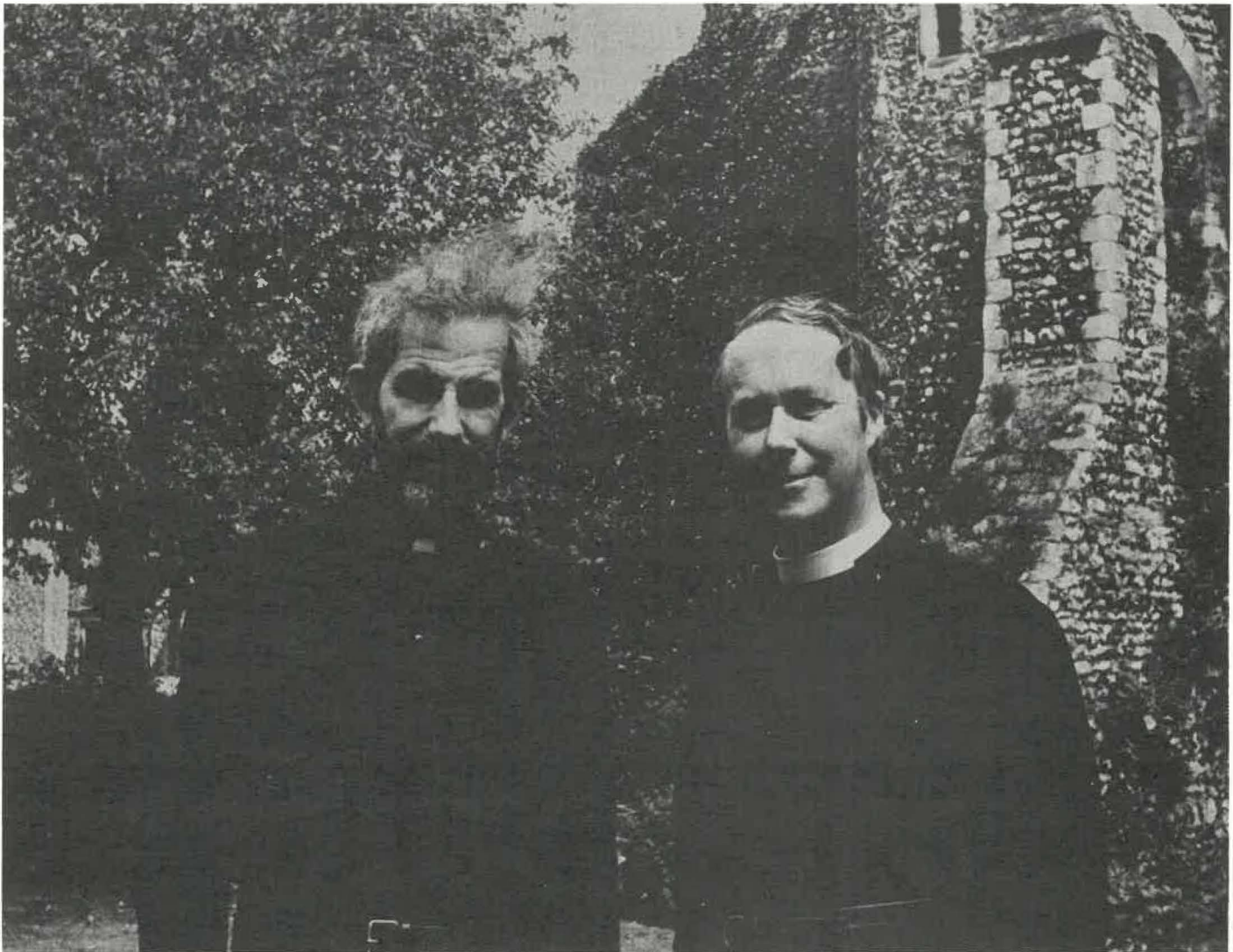


August 13, 1978

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THE LIVING CHURCH



Raymond Gilbert

Canon Allchin (left) and Dean de Waal, Living Church correspondents for the Lambeth Conference, in the historic precincts of Canterbury Cathedral [see pages 5 & 11].



Lambeth Letter • page 5



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CALENDAR

August

13. Thirteenth Sunday after Pentecost/Twelfth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Spending much of our time indoors, modern Americans tend to have a limited perception of the transition from daylight to evening—a time honored in some other cultures for its beauty, its peace, and its inducement to human reflection. As was said in this column last week, eating dinner out of doors in the summertime is a way to experience the evening in a profound manner.

So it was for me and my family when we lived on a farm in the very middle of America. After eating, it was too hot to go back indoors to wash dishes, or to watch television, to read, or to go to bed. And so we sat, often talking into the late hours. Here was the opportunity for the searching and unhurried conversations which are so infrequent in modern American life.

As it got darker, the swallows which had been flying and twittering over the lawn went off duty, and a small bat or two often took up their busy patrol. At first the stars began to come out shyly, one by one, then hundreds seemed to pop out at once. Off in the distance, somewhere, one might see the shape of a thunder cloud, intermittently lit up by silent far-away lightning. If there was moonlight, lawn and fields became a sparkling grey, while the trees seemed to grow larger, as looming black shapes,

casting deep shadows beneath. Light and darkness provided a dramatic beauty, not visible by day.

Summer nights are not silent on a farm. There is the rhythmic fiddling of insects, occasional sounds of livestock, and now and then the spluttering of a car or truck on a nearby road. From time to time dogs barked—our own and neighbors'. Coyotes did not usually howl till later. Less pleasant was the grinding of vehicles on the highway a mile and a half away. Whenever an ambulance or police car went by with its siren on, all the dogs and all the coyotes in the countryside undertook to get into the act, their mournful howls extending for miles in all directions.

So the day ended. Even at bedtime, there are so many things, so many kinds of activity, and so many levels of meaning. We hear less, smell less, and feel less of the scene than other animals, yet perhaps behold more of the picture. There is the physical reality of light, air, earth, plants, and animals. There is also the humanly perceived reality of beauty, meaning, and relationships between things.

To ignore either the one or the other is less than human, less than adequate for persons created to be in the image of God.

THE EDITOR

The Parable Considered as Itself

It seems to have escaped
Common notice
That "parable" comes
From the same word
As "parabola"
And that light
Entering a parabola
Is focused to a single point.
If the light is bright enough,
The object at the focus catches fire.

He that has ears,
Let
Him
Hear.

James P. Lodge

LETTERS

1928 and Rite III

I should like to share an observation that I have made recently while studying the Proposed Book of Common Prayer. This observation is an answer to those who fear that the adoption of the 1979 Book without provision for continued use of the 1928 Book will remove the 1928 Eucharistic Rite from our parish practice. Not so! Whether or not the 1928 Book of Common Prayer is authorized for continuing use within this church by the Denver General Convention, it may be used unhampered on a weekday basis for the Holy Eucharist following the rubrics of the 1979 book. How so?

Take a look at Rite III. True, Rite III does not apply to the normal Sunday worship within our parish churches, but it may be used on weekdays at any time suitable. Following the rubrics which govern Rite III carefully, note that the entire 1928 Eucharistic Liturgy may be used intact with only one addition—the Peace must be included within the rite. Other than that, the 1928 Eucharistic Prayer which is identical with Rite I Eucharistic Prayer A is allowed as one of the necessary options. Rite III and 1928 Eucharistic Liturgy are identical. Who would have guessed that a rite designed for free-form, “with-it” liturgies would give us the 1928 Prayer Book rite intact for our continued use and pleasure long beyond 1979! But don't just take my word for it, look at the rubrics yourself, and lovers of the old Prayer Book take heart!

(The Rev.) ROBERT A. HUFFORD
St. Alban's Parish

Chicago, Ill.

Charity and Conscience

I am distressed by an assumption made by Mr. Stephen D. Clarke [TLC, May 21]. He writes, “Those members of the Standing Committee of the Diocese of Chicago who voted against Deacon Mylet, on record, because of her sex were not only uncharitable in the extreme, but acting contrary to the legally enacted canons of the Episcopal Church.” I believe that these accusations are not supportable simply on the basis of the vote of these persons, and, moreover, that the cry of uncharitableness is symptomatic of one of the major problems of our church.

