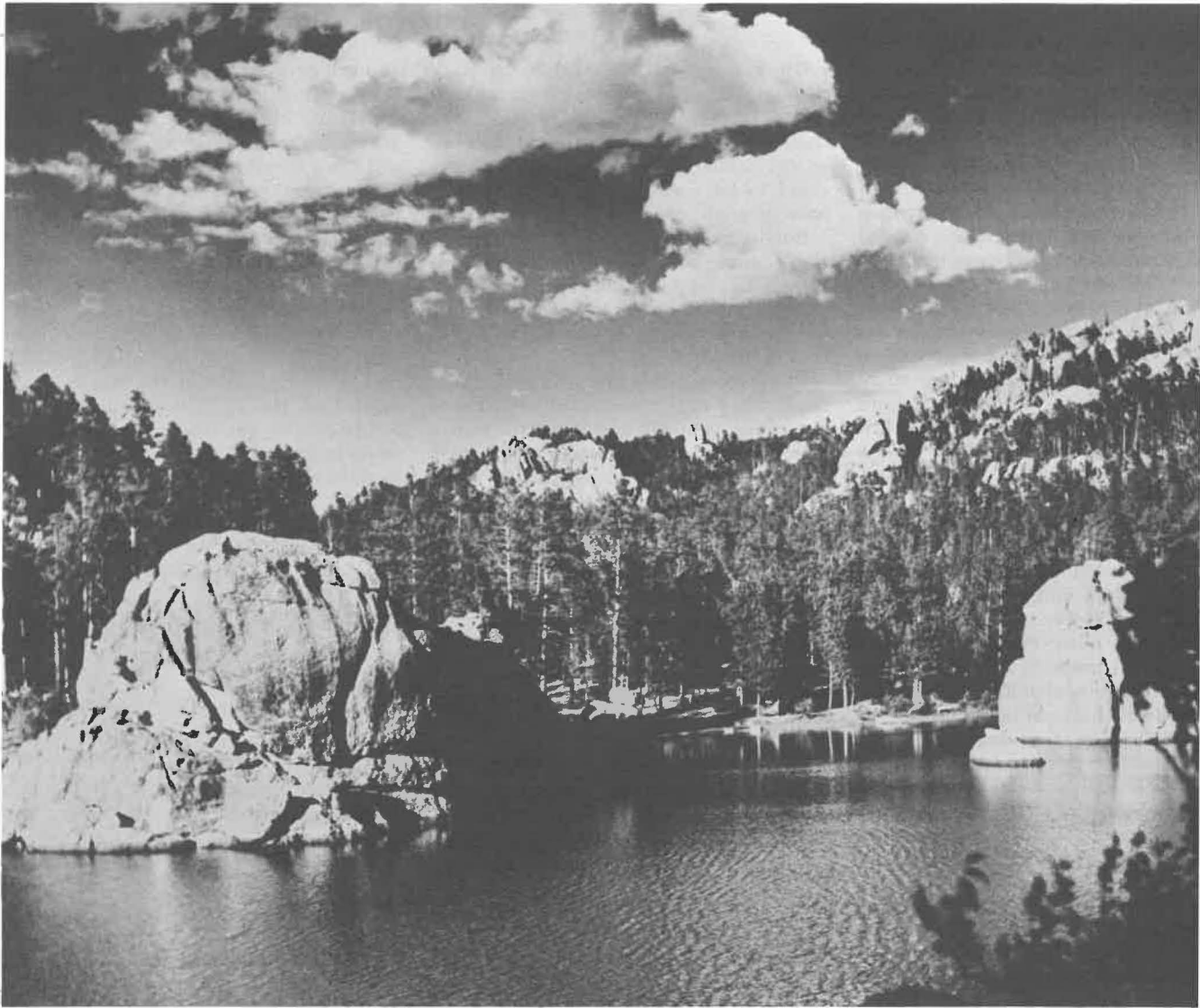


THE LIVING CHURCH



"He has made everything beautiful in its time" (Eccles. 3:11).



Stone Walls in the Woods

By CHRISTOPHER L. WEBBER

ive north from New York City where block after block of housing been burned out and abandoned and than an hour you will be passing evidence of an earlier cycle of abandonment. There is little obvious relationship between the charred, rubble-strewn of the South Bronx and the wooded of Westchester County and of Connecticut, but the same sort of economic that is currently affecting the cities northeast also transformed this area a century ago. As you drive and east you begin to see stone walls running beside the road. Behind hills now are woods, but in the 19th y those walls bounded wheat corn fields, and pastures as far as e could see.

nty years ago I began spending my n time in an old house in Connecticut 00 miles from New York City and iles from a village whose population is no greater than it was a century ago. Then, however, the bulk of the tion was made up of farmers and is drastically changed. An old map wall of the local bank shows the ; of 1865. In those days, the house ioned in was one of half a dozen same road and there was a one schoolhouse just around the cor y the mid-1950s only one house t and it was derelict. My father-bought it and restored it for vaca-e. One farmer still kept cows in ounding pastures but now he, s died, and the last remaining re rapidly reverting to woodland.

this week and the four following he poem and essay in this column by the Rev. Christopher L. Webber, of Christ Church, Bronxville, N.Y. his going there in 1972, Fr. Web- rector of St. Alban's Church, the i-speaking Episcopal parish in and before that he served congrega- i Long Island.

On a clear fall day I like to walk through these woods following an abandoned farm road. Mile after mile the stone walls run through the woods with an occasional break where once a gate stood to let farm wagons and animals pass through.

Robert Frost's poetry gives an impression of stone walls as fragile things, constantly falling down under the impact of ice and water. But many of these walls have known no maintenance for a century and still stand.

These stone walls are strong and well made. They were meant to endure. Try to make one yourself and you will gain a new appreciation of the work that went into them. Those who built them must have imagined their descendants working those fields for centuries to come. Yet in less than a century the hard-won fields were being abandoned. Farming

ter in the city. Just as jobs and living conditions today are drawing people south and west, so then they drew people out of the countryside into the city. And the fields grew up again into forest.

Following an abandoned road one day I came on a cellar hole with the base of the fireplace rising in the center. The hearthstone, still in place, was a full 10 feet long, four feet wide, and nearly a foot thick: a marvelous, rough-hewn slab which must have required days to cut and shape and a team of horses to haul into place. For miles in all directions is unbroken forest.

A few years ago I had the opportunity to buy 30 acres of this land. Stone walls run through woods and good-sized trees are growing out of the foundations of house, barn, springhouse, and other farm buildings. I, in my turn, have begun to clear the land, to plant fruit trees and an herb garden, to build stone walls and plan a home. I dream of a place to retire which my children will inherit, where grandchildren and great-grandchildren will come to eat sweet corn on a summer evening and make fresh cider in the fall. And as I work, the stone walls in the woods remind me of others who dreamed two centuries ago.

Like the tower builders of Babel, who sought to "make . . . a name" for themselves by piling stones, we try to resist the passage of time by building monuments. Stone walls in the woods are a symbol of the futility of such an enterprise. And yet God has called us to share in his creative work and has promised that our "labor is not in vain in the Lord."

Time and matter, with which and against which we work, are both his creation and both pass into his keeping.

Stone Wall in the Woods

In this still wood a stone wall
Divides (can you see it?) a cornfield
From a pasture. Look: behind that birch tree
There's a team plowing; smoke rising
From a chimney just beyond that oak.

