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**Executive
Council
Report**
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Roots
● page 10

A life-sized statue of our Lord carrying the cross, dressed in a deep red robe, is known in the Philippines as Jesus of Nazareth. Such a statue is found in many churches, and is especially loved by Filipinos as an expression of the identification of Jesus with the sufferings of his people. Msgr. Eugenio Loreto looks at the statue [see page 8].



The First Article

Time is what we are all dealing with, always. Time is as it were the space in which everything happens, the stage on which our life is lived, the path along which we walk. Yet it is also the destroyer, constantly sweeping the present away into the bottomless repository of the past. The question of time, the problem of dealing with time, is a major theme in T.S. Eliot's four great poems, *Four Quartets*. Although we have not explored this topic during the past two weeks, the question of time repeatedly arises in the first two of the four poems. One of the most universal symbols of the passage of time is the flowing of water. This becomes a dominant motif in the third poem, *The Dry Salvages*.

Dry Salvages is the name of a group of rocks off the coast of Cape Ann, not far from Gloucester, Mass., where the poet spent summer vacations and went sailing as a boy. The curious name is believed to be a mispronunciation of an earlier French name, *Trois Sauvages*—"Three Savages." No doubt the poet enjoyed the irony of the adjective *dry* applied to rocks which are perpetually wet. I recently talked with a young lady from Cape Ann, who assured me that the Dry Salvages are well-known to local sailors and are quite visible at low tide.

In *The Dry Salvages* Eliot begins by speaking of the river, "a strong brown god." It is the Mississippi, near which he was born in St. Louis, that he no doubt has mainly in mind. In modern times, spanned by many bridges, it is

Unhonoured, unpropitiated
By worshippers of the machine, but
waiting, watching and waiting.
His rhythm was present in the nurs-
ery bedroom,
In the rank ailanthus of the April
dooryard,
In the smell of grapes on the autumn
table,
And the evening circle in the winter
gaslight.

Here the poet reminds us that water is an essential ingredient for all life, of plants and animals alike. None of the

pleasant aspects of life are possible without it. Later he speaks in cruel contrasting terms of how this ominous "watching and waiting" force can rise in the outburst of a flood.

Time the destroyer is time the
preserver,
Like the river with its cargo of dead
Negroes, cows and chicken coops,
The bitter apple and the bite in the
apple.

The river suggests the unending flow of time; the ocean into which it empties suggests eternity. Yet the ocean has the constant pulse of waves, the rhythm of tides, and the periodic occurrence of storms. It also regurgitates tokens of the past.

The sea is the land's edge also, the
granite
Into which it reaches, the beaches
where it tosses
Its hints of earlier and other creation:
The starfish, the hermit crab, the
whale's backbone;
The pools where it offers to our
curiosity
The more delicate algae and the sea
anemone.
It tosses up our losses, the torn seine,
The shattered lobsterpot, the broken
oar
And the gear of foreign dead men . . .

Just as Eliot took the traditional and biblical image of the garden and made it highly personal for himself and for the reader, so he does with the sea. Not everyone who has walked on the beach is lucky enough to find identifiable equipment from a foreign ship, or whale's vertebrae—although, as indicated before in this column [TLC, March 5] your editor is qualified to give lesson on the latter! Yet all who have poked about on any seashore have seen shells and bits of wood, lying strangely bleached and dessicated a few feet from the water. They have also seen some tokens of the fascinatingly delicate aquatic plants and animals, which somehow live under the shoulders of the pounding waves. Those who have not seen these things will,

perhaps for that very reason, sense something of the mystery and wonder of the sea.

For Eliot, the majestic presence of the ocean calls us to dignity, to duty, and to a sense of destiny. The sound of a bell buoy suggests to him a church bell endlessly ringing the Angelus with its versicle—
Behold the handmaid of the Lord:
Be it unto me according to thy word.
(St. Luke 1:38)

Reflecting on the impoverished, back-breaking lives of fishermen,
. . . . forever bailing,
Setting and hauling, while the North
East lowers,
the poet feels Mary's response to the angel as

. . . . the hardly, barely prayable
Prayer of the one Annunciation.