Being no expert in Canon Law (it was not taught when I attended seminary), it seems to me that our bishops have taken an action which denies Mr. Clarke's charge in their passage of the Conscience Clause. We have no freedom of conscience unless we are free to *act* on it,

and it would appear that the members referred to were doing just this. If this is uncanonical, then we have no freedom of conscience.

The charge of uncharitableness is very serious, and must be looked at closely. I must assume from the letter that Mr. Clarke's judgment is not based on personal insight into the members' spiritual lives, but only on their vote. This is extremely risky and sounds as if it might even be uncharitable! Let us assume for a moment that those members referred to believe that women *cannot* become priests, that they are not the proper “matter” for the sacrament of ordination. If this is the case, then how could they possibly have voted otherwise? I, for one, hold this view, and I know that for me to approve a woman for ordination believing as I do would be cruel and uncharitable in the extreme. If I have any care for the woman at all, how could I possibly encourage her to undergo a phantom service and live under a deep misunderstanding of self and vocation which could cost not only her soul but mine? I care too much for God's holy women to so lead them into temptation. I suggest that Mr. Clarke read Ezekiel 3:17-21 on the necessity for acting on one's faith.

It is possible that the members of Chicago's Standing Committee accused of being uncharitable were indeed uncharitable; it is impossible to make such a judgment on the basis of their vote alone. Let us pray that all Episcopalians shake off this frightening habit before it is too late.

(The Rev.) LAWRENCE BAUSCH
St. Luke's Church

San Diego, Calif.

Eternal and Temporal

In recent months I have greatly enjoyed the articles on Thomas Traherne and T.S. Eliot, but “The First Article” in TLC of July 9 speaks a poetry all its own.

We are indeed fortunate to have an editor as concerned with perceiving “the reality of which the Lord God has made us a part” as with the changing issues of the church—the eternal and the temporal.

LOIS PRATHER
All Saints Church

Tupelo, Miss.

Hymnal Revision

I was truly amazed to read Mr. H.N. Kelley's article on hymnal enrichment entitled “Roots” [TLC, June 18]. I can well understand how he might distrust certain groups or individuals within the Episcopal Church, but what has the Standing Commission on Church Music done to deserve his distrust?

The days of the *1940 Hymnal* are indeed probably numbered, but last week a member of the SCCM told me that *only a*

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progress report on hymnal enrichment will be presented at the 1979 General Convention. A new hymnal could not possibly be adopted before the 1982 convention and it would probably be 1984 or 1985 before the new hymnal could be published and put into use. It is incorrect that there will be a new hymnal "in the next year or two."

If one feels he must judge the SCCM, I think it would be best to judge it in the light of one of the sayings of our Lord. Jesus said, "You will know them by their fruits" (Matthew 7:16). What are the fruits of the SCCM? The primary fruits in recent years have been these publications: *Songs for Liturgy—More Hymns and Spiritual Songs*, *Church Hymnal Series I*, *Hymnal Supplement II*, and a list of 170 texts and tunes which will become *Church Hymnal Series III*. *Songs for Liturgy* was the SCCM's first attempt at providing music for use with *Services for Trial Use*. It is no longer published. On the other hand, *More Hymns and Spiritual Songs*, a collection of 71 new hymns, was widely used and well liked throughout the church. It has now been repented in paperback form along with 10 additional hymns. *Church Hymnal Series I*, a booklet of five settings for the rite two Eucharist of the Proposed Prayer Book, is an excellent publication. Not all of the settings are "great" music, but all of them are good music. At least one setting from the booklet could be used in every Episcopal congregation. That fact is quite an accomplishment in itself! *Hymnal Supplement II* is a collection of 26 new tunes and some service music to be used with texts currently included in the *Hymnal 1940*. All of the tunes are first-rate music. Some of them were already being used in many parts of our church anyway. These additional tunes make the *Hymnal 1940* much more useful and are a true enrichment in the church's worship. I am extremely excited about *Church Hymnal Series III*. All of these new texts and tunes are just superb! Every period of hymn writing is represented in this collection and all of the hymns included are quite singable. Some of them are already well known to many Episcopalians. The SCCM has produced good fruit. None of the publications listed above smack of "folk, country, rock and guitars from the choir loft." Furthermore, who has said anything at all about omitting "all our 'old reliables'?" Only Mr. Kelley has suggested this possibility, not the SCCM!

I think the church owes the SCCM a great debt of gratitude, and I hope that all Episcopalians will support the work of the SCCM with their prayers and encouragement. The SCCM is always happy to hear from those who are concerned about church music. The coordinator of the SCCM, Dr. Alec Wyton of St. James Church, New York City; the chairman, Archdeacon Frederic P. Williams of In-

dianapolis; or the chairman of the hymn committee, Mr. Raymond Glover of St. Paul's Church, Richmond, Va., will gladly respond to anyone who communicates with them.

JAMES H. PADGETT
Organist and Choirmaster
St. Luke's Parish

Salisbury, N.C.

"Collective Organs"

Dr. Carroll Simcox, president of the Fellowship of Concerned Churchmen and retired editor of TLC in his article, "Another View of the Denver Event" [TLC, April 30] is precisely correct. The "bishops" consecrated in Denver preside over "another collective organ and member of the one and only church there is or ever can be . . ."

Also, he is correct in his assessment of Bishop John Howe's statement regarding ACNA [TLC, June 25].

Whether ACNA is, or is not, a new church should no longer be subject for debate or conjecture. It is a fact! It is a completed action by those who have so chosen this route. Dr. Simcox stated there are many "collective organs" which emerged during the past 20 years and in prior times. He stated further that he has "never believed in the numbers game" with regard to church bodies. This being true then due and ample credit, as well as considerations, must be given to such smaller "collective organs" as the Anglican Episcopal Church of North America, the Anglican Church of America, as well as a few others which we omit here.

Dr. Simcox, writing in TLC, September, 1975, stated with reference to the two specific "collective organs" named above, "We cannot wish these bodies health and prosperity" although he conceded they have valid orders. In view of such statements then it is incongruous to comprehend his criticism of Bishop Howe, when such bishop stated about ACNA, "What they are, I don't know, but it doesn't mean anything much." This is an unfortunate response. Since Dr. Simcox is now leader of an organization which spawned ACNA, his current defense and feelings of hurt are understandable. However, past writing about other "collective organs" was likewise unfortunate as an expression from him.

With regard to both of the above premises and/or statements, it seems a worthy project and vocation for ACNA to follow its own course of action. It is no longer in harmony with the Episcopal Church and vice versa.

Also, it seems difficult for many to understand why this new "collective organ," through member satellites, continues to regard the Episcopal Church as its mission field for both membership and gifts. There is too much to do for the unchurched and forgotten souls to con-

tinue this kind of endeavor. Episcopal congregations continue to receive *The Christian Challenge*, a publication of the Foundation for Christian Theology notwithstanding the fact it has left, for all intents and purposes, the Episcopal Church. Dr. Simcox is a contributing editor to this publication and its target seems to be further shredding and tearing apart the Episcopal Church. We can presume on the basis of his new found relationship that he has transferred his allegiance. . . .

(The Rev.) PAUL H. KRATZIG
Victoria, Texas

"Disturbing Questions"

Bishop Stewart's "Disturbing Questions" [TLC, July 2] evokes questions I have about the Anglican Church in Africa. Some background first:

St. James', Austin, has been blessed the past few years by the presence and work of E.T.S.S.W. seminarians, deacons and priests of Sudan, Uganda, and Tanzania.

These men were appalled by what one of them bluntly called "Country Club" Christianity they observed in our churches, including St. James', meaning the lack of spirit and that evidenced by poor attendance. Coming from countries where the church is alive and growing, they couldn't believe America's apathy.

Bishop Stewart notes growth statistics in Uganda in comparison with present number of U.S. Episcopalians. My questions: How much of this African growth is due to politics in religion, Christian versus Moslem? Africans still seem to be agrarian-tribal peoples; what happens when the industrial age comes and Africa becomes a network of freeways and resorts? Primitive cultures are apparently very superstitious, but all mankind enjoys a good show.

