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**St. Sergius
Day**

September 25





Evolution or Divine Creation

By HORACE G. STAFFORD

The chloroplasts, small green bodies containing their cargo of chlorophyll, were moving around in their predetermined pathways inside each dermal cell of the Elodea leaf. It was another world completely disassociated from the sometimes ugly world created by man. Here was divine order, natural beauty, and even the comforting concept that man had not plunged his destructive hand in the creation of this humble leaf. It was one of thousands of miracles I had seen in nature.

Cytoplasmic streaming it is called. No coalition of human intellects could create this process. It was something that always reaffirmed my belief in God.

But that belief in God's ability to create used to cause a conflict. Why? Because my interest in anthropology and other sciences would not let me discount the fossil evidence of the presence on earth of lower humanoid forms.

Divine creation versus evolution: it has caused the destruction of millions of textbooks; it has split some teachers' unions and confused educational procedures. I was distressed many times, too, because the two seemed to be directly opposed.

"You can't believe in evolution and God's ability to have created us!" screamed biblical literalists.

"But how can we deny empirical evidence of a slow change (evolution) when we have the actual remains and bones of an earlier man?" I would counter.

Literally and figuratively, for the love of God (I'm not being sacrilegious), people should realize that there can be a common ground between creationism and evolution.

Watching those chloroplasts move inside the leaf, knowing that trees use chlorophyll, carotene, xanthophyll and fucocoyathine to create the symphony of colors in the fall, always hits me between the eyes and tells me that God is here. Knowing nature I know his abilities are infinite and without limitation.

With these abilities possessed by no man, what's wrong with saying that God created the first living cell and with his divine guidance conducted through a gradual changing and more complicated form of organism until at last man emerges?

"It wasn't gradual! He created man in one day," say the fundamentalists.

But look, some interesting light is cast on the topic when the Bible, in Peter and also Psalms states that, ". . . a day can be likened to a thousand years. . . ." To me this could well mean that the term "day" is an ambiguity. In other words, God was not confined to a 24-hour

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Horace G. Stafford resides in Charlotte, Mich.

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ON THE COVER

St. Sergius of Moscow, whose feast day is celebrated September 25. This is part of a triptych presented to the late Dr. Paul Anderson [p. 7].

LETTERS

St. Serguis' Day

For nearly a year now, I have been privileged to sing with the choir of a Russian Orthodox church. At every Vespers, Vigil and Divine Liturgy, the litany (what we call the Prayers of the People) is sung by the priest and the choir responds in harmony a capella. Try using S-106, the Prayers of the People Form I with the harmony. Our congregation uses this form during Lent and loves it.

(The Rev.) CYNTHIA LEWIS
All Saints Church
East Hartford, Conn.

Relevant Prayers

It is certainly an accurate description to say that the Prayer Book Society had one of the most elegant booths at General Convention [TLC, Aug. 28]. It might also be appropriate to say that if the Prayer Book Society was trying to convince me and others of its relevancy, it did a "bang-up" job of communicating its "quaintness" and its commitment to all things prior to the 20th century. I am a musician and lover of Renaissance and Madrigal music . . . I enjoyed their costumed singers who were excellent. But the Prayer Book Society paid a price for this: all it did was reveal its contempt for anything contemporary.

A 1928 Prayer Book seminary? Wishful thinking! As Fr. Gribbin correctly pointed out, where will seminarians come from? What bishops will authorize their men and women to attend such an institution?

The absurdity is even more transparent if the Prayer Book Society thinks that newer generations will even know what the 1928 Book of Common Prayer is all about; granted, the 1979 Prayer Book doesn't necessarily pack 'em in either, but let's forget all this nonsense. The 1979 Book is a good book, a good revision (not without its flaws as everyone knows) and most timely.

Coming from a family which is one-part Roman, I can carry an analogous situation into this discussion: recently, my Roman Catholic relatives attended with their 25-year-old daughter and teenaged son, a "re-enactment" of their old Latin Mass in the Tridentine rite. The parents were naturally nostalgic and enjoyed it, the kids said, "how dumb . . . how can you talk to God when you don't even understand

the prayers?" A whole new generation of Roman Catholics has been nurtured on the Vatican II liturgies. Likewise, our younger church people are being raised on the only book they know . . . the 1979 BCP.

(The Rev.) STEVEN M. GIOVANGELO
St. Luke's of the Mountains
La Crescenta, Calif.

• • •

I agree, in principle, with Fr. Gribbin, but have had to ask myself what role the Prayer Book Society could play if not that of the devil's advocate which it seems to now.

The Prayer Book Society, it could be said, is providing nothing more than one of the many "viable" alternatives for our church people to take in their worship of God. We have a "revised" Prayer Book, we are espousing new sexual mores, why not allow the traditional catholic the opportunity to use the 1928 Book of Common Prayer which proclaims many truths not taught today in the mainline Episcopal Church?

Let us be ever aware that the church wants to be democratic; let us also not be one-sided. The church offers new viewpoints on its old traditions and we are all thrust into doing the new. But for the traditional catholic it is becoming harder to fit into these guidelines. The liberal church is becoming quite conservative in what it will and won't accept.

MARJORE M. VAUGHAN
Portland, Maine

Deciding Behavior

James Mitchell puts his finger on our dilemma when he states, "The need for sexual expression is a basic need, like food . . ." [TLC, Aug. 28]. Here lies our inability to agree or even communicate on sexual issues, of which the ordination of homosexuals is only one.

I have my own opinion, like everyone else. I've known many people who lived happy, satisfying lives without sexual expression (we're not talking about sexual feelings, obviously). I can't believe that all the religious through the centuries who took vows of abstinence cheated. And I've noticed that when the really basic human needs were denied, people don't

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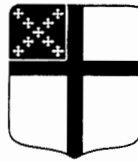
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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
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LETTERS

(Continued from page 3)

think much about sex.

The distinction isn't trivial. If sex is something that happens to us, we deal with its consequences as we do with the effects of an earthquake — "acts of God." If sex is something we choose to do, we can choose not to do it, or to do it only under certain circumstances, and we are responsible for the consequences of our choices.

It has seemed to me that the Christian approach, as described by Jesus, is that we are responsible and that it is by its consequences that we judge our behavior as good or evil. Implicit in this is the concept that we have choices, and are not the victims, of our own behaviors.

FRANCES DAVIS LOWE

Lubbock, Texas

Lambeth and Rome

While I agree with R.W. Franklin's article, "Lambeth at an Ecumenical Crossroads" [TLC, July 24], I believe two issues it touches upon require more comment. Anglicans do neither themselves nor their Roman Catholic dialogue partners any favors when they fail to observe that Roman Catholic and Anglican authority structures are asymmetrical. In the Anglican system, clergy other than the bishops, and laypeople are present in our decision-making bodies with voice and vote and are so present by right. This makes the Anglican experience of the episcopate significantly different than its Roman Catholic counterpart.

A second element of the asymmetry lies in the fact that there is no constitutionally acknowledged decision-making for the Anglican Communion. Whatever else may be said of the Lambeth Conference or the Anglican Consultative Council, neither can make decisions binding on the communion as a whole. Thus, whatever Lambeth '88 does about the ARCIC "Final Report" it will add nothing with any binding authority to what the general synods of the autonomous provinces have already said.