John Ashton cleared this land; his son
Andrew added that piece beyond the brook;
Here was the spring house; the barn
Stood there; they made cider from the apples
From those trees. Two hundred years

They lived here. The trees block the sun,
You can't quite see: where the lane ran down
There's a break in the wall. The trees are tall
But the land still bears the shape of men:
Silent stone walls between the living trees.

C. L. Webber

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August

- 5. Pentecost 9 (Trinity 8)
- 6. The Transfiguration

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newspaper saying that Senator Gravel was sponsoring a bill to change the name back to "Denali," and I wrote to him. I thought the following, from the Congressional Record, Vol. 125, No. 73, June 7, 1979, might be of interest to THE LIVING CHURCH readers: "The first proposal to rename the mountain Denali seems to have been made in books written by the Reverend Hudson Stuck. He was Archdeacon of the Alaskan missions of the Episcopal Church until 1920, and was a member of the first recorded party to have successfully climbed Mount McKinley in 1913."

JOHN E. BURLISON

Arlington, Va.

Favorite Hymns

Your recent editorial on hymn singing [TLC, July 1] seems to confirm, by implication, my own feelings as to the unrepresentative nature of the list of "top ten" hymns that resulted from a recent poll of clergy and church musicians. Several years ago, the now defunct magazine *Episcopal Churchnews* took a poll of its readers, and the first place favorite, by a large majority, was "The Church's one foundation." I can't help feeling that if THE LIVING CHURCH were to take a similar poll of its readers, that hymn would be near, if not at, the top — along with other great hymns of praise, such as the ones you mentioned and also that perennial favorite among children of all ages, "I sing a song of the saints of God."

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

Issue Won't Go Away

Your news story "Bishop Conspicuous by His Absence" [TLC, June 17] has helped me understand something about the church which was never really clear. That the church is very slow to act is, of course, the accepted mode of operation and now I can understand that better.

Bishop Anderson thinks a courageous act, such as Bishop Gaskell's absence at the graduation exercise, is to be considered rigid and funny. That's slowness. Yet here slowness ends because he and those of his mind want to hurriedly move to total acceptance regarding the ordination of women. They are unaware that a significant number of Episcopalians can't accept a political decision regarding the sacrament of holy orders. The how, when and why of that issue won't go away simply because some think it's funny and really believe that those who saw a different spirit moving the church should just kind of forget it all.

(The Rev.) WILLIAM F. GEORGE
St. Andrew's Church

Newfane, N.Y.

Loyal Opposition

In your editorial of June 24th, "The Problem of General Convention," you are quite right in pinpointing the problem facing the church today. Overriding any single issue is a serious crisis of government.

As you also point out, the church thinks of herself as being democratically governed, and in a democratic decision-making process one side more or less wins and the other more or less loses. This is true. But there are two principles without which a democracy cannot exist, and it is the suppression of these that threatens the life of the church. One is the willingness to compromise, and the other is the existence of a *viable* loyal opposition. A subtle responsibility is implicit in the behavior of both establishment and opposition if the machinery of democracy is to work.

The 1979 General Convention will be a crucial one because it must repair the damage wrought by some irresponsible members of all parties in 1976. The establishment failed to take fully into account the views of the sizable loyal opposition, many of whose members have exacerbated the situation by bolting the organization.

On at least one issue, the Prayer Book, the General Convention will have an opportunity to reestablish the delicate balance of democracy. As president of a diocesan chapter of the Society for the Preservation of the Book of Common Prayer, I can attest that there are still many good people, loyal Episcopalians of long standing, who seek first and foremost to preserve the unity of the church. As the loyal opposition, we are willing to compromise on the Prayer Book and other issues.

Much of the initiative in making democracy work necessarily rests with the establishment. It is they who must take the lead in healing our wounds and solving the problem of General Convention.

CHRISTOPHER W. DAVENPORT
New Canaan, Conn.

McKinley or Denali?

My father, who was a missionary, told me many years ago about Archdeacon Hudson Stuck, who with a native guide was the first person to climb what is now known as Mount McKinley in Alaska. The archdeacon, as the first to scale the peak, had the right to name it. He called it "Denali," the Great One as the mountain had been known for a long time by the natives. My father thought it was a great shame that the name was changed to "McKinley" for no particular reason.

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H.B.P.

Making a Commitment

THE CONTAGIOUS CONGREGATION. By **George C. Hunter III.** Abingdon Press. Pp. 160. \$4.95 paper.

We are in a period of multiplying writings on the concept of church growth, with books, periodicals, and conferences increasingly available. *The Contagious Congregation* is a useful summary of many of the insights of the Church Growth Movement. Dr. Hunter, a Methodist, pulls together many different insights, concepts, and strategies in a well-organized fashion.

I am glad to note that this book, in common with literature of the Institute of American Church Growth, emphasizes not only the necessity of a convert making a "decision for Christ," but also being disciplined and brought into the fellowship of the church. This is an important emphasis for Anglicans, yet often missing in evangelistic literature.

Bryan Green, in his 1951 book, *The Practice of Evangelism*, quotes a 1918 report to the Archbishop of Canterbury, defining evangelism as, "so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Saviour, and to serve him as their King in the fellowship of his church." This definition is hard to improve on, and Dr. Hunter defines evangelism in about the same way.

Dr. Hunter notes various areas where a person needs to make a commitment: (1) to the person of Jesus, (2) to the

fellowship of the church, and (3) to Christian ministry and service. This commitment is often made in a different order by different persons, and many of our "problem" church members are those who have made commitment to only one or two areas, not to all.

Also noted are four areas where commitment can grow: through the proclamation and hearing of the Word, through the church's fellowship, through worship, and through service. Again, using only one or two, a Christian may not live out an effective commitment.

Dr. Hunter also details various approaches that a congregation can make if it wishes to undertake a program of church growth and evangelism, including a different strategy for those who are "receptive," contrasted to those who are "resistent." There are many helpful suggestions here for congregations of any denomination.

One area to which I would like to have seen attention given: How does a group in a congregation proceed when only a few lay people are committed to evangelism? How do you proceed when a few lay people are anxious but clerical leadership is not? I raise this issue because I feel that many Episcopal congregations today have a small group "renewed" through various approaches, and wish to share the Gospel, but many other church members do not wish to share, or do not wish the church to grow, and this may create a climate of divisiveness in the body, or where new people are not attracted.

The Contagious Congregation could well be used for an adult study group of people who have a commitment to share the Gospel, and are looking for ideas and methods.

(The Rev.) HERMAN PAGE
Liberal, Kan.

Means of Expression

DANCE AS PRAYER. By **Lucien Deiss, C.S.Sp.** and **Gloria Gabriel Wayman.** World Library (Deiss Living Liturgy Series). Pp. V, 66. \$2.00 paper.

Fr. Deiss, the provocative French liturgical scholar, and his co-author, a professional choreographer, have here produced an undeniably interesting discussion of the use of dance in Christian worship. Some of this material has been previously published under the title *Dance for the Lord*. Recognizing that dancing is alien to the religious background of most modern Western Christians, the authors indicate ways in which it can, in certain circumstances, be a valuable means for the expression of our faith. They insist on the importance of careful preparation and the necessity of a consciously prayerful spirit on the part of participants.

H.B.P.

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Coadjutor Elected for Southern Ohio

In the departure from elections to the Diocese of Southern Ohio, a special convention on June 23 chose a priest from the diocese to succeed the Rt. Rev. John M. Krumm, who plans to retire in 1981.

Rev. William G. Black, rector of St. Andrew's Church, Cincinnati, was elected on the third ballot to become the bishop coadjutor.

