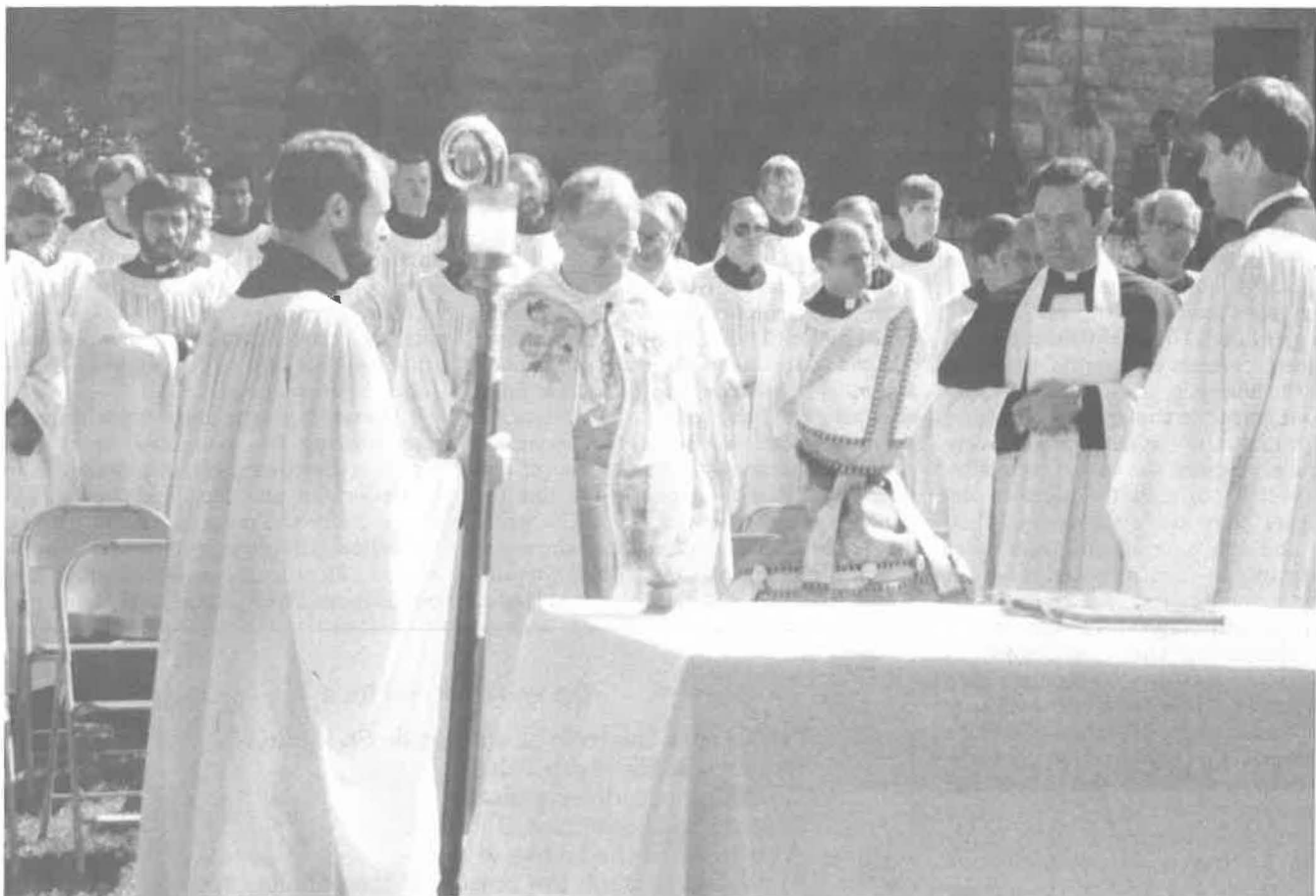


# THE LIVING CHURCH



Presiding Bishop John Allin receives an honorary degree of Doctor of Canon Law from the Rt. Rev. William Sheridan, Bishop of Northern Indiana, while at Kemp Nashotah House [p. 6].

**James Hannington** • page 8



## A Ghost in Mind

By KIRSTEN REEVES

as a memory almost a decade old brought me back to Nashotah that crisp, late September day: I am 16 and the guest of a seminar. The house had been hosting a party for my 16th birthday the night before, and I had been Halloween night, and I had found a ghost.

Years later an older self walked the gentle hill that led to the Nashotah cemetery. Anyone who has seen the neatly kept grounds has seen the gothic of the ancient oaks and the ivy which hover almost protectively over their charges. It was overwhelming and beautiful to visit the place in the late afternoon rather than the evening as I had done. The trees were dark against the sky and the magnificent trees were waiting to turn in anticipation of all splendor.

Squirrels and chipmunks were everywhere, chattering their annoyance as they chattered between the stones which were scattered like the pages of a history book. When I was 16 there had been a squirrel chasing through the Oaks, a melanistic mutation that had apparently died out.

The air and present mingled freely in my mind as I retraced my steps through the familiar place and recalled the impression of a younger self. . . .

The air carried a slight chill with it as I walked across the road and up a path to the cemetery. Piles of leaves lay here and there and I couldn't see the sky for the trees.

I searched carefully among the stones, looking for Bishop Jackson Kemper's tomb, the final resting place of the seminarian who, in 1842, based his mission colony of missionaries in the wilds of Nashotah, Wis. His follower's monument lay in peaceful array throughout the grounds; the priests, wives and even the children of those who call Nashotah

home. Further in back of the cemetery were graves of an earlier generation and a younger Wisconsin, such as the small worn piece of limestone which carried the barely legible word "Baby" on its surface.

*But the grave I was seeking was not there . . . I searched among the stones I could see in the dim rays of a streetlamp but not one revealed the name of the poor lost monk who had been thought to have committed suicide until it was found he had been murdered by another monk.*

Across the gently rolling green of the cemetery I saw the stone in the shadow of a tree already turning gold. The stone was so far from the others that the separation from consecrated ground was obvious. No wonder it had been said that a

restless figure had been seen walking the grounds at night.

*I found myself, the modern machine-oriented Homo Sapiens glancing almost apprehensively over my shoulder from time to time as if to see whether a cowed shape was standing in the shadows.*

I walked over to the well-preserved stone, deeply aware of the autumn calm all around me. "Daniel Pope, November 30, 1801 to August 7, 1852. Requiescat in Pace." The words had meant differently when I was 16.

*How I hoped he rested in peace, I thought to myself, and a grim smile crossed my face; or would have if the leaves hadn't started moving.*

Brushing off some stray grass on the stone, the memories flashed like candle flames through my mind. . . .

*"A small scattered pile, right in the location of where a ghostly hand would be, started heaving itself up slowly but steadily, stopping every few seconds as though the dust of decades was hard to dislodge. In spite of my growing horror; my curiosity was greater and I grabbed some of the papery leaves and felt resistance. It was pulling back!"*

*Terror stripping me of all reason, I gave one terrific yank . . . and pulled out the enormous nightcrawler whose dinner I had been stealing . . .*

I opened my eyes and laughed aloud, remembering the pounding heart and red face that evening had inspired. The late afternoon sun deepened the pools of shade under the great trees and I noted that Bishop Kemper's tomb was almost hidden. "Here rests in hope" was inscribed on his tomb. Now I know that we all do.

### The Preternatural Train

Sometimes the train sleeps beside St. Andrew's  
Sundays at the eight o'clock.  
Rumbling pseudoseraphically  
Hissing and sighing as if it were  
A member of the House of Lords,  
Malingers through the prayers of the people.

Other times the train plays the track against its wheels  
Like some cageling clattering steel bars  
Protesting the slouching souls in their still journey  
As if it were the Holy Ghost  
In some parallel rage,  
Barrels through on its way elsewhere.

The preternatural train sometimes and other times  
Becomes a Sunday cadenza to the compulsively faithful,  
Hotspur to the priest's Prince Hal,  
The cozy solace of sound:  
Divers functions of atonement  
To whom it may concern.

F.C.J. Smith

# THE LIVING CHURCH

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# LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

## Chilling Effect

Your "Tax Break for Clergy" news item [TLC, Sept. 8] correctly reports the incomprehensible action taken by the IRS affecting the deductibility of mortgage interest and property taxes paid by clergy out of tax-free parsonage allowances. As your final paragraph implies, the IRS has again ruled that if a minister owned and occupied a home before January 3, 1983 (or had a contract to purchase a home before that date, and subsequently owns and occupies that home), such deductions will be allowed if "paid or incurred before 1987 or before such date as the minister ceases to occupy that home, whichever is earlier."

Emphasis is added to the offensive phrase, "ceases to occupy that home" because of its obviously chilling effect on the reassignment or deployment of the clergy in the exercise of their ministries and, moreover, because these words were taken directly from specific Reve-

nue Rulings which the 1984 Tax Reform Act, Section 1052, ordered the IRS to disregard in determining the deductibility of such items by any minister who owned and occupied a home before January 3, 1983 (or had a contract to purchase a home before such date and subsequently owned and occupied that home).