Yes, even in America religion serves as a form of entertainment for many. One would have to observe person-to-person relationships in Africa to determine where there is real Christianity. We can't compare evangelism between continents, but we do grasp the fact that our U.S. church has problems to overcome if we hope to be more than just another denomination in this agnostic, computerized-pleasure-seeking culture.

(The Rev.) HAROLD L. COOPER
St. James' Church
Austin, Texas

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LAMBETH LETTER

from Canterbury



Dear American Friends,

The bishops have arrived in Canterbury. More than four hundred strong, the coaches have taken them up to the University. This year for the first time ever the conference is not taking place in London but in Canterbury. Instead of Lambeth Palace, where the first conferences were held, or Church House, Westminster, which has been used in more recent years, the conference is in Canterbury itself.

Around the cathedral there was much activity as the bishops assembled. On Saturday, the Canterbury Christian Council organised a highly successful series of open-air pageants and concerts in the cathedral precincts, so that local people could join in the festivities. The moving spirit behind all this was a Methodist minister.

However, the bishops will not be meeting in the old part of the city, but at the University of Kent. This is one of the most recently founded universities in England. Its buildings stand on the hill-top, about a mile and a half from the centre of town. The university campus is renowned for its beautiful view over the city and the cathedral.

There are many reasons for holding the conference here and not in London. One of them is financial. Prices in London for food and accommodation can be uncomfortably high. Another more important reason is that this year's conference is residential. The bishops will be living together for the three weeks of the meeting. In earlier conferences, they had to travel in each day from various parts of London to the central meeting place. This year, it is hoped that the experience of living, eating, and praying together will provide a constructive context for the work of discussion and debate. Thirdly, of course, there are historical reasons which make Canterbury a particularly suitable place for such a meeting. The archbishops of Canterbury have been primates of All-England for almost 1400 years. And ever since the first Lambeth Conference in 1867, the Archbishop's position as first-among-equals has been unchallenged in the Anglican world.

The conference began in Canterbury with an ecumenical send-off. Questions about Christian unity are clearly going to bulk large on its agenda, as they have done in previous Lambeth Conferences. Some ten days ago, Canterbury was the scene of an international Anglican conference on charismatic renewal. Here is a movement in our Communion which makes many people more aware of their links with Christians in other Churches, which many think will provide a new way of progress toward unity. This is surely a thing of which the bishops will take note.

But if some aspects of the ecumenical situation are hopeful, others present serious difficulties. The Anglican-Orthodox Doctrinal Commission had a meeting in Athens in Greece on 12 - 18 July. Its report makes clear the Orthodox opposition to the ordination of women, and their feeling that they have in some way been abandoned by their Anglican brethren over this matter. This is another question which the bishops will have to face amongst themselves. Those who come from Churches which have not

ordained women, will doubtless want to learn from the experiences of Churches which have already taken this step.

Involved in this question is the further matter of how we can reach consensus in questions where differences arise, and who we should primarily consult. How important to Anglicans are the relations of full communion which they have enjoyed for nearly fifty years with the Old Catholics? What kind of links do they wish to keep with united Churches like those in India, Pakistan, and Bangladesh, many of whose members are former Anglicans? It has already been remarked that the representatives of such churches as these are simply listed at the Conference with other observers from the non-Anglican world. Should there not be some recognition of the special relationship which exists between us and them? What has happened to the idea of a wider fellowship of Episcopal Churches which was emerging some twenty years ago?

Meanwhile, everyone has agreed that it was a wonderful idea to invite Archbishop John Sepaku of Tanzania to be the principal celebrant at the opening Eucharist of the Conference. The quire of Canterbury Cathedral which has been recently cleaned, looked brilliant under the strong lights of the television cameras. The re-arrangement of the sanctuary has restored the throne of St. Augustine to its rightful place behind the high altar. The cathedral appeared in all its beauty.

In his sermon, the Archbishop of Canterbury underlined again his desire that the Conference should be a time of waiting upon God. A time of common prayer and reflection and of a common endeavour to hear what God is saying to the Churches. He held out a vision of the bishop as one who is "primarily a paraclete, in the sense of a stimulator, an enabler...one who is open to the wind of the Spirit, warmed by the fire of the Spirit, and the look-out for the surprises of the Spirit... one who is a teacher because he continues to be a learner...a guardian of the faith, because the faith to him is the 'many splendoured thing' which never ceases to amaze him because of the immensity of its grace as revealed in the person of Christ Incarnate, Crucified and Risen."

During the coming days, the bishops will be getting down to business and dividing up into groups and sections. Their meditations during this week are being directed by Archbishop Antony Bloom of the Russian Orthodox Church in London. Each day, the services are being conducted according to the rite of a different Anglican Province. At this stage, I am making no prophecies about the future of the conference, but I have the feeling that when men get together from all over the world and wait upon God in this way, unexpected things are likely to happen.

I have now been here in Canterbury for over five years, and Dean de Waal has been here for almost two. We were talking the other day about the way in which an historic building of the grandeur of Canterbury Cathedral affects your way of looking at things. Everyday you walk past the place where Archbishop Thomas Becket was murdered. Everyday you walk through the nave which is one of the masterpieces of English 14th Century architecture, into the quire which is two hundred years older and in its own way no less beautiful. To do this gives a sense of historic perspective. It makes some of our current anxieties and controversies seem a bit less overwhelming. It helps you to trust in the providence and guiding of God. With all best wishes,

Very sincerely yours,



Donald Allchin

THE LIVING CHURCH

August 13, 1978
Pentecost 13 / Trinity 12

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C of E Synod Rejects Church Remarriage of Divorced Persons

The General Synod of the Church of England has decided by a narrow margin not to change longstanding rules which bar the remarriage in church of a divorced person while the other partner is still alive.

The Most Rev. Donald Coggan, Archbishop of Canterbury, made it clear that he was against relaxing the rules but said he wished he could find some way out of the dilemma.

"It's a matter of some agony to me to have to register my own decision against this," he said, "but I ask myself whether this is the moment for the church to take off the brake, perhaps the last brake, and rush down the divorce slope.

The Rt. Rev. Hugh Montefiore, Bishop of Birmingham and a supporter of the change, said the public was baffled and confused by the church's attitude and that already more and more remarriages were being conducted by parish priests in defiance of the official policy.

A survey conducted last year by a liberal Anglican group called Parish and People had indicated that a large majority of Britain's Anglican priests favor a relaxation of the rule. In a report released in July, 1977, in was shown that of 405 priests questioned, 58 percent said they favored repeal of the church law on remarriage of divorced persons. Thirty-two percent said they would be prepared to officiate at such marriages and eight percent said they had already conducted marriage services for divorced persons whose former spouses were still living.

Civil law allows such marriages to be conducted in church, but canon law does not.

Bishop Frey: Bringing Charges Is a "Waste of Energy"

The Rt. Rev. William C. Frey, Bishop of Colorado, claims it is a "waste of energy" to bring charges against the Rt. Rev. Albert Chambers, retired Bishop of Springfield, who took part in the consecration of four bishops in the break-away Anglican Church of North America (ACNA). Fifteen bishops have filed charges against Bishop Chambers [TLC, July 23].

Bishop Frey, in whose diocese the consecrations took place last January, had asked Bishop Chambers to resign from

the House of Bishops. Bishop Chambers has refused to resign despite calls for such action from a number of fellow bishops.

"I think Bishop Chambers' actions and attitude indicate he doesn't want to be a part of the House of Bishops," Bishop Frey said. "He has acted in complete defiance of that body and I think a formal resignation would be a natural outgrowth of that action. I'm a bit confused by his refusal to resign. It seems to me the honorable thing to do. You have to take responsibility for your actions."

Bishop Frey added, "I'm not concerned about bringing canonical action against him. I recognize Bishop Chambers acted on his own authority and not the authority of the House of Bishops.

"We waste so much energy on things like this instead of positive things. Bishop Chambers just doesn't bother me that much.

"I hate to think the church exists solely to uphold the canons. Canons work best when we never have to read them or have to appeal to them."

Bishop Frey said that if the church is to have trials "then it should cut both ways." He referred to the four retired bishops who ordained 11 women in 1974 before the Episcopal Church had sanctioned women's ordination.