Black was one of the diocesan nominating committee's five nominees. Others were: the Rev. John J. Bishop, St. Andrew's Church, Winchester, Mass.; the Rev. Robert P. Patterson, Church of the Redeemer, Baltimore, Md.; the Rev. Robert Walmsley, St. Paul's, New Britain, Conn.; and the Rev. Loretto Wooden, community development officer, Diocese of Southern Ohio. Fr. Walmsley withdrew his candidacy because he had been elected bishop coadjutor of Connecticut earlier in the week of July 22]. The Rev. Stewart Wood, St. Andrew's Church (Glendale) was nominated from the floor.

Black, 59, was ordained to the priesthood in 1962, and has served most of his ministry in the Diocese of Southern Ohio. A native of Muncie, Ind., he holds degrees from Greenville (Ill.) College, the University of Illinois, and the University of Chicago Divinity School. He is married to the former June Marie Mathewson, and the couple has three children.

Black, 59, was ordained to the priesthood in 1962, and has served most of his ministry in the Diocese of



Bishop Coadjutor-elect William C. Black: "It is a real honor. . . ."

Southern Ohio. A native of Muncie, Ind., he holds degrees from Greenville (Ill.) College, the University of Illinois, and the University of Chicago Divinity School. He is married to the former June Marie Mathewson, and the couple has three children.

Bishop Krumm said he will give the new coadjutor responsibility for finance, congregational development, evangelism, community issues, including institutional racism, and Christian education, including university, youth, and young adult ministries. He will share with Bishop Krumm the pastoral care of the clergy and congregations.

The consecration of the new bishop has been set for November 8.

Canterbury to Come from Outside England?

"People from abroad" definitely will be in the running for the See of Canterbury, according to the dean of St. Paul's, the Very Rev. Alan Webster. For legal reasons, however, the dean told England's *Church Times*, the candidate probably will have to be a citizen of the Commonwealth. The Archbishop of Canterbury is required to take an oath of allegiance to the Queen.

The dean mused on the difficult choice ahead in a recent sermon. The challenge, he said, was enormous. The '80s will need Christian leaders of character, humanity, spirituality, and intellect.

"The church," he said, "has been divided by the defeat of Archbishop Ramsey over reunion with the Methodists, and the defeat in the House of Clergy, though not in the House of Bishops or the House of Laity, of Archbishop Coggan over the ordination of women. . . ."

He asked: "Can a new leader be found who will inject into the Anglican Communion a dynamic tolerance, so that the provinces and dioceses which do ordain women can work in trust and good will alongside dioceses which do not?"

Dean Webster pointed out that "for the first time, the church itself has responsibility for its own choice . . . for the first time since the Reformation, men outside England will be considered."

NCC Assailed for "Hypocrisy"

The fundamentalist International Council of Christian Churches (ICCC) appears to be in agreement with the National Council of Churches (NCC) on the nuclear energy issue, but has rebuked the NCC for not going far enough.

In May, the NCC governing board adopted a policy statement opposing further utilization of nuclear power [TLC, June 17]. Although the resolution did not advocate immediate shutdown of nuclear plants, it expressed opposition to the construction of new facilities.

At the ICC's 10th World Congress in Cape May, N.J., delegates from 320 denominations in 65 countries charged that the NCC and its "sympathizers" have been attacking the development of nuclear power in the U.S. "while failing to denounce the problems of the USSR and other Marxist nations. . . ."

SOUTHERN OHIO ELECTION

Ballot Number	1		2		3	
	C.	L.	C.	L.	C.	L.
Nominees						
John J. Bishop	16	36	10	16	withdrew	
William G. Black	22	69	24	77	58	156
Robert P. Patterson	35	84	47	121	51	133
Stewart Wood	16	49	12	37	withdrew	
Loretto Wooden	16	48	13	37	withdrew	
Robert Walmsley	105	286	106	288	109	289
Ballot Total	54	144	54	145	55	149

the National Council "and its secular satellite organizations to drop this mask of hypocrisy and immediately call upon all other nations of the world to close down their nuclear power plants, to halt all construction of same, and not to construct any more in the future."

All-Out Refugee Effort Pledged

Representatives of major religious groups, seeking to alleviate the suffering in Indochina, said in New York that they are prepared to resettle any number of refugees until the crisis is over.

Terence Cardinal Cooke presided over the press conference at which this blanket assurance was reiterated. Other participants were the Rev. Paul McCleary, executive director of Church World Service, the relief arm of the National Council of Churches, Dr. George F. Harkins, representing the Lutheran World Council in the U.S.A., the Rev. T. Grady Mangham, Jr., from the National Association of Evangelicals, and Rabbi Marc Tanenbaum, American Jewish Committee.

A last-minute participant in the press conference was Mother Teresa, renowned foundress of the Missionary Sisters of Charity in Calcutta. She was in New York for the opening of a new convent. Asked by Cardinal Cooke to express herself on the plight of the Indochinese refugees, she urged the religious community to provide "ready hands to serve them and loving hearts to love them. . . ."

This, she suggested, could take the form of sending a ship to try to save "those who are being forced to die" in the South China Sea. She noted that this is the International Year of the Child and commented, "I don't think we should allow children to drown . . . for the lack of a little bit of love and a little bit of help. . . ."

The major religious relief agencies said the church response has been magnificent. Religious groups have been responsible for resettling at least 75 percent of the 210,000 Indochinese refugees already in this country.

"They [churches and temples] are asking us, 'Where are the refugees? Why don't you send them to us?'" one agency spokesman said. President Carter's decision to allow 14,000 more people a month to enter the U.S. was hailed.

"We are eager for Congress to act and follow up on the President's call," Dr. Harkins said. "We stand ready. We are experienced. We are going ahead."

Rabbi Tanenbaum described the current situation as the "greatest humanitarian crisis since the Nazi holocaust."

The religious leaders urged President Carter, U.N. Secretary-general Kurt Waldheim, the U.S. State Department and the U.S. Congress to double the U.S.

camp or other temporary safe havens for those drifting in the South China Sea, and to expedite movement, by military transport, if necessary, for thousands of other refugees already cleared by immigration authorities.

"We — Roman Catholic, Protestants, Evangelicals, Lutherans, Anglicans, Eastern Orthodox, Jews . . . face a direct test of our shared belief in the dignity of human beings, created in the sacred image of God," said the joint statement. "Refugees will continue to die in the thousands unless the world community responds. American Christians and Jews — the largest organized bodies of American citizens — call on President Carter and leaders of other governments to do everything in their power to meet this vast human catastrophe now."

Bishop, Writers Honored by Integrity

The Rt. Rev. C. Kilmer Myers, Bishop of California, and the co-authors of a new book on understanding homosexuality are the recipients of annual awards given by Integrity, Inc., an organization of gay Episcopalians. The awards, which have been made since 1975, honor people who have made significant contributions to the gay community and to the gay Christian movement in particular.

Bishop Myers was cited as "an outspoken supporter of the gay movement on many fronts. . . . As a member of the Theological Committee of the House of Bishops, he provided the only dissenting vote against the moratorium called for on gay ordinations by the committee, which was adopted later by the full House. . . ."

Scanzoni wrote *Is the Homosexual Neighbor?* Integrity said that book reached and had a positive influence on many more conservative groups and people than it would be possible for traditional religious organizations to reach. Two women also have spoken to groups about the "gay and Christian controversy."

Bishop Brady to Retire

The Rt. Rev. William Hampton Brady, Bishop of Fond du Lac since 1951, announced his intention to retire. He has called for the election of a coadjutor.

Bishop Brady, 66, is a native of Maryland, and a graduate of the University of Maryland. He also holds degrees from the General Theological Seminary.