Although the Congress deleted "ceases to occupy" phrase the IRS is still using it to place a new and increased burden of taxes on all clergy who have their ministries in accordance with the will of God, not man.

This apparent conflict of the IRS and the letter of the law with its reading that the IRS has been called to the attention of the administration, but the IRS is not for appropriate remedial action is discouraging.

WALTER F. DON  
Executive Vice President  
The Church Pension Fund  
New York, N.Y.

## The Tacky and the Noble

As an Episcopalian working in the Protestant church as a musician, I have much first-hand experience with "tackiness." After years of observant wrestling with the issues the Askren addresses [TLC, Sept.

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the Church Directory section and  
the rector you saw the announce-  
ment in *The Living Church*.  
These churches listed extend a cordial  
welcome to visitors.

most strongly disagree with his  
assertions.

God calls us to use our gifts to his  
glory. Jesus tells us to seek perfection.  
When we use God's gifts of talent and  
intellect to the fullest, "form" and "sub-  
stance" are no longer individual issues.  
They become inseparable, indistinguish-  
able. We are no longer conscious of them  
— instead, we are swept up in the power  
of music that is so transcendent that we  
are not immediately aware of the great  
underlying architecture. This then is the  
true expression of our catholic faith.

We are capable of (and should acknowl-  
edge!) our great variety of human utter-  
ances. Let us, however, always keep our  
minds on the noble.

J. SISKIN

Los Angeles, Calif.

• • •

The article "Taste and Tackiness" by  
Carter Askren is just about the most  
amazing thing I have ever read on this  
subject. By amazing I actually mean  
that it is really quite absurd! Mr. Askren  
states: "I discovered that what was  
'tacky' music to me was really all the  
more worshipful because it caused me to  
concentrate on the content rather than  
the form. 'Fashion before function' be-  
came 'Function before fashion.' I was  
freed from the tyranny of tackiness."

I apologize for being so blunt, but this  
is just about the greatest bit of gobble-  
de-gook that I have ever read. What does  
it mean? Can anyone tell me what it  
means?

HARRISON WALKER

Wilmington, Del.

## Stretching a Point

In reference to Fr. Terrill's letter [TLC,  
Sept. 29], I have a suggestion that would  
help the surplus of priests in the Ameri-  
can church, the shortage of priests in our  
mother church, and get around the fi-  
nancial problem he cited.

I have several British friends both  
Christian and not. From what they tell  
me, England is about to lose its status  
as a Christian nation. Might, therefore,  
American priests be sent to England  
through the overseas missions pro-  
grams? I might suggest that some  
American parishes form "sister parish"  
relationships with British ones, perhaps  
with the same patrons or titles.

An American parish would find a  
priest and provide him with transporta-  
tion and an allowance, while the British  
one would accept him as rector or vicar  
with the regular salary and use of the  
manse. Perhaps calling these priests  
"missionaries" is *stretching* a point, but  
for our mother church we *can* stretch,  
can't we?

BRUCE ALAN WILSON

Greenfield, Ohio

# BOOKS

## Clear but Not Shallow

**SYMBOLS OF TRANSFORMATION  
IN DREAMS.** By Jean Dalby Clift and  
Wallace B. Clift. Crossroad. Pp. 155.  
\$13.95.

In a previous book, *Jung and Chris-  
tianity* (Crossroad, 1982), Wallace Clift,  
who chairs the department of religious  
studies at the University of Denver,  
demonstrated his ability to interpret  
Jung's ideas clearly without losing their  
depth. Now, in cooperation with his pas-  
toral counselor wife Jean Dalby Clift, he  
applies the same skill to the subject of  
Jungian dream interpretation.

The book is in two parts. The first  
part, "The Language of Dreams," intro-  
duces the novice to the matter of dreams:  
how to relate to them and how to under-  
stand them. Clearly the Clifts are writ-  
ing to those persons who know little or  
nothing about the subject since they  
skillfully introduce the reader to the A,  
B, C's of recording and interpreting  
dreams.

There are already on the market a  
number of books that do this, but this  
book must rank as one of the best for its  
clarity and for the sensitive treatment  
given to its subject. At the same time,  
the Clifts slip material into their discus-  
sion that is provocative for even those  
with great experience in the subject.  
Chapters five and six for instance, which  
approach dreams as amplifications of  
poetic structures and figures, has solid  
meat for anyone.

The second part of the book, "Some  
Motifs of Transformation," takes the  
reader still further. The Clifts demon-  
strate how dreams symbolically repre-  
sent the transformation of personality.  
In order to make their case they find it  
necessary to introduce and explain some  
basic concepts of Jungian psychology,  
such as shadow, persona, and self. This  
they do adroitly, so that by the time the  
reader is through the book he or she will  
have been exposed to the basic concepts  
of Jung's psychology as well as to Jung-  
ian dream theory.

There are weaknesses, however. In sec-  
tion two some of the explanations of psy-  
chological concepts seem too vague. The  
definition of the shadow, for instance,  
which is defined on page 59 as "the un-  
conscious part of a person of which he or  
she is unaware and which has not been  
lived out" could also apply to the anima  
or animus.

Occasionally they also seem a bit slav-  
ish to Jung. For instance, in their other-  
wise excellent discussion of the symbol-  
ism of the snake, they quote Jung in  
effect as saying that the appearance of  
the snake in a person's dream usually

Continued on page 14

# THE MOVIES

**PLENTY.** Adapted from the play by David Hare.

In this superbly acted film, Meryl Streep plays an emotionally disturbed woman in post-World War II England who can't forget her experiences as a British courier working with the French underground. She keeps the cuff links of an agent she meets briefly in the war who provides her with emotional support as she begins to break down, saying "I don't want to die."

When the war ends she has high hopes for a new world, but back in England life returns to normal. The brief encounters, the danger, the need to "move on" from one espionage incident to another all leave their mark on her. She too "moves on," but not psychically — only in her career. Confronted by her diplomat husband who suggests psychiatric help, Streep leaves him and meets up finally with the agent whose cuff links she had kept for so many years. Yet all the waiting reveals nothing of substance; just a quick encounter. The movie ends with a flashback to rural France as the war is over and on a sunny day she is filled with expectation.

Those who have been in danger or who have exhausted themselves in the service of others will recognize those "battle" scars which take their toll, unless one finds grace outside oneself. Unfortunately, there is no reference to religious faith in the film which emphasizes only the fading power of a secularized British Empire. Therefore there is no ultimate perspective nor moral vision to help her grow beyond her painful past.

**EMERALD FOREST.** Directed by John Boorman. (Running time: one hour, five minutes.)

The only son of an American engineer (Powers Booth) who is building a dam in the Amazon wanders away from his family and is kidnapped by a primitive tribe, the "invisible people." Ten years later, after numerous efforts, the father meets his son again, who has become a "Tarzan" type, completely at home with his

adopted people and their jungle ways.

Now a teenager, the boy (John Boorman) doesn't want to return to civilization and becomes a leader of his tribe, who must fight off an aggressive, cannibalistic tribal enemy which has been armed by corrupt "civilized" men who kidnap innocent Indians. With the help of his father, the boy is successful; the father's dam is also destroyed, as predicted by the "invisible people."

The film mingles myth, technology, a "return to the native" idealism, and good and evil in a Garden of Eden-like setting. The director also seems to imbue the "native" with a super-mysticism, induced by primitive drug-taking which is unreal, pure fantasy. However, there is a clear cut message that when nature's balance is upset, tribe fights tribe, and the native is corrupted as progress occurs. Is it worth it?

A better question might be, "Is it not inevitable?" What a loss that movie-makers haven't studied the gentle methods of many missionaries, who in most cases tried to get to know new people and their ways before others later completely changed their habitats.

Yet this motion picture at least serves as a warning against an impersonal use of technology when it is not integrated with nature.

**PRIZZI'S HONOR.** Directed by John Huston. (Running time: two hours, ten minutes.)

John Huston's picture is about a Brooklyn Mafia family and it murderous ways. Jack Nicholson plays a "hit man," or the clan's enforcer, who falls in love with Irene (Kathleen Turner), a "hit" (person?).

There is a comic touch to most of the violence which occurs, but one scene in the film I will never forget. In that murderous scam both "hit" people work together, and an innocent bystander, the wife of a police captain, accidentally opens an elevator and sees Irene face-to-face. Naturally, our heroine has to kill her or remain recognized, and with the coolness of a serial killer shoots her between the eyes. There is no remorse, although this particular shooting catches up with the "family" in the end. Even the police can't be bought off by the Mafia when a captain's wife is killed.

It was just the casualness of outright murder which I found offensive, especially in our day when a single human life seems so fragile next to the egos of power and politics.