Rome may wish to view the Lambeth Conference as a decision-making body, but it is not. The Anglican Communion is a communion of churches in

which the autonomous provinces are held together by the will to be held together and not by any external authority. Our insistence upon this fact may aid the theological dialogue between ourselves and Rome by requiring a deeper understanding of "koinonia" which ARCIC-I found to be the common ecclesiological principle underlying its own work.

Please note, I am not arguing that the Anglican Communion should not have a communion-wide decision-making body; I am only stating that we do not yet have one. From the very first Lambeth Conference efforts have been made to move that body in the direction of becoming a communion-wide synod. These efforts have always run afoul of the American insistence on independence on the one hand and the English fear that such a synod would interfere with the royal prerogative on the other.

(The Rev. Canon) JOHN M. FLYNN
College of Emmanuel and St. Chad
Saskatoon, Saskatchewan

Finding the Cure

If we don't correct ourselves who will? To cure an ailment it must be diagnosed — the ailment is we lost 500,000 Episcopalians last year. If we do not diagnose the problem we cannot begin the cure. As an evangelist it is hard to recommend many of our churches. "Wouldn't you be happier in another church" are words that have been spoken to those who have been sent into our church. These types of words have reduced me to tears for the person that spoke them.

Or you have to learn this or that doctrine before you can come to know the intimacy of the church's love. "Wear a tie to take up the collection." God forgive us when we don't just wrap our arms around a stranger who stumbles into our church service, and when we don't say, "how can I help you as Christ would?"

I for one claim the Holy Scriptures for my Episcopal Church. Claim means every second, every decision, every act, everything period.

PAUL JENNINGS

Santa Rosa Beach, Fla.

The number of Episcopalians lost is accounted for in part, but only in part, by a change in the way of reporting parish statistics. Ed.



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WCC Meets

Meeting in Hanover, West Germany for a nine-day conference recently, the central committee of the World Council of Churches called attention to "new disturbing trends regarding religious liberty and human rights in several Asian countries."

The committee also reiterated previous WCC calls for "comprehensive and mandatory sanctions against South Africa," and encouraged WCC members "to support the international campaign to boycott the Shell Oil Corporation." It also adopted a statement on the deteriorating situation of the world's refugees.

The committee welcomed "new developments in international relations especially reflected in the general reduction of East-West tension, and the opportunities for the resolution of several conflicts," notably, in Afghanistan, Iran-Iraq, Central America, southern Africa, Cyprus and Kampuchea.

At the suggestion of committee member Jun Sabug from the Philippine Independent Church, the committee urged churches and related agencies to consider not using Singapore Airlines and not holding ecumenical meetings in Singapore until the government assures freedom of the press and entry visas for all delegates. Last December the headquarters of the Christian Conference of Asia was expelled from Singapore by the government.

Noting that state repression has intensified this year in South Africa — "showing the worst features of state terrorism" — the committee called for the immediate release of Nelson Mandela and all other political prisoners there.

Namibia

Pointing to new developments "which might lead to the independence" of Namibia from South Africa (a reference to recent agreements on Namibia and Angola by South Africa, Cuba, Angola and the U.S.) the committee asked member churches "to keep their governments aware of the fact that Namibian resources are still being taken out of the country in violation of UN resolutions."

It said multinational corporations

profiting from the sale of Namibian resources should deposit that money in a trust fund to help cover the costs of implementing a UN resolution on Namibian independence.

Without referring to any countries by name, it called on member churches to strengthen support for all refugees and asylum seekers; to advocate humane refugee policies; and to oppose "destabilizing policies by those governments which are uprooting so many from their homelands."

Other issues discussed at the nine-day conference included inclusive language.

Changing Language

George Tsetsis, a committee member from the Eastern Orthodox Church in Switzerland, said changing New Testament language about God could lead to "a new heresy which could be worse than those of other decades." Expressing general support for the WCC's "Ecumenical Decade: Churches in Solidarity with Women," Mr. Tsetsis warned that if such changes in language about God are on its agenda, it will turn out to be a "decade of disintegration of the WCC."

Other committee members felt differently. Annathaie Abaysekera, an Anglican from Sri Lanka, said those speaking against full participation of women further marginalize those in minority situations such as "women who are not able to make it to the leadership of their churches."

The committee ended the discussion by asking for a WCC study on the use of theological language.

One proposal which was strongly resisted by some council members was to include members of other faiths in preparatory discussions on the theme of the next assembly of the WCC.

Eastern Orthodox member Chrysostomos of Peristerion (Greece) said such discussions would be an approval of "syncretism" (mixing of religions). "We cannot accept revelations outside of Christianity," he said.

Since Christians are a minority in some countries, discussion with other faiths is vital, others argued.

After lengthy debate, the committee accepted a reworded recommendation that multi-lateral and multi-cultural

discussions involving people from "traditional religions . . . the aboriginal and Mauri peoples of Australia and New Zealand, people of traditional Pacific cultures, native peoples of North and South America, and of Africa" should be organized on "assembly issues of common concern."

In other actions, the committee:

- called for "special attention to the situation in Haiti";
- urged support for the church in the Pacific, especially with regard to "decolonization in New Caledonia and reconciliation in Fiji," the campaign by church people there against nuclear testing, and their "studies on the effects of nuclear radiation and the dumping of toxic wastes";
- recommended that a WCC group be set up to examine the "social, ethical, ecological and theological implications of molecular genetics."

At the end of the conference, 1,200 worshipers gathered in the Oude Kerk (Old Church) in Amsterdam for a service of thanksgiving commemorating the 40th anniversary of the founding of the WCC. The organization was officially started in 1948 in Amsterdam.

BRIEFLY...

The Bible Society of Kenya has issued a **Bible in the Ekegusii** language, which is spoken in Kenya and Tanzania. The first translation of scripture into Ekegusii was completed in 1929, when the Gospel of Matthew was published. The complete New Testament was finished in 1974, and work on the Old Testament began in 1972.



The Russian Orthodox Church has accepted an offer of one million Russian New Testaments with psalms from Open Doors International, a California-based group that has smuggled Bibles into communist countries. Ministry officials are negotiating with Metropolitan Filaret, head of the church's Department for External Church Relations, for specific procedures to send the first shipment of 100,000 New Testaments.



St. Sergius



Our Lord



St. Paul

Triptych for Paul Anderson

This triptych, above, of three icons depicts St. Sergius (the patron of the Russian Orthodox Theological Institute in Paris), our blessed Lord, and St. Paul the Apostle. The triptych was painted by the Russian Orthodox artist George Morozoff, having been commissioned by the theological institute in Paris for presentation to Dr. Paul B. Anderson shortly before his retirement.

Dr. Anderson (1894-1985) devoted

most of his life to work with Russian refugees in Europe and he was instrumental in founding the Russian YMCA Press which made possible the publication of the works of the great Russian exiled theologians in the decades following the Russian Revolution. Dr. Anderson was also for many years the associate editor of this magazine and frequently contributed articles on topics relating to Eastern Orthodoxy.

