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Summer of the Bats!

“We’ve confused the ordinary and the extraordinary.”

IN THE NEWS:

Worship service for deaf at Washington Cathedral



Poet of the Second Race

In "Vanity of Spirit," Henry Vaughan writes that "Quite spent with thoughts, I left my cell and lay/Where a shrill spring turned to the early day." He is ever the poet of inner and outer intersections. Like William Wordsworth who will follow him and like Thomas Traherne his contemporary, Vaughan delights in nature as a thing and source of beauty but also as a metaphor of life and human stages of growth from infancy to adulthood.

The speakers in Traherne's poems are most often children, some just newly arrived on earth, and it is clear that Traherne's neo-Platonism really issued forth in a full-fledged belief in the pre-existence of the soul. Vaughan seems to share this belief, or something close to it.

Vaughan's narrators, though, most often seem to be adults reflecting on infancy, rather than the newly-born child of Traherne's poetry. Yet Vaughan shares with Traherne and Wordsworth a firm belief that adulthood is associated with sinfulness. He may not have rejected the doctrine of original sin, as Traherne's poetry would indicate he did, but he clearly sees the child as pure and innocent.

The speaker of "The Retreat" can still look back and "glimpse...His (God's) bright face...Before I taugth my tongue to wound/My conscience with a sinful sound,/Or had the black art to dispense/A several sin to every sense...." Sinfulness comes with age, with growing up.

Yet Vaughan is equally certain that we travel toward a new country, a new city of "shining spires." In the tranquil poem, "Peace," he addresses his soul: "My soul, there is a country/Far beyond the stars,/Where stands a winged sentry/All skillful in the wars./There, above noise and danger,/Sweet Peace sits crowned with smiles...."

The journey in this life, for Vaughan, in Wales, is a type of the great inner journey of the soul which is winding its way heavenward. Along this journey, Vaughan finds what T.S. Eliot calls "objective correlatives," that is objectifications of inner thoughts and feelings, expressed in concrete images. In one of his most famous poems, "Regeneration," Vaughan's narrator says that "It was high spring, and all the way/Primrosed and hung with shade" on the day that he "stole aboard." Such is not the landscape of the mind and heart of the narrator: "Yet was it frost within/And surly winds/Blasted my infant buds, and sin/Like clouds eclipsed my mind."

At the peak of the hill, the speaker finds "The cistern full/Of divers stones, some bright and round,/Others ill-shaped and dull." Correlatives perhaps of the spirit world, these stones have been glossed as thoughts or ideas. Perhaps the full cistern is a correlative for the fullness and centeredness of Christ? We can not be sure. We are now fully immersed in Vaughan's world of mystic correspondences. As Vaughan writes in his charming meditation on a waterfall: "What sublime truths and wholesome themes/Lodge in thy mystical deep streams!"

This is the fourth article in a series by the Rev. Travis Du Priest, professor of English at Carthage College, Kenosha, Wis., and TLC editorial assistant.

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ON THE COVER

Choir members lead the congregation in song through sign language during a celebration of worship at Washington Cathedral [page 6].

Photo by Morton Broffmann

LETTERS

Between the Lines

Thomas Davis's "A Considered Response" and the editorial in the August 27 issue both contain a spirit of sensitive and measured reconciliation which our church very much needs today.

Two matters concern me. First is our tendency to too quickly proclaim "good guys and bad guys." We must strive to remain in godly conversation with each other in the inevitable controversies which beset us, even if that conversation must be carried out throughout several generations. I wonder if God's truth within our controversies will arise as quickly as we are prone to proclaim it from convention to convention or from synod to synod. Time is a grace.

My second matter of concern is our careful discernment of the Holy Spirit's work within rather than in spite of the issues which beset us. Some of our controversies raise concerns of lasting importance, though those concerns are often between the lines of a stated issue. On the other hand, all of our controversies are important in regard to how we deport ourselves in God's presence as brothers and sisters in Christ. Might it be that God is working his purposes out in how we are led to come together in our differences and how we struggle to become one body? There is no simple Christian mission that takes precedence over the witness of reconciliation within the household of faith.

(The Rev.) J. BLANEY PRIDGEN, III
Church of Our Saviour
Rock Hill, S.C.

The Unwritten Law

The Rev. Jimmie E. Kimmey raises an interesting point in asking us to consider that "if a state can constitutionally tell women they may not have abortions, that same state can constitutionally tell women they must have abortions" [TLC, Aug. 27].

In various ethics panels about euthanasia, I have sometimes made a similar observation, noting that based on past history (e.g., Nazi Germany), I would rather that the current absence of law regarding "conditions" in which euthanasia might be carried out prevail: that it might be better to let the unwritten law, as, for example, implied in the Hippocratic oath, that regards euthanasia as abhorrent, con-

tinue, even though it makes for legal ambiguity.

Indeed, as Ms. Kimmey seems to be suggesting, I believe that Christians should be concerned with an omniscient state: that what the omniscient state can grant, it can also take away. Our inability as a nation to find an ethical consensus augments this danger of the unrestrained state.

However, her application to the issue of abortion seems singularly inappropriate. The pre-Roe vs. Wade prohibition of abortion in most states made the assumption that abortion was a form of murder, the taking of a human life. If one is to take the context of her argument seriously, one would have to conclude that we should be opposed to laws penalizing murderers since the possibility exists that the state may someday mandate murder. I fear her argument doesn't follow. The current law is self-contradictory: In the name of a woman's absolute "right of choice" a husband has no rights whatever to determine whether the child he has begotten shall live or die. Yet, we penalize, even jail, a woman carrying a child, if she endangers its development by using drugs. Perhaps the worst danger of an omniscient state is its very incompetence and ethical relativism.

(The Rev.) WINSTON JENSEN
Church of St. Alban the Martyr
Superior, Wis.

• • •

I have read with interest the letters in recent weeks concerning abortion, but is there not an alternative? Certainly a woman has the right to determine her reproductive activity. But she also has the responsibility to exercise that right before — and not after — a new life has been conceived.

If women will simply practice contraception, the whole messy issue could be laid to rest. Surely it is more acceptable to prevent life than to take it.

JOAN B. COLLINGS
Sioux City, Iowa

• • •

I read with great interest and empathy Bonnie Shullenberger's article, "Abortion and the Pursuit of Personal Space" [TLC, July 23]. I am the

(Continued on page 5)



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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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LETTERS

(Continued from page 3)

mother of five, grandmother of eight, and am deeply concerned about the whole question of abortion and life. I share Mrs. Shullenberger's views, and her struggle to get where she is. However, I want to draw attention to another very important aspect of this question/debate — the care of those unwanted babies who are born with physical and/or mental defects. I am concerned, also, about those unwanted children who face abuse and neglect because they are unwanted.

I believe that the church must surely take the lead in dealing with the problems these little ones face. I am most definitely "pro-life" and I sympathize with those who are "pro-choice"; I really believe we are not as far apart as it seems we are. However, the placards, demonstrations and campaigns do not provide for the babies.

PATRICIA B. NICOLLE

Maitland, Fla.

