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The Legend of St. Christopher the Christ-bearer



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The First Article



God and the World, II

By WILFRED S. ROYER

St. John of Kronstadt, widely known as Father John, was a Russian parish priest at the end of the last century and the beginning of this. Through his preaching, his writings and his spiritual direction of individuals (ranging from humble peasants to Tzar Alexander III), he became famous inside and outside of Russia. His preaching about the presence of God in creation is of particular interest.

He greatly admired St. Seraphim of Sarov (1759-1833), another remarkable Russian saint whose ideas on the acquisition of inner peace made him a great nature-mystic, for in the Orthodox world view, the outward reflection of inner peace is an attitude of gentleness and a respect for God's creation. St. Seraphim's life more than adequately personified this world view. Father John was his spiritual disciple and he interpreted Seraphim's mysticism through the concept of the *vestigium trinitatis* (probably directly borrowing this concept from Western sources, for the 19th century was a period of heavy latinization in Russian theology).

Vestiges are imprints of God present in created beings. St. John truly rejoiced in the vestiges of God that are found in all levels of creation, mentioning specifically plants and animals; the sun, moon and stars; and, perhaps most significantly, the earth itself. The earth was for him a vision of divine creativity and the nourishment that the earth gives to life upon it is a proper reflection of the life-giving love of God, who is the source of all existing things. The earth, therefore, is a figure of divine plenitude, the self-diffusion of the goodness of God that is representative of the divine feminine (the created femininity of God, called Sophia, or Wisdom, was a common theological symbol of his day). All creation on the earth belongs to God. "Do not breathe malice, vengeance and murder even towards animals . . . 'Blessed is the man who is merciful to his beast' " (*My Life in Christ*, p. 110).

Man represents a higher reflection of God, because of his creation in God's own image and likeness. Humanity was created according to the prototype of the Son. "Our heart is a mirror; as the objects of the outer world are reflected in any ordinary mirror, so ought the truth to be reflected in all exactitude in our hearts" (*ibid.*, p. 22). By becoming mirrors of the reality of Christ in our hearts, we are transformed, or rather deformed, in the very light which we reflect. In becoming receptacles of the divine light, which is conveyed by the Holy Spirit, we are transformed by it so that we may live in it. It is both the transformative means and the object of the vision of God, which restores in man the likeness of the Word in creation, so that in seeing man one might through him see God. Indeed, the ground of the soul is itself divine. There is a real union between the soul and God, and by gift of deifying grace the soul is enabled to partake in the life and glory of the Holy Trinity. God is really present in the soul that is filled with his glory. "All pious people are filled with the Spirit of God similarly as a sponge is filled with water" (*ibid.*, p. 110).

This is the second of three articles on the theology of St. John of Kronstadt by the Rev. Wilfred Sophronius Royer, a priest of the Russian Orthodox Church Outside of Russia.

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Woodcut of St. Christopher by Albrecht Dürer
(1471-1528).

LETTERS

Rejection of Power

Your defense of monarchy in "Telling Us What to Do" [TLC, Jan. 1] is unworthy of TLC. These are arguments used to justify domination. The opossum has nothing to do with it. The alternative to authority is not solitude or chaos, but self-determination: these are monsters we conjure to assure submission.

There is a sense in which authority is knowledge, as in "an authority on medieval manuscripts." Such authority needs no defense. No innate superiority is implied and power is not involved. What I think you are talking about is power, and power is always dangerous and probably always evil.

Power is a tool we use to organize society. It is not the only or the best way. Our ancestors had a vision of a society in which every adult would be so autonomous and responsible that power would be unnecessary. Our leaders govern with our consent, which we may withdraw; we call them servants. When mistakes are made, we share the responsibility. The alternative, "I was only following orders" is unthinkable. Our system of government not only reflects real progress for humanity, but the Christian ideal.

We need workers of all kinds to make society function or to build the kingdom. The work is done better and more efficiently when it is a shared effort in which all the workers have an equal investment and share responsibility, than when power is the motivating force. To reject authority is not to reject knowledge, leadership or division of labor. It is to accept responsibility for our actions, and our salvation. I firmly believe that it is the only way to solve the problems that confront us, and to bring Christ's kingdom.

FRANCES DAVIS LOWE

Lubbock, Texas

Emancipation and Ordination

There was a time in the history of our parish here in the mountains of western North Carolina when the rector owned slaves. So did most of the vestry. Slavery was not an issue. Jesus had accepted slavery as a part of the stream of life and had not spoken against the institution. These Episcopalians had examined the issue — documents abound with this examination.

When the Civil War came it wiped out the social system they had espoused and the economy that had sustained it. A few Episcopalians survived that ordeal and rebuilt the parish; they accepted a new concept of truth and incorporated that into a living tradition that slavery was incompatible with Christian truth.

When I read about the concern some have with our church accepting women at the altar and with miter, I think of the great revelation that once came to the members of our parish. One might say that was different and not so important. That perhaps is true unless, of course, one happened to have been a slave.

JACK REAK

Brevard, N.C.

Correction

In the January 1 issue, what my bishop, the Rt. Rev. Edward C. Chalfant, Bishop of Maine, said at the Province I convocation was that the word "scripture" must not be allowed "to roll facily off our lips when talking about authority."

And although he was speaking, not spelling, his "per se" would never have been "per say."

NICHOLS FOX
Editor, *Northeast*

Portland, Maine

} *TLC regrets the errors.*

Ed.

Beautiful Articles

Please convey to Mary Roelofs Stott and to Wendalyn Nichols my thanks for both of their articles in your Christmas issue. They were beautiful.

JOANNA J. SEIBERT, M.D.
Little Rock Ark.

Other Voices

The Rev. John E. Lawrence [TLC, Jan. 1] raises a very important point about the correlation between the stance of the ECM bishops and the membership statistics of their dioceses. I am not qualified to evaluate the conclusions which Fr. Lawrence draws from the statistical evidence. But I am proud to serve in the Diocese of Fort Worth — one that is led by an ECM bishop and has committed itself enthusiastically to a program of evangelism. I would like to comment on one aspect of that undertaking.

Over Christmas my parish attempted to reach out to a prosperous, middle-class area of this city containing some 23,000 households which are not directly served at present by any adjacent Episcopal church. On the face of it, both the time and the place were right for our efforts — in fact, there was some promising response, which we will follow up.

However, at the very time when we were trying to capture some attention

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LETTERS

for the faith as it has been received and practiced in the Anglican tradition, other voices were making our task well-nigh impossible. Four publications, at least, were currently carrying items which had some bearing on what we were attempting to do. *Time* magazine carried an article which described the general disarray of the Episcopal Church in the wake of the election of Barbara Harris. The *National Review* contained an article by the Lutheran Richard Neuhaus describing both the Church of England and, particularly, the Episcopal Church as "withered."

