion, The Witch and The Wardrobe*, made by the Children's Television Workshop, is now available for the home video market, announced the Rev. Louis C. Schueddig, director of the the Episcopal Radio and Television Foundation. The animated adaptation of the first volume of Lewis's *Chronicles of Narnia* was first shown on national TV during Holy Week six years ago. It can now be obtained at video stores across the country through Vestron, a major home video distributor. *The Magician's Nephew*, another of the *Chronicles*, is being planned as a movie project of the Radio-TV Foundation. An agreement has been made with Glenray Production, Pasadena, Calif., which will produce the \$15 million release scheduled to begin this summer. Hired to direct the film is Ronald F. Maxwell, who has to his credit the movies *Little Darlings* and *The Night the Lights Went Out in Georgia*. The Foundation holds the rights to Lewis's material.



# The Role of Presiding Bishop

By ARTHUR A. VOGEL

It may be helpful to sketch a context within which the basic meaning of the Presiding Bishop, or Primate, of the Episcopal Church can be understood. Our coming choice should be as well considered as possible.

Fundamental to the concept of the church is the concept of community. Christians, by their baptismal relation to the one Lord, are related to each other. Common images of the church as the body of Christ (of which believers are the members) such as the people of God, the household of faith, the new Jerusalem, or a holy nation, all teach the concept of community. The First Epistle of Peter, drawing on Exodus 19:6, compares the church to "a chosen race, a royal priesthood, a holy nation, God's own people" (I Peter 2:9).

Because everything Christian is personal, and because the one God has sent his one Son into the world as both the source of our salvation and the source of the community which accepts that salvation, the community of which we are speaking needs a personal focus of its unity and a personal sign of its commission from Christ. In the local church — that is, the diocese — such a focus and sign are found in the bishop, a sacramental person who centers the community of the church in a given place. Using New Testament terminology, it is said that the bishop of a local church has caring oversight (*episcopos*), that is, pastoral responsibility, for the integral witness and service of the local community to Christ as Lord: The bishop's communal oversight

and responsibility are shared by ordination, in one manner with presbyter/priests, and in another manner with deacons, within the diocese.

Viewed in its entirety, the church of God is the universal church, not just a local church in a given, restricted area. Considered in its essential nature, the church is a community of communities: the local church is in the universal church and universal church is in the local church. Wherever the communal nature of the church is discernibly and significantly found in a permanent, structural manner, the community needs to be personally focused, served, and led. Such has been the constant witness of the church throughout its history, and such has been the purpose of the *episcopos* of the ordained ministry throughout the life of the church.

In a national church, or in a province of the church in the sense in which we speak of provinces within the Anglican Communion, smaller local churches (or dioceses) must act together in the apostolic mission given to them in the sending of the Son by the Father, and in the sending of the apostles (and other disciples) in the Spirit by the Son. At significant levels of "wholeness" or community, a personal, sacramental focus of the unity reminds the church of its nature as God's people in the world, called by Christ and sent in the Spirit to do God's will as the Son did.

In a manner analogous to the way in which the diocesan bishop serves and signifies the apostolic mission of the church at the local level, other bishops serve and signify that mission at national, provincial, or world levels. Historically such bishops have been called archbishops, metropolitans, patriarchs,

or primates — and it is to this category that our Presiding Bishop belongs.

The unity of local churches (or dioceses) with each other needs to be expressed and served, as does, for example, the unity of provinces of the Anglican Communion with each other. The Presiding Bishop does this for the Episcopal Church in the United States. The unity of the Anglican Communion is expressed by the communion of the primates of the provinces among themselves; the primate personal focus and service to the unity of the Anglican Communion is centered in the Archbishop of Canterbury.

The concept of "primacy" developed historically in the early centuries of the church when individual dioceses, if not otherwise would have been isolated and cut off from community, sought help and support from larger sees. The growth of the Presiding Bishop in the Episcopal Church mirrors, in many ways, that development of the church of which we have just spoken: the pastoral, signifying, and leadership role of the Presiding Bishop has even in our country in response to the needs of a community of dioceses which would otherwise lack personal focus, leadership, and pastoral care at the international level.

In the Episcopal Church, as in the catholic church, a balance of centralized and dispersed authority is needed for the church to be itself. The Anglican Communion has primarily seen the authority of its primates to be pastoral and preservative in nature, rather than disciplinary and judicial; and it is with such a understanding and appreciation that we come to the election of a new Presiding Bishop.