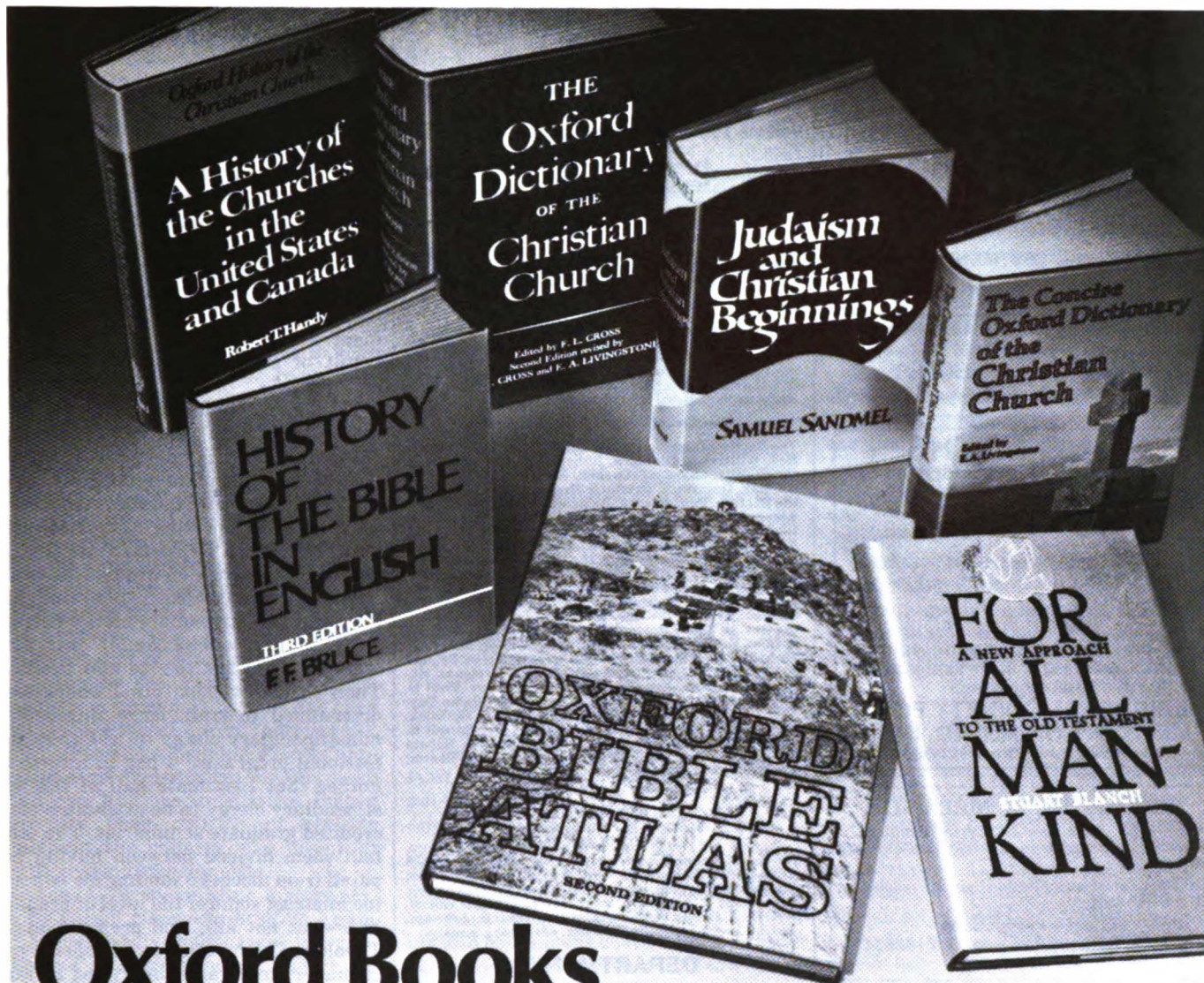
Later in this long poem, Eliot returns to petition Our Lord's Blessed Mother:
Repeat a prayer also on behalf of
Women who have seen their sons or
husbands
Setting forth, and not returning:
Figlia del tuo figlio,
Queen of Heaven.

The Italian title of Mary, "Daughter of thy Son," may remind the reader of Dante, and also of the seamen of Mediterranean descent who populate the New England seacoast. Of special meaning for this poem is the line, "Setting forth, and not returning." As other lines explain, neither sons nor husbands, daughters nor wives, ever do return. We constantly change and become different.

You are not those who saw the har-
bour
Receding, or those who will disem-
bark.

In a remarkable way, Eliot has called upon us to ponder the mystery of water, the element of life and of death, of happy summer holidays and of tragic floods and winter storms, a sign of time and a sign of eternity. It is with water, this element so deeply entangled with human history and consciousness, that you and I have been baptized into the Church of Jesus Christ.