In later years he was an associate of

the late Peter Day, ecumenical officer of the Episcopal Church, who had previously been editor of this magazine. Dr. and Mrs. Anderson retired in 1976 to Black Mountain, N.C. Dr. Anderson is remembered as one of the great lay leaders of the Episcopal Church and as one who rendered invaluable service to refugees in many parts of Europe, and especially service to members of the Russian Orthodox Church.

Who Was St. Sergius?

By H. BOONE PORTER

Sergius was not an uncommon name in Eastern Europe and there are several saints by this name. The one we commemorate on September 25, St. Sergius of Radonezh (or of Moscow), is considered the greatest saint of the Russian church, and is one of the best loved among Russian Orthodox people.

He was born about 1314, a period of great turbulence, and his family fled from the north to Radonezh (Zagorsk today) about 40 miles northeast of Moscow. He and his brother Stephen soon became monks and founded the Monastery of the Holy Trinity at Radonezh, reestablishing monastic community life in Russia which had gravely

declined in this warlike period. Sergius soon became famous for his holiness and by the end of his life was credited with founding 40 monasteries.

Meanwhile, he had become a great figure in national life. The so-called Golden Horde of the Tatars (or Tartars) from Mongolia had invaded and subjugated Russia. In 1380 Sergius persuaded the Grand Duke Demetrius to fight a successful battle against them. Sergius also reconciled Russian nobles who were in conflict with one another.

Sergius was a priest, but refused to be consecrated bishop. He died in 1392 and was canonized in 1428. From his monasteries many other distinguished church leaders were to come, including Andrei Rublev, discussed in this issue. The monastery of the Holy Trinity in Zagorsk was the site of the recent council of the Russian Orthodox Church — the first to have been held in many years.

Holy Father Sergius, Pray for Us!

A Personal Involvement in the Fellowship of St. Alban and St. Sergius

By RAE E. WHITNEY

I attended my first Orthodox liturgy while a student at the University of Bristol, England. Frankly, I was horrified! Though I was ecumenically minded, my background was Protestant, and this “performance” — with incense, vestments, “vain repetition” of prayers, veneration of the saints and the kissing of the cross — was all new and shocking to me. I found it hard to accept as Christian worship.

Then some six years later, on a Newcastle-to-London train, I found myself discussing church unity with a fellow passenger, who introduced himself as Nicolas Zernov, a Russian theologian from Oxford. When I described my reactions to the only Orthodox liturgy I had ever attended, he challenged my sense of fairness in prejudging a church by one isolated experience. The best way, he said, to get to know the Orthodox, was to attend a conference of the Fellowship of St. Alban and St. Sergius. Would I go next summer?

Well, I went. It was a strange experience. For two weeks, I found myself eating, playing, discussing and praying with bishops and priests, monks and nuns, lay men and women and children. I heard mention of past giants, such as Fr. Bulgakov, Nicolas Berdaeyev and Bishop Frere. I saw great passion as the “filioque” was discussed and the Church of South India scheme was debated. I watched Eric Mascall and Vladimir Lossky spar verbally with each other, and heard a

Rae E. Whitney, from 1958-60, was a secretary of the Fellowship of St. Alban and St. Sergius, just prior to her marriage to her husband Clyde, then rector of St. Andrew's, Scottsbluff, Neb. Nicolas Zernov was best man at their wedding.



St. Sergius

St. Alban

lecture by Michael Ramsey (then Bishop of Durham). I learned about icons from Anthony Bloom (now Metropolitan of Sourozh), and attended the meditations of Fr. Lev Gillet (a monk of the Eastern Church).

However, the most important thing for me was being immersed in liturgical worship, both Anglican and Orthodox, and finding the reality of “the communion of saints” — an experience which led, several years later, to my confirmation in the Church of England.

What is this Fellowship of St. Alban and St. Sergius? It really began when some Eastern Christians, refugees from the communist revolution in Russia, met the church in the West. The Orthodox felt that theirs was the only true church, and so those outside its boundaries must be “deprived of sacramental grace.” However, when Nico-

las Zernov, a Russian exile in Belgrade, came to England in 1923 to attend a Student Christian Movement Conference, he recognized that the gifts of the Holy Spirit were present among Western Christians too. He perceived that the separated churches needed one another, and since all people are made in the image of the Triune God, our God-given capacity for loving and understanding one another must be explored. He made *The Reintegration of the Churches* (the title of a book he wrote in 1952), his life-long work.

It took much planning and cajoling to bring about an “encounter,” but finally, in January 1927, a dozen Russians (mainly from France), an Indian, a Copt and some 20 Anglicans met for five days at St. Albans, near London. Eleven months later, at a larger gathering held at the same place, the fellowship was born. Its “heavenly patrons” were not difficult to name, since the shrine of the proto-martyr of England was close by, and most of the Russians were from the Academy of St. Sergius in Paris.

Over 60 Years

The Fellowship of St. Alban and St. Sergius has flourished for over 60 years, involving thousands in its life. It has always been international, and numbers more than 2,000 members. But most would agree with Canon A. M. (Donald) Allchin’s statement that it “is still in large measure an association of those who have been touched by personal contact with Nicolas Zernov.” His vision has been shared through his books and lectures and worldwide travels. On several occasions he taught at American universities as a visiting professor of ecumen-

ical theology. His gift for and range of friendships were enormous, and he pointed many lives in new directions. A short while before his death in 1980, he mentioned owning a special notebook. In it was recorded the date and name of each person with whom he had held "a significant conversation." He said there were 7,000 entries.

For the first 12 years of the fellowship, the focus was on its summer conferences, conducted on a highly theological level. When World War II broke out, the conferences became harvest work camps. Each day began with an Anglican or Orthodox Eucharist, followed by domestic chores and work in the fields. Lectures and discussions were held every evening.

In 1943, a house in London was purchased to be the residence of current secretaries and the headquarters of the fellowship. The journal, *Sobornost* ("togetherness; catholicity") is distributed from St. Basil's House, and many conferences, pilgrimages, retreats and reunions are planned there. It also has a library and guest rooms. My most vivid memory of living there 30 years ago is of an incredible variety of people, who sat and ate and talked for hours around the table in the basement kitchen!

The heart, however, of St. Basil's House, is its chapel, hallowed in 1949 by the Orthodox President, Metropolitan Germanos of Thyateria. It is the center of the fellowship's prayer for reunion, and "the mystery of the church" is indicated through its unique frescoes. Groups of saints, Byzantine, Latin, Oriental, British and Russian — represent the visible manifestation of the church, and its heavenly destiny is portrayed through scenes of the creation and episodes from the Book of Revelation.

There have always been both Orthodox and Anglican bishops as joint presidents of the fellowship. Michael Ramsey (who became the 100th Archbishop of Canterbury), served as Anglican president for 25 years until he was succeeded in 1980 by Robert Runcie, the present archbishop.

In its work for Christian unity, the fellowship values its status as an "unofficial" pioneer, but, as Michael Ramsey testified, the more official contacts between Orthodox and Anglican communions have owed much to the personal and spiritual encounters made possible by the fellowship.

Members are not only Anglican and Eastern Orthodox. The fellowship has

been enriched by other Christians, including Roman Catholics, Copts from Egypt, Mar Thomists from India, Armenians, and members of several Protestant churches.