At the same time the *Spectator*, (a British publication, but one which circulates in this country) referred to the Bishop of Durham as a perfect example of the contemporary Anglican — "being a deeply religious man, an atheist and a socialist." The same article says that the late Canon Gareth Bennett is being "portrayed as a contentious, pig-headed, turbulent priest, and — true to the popular suspicions surrounding Anglo-Catholicism — there are saucy innuendoes about his chastity and bachelorhood." Then, on Christmas Day itself, *The New York Times* published a letter from Bishop Paul Moore of New York, in which he described the traditional position as "extremely conservative" and insignificant.

Whether or not these items are widely read, they contribute powerfully to the general atmosphere in which we are trying to exercise our discipleship. Our own Bishop of Fort Worth, for whose episcopate I give daily thanks, has described Anglicanism as perhaps the most graceful expression of the catholic faith. Nevertheless, I have come to feel that, as far as growth and mission are concerned, the label "Episcopal" is becoming more of a liability to us than an asset.

(The Rev.) ALLAN R.G. HAWKINS
Church of St. Mary the Virgin
Arlington, Texas

Time Rhymes

Regarding the Rev. John Bradner's letter [TLC, Jan. 8] in which he refers to a ditty that dates Ember Days and St. Lucy's day: "Past Cruci [Holy Cross], Past Lucy, Past Lent, Past Pent."

Sister MARY FAITH, CSM
Milwaukee, Wis.

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BOOKS

Body and Soul

THE HOPE OF HEAVEN: What Happens When We Die? By Helen Oppenheimer. Cowley. Pp. 160. \$7.95 paper.

This is a serious book addressing the dualistic understanding of body and soul. In the course of an affirmative case for the inseparability of the two, Oppenheimer points to failures in the philosophical followers of Wittgenstein, and the neo-Orthodox theologians. In a carefully logical way, issues are addressed just as the reader is prompted to raise them. An editor imposed an inaccurately devotional title on the book. Devotional readers may quickly set it aside; serious readers may never pick it up. Not many pages are directly about heaven.

At significant points the unmentioned specter of Teilhard de Chardin appears. As in the understanding that throughout evolutionary experience body and soul were in conjoint growth, so there was no dividing line between humanoids with and without souls. By tickling the mind, Oppenheimer touches hermeneutical, homiletic, bio-ethical and pastoral issues, without direct address. Desires to the contrary, this is a very theoretical work. The terseness of the three final sections leaves them unsatisfactory.

(The Rev.) JOHN RAWLINSON
St. James Parish
Oakland, Calif.

Analytical Biography

C.S. LEWIS: Volume 442 of Twayne's English Authors Series. By Joe R. Christopher. Hall. Pp. 168. \$16.95.

Dr. Christopher, whose scholarship is impeccable, relates C.S. Lewis's life to his vast output which continues to delight — and irritate — a growing body of readers in Britain, the U.S., Germany, Japan and throughout the world.

Dr. Christopher, with remarkable psychological insight, writes in a style at once thoughtfully analytical yet fluid and easy to read. In this biography he attempts to assess the place each of Lewis's works will hold in the long run, and he is particularly sound on Lewis's last novel for adults: *Til We Have Faces*. With Chad Walsh and other critics, Dr. Christopher places it among the most profound and ulti-

mately influential of Lewis's work, carefully detailing why this should be so.

DOREEN ANDERSON WOOD
Tulsa Junior College
Tulsa, Okla.

Rich Pursuit

THE SACRED MEMORY OF MARY. By Walter Brennan, O.S.M. Paulist. Pp. 97. \$5.95 paper.

To recover immediate knowledge of the Blessed Virgin Mary, free of the encrustation of Mariolatry, Fr. Brennan recalls the church's group memory in the synoptic gospels, the Gospel of John, *Theotokos* of the early church before 400 A.D. We must employ three kinds of mental effort to study these memories: critique (what is said), hermeneutic (what is meant) and anemnesis (personal knowledge). Vatican Council II initiated renewal in this area. This book offers four themes for continuing group study toward the recovery of true Marian devotion. All catholic Christians can profit from this rich pursuit.

HARRIET H. MERRY
Duxbury, Mass.

Books Received

COMING DOWN THE MOUNTAIN: How to Turn Your Retreat Into Everyday Living. By Thomas Hart. Paulist. Pp. 101. \$3.95 paper.

SPARK FROM HEAVEN: The Mystery of the Madonna of Medjugorje. By Mary Craig. Ave Maria. Pp. 231. \$6.95 paper.

UNCOMMON CALLING: A Gay Man's Struggle to Serve the Church. By Chris Glaser. Harper & Row. Pp. xxii and 213. \$12.95 paper.

GETTING THROUGH THE GOING-THROUGH STAGE. By Robert A. Schuller. Ballantine. Pp. 196. \$3.50 paper.

JESUS OF NAZARETH. By William Barclay. Ballantine. Pp. 133. \$2.95 paper.

HOW TO TALK WITH YOUR CHILDREN ABOUT GOD. By Frances Loftiss Carroll. Ballantine. Pp. 181. \$3.50 paper.

ADOLESCENCE: What's a Parent to Do? By Richard D. Parsons. Paulist. Pp. 110. \$5.95 paper.

HOW TO STAY SOBER: Recovery Without Religion. By James Christopher. Prometheus. Pp. 191. \$18.95.

THE WELLSPRING OF WORSHIP. By Jean Corbon. Paulist. Pp. 200. \$12.95 paper.

THE ATTACHMENT CYCLE: An Object Relations Approach to the Healing Ministries. Paulist. Pp. 188. \$12.95 paper.

THE POPE AND THE MAVERICKS. By Louis Baldwin. Prometheus. Pp. 217. \$19.95.



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THE LIVING CHURCH

Small Dioceses

Bishops representing 11 dioceses met recently for the first Consultation of Bishops in Small Dioceses held at the Bishop Mason Center in Grapevine, Texas.

Many bishops said the budgets of their dioceses are too small to support any advance missionary work and are sufficient only for operating at survival level. Funds for both program and diocesan staff generally are not available.

Another problem seems to be that while the majority of congregations of the church in the U.S. are small, little in the way of national support is available for them. Yet these congregations, especially those in small towns and rural areas, have an important role in the church, the bishops said; they sustain the life of the church in these communities and they feed members to larger congregations. In addition, programs and systems suitable for large urban and suburban congregations do not work well in small churches and dioceses. More innovative programming needs to be found and tested in these places.

Also, small congregations in the less populated areas of the country can no longer pay salaries to attract clergy to serve them, many bishops concluded. An alternative would be to allow the local congregation to select one of their members to be trained and ordained. Small dioceses need help in developing training programs locally, bishops said.

Extensive Travel

In some small dioceses, the distances between places make travel extremely difficult and expensive. Bishops in these dioceses said they experience a sense of isolation and loneliness in their work.