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*The Rt. Rev. Arthur A. Vogel is the Bishop of West Missouri and a member of the committee to nominate the Presiding Bishop.*

# Singing Amidst Surging Waters

By WILLIAM H. BAAR

stood on the deck of a sinking ship, his arms intertwined with the other men, singing a hymn and g for the waters to wash over him. It was the *Titanic*. The man, John Astor, a man of great wealth and position, had given his life pre- to another passenger. Of all the plishments and distinctions of man, none could ever equal the hero- his death. The cold waters of the Atlantic swept over a man who a unquestioned glory. the passengers could not match his ge. Since women and children were taken to the lifeboats first, some ut on women's clothing in order to place in the overcrowded boats. ll not judge their actions in a situa- of intense hysteria, but we cannot

*Rev. William H. Baar is rector of annual Church, La Grange, Ill., and frequent contributor to THE LIVING CH. The Titanic sank on April 14,*

help but note the difference between Mr. Astor and these men.

Frequently I think of this as I visit the hospitals. We have medical technology now that can keep our hearts beating and our lungs functioning, that can keep us physically alive long after vital brain action has ceased. We witness what are called "heroic" actions to sustain life when it is painfully obvious that the chances for any return to real living is out of the question.

An enormous industry has been built up around the efforts simply to keep life going. As much as I admire these technological accomplishments as well as the devotion of medical personnel to their jobs, I believe the time has come for us to ask, "What is the life that we are prolonging?" Sometimes the efforts in the hospital room resemble the frantic efforts of the people on the *Titanic* who would preserve their lives no matter what they had to do.

It seems to me that the fact of Easter ought to enter into decisions we make regarding the use of medical technology.

us a perspective on life. The resurrection tells us that life on earth is not all the life there is. An important distinction between time and eternity exists that cannot be ignored. Life on earth is good, of course. It has many joys and many splendors. However, there is another side to life on earth that includes its tragedies, its disappointments, and its despairs. A prudent person will not insist on hanging on to this life under any circumstances and in all situations. There are some things more important than life itself. But, even given the supreme importance of life, do we really want it to go on forever in the earthly dimension?

The body grows old and inevitable deterioration sets in. Even if the golden years are really golden, they do not last long. God tells us in the holy scriptures that to everything there is a season. Do we not at some stage have to say that there is a time to die? Should we go on demanding another week, another month? There must be sometime in the life of a Christian when he can finally say, "Come, sweet death."

Easter takes the gloom out of this sad subject, for Easter tells us that Christ willingly faced death. Even after asking in the Garden of Gethsemane that the cup might be removed, he was able to say, "Thy will be done," and finally to commend his spirit to the Father.

I have heard old country people speak of their loved ones of having gone to glory. Easter teaches us to see it that way. Death loses its dominion and therefore its sting, as the almighty God exercises his omnipotence. And that is why a man like John Jacob Astor could stand on the deck of the *Titanic* singing a hymn as the cold waters of the North Atlantic surged around him.

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## Gnostic Practices

by MARY CARMAN ROSE

The current burgeoning of gnosticism (see "Gnosticism and Christianity," Aug. 26, 1984) has brought renewed interest in gnostic practices — divination, reliance on psychic

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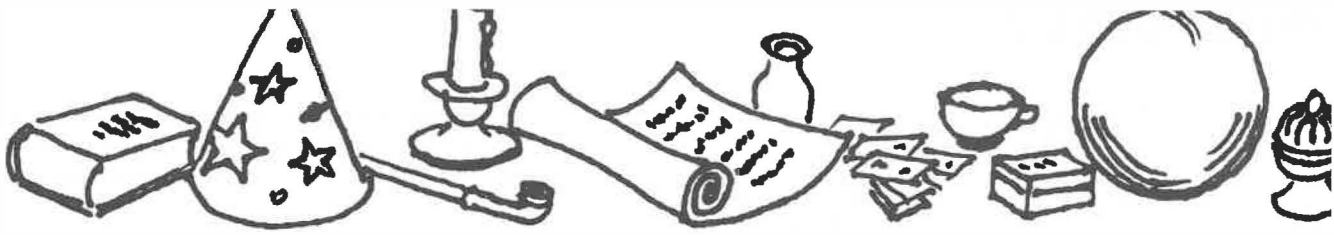
powers, and magic.

Deriving from an extensive, but not systematically organized, mélange of beliefs, these encompass foretelling the future and reading character with Tarot cards, I Ching wands, astrology, and numerology; development of psychic powers; automatic writing; receiving guidance from mediums who claim to be in touch with discarnates; and cultivation of out-of-the-body experiences.

Support for these practices is sometimes sought in the Old and New Testaments. The chief sources of these practices,

however, are the revival of interest in the esoterica of gnosticism and inquiries akin to the latter, notably Eastern religions with their multifaceted cultivation of the psychic and the mystical; the speculative psychology of Carl Jung in which alchemy, synchronicity, and intuition are central; and current gnostic uses of such parapsychological inquiry, such as the study of near-death experiences and out-of-the-body experiences.

Although many of the foregoing are fascinating topics and some merit serious investigation, the incorporation of



any one or combination of these interests into one's commitment to Christ is a danger to the latter. I will note four sources of that danger.

