

THE LIVING CHURCH

Gregory of Sinai

• page 8

John Wesley

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The Rev. Paul Washington, rector of the Church of the Advocate, Philadelphia, addresses a crowd at the dedication service of a state historical marker commemorating the site of the first black Episcopal Church [p. 7].

RNS



Space: Outer, Inner, Spiritual

By GEORGE B. McADAMS

When the fog finally lifted after blanketing us in mid-coast Maine almost a week this past August, the ant clarity of the next night was overwhelming. I could barely see the tellations for the stars! Carl Sagan's "mos" series on public television 3 years ago came to mind.

Whenever I am confronted with the mity of the universe, my mind not boggles at it, but nearly gives up urther. And I can only recite from n 8:3-4a, "When I look at the heav- the work of thy fingers, the moon the stars which thou hast estab-; what is man, that thou art mind- f him. . .?"

I remember Sagan taking us on a voy- rom somewhere out in the middle of e toward our solar system and fi- to the planet earth, on the way ing by galaxies, black holes, stars of nds, gaseous nebulae, then into the y Way, our galaxy.

ce again, I lost all sense of time and e at the mention of millions of light s as a finite measure of distance, and ok intense concentration when he ared the history of the universe to a dar, four boxes across and three t representing the 12 months of the

e glow in the top left corner of the box, January, represented the ini- indescribable explosion of the "big " when the universe was born. I'm Sagan didn't speculate on what was g on before that. Anyway, our gal- appeared about the middle of May is celestial calendar, our solar sys- around September.

made some more references to l events, and then finally pointed to dot in the lower right-hand corner eember, which speck depicted

guest columnist this week is the George B. McAdams, retired priest e Diocese of Connecticut. Fr. Mc- ns lives in Spruce Head, Maine.

11:59:42 p.m. on December 31st. Those last 18 seconds of the year represent the time that man has roamed this planet. I may be incorrect by a few seconds one way or the other, but the overall effect was devastating, even though this knowledge was not new to me, just presented more dramatically.

Often, when I face these facts, I find myself exclaiming, "This world and I can't exist; it's too fantastic; I'm in some crazy dream; these cities, build- ings, jets, etc., aren't real." Am I alone in this idea? Do you ever feel this way?

Well, evidently we are here, and all I can do is fall down in awe and worship the supreme intelligence and power that first created this universe and continues to create it. There is so much I don't understand, but I could comprehend it all even less if I tried to make blind, unreasoning chance the original cause and ongoing sustainer of creation.

After viewing that program, two other kinds of space beside outer space claimed my imagination. I found myself reflecting on inner space, the vast emptiness within my body, containing essentially only water, whether within or outside of my cells. Of course, these billions of cells and cell processes interlock and connect into tissues with supporting matrices, each still bathed in fluid, in water with myriads of chemical compounds thrown in to exert their influences for better or worse.

Perhaps, to extend the analogy further, each cell nucleus is a galaxy whose atoms are solar systems, the central particles of each — protons, neutrons, neu- trinos — being a sun with the surround- ing rings of electrons being the planets.

The point to make is that all the parti- cles, cells, tissues, organs, and systems are dependent on each other in varying degrees, and together they are com- pletely dependent on the life-giving power of the element oxygen. God cre- ated us, our physical engines, so to speak, to run on oxygen.

nook and cranny of my body, even unto the tip of my right, little toe, just as much as he controls the farthest galaxy at the edge of his universe. And I believe that, just as my inner works are dependent on each other and on the whole, we may learn some day that our tiny speck of dust, the earth, in this vast outer space is also affected by the other plan- ets, stars, and galaxies.

The third type of space is that of spir- itual space. Again, we have two relation- ships. My spiritual planet can exist only as it orbits around its source of energy, God, the center of this solar system. If I rebel against this power of his, perhaps I can escape from his influence, as I desire to be the center of my existence with other beings — and even God — orbiting around me.

It doesn't work. I will end up flying off aimlessly into empty space alone, for all intents and purposes dead to matters of the spiritual realm. Jesus said it better, as always: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5).

Finally, in addition to our orbiting re- lationship, we are interrelated with each other, in our families, cities, and world, and especially in our communities of faith. We nourish, strengthen, console, and love each other. A Christian cannot go it alone; he withers spiritually.

Such withering occurs from the clut- tering up of our spiritual space with the asteroid dust of excessive material inter- ests, ambitions, pride, avarice, guilt, self-hatred — you name it — that pre- vents us from seeing clearly and under- standing more rewarding goals, and reaching out to our neighbor planets, to someone close at home or to someone in East Africa.

Seeing more clearly can be accom- plished only by using the brilliant light of our central sun, Jesus Christ. Whereas early during that ultra-clear night after the fog lifted in August, I could barely distinguish Cassiopeia much less the delicate summer constella- tions Dolphin and Arrow against the overwhelming background of stars, it was much different later.

A quarter moon had risen to throw just enough light to erase the dimmest stars in their obscuring billions. Dolphin and Arrow now stood out almost as de- finitive and obvious as the brilliant star Vega, sinking in the west.

Similarly, basking in the moon's re- flected light from Christ, our sun, I can see more clearly my neighbor and his needs, guided by God's love which shines before me, no longer hidden amongst the myriads of the lesser lights of my imperfect thoughts, inordinate de- sires, and the preoccupation with myself as the supposed center of my being.

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LETTERS

Headquarters' Location

I am writing in regard to Bishop Frensdorff's guest editorial. His vision of a national headquarters which is decentralized and, in its component parts, situated near the "action" appears in concept most attractive [TLC, Oct. 7].

It may provide a very practical and cost-effective answer to our present predicament. I hope the bishop's far-sighted suggestions receive a thorough study and a fair hearing.

(The Rev.) ROY W. COLE
 Emmanuel Church

Newport, R.I.

Hit and Run

This is in reply to the anonymous motorist who failed to stop after an accident [TLC, Oct. 7]. Your article is not only a self-serving attempt to elicit sympathy, it is totally self-centered.

Here are a few points you made: I wish it were you instead of me. I want sympathy. I carry the load. I have suffered enough. I don't want to get caught. Why did it happen to me? A confession to the authorities would ruin me. I can't and won't do more. (Won't may be correct because that means you have made a

accident, but can't it simply not be...
 You seek forgiveness. It is necessary to forgive your mercy in order for you to receive God's mercy in its fullness. True repentance is not only being sorry, but being willing to accept the responsibilities of your actions, knowing also that God will be with you in whatever pain or suffering that may entail. God will not abandon you.