(The Rev.) ERNEST E. HUNT, III



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# THE LIVING CHURCH

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## Seven Days Draw Crowds

Sunny weather and a good turnout of participants made the opening of the Seven Days at Nashotah House seminary in Nashotah, Wis. three days earlier. September 26-29, participants gathered to celebrate "The Mission of the Church" as well as the work of the first missionary and first bishop of the Diocese of Milwaukee, Jackson Kemper who founded Nashotah House in

1835. The commemoration opened with a Holy Eucharist led by the new Dean of Nashotah House, the Very Rev. Jack Kempfer. The Rt. Rev. Roger White, Bishop of Milwaukee, who held the Eucharist at Kemper's original handmade crozier, gave the sermon. "It is a privilege to follow in the footsteps of a servant of God," Bishop White said to the worshipers who filled the seminary chapel. He described Bishop Kemper as a man who "lived life with Christ always before him," and whose greatest passion was Christ's church mission.

The career of Jackson Kemper was intertwined with the entire story of the missionary expansion of the Episcopal Church. At the General Convention of 1835 the members of the church were to inaugurate a new era when it decided to send members of the Domestic and Foreign Missionary Society, and it chose Jackson to be the first missionary bishop. At the Nashotah House conference celebrating the sesquicentennial of this event, the last bishop to be consecrated was William White who had been President of the Society for 40 years.

After his wife died widowed and heartbroken, Jackson Kemper, at 45, left his rectory in New Britain, Conn., said farewell to his five children, and headed west, to spend the next years of his life largely on the frontier.

His jurisdiction included at various times what are now the states of Indiana, Missouri, Kansas, Wisconsin, Minnesota, Iowa, and Nebraska. He ultimately acquired a home for himself and his children adjacent to Nashotah House. The residence is still occupied by his descendants. One by one the areas he ministered to became dioceses with their own bishops, leaving him with Wisconsin. He died in 1870 and was buried in Nashotah House cemetery. In the first evening, the distinguished historian, Dr. Nelson Burr, formerly of the Library of Congress, sur-



The procession to the outdoor Mass at Nashotah House with the historic Red Chapel on the right: in celebration of a missionary church.

veyed the westward movement of the Episcopal Church in which Bishop Kemper played such a unique role. Dr. Burr emphasized that missionaries in the wilds of the midwest "often had to start with nothing but their own strength and faith and courage." He was warmly received.

The next morning, Dr. David L. Holmes, of the College of William and Mary in Virginia, pursued this topic in detail, contrasting the extraordinary ability and commitment of the early missionary bishops with the apathy and lack of interest on the part of the Episcopal Church as a whole. As several speakers explained, Episcopal laypeople tended to stay on the east coast, and clergy were trained to provide pastoral care in existing parishes, not to found new ones on the frontier. The missionary bishops, such as Kemper, Otey, Kip, and Talbot, were assigned huge geographical jurisdictions, where only the smallest number of other clergy were induced to come with them.

A succession of informative speakers followed Dr. Holmes, dealing with both historical and contemporary mission questions. The Presiding Bishop, the Most Rev. John M. Allin, concluded. Over a dozen descendants of Bishop Kemper came from different parts of the U.S. to be present, and they were individually recognized at a banquet Friday evening.

An impressive celebration of the Holy Eucharist took place each day, with sermons relating to missionary themes. Different musical settings were sung, utilizing the resources of the Chapel Musicians of Nashotah House, led by Mr. Charles W. Thompson, and of the Newberry Brass Quintet.

On Saturday the celebration was preceded by an academic ceremony in which the president of the Nashotah board, the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana, conferred the honorary degree of Doctor of Canon Law on Bishop Allin. The Primate then celebrated in front of the historic Red Chapel and Blue House, the oldest buildings of the seminary. An altar was set up under a large maple tree, and a dozen other bishops formed a semicircle of concelebrants around Bishop Allin. Most of the bishops now in the vast area of Kemper's work were present.

The conference was punctuated by fellowship, learning and commemoration of a great man whose influence is still felt today all across the midwest.

## Montana Elects Bishop

The Ven. Charles Irving Jones, Archdeacon for Missions of the Diocese of Kentucky, was elected Bishop of Montana on the second ballot at the electing convention held at Havre, Mont. on Sep-



member 27. He will succeed the Rt. Rev. Jackson E. Gilliam, who will retire January 1, 1986.

Fr. Jones was born in El Paso, Texas, in 1943 and has lived most of his life in North Carolina. He was ordained to the priesthood in 1977 after having worked as a certified public accountant for ten years. In addition to his work as archdeacon for missions in his diocese, Fr. Jones has been vicar of Trinity Church in Russellville, Ky., and college chaplain for Western Kentucky University in Bowling Green, Ky.

Fr. Jones's education has included an MBA degree from the University of North Carolina, a divinity degree from the University of the South, work at St. George's College in Jerusalem, Israel, and he is a graduate of the Leadership Academy for New Directions. He has been involved in many activities within

the diocese.

He is licensed as a pilot and raises cattle in his spare time. Fr. Jones and his wife Ashby, who have been married almost 20 years, built their own solar home by hand. They have four sons.

The regular convention of the diocese, which took place before the electing convention, passed a resolution calling for observance of Alcohol Awareness Sunday in every parish and mission in the diocese, formulation of a policy concerning the use of alcohol at church-related functions, and for ministry to those affected by the disease of alcoholism and other chemical dependency. Another resolution called for studies to consider the pastoral, personal, sociological, and theological implications of abortion. The results of these studies will be presented to the next diocesan convention.

JOANNE MAYNARD

## WEST TEXAS COADJUTOR ELECT

The Rev. John Herbert Naughton, rector of Christ Church San Antonio, Texas, was elected E Coadjutor of the Diocese of West Texas on the fifth ballot during a special san council, September 27 [see box].

The council opened with a celebration of the Holy Eucharist at St. I Church, San Antonio, where the election took place. The Rt. Rev. Scott Fielley, Bishop of West Texas, presided and preached. Bishop Bailey has announced his plan to retire in February 1986. A nomination ballot was received which resulted in 32 names submitted for consideration.

Fr. MacNaughton led in both the clerical and lay orders from the beginning of voting. To be elected, a candidate must receive a simple majority plus one in each order on the ballot. Fr. Naughton received that number of clerical votes on the fourth ballot, a lay vote followed on the fifth ballot.

It is anticipated that Fr. Naughton will be consecrated Feb. 6 by the new Presiding Bishop, the Rev. Edmond Browning, at the next diocesan council meeting in Christ Church.

Fr. MacNaughton was born in Duluth, Minn. He is a graduate of the University of Minnesota and Holy Trinity Hall seminary, and has served as rector of Christ Church for ten years. Prior to coming to San Antonio he was rector of Holy Trinity Church, International Falls, Minn., 1954-58; dean of the diocese of Our Merciful Saviour, Faribault, Minn., 1958-66; and rector of Christ Church, Excelsior, Minn., 1967-71.

Fr. MacNaughton has been involved in teaching stewardship conferences throughout the national church. He is the author of *More Blessed to Give: Stewardship Myths and Methods*. He led the Venture in Mission effort in West Texas and most recently he chaired the diocesan committee which developed a series of radio, television and newspaper ads about the Episcopal Church. He has been married to his wife, Shirley, since 1954 and they have five children.

(The Rev.) SUDDUTH REA CURRY

## Election of the Bishop Coadjutor Diocese of West Texas

C = Clergy  
L = Lay

BALLOT NUMBER	2		3		4		5	
	C	L	C	L	C	L	C	L
Nominees								
Beebe, John M.		2		1		1		1
Blavier, Donald C.	7	19	5	11	1	6		
Cooper, R. Randolph	3	8		4		1	1	2
DiRaddo, Joseph			2		2			
Dobbins, Charles	25	44	34	62	42	94	44	98
Giddings, James		1						
Harvey, Edwin	1							
High, Rayford B.	1				1			
Jennings, Eugene	19	57	22	58	14	38	8	6
Lord, James R.	1	2				1		1
McArthur, Earl	1	21		7				1
Mac Naughton, John	51	102	57	129	65	141	73	177
Matthews, A. Russel		4				1		
Millsaps, William								1
Morris, Hunter	3	4	1	2				
Porteus, Michael		1		1				
Shuffler, Ralph	6	11	3	8	1	6		2
Stevenson, Phillip	1	1						
Veal, David	6	9	3	7				2
Waller, Clifford		1						

## Pennsylvania Elects Coadjutor

The Very Rev. Allen L. Bartlett, dean of Christ Church Cathedral, Louisville, Ky., was elected Bishop Coadjutor of the Diocese of Pennsylvania September 28 by the reconvened 201st diocesan convention.

Before the convention's choice is announced, it must be approved by a majority of the bishops and standing committees of all dioceses in the church. Bartlett will succeed the Rt. Rev. Norman C. Ogilby. Bishop Ogilby has announced his intention to retire

n 1987. He became diocesan in 1974.

Bartlett, 56, was born in Birmingham, Ala., and received degrees from Virginia Theological Seminary and Episcopal Theological Seminary in Kentucky. He was ordained to the priesthood in 1959. Prior to going to Illinois, he was rector of St. James in Alexandria City, Ala., and of Holy Trinity Church, Charles Town, W. Va. He is a member of the board for the American Friends Service Committee for KEEP (Japan), and has served as trustee of both the University of North Carolina and Virginia Theological Seminary.

