

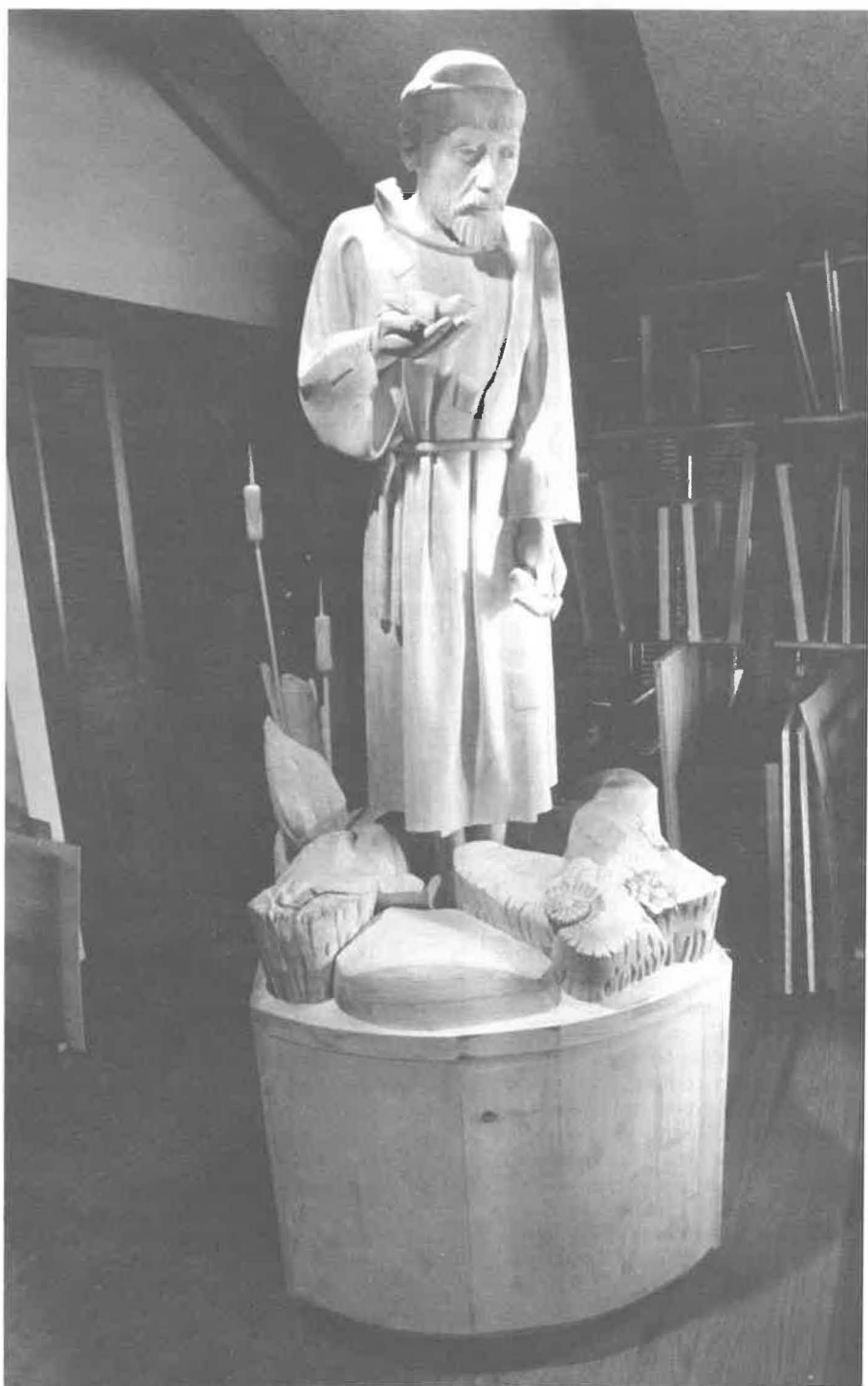
THE LIVING CHURCH

Sending Out the Word

• page 8

Doing It Right

• page 10



Sculpture of St. Francis of Assisi at St. Francis in the Fields Church, Harrods Creek, Ky. [p. 2].



Signs of Fall

"Glorify the Lord, O beasts of the wild,
and all you flocks and herds.
O men and women everywhere, glorify
the Lord, Praise him and highly exalt
him for ever."

I then climb up the hill from the lake to the cottage to have a good breakfast with my wife and various children and grandchildren who might show up from the cabin where they have been sleeping. Somehow, by the grace of God, we have a wonderful family which has been sealed with love and deep concern for each other.

I hope that there will be another year for grandfather, and possibly several such years, and thank God that we have had so many wonderful years in this glorious spot. Two red-tailed hawks just circled overhead.

faith looks up to thee, thou Lamb of Calvary."

Then I sing a little ditty to my wife. She seldom hears this song because she sleeps late. Then I swim back to the dock, fully enjoying every bit of it and feeling completely renewed.

This reminds me of one of the canticles recommended for Morning Prayer:

"Glorify the Lord, O springs of water, seas, and streams, O whales and all that move in the waters.

All birds of the air, glorify the Lord, praise him and highly exalt him for ever."

The Cover

A sculpture made almost entirely from New England white pine by David Barten depicts St. Francis standing in an American field. The newly carved statue is at St. Francis in the Fields Church, Harrods Creek, Ky. Mr. Barten says the sculpture show St. Francis at "about age 40, just before he became ill. I have tried to make him accord with the few simple descriptions of how he looked and dressed that have come down through the ages — small in stature, with round head, straight nose, large ears, dark hair and eyes. . . . I have chosen to show him with a tree swallow — an American bird — in his right hand. . . . In his left hand he holds a crust of bread, as often the case in legends, his last piece. The bread is being offered to some creature that is not depicted and which the viewer must imagine for himself." The Feast of St. Francis is on October 4.

the waters of our pristine clear lake are cooling rapidly, and the bass are going again. My grandsons, Jim and Tom, come in with the canoe and a group of good-sized fish. Some of the water birds appear to be preparing to nest. The chickadees and the nutcrackers are still having a wonderful time at their feeding station. A pair of mallards with their green heads, yellow bills, and colorful plumage skid to a stop at the edge of the lake using their water skis.

We don't often see white-tailed deer, but from their sign we know that they are around, ever watchful. If we do happen to come upon one, their white flags tell their concern as they take off.

Flowers are scattered across the lake from the terrace, wondering if there would be a better summer like this for us. The rhododendrons and laurel, which I had planted from small plants, were now as tall as ten feet high. The white snowflakes contrast perfectly with the green foliage. The wild ferns, grasses, and various shrubs encircling the lawn enhance the beauty of nature. Another area is surrounded by tower-emlocks and oaks, and the bright sky tops it all.

What I love best is to swim early in the morning in the cooling, clear water near the shore, ever increasing in depth, feeling that I am part of God's creation, along with all the fish in the lake, the animals in the forest, and the trees that tower over me. I arrive at my favorite rock, and standing on it, I recite the Doxology, "Praise God from whom all blessings flow," and then "My

Guest columnist this week is Arthur H. Tuckahoe, N.Y.

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LETTERS

Strange Thoughts

In response to the letter by the Rev. F. Sanford Cutler [TLC, Sept. 9], may I be the first American bishop to rush into print this month and say that I personally believe in the literal virgin birth (conception, actually) and the literal resurrection of Jesus from the dead?

I not only believe this, but I actually teach it in public! As far as I know, all my clergy do too. And the Diocese of Western Kansas is doing wonderfully well.

All of which is to say that Fr. Cutler certainly thinks strange thoughts.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas

Salina, Kan.

Gnosticism

Dr. Mary Carman Rose's article, "Gnosticism and Christianity," left me, and I fear many readers, in considerable confusion [TLC, Aug. 26].

Gnosticism, I had understood, was a religion widespread in the first to fifth centuries A.D. which taught that this world, and man, were created not by

God but by a demonic aemurge, the divinity was wholly alien to it as to the world, and that human knowledge of how and why all this had come amounted to salvation.