(The Rev.) RANDY MELTON
 Church of the Redeemer

Irving, Texas

Penance

I recently wrote a piece for our church bulletin entitled, "Pastoral Comments for Those Living Together Before Marriage." I don't mean to be proud of the article, but I do feel that this is something which needs to be communicated to the church at large. I note that Bishop George Speltz in the Roman Catholic Diocese of St. Cloud (Minnesota) has said something of the same thing.

This is what our bulletin said, in part: "We are not saying our clergy do not wish to marry you. We are saying we do wish to marry you, and we want very much to help make marriage meaningful for you. Yet there must be no pretense that the meaning of Christian marriage has not to some extent been altered in these situations, with the result that an image of marital sanctity must be reconstructed if marriage is to be what it can be.

"In order to help you do that, the clergy here at the Church of the Incarnation shall henceforth be asking of those who are living together and seeking the sacrament of Holy Matrimony a six month period of sexual abstinence or for that period of time from the request for marriage until the wedding, whichever is longer.

"Indeed, it may send some people elsewhere for a wedding if a wedding is all they want. It is hoped that others will see that what is inherent in this attempt to heighten the meaning of marriage is a church doing penance for too long loosening her stand on marital sanctity, instead of proclaiming it."

(The Rev.) PAUL W. PRITCHART
 Church of the Incarnation

Dallas, Texas

Homosexuality

I have found the editorials printed in TLC to be usually helpful and solid and thank you and other editorialists for them.

Various news articles reprinted from other publications are startling, to say the least. Remarks on the meeting of the Integrity organization at General Theological Seminary in New York [TLC, Sept. 23] were truly disturbing. It is my very strong opinion that this organiza-



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...has more integrity at all.
 To read their president's remark, "There are many priests and certain bishops who are gay and in the closet. We will make them known and drag them out of the closet so fast if they interfere with our ministries" confirms my opinion. This is no less than blackmail.

That the Episcopal Church has given shelter and respectability to this group is another indication of the sorry state to which the church has come.

STEPHEN W. EDMONDSON, M.D.
 Atlanta, Ga.

• • •

For those who will be at the General Convention in Anaheim, Calif., in 1985, for those who will be looking in, and for those who are looking for an authoritative position based on scripture, tradition, and right reason from which to respond to the reported forthcoming homosexual challenge at that convention, they would do well to consider:

(1) The article in the January, 1984, *Anglican Theological Review*, "Boswell on Homosexuality: A Case Undemonstrated," by the Rev. J. Robert Wright, professor at General Theological Seminary. This is a very careful review of the assumptions about homosexuality in John Boswell's widely cited 424-page book, *Christianity, Social Tolerance, and Homosexuality* (University of Chicago Press).

(2) *The Bond That Breaks: Will Homosexuality Split the Church?*, by Don Williams, Regal Books. This book was written as a minority report to the national task force to study homosexuality for the United Presbyterian Church USA for its 1978 General Assembly in San Diego and was instrumental in forming opinions in the assembly to deny ordination to such persons. Don Williams's style is clear, refreshing, and engaging.

(The Rev.) C. BOONE SADLER, JR.
 San Diego, Calif.

Relying on Reason

Thank you for the interview with the new Bishop of Durham by Dorothy Mills Parker [TLC, Oct. 21]. Bishop Jenkins exemplifies a pervasive error of approach in the Anglican tradition: although we profess to interpret our faith by a balance of the Word, tradition, and reason, we often tip the scales to one side. In this case, to reason.

To rely largely on reason can be a real danger to us as Christians. It can lead us to worship our finite minds. How far 20th century man has come that he can brainstorm his way to the inscrutable living God!

Nor do I think we need to redefine our beliefs, as the bishop would have us do, to be more secure in our search. It is not easy for us intellectual giants to become

as little children, but only then do we become humble and teachable — by the only One who leads us into all truth.

St. Augustine found, after his brush with the Manicheans, that the thinking man's heresy did not lead him to truth. Soon after, he proclaimed the foundation of his Christian philosophy: "I believe, in order that I may understand."

SUSAN M. GORANSON
 Oxford, Mass.

Training for Visiting

Commenting on Robert Merry's article "The Pastoral Visit" [TLC, Sept. 23], I am reminded of the old "Town and Country" program of which I gather I am one of the few remaining graduates? There was no question in that program about the validity of the pastoral visit, nor was there any question that all of us who were so engaged were seminarians (laymen) not clerics.

The most helpful and meaningful aspect of my own formation experience was the excellent "clinically supervised" summer work. However, more and more I begin to realize that that sort of program was apparently on the wane by the time I undertook it (1962), and similar programs in which pastoral calling is stressed don't seem to get much attention.

Vis a vis the Eucharist, if I were going to "proof text it," I'd say it was "discerning the Body," I Cor. 11, without which you may have a Sunday performance, but no "Eucharist," according to Paul. My appreciation to Fr. Merry for raising our consciousness.

(The Rev.) DAVID S. LANGDON
 St. Mark's Church
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Chicago Election

Rev. Frank T. Griswold, III, rector of the Church of St. Martin in the City, Philadelphia, was elected Bishop Coadjutor of Chicago on October 20 at the Church, Oak Park. The election was held in conjunction with Chicago's 100th anniversary convention.

Griswold was elected on the third ballot. Twenty-one names were submitted for the nominating ballot, including 11 of three women priests. On the fourth ballot following, only the five men had been screened as finalists by the nominating committee of the diocese received a significant number of votes to keep them in the run-

In addition to Fr. Griswold, other finalists included the Rev. James E. Carlson, San Diego, Calif.; the Rev. William J. McLean, III, Barrington, Ill.; the Rev. Morris G. Walker, Detroit, Mich.; and the Rev. Gustave J. Weltsek, Birmingham, Mich.

A vacancy in the diocese is created by the retirement, on December 31, of the Rt. Rev. Quintin E. Primo, Jr., who has served as suffragan bishop since 1972. The coadjutor-elect will succeed the Rt. Rev. James W. Montgomery of Chicago, upon the latter's retirement, although Bishop Montgomery's name was not announced when he intends to retire, saying that he has several more years of active ministry.

Griswold, 47, received his bache-

lor's degree from Harvard University, and also earned bachelor's and master's degrees from Oxford University. He was ordained to the priesthood in 1963, and has served parishes in the Diocese of Pennsylvania since that time. He is married to the former Phoebe Wetzell, and the couple has two children.

New Children's Home

The Rt. Rev. Scott Field Bailey, Bishop of West Texas, blessed and dedicated the new St. Jude's Home for Children located 23 miles north of San Antonio. Founding directors are Travis and Ella Hamilton, members of Christ Church, San Antonio.