New Dean for Evangelical Seminary

The Rt. Rev. Alfred Stanway, first dean of Trinity Episcopal School for Ministry, Coraopolis, Pa., has announced his retirement, effective in October. The new dean will be the Rev. John Rodgers who is currently senior professor at the seminary. The selection of Dr. Rodgers to replace the retiring dean was made by unanimous vote of the board of trustees of the seminary.

Bishop Stanway's most recent post before going to Trinity was as deputy principal of Ridley College of the University of Melbourne, Australia. Previously he had served as Bishop of Central Tanganyika from 1951 to 1971. Although Trinity Episcopal School for Ministry did not open officially until 1976, Bishop Stanway came to the United States in 1975 to plan and organize for the seminary's first classes. At that time there were 17 full-time students. At least 50 students are expected on opening day 1978.

Dr. Rodgers is a graduate of the U.S. Naval Academy. After serving for one year in the Marines he resigned to study for holy orders at Virginia Theological Seminary and obtained his S.T.D. in 1963 from the University of Basel, Switzerland. Before going to Trinity in 1976, he had been professor of systematic theology at Virginia Theological Seminary since 1963. In 1975-76 he was chaplain and associate dean of students at Virginia.

Navajoland Church Holds Third Convocation

The Rt. Rev. John M. Allin, Presiding Bishop, shared the worship and deliberations of Navajo Episcopalians at the third convocation of the Navajoland Episcopal Church (NEC) in Bluff, Utah.

Mr. Thomas Jackson of Ft. Defiance, Ariz., presided over the gathering of clergy and lay delegates from the eight Navajo congregations in Utah, Arizona, and New Mexico that make up the indigenous area mission.

The standing committee accepted Bishop Allin's proposal that he invite a bishop to serve the NEC for one year while the appointment of a permanent bishop is studied further. Vowing to make the temporary appointment as quickly as possible, Bishop Allin assured the delegates: "I am concerned that the work once begun among the Navajo be increased and lifted up." The Presiding Bishop told the gathering that he had not come to help form a Navajo Church but to talk with the Navajo people about Christian mission.

The Rt. Rev. Richard Trelease, Bishop of the Diocese of the Rio Grande, baptized two children and confirmed one person during the convocation eucharist at which Bishop Allin was the celebrant and preacher.

The Navajo Area Mission was established by the General Convention in 1976. The Rt. Rev. Otis Charles, Bishop of Utah, has been providing episcopal oversight to the work.

William Morales in Custody

The nation-wide search for William Morales, one-time member of the Episcopal Church National Commission on Hispanic Affairs, ended when a bomb exploded in an apartment in Queens, N.Y.

Mr. Morales, who lost both hands in

the blast, had been wanted for questioning about his connection with the Episcopal Church panel and a Puerto Rican terrorist organization, F.A.L.N.

New York police described the Queens apartment a F.A.L.N. "bomb factory" and said they confiscated 66 sticks of dynamite and 200 pounds of chemicals for incendiary devices—reportedly the largest quantity of illegal explosives recovered to date in the city.

A spokesman for the Episcopal Church confirmed that a William Morales was a member of the Hispanic Commission from February 1975 to September 1976. The address the spokesman gave, 1734 Madison Ave., Manhattan, is the same address the victim is said to have given police.

Mr. Morales was listed in critical condition in a Queens hospital. He is under police custody, charged with criminal possession of a weapon.

"This is the first time that we have someone in custody who we definitely believe is a leader of this organization," said Acting Chief of Detectives Richard Nicastro.

Two other former members of the Episcopal Church commission are being hunted by police for alleged participation in several terrorist bombings. They are Carlos Alberto Torres and Oscar Rivera.

Joint Commission Considers Canons and Revised Commentary

The Joint Commission on Constitution and Canons of the Episcopal Church recently met in Houston, Texas, at the Church of St. John the Divine, under the presidency of its chairman, the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi. Extensive attention was given to matters of consistency and clarity within the present text of the canons, and to questions raised by diocesan chancellors and others.

The Constitution of the Episcopal Church, and the national canons enacted by General Convention, are published with any necessary revisions every three years, following General Convention. They are customarily available both in a separate book and as part of the bulky *Journal of the General Convention* which is also published every three years (each diocese also has additional canons of its own, usually included together with the *Journal* of the diocesan convention published each year). For many years, the standard reference work for interpreting the national canons was E.A. White's and J.A. Dykman's *Annotated Constitution and Canons*. Since this important volume was last revised in 1954, the canons have been renumbered and many important changes have been made.

A subcommittee of the Joint Commission is addressing itself to the revision of

White and Dykman. It is expected that several more years will be required to complete this. The Seabury Press and the Church Pension Fund have agreed to help with the cost of this expensive publication, but the financing of the preliminary research remains a problem.

The chairman of the subcommittee, Fred C. Scribner, Esquire, One Monument Square, Portland, Maine 04101, will be glad to receive assistance or suggestions for sources for funding. For the work of revision, the Joint Commission has secured the assistance of the Rev. Canon Charles M. Guilbert, S.T.D., of San Francisco. From 1962 until his retirement in 1975, Canon Guilbert was Secretary of the House of Deputies of the General Convention, and he himself edited and supervised the successive publications of the canons during this period. Considered a leading expert on American canon law, Canon Guilbert's concern for precision of language and punctuation has become proverbial among those concerned with the publication of national church documents.

The next and final meeting of the Joint Commission planned for this triennium will be held at St. Andrew's Cathedral, Jacksonville, Miss., January 31-February 2, 1979, at which time the Joint Commission hopes to complete its final report for the General Convention.

The Joint Commission asks that anyone having questions or suggestions to offer to it should contact its chairman, Bishop Gray, as soon as possible at P.O. Box 1636, Jackson, Miss., 39205. It is especially important that those proposing canonical changes at Denver should contact Bishop Gray so that the correct canonical form of proposed changes can be reviewed.

1979 Triennial Plans Completed

The theme for the 1979 Triennial Meeting of the Women of the Episcopal Church will be "Walking in the Light." The logo of three mountains will characterize the journey of delegates as they move from the mountain peaks of the transfiguration to the crucifixion, to the ascension throughout their Triennial experience. Mrs. Daniel S. Connelly, Presiding Officer, has announced the three featured speakers for the meeting. The three "mountain top" speakers will be Madeleine L'Engle, New York writer, who will speak on the transfiguration experience; the Rt. Rev. Festo Kivengere, Bishop of the Kigezi Diocese of Western Uganda, who will speak on the crucifixion experience; and the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, whose topic will be the ascension experience.

In response to requests from dioceses, 30 to 40 workshops have been planned which will have take-home, how-to ma-

terial for delegates. Each delegate will be able to attend four different workshops during the course of Triennial. A resource day, when diocesan groups will have an opportunity to share their ideas and ministries with each other, has also been set, and time has been set aside for provincial meetings.

A pre-Triennial Bible study pamphlet is being published which is intended as a helpful guide for use by Triennial delegates, visitors to the Denver General Convention, and any groups or individuals in dioceses which send delegates to the Triennial Meeting.

New Role Advocated for Argentine Church

If the Anglican Church of the Argentine is to survive it must leave behind its "British" character and discover a new identity as the Church of the Argentines, according to the Bishop of the Argentine, the Rt. Rev. Richard Cutts.

Bishop Cutts, speaking during a visit to London, said, "We are going steadily forward into a Spanish-speaking ministry. This is a turning point for the church. In the past we have never consciously been a church for the Argentines, but this is now precisely what we are trying to become.

"There are signs that the Anglican Church is coming out into the open, and for the first time finding its real identity in the country. It will only fulfill its role when it is really a church for the Argentines and not just for those of British extraction. If it doesn't do this, it will die."

Bishop Cutts saw the Anglican Church in Argentina as a "bridge" between the evangelicals and the Roman Catholics. "This is our main thrust," he said.

"This makes us more valuable. We have good relations with the other churches, and we are now beginning to take our proper place. Because we are highly respected by the Roman Catholics, we can be of use to the ecumenical movement."