That salvation was supposed to deem neither man nor his soul, rather the divinity itself, from the consequences of its own failures. The "Gnostics," (from the Greek *gn* knowledge) was claimed only by so a variety of groups holding these or ilar convictions and eventually wa plied to all of them by their oppon

Contemporary gnosticism ther but we know of no modern grou schools of thought that call them "gnostic." Hans Jonas, studying Martin Heidegger, found and sh that Existentialism had much in mon with ancient Gnosticism Jonas's *The Gnostic Religion*). (Quispel arrived at similar results. Voegelin concluded that "gnosticis the nature of modernity."

These modern scholars perceived the Existentialists' denigration o universe as wholly meaningless wa same as the Gnostics' hostility to ure, that ranking human book k edge as salvific, as in Marxism, tortured the concept of "knowledge the same way as the ancient Gnc did, and that looking on "emancipa



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beration" as a human enterprise
 ming the divine goodness itself
 rogrant in a Gnostic way.
 view of all this, how can contempo-
 Gnosticism teach Christians any
 able insights concerning man and
 aspects of creation?"

(The Rev.) GERHART NIEMEYER
 Cathedral of St. James
 Bend, Ind.

• • •

ry Carman Rose's article on
 sticism and Christianity" was the
 concise, yet thorough description
 is renescent Gnosticism I have
 across. But I was puzzled by one
 omission: she makes no mention
 a pantheistic point of view which
 aptivated many youthful minds
 more than Gnosticism and which
 to be closely akin to it.

fer to the view that one may cast
 e embarrassing historical vestiges
 articularities of Christianity (like
 anger, the Incarnation, the Resur-
 n, the empty tomb) in favor of the
 compassing view that God is in
 thing, in all nature, everywhere.

example, this quotation from the
 century East Indian mystic Pana-
 is revealing: "You ask me if there
 ving God. I say it does not matter.
 od is eternal here, among these

haps a follow-up article by Dr.
 or someone else could explore pan-
 n and why it, even more than
 icism, is inimical to genuine Chris-
 aith and a dangerous snare for to-
 young adults.

(The Rev.) EDWARD A. JOHNSON
 ln, Neb.

Insight into Orthodoxy

I was very pleased with the Rev. Lester Bundy's article on icons [TLC, Aug. 5]. It gave our Episcopal brethren a deeper insight into the meanings of icons and their use in the Orthodox Church. Hopefully, icons will find their place in more Episcopal churches to replace some of the subjective religious pictures I have seen.

The Rev. William H. Baar's article on John Mason Neale in the same issue is especially appreciated. We orthodox in America are so indebted for some of Neale's fine English translations of ancient orthodox hymns and church services, which found their way into Episcopal usage.

(The Rev.) VASILE HATEGAN
 Retired Orthodox priest
 Lakewood, Ohio

American Freemasonry

A good many churchmen must have been upset, as I was, by the news report regarding an investigation of Freemasonry being undertaken by the British Methodist Church [TLC, Aug. 19].

First of all, the item referred to Freemasonry as a clandestine society. In Freemasonry, the word clandestine refers to Masons who have been expelled from a lodge, or members of a lodge not properly constituted and not recognized by a grand lodge. The so-called Masonic lodge referred to in news reports regarding the Vatican banking scandal has been identified as a clandestine lodge.

Secondly, the article stated that the Greek Orthodox, Lutheran, Salvation Army, and Presbyterian communities

believe it to be incompatible with Christian faith. In the U.S., this has been the general attitude of the Lutheran Church, although many Lutherans are Masons. Certainly, in this country at least, this is not the attitude of the Greek Orthodox Church, the Presbyterian Church, the Methodist Church, or the Salvation Army. The reason for the Lutheran attitude is that the Lutheran Church is strongly Trinitarian.

It is certainly true that Freemasonry is not Trinitarian. It could not possibly be because its roots go back to the building of King Solomon's temple almost one thousand years before the time of Christ. Therefore, it would be most inappropriate for Freemasonry to exclude Jews from its membership. However, the first requirement of a person seeking membership in Freemasonry is that he express a belief in God.

There is nothing in the teachings of Freemasonry that would offend the conscience or religious beliefs of any good Roman Catholic, Greek Orthodox, Episcopalian, Presbyterian, Salvation Army member, Methodist, Jew, or Moslem. All of these people recognize the existence of God, and all teach responsibility for the welfare of one's fellowmen.

(The Rev.) HOWARD C. OLSEN
 St. Barnabas' Church
 Warwick, R.I.

Odd Places

As a native of Charleston, W. Va., I take exception to the Rev. Travis Du Priest's assertion [First Article, TLC, Aug. 26] that my hometown is "odd."

The American College Dictionary defines odd as "differing in character from what is ordinary or usual." Charlestown is extremely ordinary and incredibly usual.

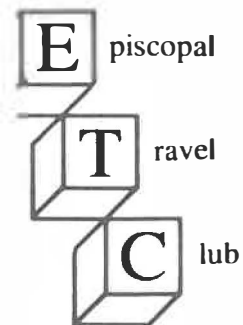
Now as for Hackensack, N.J. (the author's other "odd" place), it may well be truly odd.

(The Rev.) STEPHEN NORCROSS
 St. Mark's Church
 Havre, Mont.

Webster's Ninth New Collegiate Dictionary offers such additional meanings as "not regular, expected, or planned (worked at odd jobs) . . . encountered or experienced from time to time: occasional." Ed.

Smoking

Having been associated closely with members of several other denominations during my life, it has been my observation (although I must admit I am not aware of any scientific studies on the subject) that Episcopalian smokers far more than other Christians. I would even go so far as to suggest that Episcopalian smokers are heavier smokers than the general population.



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The following is a case in point: I, a delegate from my parish, I recently attended our diocesan convention, whose business sessions were conducted in a stifling, smoke-filled room. As chapter adviser for a national fraternity on the college campus I serve as a professor, I recently attended the fraternity's national convention, whose business sessions were conducted in a practically smoke-free room.

What is there about Episcopalians that makes them want to commit suicide?

DALE O. RAINS

Clinton, S.C.

Stand Up, Stand Up for Jesus

A reply to negative responses to the article by the Rev. M. Fred Himmerich, "Standing to Receive" [TLC, July 22].

Hi, ho, the loyal Anglican:
He loves such funny things:
Like maniples, communion rails,
Fish-food hosts and hymns.

He says he is a catholic;
Does all that catholics do.
But to the Prayer Book '28
And such, he must be true.

So tho' there are communions now
In numbers ten times ten,
He'd rather kneel, hold up the line,
And bow his head again.

No matter that most catholics,
(Howbeit they are papal),
Approach their Lord in radiant style,
As going to a maypole.

And Orthodox have always stood
Communion to receive, nor
Thought it rude, but wholly good
Through songs and homilies.

Why not? the Eucharist,
It is a celebration:
Of life and death and life again.
Why kneel in desolation?

"Stand up, stand up for Jesus,"
A hymn long sung has said.
So, stand, stand up for Jesus;
And shout a great "Amen."

(The Rev.) JOHN O. BRUCE (ret.)
Shawano, Wis.

William Temple House

I want to express my appreciation for your article, "William Temple House" [TLC, Aug. 12].

It reminds us of what faith, vision, and love of God can accomplish. It is hard to imagine such a simple beginning growing to serve 40,000 people in one year.

(The Very Rev.) LYNWOOD C. MAGEE
Cathedral of St. Luke and St. Paul
Charleston, S.C.

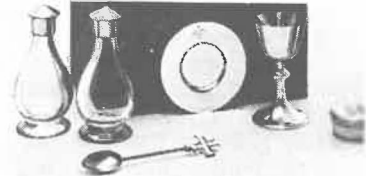
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THE LIVING CHURCH

September 30, 1984
Issue 16 (Proper 21)

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Pop Doll Dies in Baltimore

Rt. Rev. Harry Lee Doll, Bishop of Maryland from 1963 until he retired in 1981, died August 27 at his home in Baltimore. He was 81.

Bishop Doll was a native of West Virginia and a graduate of the College of William and Mary and Virginia Theological Seminary. He was ordained to the priesthood in 1933. He served churches in Washington, D.C., Virginia, and Maryland before going to Baltimore as rector of Old St. Paul's Church in 1942.