*Diminution of Christian Faith.* Epistemologically, the life grounded in practices derived from gnostic teachings is entirely different from that grounded in Christian faith. Gnostic teachings and practices are offered as human philosophical or scientific achievements. Christian teachings are derived from divine revelation; and as love of Jesus, Christian faith is neither a philosophical nor a scientific position.

Nonetheless, Christian faith involves no insult to the intellect. Although full-scale defense of this assertion is too extensive to develop here, it suffices in this context to establish it by pointing to one essential feature of Christian spirituality. The Christian counts it a privilege to have glimpsed the import of the message of Jesus for all men and, in fact, for all creation.

He may learn from his own life, and certainly can learn from Jesus' words "My God, my God, why has thou forsaken me?" that no intellectually or experientially based conclusions are proof against the challenge to Christian faith which life itself may bring when we are faced with the unsettling of our most fundamental values, loves, and hopes. Yet the Christian continues to ask for the grace to sustain his faith as he lives through these experiences.

*Investigative Presumptions of Gnosticism.* The claim that Christian faith involves no insult to the intellect suggests that intellectual integrity and clarity are not without roles in Christian spirituality. There are three aspects of current gnostic teachings, however, for which these features cannot legitimately be claimed.

First, gnostic teachings are declared rather than argued. Even though gnostic teachings are offered as human achievements rather than divine revelation which is accepted on faith, the mode of investigation which is their source is not offered; and concepts inherent in those beliefs are not clearly defined.

What, for example, is the precise meaning in any one gnostic context of "the highest state of consciousness" or "our total union with the cosmos"? What is the meaning and ground of acceptance of "Numbers are your divine companions" or "I am the universe"?

Second, gnostic teachings frequently are interpreted as empirically based conclusions. And this is not surprising, for today many persons find gnosticism a more reliable source of belief than philosophy or science. Thus, it is sometimes said that astrology, numerology, and similar methods of prediction are scientifically demonstrated.

A chief mark of scientific inquiry, however, is that it demands public experiential verification for its claims. This certainly cannot be justifiably claimed for any gnostic teachings.

Third, there is, at present, encouragement of the hope for possible future scientific justification for some teachings shared by Christians and gnostics. In particular, much of this hope is invested in "survival studies" aimed at ultimate scientific demonstration of the human survival of death, and for which accounts of near-death experiences are major sources of evidence.

Often an aim of these studies is the supplanting of Christian faith in eternal life with scientific conclusions that humans survive physical death. This aim has deleterious effects on Christian faith, regardless of the value of survival research as bona fide inquiry. For Christian faith, as a distinctive, valid ground of belief, is not a makeshift rationale for acceptance of any of the Christian teachings which will ideally be replaced as soon as possible by empirically based conclusions.

*Reliance on the Gnostic Teacher as Spiritual Guide.* For those who are not willing to be solely self-taught in respect to gnostic practices, there is no lack of teachers willing to initiate them into these practices. Even granting the genuineness of psychic and healing gifts and the value of some gnostic practices, however, there is no necessary connection between possession of these gifts or gnostic savoir-faire and the ability to help others in their spiritual development.

*Faith Replaced by Sight in Particular Situations.* At times the individual's dependence on the psychic, healer, or adept gives him reason to believe that from a gnostic source he has achieved reliable insight concerning future events. Faith, however, determines in a distinctive way the Christian's response to decisions he must make, the situations to which he has an opportunity to make a contribution, and the challenging or threatening experiences through which he lives.

Some Christians, to be sure, believe that they have been given helpful, normal guidance — the premonition, dream, intuition of present or future opportunity or danger, or extrasensory awareness of events in the lives of sons spatially distant from them. Relying on such experiences can be risky; they may reveal only our own hopes and fears.

Nonetheless, such experiences may be of God. And when this is the case interpretation of them may be difficult. Thus, the content of the experience may not be very specific. Or the event which the experience points may require tremendous demands on us, so while we live through it, despite paranormal foreshadowing, we possess only the light sufficient for the present moment and hence live by faith and not by sight.

On the other hand, it is difficult to make successful generalizations concerning the experiences which are of God. His ways of teaching, guiding, helping us are beyond number.

*Some Positive Aspects of Gnostic Practices.* Some current gnostic practices, however, merit investigation. If psychic and healing gifts are genuinely some dreams are helpful to the dreamer or if near-death experiences have real, not merely symbolic, significance, then it is not wise to block the road to inquiry into them, though we may deplore the unclarity which often characterizes investigations in these areas.

Also, there is need for wise counsel for the Christian who is interested in gnostic practices or who has paranormal experiences. If these interests or experiences make him more loving and strengthen his commitment to Christ and then we reject them, we may be turning away from opportunity to learn more of the things of God. Certainly the present time counseling in respect to gnostic practices and the paranormal is a significant, demanding dimension of Christian ministry.

By far the most reliable source of genuinely Christian guidance on the topics discussed in this essay is, in my opinion, a group within the Church of England, The Churches' Fellowship for Psychic and Spiritual Studies, St. Mary Church, Abchurch Lane, London EC3EQ, England, which provides critical reviews of material published in these fields.