Letter from Bishop Chambers

The following letter was written to the Rt. Rev. John M. Allin, Presiding Bishop, by the Rt. Rev. Albert A. Chambers. We print it in its entirety.

To the Presiding Bishop

Dear John:

The action taken against me by the presentment you have received relating to my alleged breach of the Constitution and Canons of the Episcopal Church must be viewed in the light of the previous *non-action* by the House of Bishops in the case of the violation of the Constitution of the Church by four bishops in Philadelphia in 1974 when they, without complying with the Canons and in the

face of injunctions to desist, purported to ordain priestesses in the Episcopal Church. This they did, not only in the face of requests not to do so, but in total disregard of the fact that the ordination of women was not contemplated or authorized in the Constitution, Canons or the Book of Common Prayer. Nevertheless in the Diocese [of Pennsylvania] they went through words and ceremonies purporting to ordain women as priestesses in the Episcopal Church. They intended to act for and in the Episcopal Church and the Diocese [of Pennsylvania]. Yet, though the purported ordinations themselves were legally, theologically, and ecclesiastically a nullity, those four bishops have not yet been put to trial for their actions.

Why am I now treated differently? Is there not equal justice under law? Or is the Episcopal Church and its House of Bishops above the law?

So far as the presentment filed against me is concerned, I deny the allegations as stated in it, because they patently overlook the facts and disregard what actually took place. It is true that I consecrated and joined in the consecration of four bishops into the Church of God (as I was myself consecrated), but I made no claim, nor do the bishops so consecrated claim, that they are now bishops of the Episcopal Church in the United States of America. The actions took place in Denver it is true, but in no sense whatever in the Diocese of Colorado. The Diocese of Colorado is an ecclesiastical institution composed of parishes and congregations of the Episcopal Church within the State of Colorado, that are members of the convention of that diocese and accept their allegiance to the Constitution and Canons of the Episcopal Church and of the Diocese of Colorado. They recognize the Bishop of Colorado as their spiritual authority in that diocese.

The parishes and congregations comprising the Dioceses of the Holy Trinity, of the Southeastern United States, of Christ the King, and the Midwest, on the other hand, for which I joined in the consecration of their four duly elected bishops, had separated themselves from the Episcopal Church and the various dioceses with which they had been connected, and claimed no further connection with them. Some of their clergy were, or were in the process of being, deposed by their former bishops. They were in no sense subject to the jurisdiction of the Constitution and Canons or the Bishop of Colorado or any other bishop of the Episcopal Church.

The service of consecration that took place in the Augustana Lutheran Church in Denver can by no stretch of the imagination be deemed to have been within the Episcopal Diocese of Colorado. It was not nor was it intended to be within that diocese or any other diocese of

the Episcopal Church. The Episcopal Church had and has no jurisdiction or authority over these dioceses, no matter where it occurs geographically. No such actions can be said to be within a diocese of the Episcopal Church.

What I did was wholly outside the Diocese of Colorado and the jurisdiction of the General Convention of the Episcopal Church. I did not, as alleged in the presentment, violate the Constitution and Canons "while subject in all matters to the Constitution and Canons of the Episcopal Church and subject to the authority of the General Convention." I am retired and am not subject to the Constitution and Canons or the authority of General Convention unless I purport to perform acts *within* the jurisdiction of the General Convention or one of its dioceses, and that I did not do.

When consecrated I did take an oath to "conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America," and *that* I have always done. But the House of Bishops, including those who now charge me with a breach of the Constitution and Canons, have themselves so emasculated the doctrine of the church and vulgarized and degraded its worship that it is not recognizable as the doctrine and worship that I pledged and still pledge myself to uphold. The action taken in General Convention that purported to authorize the ordination of women was wholly illegal by any standards of common law under which the church has existed for centuries. If there were a Court of Appeals to which the matter could be brought, such action would summarily be ruled illegal and a nullity. The steps I took in consecrating four bishops were designed to preserve the doctrine and worship of the church as they have been for centuries upheld in the Episcopal Church; that is, to save it from the desecration devised by the House of Bishops, the illegal ordination of women, of declared lesbians and homosexuals, the denigrating of sin, easy remarriage after divorce, etc., and the insipid, vulgar, bowdlerizing of the Book of Common Prayer. I do not regret my actions nor in any way apologize for them. They were in my judgment and good conscience necessary and entirely in accord with the oaths I took at my own consecration.

Since I have learned that you authorized the publication of the presentment in the public press, I now feel obliged to give this recognition of it the same publicity.

I think now that my request that you send me the names of the bishops whose letters addressed to me requested me to resign from the House of Bishops, should be honored.

Sincerely,

(The Rt. Rev.) ALBERT A. CHAMBERS

BRIEFLY . . .

The Rt. Rev. John M. Burgess, retired Bishop of Massachusetts and professor of ministry at Berkeley/Yale Divinity School, was elected president of the **Union of Black Episcopalians** at their annual meeting and conference held at St. Paul's College, Lawrenceville, Va. He succeeds the Rev. Joseph N. Green, rector of Grace Church, Norfolk, Va., who had held the post for three years. The Union of Black Episcopalians, formerly the Union of Black Clergy and Laity, was founded in 1969 and has as one of its principal aims the eradication of racism in the life of the church.

In *Ecclesia*, published by the Dioceses of Lake Malawi and Southern Malawi (Church of the Province of Central Africa), the **Rev. P. Chiweyu, of Kayoyo Parish**, shares his ideas for parish fund raising efforts. "Our financial resource for self-reliance is the soil," writes Fr. Chiweyu. "As we all know, Malawi is an agricultural country . . . it is the care of the soil following the good methods of farming that pays. In the Diocese of Lake Malawi, priests and laity are fully aware of this, and they have different methods of how to get money into the church through the soil. . . ." Some of the methods that Fr. Chiweyu recommends are: molding bricks to sell, carrying maize from the fields to the village, selling crops from church gardens, cultivating others' gardens for hire, cutting bamboos or grass for sale, "good giving for magoolo (harvest)," and tree planting. Fr. Chiweyu stresses the importance of the priest's role in encouraging these activities—"he must go with them when they go for gardening, he must also take his own hoe and join the group. . . ."

Dr. Chandu Ray, faculty member and director of Third World outreach for the Haggai Institute for Advanced Leadership Training and retired Anglican Bishop of Karachi, Pakistan, has been awarded the Gutenberg Award of the Chicago Bible Society. Bishop Ray, born a Hindu, was ordained an Anglican priest in 1943. He has been instrumental in the translation of the Bible into Sindhi, an Indian language, and a Tibetan language. The Chicago Bible Society has given the Gutenberg Award to individuals who distinguish themselves in the fields of biblical study or distribution of Bibles since 1952. The award has been given jointly with the American Bible Society for the past three years.

A VISIT TO THE SEA OF GALILEE

By MARY FRANCES BAUGH

When I remember Israel, I remember water. The holy places are wonderful and fascinating, of course, but mostly, I remember water, or the lack of it. The contrast between where it is and where it isn't is real and stark and quite vivid in my mind. In the area near Qumran where the Dead Sea Scrolls were found, it is so dry, and desolate and bare. Everything seems like pale dry mud color. In contrast, Galilee and parts of the new Israel are so green.

I was thirsty the whole time I was in Israel. Do they cook with too much salt? Did I sweat unduly as we strolled from the Holy Tomb to the Upper Room? I don't think so. I think that the Lord gave me a special physical thirst (if thirst can be called a gift from God) so that I could more readily discover the riches of scripture on the subject of water and thirst.

Our fractious forefathers thirsted at Rephidim and in no way looked on their thirst as a gift from Yahweh. They had always seemed to me like disagreeable malcontents, ungrateful for what God had already done for them at the Passover and at the Red Sea. Perhaps they were ungrateful, but when one is terribly thirsty, I noticed, counting blessings is about the last thing that comes to mind. I fell easily into covetousness at the sight of someone walking by sucking an orange. And so they murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" Picture them in living color: covered with dust, lips dried and splitting, tongues swollen, visions of water teasing their eyes and vanishing just as quickly. In their agony, water became a god. And to meet their need, God became water. "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink" (Exodus 17:1-6).

Mary Frances Baugh lives in Evansville, Ind.