In 1955 he was elected Suffragan Bishop of Maryland, and he became Bishop of Maryland in 1958. During his episcopate, which took place mostly during the turbulent years of the 1960s, Bishop Doll was known as a vigorous proponent of racial equality and social justice. He is remembered also as a supporter of liturgical renewal and for his leadership in promoting the work of Christ.

Bishop Doll's interest in racial justice and ecumenical concerns resulted in a close friendship with Lawrence Cardinal Shehan, then leader of the Baltimore Roman Catholic Archdiocese. In 1966, both bishops were booed and jeered at their testimonies on behalf of openness at a stormy city council hearing. The *Baltimore Sun* reported that Bishop Doll later told Cardinal Shehan he was jealous because the Roman Catholic bishop was booed longer.

Funerals of the two old friends were held on the same day, according to tradition. The rites for Bishop Doll were held at the Church of the Redeemer in Baltimore at 10 a.m. on August 31 and Cardinal Shehan's funeral took place a few hours later at the nearby Roman Catholic cathedral.

Bishop Doll's survivors include his wife, the former Delia Francis Gould, whom he married in 1933, and the couple's three daughters: Millicent Doll, Rebecca Doll Clark, and the late Mary Chotard Doll, rector of Calvary Church in Cincinnati, Ohio.

Bishop Attacks "Poll" Method

Most Rev. John Habgood, Archbishop of York, leveled harsh criticism against the methods used by a British television program "Credo" (July 29). In June the program broadcast the results of a poll which ap-

peared to show that a significant number of bishops in the Church of England held unorthodox doctrinal views.

Archbishop Habgood, in an article in his diocesan paper entitled "Trial by Television," said that the warm welcome given by the great majority of English bishops to the new Bishop of Durham was used by "Credo" to support the notion that their beliefs departed from Christian orthodoxy. Dr. Habgood disputed that view.

"The doctrines of the Incarnation and the Resurrection are not in doubt among the leadership of the church," he said. "There is, however, a liberty of interpretation about the precise way in which they are historically grounded, and the safeguarding of that liberty is an important part of our Church of England heritage. To welcome David Jenkins, the new Bishop of Durham, is to welcome this liberty, not necessarily to share his views."

The archbishop noted that the "Credo" poll was done by telephone and that the interviewers attempted to interview the bishops on matters of doctrine without explaining why or what their answers would be used for. "The whole procedure was highly subjective and the classification was ludicrously oversimplified," Dr. Habgood said.

He added that the "Credo" question designed to find out what the bishops believed about the Resurrection might have given even the writers of the Gospels trouble because it was so muddled and ambiguous. Christ's Resurrection, the Archbishop of York said, "was not simple and it was not like anything else that had happened before. It did not slot into categories made by television producers."

Taking the Gospel to the Marketplace

The Diocese of Olympia in western Washington State is taking the Gospel to the market — Seattle's Pike Place Market on the city's waterfront.

In April, the diocese agreed to fund the Pike Place Market Mission, an outreach to the urban poor who live in the vicinity of the open air farmers' market in the middle of the city.

The Rev. Carol Ludden heads the ministry. Her church building is a former cafe and tavern, scrubbed and repainted to remove the grime of years. Her congregation reflects the mixture of people

found in the market: merchants and craftspeople; the poor and disabled; the elderly and the alcoholics.

Ms. Ludden was ordained to the priesthood on August 8 in a service held at the market. She was afraid members of her congregation wouldn't attend a service at the cathedral.

"There is a layer of poor down here that is ignored," she said. "They're not living on the street, but they are not much better off. . . . People who, for a whole bunch of reasons, the church has never reached."

Ms. Ludden sees the new ministry as a center of worship for the community, a place where "all people are truly welcome," and a witness to the larger community on issues of social justice.

The Eucharist is celebrated there on Sunday evenings, and midweek and Sunday morning services will be added later in the fall. The remodeled cafe also serves as a drop-in center for those in need of counseling, conversation, or just a quiet place to rest. "The church has to go where the people are," said Ms. Ludden.

CHRISTINE DUBOIS

"An Issue That We Cannot Win Now"

The editor of the newsletter published monthly by the Evangelical and Catholic Mission of the Episcopal Church said recently that ECM members should let up, at least for a while, in their determined opposition to the priesting of women.

While averring that "I have not changed my mind about women's ordination," the Rev. William Olnhansen said in the September issue of the *Evangelical Catholic* he has "concluded that in the American church today, the traditional male priesthood is almost impossible to defend."

"The establishment of the Episcopal Church so firmly supports female priests that to oppose it makes one an outsider," Fr. Olnhansen said. "Add to that the fact that many priests and bishops hesitate to make themselves look ridiculous by trying to defend the male priesthood."

Fr. Olnhansen explained that because "the theological subtleties of the issue are not grasped by most people, who . . . have no concern whether a woman is a proper image of Christ who is male or of the fatherhood of God," and other fac-

“seems unable to distinguish between equality and similitude,” he had decided that ECM should not waste its resources “on an issue that we cannot win now.”

“We need to get off the ordination issue and on with proclaiming the whole faith,” said the priest, who returned recently to the publication from a year’s sabbatical leave. “Perhaps we have more important things to talk about?”

Noting that “we need to be supporting women’s ministries instead of simply opposing female priests,” Fr. Olmhausen said that until “evangelical and catholic Episcopalians find an orthodox way to fully utilize the gifts and talents of these competent women who are eager to serve, these women will quite naturally seek the priesthood.”

In conclusion the *Evangelical Catholic’s* editor proposed to ECM members that “we drop the subject for a while.” He vowed to “suppress the issue of women’s ordination” in the newsletter for at least six months. Fr. Olmhausen is rector of St. Boniface Church in Mequon, Wis.

BRIEFLY...

Maranatha Campus Ministries (MCM), a decade-old organization, has been investigated for more than a year by cult-watching experts from the Christian Research Institute, a respected evangelical organization. CRI’s conclusions are that Maranatha promotes questionable theology and uses faulty methods of biblical interpretation and authoritarian leadership methods. The report said Maranatha’s “authoritarian orientation” has “potential negative consequences for members,” and concluded, “we would not recommend this organization to anyone.”

Members of the Church of Jesus Christ of Latter-day Saints, who have been battling to obtain access to British parish records for the last 20 years without much success, have found a champion — the Rt. Rev. John Baker, Bishop of Salisbury. Bishop Baker said recently that he thinks the Mormons’ motives, while “mistaken,” are “harmless,” and “a lot of good” might come out of their wish to microfilm the records. Individual Mormons use the records to trace their ancestors and “baptize” them by proxy if they were not already Mormons. Marriages, they believe, can be “sealed” retrospectively for eternity, as well. Mormons seeking to microfilm have experienced opposition from parish priests in years past, and Bishop

bound to cause great surprise among a lot of church people,” according to the *Church Times*.

As the result of a recent 5-4 ruling by the U.S. Supreme Court which upheld the right of municipalities to sponsor Nativity scenes, “this coming holiday season could be turned into one of anger and tension rather than one of happiness and celebration,” according to Rabbi Alexander M. Shapiro of South Orange, N.J. Rabbi Shapiro, the president of the conservative 1,200 member Rabbinical Assembly, urged Christian and Jewish clergy “to counsel with one another in

try in which a creche display is cor-
plated. . . . The Jewish community
make it clear to the Christian cor-
nity our deep sensitivity regarding
an infringement on church-state
ration.”

The Rev. David E. Green, named
lier this year as editor of the *Ang
Theological Review* (TLC, March
has resigned this position. Fr. G
who is librarian of General Theolo
Seminary in New York, will be succe
by two editors pro tem., the Rev. R
M. Cooper of Austin, Texas, and
Rev. Ruth T. Barnhouse of Dallas.



Young Episcopalians (above) shared their feelings, gripes, fears and excitement about the task of “Claim Roots. Using our Wings,” in daily small groups at the Episcopal Youth Event held recently in Stillwater [TLC, Sept. 23]. Participants also had the opportunity to take part in a variety of Eucharists from the most sung services to ones such as this (below) where New Hampshire young people act out the meaning of pain as the homily of a clown/mime service.