Many have found their faith in their own tradition strengthened and better understood through contacts with the larger church. Some "conversions" from one spiritual home to another are of course inevitable, but such converts are often able to be interpreters to both the East and the West. One notable example is Bishop Kallistos (Timothy) Ware, author of the Penguin original, *The Orthodox Church*.

The fellowship, in its desire to bring people into contact with the real church life of another tradition, has always encouraged journeys to other countries. This year members have been joining many other travelers to the Soviet Union as the millennium is celebrated. Dr. Charles Ashanin, professor at the Christian Theological Seminary, Indianapolis (who is writing a memoir of Dr. Zernov), has just returned from such a visit.

Many years ago, Dr. Ashanin writes, when the communists took over his homeland, Yugoslavia, he found refuge in England. There he met Nicolas Zernov and learned from him that it is still possible to sing the Lord's song in a strange land. Since he knew about St. Sergius from his childhood, he read Zernov's book, *St. Sergius, Builder of Russia*, discovering in the saint's life the redemptive nature of suffering and also God's faithfulness in helping those who serve him.

So, just a few weeks ago, Charles and his wife made a pilgrimage to Zagorsk, where they knelt at the tomb of St. Sergius, pouring out their hearts for the captive Orthodox church. Then, Charles remembered Nicolas Zernov with gratitude, asking the saint to bless his memory.

Breaking Down Barriers

There is still a great need to bring separated Christians together in common worship, friendship and study, so may the fellowship long continue to break down barriers of prejudice and misunderstanding. It survives, Nicolas Zernov strongly believed, "by the prayers of its members, living and departed, under the protection of its heavenly patrons, St. Alban, the proto-martyr of England, and St. Sergius, the Abbot of Radonezh."

Andrei Rublev

A renowned painter
who honored the
grave of St. Sergius
with an ikon
of the Holy Trinity

By CHRISTOPHER KELLEY

The *Trinity* of Rublev exists, therefore God exists." This extraordinary, daring statement was made by the famous contemporary theologian, Fr. Pavel Florensky, in a paper published in Moscow in 1972. The *Old Testament Trinity* by Andrei Rublev is to countless Westerners one of the best known expressions of Russian Orthodox spirituality. Often called "the Ikon of ikons," it now hangs in the Tretyakov State Gallery in Moscow, still breathing forth the wondrous depth of its painter's spiritual life. Chronicles of the time call him "a man exceeding in humility, wisdom and holiness." An ancient account says, "On feast days, Andrei, together with his friend (Daniil Cherney) the ikon-painter and companion with whom he fasted, did not paint, but sat in front of the divine ikons, contemplating them without ceasing; they were filled with joy, their minds being lifted towards uncreated Divine Light."

Andrei Rublev was probably born

The Rev. Christopher P. Kelley is assistant priest at St. James' Cathedral, Fresno, Calif. He and his wife, Mary Alice, create banners in the ikon style, one of which is visible in the photo of the meditation chapel at General Convention [TLC, July, 24].



The Trinity, by Rublev

about 1365, but little else is known. Rublev (pronounced "Rue-blyoff") comes from ruble; it hints at a family involved with money. He entered the Trinity Monastery of St. Sergius at Radonezh (now called Zagorsk, 40 miles northeast of Moscow), or its satellite, the Andronikov Monastery (now within Moscow's city limits). He likely remained a layman. He was sent to several other monasteries to train, then settled at the Andronikov. Here lived many Orthodox Serb, Bulgarian and Greek refugee monks, including architects, scribes and ikon-painters and the great master, Feofan Grek (Theophanes the Greek). Today the Andronikov Monastery houses the Rublev Museum.

Feofan was commissioned to paint the frescoes covering the interior of the Annunciation Cathedral in the Moscow Kremlin. Andrei and Daniil worked with him there in 1405. When they had finished this work, their fame spread quickly and the two were asked to do frescoes and ikons for the restoration of the Dormition Cathedral in Vladimir, in 1408. In 1410, the Tatars again sacked Vladimir, torturing and murdering the bishop and others; the painters were probably still there. These raids were forging a unity of the Russian people under the Grand Dukes of Moscow. The surge of national feeling, closely tied to the church, spurred church restorations, new building, and, of course, ikons to finish them. Andrei and Daniil were called to paint the central new church of the Andronikov, called "The Church of (the Ikon of) the Savior 'Not-Made-by-Hands.'" Many now believe this title came from the image on the cloth known as the Shroud of Tu-

rin, once folded so that only the face showed. Then they were called to paint a new church at Zvenigorod. Alas! Hardly any of this work survives; but the fragmentary remains of Rublev's ikons of Christ, St. Michael and St. Paul, from Zvenigorod, are astonishingly beautiful, and make us yearn to see their originals in heaven. Rublev's harmonious lines and pure, transparent colors bespeak a soul attuned to heaven, pointing others to that kingdom of peace, above the violence of Tatar raids.

About 1422, a new stone church was built to replace a wooden one over the tomb of St. Sergius. Rublev is said to have been the architect. At this time he painted the most famous ikon, *The Old Testament Trinity*, in honor of St. Sergius, for the ikonostasis (ikon-screen) of the new shrine. St. Sergius said he "found in the contemplation of the Holy Trinity strength to teach, to combat the hatred that destroys the world." This ikon shows Abraham's three visitors at Mamre (Gen. 18). Earlier ikons of this subject existed but Rublev has cleared away the clutter of dishes, the bustle of hospitality, to focus on the communion of the three at their single chalice. The ikon exudes the calm of genuine spiritual experience in contemplation of divine love.

Abraham's three visitors are described as "men" in Genesis 18, but he knows *God* is his guest; here they are shown with wings to signify their heavenly origin. The geometry of their arrangement bespeaks ancient symbolism. Most agree that the right-hand figure, in lively green, represents the Holy Spirit, "The Lord, the Giver of Life, Who proceeds from the Father." The desert crag behind him suggests the ascetic discipline of ascent to God in prayer and fasting. The identification of the others is contested, but this interpretation is offered here.

The central figure is clothed in the strongest colors, the warm red-brown and gold of earth, and the corn-flower blue of heaven. The figure's hand is held in a classical gesture meaning "the speaker," so we may say that this is the Father and at his right hand is the Son. This third is clothed in an "indescribable" color, verging on iridescent, recalling the rainbow, sign of promise to Noah, and token of baptism. Behind the father is the Oak of Mamre, which seems to suggest the Tree of Life in the center of the Garden; behind the Son is the house of

Abraham, Father of all the faithful; it is a sign of the church. The Father and Spirit incline their heads toward the Son, as if sending him to be incarnate, while he inclines his head in total acceptance of this mission.

In 1551, the "Council of the Hundred Chapters" in Moscow decreed that all ikons of the Trinity should henceforth follow Rublev's. They also decreed that an ikon-painter must "in nothing follow his own fancy . . . but faithfully adhere to the ancient tradition handed down by the Greek painters and by Andrei Rublev." Chapter 43 describes an ikon painter: "He must be humble, meek, pious, loving silence and prayer, preserving spiritual and bodily cleanliness and self-controlled; he must observe the fasts. Bishops must be more solicitous towards ikon-painters, more than to ordinary people, and look after their spiritual growth, because God does not give such gifts to everyone. An experienced ikon painter must accept students and pass on to them the talent that God endowed him with, otherwise the ikon-painter will be condemned to everlasting torment."