Consultation participants, who included bishops from Western Kansas, West Virginia, Hawaii, Northwest Texas, Montana, Easton, Vermont, Spokane, Western North Carolina, Lexington and Nevada plan to meet again and to include others who share these concerns. In the meantime, they plan to support each other and seek resources and innovative programs that might assist their dioceses.

They also plan to be in communication with the Executive Council

through the office of Education for Mission and Ministry. Representatives who attended the consultation from the national church center in New York included Ellen Cooke, executive for mission support and treasurer; and the Rev. John Docker, the Presiding Bishop's staff coordinator for ministry development.

Bishop Birney to Resign

In a surprise announcement at a recent meeting of the diocesan council in Boise, the Rt. Rev. David Birney, Bishop of Idaho, offered his letter of resignation, effective in May. Bishop Birney cited his six years of service in Idaho, dislike for some duties of diocesan bishop and a need to spend time with his wife and two sons.

Bishop Birney, 59, said he expected to serve as assistant bishop in another diocese, but could not discuss his proposed position until his resignation receives required approval by other diocesan bishops. He will also be resigning the presidency of Province VIII, a position he assumed last year.

He was consecrated Bishop of Idaho in 1982 after teaching at an Anglican seminary in Uganda and serving as staff coordinator for Volunteers for Mission, a major missionary deployment agency based at the Episcopal Church Center in New York. He is well known as a speaker for the mission of the church in the U.S. and overseas.

During the last six years in Idaho, Bishop Birney has started the process of moving the diocese away from financial dependence on Coalition-14, a group of aided dioceses; established a diocesan norm of shared ministry; set up parish clusters to provide ministry in impoverished congregations; and mounted a major capital funds drive.

(The Rev.) PETER MICHAELSON

Ancient Book of Psalms

Scholars now say that a fourth-century manuscript of the book of Psalms which was discovered in 1984 in a Coptic cemetery in Egypt may be the oldest complete book of any kind.

"We have for the first time a complete book of Psalms dating from the second half of the 4th century A.D., possibly making it the oldest complete book of Psalms ever found," said Gawdat Gabra, director of the Coptic Museum in Cairo.

The book includes about 490 parchment pages bound between wooden covers stitched with leather. It was buried under the head of a child in a cemetery for the poor about 85 miles south of Cairo.

Martin Krause, a Coptic studies professor at Muenster University in West Germany said, "It is the earliest complete book of Psalms, at the same time written in a new dialect for scholars, and we have its whole history." He added that the manuscript "is important not only for Coptic study but for all biblical traditions."

Dr. Gabra said Psalms was the biblical book most often buried with early Copts, members of the historic church of Egypt said to have been founded by St. Mark. "Monks had to memorize the book, and even until modern times Psalms was used for magical purposes," Dr. Gabra said.

The book is written in a Coptic dialect known as Oxyrhynchus and is only the third known manuscript in the dialect. One is a Gospel of St. Matthew in a private collection in Princeton, N.J. The other, known as the Glazier Codex, contains the first 15 chapters of the book of Acts and is in the Pierpont Morgan Library in New York City.

CONVENTIONS

The Diocese of East Tennessee convened December 2 at the Sheraton Plaza Hotel in Johnson City, Tenn. They heard presentations from representatives of their companion diocese in Haiti [TLC, Jan. 15] and heard reports on the grants for social ministries and loans for church building made possible by the 1987 capital campaign. Grants totaling \$48,783 have benefited many social ministries in the diocese, including the Chattanooga Council on AIDS Resources and the Ministerial Association Temporary Shelter in Chattanooga.

Loans totalling \$1.04 million have been made for building projects and land purchases in the diocese.

New diocesan staff members were introduced, who were hired to provide services in social ministries, communications and Christian education. The staff is based in the new diocesan center located in downtown Knoxville. The center, also made possible by the

capital campaign, was completed in July and dedicated November 6.

The convention adopted a budget of \$1.14 million for 1989, with the bishop and council authorized to adjust the budget according to the actual commitments of the congregations.

LINDA LOGAN

• • •

The Rt. Rev. Paul Moore, Bishop of New York, was the keynote speaker for the sesquicentennial convention banquet of the **Diocese of Western New York** on October 28. Speaking in the Buffalo Convention Center to more than 500 members of the diocese, Bishop Moore charged the delegates to "keep your Bible straight," "keep your theology straight" and "keep your priorities straight."

Recalling first the history of the division of the diocese of New York in 1838, Bishop Moore moved on to challenge the church to be the church. "The Lord said 'take up your cross'; a cross is not a comfortable thing. So why are you surprised when things go wrong in your parish?"

During the convention Eucharist the next day, the Rt. Rev. David C. Bowman, diocesan, delivered his convention address. He spoke of those accomplishments over the past year which have brought hope and encouragement in the life of the diocese, such as a parish recently awarded a \$40,000 state grant to start a day-care program for welfare mothers; another urban parish recently awarded \$1.4 million in HUD funding for apartments for the handicapped elderly; and a parish which, upon receiving a bequest, tithed \$18,000 to the diocese, enabling some new work to be undertaken.

Bishop Bowman challenged the congregations to begin working towards the "partnership" or "50/50" plan in which 50 percent of the income of a congregation would be used for work outside the congregation — within the national church and the diocese, as well as on local outreach opportunities.

Finally, the bishop called for a special one-day convention to be planned for April 29 to deal with the report of the planning/vision committee.

In legislative matters, the diocese approved the diocesan program and budget of \$865,981, adopted a revi-

sion of diocesan canons to reflect modern language usage and changes, approved an increased stipend guideline for congregations with less than \$50,000 budgets, and endorsed the bishop's call for a special convention.

The retiring treasurer, Joseph Stewart, and retiring secretary of convention, the Rev. Canon James Orchard, were honored for their service to the diocese.

(The Rev.) DON HILL

• • •

Calling the ministry of a diocese a "family affair," the Rt. Rev. John Snowden, Bishop of Cariboo, British Columbia, addressed the convention of the **Diocese of Idaho** at Sun Valley, November 4-6. Bishop Snowden was invited to Idaho to cement an unusual three-cornered "Partnership in Mission," among the dioceses of Cariboo, Idaho and Spokane.

Companion partnerships are not normally available to aided domestic dioceses such as Idaho because of financial restrictions of membership in Coalition-14, which is an organization of aided dioceses in the U.S.

The new three-way partnership is possible because no diocesan funds are required to maintain it, due to relatively close location of the dioceses to each other.

Idaho, Spokane and Cariboo have generally assigned companion parishes in groups of four, one each from Cariboo and Idaho and two from the eastern Washington diocese.

In other actions, the convention adopted a new canon for speedy ecclesiastical trials, passed a canon affirming a normal parish pledge of 25 percent of local income to the diocese and welcomed the Rev. Marion Renee Miller from Arizona as new dean of the Diocesan School of Faith and Ministry in Boise.