Sending Out the Word

First by stagecoach, now by jet plane,
CPC responds to a worldwide need.

By MARY ATHEY

What is CPC? A Collection of Peculiar Churchpeople? Christian Communications Cooperative? No: it is the Church Periodical Club.

Do you doubt you have heard the initials CPC — they have been around a long time, almost a century, in fact. But there are those who really don't know what the initials mean or, more precisely, do not know what the Church Periodical Club is.

Is it a social club for writers? A book club? An organization dealing with religious magazines? These questions are answered frequently as the Church Periodical Club experiences a resurgence of interest and becomes more widely known throughout the Episcopal Church.

For those who do not know: the Church Periodical Club is a volunteer organization affiliated with the Episcopal Church that sends printed material to every corner of the globe, to fill all kinds of specific requests. Its offices are at the Episcopal Church Center, New York City. Its officers are drawn from throughout the American Church.

The organization, which will be 100 years old in 1988, started out as a small group of women under the leadership of Ann Drake Fargo, whose husband worked with the Wells, Fargo Stagecoach. On her way to the Dakotas with her husband, she learned of the great need on the frontier for Bibles and other spiritual literature. Home again in New York, she felt she had to do something about the lack of printed word in the then far west. So she sent stagecoaches heading west carrying only freight and passengers, but bundles of material from a group of

women at the Church of the Holy Communion in New York. With Mary Ann Fargo, they had formed the Church Periodical Club.

From this small beginning, a great network has spread throughout the American church: in many parishes, CPC representatives work behind the scenes and in parish halls to raise funds for international distribution of printed materials. These parish women and a few men, with the diocesan directors and provincial leaders who help them, are the backbone of CPC.

The main focus is on CPC Sunday, designated by Presiding Bishop Allin as October 7 this year. Special prayers, a sermon on the ministry of the printed word, and a CPC exhibit may be developed, with a special collection for CPC. Among the other programs are book

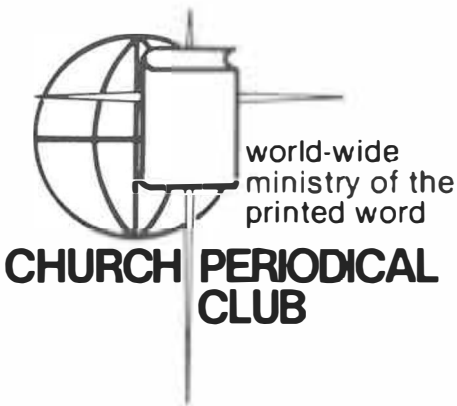
thrusts. Church libraries are always short of funds. Sunday school programs need materials. There is an unending list of hospitals, retirement homes, prisons, and juvenile facilities that need books and magazines. Seminarians need textbooks, and many a priest today has benefited from a parish or diocesan CPC grant to buy his books.

On the diocesan level, the CPC director is encouraged to keep half of what she receives and send the other half to the province or the national office in New York. In dioceses, larger projects are funded, including books for seamen's institutes, and materials for alcohol or drug abuse centers and centers dealing with teenage problems. Several dioceses have funded the purchase of Spanish language Prayer Books, and many companion dioceses have benefited from CPC programs.

When the remaining money reaches the national office, it is administered by the National Books Fund committee (NBF) under the direction of Barbara Braun of the Diocese of Eau Claire. The committee, with members from provinces throughout the church, meets twice a year to consider requests from around the globe. The dream of CPC president Betty Thomas Baker of St. Michael and All Angels Church, Mission, Kan., is that the new Challenge to the Parishes of the Church will eventually put more than \$100,000 each year into NBF grants.

NBF grants range from medical texts in Africa to the establishment of a newspaper in Mexico for uneducated women, urging them to learn to read about child care, nutrition, and family life. A mobile bookstore is stocked in Peru, and Spanish language Bibles go to a parish Sunday school in Santo Domingo. Whatever the need — if it is in print, CPC tracks it down and ships it to the recipient.

Last year 103 magazine subscriptions were sent to 31 nations, including *Modern Nursing* to Dr. Joseph Carroll in Zambia, who uses it in training native nurses, and *THE LIVING CHURCH* to the Bishop of Thika, who finds that it in-



sales; magazine subscriptions, book teas, CPC book stalls. It is a form of ministry that fits into the outreach program of any parish.

The vision for the future — identified, in another use of the traditional initials, as a Challenge to the Parishes of the Church — is to have an active CPC representative in each of the 7,215 domestic parishes. Each would keep half of the money raised for use in the parish, and send the other half to the diocesan director for diocesan, provincial, and worldwide book needs.

In the parish, there are many mission

Athey has been active in women's work in her parish, St. Michael and All Saints, Mission, Kan., and in the Diocese of Kansas. Communications coordinator for the Church Periodical Club, she is in the process of moving to Pittsford,

is going on." Sometimes the need is for something such as *Time* or *Newsweek* for a missionary in Africa who rarely sees periodicals from home, and who will begin to pass the magazine from hand to hand until it eventually becomes ragged and torn.

CPC organizations in dioceses and provinces fund some of the requests approved by the NBF, especially when a companion diocese is involved. That is what the Easton CPC is doing for South Central Brazil, and Western Louisiana is doing by supplying theological books needed by clergy in its companion diocese of the Dominican Republic.

The Long Island CPC matched an NBF grant to the Rev. Peter Laroom in Mukono, Uganda, to print a commentary of St. Mark's Gospel. CPC in the 19 dioceses of Province IV will help upgrade the library at Kanuga, an Episcopal conference center in North Carolina; and in Province VII, CPC has bought books for the postulant-novice training program of the Brotherhood of St. Gregory.

In spite of the international and national work of CPC, for many years it was thought of primarily as an eastern organization. Mary Ann Fargo did indeed start in New York, and many of the first supporting parishes were also along the eastern seaboard. In recent years, however, there has been an effort to spread CPC across the nation. Diocesan directors have now been recruited in Utah, Dallas, Montana, Colorado, Quincy, Milwaukee, Chicago, and Tennessee. At present there are 91 diocesan directors in the 98 domestic dioceses.

Next year CPC will hold its Triennial September 3-6, prior to General Convention in Anaheim; and in a time of prayer and worship, of training with a broader view to worldwide mission, there will be thoughts of the great 100th anniversary CPC celebration to come in 1988.

There may be thoughts, too, of a new name for the organization, using the familiar initials: Christian People Caring, or Christian Publications Council, or (from Presiding Bishop Allin) Christians Proclaiming Christ. The CPC national board is seeking other suggestions during the planning time before the centennial.

But whatever the name, the ministry of the printed word — CPC's ministry — will remain unchanged. Our hope is that as more and more church people become aware of CPC and the work that it does, they will care enough to support this international ministry.

It began with bundles of church periodicals sent west by Wells, Fargo stagecoach. Now bundles of magazines and books and Prayer Books are sent by jet plane around the globe. The Church Periodical Club sends out the Word in response to a worldwide need.

Saint Jerome

By JOHN BRADNER

St. Jerome, whose feast day is September 30, has been popular with artists. A familiar scene shows the saint scantily clothed and kneeling in a wild, rocky area. He holds a stone in his right hand as if he is about to beat his breast with it. By his side crouches a lion. This is the great Latin scholar who spent years in Bethlehem translating the Hebrew Old Testament into the Latin of the Bible later named the Vulgate.

Because he was a very prolific letter writer (now collected in 1,700 pages), and a superb writer too, a great deal is known about St. Jerome. Some details of his life that artists would have liked to know, but which were never mentioned by Jerome, these artists have supplied, usually with well thought-out appropriateness. Jerome started writing as a young man leading a hermit's life in Syria. A few years later he went to Rome to work for the bishops there. Finally he became a monk at a monastery in Bethlehem which he had founded.

Was Jerome really a desert saint, a hermit, as some artists would have us believe? And was he there as friendly with the lion so often depicted in his presence? A hermit retires to a solitary place in the belief that religious seclusion will help save his soul. In the process he subsists on a very sparse diet, sheds most of his clothes in a warm climate, and tries through abstinence to make up for his sins.