THE EDITOR



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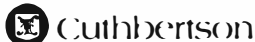




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407 E. Michigan St.
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The Living Church

Volume 176 Established 1878 Number 25

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

June

- 18. Fifth Sunday after Pentecost/Fourth Sunday after Trinity
- 22. Alban, M
- 24. Nativity of St. John Baptist
- 25. Sixth Sunday after Pentecost/Fifth Sunday after Trinity
- 28. Irenaeus, B.
- 29. SS. Peter and Paul, Apostles

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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LETTERS

Non-Stipendiary Clergy

The Rev. Michael Forbes, in his letter [TLC, April 30] makes a vital point in that "there is a place for part time and non-stipendiary ministry and there is a place for professional full time ministry. The task is finding the best possible outlet for each and not completely dismissing either." I could not agree more with such a wise and truly Anglican statement. I only wish it did not come as a result of such preposterous preceding material.

Fr. Forbes implies that the use of so many part time and non-stipendiary clergy creates unemployment on the part of full time professionals. The data in the hands of the National Association for the Self-Supporting Active Ministry and the Clergy Deployment Office, on the boards of both of which I have the honor to serve, tends to show that part time and non-stipendiary clergy fill positions that otherwise would just plain never be filled due to size and finances. Then he states that "our bishops seem determined to train large numbers of non-stipendiary clergy in less than professional programs." I beg to inform Fr. Forbes that I estimate half of the non-stipendiary clergy to be graduates of accredited graduate seminaries. The other half seem divided between having prepared from diocesan seminaries (where I too mistrust some of the level of preparation—but not all), and preparation via Theological Education by Extension programs brokered and supervised by such estimable institutions as the University of the South at Sewanee, Cook Training School in Arizona, and the Fuller Theological Seminary in California, which offer a different but first class sort of three part work, involving programmed learning texts, local seminars and ministry *in situ* under supervision, and regular residence sessions. I would go so far as to say that the preparation of many of our non-stipendiary clergy is as good or better than that of the ordinary full-timers.

(The Rev.) JAMES L. LOWERY, JR.
 Executive Director
 Enablement, Inc.

Boston, Mass.

Aulenbach vs. Alcohol

The letter of the Rev. W. Hamilton Aulenbach [TLC, April 16] on "Increasing Alcoholism" was excellent. It touches on a subject that should concern every member of the Episcopal Church, both clerical and lay. Dr. Aulenbach was a faithful parish priest in the Diocese of Pennsylvania for over 30 years. His comments on the use of alcohol in church functions are timely and accurate. It has

Continued on page 18

THE LIVING CHURCH

June 18, 1978
Pentecost 5/Trinity 4

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Executive Council Report

"I want the Rocky Mountains to echo our enthusiasm when Venture in Mission makes its report in Denver in 1979," said Presiding Bishop John M. Allin during a meeting May 16-19 of the Executive Council at Seabury House in Greenwich, Conn. "Right now we're at a point like swimming half way across a river," he said, "too far from shore to go back and still a long way to go to reach land." He said his enthusiasm for the \$96 million project is strong.

He reported that Bishop and Mrs. Cristoph Keller of Arkansas have given \$1 million to the Venture in Mission campaign. A second \$1 million has been given by St. Paul's Church, Indianapolis, Ind. The Presiding Bishop and the Council expressed appreciation for this show of faith in Venture in Mission. Bishop Allin has been calling on persons throughout the country who might be able to give substantial gifts.

Bishop Allin spoke after a presentation by Hiram Neuwoehner of St. Louis, Mo. Neuwoehner, chairman of the publicity and interpretation committee for Venture in Mission, enthusiastically described preliminary plans for communicating the campaign. He said the Diocese of South Dakota pilot campaign has raised more money than expected. He visualizes the national campaign using different types of communications media including television, billboards, banners and buttons as well as radio, newspapers, and magazines to "tell the Episcopal story to the world."

"We want to build an awareness of renewal on the broadest base of Episcopalians in the shortest amount of time possible," Neuwoehner said. "We want to get people involved in offering themselves for service to our church as well as in giving money," he added. The committee hopes to use famous personalities to promote the campaign. George Gallup and his public opinion research organization will be asked to take some surveys of Episcopalians and non-Episcopalians for needed data.

"It is important to raise the visibility of the Episcopal Church in the world," Neuwoehner said. "We want to achieve a revitalized church, a willingness to cooperate among its people, and a renewed awareness of ourselves as God's ministers," he added.

The communication cost will be substantial. "There's no free lunch," Neuwoehner said, "We must look upon publicity as an investment for the future." After the Venture in Mission campaign, Neuwoehner said he hoped his committee will have learned a lot about continuing ways of communicating to the church as a whole.

Cueto and Nemikin

The Council also heard a report from the Presiding Bishop and the Rt. Rev. Milton L. Wood, executive for administration, about efforts by two former staff members to receive salary for the time they spent in jail. Marie Cueto and Raisa Nemikin, former Hispanic Commission staff members employed by the Episcopal Church, were charged with contempt and jailed when they refused to answer a grand jury inquiry as to the whereabouts of Carlos Torres, a former Commission member. Torres is being sought for questioning by the FBI in the bombing and subsequent death of four persons at the Fraunces Tavern in New York City on January 24, 1975.