After his ordination to the priesthood in 1938, he served churches in New York City, Savannah, Ga., and Alton, Ill. He was consecrated coadjutor of the Diocese of Fond du Lac in 1953.

Bishop Brady and his wife, the former Margaret Lodge, are the parents of four children.

Tories Reduce Church Income

The Church Commissioners, who manage the assets of the Church of England, said recently that the new Tory budget will cost the church between \$80 million and \$1 million annually, and Oxfam, a worldwide relief organization, estimates an overall loss of \$160,000. Other churches and charities are affected similarly.

The new budget reduces basic income taxes by half, and increases the sales tax (Value Added, taxes (VAT). Income



Among representatives of religious groups pledging all-out refugee aid at a press conference in New York City were (from left) the Rev. T. Grady Mangham, Jr., director of World Relief Refugee Service; the Rev. Paul McCleary; Mother Teresa; Terence C. Cooke; the Rev. George F. Harkins, general secretary of the Lutheran Council in the U.S.A. (LCLC); Rabbi Tanenbaum; and Neil B. Mellblom, news bureau director of LCUSA.

refuse to enforce the ban. The cow is a mystical mother figure, associated with the abundance of nature, and a sacred symbol to most Hindus.

Dr. Claire Randall, general secretary of the National Council of Churches, noted recently that "a crucial period of debate on **SALT II**" is about to begin. "We must hold the Senate, the mass media, and ourselves accountable for not only the results, but also the depths of the debate. In our sacred task to work for a secure peace and disarmament, we will never know total perfection, but the alternative is war, which we do reject as total imperfection. If we stumble over this small step, then how can we ever expect to take larger steps that we believe God out of love and mercy demands of us?"

Metropolitan Ignatius Hazim, 60, has been elected Patriarch of Antioch and All the East by members of the Antiochian Holy Synod in Damascus, Syria. He succeeds the late Patriarch Elias IV, who died of a heart attack in late June. The Patriarchate of Antioch and All the East has spiritual jurisdiction over some 1,500,000 Orthodox Christians, located mainly in Syria and Lebanon, with large communities in the Americas and Australia. As Patriarch Ignatius holds third rank in Eastern Orthodoxy, following the Ecumenical Patriarch in Istanbul and the Patriarch of Alexandria.

Ugandan President **Yusuf Lule** said in Kampala that relief and material aid are minor matters in the reconstruction of the country. Repairing the damage done to public morality under "eight years of misrule" by ex-President Idi Amin represents the biggest challenge, he said. President Lule stressed during a meeting with representatives of several churches that youth in Uganda have not known a society which values respect for human life and property, and correcting this situation must be the top priority.

The **Church of Jesus Christ of Latter-day Saints** (Mormon) lifted its ban against males of African ancestry in the priesthood in June, 1978, and since then, its missionary efforts in black Africa have been very successful. Church headquarters report that, although Nigeria and Ghana were each assigned but one missionary couple each, there have been 483 baptisms in Nigeria and 430 in Ghana as of March 30.

Over 40 people from 20 dioceses attended the annual meeting of the **Episcopal Women's Caucus** at Christ Church in Dayton, Ohio. The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, celebrated the opening Eucharist with the Rev. Doris Mote, Christ Church, Dayton, and the Rev. Lynn C. Honeycutt, Charlotte, N.C., as deacon. The two-day meeting addressed many concerns including urban crises and the deployment of women in the ministry. The Rev. Patricia Merchant Park, Richmond, Va., was elected president for the next year.

A special issue of the news letter of the Episcopal Church in Jerusalem and the Middle East reports that the Rev. **P.A. Ssayyah**, 51, the Iranian rector of the Episcopal Church in Shiraz, was murdered in his office in February. Fr. Ssayyah had received two people in his office, and later was found dead as the result of a brutal attack. "He had a warm love for people both inside and outside the church," said the Rt. Rev. H.B. Dehqani-Tafti, Bishop of Iran. "He was instrumental in building up strong congregations wherever he served. This tragic event has been a great shock to all Christians in Iran, and a great loss to our small Episcopal community."

Vatican sources say that the disbanding of the 466-year-old **Julian Choir** is being considered in order to save money. The choir, which has 16 voices, was created during the Renaissance to perform in St. Peter's Basilica. It ranks second in the Vatican music world to the Sistine Chapel choir. Italy's leading daily *Corriere Della Sera* editorialized that the choir's disbanding "would represent a bitter episode."

Indian Prime Minister Morarji Desai, a devout Hindu, has announced that the government will introduce a constitutional amendment **prohibiting the slaughter of cows anywhere in India**. Mr. Desai acted five days after a revered holy man and disciple of Mahatma Gandhi, Acharya Vinoba Bhave, began a fast-to-the-death over the cow issue. The octogenarian Hindu ascetic vowed to eat nothing until all cows were protected by Hindu law. India's 1950 constitution enjoins states to prohibit the killing of cows, but enforcement is left up to the states. Two states — West Bengal and

reduced by many to be a more equitable form of taxation than the sales which costs everyone the same t, regardless of income.

reduction in income tax pleased people, but the increase in VAT did not. Churches and charities neither, and an appeal to the ment is anticipated.

negative effect on churches and es from the new budget's income icies is rooted in their dependence enants, a device by which people o pay fixed sums annually to both f institutions. Since the covenants t taxable, the lower rate of income expected to reduce the volume of ons flowing to churches and es.

ie case of the VAT levies, churches arities are again placed at a disadvantage because they are treated no diffy from anyone else in Britain in rchase of services. Church repairs eavy drain on dwindling revenues.

Guidelines to Remarriage

onsultation with his clergy, the of the Central Gulf Coast, the Rt. eorge M. Murray, has developed a guidelines pertaining to remar- after divorce, according to the *Line*, the diocesan newspaper. ciplinary features of the guidelines

at least one party to the proposed ge should be a member of the pal Church and normally a mem-

the congregation served by the man to whom the request is made; hen both parties are Roman Cath- ey are to be referred to their own

one party is a Roman Catholic, he should be advised about the conse- s in the Roman Catholic Church if she is married by an Episcopal where a previous marriage and e of either party is involved;

t least three months should elapse n the application for the remar- f a divorced person and the date e marriage service. This is impor-

o allow time to obtain all the facts, e the necessary legal documents, e bishop's consent, and give ade- pre-marital counseling and in-

t least a full year should elapse be- the final decree of divorce and the ed marriage;

a member of an Episcopal congre- should not apply to the priest rther Episcopal congregation for riage after divorce unless he or she st consulted his or her own priest.

diocesan clergy have been asked rm their parishes of these policies, ishoph Murray added that special ight require consideration for le exceptions.

THE LIGHT OF THE TRANSFIGURATION

The Spirituality of St. Gregory Palamas

By ENRICO S. MOLNAR

"No man can look directly into the sun, yet nearly all men are aware of its light. No man can see God and live, yet nearly all men are aware of his presence." St. Gregory Palamas

If one were to ask the average Episcopalian whether he knew anything about St. Gregory Palamas, he might hear the answer, "Why should I?" This reply would reveal the abysmal ignorance most Western Christians share about Eastern Orthodox Church Fathers, saints, and theologians. Edgar Castle, a modern Australian writer, wrote that in our days the western church "is so closely in touch with the world that it has virtually abandoned the agencies which helped to keep it in contact: the study of its history, the veneration of its saints, the persistent study of its foundation documents, and the science of prayer." Plato wrote somewhere that the philosopher was the spectator of all time and all existence. One might add that, by contrast, the Christian sees all time in the light of the Cross and examines all existence in the presence of Christ. To this the Greek Hesychasts would assent and emphasize that all time is permeated with the divine love which illumines all existence, and that Jesus Christ can establish an intimate relationship with God every breathing moment.