For only about four years Jerome fell into this category. During this period he did repent of his overpowering interest



Courtesy, Museum of Fine Arts,
"St. Jerome in his Study" by Albrecht Dürer:
about the lion?

in a study of the Roman and Greek sical authors, which mitigated his ation to the Christian religion. But u most hermits, he devoted his tin reading many books provided by fri and trying to master the Greek and brew languages.

Artists have indicated his remorse by showing him beating his b with a stone. Simple breast-beating, lows out what the saint describes letter, but the stone shown in pain is something which the artists de necessary to depict the intensity o man. Sixtus V, pope from 1585 to an editor of the revised Vulgate I once looked at a picture of Jerome his stone and remarked, "You do thus to use that stone; without it would never have been numbered a the saints."

What about the lion? This wild l is a proper emblem for a desert s but the story told in the med *Golden Legend* concerns a lion v met him, not in the desert, but a monastery where Jerome lived, ex'ling a thorn in its paw. After h tracted the thorn, a lifelong frien with this lion resulted.

This story, however, comes fr sixth century book entitled *The S ual Meadow*, where it is told abo abbot, St. Gerasimus, who died in Some have guessed that confusio curred between the name Geras and Jerome's Latin name Hierony also spelled Geronimus.

Still one more artistic liberty c observed. It is showing Jerome in dinal's red robes and even with a d nal's red hat. Now he did serve se years as secretary for the Bisho Rome, Pope Damasus I, but was :

The Rev. John Bradner is a retired priest of the Diocese of Connecticut, living in Wethersfield, Conn.

Doing It Right

Much liturgical practice seems
to contain a curious mixture of customs
and rubrics from earlier prayer books.

By JOHN W. PENN

only to that portion of the Holy Eucharist beginning with the Offertory. "With sermon" is redundant and confusing because it implies that the rite can be properly celebrated without a sermon, which it can't. (Holy Communion in the 1928 book wasn't intended to be celebrated without a sermon, either.)

The next category of liturgical "nos" might be called the "You-can't-have-too-much-of-a-good-thing syndrome." This syndrome manifests itself as clergy use more than one of the Opening Acclamations or use "opening sentences" from Morning Prayer or other sources.

This category also includes the adding of collects after the Collect of the Day, after the concluding collect of the Prayers of the People, collects before the sermon, after the sermon, or any other time the mood strikes. While the rubrics at the Offertory provide that *one* sentence of scripture may be said, some clergy persist in saying several.

Then there is my catch-all category which I call the "damn-the-rubrics-full-speed-astern" syndrome. This malady seems to result from the fantasies of some that we don't really have a new Prayer Book, or if we do, it's not much different from the old one. Associated with this syndrome is another malady called "clericus tremulous." Whatever the causes, this syndrome provides some of the more entertaining violations of the spirit and integrity of the new rites.

Here beginneth but a few examples

In the years since the adoption of the 1979 Book of Common Prayer, I have observed with some interest and occasional humor the ways in which the book is being used, not only within my own diocese, but elsewhere. I have had the opportunity of attending the liturgies of a number of parishes, as well as becoming an inveterate collector of Sunday bulletins.

My very informal research has indicated that relatively few parishes use the book as it is intended to be used. Indeed, much liturgical practice seems to contain a curious mixture of customs and rubrics from earlier prayer books, and this tends to assault the integrity of the present rites. It's not surprising then that many people are still uncomfortable and confused about this book. For the most part, they have never experienced it as it is intended to be used!

Since I have begun this discourse with a holier-than-thou grace, I would now like to continue in the mode of a nit-picker by pointing out some of the more flagrant violations of our eucharistic rites. The first has to do with the names of services. I continue to see such anomalies as "Holy Communion with sermon."

Please, "Holy Communion" refers

The Rev. John W. Penn is the rector of St. Luke's Church, La Union, N.M. His article, in a different form, first appeared in the Rio Grande Episcopalian.

sed until some years after Jerome's
most of us, Jerome's fame rests
rily on his Latin translation of
books of the Bible which have
preserved in the Vulgate. His work
ot universally received during his
ne, partly because the familiar Old
versions still met with popular fa-
The Vulgate as an official Bible of
oman Catholic Church had to wait
the 16th century to become the
rized version.

the New Testament, Jerome's
ertain contribution is in the form
revision of the Old Latin Gospels
had been used for over a century.
e Old Testament, he did not trans-
most of the Greek language books
hich he could locate no original He-
(with two exceptions), although
were included in the Septuagint
These books now compose the Old
ment Apocrypha.

term "Apocrypha," first used by
e, was taken over by Luther for a
gated portion of his German Bible.
Protestant Bibles" this arrange-
is now followed. The Vulgate de-
more on Jerome's than any other
lation, but it does include quite a
ooks that cannot claim him as edi-
translator.

one respect, Jerome's Vulgate ver-
f the Lord's Prayer has influenced
nglish version. He used the Latin
temptationem (also spelled *tempta-*
n) meaning "test" or "trial" for
ause "Lead us not into tempta-
as our English version has put it,
since the 14th century. Recent ef-
to change this translation into
us from the time of trial" have
een very successful, but the change
et into print in the 1979 Prayer
as an alternative. The alternative
lation is a revision by the Interna-
Consultation on English texts.

of the changes in the New Testa-
established by Jerome affected the
gement of the four Gospels. The
nt order (Matthew, Mark, Luke,
ohn) was used by him for his New
ment. Previously there had been
ed order, except that most Latin
nents arranged them as Matthew,
Luke, and Mark.

s was the scheme employed by Ire-
e, the Bishop of Lyons, who was the
o cite the now familiar evangelist
ols (man, lion, ox, eagle), but in his
el arrangement he chose the lion
ohn (instead of for Mark) and the
for Mark (instead of for John).

ne early Gospel manuscripts, such
e seventh century Irish Book of
ow, used this earlier order. Jerome
is Vulgate standardized the order
adopted by most Bibles, and his
e to Matthew helped to popularize
ymbolism familiar to us.

my observations are directed to the clergy, since they are the responsible parties, but laypeople must also be involved in doing the liturgy correctly.

1. Reading two lessons when three are appointed. C'mon, folks, reading the Bible isn't going to hurt anybody (even though some of the Old Testament is a bit racy), and it might even help.

2. Breaking Psalm verses responsively at the asterisk. Read pages 582-583 in the Book of Common Prayer to find out how to say the Psalms.

3. Preaching from lessons other than those appointed. Why do that? Our lectionary causes us to read most of the Bible over three years, so why not be patient and wait for your favorite lessons to show up?

4. Sermon hymn. There's no provision for one, so why have one? If the preacher is going to comment on the scriptures, why not do it immediately after they are read?

5. Announcements. There is no provision to do them before the sermon. See page 407 for the places provided.

6. The Prayers of the People. You don't have to do the same one all the time. Any one of the seven can be used in any rite.

7. Offertory. The rubric *requires* that the elements be brought by representatives of the congregation to the deacon or celebrant. The clergy can no longer help themselves at the credence table, even at 6:30 a.m. on Thursday, when only the altar guild lady is present.

Singing the Doxology or "All things come of thee" is, among other things, redundant. You are about to thank and praise God for his gifts in the Eucharistic Prayer.

8. Eucharistic Prayers. Certain ones are more appropriate than others for certain occasions; make a wise choice.

9. Communion sentences. Keep to the short ones. Archbishop Cranmer intended that his rather lengthy sentences would be said to everyone who receives, but then, he didn't expect that everyone would receive Holy Communion very often.

10. Post Communion Prayer(s) — There is one of them in Rite I and *two* of them in Rite II. The second alternative reminds us that we are to take what we received and *do* something.

11. Dismissal. The dismissal is intended to be a "charge." That is, "take what you got at the altar, go into the world, and do something with it." Saying the blessing and dismissal from the back of the church just doesn't have the effect of a charge. If you have to have a procession out, let the ministers (or at least the deacon) stay in the front until after the charge (dismissal) is said.