Bishop Wood said that Bishop Allin had offered to meet with the women and talk with them, but they had refused. An attorney representing the two has requested full salaries to be paid, but the church has agreed to pay only partial salaries for a period of time ending when the women refused to accept counsel from the church on their recommended action to answer the grand jury.

Robert S. Potter, a New York City attorney and former chancellor of the Diocese of New York, asked the Executive Council for permission to address the meeting. The Council gave legal implications as the reason for denying his request. Bishop Allin told the Council he could not deal with the situation through lawyers and accountants but would like to be able to offer pastoral help. He said this is hard when you are subject to court, lawyers, and legal difficulties. The Rt. Rev. Quintin Primo, Suffragan Bishop of Chicago, who has counseled with both Cueto and Nemikin, asked the council to "set a reasonable and fair salary, assist with legal fees and in true Christian spirit, settle this."

Bishop Allin asked the council to discontinue its discussion of the subject

he felt the administration's report was adequate and contained all the information known at this time and that nothing could be done at present. This matter was not decided at the council meeting, but was left for later executive action.

Mr. Potter spoke with approximately 25 Council members during an informal evening discussion. He told them that the case was a "no win" situation, and adequate compensation should be offered along with some pastoral care and concern of the church for the persons involved.

Nemikin is an employee of the National Council of Churches and Cueto has been given a grant enabling her to travel about the country speaking in behalf of her cause and decision.

New Appointments

Bishop Allin introduced the Rev. Canon Clarence Stacy, formerly assistant to the Bishop of California, who is managing the staff at Seabury House. In other appointments, the Rt. Rev. Richard Millard, coordinator of the Venture in Mission program, will become Suffragan Bishop for the Convocation of American Churches in Europe and the Rev. Henry J. Free, newly ordained priest from the Diocese of New Jersey, will be Stewardship Officer at the church center.

New Orleans for 1982

The Council approved the Presiding Bishop's recommendation to change the site of the 1982 General Convention from Milwaukee to New Orleans. Milwaukee is not equipped to handle such a large convention for the 11 days. New Orleans is available for a September 2-13 convention. Though convention sites in states that are against the Equal Rights Amendment are being boycotted by several women's groups, the Council agreed that the New Orleans choice was an emergency as no other location could be found for the approximate time period. Joseph Hargrove, council member from Louisiana, welcomed the convention.

Other Matters

The Council was informed by the Communications Committee that the Episcopal Church is not a member of the National Coalition Against Censorship and not a part of anti-censorship groups in local areas who are opposing campaigns against pornography.

The Rt. Rev. George Edward Haynsworth, Bishop of Nicaragua, spoke about the Coalition of Overseas Bishops. He said there was a greater emphasis on evangelism and stewardship in overseas dioceses and as a result new styles of ministry and training are being developed. "Though the majority of people are poor, they still can speak the good news to their neighbors from personal experiences," he said.

The Rt. Rev. John Bothwell, Bishop of Niagara (Ontario), explained the structure and goals of the Anglican Council of North America and the Caribbean, with particular emphasis on the churches and dioceses of the Caribbean countries. He told of the success of the Tobago Conference in 1974 which led to subsequent meetings each year thereafter at which mutual problems and solutions to problems are discussed among the members.

The Council also:

- Refused to join the Religious Coalition for Abortion Rights because its goals and ideas do not comply with the position taken by General Convention on abortion;

- Requested support to boycott purchases of Ugandan coffee until the Amin regime begins a policy of respecting human rights, since profits from the sale of this coffee go to maintain the army, military police and state research bureau of that government;

- Was warned to be aware of both the Nazi party and Ku Klux Klan as reemerging groups who are in contradiction with Christian teaching and who use terrorism, intimidation, falsehood, and violence in attempts to oppress others;

- Endorsed the Presiding Bishop's plan to send two representatives to the United Nations Conference on Disarmament, May 23 to June 28, and urged all Episcopalians to pray for wisdom for the participants and success for the conference;

- Showed pastoral concern for the Rev. Howard Lull and Mrs. Lull in their decision to refuse to pay taxes because of their concern for war and the arms buildup, but said that though it was stated that "Christian conscience calls for doing this, the consequences of the matter must be accepted by the individual";

- Requested the United States to ask the United Nations to condemn Cambodia and institute a full embargo against it because of the genocide that is being practiced on its people;

- Refused to endorse the National Council of Churches policy statement on energy as it now stands;

- Granted \$19,319.42 from the legacy of Esther H. Woodward to be given to the Gulf South Research Institute for continuing research on leprosy;