Resolving Differences

Leaders on both sides of issues dividing the church might take to heart the proposal stated in the editorial, "Positive Steps" [TLC, Aug. 27]. As long as "confrontation strategy" is practiced, differences will not be resolved while the breeches are widened.

I suggest that the various committees and commissions founded to discuss divisive issues be allowed to make their reports and General Convention act upon them before further actions are taken.

(The Rev.) ROBERT A. TOURIGNEY
Palo Verde Estates, Calif.

Including All

I found interesting and helpful your recent editorial urging the church to respect and care for those who are loyal to it even though they feel left out [TLC, July 23]. You were referring to those who feel left out because of changes in the church with which they disagree or fail to understand or do not like. Most certainly such loyal churchpeople need to know that they are respected and still welcomed by the church they love and serve.

I would like to point out, however, that many of the changes which put such a strain on their loyalty came about in response to other groups of churchpeople who are equally loyal even though they have been left out or

at least shunted to one side: women, people of color, non-Anglo-Saxons, lesbians and gays, singles, young people and children. Each of these groups find the church demanding that they adapt or repress some part of themselves in order to participate in the church's life.

(The Rev. Canon) MICHAEL MERRIMAN
Grace Cathedral
San Francisco, Calif.

Visitor's Initiative

Thank you for your mention [TLC, July 9] of *No Two Alike*, the book of my wife's and my adventures in visiting churches in various parts of the country. You speak of the desirability of parishioners being alert at welcoming visitors. I would like to make a comment directed to the other side of the fence — the visitor's side.

Some churchpeople are aware of this reputed coldness (that old "God's frozen people" canard) and make it a practice to welcome visitors. I remember especially the warmth of greetings at Redeemer in Houston, Texas, St.

James by the Sea in La Jolla, Calif., St. Michael's in Charleston, S.C. and Redeemer in Okmulgee, Okla. But let me tell you something about the other side.

If you, the visitor, take the initiative, you can be certain of surprising results. Just a simple "hello" will bring a smile and a response, but both of you then are searching for where to go from there. Provide it. Comment on something in the church that you have admired and you will be rewarded with appreciation. Quite grateful appreciation, in fact. Maybe it will be the embroidered kneelers, or the stained glass windows, or the music, or an unusual reredos. There is always something that stands out, if you look around. Channels between you and the parishioner have been opened.

My wife and I found so often on our parish calls that these little self-introductions can blossom into friendships that carry over into correspondence exchanges far after the visit.

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H.N. KELLEY

Deerfield, Ill.

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Name Search

In its first meeting of the 1988-1991 triennium, the Joint Standing Committee on Nominations elected officers, evaluated the committee's work during the previous triennium, and planned strategies in seeking persons to nominate for all positions to be filled by the 1991 General Convention, particularly from underrepresented groups in the church's life.

The Rt. Rev. William Frey, Bishop of Colorado, was elected chair of the committee. Mrs. Marlene Evans of the Diocese of the Virgin Islands, was elected vice-chair and the Rev. Canon Roswell O. Moore of the Diocese of California, was elected secretary-treasurer.

The committee gave considerable attention to the suggestion form for submitting names which had been extensively revised and improved by the 1988 committee. There was unanimous agreement that the committee must provide clear and realistic descriptions of the expectations in time commitments, abilities and qualifications for the various positions. The form for making suggestions to the committee will be made available throughout the church and it is hoped it will serve as a vehicle for providing the committee with the broadest, most varied and well-qualified pool from which nominations can be drawn.

Any member of the church may propose nominees to the committee, but people are asked to remember that in submitting names to the committee, they are making recommendations and not actually nominations. Forms for making proposals may be obtained from a diocesan bishop or from the chair of the committee, the Rt. Rev. William Frey, Bishop of Colorado, Box 18M, Capitol Hill Station, Denver, CO 80218. Deadline for the first screening of suggestions will be February 1, 1990. No names received after August 1, 1990 will be considered.

Nominations

The committee is expected to submit nominations to the 1991 General Convention for the following positions: Executive Council — two bishops, two clerical and six lay persons; Church Pension Fund — 12 trustees; General Board of Examining Chaplains — two bishops, three presbyters

with pastoral cure, three faculty members of theological seminaries or other educational institutions, and three lay persons; General Theological Seminary trustees — two bishops, two clerics, two lay persons.

The form for suggested names will be sent to all diocesan bishops and to all 1988 General Convention deputies — systematic attempts will also be made to solicit names from diocesan administrative officers, all church-related organizations and all ethnic groups within the church.

Other members of the committee in addition to the officers are the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana; the Rev. Dillard Robinson, III, of the Diocese of Newark; the Rev. W. Barnum McCarty of the Diocese of Florida; John K. Cannon of the Diocese of Michigan; Mrs. Pamela Chinis of the Diocese of Washington; John Farquharson of the Diocese of Western Massachusetts; Mrs. Dixie Hutchinson of the Diocese of Dallas and Catherine Saucedo of the Diocese of Western Mexico. A third bishop is to be appointed to fill the vacancy created by the resignation of the Rt. Rev. Frank Vest.

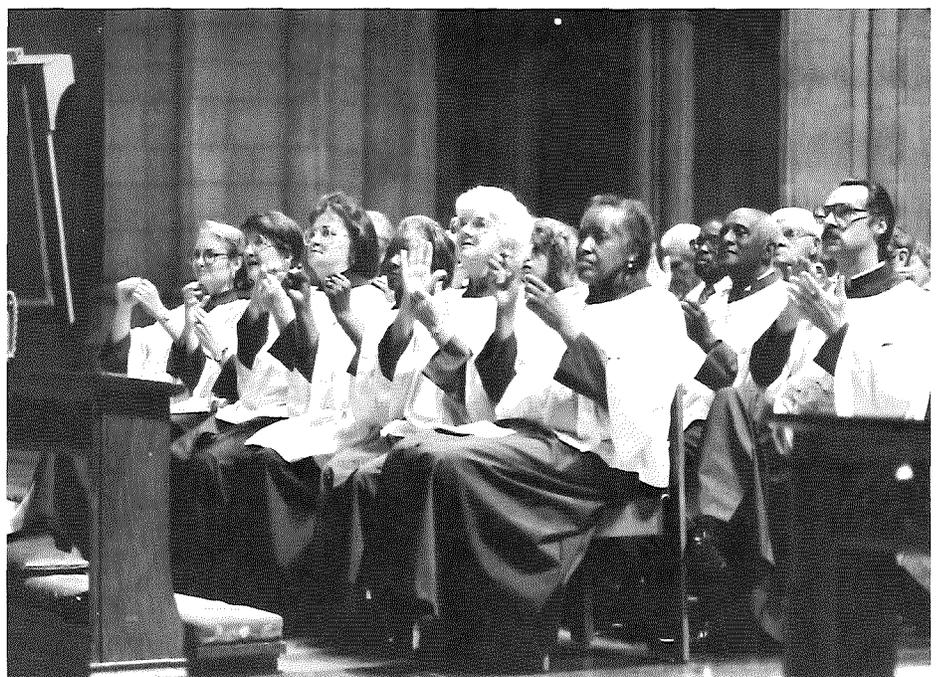
Deaf Service

A service for the deaf was held in Washington National Cathedral on Sunday, August 27. The celebration of the feast day of the Rev. Thomas Gal-

laudet and the Rev. Henry Winter Syle, both of whom made significant contributions to the ministry to the deaf in the Episcopal Church, marked the first time a main service in the cathedral had not only been specifically designated for the deaf but performed throughout by deaf people. At the last General Convention, both Gallaudet and Syle were voted in for inclusion on the book of *Lesser Feasts and Fasts*.