Finally, a few observations about liturgical aberrations that don't fit easily into categories: Some clergy elevate the

institution, ostensibly to show the Body and Blood of our Lord to the people. They then proceed (in most Eucharistic Prayers) to pray that the Holy Spirit will consecrate the elements of bread and wine to be the Body and Blood of our Lord, thus making the earlier ceremonial questionable. Dear colleagues, if you are going to be using this sort of ceremonial, make it mean something in the light of the rite you are using!

I know the Peace is a problem for some congregations, but I don't think those problems give us leave to play fast and loose with it. The intention is that we greet each other before we share the Supper of the Lord. Thus, the Book of

before the Eucharistic Prayer or before the reception of Holy Communion *nowhere else*.

So much for Pharisaism and picking. Many of my comments tongue-in-cheek, but beneath the ke is a conviction that God has brought to this time and in this space for purpose of being the Body of Christ. Would that we could forego the anxiety about the Every Member Canvass the luxury of sentimentality in our ship and instead seek the discipline of saints and martyrs. Who knows? might even begin to function as Body God has called us to be.

A Heavenly Hunch

By CLIFFORD E. BARRY NOBES

It was a Monday, my day off, so I decided to drive into Los Angeles and do a few errands for myself and the church. I headed north on Wilshire Boulevard, and then, as though it had a will of its own, my car turned east at 16th and went into the parking lot of the Santa Monica Hospital.

I had had no intention of making this detour, but, now that I was there, I naturally went into the hospital. At the desk I picked up the list of recent admissions, looking for a familiar name. I saw no names of any parishioners, but I did see one name which rang a bell. It was of a woman who, with her husband, had appeared at church the previous day.

This couple, I remembered, were from Ireland and were making a leisurely tour of the U.S. When I inquired about her condition, I was told that she had come in by ambulance in the middle of the night and that as yet no certain diagnosis had been made.

Mrs. Ryan was totally surprised when I entered her room and greeted her. She told me that her husband had been permitted to sit in the room with her

through the night, but that he had to get out to get a bite to eat and would be back momentarily.

She told me that she was the daughter of a priest of the Church of Ireland (Anglican) and that neither she nor her husband had any family or friends in the U.S. I said a few prayers and told her that I would return later in the day for Holy Communion.

Mrs. Ryan asked me to repeat her the 130th and the 23rd Psalms to give her a blessing. As I pronounced the words of the blessing, she gave a mighty gasp and died.

I rang the bell for the nurse to step out of the room to meet her. I did so, I saw Mr. Ryan hurrying down the corridor, saying as he came, "She's dead, isn't she? God help us, she's dead!"

It wasn't easy to calm the poor man. He spent the better part of the day helping her husband make arrangements for the removal of his wife's body to Ireland and for her own transportation home.

"Thank God you were here," he kept repeating.

Never since that day have I dismissed my hunches as being only that. I am convinced that many of them are direct instructions from God.

The Rev. Clifford E. Barry Nobes is now a retired priest of the Diocese of West Missouri, living in North Springfield, Vt.

Rich or Poor?

What is the real state of the economy? Is America today rich or poor? The question affects not only political speech-makers, but all of us, and it affects the way the ministry of the church is conducted.

There are plenty of signs of affluence. The interstate highways are lined with trailer trucks, the front part newly painted in festive colors. Farm people travel about in huge four-wheel drive vehicles. In the suburbs, one notices the proliferation of backyard swimming pools. In the cities, there are gourmet restaurants where formerly there were modest barber shops, cigar shops, and cobblers' shops.

One can also see plenty of evidence of hardship. There are blocks where every other house has a "for sale" sign — no doubt, in many cases, because of the difficulty of making mortgage payments. Burned over city areas continue to appall us. One sees formerly well-established stores closing. Here and there deserted factories. It is difficult to believe some of them will ever be reopened. Who will provide capital to rebuild a factory if its products cannot win a place in the world's market?

It appears that some companies operated for many years on a certain plateau. Today, they must either become more competitive, or else go under. Many leading American companies today are marketing products which have been partially or completely produced in foreign countries. The capability of foreign manufacturers to meet American standards seems to be increasing. If foreign labor were not so cheap, many Americans could not afford to buy the products they manufacture.

Many of us know of people who have had reputable careers for many years who are now idle. The result is not only financial hardship, but discouragement for themselves and their families, a sense of futility, and loss of self-respect. A variety of social and health problems often result. There is every indication that our parishes are called to have the obligation and the opportunity to minister to people in such positions for many years to

Security of Employment

We are learning today that no type of job, profession, or occupation offers an absolute guarantee against possible unemployment. The particular skill or craft that was in demand yesterday may be obsolete tomorrow. The personality and experience that led to success in the past may find no place in future opera-

tion. If this has been true within the Episcopal Church for some years. Neither ordained nor lay church employees have the kind of security they once had. Yet the reality of the situation is not generally understood.

Priests and their families are shocked and unprepared when they find themselves jobless. Priests, no less than steelworkers, find it difficult to adjust to learning new skills for some other kind of work.

One thinks twice about making sacrifices for one's self and one's faith in order to enter a field of service in which one may not be permitted to serve beyond a short period. It is not surprising that young clergy and lay staff persons in many cases ask for salaries and benefits far more extensive than those formerly customary.

Yet this being the case, neither is it surprising that many large churches are discontinuing the position of curate; they simply cannot afford it. As long as our bishops continue to ordain every year a considerable number of new clergy, many of whom are individuals whom no particular parish specifically desires to employ, the problem will grow worse.

Meanwhile, our theological seminaries remain among the last bastions of tenure without accountability. Professors in some cases seem to stay on year after year without writing new books, or making other distinctive contributions to their academic field or to the church.

Some may view this as an admirable exercise of unchallenged academic freedom. Others may question whether either the faculty or the students are in the long run well served by a system marked by so little challenge. The tenure which the professor enjoys, together with long summer vacations and frequent sabbaticals, expresses an entire outlook markedly different from today's world, in which the seminary student will soon be expected to live and work. Are they being prepared for the plunge?

"Fight for Control"

In our issue of August 12, we reported a controversy involving the Prayer Book Society, as reported to us through highly reliable channels. The trouble was that the information was late, and the story does have an ending.

The Rev. Logan Jackson, former president of the society, Prof. Benjamin Alexander, likewise a former president, and Mr. Daniel Oliver had brought suit in Shelby County, Tennessee, seeking access to the books and records of the society, including access to its list of contributors. Under Tennessee law, we are informed, the books and records of a non-profit corporation may be inspected by any member "for any proper purpose at any reasonable time."

The plaintiffs lost. They were not granted the mailing list because, in the opinion of the court, they lacked "any proper purpose," but would continue controversies which would "do irreparable harm to the Society." The court accepted the view of the defendants that "this is an internal fight for control," according to the statement of George T. Lewis, Chancellor, dated May 18, 1984.

BOOKS

For Those Thirsting for the Word

IN THE BEGINNING: A New English Rendition of the Book of Genesis. By Everett Fox. Schocken Books. Pp. 211. \$14.95.

Reminding us that the narratives of Genesis were long transmitted orally, the author convinces us that Genesis is best appreciated as spoken literature. Hence his rendition (not strictly a translation, though faithful to the Hebrew text) pays careful attention to rhythm and sound while preserving repetition, alliteration, and word play. There is a fine echo of the Hebrew when this rendition is read aloud.

Instead of the traditional verse divisions (though these are indicated in the text) lines rather than paragraphs are in "cola" style making for a natural spoken phrasing. The lector would find this printed text a great help in reading and proclaiming the word of God. Personal and place names in Hebrew forms allow for their meaning and the play on words to come through.

The structure and themes of Genesis are clearly stated and in such a way that the homilist and the teacher can find helpful substance: for example, though Genesis tells us of the origins of all creation, there is no "origin" for God. A dominant theme in Genesis is the continuance of life, but an undercurrent is a threatened extinction of life; thus, Genesis abounds in tension.

Each division of Genesis has a splendid introduction, and the notes to the text explain and illuminate, for instance, 6:14, "Ark": English as well as Hebrew etymology points to a box or chest, not strictly a boat. God, not human engineering, is the source of survival in the story.