- Agreed to support the Presiding Bishop in his wish to welcome the

Iberian churches into the Anglican Communion at the Lambeth Conference. This includes churches in Spain and Portugal [TLC, May 7, p. 8];

- Requested a third of the Episcopal Church's acceptance of the Church World Service support be included in the General Church's Program and Budget, but also asked for an accounting by CWS as to how funds are distributed, spent and managed;

- Approved the appointment of the following to serve as trustees of Seabury Press: Edward J. Birmingham, Miss.; Robert Robinson, Conn.; Avery Rockefeller, New York; Mrs. Margaret Truman Daniel, New York; Dr. Margaret Morgan Lawrence, New York; the Rev. Canon Charles Guilbert, Calif.; the Rev. Massey H. Shepherd, Calif.; and the Rt. Rev. Milton Wood, Conn.

SANDRA ANDERSON

HOUSE OF BISHOPS

Bishop Boynton Resigns

The Rt. Rev. Charles Francis Boynton, retired Suffragan Bishop of New York, has sent a letter of resignation from the House of Bishops to the Rt. Rev. John M. Allin, Presiding Bishop. Bishop Boynton sent a copy of his letter, dated May 19, to THE LIVING CHURCH. The text follows:

My dear John:

I herewith tender my resignation from the House of Bishops.

I can no longer live with the "conscience clause" which supposedly allows

me to remain a Bishop of the Episcopal Church in good standing even though I cannot accept the fundamental changes in the faith wrought by the 1976 General Convention.

At the present I am not a member of the "Anglican Church of North America," but as you know I am thoroughly in accord with the principles for which it stands. I wholeheartedly accepted the opportunity to be a co-consecrator of the first bishops of that body, and only a serious health problem prevented me from attending. I regret my inability to have shared my Orders at that time very much indeed. This may have taken me off the hook technically from your point of view, but from my own point of view my intention to participate constitutes as clear-cut a commitment as my actual presence would have constituted.

What will happen to me ecclesiastically in the future I do not know. All I know is that I cannot accept the actions of General Convention and I cannot go along with the position taken by the "conscience clause" members of the House who have chosen to fight from within, for it seems to me the Episcopal Church has already irrevocably departed from the fullness of the Faith and there is no constructive battle to be waged. Therefore, there is only one thing for me to do and that is to resign.

Whether this action means that I cease to be a communicant member of the Episcopal Church (as you have suggested would—or should—be the case with Bishop Chambers) I have no idea. If so, I am sure nevertheless that I am a communicant member, to say nothing of still being a Bishop, of the One Holy Catholic and Apostolic Church to which I have dedicated my life. As such I am completely content.

To you and to my many friends in the House of Bishops I express my personal love along with my deep regret for any sorrow this action may cause. But to paraphrase the famous saying, "Here I stand, I can do no other."

Affectionately,

CHARLES F. BOYNTON

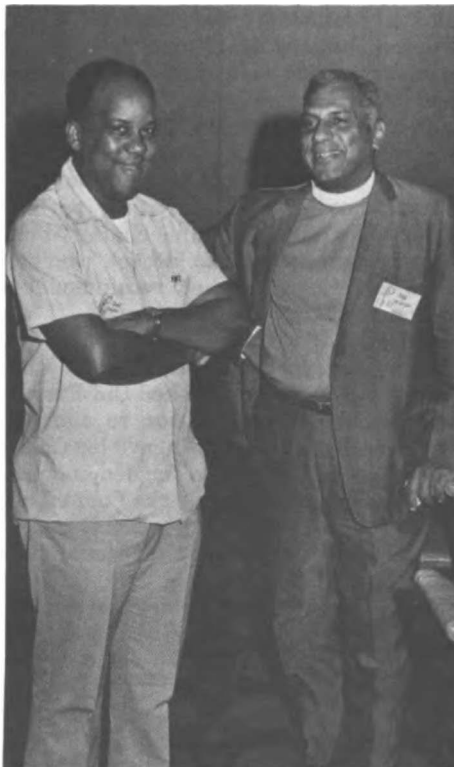
(The Rt. Rev. Charles Francis Boynton quondam Bishop of Puerto Rico and the Virgin Islands; Suffragan Bishop of the Diocese of New York)

CATHEDRALS

North American Deans Meet

The annual gathering of the North American Cathedral Deans took place late in April at Disney World near Orlando, Fla.

Cathedral deans from the U.S., Canada, the Bahamas and Trinidad were joined by the dean of Lincoln Cathedral in England, the Very Rev. Oliver W.



The Very Rev. Rawle Douglin of Trinidad (left) and the Very Rev. William Granger of Nassau at the Conference of Cathedral Deans in Florida.