Bartlett's other involvements include being a resident of the standing committee of the Diocese of Kentucky, member of the national Executive Council of the Episcopal Church, and the Interprovincial Task Force on World Hunger. He married to Jerriette Kohlmeier in 1980 and they have three grown children. His diocese of Pennsylvania covers a 10-county area of Philadelphia and Lancaster, and is one of five Episcopal dioceses in the state.

## and the Common Cup

Members of the church have customarily used the consecrated wine in Holy Communion from a common cup, but many are becoming uneasy about the practice because of the increasing cases of AIDS, says the Rt. Rev. E. Swing, Bishop of California (April 28).

Swing is of particular concern to San Francisco because 10 percent of the city's population is gay, and the fatal syndrome has been commonly diagnosed in male homosexuals. Bishop Swing's diocese will sponsor a symposium at Grace Cathedral in San Francisco on "pastoral ministry in the AIDS crisis" after having released a pastoral letter telling parishes that there is no evidence that AIDS is transmitted through the communion. He also urged them not to restrict its use or non-use "a political

acknowledging that some communicants would choose to receive only the consecrated bread, Bishop Swing said in a statement that when he is the celebrant, he will partake of the bread at the beginning of the distribution, but drink from the chalice last, after all others have drunk from it.

The church leader said that although the AIDS virus has been found in saliva, AIDS cases have been traced to transmission by saliva. Because availability doesn't suggest that using the common cup exposes worshippers to the risk of AIDS, the bishop wrote, "I do not issue a directive to this diocese for a uniform and precautionary restriction."

The recent General Convention in



The Very Rev. Allen Bartlett Jr.: elected Bishop Coadjutor of Pennsylvania.

Anaheim, Calif., Bishop Swing and representatives of the San Francisco ministry, which seeks to bring reconciliation between gays and the church, met with 39 bishops to encourage development of local programs to address the AIDS crisis.

## Neighborhood Evangelism in Spokane

An Episcopal church in the Diocese of Spokane, Wash., is uniting its efforts with other area churches to start a neighborhood evangelism campaign.

It all started when the Rev. Robert D. A. Creech, rector of Holy Trinity Church, Spokane, Wash., realized that something could be done to let people in the neighborhood know what Holy Trinity had to offer, and that they were welcome.

Though many people in the community knew of Holy Trinity through its food bank and senior nutrition program, it is located on a quiet street, and new families just moving in are not aware that there has been an Episcopal parish in their neighborhood for almost a century.

An idea was developed for a door-to-door outreach program which would be warm and inviting, but low-key. Clergy from the neighborhood began meeting together, and it was suggested that if all the clergy had better rapport and exchanged ideas, the people in the area could be better served.

Eventually it was decided that clergy and laypeople from the Roman Catholic, Presbyterian, Baptist, and Lutheran churches would work together with Episcopalians in reaching the neighborhood, and a joint brochure was devel-

oped containing information on each of the churches.

Starting in the summer, 35 teams of callers were given packets of information and a map showing the 100 houses they were expected to call on. After an orientation and training period, the teams had two weeks in which to make their calls and pass out brochures. Many callers reported that people were surprised and subsequently more open to a call after they realized that the churches were working together.

What will be the result of this united effort? The Rev. R. Stephen Powers, assistant to the rector at Holy Trinity, commented that it will first let people know that the churches care about them and that there is room for them at any of the churches. Secondly, they will know that churches are willing to work together rather than for individual gains. And thirdly, "I think this will be the start of the area churches working together and supporting each other better as we, each according to our own traditions, try to witness to the love of Christ, and minister to the needs of those for whom he died."

## BRIEFLY...

The Diocese of Central New York was represented by William A. Schiess, M.D., and his wife, the Rev. Betty Bone Schiess, at a ceremony September 24 marking the 75th anniversary of Harpur Memorial Hospital in Menouf, Egypt. The Diocese of Egypt is the official companion diocese to Central New York. Central New York Episcopalians recently made a gift to the hospital, from their Venture in Mission fund, for the purchase of X-ray and other needed equipment. Dr. Schiess is a communicant of Grace Church, Syracuse. The Rev. Mrs. Schiess is rector of Grace Church, Mexico, N.Y.

The Wisconsin Conference of Churches has issued a statement on South Africa which was adopted by the board of directors at its regular meeting on September 19. The statement supports South Africa's struggle against apartheid and includes joining in supporting the non-violent campaigns currently being organized against apartheid, supporting divestment and advocacy policies of member churches, and continued research and study into effective means to support and enable a peaceful end to the apartheid system in South Africa. The conference is an interdenominational coalition of churches whose president is the Rt. Rev. William Wantland, Bishop of Eau Claire.



# James Hannington: Unlikely Martyr

By DAVID COX

Three days before All Saints Day, 1885, Bishop James Hannington was speared to death, virtually as he stepped into Uganda. An unknowing victim of international tension, local politics, and personal misfortune as much as religious persecution, he was nonetheless proclaimed an Anglican martyr for Africa. For that, he was an unlikely candidate.

Born in 1847 to a prosperous, nonconforming merchant family of Sussex, his passions for nature, sailing, collecting and exploring failed to include studies or the family business. He toyed with a military career, and despite having blown off a thumb bombing a wasp's nest, won a commission — in the artillery.

When his family, always devout churchgoers, joined the Church of England, 20-year-old James took an additional step. He entered St. Mary's Hall, Oxford, contemplating holy orders. He lasted but a year.

More "gentleman at large" than student, he was packed off to a Devonshire vicar for tutoring, but still flunked his first Prayer Book exam. Finally he received his BA in 1873 and then deacon's orders with an assignment to the same Devonshire parish.

At first parochial duties, especially preaching, seemed dry to him. But an evangelical conversion in 1874 invigorated his ministry. After a happy curacy he took the family chapel under his father's patronage. There he was ordained to the priesthood, married a local squire's daughter, and started his family while devotedly tending his flock, running fervent missions, and organizing temperance societies.

News from Africa began intriguing the ardent young priest. In 1862 an English explorer had found the Nile's fabled source at the "Nyanza," Lake Victoria. Along its northern shores lay a land of "quiescent beauty" beckoning for missionaries, but the Church Missionary Society wanted to establish stations along the Indian Ocean coast before tackling the interior.

*The Rev. R. David Cox is rector of St. David's Church, Gales Ferry, Conn.*

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"I die for Uganda.  
I have bought this road  
with my life."

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In 1875, *The New York Herald* journalist Henry Morton Stanley, fresh from "finding" Dr. David Livingstone (a Scottish explorer), reported the Buganda kingdom was fertile ground for evangelism; and its leader, the Kabaka Mutesa, was both interested in religion and able to provide political security to plant the gospel. Stanley's dispatch aroused English donations and action; by 1877 two C.M.S. missionaries were reading Prayer Book offices at Mutesa's capital.

They found the Kabaka more interested in European friends than European religion. He sensed imperialistic machinations in Egypt's stabs at a neighboring kingdom, France's longing glances toward the Nyanza, Britain's consolidations on the coast, and Germany's colonies to the southeast. Mutesa had not made his throne the most powerful in central Africa in order to cede it to Europeans. Detecting little difference between their cross and their flag, Mutesa befriended them as potential allies while confining them to court under vigilant eye.

So, representatives of three religions carried his favor. Arab traders arrived with Islam decades before the Anglicans, and French Catholic "White Fathers" appeared in 1878. Mutesa in 1879 cannily rejected all three.

Back in Sussex, Hannington eagerly followed these African developments. He had been deeply moved by the deaths of two explorers in 1879. By 1882, the year of the first Anglican converts, he volunteered to go to Uganda and pay his own way for the mission.

Soon he was trudging with another

priest, R. P. Ashe, toward the Ny Theirs was the well-established "s ern" route from Zanzibar through is now Tanzania, then by wat Uganda. Hannington quickly le Swahili, but about as quickly contr dysentery and rheumatic fever s enough to force him back from the

Recuperating in England revive missionary zeal. When C.M.S. man sought a bishop to oversee their African missions, they found a w man in James Hannington. On Ju 1884, at Lambeth the Archbish Canterbury consecrated him Bishop of Eastern Equatorial Afri

For four busy months he organiz diocesan staff, established funding prepared to depart. He sailed for A November 5, and on January 24 c barked in Freretown, near Momba the ocean coast southeast of Ny Drums, shouting and shooting g noisy, joyous welcome to the new : bishop.

Hannington undertook episcopa ris along the coast to Zanzibar an the interior. Proudly he "plante Cross of Christ on Kilimanjaro." journeys whetted his ambition f ultimate goal — to visit Uganda.

Hannington realized the situ there for his three clergy (Ash former companion; Alexander M; and P. O'Flaherty) was tenuous. M had died in 1884. His son Mwang gusted all three religions by his character, flaccid leadership, ven havior and an occasional thirst for In early 1885 Mwanga ordered young Anglican converts mutilate killed.

For his part, the Kabaka percei increasing threat from white men cially when an Englishman, Thomson, pressed as far as Kav Gulf nearby in western Kenya. Th a new route, one which Mwanga feared. He knew an army could cr solid ground from the Indian Oce impeded. He also recalled an Old ecy that his nation would be ir through "the back door" of the e Busoga region.