Deaf Episcopalians from throughout the United States as well as deaf Christians from other denominations, listened with their eyes as the service was signed by lay and clergy members of the deaf community. As the Psalms were led by the Rev. Roger Pickering, vicar of All Souls, Philadelphia, throughout the congregations responses were made in sign language by deaf participants. The eight choir members, led by Sandra Pickering, created a ballet of meaning as they signed in unison, leading the congregation, many of whom sang with their hands.

Mrs. Pickering, wife of the Rev. Roger Pickering who has signed and led such groups for the 27 years of marriage, interpreted the anthem, sung by the Cathedral Choir of Men and the recessional hymn for the congregation. The gesture for "Alleluia," a sign that reaches upward to the heavens and then descends in a gentle sweeping motion, when repeated



A response by the choir during the deaf service: "a ballet of meaning." [Photos by Morton Broffmann]

throughout the congregation gave a moving visual emphasis to the singing of the hearing people present. Other signers were located at strategic points in the vast but well filled nave to make certain people throughout could understand the service.

Fr. Gallaudet, often called the "Apostle to the Deaf," was an Episcopal priest and founder of St. Ann's Church for the Deaf in New York City. The church became a center of missionary work to the deaf. As a result of his leadership, mission congregations were established in many cities.

The Rev. Henry Winter Syle, who lost his hearing as the result of scarlet fever, was a protege of Fr. Gallaudet's who urged him to seek holy orders in spite of the opposition of those who thought deafness an impairment to ordination. Fr. Syle became the first deaf person to receive holy orders in the church in 1876 and was ordained a priest in 1883. In 1888 he helped build the first Episcopal church constructed especially for deaf worshippers.

Both of the lessons and the gospel contained references to those with impaired hearing and the sermon by the Rev. Jay Croft, president of the Episcopal Conference of the Deaf, expanded on the topic. "We've come a long way, baby," he said, quoting a

well-known advertisement to emphasize the growing understanding, acceptance and inclusion of the hearing impaired in modern society. Jesus, he pointed out, was very concerned with minorities. There is an insistence in the gospel, he said, that no one be shut out of the kingdom of God. "We do not want pity; we want to be accepted as equals," said Fr. Croft.

Although Dr. I. King Jordan, the first deaf president of Gallaudet University, simultaneously spoke and signed his reading from the New Testament, those who signed only had their words translated for the hearing members of the congregation — a reversal on the usual situation and one which served as a vivid reminder to the hearing of how difficult communication can be when the language used is one which can't be received.

A similar service of celebration also took place at Grace Cathedral in San Francisco.

NICOLS FOX

Religious News Valued in Poll

According to two Gallup polls of 1,100 people and interviews with religion writers and newspaper editors, most people consider religion to be important in their lives while most publications continue to downplay or ignore religion's influence.

The study revealed that most newspaper readers polled considered themselves religious people and half said religion was "very important" to them. Eighty-one percent said that religion was at least "fairly important."

Eighty percent of those for whom religious coverage is important read a newspaper daily.

When asked to list how religious news ranks in an assortment of "soft news" categories, 23 percent listed it fourth, after education, health and business.

In addition, most surveyed felt religion was covered poorly in their newspapers, with sports coverage rated the best.

The study refutes long held notions by newspaper executives that the religion beat holds little interest for most and thus is given little space or resources.

The study was funded by a \$100,000 grant from the Lilly Endowment to the Religious News Service.

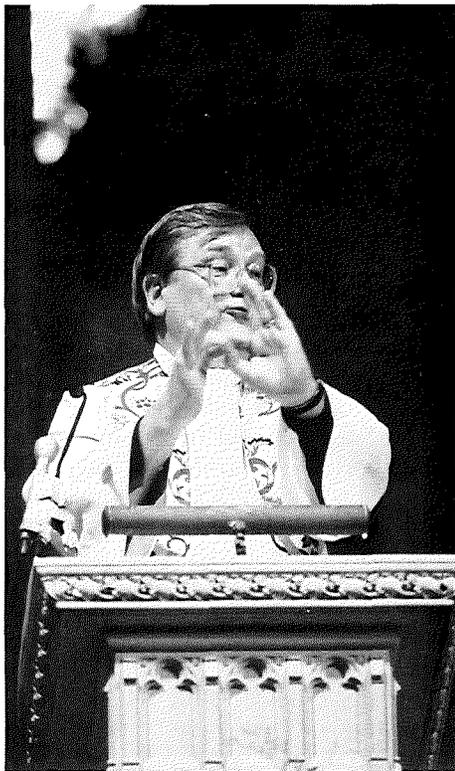
BRIEFLY...

A federal judge has ruled that the Latin cross on top of the St. Cloud, Fla. municipal water tower must be removed because of its symbolism. But the U.S. District Judge G. Kendall Sharp also said that the city may replace the Latin cross with what he called a "passive and symbolic" Greek cross. The ruling came in an ACLU complaint on behalf of Ronald Mendelson, who lives seven miles outside St. Cloud and said that seeing the cross on city property reminded him of relatives who died during the Holocaust.

The Diocese of San Joaquin recently donated its 1989 Church School Missionary Offering of \$3,700 to the Rt. Rev. Gabriel Roric Jur, Bishop of the Dioceses of Rumbek and Wau in the Province of the Sudan. According to Sudanese church officials, the money will be used for Christian education projects.

Religious leaders representing 15 Protestant, Roman Catholic, Jewish and ecumenical groups, issued a recent statement criticizing the clean air bill submitted to Congress by President George Bush, charging that the bill "fails to live up to" the president's promises. An executive with the United Methodist Church's board of church and society, claimed that earlier drafts of the bill were far better than the bill ultimately submitted by the Environmental Protection Agency.

Christ Church in Lexington, Ky., became the cathedral of the Diocese of Lexington August 1. The church originally had cathedral status in 1897, a year after the diocese was formed, and retained that title until 1929. Under the second diocesan, the Rt. Rev. Henry P. Abbott, it was again a cathedral from 1930 to 1933. Under the Rt. Rev. William R. Moody (1945-1970), a church in Lee County was named the Cathedral of St. George the Martyr; it will now serve as a pro-cathedral, mainly to be used as a camp and conference center. The diocesan offices have been moved from Sayre Avenue and are now housed in Christ Church Cathedral.



Fr. Pickering signs the Psalms: joyous celebration of the deaf in community.



Summer of the Bats!