Andrei was "the model" for all ikon-painters and is considered a saint by Russians, as is his friend Daniil Cherny. His work was regarded as the climax of ikon painting even in the 19th century, when most of his surviving work had been overpainted and lost from sight. Not until 1904 was the *Old Testament Trinity* restored and Rublev's true greatness again revealed.

St. Andrei seems to have died shortly before St. Daniil and St. Nikon, Abbot of St. Sergius' Monastery in 1427. He and Daniil were buried "under the old belfry" of the Andronikov Monastery, but that site is not now known. He was the subject of a remarkable Soviet film about 1970. Fascination with his true genius is now pointing them toward a rediscovery of the nature of real "in-spiration" — the direct action of the Holy Spirit upon one who prays.

Let us pray that the Soviets' growing appreciation of Rublev's sublime ikons and other ikons from the heritage of Orthodoxy, will open them to knowledge of the spiritual realm, and lead us to new freedom and peace for all people. And let us pray for ourselves, that growing understanding of the spiritual wealth available to our eyes in the ikons will lead to a healing of the divisions of the church, East and West, on earth as in heaven.

EDITORIALS

Celebrating Russian Millennium

The conversion of Prince Vladimir and the baptism of a great body of his followers in 988 was a great event in Russian history, and in the worldwide history of Christianity. We hope and pray that the new toleration of the Orthodox Church in Russia, inaugurated during this millennium year, will also be an important historical event for the future.

The recent General Convention in Detroit asked Episcopal churches to observe the feast of St. Sergius of Moscow on Sunday, September 25, as an appropriate observance of the Russian millennium and as a time of prayer for our fellow Christians in that nation. We are accordingly pleased to dedicate this issue to St. Sergius and the Russian Orthodox Church.

An account of the extensive celebration of the millennium at the National Cathedral in Washington is in our issue of June 26, and one of the participation in the celebration in Russia by the Rt. Rev. David B. Reed is in the issue of August 7. The opening to visitors of the Pochayev monastery is described in our issue of September 11.

Syringes on the Beach

One of the unpleasant disclosures of the past summer has been the washing up of used and contaminated medical equipment, and even of human organs, on beaches along the Atlantic coast. It is evident that many hospitals and other medical facilities, or agencies employed by them, have been dumping such debris off the shore on a large

scale. It is offensive, irresponsible, and probably dangerous — but it is cheap.

We trust this practice will soon be prohibited by law, but we are advised that this may only be the tip of the iceberg in cost-cutting steps to be taken by hospitals in trying to meet their current financial woes. Over expansion during the 1970s, new government procedures with regard to Medicare, and other factors have created a crisis for many hospitals, no doubt including many that are church-affiliated. The entire health care enterprise may be facing serious changes in the future. If the public is to have a voice in changes that may be made, it will be important for us all to keep well-informed.

The First Article

(Continued from page 2)

day. A “day” could have meant a million years or even ten million years.

Perhaps then, instead of evolution we should call it God’s process of divine creation. Further, I could be wrong in the way I feel but I think there is some logic to the idea that along the way he could have left some signs of less perfect creations. Hence, we have the bones of the dinosaurs that did not “. . . go forth, be fruitful and multiply. . . .”

If we are awed by what God has created in the world of nature, I think we are also revering him and paying him homage when we recognize that with his divine guidance he slowly created the millions of species of plants and animals that share his earth with man.

BOOKS

Greatest Heretic

THE LION AND THE HONEY-COMB: The Religious Writings of Tolstoy. Edited by A.N. Wilson. Translated by Robert Chandler. Harper & Row. Pp. 158. \$14.95.

The spiritual life of Russia has for 1,000 years been focused in Eastern Orthodoxy. Yet there have been dissident Christians who followed other paths. In modern times, the greatest heretic from Orthodoxy has been the renowned novelist, Lev Nikolayevich Tolstoy. At one time devoutly Orthodox, he later became increasingly critical of institutionalized Christianity.

For Tolstoy, the essence of Christ’s message was the Sermon on the Mount, which he discussed many times. Non-violence was for Tolstoy the heart of the matter. Our Lord’s teaching was so sublime, so clear and so desirable to follow, for it would bring the kingdom of God to this

world and eternal life in the next world. Yet human beings, and notably Count Tolstoy himself, found this teaching so difficult to follow. With great insight and force, he continues to challenge readers with his discussions of the paradox. For Tolstoy it was quite proper that Christ’s teaching could not be fulfilled, that no matter how far we progress spiritually, our ideals will continue to beckon us on further.

Tolstoy’s religiously based pacifism, his rejection of civil government, his vegetarianism, and his emphasis on manual labor, his opposition to tobacco, feminism, and sensuous music, all contain elements that may seem eccentric, but together form an outlook which, as developed by Gandhi and others, has become a significant force in this century. Much of what he says cannot be lightly disregarded.

The present volume is an anthology of passages relating to religion and morality, sympathetically commented

upon by British novelist A.N. Wilson, who has recently completed a biography of Tolstoy. Chandler’s translation is very readable and contemporary. The reader is forced to face the question, “What does the Sermon on the Mount mean to you?”

H.B.P.

Bound to Influence

PREACHING IN DEMONSTRATION OF THE SPIRIT AND POWER. By John Mason Stapleton. Fortress. Pp. 91. \$4.95 paper.

After 50 years of preaching, this reviewer still does not have the slightest idea as to what principles and methods guide his preaching. Stapleton’s book is about principles and methods, and is a good one. As its subdivisions, it takes the dynamics of the gospel, passionate expression, artistry of form and caring for one’s listeners. The book will be of interest

(Continued on page 15)

SHORT and SHARP

By TRAVIS DU PRIEST

PEOPLE and PLACES

The following books comprise the *Modern Spirituality Series* from Templegate (302 E. Adams, Springfield, Ill. 62705).

JOHN MAIN: Arranged for Daily Reading. Selected by Clare Hallward and introduced by Laurence Freeman. Templegate. Pp. 96. \$4.95 paper.

Those who know *Word into Silence*, *The Present Moment*, and other books by the late Benedictine Prior of Montreal will appreciate these selections for *lectio* or meditative reading. From "A tree filled with monkeys": "The way of prayer is a way of ever-deeper, ever more generous silence."

METROPOLITAN ANTHONY: Arranged for Daily Reading. Selected and introduced by Hugh Wybrew. Templegate. Pp. 94. \$4.95 paper.

The head of the Russian Orthodox Patriarchal Church in Great Britain (a physician and nephew of the composer Alexander Scriabin) is well known to anyone interested in the literature of prayer: *Beginning to Pray* is now a classic, as are his numerous meditations on Mary and the saints. The wisdom here is endless: "Words of prayer have the quality of always being words of commitment."

LIONEL BLUE: Arranged for Daily Reading. Selected by Daphne Richardson and Gordon Marshall. Templegate. Pp. 96. \$4.95 paper.