## tion Days Coming

ogationtide traditionally consists of the Monday, Tuesday, and Wednesday after the Sixth Sunday of the Easter season. That is May 13-15 this year. These days of prayer for agriculture and related concerns were thought to be obsolete a few years ago. Why did progressive, liberal, affluent American Christians continue to worry about life down on the farm? We know better. The whole spectrum of food-related concerns is now coming to be recognized as equally important. Conservation, rural economy, water supply, forests, seashores, and much else are part of the picture. For Christians, furthermore, the dignity and value of the created world is part of the meaning of the Easter season.

These historic Episcopal Rogation Days are the basis for Soil Stewardship Week as observed in many American communities. To encourage and inform such advance, THE LIVING CHURCH cooperates each year with the National Association of Conservation Districts in making its annual booklet available to our members. This year's publication is a beautifully illustrated booklet entitled *Tomorrow Together*.

Readers who desire a copy can obtain it with our compliments, for as long as they last, by sending to THE LIVING CHURCH a 9" by 12" envelope with their address and \$.56 in postage affixed. We will be glad to send two copies to those who affix \$.90 in postage.

## Proposed Additions to Calendar

The proposal of the Standing Liturgical Commission for several new days in our church calendar appears to us appropriate and suitable. We hope they are approved by General Convention. Additional American names are welcome — especially those indigenous peoples of the areas now included within the U.S. Aelfred of Rievaulx (we understand it is pronounced like "Rivers") and Edmund (of Bury St. Edmunds fame) have been recognized as saints for centuries and Teresa of Avila was one of the greatest religious figures of her age. The present omission of King Charles from our calendar can only be regarded as a curiosity, as he was the first post-reformation monarch to be officially accorded such a day, over three centuries ago.

Because black letter days are not observed on Sundays and their observance usually has slight bearing on the Daily Office, these commemorations have little effect on the liturgical life of the average member of the church. Yet there is a powerful symbolism of including or excluding certain names. We establish our identity, as it were, by those with whom we keep company.

It is always possible to object to any name for some reason or other. One disagrees with something he or she said or wrote, or somebody dislikes the side one took during a war, or their way of life was odd by our standards. A complaint against some medieval saints

is that they abandoned their spouses or children. Charles Stuart was a devoted husband and father, so people complain about his politics. Some seem too pious; others not pious enough.

To be included in the calendar, however, means that one has been a significant witness to Jesus Christ. It need not mean one was a "nice guy" or a "nice gal," or that one conformed to late 20th century standards of liberalism or conservatism, or that one was easy to live with, or that one set an example which the majority of other people can or should imitate. The individuals in the calendar, and those proposed, include some formally recognized saints, and others less formally described as heroes of the faith. All have given enhanced meaning and significance to the lives of their fellow Christians. May we be counted in their company before the great judgment seat of Christ.

Meanwhile, the addition of December 8, the feast of the Conception of the Blessed Virgin, proposed by the Diocese of Virginia [TLC, March 24], will also be considered. The reasons for it have been very fully and adequately stated by the distinguished New Testament scholar, Prof. Reginald Fuller of the Virginia Seminary.

## Spanish Gold

As the Episcopal Church faces the millions of Hispanic peoples in the U.S., and the many millions more in the nations to the south of us, what part is offered to them in the heritage of Anglican Christianity? To English speaking peoples we have customarily said that Anglicanism is the classic, historic, and (in our opinion) authentic version of Christianity in English. To many diverse peoples of the former British Empire, it was presented as the form of Christianity which accompanied what were believed to be the highest and best values of the Christian civilization offered within that empire. To the Chinese and Japanese it was a form of western religion sufficiently urbane and cosmopolitan to be accepting of their languages, artistic talents, and sense of form and ceremony.

But what about Hispanics? They already have other options within Christianity. They already can claim a vast repository of Christian culture, literature, and spirituality. Is Anglicanism to be anything more to them than the state religion of a nation against which they were often at war?

We think these questions deserve more attention than they commonly receive. Our textbooks do not tell us of the flow of influence between the British Isles and the Iberian Peninsula in medieval times, nor of the use of Spanish books by 17th century Englishmen. Isn't it time they mentioned it?

Meanwhile, Hispanic culture does have a stake right in the center of the Episcopal Church, namely, in our Book of Common Prayer. Endless things have been written about English elements in the Prayer Book, about Archbishop Cranmer, about medieval Sarum usage, the Benedictine emphasis on the Daily Office, and the earlier influence of the austere ancient Roman rite. All of that is well and good, but it neglects crucial

A dozen centuries ago, a distinctive type of liturgy prevailed in northern Italy, southern France, and Spain. It is generically known as the Gallican liturgy, or Gallican family of liturgies. It was most fully and elegantly developed in Spain, where it was and is known as the Mozarabic Rite. It was, of course, all in the Latin language. Volumes and volumes of prayers, hymns, Bible readings, and so forth — an entire liturgical library — survive from the Mozarabic Rite.