“We’ve confused the ordinary and the extraordinary.”

By BARBARA T. CHENEY

It was during the summer of the bats that I found myself playing with images of the ordinary and the extraordinary.

The summer of the bats featured its own images, images of Batman, of baseball a la the movie *Field of Dreams*, and the maiden voyage of the bat-shaped B2 bomber. Early morning jogs through my neighborhood, accompanied by my faithful dog, birthed my images as these other images of the summer played in my mind.

Batman, a hero to take our breath away as he fights against evil. Extraordinary in his bat-likeness, handsome and awe-inspiring, he hides his true self within the body of Bruce Wayne, a hero incarnate like Superman, that mild-mannered reporter in human life. It’s only a comic strip on the big screen, yet for us all it’s a glimpse of the extraordinary human potential to

take evil by the tail and claim a victory for the good side.

Another film, and this time the sound of a bat cracks against a hard ball, sending a long fly down center-field. This sweet movie, in which the smell of Iowa corn growing is stronger than my husband’s popcorn with butter, tells of the potential victory in following our longings for healing and reconciliation, no matter on what extraordinary journeys they take us. The walk into eternity, it says, can be as giggly and lighthearted as hide and seek among the corn rows.

Then there is the third bat of the summer, the B2 Stealth Bomber, the costliest warplane ever built. Each will cost \$530 million a piece, reports say. Nuclear capable, it’s designed to evade enemy radar, the better to deliver its payload, my dear.

Extraordinary, that just a few weeks earlier, the *Detroit Free Press* had done a series about the challenge of doing business in a world without the traditional enemy to arm ourselves against. How do we, the *Free Press* asked,

make such a world economically feasible? How do we learn to love the enemy we have learned to hate? It’s interesting, I think, that a beginning answer has been offered in the exchange of our children. As they have in many parts of the country, Russian high schoolers visited a local suburb here and a group of the suburban teens in turn went to Russia. A little child shall lead them . . . except for that expensive maiden voyage of a bat.

Batman and the *Field of Dreams* fantasies are written off by us moviegoers as extraordinary. They are, after all, but fictional pieces of fluff, not real. The B2 Stealth Bomber, on the other hand, is a very real part of our ordinary world. Expensive it may be, but isn’t that the ordinary price to pay for good defense and to keep us economically sound as a nation? There are some who think so.

Yet what are our ordinary human dreams? Are they not of reconciliation and healing, or wholeness and the freeing of our human potential to stand once and for all on the side of the good for all?

I’ve seen ordinary people do extraordinary things as our parish took our turn housing the homeless for a week, as a grieving widower led the guests at his wife’s funeral in singing her favorite English ditties, as various diocesan ministries of housing, employment, and education were all begun by metropolitan, suburban, and rural churches seeking to make a difference as the body of Christ, and as new baptized members were welcomed into our community of faith with prayers, applause and a firm renewal of our own baptismal vows.

Pointing to God

We’ve confused the ordinary and the extraordinary. Jesus always used ordinary things to point to God, things of human life and of the created world. Salt and light, growing trees and seeds, fish and bread and wine, each became a symbol of hope for healing, reconciliation and wholeness. What is devastatingly extraordinary is our willingness to cling to so much that destroys our very ordinary human longings and dreams.

Still, in a comic strip movie, in an Iowa fantasy, and in the ordinary blessed energies of those who struggle to be the body of Christ, there springs delicious hope and imaginings of what can still be, after the summer of the bats.

The Rev. Barbara T. Cheney serves St. Gabriel’s Church, East Detroit, Mich.

The Rhythm of Parish Ministry

Some basic disciplines to learn and re-learn

By KEVIN BEAN

"The parish life is a walk between iconoclasm and dishonest caution and making a virtue of ignorance" (Reinhold Niebuhr, Leaves from the Notebook of a Tamed Cynic).

Parish ministry is one of the most satisfying and challenging — as well as frustrating — vocations. It carries with it a comprehensive set of demands which require basic spiritual disciplines in order to carry on over the long haul. Since most people who profess to call themselves Christians have some affiliation with a local parish or congregation, it is still an instrument and model of Christian discipleship that we must take seriously when we speak of the work of the church in spirituality and ethics, in prayer and politics.

Unfortunately, there is much in parish life and ministry that could be seen as "church work" rather than the "work of the church," to use William Sloane Coffin's distinctions. Whether it is stewardship drives or concerns with bricks and mortar or trying to find a usable security system, it often seems that George MacLeod (founder of the Iona Community) was right when he said, "Christ called you to be fishers of men, but instead you have become keepers of aquariums."

Yet, at the same time, the average parish is a diverse grouping of many ages and stages, a very real body of humanity. It is that real humanity that is both the source of deepest frustration, as well as the saving grace of

The Rev. Kevin D. Bean is staff director of the Naugatuck Valley Project, an ecumenical economic development project based in Waterbury, Conn. He is also a supply priest in the Diocese of Connecticut.

parish ministry. The psychic (and sometimes physical) distance between people in the average parish, as well as the inertia or apathy or reaction of a number of parishioners regarding larger issues of justice and peace, issues beyond the immediate parish and community, are the greatest sources of frustration in my own experience in parishes. Yet the encounters with people in their deepest sadness in various occasions of failing, falling or dying, or in their greatest joy in marriage, birth and growth, are what make ministry most real and most satisfying.

We need to give parishes more credit than they have been given by certain religious journals, the secular media and more "radical" Christians. Although bound by national, denominational, racial, sexual, traditional, class and other biases, each parish does have a certain core of people who are the salt of the earth, trying to live in a Christ-centered, biblically-based, world-responsive manner.

Parishioners are also accused of seeing their parish life as a function of the ministry of their ordained pastor rather than the reverse. Although I have felt like a married bachelor at times because of the expectations of some parishioners, I have always marveled at, and worked alongside, the multitude of compassionate ministries borne by so many regular folk, whether anonymously and quietly or quite publicly and prophetically — "at" the church or "from" the church in homes, neighborhoods and workplaces. In spite of the quote at the beginning of this reflection, Reinhold Niebuhr knew these things as well.

Having said all this, I am learning and re-learning some basic disciplines which help me to handle the frustrations, and hold onto the joy, of parish ministry.

The first is to try to maintain a sense of humor and a sense of perspective. There is a lot to laugh about in parish ministry, including my own bumbling; and without the ability to step back a moment and see just how silly and

funny some things are, I would have burnt out long ago.

The second discipline is to appreciate my own role in the context of the larger ministry of the local body of Christ. This requires humility, which involves the recognition of the limits of my ability and my place as an ordained pastor. I am finding a fruitful middle whereby I no longer think I can do everything while knowing what I am able to contribute.

The third discipline is to work hard but not work alone. Loners in parish ministry can so easily become cynical and burnt out. I'm learning more and more to trust the relationships that I make in parish ministry; and when I risk a new thing, I do so either with someone else alongside, or at least recognizing that if the action is not approved of, I am nonetheless accepted for who I am by the parish. This discipline also involves empathy, giving others a listening ear and an open door, and being available to various sides of an issue while often still taking a position myself. Relating to others in the parish primarily in the context of mutual concern rather than struggling for agreement is the way towards unity as a parish and sanity as a pastor.