BRIEFLY . . .

Twisleton-Wykeham-Fiennes, and the dean of the Pro-Cathedral of the Holy Trinity in Paris, the Very Rev. Robert G. Oliver. Host deans were the Very Rev. Leroy D. Lawson, St. Peter's Cathedral, St. Petersburg, the Very Rev. George McCormick, Trinity Cathedral, Miami, the Very Rev. O'Kelley Whitaker of the Cathedral Church of St. Luke in Orlando, and the Very Rev. Don A. Wimberly of St. John's Cathedral, Jacksonville.

"The Church, Society, and Aging" was the theme of the 1978 meeting. The keynote address was delivered by the Rev. Dr. Herbert C. Lazenby, Jr., president of the Episcopal Society for Ministry to the Aging and executive director of Episcopal Community Service of the Diocese of San Diego.

The deans and their families were taken by bus to the Cathedral Church of St. Luke, Orlando for Sunday worship. They heard the Very Rev. Francis B. Sayre, Jr., dean emeritus of Washington Cathedral, preach. The four host deans served as con-celebrants.

CHURCH MUSIC

David McK. Williams Dies

Word has come from Oakland, Calif. of the death of David McKinney Williams, noted church musician, hymnodist and teacher on May 13. He was 91.

Dr. Williams was born in Carnarvonshire, Wales, and came with his family to Denver, Colo., when he was very young. When he was only 12 years old, he was so advanced musically that he was called on to conduct a full performance of Handel's *Messiah* when his teacher was unable to appear because of illness. He was 13 when he became choirmaster and organist at St. Peter's Church, Denver.

From 1911-1913, he studied at the Schola Cantorum in Paris. Returning to New York, he was appointed organist-choirmaster at the Church of the Holy Communion. In 1916, he saw service overseas in the Canadian army.

In May, 1920, Dr. Williams began serving as organist-choirmaster at St. Bartholomew's Church in New York City, a position which he was to fill for 25 years. During his long and productive career, he served on the faculties of Columbia University, the Juilliard School of Music, the David Mannes School, and a number of other institutions. He was a Fellow of the American Guild of Organists, and a recipient of an honorary doctorate in music from Kings College, Nova Scotia.

On his 85th birthday in 1972, Dr. Williams was honored at Evensong at St. Bartholomew's when his music was sung by combined choirs. His settings for the communion service, chants, and anthems have been widely used, and he is the author of six tunes in *The Hymnal 1940*.

The *Iowa Churchman* reports that Randy Kessler, an Iowa City Boy Scout, was presented the Scouting Medal of Merit in March for saving his sister's life. Debbie, 8, was choking on a piece of hard candy when, as the citation says, "Randall applied his training (in the 'Heimlich maneuver') by bear-hugging her and putting sudden pressure on her abdomen. After several squeezes, the candy was expelled and Debbie resumed breathing. Randall's prompt action saved Debbie's life." Randy, the son of Mr. and Mrs. James Kessler, is one of the "regular and faithful acolytes" at Trinity Church, Iowa City, according to the Rev. Canon Robert E. Holzhammer, rector.

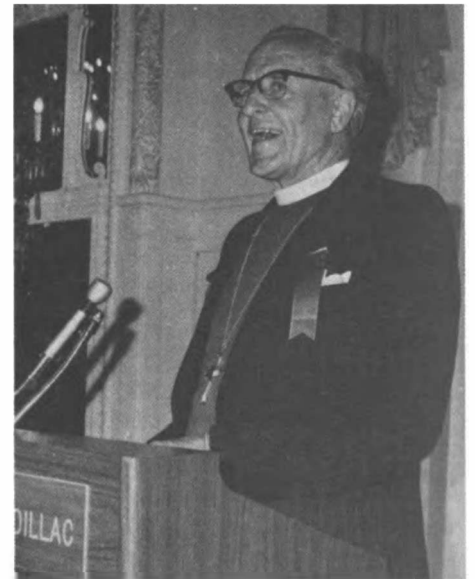
Two organizations engaged in smuggling Bibles into Communist countries have turned on each other, and are currently involved in lawsuits in Los Angeles. The Rev. Michael Wurmbrand, and his group, Jesus to the Communist World, is accused of having been "maliciously engaged in the long, extended and persistent practice of publishing defamatory falsehoods" against the Rev. L. Joe Bass, founder and president of Underground Evangelism, and Stefan Bankov, a staff member. Mr. Bass and his agency are, in turn, charged with defamatory practices against Mr. Wurmbrand and his organization. Charges relating to peculiar sexual conduct, extortion, and alleged gangland connections have flown back and forth, and both parties to the lawsuits have indicated that they would like to settle the dispute out of court.