My only unhappinesses are with the use of "the human" in Genesis 2:7, 8, 15 and the use of "slaughter site" in place of "altar" in Genesis 8:20 and elsewhere. Otherwise, this is a book to be commended, not only to clergy and scripture classes, but to all Christians thirsting for the word of God.

(The Rev. Canon) JOHN O. BRUCE (ret.)
Shawano, Wis.

Meditation on the Eucharist

THE EUCHARIST YESTERDAY AND TODAY. By M. Basil Pennington. Crossroad. Pp. xii and 140. \$10.95.

Basil Pennington, a Trappist monk of St. Joseph's Abbey in Spencer, Mass., places a distinctive emphasis on the eucharistic prayers now provided for Roman Catholic worship. If priests, as he argues, have rarely "spent any time

prayer with something akin to fundamentalist idolatry, would do to read his chapter "A Word to the Ident" with its range of quotations of recent Roman Catholic documents pointing to the considerable past discretion and freedom implicit in good preaching or praying or presiding. Roman Catholics, and especially priests, will find this book "good material for reading on the Mass," Pennington's own phrase. Other readers may well be troubled by his essential masculine interpretation of the ministerial priesthood. Discussion of such issues as communion in one kind or reservation of the host on the tongue or intinction will lack urgency where members of other churches are concerned.

Many may find that this book's merits outweigh its merits. What not to be done is to take seriously Pennington's unusual and laudable emphasis on the eucharistic prayers as an appropriate focus for both communal and personal piety, and to explore depth and detail what that has meant and might now mean for the Eucharist yesterday and today, as celebrated in the various parts of the one Christian family.

Commendable aspects of the book include a fine meditation on the Eucharist as both sacrifice and communion; a sensitivity to older priests who find it hard to leave behind "the sublime beauty and order that marked our liturgical past"; a profound love for the priest's liturgical ministry and, at the same time, a strong sense of the calling of all the baptized to priesthood; and an insistence on the need to combine both care and freedom when presiding at liturgy.

Episcopalians, who at times treat the text and rubrics of the Book of Common

prayer with something akin to fundamentalist idolatry, would do to read his chapter "A Word to the Ident" with its range of quotations of recent Roman Catholic documents pointing to the considerable past discretion and freedom implicit in good preaching or praying or presiding. Roman Catholics, and especially priests, will find this book "good material for reading on the Mass," Pennington's own phrase. Other readers may well be troubled by his essential masculine interpretation of the ministerial priesthood. Discussion of such issues as communion in one kind or reservation of the host on the tongue or intinction will lack urgency where members of other churches are concerned.

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(The Rev.) JEFFERY ROWTHEN
Yale and Berkeley Divinity Schools
New Haven, Ct

The Stroke

A Meditation by Ian Shevill

As you know, Lord, I have just had a stroke
And, as a result, I find myself in a ghastly mess,
With legs like spaghetti,
And all my abilities cancelled in a flash.
There is little point in crying out to the heavens
Asking why this has happened,
For the only picture that we humans have of you
Is of a man dying on a cross for the sins of the world.
In fact, the moment when you did your greatest work
For this weary world
Was when you could not move at all.
So grant, Lord, that in some small way
I may be able to share some of your redemptive suffering,
And do it for your glory,
Sharing this divine activity with you,
For this is part of your creative work,
And all creative work is painful, Lord,
Whether it is the writing of a poem, or the birth of a puppy.
So, as I look down seemingly endless hospital corridors
So near, so sterile, searching for hope,
Give me the quality of faith that moves mountains
And digs a man out of the chasms of despair. Amen.

The Rt. Rev. Ian Shevill was compelled to retire as Bishop of Newcastle, New South Wales, Australia, because of a stroke suffered seven years ago. Since that time he has written a regular column of meditations for the Brisbane Sunday Mail. This meditation was one of the early ones.

CHURCH 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 on your parish at one of these institutions? If so, forward the risk of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write so to the chaplain.

CALIFORNIA
JOSE STATE UNIV. **San Jose**
 Y PARISH
 v. David A. Cooling, r
 Eu 8 & 10:30; Wkdy H Eu 12:10 Mon, Wed, Fri

OF CALIF.-DAVIS **Davis**
 CH OF ST. MARTIN
 v. Mark L. Starr; the Rev. Suzanne Paglen
 & 10

OF CALIF.-SAN DIEGO **San Diego**
DIEGO STATE UNIV.
 OPAL CAMPUS MINISTRY
 v. William P. Mahedy
 ago, CA 92117
 4164 Mt. Herbert Ave.
 Phone (619) 565-6661

OF CALIF.-SANTA CRUZ **Santa Cruz**
 RY CHURCH
 v. Judith Ain, chap
 & 8, 10; Thurs HC & HS 10; Mon, Tues, Wed, Fri MP

TIER COLLEGE **Whittier**
 ATHIAS
 v. C.H. Howe, r; the Rev. A. Richardson; the Rev. M. pro, asst's
 & 10; Tues & Thurs 10; Wed 8:30

FLORIDA
IDA SOUTHERN COLLEGE
COMMUNITY COLLEGE
 /ID'S
 v. Robert B. Cook, Jr., r; the Rev. James P. Coleman,
 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and
 J

GEORGIA
RY UNIVERSITY **Atlanta**
ATHOLOMEWS
 v. J. Chester Grey, r; the Rev. Nancy Baxter Sibley,
 10, 6. Wed 10:30, 7. Fri 7

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

FOREST COLLEGE **Lake Forest**
 H OF THE HOLY SPIRIT
 v. J. Clark Grew, r
 0, 9, 11; Tues 7; Wed 9:30

ILLINOIS (Cont'd.)
NORTHERN ILLINOIS UNIV. **DeKalb**
 CANTERBURY EPISCOPAL COMMUNITY
 901-G Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

UNIVERSITY OF ILLINOIS **Champaign**
 CHAPEL OF ST. JOHN THE DIVINE
 1011 S. Wright St.
 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**
 ST. PAUL'S CHURCH & STUDENT CENTER
 6th & State
 The Rev. Bob Towner, chap
 H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. **Manhattan**
 ST. FRANCIS AT KSU
 1801 Anderson
 The Rev. Ron Clingenpeel, chap
 Sun 5; Wed 12:10; HD 7:45
 537-0593

UNIV. OF KANSAS **Lawrence**
 CANTERBURY HOUSE
 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

MARYLAND
UNIV. OF MARYLAND **College Park**
 MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
 Diocese of Washington

MASSACHUSETTS
MASSACHUSETTS & UNIV. OF LOWELL
 ST. ANNE'S (452-2150) **Merrimack St., Lowell**
 The Rev. Marshall W. Hunt,
 Mr. Edmund A. Bellegarde, asst
 Sun 8 HC, 10 MP (HC 1S & 3S), Tues 12 noon HC

MISSISSIPPI
JACKSON STATE UNIV. **Jackson**
 ST. MARK'S
 903 W. Pearl St.
 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. Wkdys as anno

NEW YORK
CITY UNIV. OF NEW YORK **Brooklyn**
 CHURCH OF THE NATIVITY
 1099 Ocean Ave.
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

SKIDMORE COLLEGE **Saratoga Springs**
 BETHESDA CHURCH
 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

NORTH CAROLINA
EAST CAROLINA UNIV. **Greenville**
 EPISCOPAL CHAPLAINCY—Diocese of East Carolina
 The Rev. W.J. (Bili) Hadden, Jr., chap
 Office: St. Pul's Church, Box 1924

OHIO
MIAMI UNIVERSITY **Oxford**
 HOLY TRINITY
 Walnut & Poplar
 The Rev. John N. Gili
 Sun 8, 10; Wkdys as announced

OBERLIN COLLEGE **Oberlin**
 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

OKLAHOMA
OKLAHOMA STATE UNIV. **Stillwater**
 ST. ANDREW'S
 516 N. Third
 The Rev. William V. Powell, r; the Rev. David Ottsen, chap
 Sun: HC 8 & 10:30. Wed 10