Situated on 14.2 acres of rolling south Texas ranchland, the center, which is not a diocesan institution, has capacity for 12 girls and boys in its initial phase. Future plans call for building additional cottages to house more homeless and neglected children as funds become available. Eventually the facility will care for 50 young people between six and 18 years of age.

Keynote speaker at the dedication was the Rev. Herbert A. Ward, Jr., SSC, executive director of St. Jude's Ranch for Children in Boulder City, Nev. The Texas facility is not sponsored by the long-established and well-known Nevada children's ranch. However, the Hamiltons received their inspiration for building the Texas home during a 1982 visit to Boulder City, Nev.

San Antonio businessman John L. Douglas, president of the board of directors of the new facility, said, "Our society is becoming each day more and more painfully aware of the tragedy of child abuse. Little ones who are helpless to defend themselves are increasingly brutalized in households fractured by divorce or wrecked by drugs. As God gives us strength, we intend to do something positive to rescue as many children as we can."

According to Fr. Ward, the U.S. Department of Health, Education and Welfare has labeled child abuse a "national epidemic." More than one million cases of battered children are reported annually in the U.S. "And those," he said, "are only the reported cases."

Mr. and Mrs. Hamilton chose to name the new home St. Jude's after the patron saint of hopeless and impossible causes, and because of their admiration for the Nevada facility of the same name.

Management of the San Antonio home reflects its ecumenical character. On the board of directors are Roman Catholics, Methodists, Presbyterians, and Baptists, in addition to Episcopalians.

"APSO Sunday"

In recognition of the Appalachian People's Service Organization's 20th anniversary, the Most Rev. John M. Allin, Presiding Bishop, has declared November 25 as "APSO Sunday." The organization is a coalition of dioceses stretching from Bethlehem to Atlanta and from Ohio to Maryland formed to bring church resources together in an attempt to meet the challenges presented by economic, social, and cultural problems inherent in the portions of the U.S. known as Appalachia.

APSO works through four program units: Intramont (parish development and clergy and lay training and education for ministry), Youth (leadership training, education, increased awareness of the culture, economics, and problems of the region, and service through work camps, conferences, and disaster relief), Urban Poverty (helping parishes and dioceses develop and/or strengthen ministry with the urban poor, especially those Appalachians who have left their homes in search of jobs), and Social and Specialized Ministries (working to educate the church as a whole on issues affecting the region and seeking to call forth a Christian response to these issues).



Hamilton (left), Bishop Bailey, and Fr. Ward at dedication of St. Jude's Home, San Antonio: Responding to child abuse.

member dioceses and the church, and is the Episcopal Church representative on the Commission on Religion in Appalachia. APSO is the channel by which the church joins 17 other denominations in regional programming.

PBS Meets

At the first national conference of the Prayer Book Society, held in Washington October 12-14, opening speaker Robert A. Robinson, head of the Church Pension Fund, called on the society to "stand firm but speak softly."

He referred in particular to the controversy over Bishop John T. Walker's refusal to allow the society to hold a 1928 Prayer Book service in Washington Cathedral during the conference. The bishop had offered to let them hold, instead, a Rite I service, but the 1928 BCP is proscribed at the cathedral, for both public and private services, including weddings and funerals.

The Rev. Jerome Politzer, president of the society, said "Our request was made within the context of the 1979 General Convention resolution giving every diocesan bishop the authority to allow services from the 1928 book, and on Bishop Walker's claim that the cathedral is 'a house of prayer for all people' and a place of reconciliation. With so much dissension in the church today, it would have been a very healing action on his part." Fr. Politzer led the conference in the 1928 service of Evening Prayer on Saturday, outside the cathedral on the lawn opposite the north door.

In his address Mr. Robinson said, "The Prayer Book Society is made up of people dedicated to maintain our great heritage and to help build and strengthen our church by constructive criticism, not to harm it in any way. You know my feeling for the cathedral. I was for eight years a member of its chapter and was in charge of saving it in its hour of need [the recent grave financial crisis, now resolved]. I love what it stands for and I love its bishop. I don't understand what he has done, and I don't think he understands why I am here . . . but I would ask both of you, in Christian love, to try to bring this unfortunate issue to a happy conclusion."

Some 200 members, representing a wide spectrum of localities and age groups, were in attendance, including about two dozen clergy. The Rev. Darwin Kirby, rector of St. George's Church, Schenectady, N.Y., and five times a deputy to General Convention, who has brought 20 men into the priesthood, was the second speaker.

"In the winds of change," he said, "the faith once given feels the gale. If liturgical language must adhere to contemporary speech, we are in for an unending procession of liturgical revisions. The

done, are not opposed to change, but they are for excellence. Respect for the sacred and the transcendent are essential if religion is to survive."

Fr. Kirby went on to say that "at St. George's, a traditional parish, our congregation should by all accounts be one of doddering relics, but such is not the case. It is also a downtown church in a depressed area, but we have just completed a successful half million dollar fund drive. Let us lay to rest the ghost that people will forget the old Prayer Book. As long as there is a copy left in the world, you will have to wrestle with traditional Anglicanism."

A workshop on "The Crisis in the Church," which drew the largest crowd of the four, dealt with the concerns of the Prayer Book Society as related to the political changes taking place in all the mainline denominations. Terry Ptacek of the Institute for Religion and Democracy, one of the panelists, stated that "to understand the theological crisis in the Episcopal Church we must understand the theological and ideological changes in world Christendom. There has everywhere been a shift from the traditional forms of church government to the bureaucratic staff.

"The centralized bureaucracy is almost a new universal church that transcends any form of government of the individual churches. The pattern is the same in all: the staff becomes the government. Individual traditions and liturgies thus become a problem, and it becomes necessary to introduce a uniform

The Cover

An historical marker has been placed at the site of the first black Episcopal church in the U.S. A recently unveiled plaque marks the site where St. Thomas' African Episcopal Church opened its doors in 1794 in Philadelphia. The church, now called St. Thomas' Episcopal Church and relocated in West Philadelphia, grew out of the Free African Society organized in 1787 by two blacks, Absalom Jones, the first black Episcopal priest, and Richard Allen, who founded the African Methodist Church. Elizabeth Forrester, chairperson of St. Thomas' Historical Society, said church members raised \$1,000 on their own to pay for the marker. "We have always been an independent parish," she said. "The legacy Absalom Jones left us was to do for ourselves and to help those in need."

ditions. The staff has identified with liberal stance, and when liberalism derwent a crisis in the 60s, the went with the radical left. This did happen elsewhere, not even in the movement."