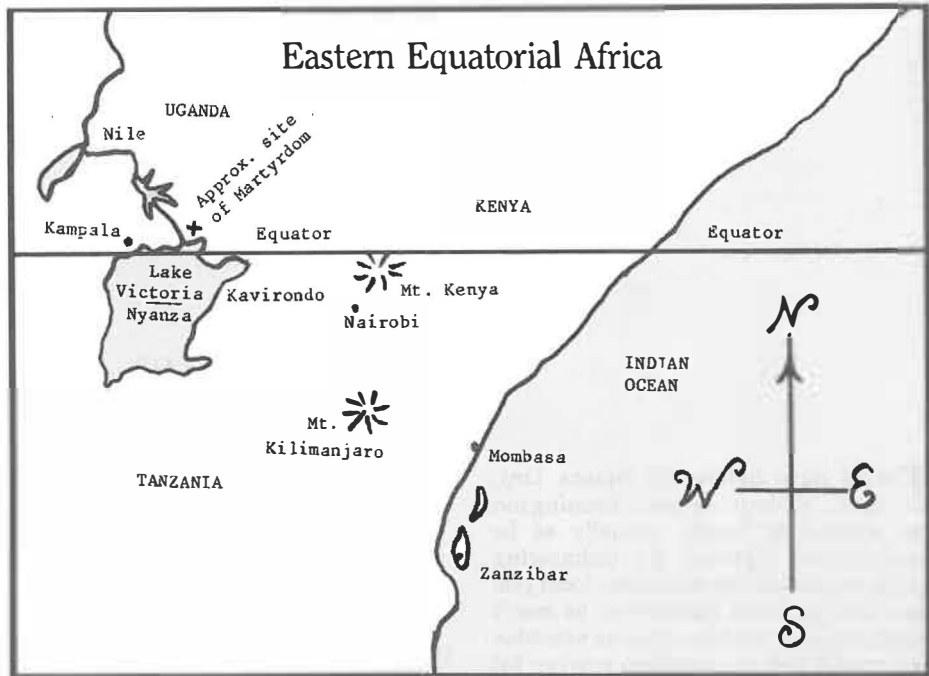
Unaware of Mwanga's appreh

membering his own fever-ridden  
 towards the "front door" three  
 earlier, Hannington resolved to ex-  
 homson's trail into Uganda. "The  
 ad is . . . perfectly healthy," he as-  
 "It should be *at least* six weeks  
 r in point of time. Its almost only  
 is the Masai," but caravans got  
 h anyway. Further, "if this route  
 ned up, our work will be much  
 entralized." And, he noted, "if this  
 is to be opened, I see no one but  
 , at the present, to do it. To the  
 must go."

and a new native deacon William  
 and a caravan of 200, asking no  
 from Thomson or Ashe (who  
 have opposed it), he set off in July.  
 plan horrified Ashe and Mackay.  
 ired off a warning, but their letter  
 d Mombasa two weeks too late.  
 ically the British Consul-General  
 o send off an alarm. In early Octo-  
 rning Hannington had traversed  
 country to Kavirondo, they told  
 za an important guest was coming  
 e mission boat should be sent to  
 him fittingly through "the front  
 The bishop would not, they as-  
 him, come through Busoga.  
 ously if naively, Hannington  
 l to move on. Leaving Jones in  
 at Kavirondo, Hannington and  
 ters crossed into Uganda. Caught  
 en war parties a week later,  
 ngton realized he had stumbled  
 a troublesome country."

was; the next day, October 21, his  
 n entered the village whose chief,  
 demanded an exorbitant gift.  
 agton pompously refused. When  
 l his headman climbed a hill to  
 e the Nile "suddenly about  
 ruffians set upon us. They vio-  
 threw me to the ground, and pro-  
 to strip me of all my valuables."  
 y led him away, "I said, 'Lord, I  
 /self in Thy hands, I look to Thee  
 . . . Feeling I was being dragged  
 to be murdered at a distance, I  
 'Safe in the arms of Jesus,' and  
 aughed at the very agony of my  
 on." He drew his finger across his  
 , but "understood them to say  
 is fate was for Mwanga to decide.  
 a week he languished, a curiosity  
 chief's wives (Hannington reck-  
 uba had a thousand), nursing his  
 jumping on positive signs yet  
 ng over the worst. "To-day I am  
 roken down both in health and  
 , and some of the murmuring feel-  
 hich I thought that I had con-  
 l have returned hard upon me," he  
 on October 26. "It is not pleasant  
 examined as a caged lion in the  
 nd yet that is exactly my state at  
 resent time." He waited for  
 ga to release him.

rumors reached Mackay and  
 of a captured "Bazungu" — white  
 — without a thumb, frantically



they pleaded with Mwanga. The Roman Catholics urged his release. But the king's councilors were hostile. Was not this an important Englishman? Was he not to travel over the Lake? Why were so many with him? Was this bishop really a military scout, or worse, a general preceding an invasion force? Long suspecting an alliance between missionaries and soldiers, they felt they had proof. All the English — not just Hannington — should die.

On Thursday morning, October 29, Hannington jotted a final note in his journal. "I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

He did not foresee what that afternoon would bring. Warriors marched him two hours from the village. There he found his men, naked, bound, some yoked with slave-collars. He too was stripped but for his boots. Falling to his knees, he uttered a message to Mwanga. As he committed his soul to God, a gunshot signaled the massacre. Two soldiers stabbed the bishop's sides. He fell on his back. Other warriors speared the rest. It was soon done.

A last-minute message from Mwanga told Luba to spare ten. Some managed to escape back to Jones' camp. Another boy, Christopher Boston, left for dead, crawled back to a mission station with details of the murder.

Tipped off just in time, the three missionaries used a Bugandan custom to maneuver for their own lives by sending "nearly all that we possessed to the king and the two principal chiefs." Reprieved, they lived through the next years in constant apprehension, fueled the next June by the slaughter of African Christians known as the "Martyrs of Uganda."

In February Jones' woeful group straggled into Mombasa. Soon the world knew. England mourned. C.M.S. magazines carried every shocking detail it could find. Hannington's journal was somehow recovered, so his own words could give first-hand witness in the biographies which acclaimed him as a martyr.

The church reveres some saints for their lives, and some, like James Hannington, for their deaths. In life he hardly had opportunity to influence the mission to Uganda. But the drama of his death insured British interest in evangelizing a land which in two attempts he only just entered. The C.M.S. mission took root in ground even more fertile than anyone suspected: today the Church of Uganda, one of the most vibrant Provinces of the Anglican Communion, provides a strong spiritual force within a nation still in turmoil.

Atop Namirembe Hill overlooking Kampala stands a huge brick English-style cathedral, whose dome recalls another Saint Paul's. On its grounds is a small cemetery. To that spot in 1892 Hannington's successor brought his earthly remains. Such a tender move required the Kabaka's permission — the same Kabaka who ordered Hannington's murder. Just as ironically, Mwanga by then had turned Anglican, as not so coincidentally the Union Jack flew over his capital: Her Majesty's forces entered over the same route for which Hannington died. The prophecy had come true.

In retrospect, Hannington's last reputed words which so inspired the mission to Uganda carry more truth than any at the time realized. The gravestone recalls them: "Go tell the Kabaka that I die for Uganda. I have bought this road with my life."

# Reviving a Tradition: Patron Saints

By VALERE SCOTT

A woman came up to me once after a lecture at a local Episcopal church, a woman I knew and admired very much. She told me, with a desperate edge to her voice, that she was afraid that there was no place for her in the church. I did not quite know what to say to that, so I made a sympathetic noise and looked willing to listen.

Encouraged, she continued. "I'm just not what you would call a cookie baker; I'm a professional woman and a feminist. I'm not a radical who feels called to overthrow institutions, but it seems as if the only women at home in the church are either very traditional types or prophets. Where is there room for me?"

When I was a divinity school student, a different woman came up to me one day and demanded to know why I wasn't talking to my bishop about ordination. I replied mildly that I did not feel called to the ordained ministry. She was amazed.

"What are you doing in divinity school, then?"

"Well, I am pursuing some questions that I had . . . and I do feel called to teach in the church, as a laywoman."

We spoke a little longer, but it was apparent that she, too, saw no middle ground between women in so-called "traditional" roles, baking cookies for the church bazaar and teaching Vacation Bible School, and women called to prophetic roles and/or ordination. Both she and my friend in the parish saw women's ministries as an "either . . . or" proposition with no room for women who fit neither extreme. What do you do if you are . . . well, most women?

I once heard Martin Marty say that historians are compulsive: that they tend to take an historical approach to any problem they encounter. That is certainly true of me. My immediate reaction to the first woman's dilemma was to rattle off names of women who had had leadership roles or remarkable ministries in the history of the church, only to find that my friend recognized almost none of them.

I realized, as I listed them, that I actually knew very little about the women I named. I could give only the barest outline about each to this woman. I knew more about dozens of men in church history than I did about any of the women I

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The examples of women in our history who have faced difficulties can instruct and inspire us today.