It does not seem to be popularly understood, or even understood by students, that the structure and arrangement of the revised liturgy in our church and some other churches (such as the Lutheran and Roman Catholic) has been massively and very constructively influenced by the Mozarabic Rite and cognate material from France and Northern Italy.

The most conspicuous and obvious feature of our revised rite is the Old Testament lesson before the Epistle, a most conspicuous and obvious element in the Mozarabic Rite. So too was the litanized prayer of inter-

tory. We now have a great many proper prayers although not as many as the ancient Spanish liturgy had, and we have accepted the concept of using different eucharistic prayers on different occasions, a concept which the ancient Gallican and Mozarabic liturgies carried much farther.

While not following these models to the extreme can be said that our eucharistic liturgy is a moderately modified Mozarabic liturgy in English. A Mozarabic arrangement will also be observed at some other points in our Prayer Book, including certain important choices in the lectionary.

Interestingly enough, the infusion of Hispanic influence into our Prayer Book had begun, very gingerly, under Archbishop Cranmer. It has since proceeded, through careful study and deliberation, in the development of important structural characteristics. There is no reason for this information to remain locked in rare volumes or obscure journals in the libraries of graduate schools. We believe it needs to be popularly disseminated.

## BOOKS

*Continued from page 5*

from the failure of the church to be clear about its purpose and strategy in the late 20th century. He calls all who are involved in ministry to examine their expectations — the laity of the laity as well as clergy, and the clergy of the clergy as well as the laity.

He is telling the truth here. So often, clergy are very clear about what they expect of the laity, but unclear, even suspicious of clergy colleagues and what they expect from them. Likewise, the laity has very high expectations of clerical leadership, and little vision of the people of God.

Dr. Brachter calls all engaged in ministry to be responsible in their work and in their relationships with one another. The time has come, he says, for a changed view of the ordained ministry: no longer can priests and ministers even pretend to walk on water. The laity must resist encouraging this behavior.

The book is for clergy and laity; it's about clergy and lay relationships in ministry. Brachter writes to the laity in an effort to help them understand the tensions and stresses of the parish minister and priest. To the clergy, he writes in an effort to help them identify some sources of their discontent. He believes that parish life and work can be fulfilling and strengthening to all involved.

Particularly interesting sections of this book are discussions on clergy oversupply and call. Is the call to ordained ministry and priesthood a lifetime call? Brachter's Baptist background does not prejudice him against a sacramental understanding of orders. Rather, he asks, can the understanding of call and its expression change in time? Must one always desire parish priesthood? Is one deemed a failure when one leaves parish

ministry for another kind of work, even secular work (so-called)?

We also must be much more selective in our examination of those who believe they are called to orders. When all Christians accept their priesthood, he says, then there will be less pressure to prepare for holy orders. Then those who are particularly gifted for ordained parish leadership or hospital chaplaincy, or any other way in which holy orders can be used, can rightfully prepare to be ordained.

Brachter has made a valuable contribution to the literature of the *angst* of parish ministry today. His comments are thoughtful and provocative, a sensitive reflection of 34 years of good times and bad in parish work. Episcopal ministers — laity, bishops, priests and deacons — will find the book worthwhile reading as we seek to walk together on solid ground rather than walk on water — or tread it.

(The Rev.) JOHN R. THROOP  
Church of the Mediator  
Chicago, Ill.

### Inspiration to Start

**STORYTELLING: Imagination and Faith.** By William J. Bausch. Twenty-Third Publications. Pp. 232. \$7.95 paper.

I'm going to tell you a story. . . . A man approached Rabbi Hillel and said, "Convert me to Judaism on condition that you can teach me the whole Torah while I am standing on one foot." The Rabbi immediately responded, "What is hateful to you, do not do to your neighbor. . . . This is the whole Torah. All the rest is commentary."

William J. Bausch summarizes his book *Storytelling: Imagination and Faith* by paraphrasing this tale to read, "The stories are the text. All the rest is commentary." And so, one can merely read and enjoy the stories told by

the author and get the point; however, the storyteller — whether seasoned or beginner — will want to continue the commentary.

Bausch, a Roman Catholic priest who knows Jewish tradition, and therefore tends to follow the course of storytelling rather than creed and doctrine. After centuries of drifting from "right-brained" activity into "left-brained" reasoning mode, the use of storytelling as a tool for teaching and learning is being re-discovered.

"Systematic theology," Bausch says, "engages the intellect; storytelling engages the heart and indeed the imagination of the person." He states his ideas in language that is fresh and clear, readable and completely enjoyable. The stories used by Bausch — a little less than 100 — are suitable for the beginner, the start of a repetition. The author confesses his tendency to turn to children's stories but includes Jewish tales which are profoundly and wonderfully evocative.