Fr. Politzer added that "we have seen power play in all the churches, let these centralized activist bureaucracies which have taken the church away from the people, and even the bishops find themselves in middle management. The new rites of all denominations reflect this change to a man-centered view where God's transcendence is second and his work and man's salvation accomplished through radical political action. Regeneration in baptism has come initiation into a socially oriented society, to fight injustice and bring peace to the world. This is liberation theology, but it is not orthodox Anglotheology."

The final speaker was Dr. George Lup, president of the Gallup Organization, a Living Church Foundation member, and president of the Living Church Associates. He reiterated the findings of the last poll (1982) that a majority of Episcopalians (57 percent) still prefer the 1928 BCP and are strongly for freedom of choice, while 72 percent of clergy prefer the 1979 book; and 60 percent of Americans of all denominations now appear to want to hold the line against further change.

"Only two percent of the population are members of the Episcopal Church. Down from three percent, he said, "though some three to four million people list themselves as *preferential* Episcopalians, so the potential for growth would seem to be good." He noted there is "a growing interest in religion in this country, especially among young people and college students. But all churches have a major task ahead in regard to the level of religious and biblical knowledge.

"Of all those who profess to be Christians, only four out of ten are familiar with the Sermon on the Mount. We must raise the level of understanding of history and traditions of Anglicanism. There is too much ecumenism without sufficient grounding in one's own faith. Episcopalians must make known the special appeal of our church."

In the question period, Dr. Gallup asked about the accuracy of the poll on the Prayer Book issue, which some in the church have questioned. "I can assure you," he replied, "that we used the same process as in our political polls. It would be insanity to put out false data in this position."

Responding to a query about the recent lawsuit brought against the society by three former board members, Memphis, Tenn., court, the Rev. Ja

Continued on page 13

Gregory of Sinai:

The Saint Who

Loved Silence

By FR. CYRIL, O.A.R.



*if you only would be silent and let
the Lord be your wisdom" (Job 13:5).*

Gregory, I am sure, must have loved this verse from the Book of Job. In 1255 in Smyrna, a raucous harpist in Asia Minor, he sought, from a life of prayer, solitude and silence — rare commodities even in the 13th and 14th centuries.

The Greeks and the Turks had been at each other's throats, apparently a hereditary pastime handed down from generation to generation. One day there was a sack of Smyrna by the Seljuk Turks, and Gregory was carried away from his native city. Later he was ransomed by his Christian neighbors.

Not being able to find a quiet, relaxed atmosphere in the turbulent Greco-Turkish relationships, Gregory made a pilgrimage to St. Catherine's Monastery at the foot of Mount Sinai, where he found the tradition of St. John Climacus (c.349-649) would still be alive. Climacus, a contemplative writer, at one time had been a student of St. Catherine's. Yes, the monks read John's *Ladder of Paradise*, but they paid scant attention to its counsels. Gregory wanted to live the quiet, prayerful existence of a monk, following the "steps" of the *Ladder*; but could find no one to help him along the narrow,

ascetic path. However, he came upon the writings of St. John Cassian (c.360-c.435), especially his *Conferences*, in which he particularly liked this passage:

"So the mind shall attain that purest of pure prayers to which our earlier Conferences led, so far as the Lord deigned to grant us; the prayer which looks to see no visual image, uses no mind nor words; the Prayer wherein, like a spark leaping from a fire, the mind is rapt upwards; and destitute of the aid of the senses or of anything visible or material, pours forth its prayer to God with groanings and sighs that cannot be uttered" (*Conferences*, 10, 11).

Alas, the famous monastery of Mount Sinai was no refuge for contemplatives in Gregory's day. The monks were constantly arguing about "titanic trifles" of conceited theologians. So he left St. Catherine's Monastery and, after a brief stay on the island of Crete, where he learned from another monk named Arsenius the practice of the "custody of the mind" and pure "mental prayer," he moved on to the monasteries of Holy Mount Athos, where he became head of the Magula Skete.

Here he surrounded himself with a number of disciples. However, he soon became the butt of criticisms from the monks from the other monasteries who knew nothing of true silence and contemplation. Ever patient, Gregory volunteered to teach them and the other solitary hermits who lived in isolated caves on the slopes of the Holy Mount, his ideas of a prayer life.

Then, another one of those sporadic, piratical raids that plagued Mount Athos for centuries drove Gregory from this peninsular monastic paradise. He traveled northward to the mountains of Thrace, across the boundary that separated the Byzantine Empire from the Bulgarian Empire, where he gained the support of Czar John Alexander.

Here, around 1325, he established a monastery on Mount Peroria, near Sozopol, on the west coast of the Black Sea. He lived the rest of his life in this place,

though not without further molestation from the Seljuk Turks. Here he also trained several future leaders of the Slavic spiritual and intellectual renaissance: Theodosius of Trnovo, the Bulgarian Patriarch Euthymius, and Cyprian, the Metropolitan of Kiev in the Ukraine.

Gregory did not write too much, but the little he wrote has always been popular and influential, especially among Orthodox monks. He was considerably moved by the *Ladder* of John Climacus, and he taught the doctrine of pure prayer with a deep understanding of the psychology of the monks. His writings are pithy — a rather pleasant exception among Orthodox writers — and he presents both mystical experiences and practical advice in a viable synthesis. He is an advocate of the Hesychast tradition, which has given us the so-called Jesus Prayer, expressed in these words:

"It is ordained that man must put before all things the universal commandment — to remember God — of which it is said: "You shall remember the Lord your God" (Deuteronomy 8: 18). For, by the reverse of that which destroys us, we may be secure. What destroys us is the forgetfulness of God, which shrouds the commandments in darkness and despoils us of all good." (*Writings from the Philokalia*, p. 40).

St. Gregory the Sinaite emphasized the Hesychast insistence on physical disciplines, such as the rhythmical breathing when reciting the Jesus Prayer, and when practicing concentration in mental prayer. In this, he approached the methods of Zen Buddhism.

Our saintly monk had little patience with noise, turbulence, excitement for the sake of excitement, and the sin of *logoria* (the "diarrhea of words" or the "luxury of loquacity," which we would today label as noise pollution). He would have applauded wholeheartedly the dictum of C. S. Lewis, "There is no silence in hell."

Our Orthodox brethren observe the feast day of St. Gregory of Sinai on November 27.

Fr. Cyril, O.A.R., who divides his time as Superior of the Order of Agape and Recreation between New Mexico and California, has contributed several articles to THE LIVING CHURCH.

JOHN WESLEY —

Anglican with a Method

By ALLEN BROWN

The separation of the Methodist movement from the Church of England, perhaps the most unfortunate event in the history of English-speaking Christianity, and one which did not follow the same pattern in America as in England, was a result of three factors: insensitivity on the part of the English bishops; the American Revolution, which made it difficult, even for continuing Anglicans, to obtain the episcopate; and what Wesley himself regarded as presumptuous — the assumption of the title “bishop” by those whom he had made “superintendents” for the work in North America.