The Rev. Canon Enrico S. Molnar, O.A.R., is Canon Prior of St. Michael's Forest Valley Priory, Tajique, N.M.

Hesychasm (from the Greek word *hesychos*, "quiet") was a rather rigid Orthodox system of spirituality by which man was able, through ascetical practices involving especially the perfect quiet of body and mind, to arrive at the vision of the Uncreated Light (in this context, read "O Gracious Light" in the Proposed Book of Common Prayer, p. 112). The Hesychast movement gave rise to great Orthodox mystics, such as St. Maximus the Confessor (7th century), St. Symeon the New Theologian (11th century), Pseudo-Dionysius the Areopagite (6th century), St. Gregory the Sinaite (13th century), and many others.

During the 14th century, led by the great theologian and monk of Mount Athos, St. Gregory Palamas, the Hesychasts became the foremost defenders of Orthodoxy against the ravages of a philosophical school represented by a Calabrian fanatic Barlaam, which denied the possibility of any real communion with God here below. This controversy provided Palamas the opportunity of obtaining conciliar approval (in 1341, in 1347, and in 1351) for theological formulations expressing the complete reality of communion with God that is available to all Christians who are members of the church, a communion which the Greek Fathers called "deification" or theosis.

St. Gregory was born around 1296, possibly in Constantinople. He spent much of his time at the court of Emperor Andronicus II Paleologus. About 1316



Gregory made a sudden decision to take the monastic vocation. In a typically Byzantine — and, we would say, in a macho-manner — he eliminated all worldly obstacles to his career: he separated from his mother, his two sisters and his servants to monasteries in Constantinople and with his two brothers he set foot for the monasteries of Mount Athos where he eventually settled at the Great Lavra. Here he made rapid progress in the life of prayer. After the Turkish invasions of Mount Athos, he fled to Thessalonica where he was ordained a priest and where, in 1347, he was elevated to archbishop. For almost a year he was captured by the Turks.

showed themselves tolerant Christians. Gregory Palamas and the compliment: in one of his the jailed archbishop disputed with the Moslems the theolog- y of Christianity and Islam, ex- ; a hope to the son of Emir that "a day will soon come when be able to understand each Gregory died in 1359. Nine years a synod at Constantinople ed him as "a Father and Doctor hurch," thus placing him on the th such doctors of the Eastern as St. Athanasius, St. Gregory of St. Gregory Nazianzus, St. Basil at, St. John Chrysostom, and St. Alexandria. Now a few words is thought.

Gregory Palamas saw clearly the tion between the Orthodox e of God, the deification which ics sought to achieve in their ex- ce, the Hesychast method of and the sacramental life of the He taught that God was inac- in his inner self, but that a was realizable when we become rs of the church, and then partic- and especially by the unction of y Spirit when the latter touches ie of us. Since the Incarnation, ies have become temples of the pirit who dwells in us, and it is within our own bodies, that we eek the Spirit, within our bodies ied by the sacraments and ed by the eucharist into the body t. Now God is to be found within; e, we find the light of Mount within ourselves. If we remember spel account of the apostles on Tabor at the transfiguration, we realize, says St. Gregory, that d only an exterior vision, because ad not yet died and risen from d. We have an advantage over the

reality members of his body, the church. Thus Palamas cast Hesychasm into a theological form. When he used the expression, "the economy of the Holy Spirit," he meant that we are ever to enjoy communion with the one and truly deified humanity of Jesus Christ from the time of the Ascension to the final Parousia.

In the light of this "recapitulation" — an important term in Orthodox theology — which takes place at every baptism and eucharist, the feast of the Transfiguration becomes one of the most important observances of the Christian year. For we, too, are meant to be transfigured in and through these sacraments. The real miracle of the altar is the transubstantiation of our own selves through theosis. In this connection he taught that pride, and its derivative, laziness, are the most corrosive forces in church life. The miracle of the transfiguration is missed by the proud who resist it and by the lazy who slumber through it. If Palamas were living today, he would say that pride really means thinking that you know God rather than God knows you. And that would mean the removal of all mystery from religion. Here is the weakness in the armor of some charismatic thinking today. "Pride is offended by mystery." God cannot be computerized.

Yet mystery has to remain if the Christian faith is to retain its prophetic element. The entire creation is permeated with the divine energy which illumines the universe and establishes the most personal relations between man and his Creator. Gregory Palamas, very much like Teilhard de Chardin, saw creation essentially as a hymn to God, as an expression of his will, and not of some cosmic power opposed to him. And because God wills creation, even matter and the human body, ipso facto, is an ex-

and Panichaeism notwithstanding. God has endowed matter with divine dignity. Palamas taught that the light in which Christ was seen by the Apostles on the Mount of Transfiguration was that uncreated energy of the Day of Creation and that it has been observed since by other men with purified hearts and minds. Here is the essence of Orthodox mysticism.

One cannot help but wonder how many bitter internecine ecclesiastical conflicts about episcopal elections, schisms, and liturgical innovations would never have surfaced if church leaders remembered that not only is God not at our disposal, but that he is calling us to perfection, i.e., to be like him, into an exciting future of the Beatific Vision. We need to introduce into our own slop- py, uncomtemplative lives something of the mind and soul stretching theology of St. Gregory Palamas.

Furthermore, if man is to be a perfect reflection of God, man will also tend to reflect the coinherence that is in the heart of God. Man is created, God is uncreated, but the forms of their destiny may not differ.

One of the real headaches of so much modern theology is that it has, apparently, stopped talking about the supernatural, the paranormal and heaven (in this, the theology of the se- venties has become almost Confucian — "we do not know enough about earth, so why bother about heaven"), and there- fore confusing, basking in a platform of undefined "intellectual respectability." Eastern Orthodox theology nudges us again and again to question our doctrinal permissiveness and to ask what it means for man's destiny to rest with God rather than with the world and its statistical averages. Orthodoxy is not concerned with "relevancy" to the secular world. Its thinking is not determined by popularity polls. Thank God for St. Gregory Palamas!

Let me close with a few lines from the writings of St. Gregory:

Our passionate life must be offered to God, living and active, so that it may be a living sacrifice. The apostle even said the same of the body: "I exhort you," he says, in fact, "by the mercy of God, to offer your body as a living sacrifice, holy and pleasing to God" (Rom. 12:1). How can our living body be offered as a sacrifice pleasing to God? When our glance is meek . . . when we draw down and pass to others the mercy from on high, when our ears are attentive to the divine teaching . . . when our tongue, our hands, and our feet, all serve the divine will. Is not this observance of God's commandments an activity common to soul and body?¹

The Lilies of the Field

He walked among them —
Did they know
whose hand it was
that touched them gently as the breeze
blowing upon their rainbow show?
Who said "the loveliness of these
makes pale King Solomon's
jeweled gown."
And did they quiver
while His hand
so lightly held them, as His eyes
gazed on their beauty:
Did they know
That it was He who made them so?

Kay Wissinger

¹Quoted in Father John Meyendorff's excellent study, *St. Gregory Palamas and Orthodox Spirituality* (St. Vladimir's Seminary Press, 1974), p. 114.



An Open Letter to Deputies and Alternates to General Convention 1979

By LEWIS W. TOWLER

For some time, you have been doing your homework, sorting through a vast number of reports and resolutions in preparation for General Convention 1979. I am sure your reading and studying must get quite complicated at times. I would like, in this letter, to address one issue which will confront you and then offer a suggestion concerning it. I hope what I have to say will be helpful to you as you think through your response to this question.