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named, and I was irritated at my own ignorance. At that instant was born an obsession: the time had come for me to discover and own my heritage.

Three years later, I have good news to report: there are lots of options for committed laywomen, and role models for those options exist in the history of the church. There is absolutely nothing new about women in leadership positions, about women teaching both their sisters and brothers in Christ, or about women adding the nuance of their own special call to a so-called "traditional" role, like that of mother or clergy spouse.

Many women in our history responded to the challenge of a call to some special ministry, without watering down their response according to cultural expectations. They didn't all lead easy lives, but their very difficulties (and their stance in the face of those difficulties) can instruct and inspire us today.

The stories of such women can be a source of power and inspiration. One can take strength in the knowledge that another person has had the same problem, or the same life situation, and has found a way to live that did not compromise her commitment to a Christian life. The old concept of "patron saint" needs a revival: not as a shadowy mediatrix on high, but as a potent role model.

Why, then, does this article address only the issue of historical role models for women — surely men can benefit from patron saints as well? I cannot argue with that, but I think these stories are especially useful to women today, since there is so much attention in the media to women at the extremes of any issue. Also, traditionally, female saints have received rather romantic treatment by church chroniclers, but today women's history is being written with more accuracy. Furthermore, increased interest in women's history has brought many new stories to light. All of this

bodes well for the possibility of patron saints for women, as well as

Let me introduce, briefly, some ladies I have come to love and admire.

*Katherine Zell* is one of my personal favorites. She was a 16th century former's wife, with sharp theological sight, and the gift of leadership. She and her husband Matthew lived in Strasbourg, where 3,000 homeless refugees fled during the Peasant's War of 1525. Mrs. Zell, and an Anabaptist friend, Mrs. Hackfurt, tackled the problem of feeding and housing the refugees about six months. Zell entertained Calvin and Bucer in her home (Luther commented that she was "a trifle inquisitive") and corresponded with Luther. She visited those in prison, and the year after Matthew's death in 1548, she continued her ministries, and found herself at odds with the Lutherans over an Anabaptist issue: she did not agree with the official policy of persecution. Her unmenial spirit was centuries ahead of its time.

*Teresa of Avila* had always awed me, but after rereading her autobiography I have come to realize that that saint was an ordinary woman who struggled terribly with her sins and her secular life. She recorded those struggles, the orders of her confessor, and the books that result are among the classics of Christian spirituality. She was also a woman of great accomplishment, but the faithfulness of her struggle has much to say to those of us who despair over our own ordinariness.

*Rose Hawthorne Lathrop* the youngest daughter of Nathaniel Hawthorne went to her dressmaker's home one morning, only to find that the woman had met the fate of all those with cancer in the 19th century. Because the disease was popularly believed to be contagious, the poor woman had been evicted and sent to an institution where she was to stay until her money ran out. If she were still alive at that point, she was to be sent to a camp for the incurably ill on an island in the New York harbor.

Rose never did find her dressmaker, but she resolved to take her suffering and come and rent a flat in Manhattan where she "adopted" people with cancer and brought them home to live with her. Out of that small beginning was founded an order of nursing nuns, the Sisters for Relief of Incurable Cancer.

For those of us who sometimes feel like tearing our hair out over our child

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*Valere Scott is a freelance lecturer and writer in Memphis, Tenn., and is an active laywoman in the Church of the Holy Apostles in Memphis.*

commend at least three “patron” (or should that be “matron?”). Margery Kempe was the r of 14, with an unorthodox call to witness; she also dictated one of rliest autobiographies in the Enguage. St. Monica worried terrier her son, who lived a wild life e finally settled down with Chris-, to ultimately become Bishop tine of Hippo, the great Doctor of urch. When I restrain my sons ating until grace is said, I remem-

ber Susanna Wesley, at whose knees John and Charles Wesley learned their prayers.

There are many more, women who are listed in the Lives of the Saints, and women who don’t have that designation but should. They have one thing in common: they were women who did what was in front of them, and only later realized that it was ministry. They did what needed to be done; that, I believe, is the essence of lay ministry.

We are each and every one of us called

to some particular ministry. For some of us, it is to that little congregation at home that needs their dinner, and their noses wiped, and their voices listened to. For others, it might be teaching, or visiting the sick, or serving in the life of the parish in some way. We are certainly called to do whatever job we do in the spirit of the Gospel, thereby making of it a witness to the risen Christ. The challenge is clear: to look around us, see what needs doing, listen to the Spirit, and *begin!*

# Thoughts on Healing

By STEVEN R. FORD

I don’t know whether it’s an inborn talent or a talent developed over the years, but I’m the proud possessor of a remarkable healing ability. Whenever I hear about illnesses and terrible diseases, I’m generally able to convince the doctor that I have all of their symptoms.

All the true gifts of the Spirit, however, are peculiar skills of mine can occur. I’m generally able to convince the doctor that I have all of their symptoms. I begin to remember, for instance, all the symptoms I’ve lain awake wondering if I might have that dread disorder I’d heard about the first time that day. I didn’t know how it could make me nervous until Marjorie Elby told me so, and suddenly I feel like a wreck every time I had a cup. I read about “iron-poor blood” when it was as popular on TV. The list could and should go on.

I can get even worse, too. A couple of years ago I was leafing through a newspaper when a story caught my eye about a woman with a rare kidney disorder that’s accompanied by no pain or discomfort whatsoever. That *really* got me worried. I read about it in or discomfort — those were my symptoms *exactly!*

There’s certainly no new discovery that proves that beliefs have a profound effect on our physical and emotional well-being. If we can only believe we’re getting sick, the symptoms are pretty good that we will. If we’re in bed worrying that we might not be able to get up, we can bet our bottom dollar we’ll be in bed singing and turning all night.

The principle works just the opposite, however. When we ignore a minor headache, the next thing we know it’s gone. If we believe our fears and anxieties have no power over us, quite often they disappear. Quite likely each of us has experienced at least a few cases where des-

perately ill people have overcome all medical odds and gotten well — simply because they wanted to, and they believed that health was possible.

It’s strange, therefore, that many modern, sophisticated churchpeople have difficulty coming to grips with the notion of Christian healing; they think it’s a heresy of Pentecostals and Fundamentalists. Its accounts are pious legends or the products of fertile imaginations. It has no place in *our* church, at least.

To believe that, however, is to deny the possibility that faith can accomplish at least as much as what we all know belief can do. That denial, to me, makes no sense at all.

Belief is a necessary component of genuine faith. It follows, therefore, that the physical and emotional effects of faith can be no less than those of belief. Yet belief doesn’t exhaust the meaning of faith; it merely scratches the surface. Faith is belief raised to the level of absolute trust, and that trust finds expression in certainty. It shouldn’t surprise us, then, that faith can be the occasion for truly miraculous healing. Indeed, it would be surprising if it couldn’t.

St. Mark provides an illustration of how the process of Christian healing works. Bartimaeus, a blind beggar in Jericho, is sitting by the roadside as Jesus passes by. Apparently he’s heard accounts of Jesus healing the sick, and he believes those stories are true. “Have mercy on me!” he cries. But with a single voice many rebuke him. “Have mercy on me!” he entreats all the louder — and his very persistence gives a hint of the beginnings of faith within him.

Impressed, our Lord asks him, “What do you want me to do for you?” “Master, let me receive my sight,” he says, in the full expectation that Jesus can and will intervene. “Go your way,” Jesus answers, “your faith has made you well.”

The miraculously healed Bartimaeus follows him on the way.

Belief that our Savior can transform what exists, assurance that he cares about us, and unshakable certainty that he really will come to our aid — these, according to St. Mark, are the prerequisites for Christian healing. They add up, in the end, to Christian faith.

Our beliefs do affect our well-being, presumably through their mustering of physical and psychological resources of which we’re largely unaware. Our faith, however, can have infinitely greater effect, for the resource which faith activates is none other than the Holy Spirit, within us by virtue of our baptism. And with God’s Spirit, of course, nothing can be impossible. Not even miraculous healing.

Is this to suggest that faith obligates God to heal us as we specify? Of course not. Each of us knows that the Lord, in his wisdom, frequently works healing miracles in other than physical ways. To some who suffer, God’s gift takes the form of tremendous inner strength for endurance. For others, new life lies in the realization that affliction can actually enable them to reach out with Christ’s love to those who suffer similarly. For still others, God’s presence is known when physical pain opens doors to vast resources in the realm of the spirit. All of these things are most definitely miracles of God — even if it might take unusually strong faith to recognize their presence.

God does intervene in our suffering, provided our faith sets the groundwork. God can and will set us free from our captivity to hardship and pain — if we, through our faith, will recognize his deliverance taking place. Who knows? Perhaps one day, in our suffering, the Lord’s words will be addressed to us: “Go your way; your faith has made you well.” And physically cured or not, our lives will take on new meaning and be whole.