The endnotes contain a full bibliography of the publications referred to in the text. There is also a list of records, collections and references on storytelling and imagination. This book does not teach how to tell stories but certainly inspires one to start.

TERRY LORB  
Germantown,

### Important Theological Concept

**THE DEIFICATION OF MAN** by Georgios I. Mantzaridis. St. Vladimir Seminary Press. Pp. 144. \$6.95 paper.

The doctrine of the deification of man has been misunderstood and even discredited by many theologians in the Christian West. The very term has sounded odd to most Western Christians —

like. s a book on the subject is very me indeed. This work first ap- l in Greek 20 years ago; fortu- it has now been translated into sh by Liadain Sherrard. The book exposition of the doctrine of deifi- as it was taught by Gregory Pala- the greatest of late Byzantine theo- is, who lived in the first half of the century.

The Greek term for deification is *theosis*. The doctrine was inspired by biblical passages as "I say, 'You are sons of the most high'" (Psalm 82) and "(That you may) become part-ners of the divine nature" (2 Peter 1:4). According to the patristic interpretation of these passages, the goal and purpose of human life is participation in and intercommunion with God. God partici- pates in human nature in order that hu- man beings might participate in his nature. Deification is not absorption by God but participation in God. This partici- pation both maintains and enhances the dignity of human nature.

Gregory Palamas represents a distinct development in the history of this doc- trine. This is evident when his teaching is compared with that of Maximus the Confessor or John of Damascus. This development is seen especially in Pala- mas' theory about the divine energies

of the universe. For this reason the reader is advised to consult also a history of the doctrine, such as one finds in Pelikan's *The Spirit of Eastern Christendom*.

This little book is recommended. It will be a great aid in deepening an understanding of Orthodox Christianity. It should also help Western Christians to regain some insights which they have long lost.

(The Rev.) M. FRED HIMMERICH  
St. Paul's Church  
Watertown, Wis.

### Books Received

**SPIRITUAL PASSAGES: For Those Who Seek.** — The Psychology of Spiritual Development. By Benedict Groeschel. Crossroad/Continuum. Pp. xi and 210. \$9.95 paper.

**INTO THE NEEDLE'S EYE.** By William E. Reiser, S.J. Ave Maria Press. Pp. 144. \$4.50 paper.

**THE DIVORCING CHRISTIAN.** By Lewis Rambo. Abingdon Press. Pp. 96. \$4.95 paper.

**HOLY WAR AND PENTECOSTAL PEACE.** By Paul Valliere. Seabury. Pp. xi and 162. \$9.95 paper.

**NO LONGER STRANGERS: A Resource for Women and Worship.** Edited by Iben Gjerding and Katherine Kinnamon. World Council of Churches. Pp. 80. \$3.95 paper.

**THE DOCTOR'S DIETWALK.** By Fred A. Stutman, M.D. Medical Manor Books. Pp. xiv and 184. \$8.95 paper.

**THE GOSPEL AND THE POOR.** By Wolfgang Stegemann. Translated by Dietlinde Elliott. Fortress Press. Pp. 78. \$3.95 paper.

# PEOPLE and places

## Appointments

The Rev. Edward S. Bushong will become part-time rector of All Saints Church, Darby, Pa., as of June 2.

The Rev. Stanley Carter is now vicar of the Church of the Nativity, Sarasota, Fla., which is currently meeting in a Lutheran church building.

The Rev. Robert S. Dannals is rector, as of April 1, of Trinity Church, Box 1103, Statesville, N.C. 28677.

The Rev. Richard L. Gerard is now rector of North Parish, Ashland, Pa.

The Rev. John R. Harmon is rector of Christ Church, Cornwell Heights, Pa., as of Palm Sunday.

The Rev. Paul Lautenschlager is now rector of St. Mark's, St. Louis. Mo. Add: 4712 Clifton Ave., St. Louis 63109.

The Rev. G. Edward Lundin is rector of St. Luke's New Orleans, La. Add: 1222 N. Dorgenois, New Orleans 70119.

The Rev. Richard C. Maddock, formerly a non-parochial psychological consultant, is now full-time interim rector, All Saints, Memphis, Tenn. Add: 1508 S. White Station Rd., Memphis 38117.

The Rev. Paul E. Meglathery is now priest associate, St. James, Bradley Beach, N.J. Add: 93 Cookman Ave., Ocean Grove 07756.

The Rev. Duc Xuan Nguyen was instituted March 10 as vicar of the Vietnamese ministry at the Church of the Redeemer, Garden Grove, Calif.

The Rev. Anita Schell-Lambert, as of April 15, is assistant for education at St. Paul's, Chestnut Hill, Pa.

The Rev. J. Renfro Sproul is now assistant of St. Andrew's, Tampa, Fla. Add: Box 517, Tampa 33601.

The Rev. Tyler A. Strand is now rector of the Church of Christ the King, Sebastian-Rinz Strasse 22, 6000 Frankfurt am Main, W. Germany.