Controversy at the convention was limited to a debate of a resolution proposing to condemn the church's adult education program on human sexuality. The sexuality resolution, which failed, had been proposed by members of the Church of the Ascension, Twin Falls. The resolution also called for formulation and publication of the church's standards for sexual behavior.

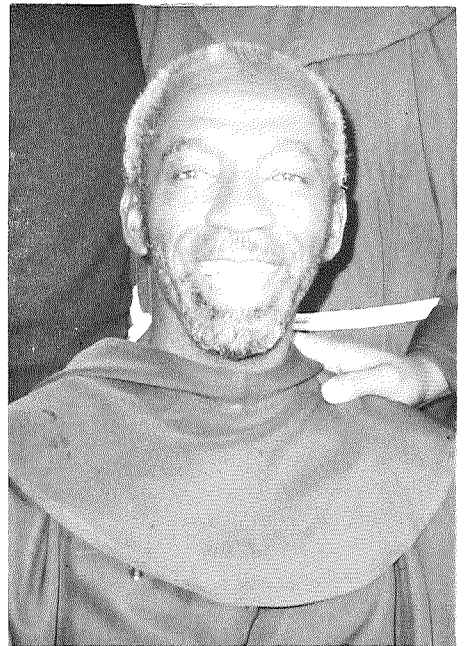
(The Rev.) PETER MICHAELSON

BRIEFLY...

South Dakota Episcopalians gathered in December for a triple celebration honoring the **Rt. Rev. Harold Jones**, retired Suffragan Bishop of South Dakota. The celebration of Bishop Jones' 79th birthday also marked 50 years of ordained ministry and 50 years of marriage to his wife, Blossom. Bishop Jones began his work on the Pine Ridge Mission, S.D. in 1938 and was consecrated the first Native American bishop in 1972.

■

The Presiding Bishop's Fund for World Relief was given a **check for \$15,000** recently from the Diocese of Virginia, to be used to aid earthquake victims in Armenia. Soon after the quake, the Rt. Rev. Peter Lee, Bishop of Virginia, asked all parishes to pray for the Armenians and asked for contributions to help them. By December 23, the bishop's office had received \$15,000.



Br. Desmond, rector of St. Stephen's Church in Princes Town, Trinidad, was elected Bishop of the Diocese of Belize in Central America recently. A native of Belize, Br. Desmond joined the Franciscan order in England in the early 1960s and served in Africa for many years before completing theological training in England. In 1975 he transferred to the Society of St. Francis' American Province for ministry in Trinidad. Br. Desmond will continue to be a member of the American Province and follow Franciscan custom by retaining the title "Brother."

St. Christopher, the Christ-Bearer

“In days of old there lived a man called Offero, a name that means ‘The Bearer’.”

By MARGARET HODGES
©1989 Margaret Hodges

This is the story of a man who was called a saint, and later, the patron saint of travelers.

In days of old there lived a man called Offero, a name that means “The Bearer.” He was tall and strong and his face was fierce and bold. It is said that he served the king of the land where he lived. But he wanted to find an even greater king . . . the greatest one in the world . . . and to obey and serve him as his bearer.

So he went out and searched until he found a king who, men said, was

Margaret Hodges is professor emeritus in the school of library and information science, University of Pittsburgh. She received the Caldecott Award for the best picturebook in 1984, for her book, Saint George and the Dragon (Little, Brown and Co.).



the greatest in the world. And that king took Offero into his court. There he served.

One day a minstrel came to the court and sang a song about the devil. Upon hearing the song, the king made the sign of the cross. When Offero saw that, he marveled and asked what the sign might mean. At first the king would not tell him. Then Offero said, “Tell me what the sign means or I shall leave your court.” So to keep Offero as his bearer the king told him what the sign of the cross meant. “When I hear the devil named,” he said “I make this sign so that the evil one cannot harm me.”

And Offero said to him, “Do you

fear the devil? Then the devil is more mighty and great than you. I thought that I had found the mightiest and greatest lord in all the world, but I was wrong. Farewell. I will go to find the devil and be his servant.”

Offero left the king and went to find the devil. As he went through a great desert he saw a knight with dark armor and a cruel face.

“Where do you go?” asked the knight.

“I go to find the devil,” said Offero. “I want him for my master because he is stronger than the greatest king in the world.”

“I am the one you are looking for,” said the knight. “I am the devil.”

Then Offero swore to be the devil’s servant and took him for his master.

Now as they went along together they came upon a cross by the side of the road. When the devil saw the cross he was afraid, and fled.

Offero marveled at the devil’s response. Then he ran after the devil and asked why he was afraid and why he fled. But the devil would not tell him.

Then Offero said to him, “If you will not tell me I will leave you and serve you no more.”

And the devil was forced to tell him since he wanted Offero to serve him. “There was a man called Christ who died on the cross. And when I see his sign I am afraid and flee from it.”

Offero said, “Then he is greater and mightier than you, since you are afraid of his sign. I see I have made a mistake. I have not found the greatest lord of the world. I will serve you no longer but I will go and look for Christ.”

Offero searched for a long time to find Christ, and at last he came to a lonely place where a hermit lived. He asked the hermit where he could find Christ.

And the hermit answered, “If you would find him, go and live by yonder river. The river is deep and wide and many people have drowned when they tried to cross. You are tall and strong. Live by the river and carry over all people who pass that way. Our Lord Jesus Christ will be pleased to see you helping, and I hope that he will show himself to you.”

Offero answered, “I can do this service and I promise that I will.”

Then Offero went to the river’s edge and built himself a hut. There he lived. And when anyone came to cross the river, he took a great staff in his hand to guide his steps. Then he carried the person on his shoulders

through the deep water to the other side.

For many days he lived at the river's edge. The winter came and snow lay deep on the ground. Then one cold and windy night as he slept in his hut he heard the voice of a child calling him . . .

"Offero . . . Offero . . . come out and carry me over the river."

Offero rose and went out but he saw no one. He went into his hut again. And again he heard the voice crying, "Offero . . . Offero . . . come out and bear me over."

And he ran out and found nobody.

The third time he was called and ran out. And he saw a child standing by the brink of the river.

"Will you carry me safely over the water?" said the child.

"I will carry you," said Offero.

Then he lifted up the child on his shoulders. He took his staff in his hand and stepped down into the river. The water was icy cold. It rose higher and higher around him. The child was as heavy as lead on his shoulders and as he went farther the water swirled wildly about him. The child grew heavier and heavier and Offero feared to be drowned.

Then at last he struggled out of the deep water and felt the ground firm beneath his feet. When he came to the far side of the river, he set the child on the ground and said, "Child, you have put me in great danger. You were so heavy that I felt as if I had all the world on my shoulders. I did not know that I could carry such a load."