Jacob's well provided delicious, cool, sweet, fresh water to drink for the thirsty pilgrims on our trip. We looked down the well shaft, and it was deep, as the woman at the well pointed out to Jesus. One can see and hear it bubbling, but since it was neither boiled nor bottled, some of our travelers did not drink it. I was mute with astonishment (for once). Jacob's well has bubbled forth since the book of Genesis and before—fresh and beautiful—and in the face of that, what was there to say? The parallel was too obvious. God always gives us a choice. Living water comes to us neither boiled nor bottled. We're not forced to drink. It's just there for us—free.

According to John's Gospel, Jesus passed through Samaria and sat down by Jacob's well because he too was tired and thirsty. And to the Samaritan woman who came to draw water there, Jesus said:

"Everyone who drinks of this water will thirst again, but whoever drinks



RNS

The northern shore of the Sea of Galilee as it appears today.

of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life" (John 4:13-14).

Since I was thirsty within an hour of leaving Jacob's well, I can readily understand her enthusiastic response.

"Sir, give me this water, that I may not thirst, nor come here to draw" (John 4:15).

Again, God became water to meet the need of a Samaritan woman, and out of her heart flowed "rivers of living water," as she brought others to meet the Christ.

The Dead Sea looks, feels and tastes as though a rampaging cook had poured the entire kitchen cabinet into the stew. It is gray and tastes as though one ought to say, "Bleaaagh," followed by a hearty "yecch." It seems to have died because nothing flows in to refresh it. Locked in to the ancient liturgy of the sun, the wind and the hills, it becomes only more dead. Can it be waiting for the ancient prophecy of Ezekiel to be fulfilled?

"This water flows toward the eastern region and goes down into the Arabah; and when it enters the stagnant waters of the sea, the water will become fresh. . . . Fishermen will stand beside the sea; from Engedi to Eneglaim. . ." (Ezekiel 47:8-10).

And the "Sea" of Galilee isn't salty at all! After running down a long hill in Tiberias and plunging into it, I was amazed to find that it was fresh. Where is it written that "sea" doesn't always denote salt? All those years in Sunday school and no one had told me that the Sea of Galilee was as fresh as any shiny blue lake in Wisconsin or Michigan? Finally, floating on my back and just gazing at the low hills and cliffs surrounding the "lake," "my spirit rejoiced in what God, my saviour" had done right here on and around this little lake, that is approximately thirteen by seven miles. Right here Jesus walked on the water and reached forth his hand to Peter. Here on this glassy lake, Jesus calmed one of the sudden storms caused by the wind swooping over the low hills. Here is where he called Peter and Andrew, James and John to become fishers of men. Here is where he stood in a little boat and taught the people so that they could see and understand the things of God's Kingdom. I began to feel as if I were swimming in a huge font of holy water, and ought to leap out immediately, lest I be guilty of sacrilege. But quickly rationalizing that it was the presence of the Lord that makes things holy, and not the presence of people that makes them unholy, I kept swimming. Not only did he lead me beside the still waters, he allowed me to wallow in them like a happy hippopotamus and come up out of the water in a state of feeling born again.

Water, in a dry and thirsty land! No

Continued on page 14

EDITORIALS

Lambeth Conference Opens

It is with much pleasure that we begin in this issue the series of Lambeth Letters. During successive weeks they will bring before us an interesting view of this world-wide gathering of Anglican bishops which is held in England every decade under the leadership of the Archbishop of Canterbury [TLC, July 2].

Our principal correspondent for this event is Canon of Canterbury Cathedral and well-known British priest and author, Arthur Macdonald Allchin. After undergraduate studies at Oxford University (during the time your editor was pursuing his doctorate there) and after preparation for ordination at Cuddesdon Theological College, Donald Allchin, as he is generally known, served as a priest in several positions, including the distinguished post of Librarian at Pusey House in Oxford. He lectured at the General Theological Seminary in New York, and had other speaking engagements in this country in 1967 and 1968, and during other visits to the United States. His first book, *The Silent Rebellion* (1958), was quickly recognized as an original and significant study of the revival of monasticism within Anglicanism. Since then he has written and edited a number of publications. For some years he served as editor of *Sobornost*, the excellent quarterly publication of the Fellowship of St. Alban and St. Sergius, an international association devoted to furthering friendship and understanding between Anglicans and Eastern Orthodox. Canon Allchin went to Canterbury to be a residentiary canon in 1973.

The Very Rev. Victor de Waal, Dean of Canterbury Cathedral, will also represent THE LIVING CHURCH during the Lambeth Conference. A native of Amsterdam, he went to England as a boy and later graduated from Cambridge University. He prepared for the priesthood at Ely Theological College and subsequently held several appointments, including chaplaincies to students in Cambridge and Nottingham Universities. Essays he has written have appeared in the periodical *Theology* and elsewhere. He is married to the former Esther Moir, a historian and Fellow of Newnham College, Cambridge. They have four sons. After serving as Chancellor and Canon of Lincoln Cathedral, Victor de Waal became Dean of Canterbury in 1976.

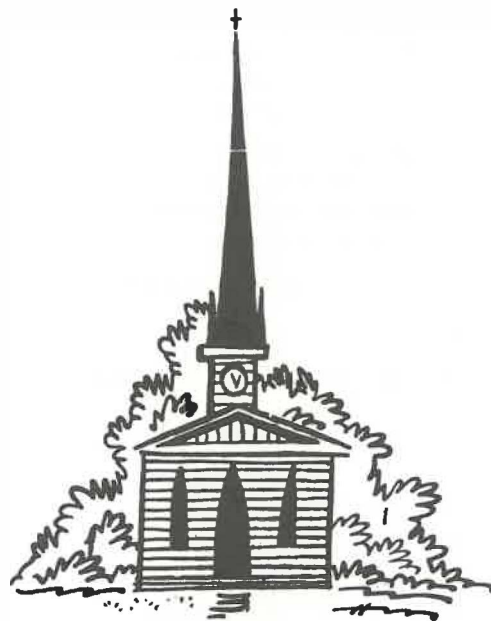
Abundant Waters

This Sunday the widely used Lectionary for Year A offers the Gospel reading from St. Matthew 14:22-33, with the account of the storm on the Sea of Galilee, St. Peter's not entirely successful attempt to walk on the water, and the saving intervention of Jesus. This episode, together with the wider topic of the biblical symbolism of water in general, has perennially intrigued and fascinated Christian believers. We are

glad to include in this issue an account of a visit to the Sea of Galilee, and two reflections on this episode in Poet's Proper.

Church in Vacation Time

In winter, many families have a real struggle to get up promptly on those cold, dark Sunday mornings. Fathers struggle to dig out driveways and dig out their cars; mothers struggle to get their children into presentable clothes; and boys and girls struggle to get into coats, gloves, and boots. Having arrived at church, they face a demanding schedule of Sunday school, the



liturgy, coffee hour, and adults' class. Ironically enough, some of these same families are much less faithful in the vacation time of summer.

Going to church in summer is easier and more pleasant. More important, the quieter and more relaxed atmosphere may show people a dimension of their religion which they miss in the hustle and bustle of winter. Going to church when one is away from home can also be very rewarding. Different church architecture, different church music, different ways of doing the service, and the different styles of preaching which one encounters may enlarge one's vision. So too can the indefinable differences of people themselves in different areas.

Some churches are alert enough to have their addresses and hours of services listed in the back of THE LIVING CHURCH for the convenience of visitors. When traveling, we hope our readers will check these listings and attend those services. After the service, tell the priest that you saw the listing in this magazine. He will be glad to know.