The issue which concerns me at the moment is the method or way of preparation for the ordained ministry and whether accredited theological seminaries should be declared by General Convention as the "normative" or "standard" way of preparation. There are laity and clergy who believe that accredited seminaries should be the standard way, and it is, of course, perfectly all right for them to hold that position. I question, however, whether General Convention should go on record as stating this as an official position of the church. I will be brief in submitting my reasons for that statement.

First, in order for our church to move with force and vitality into the late 20th century, we will need to learn to do a better job of: (1) training for total ministry of laity and clergy, (2) involvement in

imaginative, creative ecumenical activity, (3) increased communication and participation with persons and groups striving for justice and freedom, and (4) the renewal of the church as it discerns more clearly its vocation as servant to the world. At present, there is in our church, including our seminaries, far more talk than action in these areas. Our seminaries have taken creative steps in some of these areas, but they are, for the most part, beginners' steps, and our seminaries should be encouraged to go further.

Second, I support the Academy of Parish Clergy's position that training and practice of ministry belong together. For many of us who graduated from accredited theological seminaries, the best example of this combination of training with practice is the quarter of Clinical Pastoral Education. But this excellent program needs to be more than a three-month summer program. It could and should influence the entire seminary curriculum. Again, our seminaries are to be commended for development in the areas of field training, continuing education, and action/reflection courses in such areas as pastoral theology. Again, these are fairly recent developments and should be carried further.

One final point. No one really knows for certain what forms and structures will emerge in the next 50 or so years for training and preparation of lay and ordained ministry. Internet was one re-

cent creative and imaginative approach to theological education, and more active and imaginative Internets will be in the future. Some of them will do excellent jobs without ever receiving a phone call or letter from Vandalia and the Association of Theological Schools. We need to leave the door open for such possibilities; indeed, our accredited seminaries have much to learn from such experiments which are part of the formal accreditation process.

I am not a deputy nor the secretary, but I ask you to consider a substitute resolution. You may feel free to change the wording if you wish for the purpose of this substitute resolution. I affirm, support and challenge our seminaries, and through them our church, without officially endorsing our seminaries as providing the only standard or normative route to ordination. Here it is: "Resolved: The House of Bishops, concurring — that this 66th General Convention of the Episcopal Church commends the seminaries of our church for their work in preparing persons for ministry and challenges them to continue to broaden and deepen their work in the areas of (1) total ministry of laity and clergy, (2) ecumenical involvement, (3) communication and action with persons and groups working for a just and loving world, and (4) renewal of the church's vocation (in seminaries, parishes, missions, chapels) as the servant to the world."

1979 Blue Book

or to each meeting of the General Convention of the Episcopal Church, the secretary of that body put out to all bishops and deputies a collection of reports and documents. This is known as the Blue Book because of its customary color. This year, the latest installment consists of 181 double-column pages, and is bound for insertion in a three-ring binder. More reports will follow in due course. The secretary of the General Convention, the Rev. Canon James R. O'Rourke, who is also secretary of the House of Bishops, is to be congratulated on assembling all of this complicated material.

Further, the Blue Book contains the official reports to the General Convention of 22 different agencies, commissions, institutions, and so forth which are responsible to the national church. This includes the report for Clergy Deployment, *The Episcopalian* — a special publication, the Standing Liturgical Commission, the Pension Fund, and the Standing Commission for the Church in Small Communities, to name but a few. The three longest and perhaps most controversial reports are from the Standing Commissions on Ecumenical Relations, and on Human Affairs and Health, and from the Board for Theological Education. We have already given some discussion in *THE LIVING CHURCH* to the Ecumenical Relations report [TLC, May 1978, p. 14] and to that on Human Affairs and Health [TLC, p. 6, and July 8, p. 10]. At a later date, we will give some comments on the report on Theological Education.

Another substantial report is from the Joint Commission

When?

When the wolves will run havoc through our midst,
 and jackals will lick our bones.
 When the fatted calf will cry from the ash,
 and the kitten will lie wasted in the sun.
 When the dog will turn on his brother,
 and the father against his son.
 When the reaper's reward is shallow,
 and his sugar melts away.
 When here is the trumpeted glory
 that comes with His victory?

When some nought,
 or it was fought on the wind.
 When at the wind will change
 and the reaper will fall.
 When men once again
 the light will be seen.
 When or through it all,
 stands alone
 the Word — The Light
 and all else is gone.

Louis Haas

directed by the last convention to review the entire Constitution and corpus of canons and to propose necessary changes for clarity and consistency. Dozens of changes are accordingly proposed, and most of these are clearly improvements. References to *laymen* are to be changed to *lay persons*. Less welcome to a large portion of the church will be the proposal to change *clergy-men* to *clergy*, although such a change is not controversial where it has reference to women in the diaconate. This report also contains a welcome progress report on the revision of White and Dykman's magisterial commentary on the Constitution and Canons of the Episcopal Church. This revision is going forward under the Rev. Canon Charles M. Guilbert, former secretary of the convention and editor of many past editions of the Constitution and Canons. Canon Guilbert, now retired in California, is uniquely equipped to carry out this important project which will, we devoutly hope, further the understanding of canon law, and fidelity to it, throughout the church.

To Miter and Cope

Visiting the local hardware store, we saw, among numerous other fascinating items, some brightly colored free leaflets on how to use different kinds of equipment. One green and white leaflet was boldly entitled, "How to Miter and Cope." As we are always on the lookout for good advice to give bishops, we eagerly grabbed a copy and brought it back to 407 East Michigan St. for careful study. Some of our bishop friends, we reflected, don't own these vestments and have no idea of how to miter and cope. Some don't know how to do either one. Some, on the other hand are skilled at both. We meditated on the verbs. "To cope," by itself, is obviously different from "to miter and cope." We were glad to know of the verbal form "miter," and innocently wondered if, perchance, it has an unusual past tense — moter, mooter, mutter, or even matter?

But of course life is never as our fantasies suggest. Reaching the security of our office and opening the leaflet, we found inside the different title, "Mitering & Coping." The illustration showed different kinds of saws and how they are used in cutting wooden moldings. A handsome corner, we learned, is not too hard to make if you have the right tools. Well, maybe bishops as well as the rest of us can use that information. Our Lord was a carpenter, and we trust he was a good one. May our bishops miter and cope well as they seek to build up his living temple.

Safety in Summer

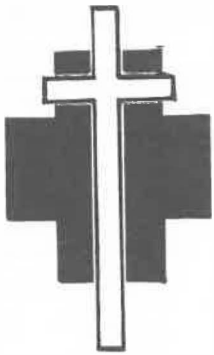
Summer is a time of many pleasures. It is also a time of many unnecessary and tragic accidents, particularly for young people. One of the things parents can do with their children in the summer is spend some time teaching rules of safety — on the street, on the water, when dealing with fire or electricity, with tools of various sorts, and even with toys. Such instruction may be resisted on occasion, but most parents can give it, and most youngsters can receive it, as a serious expression of love.

A Quarterly Question

By THE EDITOR

The summer is a quiet time in the church's calendar, and it is a good opportunity to reflect on some items neglected in the busier seasons. One such feature is certainly the Embertides, the quarterly days of devotion which occur in Advent, early Lent, after Whitsunday, and in mid-September. What are these days? Do they serve any useful purpose?