And the child answered, "You have not only carried the world on your shoulders, but you have carried him that created and made the world. I am Jesus Christ the King whom you serve, and now you are not Offero but Christopher, the Christ-bearer. So that you may know I say the truth, set your staff in the earth by your house. You shall see tomorrow that it will bear flowers and fruit."

And as he spoke, the child vanished from his eyes.

Christopher turned and made his way back across the river. That night he did as the child had said. He set his staff in the earth by the door of his little hut. And when he rose in the morning, he found that his staff had taken root in the earth. It was covered with leaves and fruit and bright flowers blooming in the snow.

From that day, it is said, the face of Christopher was like that of a child.

It Happened in 1932

The story of a man who was elected bishop, but did not receive necessary consents.

By EMMET SMITH

I wear his officer's campaign hat cord on my Colorado rancher's hat, so I think about him every day I put it on. When the question was asked at a deanery clericus, in connection with the recent election of the Rev. Barbara Harris, "Has a bishop-elect ever been turned down by the standing committees or bishops of the several dioceses?" I responded straight away. With my hat and his cord beside me on the floor, I say, "Yes, in 1932, the Very Rev. John Williamson was elected and never consecrated."

A special convention of the nearly bankrupt Diocese of Arkansas met at Trinity Cathedral, Little Rock, October 14, 1931, to elect a successor to the resigned diocesan, the Rt. Rev. James R. Winchester. He, by the way, was successor to "Bad Bishop Brown" (what he was called when I was a boy). William M. Brown of Galon, Ohio, had been orphaned in the War-between-the-States, raised by a Mrs. Bradford, of Cleveland, Ohio, sent to

The Very Rev. Emmet C. Smith divides his time between Ft. Collins, Colo. and St. Petersburg, Fla., where he was formerly dean of the cathedral. Information for this article was received from the Most Rev. John M. Allin, retired Presiding Bishop, who was a page at one convention; the Rev. Joseph Tucker, historian of the Diocese of Arkansas; articles in THE LIVING CHURCH and documents provided by the Rev. Bonnie L. Van-Delinder, assistant librarian at Bexley Hall.

tutors, without college or seminary, married to wealthy Mrs. Bradford's daughter, ordained and later elected to Arkansas in 1898. He resigned in a controversy over his Marxist philosophy in 1912 and later was tried for heresy and deposed in 1925.

The 1931 convention was obliged to adjourn *sine die*, following a seventh ballot deadlock in both orders. The 60th annual convention meeting in St. Paul's, Newport, Ark., on May 11, 1932, elected on the eleventh ballot Dean John Williamson with 11 clergy votes (24 clergy in the diocese) and 34 lay votes (35 parishes and missions). The Rev. W.P. Witsell had six clerical and 13 lay votes; Suffragan Bishop Saphoré, one clerical vote and five lay; and the Rev. W.S. Claiborne, one clerical vote. So the *Living Church Annual* for 1933 carries Dean Williamson as "Present Bishop Elect," followed by two suffragan bishops. They were the Rt. Rev. Edwin Warren Saphoré, nearly the age of the resigned Bishop Winchester at 79, and the Rt. Rev. Edward Thomas Demby, Bishop for the Afro-American Convocation and "for colored race in Arkansas and the Province of the Southwest."

Bishop Demby died in Cleveland, Ohio in the late 1950s (having been born in 1869 in Wilmington, Del.), after a long and prominent ministry, serving in Florida, Tennessee and elsewhere, and in social and racial work on national boards and as an author of numerous writings.

Although consents from standing

Dean Williamson, already confirmed by the standing committees, was not ratified by the bishops having jurisdiction.

committees were forthcoming, bitter controversy arose when the bishops were asked for their consents for Dean Williamson. Having gleaned through volumes of the *Living Church Annual* (predecessor to *The Episcopal Church Annual*) and 1931-34 issues of *THE LIVING CHURCH* magazine, I find the refusal to consent to the election came from two sources. The first was from within the Diocese of Arkansas by "Bishop Demby and others who alleged racial discrimination" not in voting but in the unwillingness to communicate the blacks at the Holy Eucharist preceding the election at St. Paul's, Newport. He charged that diocesan leaders were implicated in a plan to push the several black clergy into a service of their own.

The second objection came from several bishops. Bishop Capers of West Texas, president of the Province of the Southwest, objected that Dean Williamson's qualifications were "far below the requirements." (Bishop Moore of Dallas said this was not true.) Bishop Oldham of Albany, in a circu-



Dean Williamson

lar letter to other bishops, objected to the "luxury of three bishops in a diocese" that could be handled by one "with comparative ease." (At this time the tiny Diocese of Arkansas was financially supported by the national church. In 1932 Bishop Saphoré voluntarily reduced his salary "to \$3,000 without a house.")

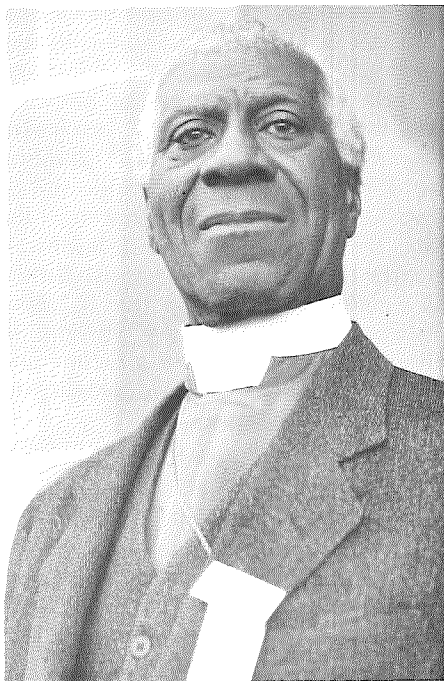
Dean Williamson, already confirmed by the majority of the standing committees, was not ratified by the bishops having jurisdiction. So the diocese tried again the next year, electing the Very Rev. C.W. Sprouse of Kansas City, cathedral dean and Province VII representative to the National Council (now Executive Council). Dean Sprouse declined the election. So the diocese met again, May 1, 1935, electing Bishop Saphoré, by then 81 years old, who resigned in 1937 after two years as ordinary. He was succeeded the next year by the Rt. Rev. Richard B. Mitchell.

Church historians seem to have discretely side-stepped saying anything about either "Bad Bishop Brown" or the Williamson election and turn-down. The *Living Church Annual* covered the Arkansas elections of the 1930s as an "unfortunate controversy" in no way affecting the character of the bishop-elect.