The Rev. William E. West is the interim rector of the Church of the Ascension, 1 Kingsley Ave., Staten Island, N.Y. 10314.

The Rev. David Rankin Williams became rector of the Church of the Holy Comforter, Burlington, N.C. on February 1. Add: Box 1415, Burlington 27215.

## Deaths

The Rev. Charles R. Matlock, associate rector of Trinity Church, Tulsa, Okla. for 11 years, died one day short of his 67th birthday, February 2, in a Tulsa hospital.

Fr. Matlock had served the church as a missionary in Liberia and the Philippines for 30 years; he was at St. Andrew's Theological Seminary in Quezon City before he came to the staff of Trinity Church. He was a graduate of the university of Chattanooga and the Episcopal Theological Seminary. Fr. Matlock had also served churches and church-related institutions in Connecticut and on various military bases before his work in the mission field. He is survived by his wife, Ruth, and the couple's two sons and two daughters.

Evelyn Nelson Turpin Walters, wife of the late Rt. Rev. Sumner Walters, Bishop of San Joaquin from 1944-68, died on January 29 at the age of 86 in Walnut Creek, Calif.

Mrs. Walters was elected a member of the National Council of the church in 1955; she served as president of the national executive board of the Woman's Auxiliary, as well as national president of the Girls Friendly Society. Cited by the Church Divinity School of the Pacific as a noted churchwoman, Mrs. Walters was widely recognized as a tireless, effective, and enthusiastic supporter of the church's missionary enterprise and of the welfare of women in the church. She is survived by three children and numerous grandchildren.

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## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

“**STEPS TO CHRIST,**” a guide to Christian living. Send \$3.00 The Rev. Porter M. White, Box 14937, Orlando, Fla. 32807.

## EXCHANGE

**MARRIED PRIEST,** 41, with child, seeks a second U.S. exchange after visit in 1980. Maryland or northern Virginia preferred. Six-eight weeks, July-September, 1985 or 1986. Parish on coast near to scenic Lake District. Curate to take most duty. Car. Full details: The Rev. Jim Burns, 1 East Road, Lancaster LA1 3EE, England.

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**QUEEN EMMA OF HAWAII** April 25, 1985 centennial feature article, Ruach Vol. 6:3 spring issue, \$1.50 @ from: Episcopal Women's Caucus, P.O. Box 187, Edinboro, PA 16412.

**CASSETTE TAPES. SERIES 1.** “A Treasury of Anglican Divines: Cranmer, Jewel, Hooker, Andrewes, Laud, Taylor.” A series of six useful, engaging lectures surveying the emergence of Christian thought in Anglican perspective. Study guide included. \$20.00. **CASSETTE TAPES. SERIES 2.** “The First Four General Councils of the Church: Nicea, Constantinople, Ephesus, Chalcedon.” A series of four interesting, insightful lectures surveying the Church's official formulation of Christian doctrine concerning the Trinity and the nature of Christ. Charts and study guide included. \$20.00. Get both for \$30.00 and save. Write: The Rev. C. Michael Thornburg, Ph.D., P.O. Box 8553, Caleb Brewster Station, Bridgeport, Conn. 06605.

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

## POSITIONS OFFERED

**DIRECTOR** wanted new department of Extension and Continuing Education at evangelical Episcopal seminary. Opportunity for trained adult educator/visionary/administrator. Experience and commitment required. Salary and benefits. Inquire: Trinity Episcopal School for Ministry, 311 11th St., Ambridge, Pa. 15003.

**ALASKA:** Part-time parish priest for a rapidly growing congregation in a diverse growing community, Kenai-Soldotna, Alaska. Varied opportunities for supplementary income which is a must. Insurance, pension and housing benefits are available. Moderate climate, beautiful geography. Initial response postmarked by April 25, 1985. Write: St. Francis by-the-Sea Episcopal Church, Attention Susan Steen, Chairman Search Committee, P.O. Box 1711, Kenai, Alaska 99611.

**FLORIDA PARISH** of moderate churchmanship seeks assistant for shared responsibilities. Telephone: (813) 447-3469.

**ASSISTANT PRIEST** for midwest parish emphasis on youth work/education. Salary, benefits, small apartment. Send resumé. Reply Box J-606\*.

**PARISH** in city of 170,000 seeking assistant pastor to strengthen ministry to younger adults — couples and singles — youth, children. Send resumé and references to: Rector, All Saints' Episcopal Church, 3847 Terracina Dr., Riverside Calif. 92506.

**NEBRASKA** parish is looking for a curate with interest and experience in dealing with youth and Christian education. Send resumé and references to: St. Andrew's, 925 S. 84th St., Omaha, Neb. 68114.

**SOUTHEAST ALASKA** family parish in Ketchikan seeking priest. Multi-ethnic membership of about 200. Interested applicants write: St. John's Church, Box 3003, Ketchikan, Alaska 99901. Deadline postmark by May 31, 1985.