Following the death of Queen Anne in 1714, a period of decline began in the troubled history of the Church of England, which was reduced to little more than a department of the state, its primary concern being conformity to the canons and rubrics “as by law established.” The sacraments were neglected; plurality of livings, to the neglect of pastoral care, became common. Preaching, following the example of continental Protestantism, was emphasized. Coarseness and immorality became the order of the day.

God, though, has ways of raising up

The Rt. Rev. Allen W. Brown, retired Bishop of Albany, now living in Massillon, Ohio, writes, “This article is dedicated lovingly to the people called Methodists, from whom I received my earliest religious instruction, whose generosity assisted me in the pursuit of my education, and in whose connection I served some six years as a lay minister.” This year marks the bicentennial of American Methodism.

new leadership (Matthew 3:9). Eleven years before the accession of George I, John Wesley was born in Epworth rectory. His parents were persons of extraordinary spirituality. His father, Samuel, wrote on the importance of baptism, emphasized evangelism, and — unusual at the time — celebrated the “Lord’s Supper” on a monthly basis.

The influence of his mother was no less important. Daily prayer and Bible reading were a part of life at the rectory. She shared her husband’s understanding of the sacraments and used the phrase “Real Presence” to indicate that the consecrated elements not only were signs, as later many Methodists were to believe, but also vehicles by which Christ’s presence was effected.

Upon her death, John, then a priest, celebrated a Eucharist in thanksgiving for her life and as a commendation of her soul to God’s eternal care and love. As a result of the Reformation controversies, Holy Communion in connection with Christian burial had become an almost forgotten practice.

Concern over the decline of English spirituality prompted many societies — of which the Society for the Propagation of the Gospel in Foreign Parts probably was the most important — to organize and promote evangelism, devotion, Bible reading, missions, and development of the inner life. Methodism began as such a society at Oxford in 1728. John Wesley’s brother Charles, priest and author of many hymns, seems to have been its founder.

This “Holy Club” consisted of about a dozen members committed to what today would be called a “Rule of Life” which included daily reading of the

Prayer Book offices, personal prayer, fasting, Bible study, examination of conscience, witness, and, to use John Wesley’s phrase, “frequent communion.” It is said to have received the sacrament on an average of five times a week more than 40 years.

John returned from Epworth to Oxford in 1729 and not only joined the movement but quickly was accepted as its leader. In the beginning all this was regarded as “high church” nonsense but because of their method for living the spiritual life, they soon were designated “Methodists,” a nickname destined to become the official title for one of the largest churches in the Protestant world. At the time, no one anticipated that this movement eventually would become a new church, a development both John and Charles Wesley also opposed.

Whatever its shortcomings, the century was a time of exploratory discovery which led, in turn, to a concern that the Gospel be taken to its own parts.” Thus it was that in 1734 John Wesley, under the auspices of the Society for Propagating the Gospel to preach to the heathen, to serve as a missionary to Anglicans in the new settlement of Savannah, Ga., and to act as a chaplain to the important regiment stationed at Fort Frederica.

His ministry in Georgia was anything but a happy one. Bringing into a primitive situation strong convictions as to what the church ought to be, he expected to maintain a better disciplined congregation than, alas, the settlers had known at home. The work grew in spite of the rigidity, but after the Williamson case (an attempt to discipline a young woman with whom he had been particularly friendly), his usefulness was at an end. He returned to England in 1738.

The Georgia experience, however not unimportant in Wesley’s own spiritual growth. He was aware of a missing ingredient in his own well-ordered life. “Alas,” he wrote, “I went to convert others, but who shall convert me?” Much of his staunch churchmanship



Wesley: "Let us in all our conversations . . . use the language of love. . ."

ced to the non-jurors whom he advised, but it was the result of his association with the Moravians that he felt his strangely warmed at Aldersgate in 1738.

His account may be in part legend, as he wrote afterward: "I felt I died in Christ, and assurance given that I had taken away my sin." A few years later his "Little Societies," somewhat on the ideals of the "Clubs," were organized as his evangelistic preaching career began.

His time was ripe for a religious reformation. His call to repentance, his assurance of grace, his challenge to personal commitment and his promise of sanctification offered a welcome change from the empty altars and intellectual sermons of the established church. In the evening he was welcome to preach in the parishes, but his movement indignantly came to be seen as a threat, in spite of the fact that he urged tolerance at parish communions and avoided conflict with scheduled sermons. He was forced to take to the fields in 1739, proclaiming "The world is my parish."

Early in the movement was out of John Wesley's pleas to the bishops and the clergy went unheeded, and while they disclaimed anything except loyalty to the church, "The Methodist Society was organized formally in London in 1740.

Lay preachers were not authorized to administer the sacraments, and there was no fixed order of worship. The next year was the setting up of "The Annual

with new issues. Pressure to allow the "preachers" to celebrate the Lord's Supper continued to grow. There probably were unauthorized lay celebrations, but Wesley, still preaching a thousand sermons a year, managed to keep his lay preachers under control.

The American Revolution and the understandable refusal of the Bishop of London, if only on legal grounds, to ordain ministers for the Methodists in the new world brought matters to a head. With the assistance of two other priests of the church, in September, 1784, he ordered two men as deacons, two others as elders (presbyters), and Thomas Coke as a "superintendent" who was to assume episcopal functions and who eventually, over Wesley's objections, the title itself. Wesley saw what he had done as a matter of practical necessity which he hoped might be rectified, but, in fact, a new church had begun.

There is a great deal we never shall understand about these "ordinations"; in fact, it is doubtful if Wesley altogether knew his own mind in the matter. It would appear that he regarded them as a temporary response to an immediate problem, rather than permanent polity. He was too good a theologian not to be aware of the possible consequences of his action.

He had concluded earlier that there may have been some uncertainty in the first century in the relationship of presbyters and bishops, but wrote: "We believe that the threefold order of ministers is not only authorized by apostolic institution but also by the written word," a position from which he did not appear to waver until 1746, still holding a doctrine of succession.

The services conducted by his unordained lay preachers had consisted primarily of Bible reading, hymn singing (one of Methodism's great contributions to the western church), preaching, and extemporaneous prayer. It now was necessary to provide a proper form of worship, and he prepared a somewhat abbreviated version of the Prayer Book, known as "The Wesley Sunday Service," the preface to which contains the words: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England."