Dean Williamson, who was born in England and came to the American church in 1910, had served churches in Kentucky and Southern Ohio, organized and served as chaplain and su-

perintendent of the Seamen's Church Institute in Manila in 1923, and later was dean of Manila's Cathedral Church of St. Mary and St. John (and initiated an Anglican cycle of prayer used only in Canterbury and one other cathedral). He went on to be dean of the Arkansas Cathedral in 1926, serving until he was called to active duty with an Arkansas anti-aircraft battalion in 1941. He retired from the U.S. Army Chaplaincy as a full colonel in 1946 and served in Southern Ohio at St. James, Piqua, having allowed his interim to stay in place in Little Rock.

While he was at Piqua, the church had considerable growth, from 12 in church upon arrival to 200 when he left. He retired to Milford, a suburb of Cincinnati and was Sunday assistant and parish visitor at St. Thomas, Terrace Park, where I knew him while I was the curate. He died in the mid-1960s without ever trying on a mitre. His campaign hat and books are in my study now, but his officer's gold hat cord is used every day; fair weather or foul. And it is witness to the snorting of four horses pulling a sled loaded with hay on a frosty morning in Colorado and to the balmy breeze of Florida blowing palm fronds to and fro.



Bishop Demby

Notes of Tranquility

Now!
It is now
I need
you,
Lord . . .
Lord of all:
Of all these
Dark Moments,
Torture moments.

(Silent songs,
Discordant to my ears,
Unheard by others.)

Play me your tranquil song
(How I long to note
The harmony!)
Let me humm a while
Till I smile once more.

Then let me play the world
With no fear,

Lord of All!

Mark Lawson Cannaday

Consents for Bishop-Elect Harris

Standing committees rarely withhold consent for the selection of a bishop. Hence there was little surprise in the submission of consents from a majority of the dioceses of the church for the election of the Rev. Barbara C. Harris to be Suffragan Bishop of Massachusetts [TLC, Jan. 22]. On the other hand, the fact that a substantial number of standing committees did not consent is highly unusual.

Now all of the bishops of the church having jurisdiction are being asked whether they consent. Possibly a majority of them will have done so by the time this issue reaches readers. Again, bishops usually do consent, although they need not do so, and did not do so in the curious course of the events in Arkansas in the 1930s [p. 9].

One will notice the odd way in which the events of that time contrasted with those of today. It was a black bishop who opposed consents, and it was black congregations of the southwest who had an "episcopal visitor" in the person of Bishop Demby. Somewhat similar arrangements existed elsewhere so that black congregations could have the ministry of a black bishop. So far as we know, the ministry of Bishop Demby was not considered to weaken the authority of the diocesans in whose territory he traveled, although, as the events in Arkansas illustrated, Bishop Demby was quite willing, when necessary, to stand up against his white colleagues in defense of his own people.

Although Episcopal bishops are elected by their own dioceses, the system of consents is intended to provide a way for bishops of other dioceses and representative clergy and laypeople (members of standing committees) to affirm the election, so that the new bishop is finally consecrated as a bishop of the whole church, not just of one diocese. An election in which a significant minority opposes the choice raises questions about the system itself.

Life's Crossroads

A recent ride with a friend was unduly exciting. She not only drove very fast, but she breezed right by stop signs at cross streets, if no other cars were in sight, and ran through red lights when she thought it was safe to do so. Admittedly, we did not get hurt in any accident or stopped by a policeman, but surely that is not the test!

A driver is supposed to stop at a stop sign or a red light whether one thinks another car or a policeman is coming or not. One does so habitually, consistently, and virtually automatically. One does not need to make hurried estimates as to the likelihood of safety. One simply stops, and then goes on from there. A good driver is proud to follow the rules of the road habitually.

This is the way it should be in many other aspects of life. There are many things we already know are wrong. We do not need to ask whether we will be caught this time, or whether we will be embarrassed by bumping into someone else. If one sees a \$20 bill on someone's desk, a Christian should not need to engage in any interior debate. We know we are not supposed to steal and so we

ignore the opportunity to do so. Taking our neighbor's belongings, falsely accusing our neighbor of wrongdoing, or entering our neighbor's bed are clearly forbidden to us. We do not need to waste time telling ourselves that one time doesn't count, or that this situation is special, or that the circumstances might make it excusable.

Knowing the rules of the road help us to get on with the journey of life with less damage to ourselves or to others. Surely it is not too much to hope that our spiritual leaders in the family of God will support us and uphold us in making this journey on the right path.

Does this mean we are never to sift our conscience, or struggle with issues or face problematical responsibilities? Not at all! There are still so many icy roads, dangerous curves and unmarked cross streets in life. Let us use our moral wrestling where we need it, not in rehashing perennial temptations for which the answers have already been given.

Consultation of Small Dioceses

The recent consultation of bishops of small dioceses [p. 6] raises important issues for the entire church. Small dioceses often consist in large measure of small parishes, but small parishes exist in large dioceses too. What these bishops say deserves a wide hearing.

For over 100 years it has often been observed that clergy trained in a sophisticated metropolitan setting do not usually relocate easily, nor do their spouses, in a small congregation in a small community. Yet there are people who know how to live in small communities — namely the folk who have been there through the years. There are people who have the faith and commitment to preach the gospel in such a setting. To make it possible for such individuals to assume ordained leadership in at least some congregations should be a major strategic step, as has been repeatedly pointed out in the Leadership Academy for New Directions, in the *Enablement Newsletter*, in the Roland Allen Conferences of recent years and elsewhere.

Fund for World Relief

One of the most important services the national church offers to Episcopalians is the Presiding Bishop's Fund for World Relief. Through it, we have an outstanding channel for responsible charitable giving. Our tax-free contributions to it are efficiently translated into benefits for people in dire need in many parts of the world, and the impact of our giving is enhanced by being combined with the giving of others.

The past year had many calamities affecting large numbers of people in various areas of the world. In many cases, it will take years to rebuild. We do not know what the year ahead will hold, but even under the best of circumstances, intense suffering will occur in the Holy Land, in Ethiopia and in some other localities. We strongly commend to our readers the generous support of the Presiding Bishop's Fund for World Relief.

Campus Ministry

By GREG CARLSON-BANCROFT

“Viewpoint” offers a variety of perspectives within the church.

While on a recent vacation, I had the good fortune to visit with my seminary dean. Although I was impressed by the quality of the reports I heard, I was strangely disturbed upon hearing that the student body at Yale Divinity School is rapidly aging. More second career people are entering seminary than ever before and women with grown children are filling out the ranks. Note well: the numbers of older persons on seminary campuses is not a negative sign. Many of our campuses have been enriched by their presence. My concern is what happened to seminarians 22 to 25 years old who were recently in college? Where are the students who were part of campus ministries all across the country?

Perhaps part of the answer lies in the desire of young people to secure a well-paying job; ordained ministry is, frankly, a turn off. Maybe part of the answer lies in the fact that the average college graduate now has \$10,000 in loans already and simply cannot amass any more debt for a few years. There are a host of reasons to explain an aging seminary student body. I wonder, however, what part the decline in support for campus ministry in dioceses all across the country plays in the apparent lack of recent college graduates attending seminary?