Diverse Form

Finally, I find myself now in a "high church" setting where each day is full of the range of parish ministry while also being centered on a liturgical rhythm that provides calm and focus at the beginning, middle and end of the day. Given the diversity of parish life, the particular form of daily prayer is not the issue, but rather the need for it to occur in spite of the form it takes. This I would strongly advocate.

These spiritual disciplines of humor, humility, working with others and the rhythm of prayer — along with other more popular physical, dietary, time-management and relaxation disciplines — make parish ministry bearable and parish life one which is marked by joy, which is one of the more definite signs of the presence of God.

EDITORIALS

“Glorious Things . . .”

For scores of Americans living in certain parts of Latin America, Africa, the Middle East or the Orient, the past months have been distressing. Their lives have been or may be gravely disrupted and their bodily safety may be threatened. Yet some Americans remain in dangerous places precisely because they are Americans. They have the security of knowing that they are citizens of a nation which, though far away, has great power and stability. They have what their U.S. passport means. Although they are strangers and foreigners in the land where they now live, they know they have a homeland to which they will someday return.

Anyone who has visited Americans residing in the Third World observes how important it is to them to have frequent contacts with other Americans, to eat and drink together with them, and to receive letters from home. All of this reaffirms and reinforces their sense of citizenship and belonging.

The New Testament tells us that this is substantially the position of Christians in this world. There are distressing things in the international scene, in our own government and in our financial and business spheres. There may be much that is wrong within the smaller circle of our own personal lives. Yet we are also citizens of another country, which is heavenly.

St. Paul says, “The Jerusalem above is free, and she is our mother” (Galatians 4:26), and “our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ” (Philippians 3:20).

And elsewhere, “You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem . . . Therefore let us be grateful for receiving a kingdom that cannot be shaken” (Hebrews 12:22-28).

We have the security of belonging to that heavenly country. The church, as has often been said, is to be a colony of heaven. Our baptism is our passport. The creed is our pledge of allegiance. The cross is our banner. As St. Augustine says, the scriptural passages we hear are like letters from home. We reaffirm and reinforce our sense of citizenship by meeting together, by lifting up our hearts to our Savior, and by eating and drinking together at his sacred table.

Going to church is important — for us and for our fellow citizens of that heavenly county. Episcopalians need to recognize this and to affirm it more clearly. Let us be more eager to experience, and to share with others, both the solemnity and the joy of coming into God’s presence at the weekly assembly of his people on earth, a foretaste of that blessed assembly in heaven.

Legal, Moral and Spiritual Issue

Questions about abortion will be with us for a long time to come. Public attitudes change, court points of view change, and medical technology changes. Among the many dimensions to this topic, we note that it is a legal question which is also unavoidably a moral question, and a moral question which is also a religious one. Most of those on the pro-life side are religiously motivated, and

many on the pro-choice side are also. Many other legal and moral matters are also based ultimately on religious principles, but it seems to be part of the ritual of American government not to recognize this. Our courts are not well equipped to handle overtly spiritual questions.

Yet this is a faith issue, at least for the extreme positions. It requires faith to believe that a microscopic newly conceived organism is really a human being entitled to the rights of citizenry. It also requires faith to believe that a moving and sentient boy or girl, approaching the time of natural birth, is not really a human being who should be entitled to protection by law.

It appears that neither the majority of the American people, nor the majority of the membership of most churches, support a total legal ban on abortion. Most seem to regard it as permissible in pregnancies caused by rape, or where the child will be gravely deformed or handicapped, or where the mother’s life is at stake (which is rarely the case nowadays). Such a position is not unlike the official stance of the Episcopal Church.

On the other hand, most see some restraint as desirable. A million abortions a year are too many. Yet how many is not too many? How many is enough? What restraints can be placed? These questions place abortion, along with so many other moral questions, in an area of uncertainty. Protagonists for or against abortion may desire absolute answers, but it is unlikely any legal settlement will be reached on absolutist terms.

Eliminating abortions performed with tax dollars is not, in our opinion, any long range solution. Most offensive are not abortions of the poor, but abortions of convenience (often for the man’s convenience), or of sex selection (feminists beware: girl babies are more likely to be aborted than boys), or of commerce (so that fetal tissue can be marketed).

The entire abortion problem is another indication that the so-called sexual revolution of recent decades has rested on delusions. “Safe sex,” as envisioned by millions of young people, is a tragic fantasy. In terms of procreation and of disease, not to mention social and human relationships, sex involves problems which technology may mitigate but cannot eliminate. Within the bonds of matrimony, sex may be a blessing. The current obsession with sex, without bonds or bounds, is no foundation for a humane and responsible society.



BOOKS

Art and Spirituality

DOORS OF PERCEPTION: Icons and their Spiritual Significance. By John Baggley. St. Vladimir's. Pp. 160. \$12.95 paper.

Fr. John Baggley makes a special contribution in revealing the spiritual world which produces icons. Many other books have spread before us the wealth of national varieties and styles of painting, or the range of subjects depicted; but Fr. Baggley has rightly focused our attention on the spiritual life and vision of the Orthodox East. His insights will open new ways of looking, seeing, and meditating, and even provide fresh approaches to the central truths of the faith useful in sermon preparation. In this way he opens icons not for the intellect alone, but for the heart.

The art of the icon is, he shows, "essentially non-naturalistic"; so through his guiding, for instance, buildings in the icons with "impossible architecture" suddenly become quite meaningful and attractive in their abstraction, now able to point us far beyond themselves.

The appendix, by Richard Temple of London, a regular exhibitor of icons, contains some small errors of fact, but at points his language seems addressed to "New Age" aficionados, and does not maintain the direction and tone established earlier by Fr. Baggley. Yet there are insights that will delight, and help relate icons of different subjects to one another.

Fr. Baggley will clearly help readers to see that icons need not be "alien" to us in the West, but are a genuine aid to deepening our own grasp of the gospel, and the life of the spirit in the sacred tradition of the church. They are indeed doors through which the Holy Spirit can show us the deeper things of Jesus.

(The Rev.) CHRISTOPHER P. KELLEY
St. Columba's Church
Inverness, Calif.

Change and Tradition

WORSHIP: Searching for Language. By Gail Ramshaw. Pastoral Press. Pp. 213. \$11.95 paper.

The latter part of the 20th century seems to be a time for questions about language and theology. In the same way that first century believers shifted from Aramaic to Greek and fourth

century Western believers shifted from Greek to Latin, we are in a time of radical shift in theological thought and theological language. The current discussions of inclusive language in worship and in translations of the Bible and the widespread abandonment of traditional Tudor English for worship are pointers to this shift.

In this collection of her essays on liturgical language, Ramshaw reveals insight, sensitivity and a willingness to think hard about the words with which we worship. This reviewer had been aware of her work in the field for a number of years, and since reading *Christ in Sacred Speech: the Meaning of Liturgical Language*, has appreciated the quality of her thought. Prospective readers can rest assured that the concern for inclusive language is balanced with a strong sense of tradition, a welcome awareness of the way that language shapes our perceptions of the world around us, and a profound respect for the development of theology.