Rabbi Blue heads the reform synagogues of Great Britain and is well known in that nation for his Jewish-Christian retreats and for his radio broadcasts. I had not read him before, but found these excerpts stimulating: "The transformation of what exists is the aim of Christians and Jews. But they approach it in different ways."

HENRI NOUWEN: Arranged for Daily Reading. Edited and introduced by John Garvey. Templegate. Pp. 96. \$4.95 paper.

It would be no surprise that this well known Roman Catholic writer who has taught at both Yale and Harvard Divinity schools appears in this series. Many have appreciated *The Wounded Healer*, *Clowning in Rome*, *The Genesee Dairy*, and other works

by this prolific writer. Often piercing: "Jesus' compassion is characterized by a downward pull . . . we cannot even think about ourselves in terms other than those of . . . and upward mobility. . . ."

ANTAGONISTS IN THE CHURCH: How to Identify and Deal with Destructive Conflict. By Kenneth C. Haugk. Augsburg. Pp. 189. \$9.95 paper. **ANTAGONISTS IN THE CHURCH: Study Guide.** By Kenneth C. Haugk and R. Scott Perry. Augsburg. Pp. 64. \$3.50.

Defines, identifies, suggests ways to prevent and "deal with" antagonists and antagonism. Insightful recommendations, particularly on "invisible antagonists." Study Guide lists hypothetical questions for reflection and possible interviews.

SEASON OF MERCY. By Martha Manning. Ave Maria Press. Pp. 69. \$5.95 paper.

A series of linked poems which use Sophia to personify the mercy of God. The subject is an important one: loss. However, the poetry is often prosaic.

THE FIELDS ARE ALREADY WHITE FOR HARVEST. By Diogenes Allen. Consortium of Endowed Episcopal Parishes (Box 2884, Westfield, N.J. 07091). Pp. 24. \$35 for 25, plus \$4 post-age and handling, paper.

From the opening statement — "The New Testament is written primarily from the point of view of a victim" — this pamphlet by a Presbyterian philosophy teacher at Princeton Seminary challenges wealthy parishes to eschew their "social identity" and seek identity in Christ.

ST. ANDREW'S EPISCOPAL CHURCH, OMAHA; The First 100 Years. St. Andrew's Church (925 South 84th St., Omaha, Neb. 68114). Pp. 41. \$5 paper.

This attractive and profusely illustrated booklet by parish historian Max C. Kennedy may be of special interest to Episcopal historians elsewhere, as it provides information about the famous Omaha Associate Mission of a century ago which included future bishops Paul Matthews, Irving Peake Johnson, James Wise, and other distinguished clergy.

H.B.P.

Appointments

The Rev. David R. Amo is now rector of St. James', Box 253, 202 S. Huron St., Cheboygan, Mich. 49721.

The Rev. Edwin P. Bailey now serves Good Shepherd, Cooleemee and Ascension, Fork, N.C. Add: Box 1047, Cooleemee 27014.

The Rev. Donald E. Baustian and his wife, Beverly, have assumed duties on the staff of the seminary of the Diocese of Haiti; Add: the Rev. and Mrs. D.E. Baustian, HTS-PauP, 8090 15th St., E., Sarasota, Fla. 34243.

The Rev. Rick L. Benson is assistant of St. Stephen's and chaplain at Lamar University, Beaumont, Texas; add: Box 7243, Beaumont 77701.

The Rev. Jesse Yonge Bigham, Jr. is rector of St. Christopher's, 10233 W. Peoria Ave., Sun City, Ariz. 85351.

The Rev. John Paul Boyer is now rector of St. David's, West Seneca, N.Y. Add: 773 Main St., West Seneca 14224.

The Rev. E. Boyd Coarsey, Jr. is now executive director of Rowan Helping Ministries, Salisbury, N.C. Add: Box 2144, Salisbury 28145.

The Rev. Joseph N. Davis is rector of Holy Spirit Church, Box 516, Graham, Texas 76046.

The Rev. Mark Dieble is curate of St. Matthew's, 2325 S. 24th St., Lincoln, Neb. 68502

The Rev. Richard E. Dunham is rector of St. Mark's, 111 Jefferson, Moscow, Idaho 83843.

The Rev. J. Stephen Freeman is part-time assistant of St. Stephen's, Durham, N.C. Add: 82 Kimberly Dr., Durham 27707.

The Rev. J. Gary Fulton now serves St. Thomas', Bath, N.C.

The Rev. G. Markis House serves St. Andrew's, 3601 Central Ave., Charlotte, N.C. 28205.

The Rev. Ernest E. Hunt, III becomes dean, effective Oct. 15, of the Cathedral Church of St. Matthew, 5100 Ross Ave., Dallas, Texas 75206.

The Rev. Gary R. Lillibridge is rector of St. James', Box 1129, Del Rio, Texas 78841.

The Rev. Bruce L. MacDuffie is priest-in-charge of St. Peter's, Cass Lake; St. John's, Onigum; and Gilfillan Memorial, Squaw Lake, Minn.

The Rev. Ralph Edward Macy is interim rector of Church of the Holy Family, Chapel Hill, N.C. Add: Rte. 2, Box 565, Pittsboro, N.C. 27312.

Resignations

The Rev. John Van Deusen, as curate of St. Bartholomew's, North Tonawanda, N.Y.

Renunciations

On July 12 at All Saints Cathedral, Milwaukee, Wis., the Rt. Rev. Roger J. White, Bishop of Milwaukee, accepted the renunciation of the ministry of James D. Sanford.

Retirements

The Rev. David E. Cates, as rector of St. Matthias', Asheville, N.C. Add: 67 Wolfe Cove Rd., Asheville 28804.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task 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 also to the chaplain.

Refer to Key on page 16.

ALABAMA

TUSKEGEE UNIVERSITY Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Vernon A. Jones, r (205) 727-3210
Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA

ARIZONA STATE UNIV. Tempe
EPISCOPAL CAMPUS MINISTRY AT ASU
1414 S. McAllister
The Rev. Edward M. Sunderland, chap. (602) 894-0638

UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
The Rev. J. Michael Porteus, chap (602) 623-7575
Sun Eu 6, Wed 12:10

CALIFORNIA

CAL POLY SAN LUIS OBISPO
The Rev. David Smiley, chap (805) 544-3710
1468 Foothill Blvd., San Luis Obispo 93401
Sun HC 7, University Christian Center

SAN FRANCISCO STATE UNIV.
ECUMENICAL HOUSE
190 Denlowe Dr., S.F. 94132
Bryony Conner Woodruff, chap (415) 333-4920

STANFORD UNIVERSITY
The Rev. Penelope Duckworth, chap (415) 723-3114
P.O. Box 8687, Stanford 94305
Tues HC, noon, Common Room, Clubhouse

UNIV. OF CALIFORNIA AT BERKELEY
EPISCOPAL CHAPLAINCY at the Univ. of Calif.
2300 Bancroft Way
The Rev. Stephen Brannon, chap (415) 845-5838

UNIV. OF CALIFORNIA, SANTA CRUZ
The Rev. Casey Longwood, chap (408) 423-8795
532 Center St., Santa Cruz 95060
Wed HC, 5, Student Health Center