In our own diocese we have struggled valiantly to maintain campus ministries, either with staff people on

campus or with a supportive network of persons among college-oriented parishes. But campus ministry, like all other mission activity, takes years to “pay its bills.” That is, the so-called hard results of campus ministry’s effort are realized many years later — in the national convention delegate who found her faith quickened in college, or in the tithing parishioner who learned about financial stewardship in a dorm Bible study, or in the once suicidal ambulance driver whose roommates called the campus chaplain when he was having problems during finals.

In a church facing mounting financial pressure, something has to give. All too often we look for cuts to be made among programs that do not seem cost effective. Programs that do not realize a credible financial pay back by becoming self-sufficient in a relatively short period of time are generally viewed as undesirable. Unless it can be clearly demonstrated with numbers that dollars are producing “results” (however that word is defined), we are not eager to rush in with long term aid.

Exceptions to this include our work among minorities and the disadvantaged. Somehow, talk of missionary activity on college campuses is not very convincing, since, rightly or wrongly, we tend to view the academy as an elite society of the majority culture. The question remains, how will we be affected by the demise or serious reduction of campus ministry going on in our dioceses?

In the normal development of young people, college is the time for them to increase autonomy, separate from parents, carve out an adult identity, forge intimate relationships, and steer a course into a productive, re-

sponsible position within society. There is perhaps no single point in a person’s life where some appropriate and timely intervention (read here “evangelism”) could do so much good. The soil may never be this rich again. If the church does not take an active role in campus ministry at some level, either with staff on campus or through a concerted effort within the local parish, we risk losing an opportunity to “plant some seeds” among students. Just as serious, we will lose the chance to effectively raise a new generation of seminarians.

I remember fondly my own college years, my struggles with faith and relationships and the ever-present port in a storm called the University Episcopal Center. Campus ministry was important in my faith development as well as in my decision to go to divinity school. That statement is true for many other clergy of our church today. I wonder how true it will be for the clergy tomorrow.

I wonder what difference it makes to the church in terms of ordained leadership that diocesan support for campus ministry appears to be on the wane in many areas of the country. Although a campus ministry program is not the only source for future clergy, still we need to consider seriously “from whence cometh” our seminarians. Support for campus ministry is clearly more than a present concern to witness to God’s activity within the academy. There are concerns about the future of the church to consider, not the least of which has to do with those who may seek ordination. For the sake of the church, I would have us all support campus ministry as missionary activity and pray that none may be lost who would answer God’s call to holy orders.

The Rev. Greg Carlson-Bancroft is chaplain of Episcopal Campus Ministry at Mankato State University, Mankato, Minn. and is also employed by the university’s counseling center.

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.

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

STANFORD UNIVERSITY Stanford
 CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap
 H Eu: Tues noon, Common Room (upstairs). Active Program

UNIV. OF CALIFORNIA AT BERKELEY
 EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

COLORADO
ALL COLORADO COLLEGIATE INSTITUTIONS
 COLLEGE AND YOUNG ADULT MINISTRIES
 Box 18-M, Denver
 Mrs. Nancy T. Grant, Acting Director (303) 773-8792
 Information regarding campus contacts, retreats, activities across Colorado

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE 432-1140
 The Rev. Dorsey W.M. McConnell, chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, Conn. 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

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

The Church Services Near Colleges
 Directory is published
 in all of the
 January and September issues
 of THE LIVING CHURCH.

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
 INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11. 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

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 348-8191
 Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdays 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
DePAUW UNIVERSITY Greencastle
 ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

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, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52245 (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. Mon-Fri 7:30 MP

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
 CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MARYLAND
UNIV. OF MARYLAND College Park
 The Rev. Dr. Peter W. Peters, chap (301) 454-2347
 MEMORIAL CHAPEL, Room #2116
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

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

MICHIGAN
UNIV. OF MICHIGAN Ann Arbor
 CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap
 Sun H Eu 5 dinner following

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

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
 The Rev. Douglas Carter, chap
 Sun 6:30 Eu, dinner, discussion. Wed Eu 12:05 MSU Chapel

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

NEBRASKA
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. New Brunswick
 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 MEXICO
ST. JOHN'S COLLEGE Sante Fe
 Church of the Holy Faith 311 E. Palace Ave.
 The Rev. Philip Wainwright, r
 Sun Masses 8 said, 9:15 & 11 sung. Wkdays as anno

NEW YORK
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. Wkdays as announced

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

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

OHIO (Cont'd.)

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

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GOOD SHEPHERD Montrose & Lancaster
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Rev. John Hoyt, ass't
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

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CARNegie-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH

CALVARY Shady at Walnut
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campus ministries; the Rev. Pamela Foster, pastoral care;
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TEXAS

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

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WILLIAM & MARY** Williamsburg
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Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu
(Wren Chapel) dinner

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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

WISCONSIN

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Canterbury Association
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
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River Falls, Trinity Church
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If your church serves in a college
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PEOPLE and PLACES

Ordinations

Priests

Alabama—Gary Lee Baldwin, rector, St. Mary's, Box 303, Childersburg, Ala. 35044. George Raymond Henderson, Jr., curate, St. John's, 202 Gordon Dr., S.E., Decatur, Ala. 35601. Herschel Miller Hunter, Jr., curate, Church of the Holy Comforter, 2911 Woodley Rd., Montgomery, Ala. 36111. Shannon Sherwood Johnston, curate, St. Paul's, Box 1306, Selma, Ala. 36701. Joy Ogburn Phipps, curate, Church of the Nativity, 208 Eistos Ave., S.E., Huntsville, Ala. 35801.

Chicago—Holly Blair Hutchens, assistant, Christ Church, 75 W. Van Buren St., Joliet, Ill. 60431. Thomas D. Janiec, vicar, Church of the Annunciation, 9229 S. Harlem Ave., Bridgeview, Ill. 60455. Jay Emerson Johnson, curate, St. Simon's, 717 W. Kirchoff Rd., Arlington Heights, Ill. 60005. Robert Barie Andrew Marr (Br. Andrew, O.S.B.), St. Gregory's Abbey, 56500 Abbey Rd., Three Rivers, Mich. 49093. Dolores Maria Neighbors, curate, Church of the Epiphany, 201 S. Ashland, Chicago, Ill. 60649. Benjamin A. Shambaugh, curate, Church of the Holy Spirit, 400 E. Westminster Rd., Lake Forest, Ill. 60045. Martini Shaw, curate, St. John the Evangelist, Box 25, Park Dr. and Leavitt Ave., Flossmoor, Ill. 60422.

Northwestern Pennsylvania—Donald B. McAlister (for the Bishop of Chicago), vicar, St. Laurence, Osceola Mills and Holy Trinity, Houtzdale, Pa. Add: St. Laurence, Osceola Mills 16666.