For example, the final essay, "Naming the Trinity: Orthodoxy and Inclusivity," quietly disposes of the faddish "Creator, Redeemer, and Sustainer" as "a contemporary reincarnation of modalism which naively equated one function each to one person each, an idea wholly denied by classical theology" (p. 206). Open-minded readers may not agree with everything, but will find their understanding of the issues broadened and their awareness of the interplay between change and tradition deepened.

(The Rev.) RONALD H. MILLER
St. Bartholomew's Church
Baltimore, Md.

Books Received

READING THE NEW TESTAMENT (Second Edition). By Pheme Perkins. Paulist. Pp. vii and 350. \$7.95 paper.

A FEAST OF FAMILIES. By Virginia Stem Owens. Macmillan. Pp. 143. \$6.95 paper.

THE GOSPEL IN PARABLE: Metaphor, Narrative, and Theology in the Synoptic Gospels. By John H. Donahue, S.J. Fortress. Pp. xi and 254. \$19.95.

MIND YOUR TONGUE: Communication in the Family. By William E. Hulme. Westminster. Pp. 120. \$8.95 paper.

LORD JESUS, TEACH ME TO PRAY: A Seven-Week Course in Personal Prayer. By Lucy Rooney, S.N.D. and Robert Faricy, S.J. Paulist. Pp. vi and 117. \$5.95 paper.

CONFESSIONS OF AN INQUIRING SPIRIT. By Samuel Taylor Coleridge. Fortress. Pp. 104. \$7.95 paper.

BORN OF THE SUN. By Joseph Diescho. Friendship. Pp. x and 313. \$6.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

PATTERN IN EARLY CHRISTIAN WORSHIP. By Allen Cabaniss. Mercer University. Pp. 112. \$17.50.

University of Mississippi professor emeritus and Presbyterian-trained Allen Cabaniss gives us a succinct, scholarly treatment of Christian worship from the earliest account by Justin Martyr (which the author translates anew in the appendix) right through to speculations about worship in today's church — suggesting, for example, that confession of sin be separate from ordinary Sunday worship in order not to dampen the jubilant expression of worship and that baptism always take place before and not during the Eucharist to remind us that it is a prerequisite for eucharistic worship.

UNDER AUTHORITY: Supervision and Church Leadership. By Charles R. Wilson. Jethro Publications (6066 Parfet St., Arvada, CO 80004). Pp. 132. \$9.50 paper.

One in a series of "Resources for Church Leaders," this book by Episcopal priest and consultant, Charles Wilson, explores the notion of power, authority, organization, supervisory relationships and teamwork. A practical stylist, the author clearly highlights important points and categorizes his distinctions: for example, the three leadership styles of clergy — "charismatic," the "enabler," and the "manager." Helpful to clergy and laity in leadership roles.

THE FEAST OF FAITH: An Invitation to the Love Feast of the Kingdom of God. By Archbishop Paul of Finland. Translated by Esther Williams. St. Vladimir's Seminary. Pp. 112. \$5.95 paper.

Many readers will know Archbishop Paul as author of *The Faith We Hold*. In this present book, the head of the Orthodox Church in Finland from



1969 to 1978 gives a detailed, chronological commentary of the Orthodox liturgy. He does so with much precision (showing exactly how the sign of the cross is made by priest and laity) and with equal affection for his subject of "heaven on earth," the divine liturgy.

SO YOU THINK YOUR'RE NOT RELIGIOUS: A Thinking Person's Guide to the Church. By James R. Adams. Cowley. Pp. 208. \$8.95 paper.

The rector of St. Mark's, Washington, D.C. takes on the head-heart dichotomy of religion. Here is what he has to say in a section called "God Doesn't Answer": "Much as I appreciate the serious theological struggle in the poetry of Job, for me the usefulness of the Bible in helping with prayer is not found in religious philosophy but in the stories of people in conversation with God." The book also serves as a kind of unofficial guide to different types of Episcopalians. Really enjoyable reading.

THE DARK FACE OF REALITY. By Martin Israel. Morehouse-Barlow. Pp. 158. \$12.95.

The subtitle on the inside title page of this book is "A Study of Emergent Awareness," and while a bit vague at first, it is quite accurate in describing what the Church of England priest Martin Israel is getting at — the darkness of human suffering which he sees as a part of human "training to become useful citizens of the world" and the more fundamental darkness of evil. A most helpful chapter — one that needs preaching and teaching in our tradition — is entitled "The Divine Darkness," in which the author tackles the difficult subject of God's morality.

LOVE: THE FOUNDATION OF HOPE: The Theology of Jurgen Moltmann and Elisabeth Moltmann-Wendel. Edited by Frederic B. Burnham, Charles S. McCoy and M. Douglas Meeks. Harper and Row. Pp. xv and 160. \$16.95.

First presented at Trinity Institute in 1986, these essays by Jurgen Moltmann (author of the influential 1967 book, *Theology of Hope*) and his wife, along with other theologians, examine the theme of God's love and human hope in a number of situations. Stimulating is Moltmann's section "Immortality of the Soul or Resurrection of the Dead?"

PEOPLE and PLACES

Appointments

The Rev. **W. Harrison Abernathy** is rector of St. Stephen's, 50 Bedford Rd., Armonk, NY 10504.

The Rev. **Carol Anderson** is now rector of All Saints', Beverly Hills, CA.

The Rev. **James Anderson** is curate of St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **David A. Bell** is curate of St. Christopher's, Box 2235, Pensacola, FL 32513.

The Rev. **Hugh Oliver Bell, Jr.** is curate of St. Simon's-on-the-Sound, Box 476, Fort Walton Beach, FL 32549.

The Rev. Canon **Harland Birdwell** is now canon to the ordinary, Diocese of Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87111; add: 6909 Sandalwood Pl., NE, Albuquerque 87111.

The Rev. **Lois L. Boney** is priest-in-charge of Epiphany, Crestview, FL; add: 2201 Scenic Hwy. # E-4, Pensacola, FL 32503.

The Rev. **Richard G.M. Chambers** is rector of Trinity Church, 91 Church St., Seymour, CT 06483.

The Rev. **Charles D. Cooper** is rector of St. John's, 252 S. Dargan St. Florence, SC 29501.

The Rev. **James R. Crowder** now serves St. James', 3 Mountain, Box 357, Farmington, CT 06034.

The Rev. **Margaret G. Custer** is interim vicar of St. Edward's, Box 125, Landisville, PA 17538.

The Rev. **Ruth Eller** is pastoral assistant of St. Luke's, 20 University Ave., Los Gatos, CA 95030.

The Rev. **Janice E. Gordon** is rector of the Church of the Holy Comforter, 130 W. Seminary Ave., Lutherville, MD 21093.

The Rev. **R. Dale Harmon** is now rector of St. Mark's, 520 N. Boulevard, Richmond, VA 23220.