*Rev. Steven R. Ford is assistant to the pastor, St. Barnabas-on-the-Desert, Phoenix, Ariz.*

# EDITORIALS

## All Saints

Whether it be observed on Friday, November 1, or on Sunday, November 3, or on both days, the celebration of the Feast of All Saints is an important and joyful occasion. The commemoration of the whole multitude of saints, under the leadership of Christ their King, is related to the concept of the church as the Body of Christ in heaven and on earth, and our spiritual tie with all the Christian departed. The latter are commemorated on November 2 but also, in most parishes, receive attention on the feast or the following Sunday as well. We believe that the saints are not simply interesting and edifying memories, but that through their prayers and spiritual unity with the church on earth, they are channels of positive assistance and support. Their help is more than a little needed at this time.

## Missionary Church Conference

The recent Kemper celebration entitled "A Missionary Church" [p.6] has not only been of concern to Episcopalians of the upper midwest, but also to interested participants from many parts of the country.

A century and a half ago, a most significant change did occur in our church. The church, through its General Convention, decided not to be simply a hereditary religious body of the east coast, but to become a church of the entire and rapidly growing nation. Instead of simply having parishes inherited from British colonial days, or in locations where some active church members happened to have settled, now new parishes were to be actively planted and built. Instead of bishops serving dioceses where a sufficient number of parishes happened to exist, a missionary bishop was to go forth and lead the planting and development of dioceses. As an apostolic church, we were to send out successors to the apostles to carry out apostolic work.

The story of Bishop Kemper and of the other bishops of his ilk is indeed inspiring. They were men of spirituality, vision, leadership, learning, and culture who yet had the toughness and courage to spend their life in conditions of great physical discomfort and danger, engaged in work to which most of the church gave little attention and support, dealing with a frontier populace made up in part of people who had never even heard of the Episcopal Church. They were extraordinarily successful considering the obstacles they had to face.

Yet there is the other ironical side to the story. Most Episcopalians did remain on the east coast. Many still wanted to be identified in terms of the English Church. Clergy still were trained to be pastors of established parishes rather than to be evangelists and founders of new congregations. The vision of one holy catholic custodial church, rather than one holy, catholic, apostolic church, still seems to grip the minds of most Episcopalians.

During the past dozen years, under the primacy of Bishop Allin, some progress has been made in reopen-

ing the missionary awareness of Episcopalians. Nashotah conference was intended to be further for that awareness. Today we can see that assigning one man to minister to a tenth of the continent is the best way to move forward. What are the alternatives? What is a workable methodology? Who are people to carry it out? How can they be incorporated into the task? These and many similar questions: the ones to which much attention needs to be devoted in the immediate future.

We applaud the initiative of Nashotah House in arranging a conference on a topic of such importance to the entire church. We are pleased that it is planned to make the contents of the talks available, at a later date, through printed publication and recordings.

## Evaluating Convention Actions

Last week we discussed the merits and demerits of some actions of the recent General Convention. We see them. We wish to continue with further comments in the same vein. No doubt during the months ahead, other writers will also discuss conventional actions. It should be repeated that until official statements have been issued by the secretary of the General Convention, there remains doubt as to the exact meaning of some resolutions, and also doubt as to whether some resolutions were actually passed by both houses.

### Liturgy

New additions to the calendar have been reported [TLC, Oct. 6]. It is an interesting irony that of several new names to be proposed, only King Charles, whose inclusion has been repeatedly petitioned for over several years, should be excluded. The proposal for December from the Diocese of Virginia [TLC, March 24] does not appear to have reached the floor for discussion.

The *Inclusive Language Lectionary* of the National Council of Churches of Christ did not secure approval even for "experimental use in parishes selected in consultation with, and with the approval of, the diocesan bishop." The accompanying resolution, however, the Standing Liturgical Commission prepared "inclusive language texts" for Morning and Evening Prayer. The Holy Eucharist appears to have passed.

In our opinion, this was a rash and irresponsible action. The Book of Common Prayer is a constitutionally significant text. Apart from the calendar at the beginning and the tables of Bible readings at the end, the revision of the Prayer Book is a complicated, lengthy, costly, and slow process. To reenter this process by the back door is about as wise as secretly deploying American Army and Marine divisions along the borders of Nicaragua.

We are not here speculating as to the intrinsic quality of the possible contents of such texts, but rather drawing attention to the counter-productive implications of tinkering with the Prayer Book which is supposed to provide fixed and reliable texts for decades to come in the secular realm of American life, liberal writers and speakers have endlessly called attention to the danger that violating the Constitution ultimately undermines the rights and liberties of everyone. We believe the same is true with the Constitution of the Episcopal Church and the authorized Book of Common Prayer which is in effect part of that Constitution.

## BOOKS

Continued from page 4

the conscious mind is deviating from its instinctual basis; the examples used, however, indicate quite otherwise—that the snake appears in dreams as a harbinger of an impending new consciousness. I also found the personal material from the lives of the authors disturbing, but other readers might have a positive reaction.

These criticisms are minor. On the whole, the book is highly recommended. A good introduction to dreams and Jungian psychology for those who are beginning, and also contains many insights that will be of value to the more advanced reader.

(The Rev.) JOHN A. SANFORD  
San Diego, Calif.

### Anglican Work

**CAN WE KNOW?: An Essay on Christian Religion.** By A. N. Wilson. Eerdmans. Pp. x and 118. \$10.95.

At the end of the book *How Can We Know?* A. N. Wilson speaks about the defining character of modern Christianity as “its relentless tendency to be serious. This book serves, to my mind, as the best antidote to the silly nature of modern Christian theologizing.

It is a wonderful book — when you read it your mind will be filled with wonder at the awesome credibility of the Christian faith. I would argue that *How Can We Know?* is one of the most significant works in theology in the latter part of the decade of the 80s.

When I began the book I had not ever heard of A. N. Wilson, who appears to be a professional writer, an Anglican layman, and not an academic theologian, living in Oxford, who had already written a highly praised biography of Hilaire Belloc. I did not expect any new startling insights from *How Can We Know?*

What a shocker when I soon discovered that Wilson was breathing new life into tired-out Christian concepts. On almost every page I found some exciting turn of phrase which helped to clarify in a new way the ancient religious truths of the Christian faith. I could not put the book down. I read it in one sitting.

Wilson's argument for the truth of the Christian faith builds from his own earlier attitude of doubt and skepticism.

The Eucharist becomes central to the appreciation and appropriation of the basic truth of the Christian religion. The Eucharist proclaims *in action* the Gospel of the forgiveness of sins. And that is good news for all of us, because after all, the church in “its relentless tendency to be silly” does not always say that.

Wilson argues for the objective and

external nature of God. Either God is, or the hundreds of millions of witnesses to his saving power in their lives is the greatest deceit that the world has ever known. And if God is, then he exists *not* in some internalized state of the human (as the English theologian Don Cupitt and the novelist Iris Murdoch in her philosophical writings want to say), not as the private subject of a mystical trance; but God exists “out there,” not hypothetically, but really.

What can we know of that objective external God? That then is the only real question, which can be answered credibly and finally only by the person who experiences God in his life, quietly and resolutely, day by day, and discovers that his experience is an experience of a caring, creating and forgiving *Person*. How can we know? We can know because of the concrete reality of God who enters into our lives, the external, objective God, who becomes a person, in our encounter with him.

*How Can We Know?* is an important volume in the ongoing effort to say things which are meaningful about God and his revelation to us in Jesus Christ. I hope that there will be a great deal of theological discussion within the church of this seminal book.

(The Rev. Canon) WILLIAM A. JOHNSON  
Cathedral of St. John the Divine  
New York, N.Y.

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CLASS DEVOTIONS, 1985-86. By Harold L. Fair. Abingdon. Pp. 128. \$5.95 paper.

LEARNING TO TRUST. By Bernie May. Multnomah. Pp. 22. \$1.50 paper.

1985-86 THE INTERNATIONAL LESSON ANNUAL. Edited by Horace R. Weaver. Abingdon. Pp. 448. \$7.50 paper.

MID-LIFE DIRECTIONS: Praying and Playing Sources of New Dynamism. By Anne Brennan and Janice Brewi. Paulist. Pp. 186. \$7.95 paper.

THE CHRISTIAN STORY. By Gabriel Fackre. Eerdmans. Pp. viii and 319. \$12.95 paper.

THE PREACHER AS JACOB: A New Paradigm for Preaching. By Kenneth L. Gibble. Winston-Seabury. Pp. viii and 136. \$8.95 paper.

HOW TO TALK WITH YOUR CHILDREN ABOUT GOD. By Frances Loftiss Carroll. Prentice-Hall. Pp. x and 155. \$7.95 paper.

THE GENERATION THAT KNEW NOT JOSEF: A Critique of Marxism and the Religious Left. By Lloyd Billingsley. Multnomah. Pp. 217. \$11.95.

THE BIBLE IN THE CHURCHES: How different Christians interpret the scriptures. By Kenneth Hagen, Daniel J. Harrington, S.J., Grant R. Osborne and Joseph A. Burgess. Paulist. Pp. v and 148. \$8.95 paper.

PEACE IS POSSIBLE: The Politics of the Sermon on the Mount. By Franz Alt. Schocken. Pp. 117. \$12.95.