COLORADO

FORT LEWIS COLLEGE Durango
ST. MARK'S 910 E. 3rd Ave. (at 9th St.)
Sun Masses 7:30 (Rite I) & 10:30 (Sung, Rite II), Ch S all
ages 9. Tues 5:30, Wed 8:30, Thurs 6:30, Fri 5:30. C by appt

UNIV. OF NORTHERN COLORADO Greeley
TRINITY 3800 W. 20th St.
The Rev. Robert C. Lord, r
Sun H Eu 7:30, 10:30, Thurs 9. HD 7:30

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
1955 Yale Station, New Haven, Conn. 06520
The Rev. Dorsey W.M. McConnell, chap
H Eu 5 Sun-Fri, Dwight Chapel

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W.
Stepleton, TSF, Univ. v
Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellow-
ship Wed 10. HD as anno. EP daily

FLORIDA

UNIVERSITY OF FLORIDA Gainesville
INCARNATION 1522 W. University Ave.
The Rev. David R. Francoeur, chap (904) 372-8506
Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

GEORGIA

ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
791 Fair St., S.W.
The Rev. Vincent P. Harris, chap
Sun HC 11. Wed HC 7

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap to
Emory
H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7. Emory's Cannon
Chapel: H Eu Wed 5:15; noon prayers daily 12:00

ILLINOIS

EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
The Rev. Donald J. Schroeder, chap (217) 345-8191
Trinity Church, Mattoon 235-0018

NORTHWESTERN UNIVERSITY Evanston
ST. THOMAS á BECKET 2000 Orrington Ave. 60201
The Very Rev. Scott N. Jones, D.D., chap (312) 328-8654
Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdys as announced

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
The Rev. Timothy J. Hallett, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP
daily 5:10

INDIANA

BALL STATE UNIV. Muncie
GRACE CHURCH Madison at Adams
The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E.
Mansfield, c and chap
Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.
HD as anno. Canterbury Fellowship (317) 289-7931

DePAUW UNIVERSITY Greencastle
ST. ANDREW'S 520 E. Seminary
The Rev. William D. Wieland; the Rev. Dr. H. John Eigen-
brodt, assoc
Sun HC 10; Wed HC 12:20

INDIANA (Cont'd.)

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906 (317) 743-1347
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
ST. ANDREW'S 100 Erie St.
The Rev. Robert G. Bramlett, D.Min.,
Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA

GRINNELL COLLEGE Grinnell
ST PAUL'S CHURCH and Student Center State St. & 6th
The Rev. Willa M. Goodfellow, r & chap
Sun HC 8 & 10:30 and as anno

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
20 E. Market 52240 (319) 351-2211
The Rev. Ronald Osborne, chap
Services and activities as announced

KANSAS

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
The Rev. Anne Clevenger, the Rev. Mark Clevenger
Sun H Eu 5; Thurs noon H Eu

LOUISIANA

TULANE/LOYOLA/NEWCOMB New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
The Rev. Ron Clingenpeel, chap
Sun 8, 10

MAINE

COLBY COLLEGE Waterville
ST. MARK'S 60 Eustis Parkway
The Rev. Douglas S. MacDonald
Sun 8, 10:15; Wed 10. Colby Chapel Wed 5

THOMAS COLLEGE Waterville
ST. MARK'S 60 Eustis Parkway
The Rev. Douglas S. MacDonald
Sun 8, 10:15. Wed 10

UNIV. OF SOUTHERN MAINE AND LAW SCHOOL Portland
WESTBROOK COLLEGE

TRINITY Forest Ave. at Coyle St.
The Rev. John Woolverton, Ph.D., r; the Rev. A. Katherine
Grieb, J.D., ass't; the Rev. Arlyn Barnard, d
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Young Adults
Group. (207) 772-7421

MASSACHUSETTS

HARVARD UNIVERSITY Cambridge
The Episcopal chaplaincy at Harvard and Radcliffe
Two Garden St. Cambridge, Mass. 02138
The Rev. Stewart Barns, chap
HC Sun 5. Active program

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
The Rev. John D. Crandall, the Rev. Dan J. Handschy
Sun 8, 10. Wed 7:30

MICHIGAN

WAYNE STATE UNIV. Detroit
THE EPISCOPAL CHAPLAINCY
The Student Center Bldg., Room 687
Fr. Duane W. H. Arnold, chap

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
The Rev. David Selzer, chap. Minneapolis 55414
Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSISSIPPI

MISSISSIPPI STATE UNIV. Starkville
RESURRECTION 105 N. Montgomery
The Rev. Douglas Carter, chap
Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
MSU Chapel

UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 9th and Jackson
The Rev. Hal T. Hutchison, chap (601) 234-8207
Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdys as anno

MISSOURI

SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
EPISCOPAL CAMPUS MINISTRY Ecumenical Center
680 S. Florence Ave. (417) 865-8711
Fr. Bruce Gardner, CSSS, vicar
Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times posted

UNIV. OF MISSOURI-COLUMBIA Columbia
STEPHENS COLLEGE
COLUMBIA COLLEGE
CALVARY CHURCH 123 S. 9th St., Columbia 65201
The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't
Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

RUTGERS UNIV. Camden Campus
ST. PAUL'S Market St.
The Rev. Martin Gutwein, r; the Rev. Paul Van Sant, ass't
Sun H Eu 8 & 11:15, Fri 12 noon. EP Mon-Fri 5

RUTGERS UNIV.
ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, N.J. 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

NEW YORK

BARD COLLEGE Annandale
THE CHAPEL OF THE HOLY INNOCENTS
The Rev. Prof. B. D. Chilton, r & chap
Sun 11:45. Wkdy 8 & 5

HOBART AND WILLIAM SMITH COLLEGES Geneva
ST. JOHN'S CHAPEL Geneva 14456
The Rev. Frederick P. Moser, chap

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10

OHIO

HEIDELBERG COLLEGE Tiffin
TIFFIN UNIVERSITY
OLD TRINITY
Sun H Eu 8, 10. Wkdys as announced

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

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster, r; the Rev. Cynthia L. Bronson, ass't r
Sun 8 & 10:30 HC; Tues 7:30 HC

PENNSYLVANIA

BRYN MAWR, HAVERFORD, VILLANOVA
GOOD SHEPHERD Montrose & Lancaster
The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the Rev. John Holt, ass't
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CARLOW COLLEGE
CARNEGIE-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH
CALVARY Shady at Walnut
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; 661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

UNIV. OF PENNSYLVANIA Philadelphia
ST. MARY'S, Hamilton Village 3916 Locust Walk
The Rev. John M. Scott, r & chap
Sun Eu 8 & 10:30

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
THE CITADEL
THE CATHEDRAL OF ST. LUKE AND ST. PAUL 126 Coming St.
The Rev. Canon John C. Ball, Interim Dean of S.C.
H Eu Sun 8 (Rite I), 9 (Rite II), H Eu & Sermon 1S & 3S (Rite I) 11. H Eu, MP & Sermon 2S & 4S (Rite I) 11. Thurs 10:30 H Eu

UNIV. OF SOUTH CAROLINA Columbia
DIOCESAN HOUSE 1115 Marion St.
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempell, Jr., chap (803) 771-7800
Sun Program & Service 6:30. Mid-Week activities as anno

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View
ST. FRANCIS OF ASSISI Dooley Drive
The Rev. C. Andrew Mephram, v & chap
Sun H Eu, Tues 12:30 H Eu on campus, Wed 5:30

TEXAS A & M UNIV. College Station
CANTERBURY HOUSE — Fr. Steven Sellers, chap
902 Jersey St. Episcopal Student Center
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St. Jude open 24 hours — EP Mon & Tues

TEXAS (Cont'd.)