**LAY ASSOCIATE** for Youth Ministry. Lay youth minister wanted for renewal-oriented parish in Gulf Coast resort community. Experience and commitment required. Salary and benefits. Send resumé and references to: Rector, St. Andrew's Episcopal Church, 1607 Baker Court, Panama City, Fla. 32401.

## POSITIONS WANTED

**ORGANIST** seeks full-time employment. MM Choral Conducting. Men and boys or mixed. Excellent teacher. Ten years experience. James Smith, 401 Cypress, Philadelphia, 19106. (215) 627-8393.

**DEVELOPMENT** and business officer. Twenty years experience with independent and church institutions. Available for consulting and interim positions. Will travel. Joseph T. Cabaniss, Islesboro, Maine 04848. (207) 734-6745.

## RENTAL

**LOVELY MOUNTAIN HOME** adjacent to Kanuga Conference Center, Hendersonville, N.C. Three bedrooms, three baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$350 week, \$1,200 month. R. L. Haden (704) 364-9722 or 366-3034.

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**ANGLICAN MARIAN TOUR.** 14 days, first accommodations. Led by the Very Rev. C. Lynch for the Society of Mary. Visit Walsin Glastonbury, Paris, Chartres, London, Westminster. Worship in the great centers of Marian devotion in England and France... Our Lady of the Croft, Our Lady of the Valley, and many others. Time to rest and explore, fully escorted, all transportation mission fees, ten elegant dinners, daily breakfast, \$1,595 per person, double occupancy. For brochure write: Fr. Charles Lynch, 7631 W. Wisconsin Ave., Milwaukee, Wis. 53213. Or call Powell J (804) 740-5198.

## WANTED

**BLACK WOOL CLOAK** for 5'8" priest in foundland. St. Paul's, 390 Main St., North Andover, Mass. 01845.

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The Rev. Richard L. May, Vicar

**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.**

**TRINITY** Broadway at Well  
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  
**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

**WATERTOWN, N.Y.**  
**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**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

**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)

**CHARLESTON, S.C.**  
**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,  
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c  
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs  
HU & Eu 9:40; Sat Eu 9

**DALLAS, TEXAS**  
**ST. CHRISTOPHER'S** 2600 Westminster, 75205  
at Exit 11, North Central Expwy.  
The Rev. Lawrence C. Bowers, priest-in-charge  
Eu Sun 7:30 & 10; Wed 9:30; Thurs 8

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westepher; the Rev. Nelson W.  
Koscheski, 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

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

**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

**SAN ANTONIO, TEXAS**  
**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Logan  
Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis  
Sun 7:30 HC, 9 HC, 11:15 HC (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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

**MILWAUKEE, WIS.**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
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**WASHINGTON, D.C.**  
**ST. ANNE'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun 7:45, 9, 11:15; Sol Ev & B 8. Masses Daily 7; also  
at 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
6:45; EP 6; C Sat 5-6

**MIAMI GROVE, MIAMI, FLA.**  
**ST. PHEN'S** 2750 McFarlane Road  
& HC 8, HC 10 & 5; Daily 7:15

**MIAMI, FLA.**  
**ST. LUKE'S CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Rev. Harry B. Sherman, dean; Robert J. Vanderau,  
mas A. Downs, canons; Ronald F. Manning, Gloria  
Miller, Ashmun N. Brown, deacons  
Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,  
EP 5:15

**MONROE, LA.**  
**ST. DONALD'S** 8833 Goodwood Blvd., 70806  
The Rev. Donald L. Pulliam  
Sun 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu  
8 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

**ANDOVER, MASS.**  
**ST. JOHN OF THE ADVENT** 30 Brimmer St.  
The Rev. Donald R. Woodward, priest-in-charge  
Sun Masses 8, 9 (Sol), 11 (Sol High), 8. Daily as anno

**BOSTON, MASS.**  
**ST. ANTHONY'S** 209 Ashmont St., Ashmont, Dorchester  
District Station on the Red Line (436-6370; 825-8458)  
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c  
Sun 9:15 Mass, 10 Solemn Mass. Daily Mass 7

**CHICAGO, ILL.**  
**ST. EMMETT** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Eu 10:30. Daily as announced

**MIAMI BEACH, MISS.**  
**ST. RICK'S** 200 E. Beach  
The Rev. William R. Bulce, v  
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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

**KANSAS CITY, MO.**  
**ST. PAUL'S CHURCH & Day School** 40th & Main Sta.  
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 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H  
Eu (2S, 4S). Fri 12 noon H Eu & Healing

**ST. LOUIS, MO.**  
**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

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

**NEWARK, N.J.**  
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Edmond Hawley, assoc  
Sun Masses 8:30, 11 (Sol); Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Stoane, 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, v, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4, Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev 5:30, Eu. Wed 12:10 Choral Eu