The Anglican Fellowship of Prayer (AFP) met in Detroit May 4-6. Total attendance was hundreds more than ever before. The main speaker was the Rt. Rev. Cuthbert Bardsley, retired Bishop of Coventry [England]. Complete tapes of the addresses were made available to delegates who came from virtually every diocese in the United States, from Canada, and even one from New Zealand. The Rev. Donald Hultstrand is director of the AFP. Planning for the meeting was under the direction of Dr. Samuel Johnston, priest-in-charge at Christ Church, Detroit. Next year's conference is scheduled to be held in Seattle.

On the theme "Leadership for the 80s" New Directions Northeast, a regional arm of the New Directions for Churches in Small Communities (TLC, Mar. 1978),

called a conference for clergy and lay leaders May 9-11, led by the Ven. Robert N. Willing, Archdeacon of New York. The focus of the conference, which was concerned with developing supervision of necessary skills in spiritual guidance and experiential religious education. The Rev. David Brown, Canon Missioner of the Diocese of Vermont, gave a history of the revitalization of the parishes in northeast Vermont. Other lecturers were the Rev. Nelson Thayer, Drew University, and Ms. Sue Precopio, educational consultant from Central New York. New Directions Northeast covers the First and Second Provinces of the Episcopal Church, and the Province of Canada of the Anglican Church in Canada.

The Rev. Harold David Sox, secretary of the British Society for the Turin Shroud, said that a proposed Carbon-14 examination of the relic has been vetoed by the scientific commission advising the shroud's official guardian, and that the rejection is a "devastating blow . . . (the refusal) will only add fuel to those (skeptics) who will say 'I told you so.'" Fr. Sox told the *London Times* that the Carbon-14 test was the only examination which could settle, once and for all, if the shroud were a medieval forgery, but Dr. Allen Griffiths, secretary of the Shroud Information Center, Nottingham, disagreed. "We are glad that the shroud will not be subject to Carbon-14 testing because most scientists agree that the shroud is unsuitable for such testing," said Dr. Griffiths. The shroud, a piece of linen about 14 feet long, is taken out of its locked reliquary only once in every two decades. It will be taken out again in September.



Fred E. Jacob

The Rt. Rev. Cuthbert Bardsley, featured speaker at the meeting of the Anglican Fellowship of Prayer, addresses delegates to the conference.



Monsignor Loreto together with the officers of the Church of Jesus of Nazareth.

THE CHURCH OF NAZARETH

By JOYCE C. SMITH

The newest mission of the Philippine Independent Catholic Church, located in Tampa, Florida, has to give thanks to the skilled surgeons at Tampa General Hospital for its very existence.

The mission was still a prayer in the heart of Monsignor Eugenio N. Loreto as he went about his everyday evangelism on the streets and in the bus stations of Tampa—seeking the more than 900 Filipinos known to be living in the Tampa Bay area in January 1977.

Msgr. Loreto, a longtime victim of angina, suffered his first heart attack on a busy corner in downtown Tampa in mid-January, 1977. Upon reaching the hospital he went into cardiac arrest. A pacemaker and triple-by-pass surgery to correct a 100% heart blockage gave him back his life and he returned to his ministry to Florida Asians.

By Ash Wednesday, 1977, thirty-five Filipinos had responded to the invitation to attend a Lenten Novena in the home of Msgr. and Dr. Loreto in North Tampa. For the following nine Wednesday evenings the traditional Filipino devotion was read in the homes of the small group of Christians, who while legally in com-

munion with the Episcopal Church in the United States, had not been a part of any congregation.

Msgr. Loreto, a native of Malabon, Rizal, the Philippines, graduated from St. Andrew's Theological Seminary in Quezon City and was ordained priest in the Philippine Independent Church in 1961. He served as parish priest and Associate Director of Stewardship for the Philippine diocese until 1971, when he moved to New York City to join his wife who was completing her U.S. medical internship. While "learning the ways of American priests," Msgr. Loreto was employed by the Executive Council of the Episcopal Church as a financial clerk. On weekends he assisted at St. Edmund's Church in the Bronx. Realizing the need for a ministry to the Filipinos in New York (2-1/2 million in the U.S., concentrated in New York, Chicago, Detroit and the west coast) he began his first successful missionary outreach [TLC, October 17, 1971].

Dr. Loreto's medical practice brought her husband and family to Tampa in 1976. Once again Msgr. Loreto, still a canonical resident of the Diocese of Long Island, looked for ways to serve the Lord. He continued to serve as a trustee of the Anglican Fellowship of Prayer, started new chapters of the Brotherhood of St. Andrew and was licensed by the Rt. Rev.