TEXAS CHRISTIAN UNIV. Fort Worth
TRINITY 3401 Bellaire Dr., So. (817) 926-4631
The Rev. John H. Stanley, r; the Rev. Martin L. Nelson, chap
Sun Eu 8, 10, 11:30, 6; Wkdy Eu Mon 5:30, Tues 9:30, Wed 7, Thurs 9:30, Fri 9:30. Canterbury Wed 7

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10; Wed EP 6; HD as anno

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S Boston & Elmwood
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc & chap
Sun 8, 9, 11; Tues: 6:30 Eu, Houston Chapel

THE COLLEGE OF WILLIAM & MARY Williamsburg
BRUTON PARISH CHURCH
The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap
Sun: 8/9:30/11/5:30 — Even Song, dinner follows. Thurs: 5:30 (WREN CHAPEL) dinner follows

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/co-chap
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship), Wed 12:15

UNIV. OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell, the Rev. Steven Keller Bonsey, assoc & chaps
Sun HC 8 & 10, 5:30. Wkdys HC 12:15 daily; Wed 5:30. Student Fellowship Tues 5:30

WISCONSIN

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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

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BENEDICTION

The author is the Rev. Mark Cannaday, rector of St. Thomas Church, San Antonio, Texas.

I sense fall over my shoulder as I watch my shadow run ahead, lengthened by the sun's diminished height. My sight is tricked momentarily as I am washed by a beautiful blue sky, surrounded by warmth from a still crowing sun approaching the noon zenith. Still, my shadow lengthens and though I turn playfully away, my senses cannot be fooled. Autumn is here.

And something wonderful, too, with this passage of time. As winter's herald begins to play a symphony of colors and moods, there is, all at once a calming influence. No more days of rushing home to enjoy the

out of doors sports of the long, lazy solstice. Day dreams associated with "fever" are gone. There is a new anticipation but a quieter one, born with a sense of peace and patience. Like the difference between Fido and Tabby, summer wags joyfully, wanting more and more attention, while fall sits and stares, saying "How do you do?" and, with an arrogance, rubs gently against you, then searches here and there for a place to rest.

I think of the beautiful collects from Evening Prayer, "Lord Jesus, stay with us, for evening is at hand and day is past. . ." and from Order for Evening, Prayer for Light, "O Lord God Almighty, you have taught us to call the evening, the morning and the noon day one day; and have made the sun to know its going down. . ." In the cycle of daily evening and yearly evening and calling to mind the final evening of life on earth, there is a marked gift of calm assurance that these things are good. Renewal comes as the kiss of fall, a final embrace which, is the same giving is a promise uplifting, dispelling ". . . the darkness of our hearts. . ."

Winter cannot be far off, but it, too, will be a herald, for life will go on.

BOOKS

(Continued from page 11)

interest both to preachers and to seminarians. Some of its excellent insights are bound to have influence, even on this reviewer.

(The Rev.) GEORGE WICKERSHAM, II
Rockbridge Baths, Va.

Fills a Need

BE NOT AFRAID: Words of Hope and Promise. By Alanson B. Houghton. Walker. Pp. x and 86. \$6.95 paper. Large print.

Set in large-print, this little book is no longer than an article or tract. Eight short chapters deal with the reality of death, fear and hope, the will to live and the scriptures; extensive biblical quotations fill entire pages.

The Rev. Alanson Houghton has been a priest for 25 years and this book includes material from a number of funeral homilies. Clerical readers may find it useful that way. It is intended for elderly people whose eyesight is

poor, and large-print books like this one should be useful to clergy, visitors and family members involved in serious conversations with thoughtful older readers. The book fills a need.

Houghton hits a few theological foul balls. The Platonism of a statement like, "Bodies are like envelopes. They contain the . . . essence of what we really are" would not get past Theology 101. Later, he seems to confuse immortality and resurrection and makes shallow identification of the future hopes of other faiths with one another and with that of Christianity. Though understandable in a tract for a limited audience, such statements could easily have been rewritten more accurately before publication.

A matter of production deserves mention. The purpose of large-print books is easy reading, but the typesetting in this one makes words appear cramped and margins appear crowded.

(The Very Rev.) RICHARD L. McCANDLESS
St. Stephen's Cathedral
Harrisburg, Pa.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

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EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

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TRAVEL

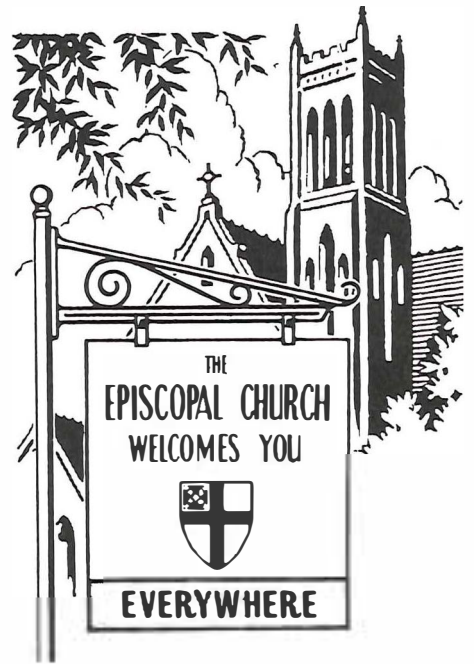
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precentor
Sun Mass 8 (Low), 10 (Sol)

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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon.
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-7:30
Mon-Fri, 10-4:30 Sat & Sun

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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

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Paul Dickson, assoc emeritus; the Rev. Louise Muenz,
pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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12:05, MP 8:45, EP 5:15 Mon-Fri

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Rev. Richard A. Nelson, asst' r; the Rev. Welles Bliss, pr
asst'; the Rev. John Lisle, d; the Rev. Karen Dakan, d
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Healing 10

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Youth Club & EYC 4-8

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317 No. New Jersey

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Sun Sol Eu 10:30. Daily as announced

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12:10

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Barbee, the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15.
MP, HC, EP daily

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Thurs 7. Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BURLINGTON, N.J.

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPIPHANY 1393 York Ave. at 74th St.
J. K. Johansson, c; J. Fisher, J. Kimmey, associ-
ates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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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

NEW YORK, NY. (Cont'd.)

PARISH OF TRINITY CHURCH
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The Rev. Canon Lloyd S. Casson, Vicar

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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

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Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

RAPID CITY, S.D.

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Sun 8 H Eu I, 10:15 H Eu II. Wed H Eu & Healing 10

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Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

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Scott Davis, asst'; the Rev. Charles G. Woehler, asst'; the
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2426

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KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A.C., Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Cho-
ral; Ch 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-
men; 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, Interces-
sions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
MP, Morning Prayer; MW, Morning Worship; P, Penance; r,
rector; r.em, rector emeritus; Ser, Sermon; SM, Service of
Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YFP, Young People's Fellowship.