Vermont—Donald Moore, interim rector, Immanuel, Bellows Falls and counsel, Orange County Mental Health Service, Randolph, Vt. Add: Park Hill Pl., Randolph 05060. John D.S. Rice, rector, St. Mark's, Box 125, Newport, Vt. 05855.

Deacons

Albany—Hershel Eugene Maxey, assistant, Adirondack Missions, Box 8, Brant Lake, N.Y. 12815.

Virginia—Lloyd A. Addington, non-stipendiary assistant, Church of the Good Shepherd, 9350 Braddock Rd., Burke, Va. 22015.

Renunciations

On Sept. 29 in the Cathedral of All Saints, Albany, N.Y., the Rt. Rev. David S. Ball, Bishop of Albany, accepted the renunciation of the ministry of Alexander K. Morphy.

Receptions

The Rev. Julius M. Rogina has been received from the Roman Catholic Church in the Diocese of Nevada where he is chief psychologist of the Nevada Mental Health Institute and in private practice. Fr. Rogina is an associate of Trinity Church, Box 2246, Reno, Nev. 89505.

On October 21 the Rt. Rev. Daniel L. Swenson, Bishop of Vermont, received as a priest from the Roman Catholic Church the Rev. John Keenan, non-stipendiary assistant of St. Stephen's, Middlebury, Vt. and instructor in Far Eastern Religions at Middlebury College. Add: R.R. 1, Box 254, Salisbury, Vt. 05769.

Religious Orders

During 1988, two Sisters of the Holy Nativity celebrated the Golden Jubilee of their life profession: Sr. Ruth Angela, May 23 and Sr. Ruth Vera, Sept. 8 at the Convent of the Holy Nativity, Fond du Lac, Wis.

Resignations

The Rev. H. Paul Osborne, as associate of Christ Church, Cincinnati, Ohio. Fr. Osborne becomes campaign consultant for St. James', Wilmington, N.C.

Deaths

The Rev. Arthur H. Clum, retired priest of the Diocese of Albany where he served for 24 years, died on November 9 in Saratoga Springs, N.Y. at the age of 77.

Fr. Clum served 10 parishes in the Diocese of Albany, having been ordained to the priesthood in 1953 and becoming vicar of Calvary, Cairo; Gloria Dei, Palenville; and Trinity, Ashland, N.Y., a position he held until 1956 when he became rector of Christ Church, Gilbertsville and Christ Church, West Burlington, N.Y. 1956-60. After serving other parishes in the diocese, he was priest-in-charge of St. James', Fort Edward, N.Y. from 1969 to 1976. He is survived by his wife, Marie, and four children.

The Rev. Sr. Rachel (Elizabeth) Hosmer, priest of the Diocese of New York, teacher and theologian, died of cancer at the age of 80 at the Convent of St. Helena in New York City on December 23.

A graduate of Boston University, with an M.A. in theology from Union Theological Seminary and an S.T.M. from General Theological Seminary, Sr. Rachael was sometime assistant professor of ascetical theology at G.T.S. and had been awarded honorary doctorate degrees from both Seabury-Western and G.T.S. At the age of 20 she entered the Order of St. Anne in Boston, Mass. and in 1935 made her life profession; in 1934 she went to the order's school, Margaret Hall, in Kentucky, where she stayed until 1959. She and eight other sisters formed the new Order of St. Helena in 1945. She later did work at Holy Cross Mission in Bolahun and Cape Palmas, Liberia. She was active in peace and justice issues and was a skilled spiritual director, the author of *Gender and God* and, with Alan Jones, *Living in the Spirit*. Sr. Rachel was buried at the motherhouse of the Order of St. Helena in Vails Gate, N.Y. She is survived by three brothers.

Phyllis Hughes Elliott, widow of the Rev. Samuel H.N. Elliott, died of a heart attack at the age of 74 in her home in Warwick, N.Y. on December 9.

A native of England, Mrs. Elliott attended high school in Fort Wayne, Ind. where she met and in 1942 married Fr. Elliott, who subsequently served parishes in Croton-on-Hudson, N.Y.; Watertown, Wis.; and Salem, Ill., among others. Mrs. Elliott, an active churchwoman all her life, was a talented seamstress and secretary, skills she contributed to her husband's parishes and, for the last six years, to Christ Church, Warwick. She is survived by a son, two daughters and a grandson.



BENEDICTION

The author is the Rev. Ray Holder, a retired priest who resides in Jackson, Miss.

We have yet to meet him. One bright day we intend to shake his hand and extend him our thanks. Until then we shall call him The Can Man.

As my wife and I watch him from our porch overlooking the Gulf of Mexico, we share the thought that others, long ago, also gathered up the fragments from a feast so that nothing created should be lost.

Our anonymous friend collects aluminum cans from the garbage before they are hauled away to the landfill as castaways from vacationing revelers bent on good times in high-rise condos, seaside cottages, and night spots. Like leftover morsels from a picnic, each unwanted can is gently placed into a large plastic bag and lightly lifted to the bed of the man's vintage green pickup truck. The Can Man then methodically continues on his appointed rounds like a traveling evangelist.

When the day is far spent, round he comes again.

This, the crippled man's mission, his mundane living, his daily bread, perhaps his conscious sacrifice, his priceless oblation to which he gives himself with obvious joy.

The Can Man merits a conservator's laurels. He shames us for our wanton wastefulness of God's creation. He reminds us that little empty pop-top cans can overflow man-size containers.

Early morning, before we cast off for a day of deep-sea trolling, we often catch a glimpse of the man who strangely makes our day. And we think of the disciples who were told where to cast their nets after gathering up the remnants of loaves and fishes, and willingly or reluctantly learning their first lessons in the not always pleasurable tasks of divine redemption.

January 29, 1989

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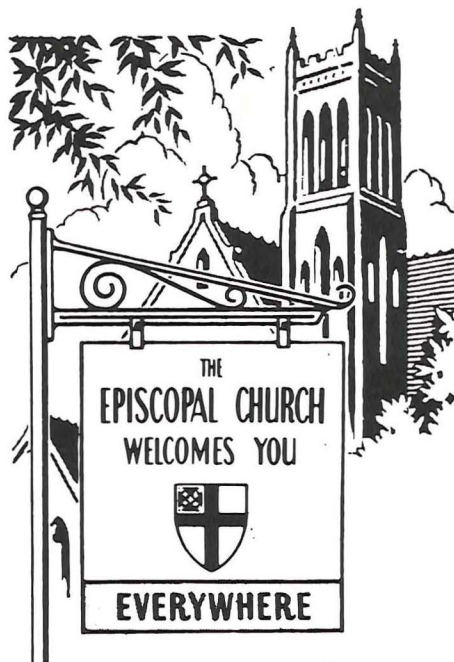
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Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; 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 Churchmen; 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, Intercessions; 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; YPF, Young People's Fellowship.