POET'S PROPER

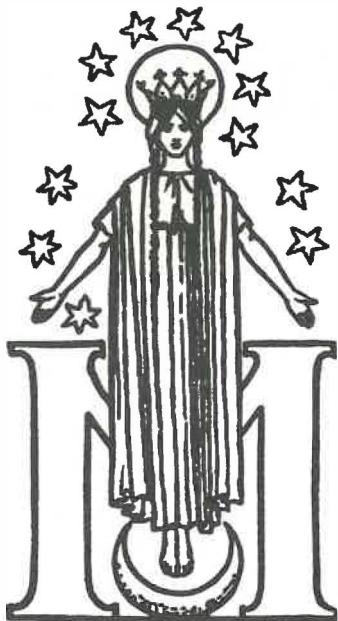
Thirteenth Sunday after Pentecost: St. Matthew 14:22-33

Miracle in Galilee

The waves lightly lapped
Under His footstep
And the fish looked up
At His tread.
Only once a walking
Made gentleness real:
It seemed that pads of lilies
Rose and fell.
Foot followed foot
Bleeding drops of water,
Made a sound in time
Like no other.
Nor did any creature
Know undersea alarm
From the weightless Figure
That was borne.
One overhead
Fact seemed true —
This unlikely footfall
Blue after blue.

Elizabeth Randall-Mills

St. Mary the Virgin August 15



Meditation: Wake for John

Would it really help me to know
What Jesus felt
When he walked away to that lonely place?
No, I know,
Or at least I believe I know,
What Jesus felt
When he walked away hearing John had died.
He knew the use of lonely places.
Though thousands shared the wake for John,
It was a troubled sea for walking on water
In a storm.
And when Jesus said, "Come,"
Did he mean:
"Ask Salome for the next dance"?

Bert Newton

Blessed among Women

And other lipsaid sonorities
Bring nothing of you to life
For us out of your time Before Christ
To this May evening in spring's
Anno Domini. He, by whose time
We tell, becoming yours, stopped time,
Stepping into your life and home,
Into adventures as human as ours,
And yours. We see you through him:
Bright among the women at the evening well,
Saying "Be in time"—for the evening
Meal, for family prayers, for bed.
Eternity suspends while he is in your hands,
Not to count the interim of his heartbeats
Ticking like our own towards standstill,
Of his footfall going toward Jerusalem;
And eternity will resume, reclaiming
Him from you, who spanned the two—time
And eternity. At the turning-point
You stand, bright as the evening star
Among the women, where new time
For old begins, your life a blaze
Of fusions. Then from far and farther away,
As Stella Maris, Mater Dolorosa, Ave,
Aves dim your life and face again.

Nancy G. Westerfield

BOOKS

Background of Lambeth

ANGLICANISM AND THE LAMBETH CONFERENCE. By Alan M. G. Stephenson. SPCK. Pp. 343. £12.50.

The research behind this fascinating survey represents an enormous amount of work by its author, as its splendid bibliography makes clear. Perhaps nowhere else can such material be so conveniently found, for here we have a significant exposition of Anglican emphases since the mid-nineteenth century as reflected in the deliberations of great numbers of Anglican bishops who, for the most part, were strangers to one another outside their national borders. As to be expected, the Church of England and the Archbishops of Canterbury set the tone of the Lambeth Conferences without exception, although the contributions of "overseas" Anglican bishops have increased with time. This book vividly describes the progress from available materials: the secrets must wait.

Those who expect this year's Lambeth Conference to be a mini-Vatican II will be disappointed, for that is not its nor its predecessors' purpose; rather, we can expect to find how the bishops' deliberations and splendid services may enrich their thinking and leadership and, therefore, help to enable them in their episcopal leadership back home. This book provides the story of purposes and goals of the Lambeth Conference and how their Anglo-Saxon ethos has approached contemporary moral and theological issues in the world. Increasingly indigenous provinces and churches have developed their own ways of ministering locally, and the author gives ample evidence of their voices and concerns being heard at Lambeth. Curiously, and possibly due to the lack of information readily available to the author from across the Atlantic, rather little is said about the contributions of the American episcopate. The so-called Chicago-Lambeth Quadrilateral is a noteworthy exception.

We, who are so used to large conventions today, will find it fascinating to read of the many reluctances and safeguards which have gone into the preparations for each Lambeth Conference, as well as to the nature of its authority, on the one hand, and the corresponding role of Anglican Congresses, which included bishops, priests, and laymen, on the other. Most interesting are the accounts of bishops whose personalities and convictions left their mark, for better or for worse, in some way upon those who attended. Theology is always important to the church, but bishops often are not theologians, and while they invited consultants to advise them at Lambeth

1968, their real role and service to the Anglican Communion is chiefly pastoral and practical, not academic. Critics of Anglicanism sometimes view this as a weakness, but the Lambeth deliberations set this criticism aright.

Particularly impressive are the insights into the personalities of the several Archbishops of Canterbury who have convened Lambeth Conferences. The contrast between Dr. Geoffrey Francis Fisher and Dr. Michael Ramsey, for example, is fascinating, and the author's frequent tribute to Bishop Stephen Bayne as the first Anglican Executive Officer will gladden American Episcopals—"The choice of Stephen Bayne was inspired."

The chapter on "Anglicanism since Lambeth 1968" is gifted in its perspective and in its analysis of recent English theological writings and controversies which, now as in the past, provide so much of the fodder for Anglican tension, growth, and resolution in the pursuit of truth and commitment to the gospel of Christ.

While this book may be rather expensive, it belongs in every theological library and would serve a parish library equally as well. Highly recommended.

(The Rev.) PETER CHASE
St. James' Church
Greenfield, Mass.

Dickens Revisited

OUR MUTUAL FRIEND. By Charles Dickens. Penguin English Library. Pp. 911. \$2.95, paper.

The recent serialization of *Our Mutual Friend* on TV prompted this reviewer, like many others, to try Dickens again after a lapse of many years. This convenient paperback edition offers an attractive way to read the last complete novel which he wrote. Edited by Stephen Gill, it contains a picture and brief biography of the novelist, a critical introduction, and informative notes.

From the opening scene, when a man and his daughter in a row boat tow a corpse through the waters of the Thames, to the happy ending over 800 pages later, Dickens takes the reader through an extraordinary series of situations, providing untold hours of entertainment. The story involves people, quaint, fascinating, uniquely Dickensian people with odd names and so forth. It also involves the River Thames, coiling its way malevolently through Southern England and London, claiming the lives of victims as it flows. The story also involves money—vast amounts of it. The effects of money on people, and the pursuit of wealth, and the pursuit of the appearance of it, whether one has it or not—these are the themes that this novel explores and which lift it above the level of mere entertainment.

This book was published in 1864 and

'65, when the Church of England was flourishing as a major institution in the English speaking world. Readers of TLC may be interested in the picture that this book gives of contemporary religion. Churches dot the landscape, but no one appears to go into them to pray. The major characters rarely allude to religion. One feels that the lovable Mrs. Boffin is very much a Christian, but the author does not explore her motives. The generous Jew, Mr. Riah, seems also to reflect the elevated moral heritage of Judaism. The vicar and his wife are outstanding examples of Christian commitment, and the author takes time to say that they are not alone in their dedication to the Christian ministry. Lizzie Hexem, who had not had a pious upbringing, prays intensely as she struggles to save a drowning man. Elizabeth Higden, the aged pauper-woman, appears in almost saintly terms. Her premonitions of death, with the vision of her deceased children and grandchildren, provide an interesting example of a phenomenon commented upon in recent literature. Her death at the foot of a tree, pictured by her as the foot of the cross, is one of the more striking episodes in the book. One feels that religion was flourishing most at the bottom of the economic ladder.

Dickens did not intend or pretend to be writing a religious novel, but he certainly wished to write a moral one. The moral issues—the mistreatment of the very poor, and the degrading struggle for prestige and status carried on by the well-to-do—are still matters to be faced.
H.B.P.

Meaty Fare

WE LIE DOWN IN HOPE: Selections from John Donne's Meditations on Sickness. Edited by John J. Pollock. David C. Cook. Pp. 93. N.p.

Among the marshmallow confections often intended to be consolation and "inspiration" for the ill, this book provides meaty fare, served in small portions. Each right-hand page supplies a short (one line to an occasional 18) meditation, accompanied by pleasing and thought-stimulating black and white photography. A very few of the passages imply the concept of affliction as God-sent, but at least they do so in a tone of love and trust. All of the passages speak with the voice of one who has found God's hand in his own darkness, but without argument or complacency.

Happily, the book's size and weight are suitable for handling by the ill. The light italic might better have been a more easily readable boldface type and some of the photographs deserve the kindness of being printed on a more suitable paper.