His book had little use, and Methodism in a general way, while adhering to an official outline for an order of service, settled for a somewhat optional type of free service. A "ritual" for baptism, marriage, burial, and a shortened form for "the Lord's Supper" were retained, and, indeed, the 20th century has seen something of a liturgical renewal within Methodism.

The "Wesley Sunday Service" contains an interesting deviation from the

absolutions and blessings may be given only by a bishop or priest. Wesley, however, changed the pronouns from the authoritative "you" to "us" in both instances. Did Wesley, in spite of the ordinations, have some secret doubt as to their validity?

One final mystery: shortly before the ordinations, a visiting Russian Orthodox bishop became deeply interested in the Wesleyan movement. There is, in fact, a tradition that Wesley received episcopal orders at his hands, and such a consecration, while irregular and illegal, would have been valid. When asked in later years, Wesley never would affirm nor deny this alleged consecration.

Wesley had warned of dire consequences should the Methodists leave the Church of England. His language may have been somewhat intemperate, but he was correct in his assessment that, should this happen, both Methodism and the Church of England would lose, which they did.

Methodism lost much of its historic awareness, its theological consciousness, and its understanding of the sacramental life. In England the situation remained somewhat different, but in America communication was lost. Episcopalians, meanwhile, remained a numerically small body, struggling with problems of churchmanship, administration, spiritual renewal, mission, and social concern.

All, however, has not been negative. Both churches have been influenced by the ecumenical movement and now share common Sunday Bible readings, a common calendar with most other English-speaking Christians, a common text of scripture, and mutually acceptable statements on the doctrine and role of the universal church.

Methodists will be interested to know that two priests, once inhibited from preaching in Church of England pulpits, now have a day in some of its calendars: in the current American Prayer Book, among the holy days and other days which may be observed, one reads: "March 3, John and Charles Wesley, priests, 1791, 1788." Likewise, Episcopalians should know of an apparent shift to basics on the part of American Methodists at the General Conference of the United Methodist Church held in May of this year in Baltimore.

In the spirit of our times and in all our ecumenical dealings, we do well to remember words John Wesley the Anglican friend: "Let us in all our conversations either with or concerning each other use only the language of love. . . . Let us endeavor to help each other in whatever we are agreed leads to the kingdom. So far as we can, let us always rejoice to strengthen each other's hand in God."

The Constituency of Our Church

The recent report of the Presiding Bishop to his fellow prelates on the state of the church raised significant questions [TLC, Oct. 28]. We would like to call attention to two points, taking the bad news first.

The fact that the Episcopal Church began losing people at an appalling rate in the late 1960s was and is a cause for deep regret, whatever the reasons for it. It is often presumed that those who left were mostly older people offended by current changes. Certainly, some were. Yet, as the Presiding Bishop pointed out, much of this exodus preceded the most controverted changes.

A glance at the average congregation suggests that our church (like many other Christian bodies) has done a good job in retaining the allegiance of middle-aged and older people. As we see it, the bulk of the Episcopal Church's loss involved people who today are under 40.

The children of the baby boom following World War II successively swelled our kindergartens, Sunday schools, and confirmation classes. Shortly afterwards, many of them went off to college, military service, or work, and they have, in many cases, not been seen in church since.

Their younger brothers and sisters, in the 60s and 70s, found professionally directed Christian education largely dismantled in many parishes. Church summer camps were curtailed in some dioceses; our training schools for professional directresses of Christian education were closed; confirmation classes were, in some parishes, being dissolved; and some formerly church-

affiliated schools and colleges were now minimizing their church relationship.

Meanwhile we were optimistically assuming that sin by attending the family service, children would become well informed church members. As we see it, disregard of youth work in its many dimensions is a crippling weakness of our church in this period of history.

The very encouraging point reported by the Presiding Bishop was the continuing influx of new members. This is a cause for gratitude, but, like other good things, it also poses a challenge.

Perhaps no other church has relied as heavily as we on tradition, custom, and habit to sustain our complicated systems of worship, devotional life, theological belief. The Episcopal Church has generally not laid down rules or imposed explicitly stated disciplines. We instead have assumed that people raised in Episcopal families would imbibe the atmosphere, tradition, and ethos of Anglicanism.

This assumption is now obsolete. Most of our members have not spent a lifetime in this alleged Anglican atmosphere. Our heritage, our beliefs, and our practices need to be more clearly stated. The catechism does indeed give us a good starting point, but it needs to be amplified and carried much further.

It is no longer helpful to define ourselves in terms of the blending of Celts and Anglo-Saxons described by the Venerable Bede, or of the Elizabethan settlement or of the Restoration settlement. Interesting and significant as these may be to the historian, our church needs the courage to articulate holy, catholic, and apostolic Christianity in terms that can be clearly understood by Americans today, with highly diverse ethnic and cultural backgrounds.

Pet Therapy

"Annie?" The woman in the wheelchair
Wavers, her hand on the uncertain air guided
Firmly downward by the nurse's hand
To touch the cat. "Kitty," the nurse chirps
Cheerfully, and pets, coaching by word and act.
The kitten with the golden fur straddles
The wheeled knees, the buttonhooks of his feet
Pinning the dress, settles to rest uncertainly,
Is almost pleased. "Annie." The woman strokes
A daughter's hair, feels the round warm
Crown of a child's head over her knee.
Licking himself to quick satin, the kitten
Curls down more deeply; and the hour of therapy
Is up. "Annie," the woman weeps. "Next week,
Again," the nurse consoles. The woman will live
The week and more; next week the kitten
Will have ceased to be, one of too many
Unwanted: a blur, a certain nameless, a passing
Annie. Next week, another one just like her.

Nancy G. Westerfield

Managers Wanted

So often when strategy and future planning for the church are discussed, the conversation turns to "shop talk" between members of the clergy. Could this be one reason why strategic planning has made so little headway in the Episcopal Church?

Within our membership, we have significant numbers of laypeople who have successfully founded businesses, schools, hospitals, associations, clubs, and so forth, building up substantial local organizations in the course of several years. We also have people who have supervised regional organizations, starting a chain of stores, or setting up a dealer program, or enlisted people in a membership group, in a state or part of a state.

As we look at dioceses which have not gained a single new parish in the last two or three years, where the membership is much as it was ten, twenty, or thirty years ago, we cannot help wondering whether the church has enough able managers within our own membership to do much to teach the church. What can be done, where being done in some fortunate places, to enlist the experience and skill in the service of the Gospel?

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BOOKS

Scholarly Commentary

MICAH. By Delbert R. Hillers. Edited by Paul D. Hanson and Loren R. Fisher. Fortress Press. Pp. xviii and 116. \$22.95.