The word Ember is perhaps a corrup-



tion of Quatember, meaning of the four seasons. Each Embertide consists of a Wednesday, Friday, and Saturday. Anglicans generally assume they are connected with ordination, but their origin is more complex. These days were first observed by Christians in Rome, where Wednesdays, Fridays, and Saturdays were regular weekly times for self-denial and prayer. The Ember Days were thus an intensification of the usual observance. The December Embertide evidently served as a penitential preparation for Christmas before the season of Advent was developed. The Ember Days in early Lent were to get that season off to a serious start. In the spring, after the joyful Great Fifty Days were over, the Whitsun Ember Days signaled that the paschal season was concluded and the usual weekly order was to resume. The

September Embertide, following Holy Cross Day, falls about midway between the Whitsun and the December Embertides, approximately at the autumnal equinox. Some ancient Christian writers saw it as corresponding to the Jewish holy days coming at about the same time.

Each Embertide concluded, in the early medieval Roman Church, with a vigil Saturday night and a midnight mass which counted as the service for Sunday morning. The Ember Days were an opportunity for periodic repentance, and for dedicating each season of the year to God. These days then acquired a secondary purpose. Jesus prayed all night before appointing his apostles (St. Luke 6:12-13), and the early Christians prayed and fasted before sending out missionaries or ordaining presbyters (Acts 13:2-3, 14:23). The Roman Church accordingly took advantage of these existing times of prayer and fasting and held its ordinations at the end of the vigil of the Ember Saturdays.

When the Prayer Book was translated into English by Archbishop Cranmer in the 16th century, there were no special provisions for these days, although custom and civil law still gave them some standing as days of fasting, and no doubt in some dioceses ordinations were held on the Sundays following. The revival of the Ember Days in Anglicanism seems to have been due to the 17th century liturgist, John Cosin. His *Collection of Private Devotions* (1627) urged observance of those days as times of prayer and rededication, noting too that ordinations were then held. When the Prayer Book was revised in 1662, Cosin was one of the revisers, and the Ember Days were now specified in the new table of fasts. The two Embertide prayers that were included, however, had only to do with ordination.

providing proper lessons for these referring to ordination and the cle 1928 there was added a eucharistic er (pp. 260-1) — the latter is esse a votive “for the increase of the try.” Yet the essential exercise for days, fasting and extended pray not seem to have become well lished in the American church. Proposed Prayer Book the Ember are listed for “optional observan 18). There are now three each propers (pp. 205-6, 256-7, and 92 have to do with “ministry,” althou is no longer defined exclusively as ring to the ordained clergy. Today we have more clergy than we know to do with, prayer for their numeri crease hardly seems appropriate. (other hand, prayer for the sel training, and guidance of ordinanc of those responsible for their ove is always in order. No doubt propers “For the ministry” are used at celebrations occurring the Ember weeks. But is there any use or significance for these ancie servances?

The real observance of Ember D has been said in this column befor pray more and eat less. Both ex will benefit most of us. For those w willing to observe these days, p this penitential emphasis, rathe the customary Anglican preoccup with the ordained clergy, will be helpful. In fact we do need periodi sions of discipline and self-examin Those who take advantage c church's rites for sacramental ciliation (PBCP, pp. 446-52) ofte that before Christmas, in Lent, af paschal season, and at the end o mer do provide good intervals.

We commend the 19th, 21st, an of next month as very suitable d scheduled hours for confession. Tl that one of these is the Feast of S thew (as it often is) need not int On the previous Sunday (Proper 1 assigned passages in the new lect offer an excellent basis for a ser confession of sins. So, too, do the and Gospel for this Sunday this BCP 1928. Mid-September is half from Lent. It is good to have Holy Day and the following Embertide us of the price of our redemption, the means for appropriating it lives.

The Living Church Development Prog

The purpose of this fund is to keep THE LIVING alive and keep it growing. Contributions from read knowledge by individual receipts mailed to them: nized as legitimate charitable deductions on feder tax returns.

Previously acknowledged
Receipts Nos. 21, 863-21, 896,
July 2-12

JPLE 1 places

Appointments

ev. **Russell H. Allen** has been named to the Milwaukee Universities effective

iv. **Wayne Bickford** is rector of St. Timothy's, Hugoton, Kan. Add: Box 361., Henderson, 13.

n. **Louis M. Brereton** is acting director of mission on ministry, Diocese of Ohio, and in-apply priest, St. Ann-in-the-Fields, Madison,

v. **Charles J. Cook** is rector of the Church of the Good Shepherd, St. Louis County, Mo. Add: 14th Mason Road, St. Louis 63131. Effective

iv. **Richard Hayes** is rector of All Saints, Las Vegas, Nev. Add: 4201 W. Washington Ave., Las Vegas, 107.

iv. **David W. Hoag** is vicar of St. Mark's, Wadsworth, Ohio.

ev. **Robert Lee Ihlefeld** is rector of St.

Blvd., Hays, Kan. 67601.

The Rev. **John F. Kulp** is rector of St. Bartholomew's, St. Petersburg. Add: 3747 - 34th St., S., St. Petersburg, Fla. 33711.

The Rev. **Simon R. Long** is vicar of St. Mark's-on-Campus, 1309 R St., Lincoln, Neb. 68508

The Rev. **John W. Lusth** is vicar of All Saints, Newberry, Mich. Add: 310 W. Truman Blvd., Newberry 49868.

The Rev. **Lynde E. May IV** is rector of St. John Chrysostom, Delafield, Wis. and chaplain at St. John's Military Academy there.

The Rev. **Harold E. Madlom** is vicar of St. Timothy's, Hugoton, Kan. and also serves at St. Augustine's, Meade, Kan. Add: 904 Trindle, Hugoton, Kan. 67915.

The Rev. **Alexander T. Patience** is rector of the Church of the Saviour, Hanford, Calif. Add: P.O. Box 417, Hanford, Calif. 93232.

The Rev. **John L. Rabb** is rector of the Church of the Holy Apostles, Arbutus, Md. Add: 4922 Leeds Ave., Baltimore, Md. 21227.

The Rev. **Alwin Reiners** is executive director of the Educational Center, St. Louis. Add: 6357 Clayton Road, St. Louis, Mo. 63117.

The Rev. **Donald A. Stivers** is rector of St. Christopher's, Boulder City, Nev. Add: 400 Utah Street, Boulder City 89701.

The Very Rev. **George L. Werner** is dean of Trinity Cathedral, Pittsburgh, Pa.

Priests

Lexington — **William Otis Bivens, III**, to continue as assistant, St. Michael's, Lexington, Ky. **John James Gerhart, Jr.**, non-stipendiary clergyman. **William Merritt Lamos**, to continue as assistant, Christ Church, Lexington, Ky. **Jay Ross Pierce**, non-stipendiary clergyman.

Western Michigan — **Douglas Peters Schwert**, **Richard Dean Oberheide**, vicar, St. Mark's, Newaygo, and St. John's, Fremont.

Deacons

Chicago — **David Alan Ousley**, curate of the Church of St. Mary the Virgin, New York City.

Louisiana — **W. Craig Morgan**, deacon-in-charge, Grace Church, Lake Providence, La. Add: Box 566, Lake Providence, 71254,

Western Michigan — **Bruce Alan Flickinger**

Resignations

The Rev. **Robert F. Stub** has resigned as dean of All Saints' Cathedral, Milwaukee, Wis. He is now assisting at Trinity Church, Wauwatosa, Wis.