COURAGE AND CONFIDENCE FROM THE BIBLE. By Walter L. Moore. Christian Herald Ass'n. Pp. 175. \$4.95 paper.

BETWEEN THE SEXES: Foundations for a Christian Ethics of Sexuality. By Lisa Sowle Cahill. Fortress/Paulist. Pp. x and 166. No price given, paper.



# PEOPLE and places

## Appointments

The Rev. George Easter is now canon chancellor of the Cathedral of All Saints, 62 S. Swan St., Albany, N.Y. 12210.

The Rev. Kenneth Finger is rector of St. Luke's, 418 W. 6, Willmar, Minn. 56201.

The Rev. Patrick Genereux is rector of Christ Church, 606 E. 4th Ave., Milbank, S.D. 57252 and canon for ministry in the Diocese of South Dakota.

The Ven. Charles L. Grover is archdeacon for the Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, N.Y. 13202.

The Rev. Sinclair D. Hart is now interim priest-in-charge of St. John's, 260 South St., Williamstown, Mass. 01267.

The Rev. Robert Hodgen is now a counselor in the chemical dependency unit of Oklahoma Osteopathic Hospital, Tulsa, Okla. Add: 1307 Diane St., Claremore, Okla. 74017.

The Rev. Paul C. Johansen is rector of St. Stephen's, Box 427, New Port Richey, Fla. 34291.

The Rev. S. Albert Kennington is rector of Trinity Church, 1900 Dauphin St., Mobile, Ala. 36606.

The Rev. Jeffrey T. Liddy is now assistant at the Church of the Ascension, Box 10057, Clearwater, Fla. 33517.

The Rev. Ralph N. McMichael, Jr. is now curate of St. Timothy's, 4201 Mitchell Blvd., Ft. Worth, Texas 76119.

The Rev. John Clyde Millen became rector, effective Sept. 1, of St. Mark's, 2151 Dorset Rd., Columbus, Ohio 43221.

The Rev. John P. Nyhan is now rector of St. James-the-Just, 858 Roosevelt St., Franklin Square, N.Y. 11010.

The Rev. Donald E. Page is priest-in-charge of Annunciation, 71-05 Cooper Ave., Glendale, N.Y. 11385.

The Rev. Wayne C. Paul is now vicar of Christ Church, 155 3rd Ave., Brentwood, N.Y. 11717.

The Rev. August W. Peters became assistant to the rector in mid-Sept. of St. Paul's, K St., Washington, D.C. Add: 2430 K St., Washington, D.C. 20037.

The Rev. David H. Roseberry is the founding vicar of a new mission in Plano, Texas; add: Christ Church, Box 863445, Plano, Texas 75086.

The Rev. Martin A. Seeley became, on October 1, director of Thompson Center, 12145 Ladue Rd., St. Louis, Mo. 63141.

The Rev. William J. Skilton is now at the Church of the Epiphany, Santo Domingo, Diocese of Dominican Republic.

## Priests

Minnesota—Lee Paul Schaefer, assistant, St. Nicholas, 727 Penn Ave. S., Richfield, Minn. 55423.

Southwest Florida—Theodore H. McConnell, assistant, Church of the Redeemer, 222 S. Palm Ave., Sarasota, Fla. 33577.

Spokane — Keith F. Axberg, vicar, St. John's, Colville and Redeemer, Republic, Wash. Add: Box 592, Colville, Wash. 99114. Kristi Marie Phillip, assistant, Cathedral of St. John the Evangelist, Spokane, Wash. Add: 1128 E. 33rd, Spokane 99223.

Virgin Islands—Liston A. Garfield, vicar, St. George the Martyr, Box 28, Tortola, British Virgin Islands.

## Deacons

Colorado—Susan Jane Brady, Reed Ranch, Lee Hill Dr., Boulder, Colo. 80302. Louis Henry Foubare, co-vicar, Trinity Church, Trinidad, Colo. Add: 1305 Alta, Trinidad 81802. James Vincent Liberatore, curate, St. Dunstan's, 4906 Sabrina Court, Houston, Texas 77066. Janet Anita Rawlins, co-vicar, Trinity Church, Trinidad, Colo. Add: Box 727, Trinidad 81802.

Louisiana—Roy Glen Pollina, deacon-in-training,

Trinity Church, New Orleans.

South Dakota—Frederick J. Mesteth, St. Michael's, Pine Ridge Mission, S.D. Add: Box 998, Pine Ridge, S.D. 57770.

Southwest Florida—Bradley Barber, assistant, St. Paul's, Box 1487, Naples, Fla. 33939. Joseph Diaz, assistant, Cathedral Church of St. Peter, Box 1581, St. Petersburg, Fla. 33731. Carol F. Schwenke, deacon assistant, St. John's, 1676 S. Betcher Rd., Clearwater, Fla. 33546.

Tennessee—Marilyn Lindberg Powell, Otey Parish, Sewanee, Tenn. 37375. Donna Jeanne Scott, deacon-in-training, Trinity Church, Clarksville, Tenn. Add: 875 Robertson Academy Rd., Nashville 37220. Willard Searle Squire, Jr., deacon-in-training, St. Luke's, Box 5, Cleveland, Tenn. 37411.

Virginia—Nancy James, assistant, The Falls Church, S. Washington and Fairfax Sts. Falls Church, Va. 22046. Celine A. McGrath, St. Peter's, Miller Rd. and South St., Morristown, N.J. 07960.

Western Massachusetts—John S. Mitchell, assistant, St. James, 44 West St., Keene, N.H. 03431. Carol F. Pinkham, assistant, St. James, 865 Madison Ave., New York City 10021.

## Retirements

The Rev. B. Whitman Dennison, as rector of St. John's, Williamstown, Mass., as of Sept. 8. Add: College Rd., North Bennington, Vt. 05257.

The Rev. Guy Kagey, as priest-in-charge of Trinity Church, Granville and All Saints, North Granville, N.Y. Add: Box 393, Arlington, Vt. 05250.

The Rev. Gerhard H. Whittier retired on Sept. 1.

## Receptions

The Rev. William A. Daghish has been received from the Roman Catholic Church and is serving as priest-in-charge, Church of the Epiphany, Lebanon, Tenn. Add: 2500 Ashwood Ave., Nashville, Tenn. 37212.

## Deaths

The Rev. Canon Stuart F. Gast, a retired priest of the Diocese of New Jersey, died at the age of 82 on July 16 at the Linwood Convalescent Center, Linwood, N.J.

A graduate of Franklin and Marshall University, Pennsylvania State University, and the General Theological Seminary, Fr. Gast was made an honorary canon of St. Stephen's Cathedral, Harrisburg, Pa. in 1935 and of Trinity Cathedral, Trenton, N.J. in 1966. He retired from the parish ministry in 1968. Before his retirement, Canon Gast served several parishes throughout Pennsylvania, New York, New Jersey, and Washington, D.C. He was named rector of Christ Church, Williamsport, Pa. in 1937 and served until 1945; he was rector of St. Stephen's and Incarnation, Washington, D.C. from 1945-1960, rector of St. Peter's, Cazenovia, N.Y. from 1960-1963, and rector of St. John's, Little Silver, N.J. from 1963-1968, at which time he was named rector emeritus. He is survived by his wife, Elizabeth, a son, four grandchildren, and seven great-grandchildren.

The Rev. Lawrence C. Bowser, interim pastor of St. Christopher's, Dallas, Texas since January, drowned July 26 at the age of 43 in a swimming pool while house-watching for a friend who was out of town.

Before going to St. Christopher's, Fr. Bowser had served for six months in a similar interim capacity at Christ Church, Dallas. A native of Warwick, R.I., Fr. Bowser studied at Barrington College and at Queens College, Cambridge, England. He was ordained in England in 1979, after working for the Society for Promoting Christian Knowledge. In 1960 he received a World Council of Churches scholarship to attend the WCC meeting in New Delhi, India. In 1980, Fr. Bowser was appointed a minor canon at Ripon Cathedral in England; he also had served as chaplain at Christ Church College, University of Kent, England. He is survived by his mother, a sister, a brother, and two nieces.

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Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Fite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## MADISON, WIS.

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**VTS** 209 Ashmont St., Ashmont, Dorchester  
ont Station on the Red Line (436-6370; 825-8456)  
J.F. Titus Oates, r; the Rev. Jay James, c  
Low Mass, 10 Solemn Mass. Daily Mass 7

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

## BOSTON, MASS. (Cont'd.)

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## LONG BEACH, MISS.

**ST. PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultraya Wed 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Release, r; the Rev. Marion W. Stodghill, c, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

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

## OMAHA, NEB.

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

## NEWARK, N.J.

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

## BROOKLYN, N.Y.

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

**ST. PAUL'S** 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

## LAKE RONKONKOMA, N.Y.

**ST. MARY'S** Overlooking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert Broesler, the Rev. McCrea Cobb  
Sun H Eu 7, 8, 9, 10:30. Daily MP 8:30, H Eu 9. Wed Eve H Eu 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15