The Rev. **Robert Bobo Henderson** is rector of St. James', Box 536, Eufaula, AL 36027.

The Rev. **Robert D. Koth** is assistant rector of St. John's, Box 310524, New Braunfels, TX 78131.

The Rev. **Daniel Martins** is curate of St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Alan P. Maynard** is interim pastor of Trinity Church, Stoughton, MA.

The Rev. **Lloyd L. Olsen, Jr.** is now rector of St. Peter's, 8th and Atlantic Ave., Box 511, Fernandina Beach, FL 32034.

The Rev. **Joseph R. Parrish, Jr.** is rector of St. John's, 61 Broad St., Elizabeth, NJ 07201.

The Rev. **Robert G. Partlow** is deacon-in-charge of the Church of the Messiah, Murphy, NC.

The Rev. **Gerald Sevick** is vicar of St. Matthew the Evangelist, Desoto, TX; add: 123 Executive Way, Desoto 75115.

The Rev. **Richard T. Speer** is rector of the Church of the Advent, Box 1937, Alice, TX 78333.

The Rev. **Jeffrey N. Steenson** is rector of St. Andrew's, Fort Worth, TX; add: 917 Lamar, Fort Worth 76102.

The Rev. **Paul E. Stricklin** is chaplain of St. Joseph's Chapel, Christ School, Arden, NC.

The Rev. **Deacon Brian S. Suntken** assists at the Church of the Ascension, Hickory, NC.

The Rev. **Robert W. Trent** is rector of Trinity Church, 3552 Morning Glory Ave., Baton Rouge, LA 70808.

The Rev. Canon **Charles G. vonRosenberg** is canon to the ordinary, Diocese of Upper South Carolina, Box 1789, Columbia, SC 29202.

The Rev. **John Walker** is rector of St. Michael's, Box 3874, Pineville, LA 71361.

The Rev. **David L. Watts** is priest-in-charge of All Saints', Box 35, Round Lake, NY 12151.

The Rev. **Anne J. Wridler** is vicar of St. John's, 129 Ledge Hill Rd., North Guilford, CT 06437.

Changes of Address

The Rt. Rev. **John M. Allin** and Mrs. Allin now live at 2015 Douglas Dr., Jackson, MS 39221; Bishop Allin will continue his work at the church in Hobe's Sound, FL during the winter, but will make Jackson his permanent home.

The office of the **American Friends of the Anglican Centre in Rome** is 2430 K. St., NW, Washington, DC 20037. The Rev. **Richard Cornish Martin** continues as chairman.

The Rev. **Philip S. Crow**, who retired in 1984, has served parishes in Florida and Jamaica; he may now be addressed at 3108 N. Idylwild Dr., Midwest City, OK 73110.

The Rev. **George H. Martin** is now at 4449 Lynx Ct., Eagan, MN 55123.

Resignations

The Rev. **W. Don Kellner**, as rector of St. Barnabas', Lafayette, LA.

The Rev. **Charles Robert Nielsen**, as headmaster of School of Acadiana, Cade, LA.

The Rev. **Laurence Packard**, as assistant of St. Mark's, Shreveport, LA.

The Rev. **Babs Marie Schmidt**, as associate chaplain of All Saints', Fort Worth, TX.

The Rev. **Thomas Schulze**, as rector, Trinity Church, Stoughton, MA.

Other Changes

The Rev. **C. Richard Carlisle** now does non-parochial work in the Diocese of Dallas; add: 446 Columbia Dr., Rockwall, TX 75087.

The Rev. **Deacon Ruth Partlow** is non-parochial in the Diocese of Western North Carolina.

Cathedral Clergy

The Rev. **Jay W. Breisch** has been installed as canon of Christ Cathedral, Salina, KS; Canon Breisch is resident director of St. Francis Homes, Salina.

The Very Rev. **John B. Haverland** has retired as dean of St. John's Cathedral, Albuquerque, NM and has accepted an interim position as dean and rector of Christ Church Cathedral, Indianapolis, IN. Fr. Haverland has been named dean and rector emeritus of St. John's Cathedral. Add: 3515 Admiralty Lane, Indianapolis 46240.

Religious Orders

At its annual chapter the **Congregation of the Companions of the Holy Saviour** elected the Rev. **Ian L. Bockus** master of the congregation. Fr. Bockus serves as priest of St. Patrick's, Brewer, ME; he succeeds the Rev. **Arthur D. Willis** who served as master since 1975.

The Rev. **Joseph H. Schley** is assistant executive director of the **Evangelical and Catholic**

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
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
EPISCOPAL CAMPUS MINISTRY
ALL COLLEGES & UNIVERSITIES San Diego
 4164 Mt. Herbert Ave. San Diego, CA 92117
 Fr. Bill Mahedy (619) 565-6661

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

UNIVERSITY OF REDLANDS Redlands
TRINITY 4th & Fern Ave. (714) 793-2014
 Sun H Eu 8, 10:15. Wkdy H Eu 10 Wed

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
U.S. COAST GUARD ACADEMY New London
CONNECTICUT COLLEGE & MITCHELL COLLEGE
ST. JAMES' Huntington & Federal Sts.
 Ralph E. Merrill, r; S. Scott Hankins, c
 Sun H Eu 8, 10; Wkdy MP 9, EP 5; Wed H Eu 9:30

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

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

UNIVERSITY OF MIAMI
VENERABLE BEDE 1150 Stanford Dr., Coral Gables
 The Rev. Henry N.F. Minich, chap
 Sun Mass 8 & 10. Ev 6

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

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. Wkdy 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

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandell, the Rev. Dan J. Handschy
 Sun 8, 10. Wed 7:30. Phone 222-2640

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't (413) 458-8144
 Sun H Eu 8, 10; Wed 7:15, Fri 5 (students gather afterward); HD 7; MP 8:50 wkdy

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Dr. Leslie A. Muray, (517) 351-7160
 The Rev. Jannel Glennie, the Rev. Dr. Bob Brook
 800 Abbott Rd., East Lansing 48823
 Sun H Eu 5 M.S.U. Alumni Chapel

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

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

UNIV. OF MISSOURI-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

MONTANA
MONTANA STATE UNIV. Bozeman
ST. JAMES' 5 W. Olive
 The Rev. Sharonly Welton, assoc & chap
 Sun HC 8, 10; Wed 10

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

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 422 Market St.
The Rev. Martin Gutwein, r; the Rev. Paul Van Sant, ass't
Sun H Eu 7:30 & 11:15, Fri 12 noon. EP Mon-Fri 5

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

CITY UNIV. OF N.Y. (Brooklyn College)

CHURCH OF THE NATIVITY 1099 Ocean Ave.
The Rev. E. E. Batchelor, r & chap
Sun H Eu 8 & 11 (1S & 3S), MP (2S, 4S & 5S)

RENSSELAER POLYTECHNIC INSTITUTE

RUSSELL SAGE COLLEGE

ST. JOHN'S 146 First St., Troy
The Rev. Lawrence M. Estey, r
Sun 8 & 10, Wed 7:30

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

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

YOUNGSTOWN STATE UNIV. Youngstown

ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster, r
Sun 8 & 10:30 HC; Tues 7:30 HC

OKLAHOMA

UNIV. OF OKLAHOMA Norman

ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm
The Rev. Donald P. Owens, Jr., Ph.D. chap

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
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

PENNSYLVANIA (Cont'd.)