CHRISTINE FLEMING HEFFNER
Milwaukee, Wis.

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RECTOR, 60, desires to explore possibility of working partner, perpetual deacon, or religious brother, catholic, interested in music, willing to undertake Men's and Women's Bible Study Groups, assist in caring for church plant and grounds. Daily mass and offices. Suburban Pennsylvania. Reply **Box E-386**.*

WANTED: Rector for small northeast Michigan community. Most important strengths, Bible study, adults, prayer life, recruit and select leaders, and youth groups. Church membership 114 families. Community population 10,000. Reply: **St. John's Episcopal Church**, Glen C. Highfield, Warden, Oscoda, Mich. 48750.

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POSITIONS WANTED

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

SEA OF GALILEE

Continued from page 10

wonder scripture is so full of references to water. It is so alive with meaning for a desert people who could not help but thirst, just living in that area. And so it is alive for those who thirst for God—just by living.

"As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God" (Psalm 42:1,2).

"Behold, God is my salvation; I will trust, and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation." With joy you will draw water from the wells of salvation" (Isaiah 12:2,3).

"And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not" (Isaiah 58:11).

"Blessed is the man who trusts in the Lord, whose trust is the Lord. He is like a tree planted by water, that sends out its roots by the stream" (Jeremiah 17:8).

"For there is hope for a tree, if it be cut down, that it will sprout again, and that its shoots will not cease. Though its root grow old in the earth, and its stump die in the ground, yet at the scent of water it will bud and put forth branches like a young plant" (Job 14:7-9).

A spring, a well, a sea, a lake, a stream, a river, a well, a scent of water: all vital images for the spiritual desert times when we are thirsting for the living God. Like the tree of Job 14, at times it seems as though we are cut down, our roots grow old in the earth, and our stumps die in the ground. . . . But always the scent of water, the living Jesus, brings forth buds and branches and we are like young plants again. As Christians, we are never totally cut down and without hope unless we choose to be.

"Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb. . . . And let him who is thirsty come, let him who desires take the water of life without price" (Revelation 22:1,17).

In Jesus, God's eternal action of becoming life giving water is fulfilled—"that (his) people may drink."

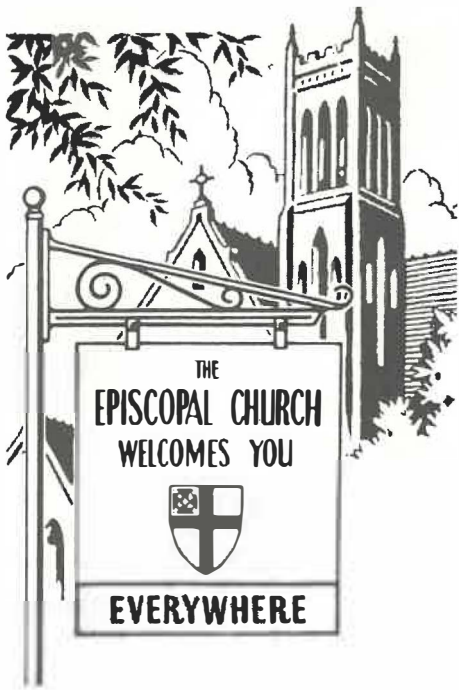
"On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink'" (John 7:37).

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HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

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

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10

DURANGO, COLO.

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

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

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 9:15, Service & Ser 10:30; Daily 10; HC Wed, HD, 10, 1S & 3S 10:30

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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 & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
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BAR HARBOR, MAINE

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Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP others

BALTIMORE, MD.

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The Rev. Dr. Winthrop Brainerd,
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12 noon
August: Sun HC 10

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

GREENFIELD, MASS.

ST. JAMES' Federal & Church Sts.
The Rev. Peter Chase, r; the Rev. R.G.P. Kukowski
HC Sat 5:30, Sun 8 & 10:30, Wed 10; Daily MP 8:45

DETROIT, MICH.

MARINERS' 170 E. Jefferson
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Sun HC 8:30 & 11; Thurs 12:10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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. Carolina Aves.
The Rev. Russell-Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

MORRIS PLAINS, N.J.

ST. PAUL'S Hillview Ave. at Mt. Way
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the Rev. Don McEwan
Sun 8 & 10; Thurs 10

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

VENTNOR, N.J.

EPIPHANY 6500 Atlantic Ave.
The Rev. Fr. Ronald L. Conklin, r
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ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10 Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9:11; Thurs HC 10

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Cor. Lewis & Genessee
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:10; HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
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The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. PETER'S (Chelsea) 340 W. 20th St.
The Rev. William D. Stickney
Sun H Eu 10

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel
open daily 9:30-4:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

SHELTER ISLAND, N.Y.

ST. MARY'S
The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S,
4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;
the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; Mon, Wed
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

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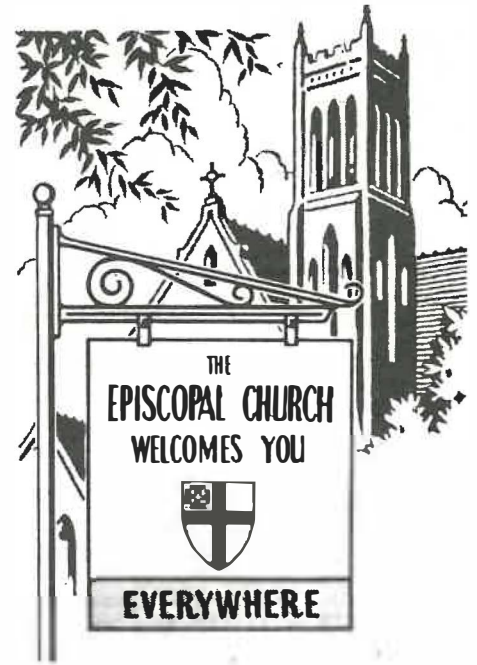
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr.,
ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10



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Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
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; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

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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

SAN ANTONIO, TEXAS

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Fr. John F. Daniels, r
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FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicester Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

HOT SPRINGS, VA.

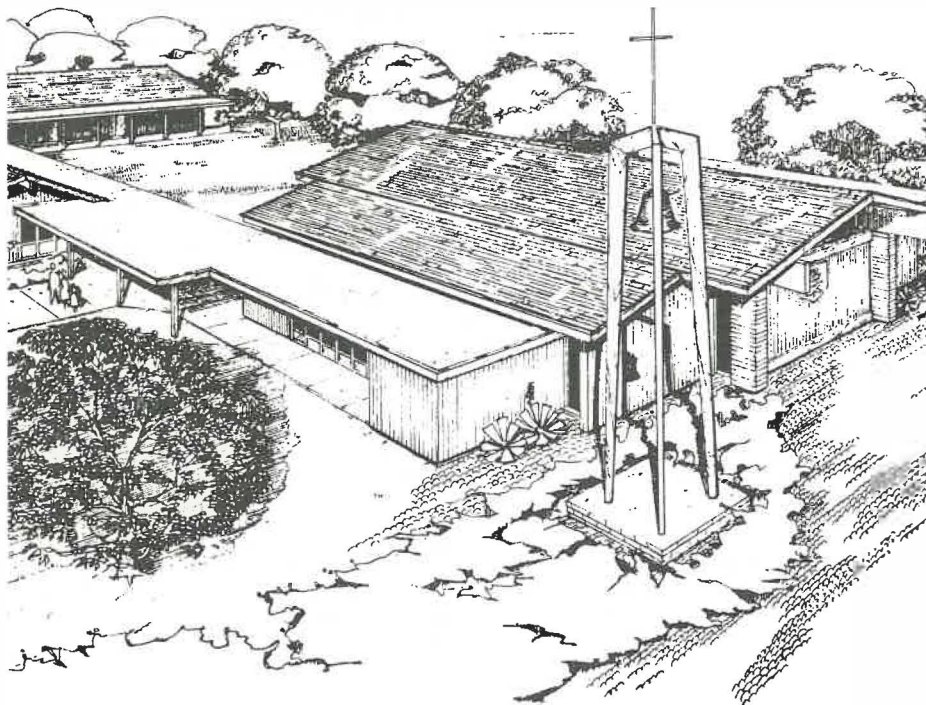
ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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