This commentary on Micah the Prophet belongs to the Hermeneia Series, "designed for the serious student of the Bible." It includes a very detailed bibliography, ten pages of introduction, an entirely fresh translation of the text; and copious notes that are best described as scholarly.

Disparate elements, so characteristic of Micah, "appear more closely connected on the assumption that the prophet was associated with a *movement of revitalization*" (p. 7), and this becomes the leitmotiv of this commentary. Lovers of biblical linguistics will not be disappointed — although much more than that is provided.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
and Hebrew
Nashotah House
Nashotah, Wis.

Reconstructive Hermeneutics

FOUNDATIONAL THEOLOGY: Jesus and the Church. By Francis Schüssler Fiorenza. Crossroad/Continuum. Pp. xviii and 326. \$22.50.

The current theological debate embraces a variety of significant issues. Among them probably none has received more wide-spread attention than those concerning fundamental theology, that theological discipline concerning the bases and foundations of Christian faith. Not only the tasks and methods of fundamental theology are in question, but the very discipline itself is being challenged.

In this situation, Francis Schüssler Fiorenza, associate professor of theology at the Catholic University of America, offers a book of far-reaching importance. His program, developed with remarkable historical and philosophical erudition — over 800 footnotes are to be found — is first to evaluate critically the two dominant forms of fundamental theology of the past, *viz.*, that which looks to a justifying basis for Christian theology in theoretical arguments and that which looks for a historical grounding, and secondly to develop a fundamental theology which overcomes the difficulties which he sees to be inherent in older patterns.

He does this by means of what he calls "reconstructive hermeneutics," a method of interpreting the Christian tradition which seeks to maintain an equilibrium among interpretive theory, an understanding of the relationship be-

ing, and background theories.

A brief review scarcely permits raising critical questions regarding the success of this enterprise, though one cannot avoid asking whether the delineation of a methodology such as this does in fact establish fundamental theology as a distinct and separate theological discipline. But whatever the questions that may be raised, there is little question that this is an important book that no one concerned with this field of study can afford to neglect.

(The Rev.) SHUNJI F. NISHI
Professor of Philosophy
and Theology
Church Divinity School of the Pacific
Berkeley, Calif.

Controversial and Stimulating

OUR RIGHT TO CHOOSE: Toward a New Ethic of Abortion. By Beverly Wildung Harrison. Beacon. Pp. xi and 334. \$9.95 paper.

Beverly Harrison, professor of Christian ethics at Union Seminary in New York, addresses the vexed problem of abortion, exposes solutions supplied by the western moral tradition as distorted because of sex bias, politics, and assorted value systems, and then proposes solutions of her own.

She especially helps by reviewing some of the traditional positions. The testimony of religious ethicists until recently has been almost unanimously pro-life and anti-abortion, though most would admit some reservations for "hard cases," such as monstrous birth, rape, incest, or threats to the life of the mother. Harrison charges that males — celibate for the most part — have been blind to the social character of what they think of as a discrete deed, and have been especially inattentive to the humiliation and pain caused women by unwanted pregnancies.

She finds a paucity of comment on the subject in the New Testament, in writings by early church ethicists, in Luther, Calvin, and the 19th century divines. She thinks this silence indicates that they found the subject of little interest, but argument by silence is questionable. Harrison offers a more plausible explanation: "The status of the fetus as 'full human life' is not debated, but *assumed*, because all conception is 'from God.'" That surely is the better reason: abortion was not attacked because no one was defending it.

Harrison's book is an able effort to build a case for the moral legitimacy of abortion, based upon concern for the well-being of the mother. Every male reader should cringe, reading this account of misogyny in our professedly loving community. She exposes the long subjugation of women, hidden from self-absorbed males who consider them-



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more oddly, hidden as well from many women, who have learned how to live dependent roles by never admitting that they are such. In my judgment, her indictment is convincing.

But there is a danger faced by these angry new witnesses, speaking from base communities. It is that because they have been studiously ignored, they now speak stridently and so give their critics an excuse for turning them off again. And Harrison occasionally falls into this trap. She is convincing when she pleads for the well-being of the mother, but we do not find the same firm clarity when she speaks of the well-being of the fetus.

Here abortion discussions, pro-choice or pro-life, usually flounder. Yet it is crucial to decide whether the embryo is a part of the mother's anatomy, like an appendix, or whether it is instead another human being, proleptic, to be sure, but endowed with equal human rights. Many a really puzzled ethicist forerunner of Harrison has wrinkled a forehead over that one and come to an uneasy solution.

Harrison is tempted to decide that while life clearly begins at conception, a life which deserves protection must begin at birth, when full personhood is present and the deadly deed is no longer appropriate. She decides at the end, however, for a development theory, beginning with the third trimester in the womb. Here she follows Daniel Callahan's influential study, *Abortion: Law, Choice, and Morality* (1970), though her case for the choice of the mother is not helped by this concession.

In any case, you owe it to yourself to read her stimulating book, one surely to become a primary reference source.

(The Rev.) PAUL ELMEN
Visiting Professor of Moral Theology
University of the South
Sewanee, Tenn.

Serious Arguments

LIBERATION THEOLOGY. Edited by Ronald H. Nash Mott Media (Milford, Mich.). Pp. vii and 260. No price given.

This is an historical, sociological, and theological critique of liberation theology by a group of conservative scholars, much of which is reprinted from articles or books. This lack of originality is more than made up for, however, by the variety and quality of the materials.

Although none of these writers is from the Third World, each is sensitive to the needs of the poor and oppressed. In fact, many of these ardent critics of liberation theology praise it for its concern for this group. They also criticize the opponents of liberation theology for their neglect of the poor and for their identification with the First World culture of success and materialism.

taste for liberation theology by using sweeping adjectives of condemnation. Still, their basic arguments must be reckoned with seriously. This is not a balanced dialogue about liberation theology, but it is an excellent book for its proponents to read for saving self-criticism.

(The Rev.) STEELE W. MARTIN
Weymouth, Mass.

Books Received

PRAYING AND TEACHING THE PSALMS. By Donald L. Griggs. Abingdon Press. Pp. 112. \$8.50 paper.

PINSTRIPED PRAYERS: Or How to Talk to God While Pursuing Mammon. By John Chervokas. Winston Press. Unnumbered. \$2.95 paper.

THE NEW FUN ENCYCLOPEDIA VOLUME THREE: Home and Family Fun. By E. O. Harbin. Abingdon Press. Pp. 236. \$9.95 paper.

WHEN WAR IS UNJUST. By John Howard Yoder. Augsburg. Pp. 95. \$5.95 paper.

TONY: Our Journey Together. By Carolyn Koons. Harper & Row. Pp. viii and 214. \$11.95.