TEXAS
NORTH TEXAS STATE and TEXAS
WOMAN'S UNIVERSITIES **Denton**
 ST. BARNABAS'
 1200 N. Elm
 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. Jerald 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

VIRGINIA
MARY BALDWIN COLLEGE **Staunton**
 TRINITY
 214 W. Beverley St.; Phone 886-9132
 Sun 8, 9, 11; Wkdys as anno

UNIV. OF VIRGINIA **Charlottesville**
 ST. PAUL'S MEMORIAL CHURCH
 University Ave.
 The Rev. David Polst, r & chap; the Rev. David Lee, assoc;
 the Rev. Paula Kettlewell, assoc
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30
 HC or EP

WASHINGTON AND LEE UNIV. **Lexington**
 VIRGINIA MILITARY INSTITUTE
 The Rev. Peter J. Bunder
 123 W. Washington St.
 R.E. LEE CHURCH
 Sun 8:30 & 10:30, Wed 5:15

WISCONSIN
UNIV. OF WISCONSIN **Madison**
 ST. FRANCIS HOUSE
 1001 University Ave.
 The Rev. Thomas B. Woodward
 HC Sun 8, 10; HC Wed 12

UNIV. OF WISCONSIN-PLATTEVILLE
 HOLY TRINITY
 Chestnut & Market
 The Rev. J.R. Hector
 (608) 987-3019

DIOCESE OF EAU CLAIRE,
Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

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

The Directory is published
 in all
 January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rate.

PEOPLE and places

Appointments

The Rev. Canon John Backus will become dean of St. Paul's Cathedral, Peoria, Ill., in November.

The Rev. Susan Creighton is vicar of St. Margaret's Church, White Center, Wash. Church address: 2440 S. W. Roxbury, Seattle 98106. Home: 3726 41st Ave., Seattle 98116.

The Rev. Phyllis Edwards has joined the staff of St. Paul's Church, Bremerton, Wash., as a part-time pastoral assistant. Add: Box 2172, Sheridan Park Station, Bremerton 98310.

The Rev. Charles M. Furlow, III is chaplain at St. Joseph's Chapel, Christ School, Arden, N.C.

Lover

I love a circle—
if I am at the center
like Ptolemy's earth.

William Walter De Bolt

The Rev. Margaret Davis is assistant pastor at St. Stephen's Church, Oak Harbor, Wash. Add: 7163 70th Ave. N. E., Oak Harbor 98277.

The Rev. Allan Parker will become rector of Trinity Church, Seattle, on October 1. Add: 609 Eighth Ave., Seattle 98104.

The Rev. Lewis W. Towler is associate rector at All Angels' Church, 251 W. 80th St., New York City 10024.

Ordinations

Deacons

San Diego—Edward Samuel Kellogg, III, assistant, St. Paul's Church, San Diego. Richard Lee Crozier, assistant St. Andrew's Church, Roswell, N.M.

Permanent Deacons

Albany—Douglas Arthur Alamillo, at St. Luke's Church, 12 Woodbridge Ave., Chatham, N.Y. 12037.

Retirements

The Rev. Roger Jack Bunday, rector of St. Andrew's Church, Emporia, Kan., for more than 12 years, has retired. Add: 4511 N. Woodruff, Apt. 2, Shorewood, Wis. 53211.

The Rev. John W. Carter has retired as rector of Grace Church, Morganton, N.C.

The Rev. Harold Lawrence, vicar of St. Francis' Church, Bothell, Wash., has retired.

Changes of Address

Navy chaplain Daniel Stewart has as his address: Station Chapel, MCAS, Kaneohe, HI 96863. His home address is 515 B. Keolu Kailua, Hawaii 96734.

Deaths

The Rev. Vincent H. Gowen, retired p of the Diocese of Olympia, died on July 1 Bainbridge Island, Wash., at the age of

Fr. Gowen served as a missionary in China and Philippines and was interned by the Japanese 1942 to 1945. He then returned to the Pacific west to become the first rector of St. Barn Church on Bainbridge Island. He remained a p the life of that parish for 40 years, celebratin Eucharist regularly until a few months before death. His first wife, the former Mary Gillmore and he was later married to the former Frances

Harold S. Shefelman, chancellor of the cese of Olympia from 1951 to 1979, di Seattle on May 30 at the age of 86.

He was a member of the University of Wa ton's board of regents and served as president chairman of the board of the Pacific Science Foundation. Mr. Shefelman was well known leadership in church and community affairs.

CLASSIFIED

advertising in The Living Church gets results.

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.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.25 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

THRIVING 1200-member downtown parish seeks energetic organist/choirmaster to continue outstanding music program. Three choirs (one professional), 75-rank, 3-manual Aeolian-Skinner organ, well-established noonday concert series, annual oratorio performance with orchestra. Send resume complete with references to: Theresa Hardison, c/o Calvary Episcopal Church, 102 N. Second St., Memphis, Tenn. 38103. Position available immediately.

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

POSITIONS OFFERED

ASSISTANT—Suburban New York parish. Emphasis upon community involvement and outreach. Shared ministry with special strengths in education, youth, visiting. Nice house, good salary, strong staff. Send resume and references to: The Rev. Frank N. Johnston, 1355 Northern Blvd., Manhasset, N.Y. 11030.

ADULT educator/curriculum development specialist for Huron District, Diocese of Michigan. Full-time field director for Whitaker School of Theology. Teaching experience and theological education required. Send resume and names of three references to 4800 Woodward, Detroit, Mich. 48201.

POSITIONS WANTED

DOOR-BELL ringing, energetic priest, mid 50s, not ready to be sent to pasture, seeks parish/mission wanting dedicated pastor/preacher for the next ten years. Call me—let's talk. Charles L. Taylor (301) 521-5633.

RECTOR seeks position as assistant with specialties in liturgy, music, pastoral care, education. Reply Box N-589*.

SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other wood fixtures in churches and associated buildings. Ten years experience in restoration and refinishing of valued wood articles and areas. Throughout the United States. For further information and quotations write: James Frederick and Associates, 7208 S. 66th E. Ave., Tulsa, Okla. 74133.

SEABURY BICENTENNIAL

SEABURY CONSECRATION — Scottish ground. Bishop of Aberdeen Lectures, Nov. 1983. \$2.50. St. Paul's Cathedral, 3601 N. J Peoria, Ill. 61604.

VESTMENTS

EXQUISITE CHASUBLES. Living imaged and hand applied by the artist. Wr. Boldt, Birch Knolls, Cape Elizabeth, Maine 0

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis.

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CHURCH DIRECTORY

NEW YORK, N.Y. (Cont'd.)
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. 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, v, 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, Choral Ev 5:30, Eu
Wed 12:10 Choral Eu

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
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
ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

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

CHARLESTON, S.C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Wm. Maurice Branscomb, r; the Rev. Samuel
Fleming, r-em; the Rev. Nutt Parsley
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
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; 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. Cray, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

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

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

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

MILWAUKEE, WIS.
ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

A Church Services Listing Is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

HINGTON, D.C.
IL'S 2430 K St., N.W.
v. Canon James R. Daughtry, r
Masses 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

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

ARAISSO, FLA.
IE'S Hwy. 190 & Aurora
v. Robert P. Mathison, r
Eu 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD
3on

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

NGFIELD, ILL.
DRAL CHURCH OF ST. PAUL 2nd and Lawrence
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

ANAPOLIS, IND.
CHURCH CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
12:05, Sat 8). HD 12:05

IN ROUGE, LA.
IE'S 8833 Goodwood Blvd., 70806
v. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
Eu 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

ORLEANS, LA.
IAS 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Masses 8, 10:30

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

INTS 209 Ashmont St., Ashmont, Dorchester
nont Station on the Red Line (436-6370; 825-6456)
r. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
D Low Mass, 10 Solemn Mass. Daily Mass 7

SSION CHURCH
JOHN THE EVANGELIST Beacon Hill
oin St., near Mass. General Hospital
r. Emmett Jarrett, v
8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
ri 6-7

— 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,
g 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.

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

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

PASS CHRISTIAN, MISS.
HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.
ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 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 Arm-
strong 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

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

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe,
c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 12:15

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

EPISCOPAL CHURCH CENTER
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