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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; the Rev. Pamela Foster, pastoral care; 661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

LAFAYETTE COLLEGE Easton

TRINITY 234 Spring Garden St.

The Rev. James L. Gill, r
H Eu: Sun 8, 10; Wed noon (with healing); Sat 6:30

SUSQUEHANNA UNIV. Selingsgrove

ALL SAINTS (717) 374-8289

129 N. Market
Sun Mass 10:30. Weekdays as anno

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

UNIV. OF SOUTH CAROLINA Columbia

DIOCESAN HOUSE 1115 Marion St.

P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempzell, Jr., chap
(803) 771-7800

Wed Programs — 6:30 Diocesan House. Sun Service — students attend 9:15 at Trinity Cathedral (right balcony)

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View

ST. FRANCIS OF ASSISI Dooley Drive

The Rev. C. Andrew Mepham, v & chap
Sun H Eu 9; 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 TECH UNIV. Lubbock

TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.

The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg

ST. JOHN'S 200 Boston Ave.

The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc; Ms. Nancy D. Page, ass't for education
Sun 8, 9, 11; Thurs 10:30; Wed 6:30 at R-MWC Chapel

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. Wkdays HC 12:15 daily; Wed 5:30. Student Fellowship Tues 5:30

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

THE COLLEGE OF WILLIAM & MARY Williamsburg

CANTERBURY ASSN: BRUTON PARISH CHURCH

The Rev. Donald B. Harris, chap
Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu (Wren Chapel) dinner

WISCONSIN

DIocese OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church

Eau Claire, Christ Church Cathedral
La Crosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

UNIV. OF WISCONSIN Madison

ST. FRANCIS HOUSE 1001 University Ave.

The Rev. Virginia Lund, assoc chap

PEOPLE AND PLACES

(Continued from page 5)

Mission and assistant to Bishop A. Donald Davies; add: 6300 Ridglea Pl., Suite 1112, Fort Worth, TX 76116.

Retirements

The Rev. Canon Billie R. Boyd, as canon to the ordinary, Diocese of Fort Worth; add: 105 Lakeway Dr., Benbrook, TX 76126.

The Rev. John W. Hildebrand, as rector of St. Andrew's, Fort Worth, TX; add: 3809 Ashford, Fort Worth 76133.

Deaths

The Rev. Francis D. Daley, retired priest of the Diocese of Newark, died at Humana Hospital, Orange Park, FL on July 1 at the age of 84 following a short illness.

A native of Baltimore. Fr. Daley received both his bachelor's degree and his M.Div. from the University of the South; he was awarded an honorary D.D. from the University of Little Rock in Arkansas. He served parishes in Maryland, Arkansas, Pennsylvania, and Delaware and was also a lecturer at General Theological Seminary as well as chaplain of the Seamen's Institute. He continued to do supply work as long as he was able after his 42 years of service. In addition to his wife, Frances, Fr. Daley is survived by a son and two daughters.

The Rev. Canon Judson S. Leeman, retired priest of the Diocese of Northern California, died at the age of 79 on August 4 in a Sacramento, CA nursing home.

Fr. Leeman moved to Sacramento 17 years ago when he became assistant to the dean of Trinity Cathedral for two years before his retirement in 1974. He was a graduate of the University of Oklahoma and General Theological Seminary; he also earned a medical degree from the University of Minnesota. During W.W. II he served as a Navy chaplain and later served St. Luke's International Hospital in Japan from 1950 to 1955. After practicing psychiatry, beginning in the late 1950s, he returned to full-time pastoral work in Philadelphia. He enjoyed needlepoint and was known for his ecclesiastical works, which were featured on the "Today Show." Canon Leeman is survived by five nieces and nephews. 12 great-nieces and nephews and 15 great-great nieces and nephews.

Sister Eleanora Margaret of the Society of St. Margaret, died on August 12 in the 61st year of her religious profession.

Brother James J.D. Madden, SSJE, a member of the Society of St. John the Evangelist, died at the age of 39 on August 4 at Massachusetts General Hospital from cancer.

A native of Boston, Br. James earned a B.F.A. from Massachusetts College of Art and a M.Div. from Harvard Divinity School; he was ordained priest in 1985. He entered the community as a postulant at the mother house in Cowley, Oxford, England in 1972, but did his novitiate formation and took final solemn vows in the States. He had served as guest master, choirmaster, deputy assistant superior and, since 1983, as novice-master, having become a respected retreat leader, confessor, and spiritual director to many.



BENEDICTION

The author, Leslie Booher, resides in Vicksburg, Miss., where she attends St. Alban's Church.

The dreams of a wilderness adventure became the reality of rain, mud, sweat, and exhaustion. The days wore on. We checked maps, followed blazes, and grew stronger.

But on Saturday afternoon, looking for a suitable campsite, we over-extended ourselves: Just at dark, a trail friend called us into a gorgeous site — a little spit of land off the side of the mountain. We had walked beyond our endurance, though, and we began to lose our bearings. We knew we were still on our trail, but we were not able to pinpoint our location. As the moon rose, white-tailed does came calmly to munch greenery around the edges of our camp, their eyes shining green in the firelight.

Then Sunday morning came in a glowing haze. A doe suprised my friend, coming up behind her as she was pulling our food bag down from a tree. We had breakfast, read Morning Prayer, and prepared to break camp.

Suddenly, there stood a small buck. He sniffed thoroughly in our direction, but we were too coated with bug spray to smell truly human. We remained motionless, relishing his presence.

For a full ten minutes, we stood in clear sight of each other. The light glowed through his ears so that we could see the veins. Periodically, he studied us humans for danger signals; he flapped his tail nonchalantly. Finally, he moved away peacefully, searching for just a bit more food before settling down for his day's rest.

We shouldered our packs and headed down a different trail, ourselves refreshed.

"The light of the eyes rejoices the heart, and good news refreshes the bones."

(Proverbs 15:30)

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THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write ECM, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

POSITIONS OFFERED

DIRECTOR of year-round, 176 bed, camp and conference center owned by the Diocese of Georgia. Prior experience in conference center management preferred. Request job description from and send resumé to: Search Committee, P.O. Box 22544, Savannah, GA 31403.

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The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

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Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10:40-3:30 Mon-Fri, 10:40-3:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
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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.

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SARASOTA, FLA.

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Sun Eu 8 & 10, Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

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Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
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Sun Sol Eu 10:30. Daily as announced

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The Rev. Lawrence C. Provenzano, r
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The Rev. Adam Joseph Walters, priest-in-charge
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The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noon 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

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The Rev. Canon Lloyd S. Casson, Vicar

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Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

SYRACUSE, N.Y.

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

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Sun H Eu 8 & 10:30. (512) 226-2426

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