TEN AND ONE BIBLE STORIES FROM CREATION TO SAMSON. By John Behnke. Paulist Press. Pp. iii and 60. \$2.95 paper.

FINDING TIME: A Christian Approach to Life Management. By Rick Yohn. Word Books. Pp. 255. \$9.95.

HOW TO DO SOMETHING ABOUT THE WAY YOU FEEL. By David L. Messenger, M.D., with John L. Souter. Keats Publishing, Inc. Pp. 229. \$2.95 paper.

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PEOPLE and places

Appointments

The Rev. Charles James Cook will become director of field work and instructor in pastoral care at the Episcopal Theological Seminary of the Southwest on December 1. Add: Box 2247, Austin, Texas 78768.

The Rev. Canon Clifton Daniel, III is rector of St. Michael's Church, Bristol, R.I. Add: Box 414, Bristol 02809.

The Rev. Donald Allston Fishburne will become rector of St. Matthew's Church, Darlington, S.C., on November 25. Add: Box 804, Darlington 29532.

The Rev. William R. Harper, Jr. is rector of St. Paul's Church, Kittanning, Pa. Add: Box 45, 112 N. Water St., Kittanning 16201.

The Rev. Reuel S. Kaighn will become rector of Trinity Church, Beaver, Pa., on November 27. Add: Fourth and Beaver Sts., Beaver 15009.

The Rev. W. Wesley Konrad is rector of All Saints' Church, Bay Head, N.J. Add: Box 53, Bay Head 08742.

The Rev. Mark J. Lawrence is rector of St. Stephen's Church, McKeesport, Pa. Add: 220 Eighth Ave., McKeesport 15132.

The Rev. Richard A. Lord will become rector of St. Martin's Church, Monroeville, Pa., on November 23. Add: St. Martin's Dr., Monroeville 15146.

The Rev. Helen McClenahan is serving as locum tenens at St. Mark's Church, St. Louis, Mo. Add: 4712 Clifton Ave., St. Louis 63109.

The Rev. Thomas J. McElligott is interim priest at St. Andrew's Church, Murray Hill, N.J. Add: 175 Ninth Ave., New York 10011.

Ordinations

Priests

Spokane—Scott B. Hayashi, to serve the Church of St. John the Baptist, Ephrata, Wash., and St. Dunstan's, Grand Coulee; add: 240 Maringo Rd., Ephrata 98823. Louis Albert Sinks, priest-in-charge, Emmanuel Church, Kellogg, Idaho; add: 2 E. Portland Ave., Kellogg 83837.

Deacons

Virginia—Glyn Jones, assistant, St. Thomas' Church, McLean, Va. Carl F. Brenner, assistant, St. Mark's Church, Geneva, Ill.

Changes of Address

The Rev. Bruce F. Irwin should be addressed at 149-49 Sanford Ave., Flushing, N.Y. 11355.

The Rev. Charles E. Colby, rector of St. Alban's Church, Bogota, Colombia, South America, may be addressed at Apdo Aereo 55083, Bogota 2, Colombia, South America.

Other Changes

The Rev. Henry L. Atkins, Jr., Episcopal chaplain at Rutgers University, is now a canon of the Episcopal Church in Costa Rica and will serve as the bishop's representative in the U.S.

Retirements

The Rev. James L. Lilly, rector of Trinity Church, Florence, Ala., has retired. He and Mrs. Lilly are temporarily resident in a son's apartment while he is away at graduate school, but mail will be forwarded to them if it is addressed to Box M, Florence, Ala. 35631.

The Rev. Frederic Howard Meisel will retire on March 1 as rector of the Church of the Ascension and St. Agnes, 1217 Massachusetts Ave. N.W., Washington, D.C. 20005 and will be rector emeritus. He is presently on a working sabbatical tenure. Mail should be sent to the church address until March 1.

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

Madison St., Alexandria, Va. 22314.

The Rev. Edward Sims has retired as rector of Christ Church, Cincinnati. Add: Landfall, 22 Caleb's Lane, Rockport, Mass. 01966.

The Rev. Donald C. Schneider, rector of Holy Trinity Church, Valley Stream, N.Y., for the past 11 years, has retired. Add: 29 Duncan Ave., Lynbrook, L. I., N.Y. 11563.

The Rev. Gibson Winter, priest of the Diocese of New Jersey, has retired.

The Rev. William M. Bayle, rector of the Church of the Transfiguration, Buffalo, N.Y., has retired. Add: 19 N. Parker Ave., Buffalo 14216.

The Rev. Canon James S. Pun, rector of True Sunshine Church, San Francisco, has retired.

Resignations

The Rev. John Lathrop, rector of the Church of Our Savior, Mechanicsburg, Ohio, has resigned to attend the University of Maine in Augusta.

Renunciation of the Ministry

The Rev. Ronald E. George, priest, in the Diocese of Dallas, for reasons not affecting moral character.

Colleges

The Rev. Philip G. Browne is the Episcopal chaplain at Marshall University, Huntington, W. Va. Add: Campus Christian Center, Marshall University, Huntington 25701.

The Rev. George D. Moses is Episcopal chaplain at West Virginia University. Add: Campus Ministry Center, 293 Willey St., Morgantown 26505.

Deaths

The Rev. Francis Coulbourn FitzHugh, 56, rector of St. Clement's Church, Philadelphia, since 1979, died in his sleep some time late Thursday, October 11, or early Friday, while on a train returning from a council meeting of the Society of the Holy Cross in Orlando, Fla.

Fr. FitzHugh, who was educated at Bishop's University in Lennoxville, Quebec, and at Oxford, served several churches in Canada, the British West Indies, and England, as well as the Anglican cathedral in Johannesburg, South Africa. He is survived by his parents, Mr. and Mrs. Francis Carter FitzHugh, a sister, and a brother, all of Cape Charles, Va.

The Rev. Ruth Hazen Colby, widow of the Rev. James R. Colby of the Diocese of Michigan, died on September 13 in Haines City, Fla., at the age of 87.

After the death of her husband in 1952, she studied for orders under Bishop Emrich of Michigan and was ordained to the diaconate in 1954. She served as assistant at Old Christ Church, Detroit, ministering to inner city children and the aged and working in the city detention home. She is survived by her children, Mrs. Hetty Smith, the Rev. Charles E. Colby, and J. Sibley Colby; six grandchildren; and four great grandchildren.

Martha Elizabeth Sabra White, daughter of the late Rev. S. Henry White, died in a Philadelphia rest home on October 13 at the age of 55.

She is survived by two sisters, a brother, and other relatives.

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ri 6-7

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

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