CLASSIFIED

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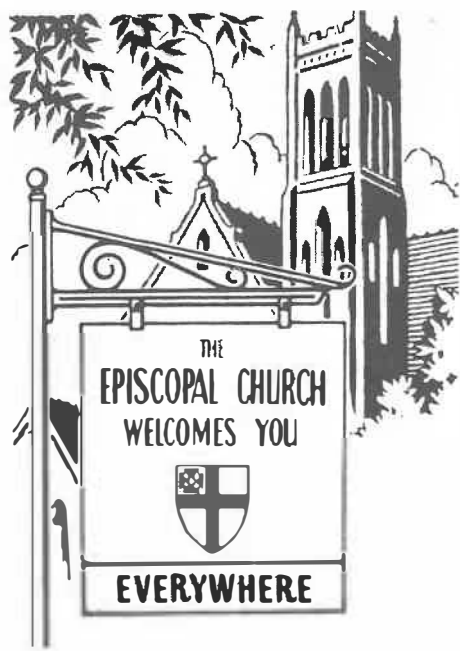
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PAGE — Lake Powell, ARIZ.

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The Rev. Richard M. Babcock, v
H Eu 6:30 & 10

HARRISON, ARK.

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Sun H Eu 8 & 10

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Sun 7:30, 9:25, 11

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CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

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ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Benjamin V. Lavey, r; the Rev. Thomas M.W. Yerxa, ass't; the Rev. Donald Wilhite, Jr., ass't; Jared Jacobsen, Dir. of Music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11; Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS Wed 10. Holy P first Sat 5-6

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

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ST. MARK'S — ALL SOULS MISSION FOR THE DEAF 1160 Lincoln St. 839-5845
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ST. ANDREW'S ABBEY 2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10; Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

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ALL SAINTS Second Ave. & Phelps
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At YUMA, COLO: Sun Eu 7:30 (in the bank community room)

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8. Informal HC 9:30. Service & Ser 11; Daily 10; HC Wed, HD, 10. 1S & 3S 11

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEWISTON, FLA.

ST. MARTIN'S 207 N.W.C. Owens
The Rev. John F. Mangrum, S.T.D., r
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

JEKYLL ISLAND, GA.

ST. RICHARD (at Methodist Church)
The Rev. Samuel E. West, D.D., (Ret.), v
Sun Eu 8:30

CHICAGO, ILL.

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Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

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Sun 10 HC; Daily 12:10 HC

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The Very Rev. Eckford J. de Kay, dean Near the
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass
Tues, Thurs, Sat 10 Mon; 12:15 Tues, Thurs, Fri; 5
Daily office at 12 noon. Cathedral open daily.

FORT WAYNE, IND.

ST. ALBAN'S 7308 St. ...
Sun 8, 10 & 7 Eu; Wed 7

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Do
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as ann

ST. JOHN THE EVANGELIST Be
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. Jam
Canon Pierce Middleton, r; William Doubleday, a
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Mon-Fri 5

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The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Caroli
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Hea

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fec
The Rev. G. H. Bowen, r; the Rev. J. C. Holland I
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat

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ST. JOHN'S-GRACE Lafayette & F
The Rev. Peter W. Bridgford, the Rev. Dr. Robert
HC 8:30; 10. Tues HC & Unction 11

GENEVA, N.Y. (Finger Lakes Ar

ST. PETER'S Lewis & Gene
The Rev. Smith L. Lain, r
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LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn &
The Rev. Marlin L. Bowman, the Rev. Glenn A. C
Rev. G. Daniel Riley
Sun Eu 10; Sat Eu 5

Continued on next page

(Continued from previous page)

YORK, N.Y.

EPISCOPAL CHURCH OF ST. JOHN THE DIVINE and Amsterdam Ave.
9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
ann. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

HOLOMEW'S Park Ave. & 51st St.
Thomas D. Bowers, r
(Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
& 3S, MP & sermon 2S, 4S, 5S. Wkdys 12:10 H Eu
Tues. 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &

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nt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
5, 11, 12:15 HC, & Wed 6

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arist, Mon-Fri 12:10

ST. PIUS 87th St. and West End Ave.
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in 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
5-6, Sun 8:40-9

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, the
ald Lafferty, the Rev. Leslie Lang, the Rev.
ross, honorary assistants
, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
hurch open daily to 6.

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The Rev. Robert Ray Parks, D.D., Rector
ST. JOHN'S CHURCH Broadway at Wall
Bertram N. Herlong, v
3 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
); Thurs HS 12:30

ST. LUKE'S Broadway at Fulton
HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

YORK, N.Y.

ST. LUKE'S Third and State St.
Robert Howard Pursel, Th.D., r; the Rev. Hugh
d
u 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
ID anno

YORK, N.Y.

ST. JOHN'S CHURCH Downtown
S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;
L. C. Butler
8, H Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

WING ROCK, (Western) N.C.

ST. JOHN'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
Robert J. McCloskey, Jr., r
:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed
es, Thurs EP 5:30; Fri 12 noonday P

PHILADELPHIA, PA.

ST. MARK'S 1625 Locust St.
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;
Tues & Thurs 7:30, Sat 10

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Eu Tues & Thurs 10:30. Sat 7:30

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peratore, ass't
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Thurs HC 1; HD as anno

PAWLEY'S ISLAND, S.C.

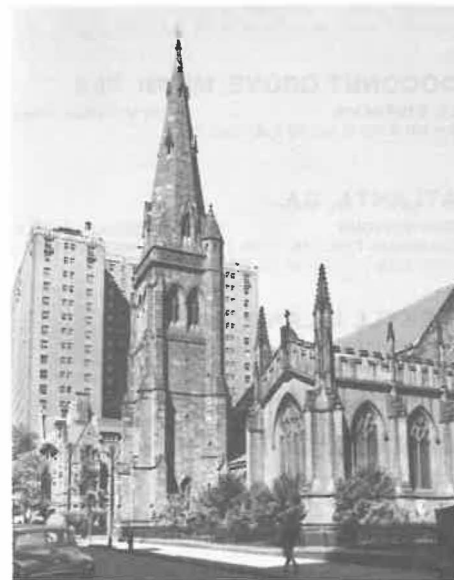
ALL SAINTS PARISH, Waccamaw
River Rd. at Chapel Creek
The Rev. D. Fredrick Lindstrom, Jr., r
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

CHATTANOOGA, TENN.

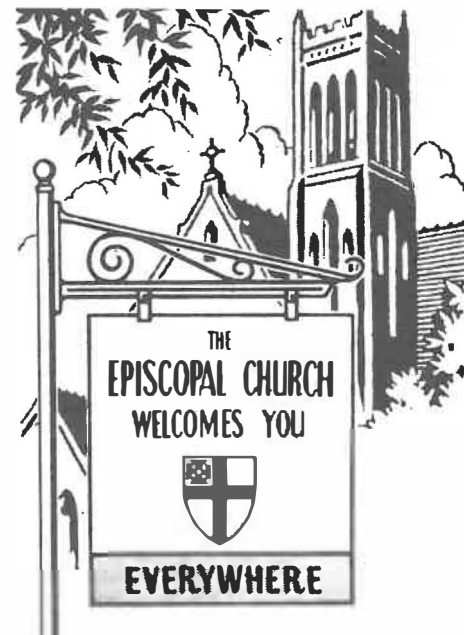
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John L. Janeway, r; Richard K. Cureton, ass't
Sun EU 8 & 10; Wed 10; HD 6:15

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ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho). Ch S 11:15; Wed Eu 7:15; Thurs Eu 10



St. Mark's Church, Philadelphia, Pa.



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Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9, MP 10:30 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

RICHMOND, VA.

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6:30; Fri 7; C Sat 5:30

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Fri Mass 12:10, EP 5:30. Sat Mass 9

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