E. Paul Haynes, Bishop of Southwest Florida, to serve in the Florida Diocese. He became the Sunday assistant to the Rev. Charles M. Bennett, rector of St. Clement's Episcopal Church in North Tampa and started his search for his fellow Asians.

After the Lenten Home Novenas, Msgr. Loreto brought his flock to St. Clement's for a traditional Filipino fiesta in March of 1977. This was the beginning, he said, "of being one to worship as a body."

A short time later officers were elected and regular services were held every Sunday afternoon at St. Clement's Church with Msgr. Loreto officiating.

In June 29 families—now gathered together as members of the Church of Jesus of Nazareth—agreed to purchase almost an acre of land at 14322 North Boulevard and Happy Lane in Tampa. Young and old, they set about converting the existing house and carport into a beautiful chapel, a comfortable office, and social room.

On July 2, Curtis Hixon Hall in downtown Tampa, was hired to celebrate Filipino-American Friendship Day. Officers of the Church of Jesus of Nazareth were installed and more than 500 persons enjoyed the Filipinas Dance Troupe from New York City.

By fall the congregation was worshipping in their own chapel, now graced with an imported statue of Jesus of Nazareth, a gift from a member of Msgr. Loreto's parish in the Philippines. Services in-

Joyce C. Smith, TLC's Southwest Florida correspondent, makes her home in Pinellas Park, Fla.

OF JESUS NAZARETH

cluded Wednesday evening Bible study and prayer service, Friday Evening novenas using the Tagalog (Philippine language) meditations translated into English by Msgr. Loreto. Benediction of the blessed sacrament is held the first Friday of the month and a healing service on the fourth Friday every month. The holy eucharist is celebrated at 11 a.m. every Sunday.

The First Fiesta of the Nazareno (Feast of Jesus of Nazareth) on January 8, 1978, was held on a cold wet afternoon. As Bishop Haynes celebrated mass inside the "Canvas House of the Lord" (a tent rented for the occasion) tornado-like winds blew the flower vase from the altar. Bishop Haynes said later he "looked to see which way I would go if things became worse." However the people remained calm and praying and after the eucharist the rain stopped. For the first time the venerated statue of Jesus was brought outside and all the people processed around the muddy ground of the Mission Garden.

The first confirmation class of 20 candidates—eight adults, 12 young people—included six former Buddhists and one lady of Jewish background—was presented to Bishop Haynes. Bishop Haynes was designated overseer of the community by the Philippine Independent Church bishop, the Most Rt. Rev. Macaria Ga, on the fourth Sunday in Lent, 1978.

As the Filipino congregation grows, the good samaritans at St. Clement's

Church continually offer support by teaching Bible school to the children, English classes for the non-English speaking adults, and \$2,400 annual financial assistance.

Such a sense of mission exists among

the Filipino families that pledges of 10-15% of annual income is the norm. An architect has been commissioned to draw plans for a church to be built in the shape of the traditional round oriental rain hat called Salakot, meaning "one who catches, redeems."

Plans are underway for a closer relationship of this Philippine Independent Church Mission congregation with the Diocese of Southwest Florida. "The people do not wish to be an island, but would like to participate in the diocese and learn from each other," Msgr. Loreto said. "There is not, however, a present intention for the diocese to accept this mission as an organic component of the diocese," says Bishop Haynes, "since it does not meet the guidelines for an Episcopal Mission Congregation in this diocese."

On June 21, Msgr. Loreto and eight members of the congregation of the Church of Jesus of Nazareth, will attend the National Consultation of the Asian American Ministry, sponsored by the Episcopal Asiamerica Ministry, in San Francisco.

This is the fifth such consultation since the establishment of the Episcopal Asiamerica Ministry by the General Convention in 1973. Persons will come from dioceses with Chinese, Filipino, Indo-Chinese, Japanese and Korean ministries, to gather in ethnic and inter-ethnic sessions to consult and to suggest plans for the further development of ministries in the Episcopal Church which involve Asian people in the United States.



Bishop Haynes of Southwest Florida is flanked by Msgr. Loreto (right) and the Rev. C. M. Bennett (left) and members of the first confirmation class of the Church of Jesus of Nazareth.

ROOTS

*Although it is desirable to revise
the hymnal, we must not omit
all of our "old reliables."*

By H. N. KELLEY

While the Big Three controversies are absorbing all the attention, there's another little issue coming to a head which will grab no headlines, will create no schisms, and has generated almost no discussion. Yet it has more deeply personal meaning to rank-and-file parishioners and ultimately could have as much bearing on church attendance as the unfamiliar liturgies. The days of the old hymnal are numbered. There will be a new one in the next year or two. What will it be like? Never mind what's being added. What's important is what will be omitted.

When we get into church hymns, we are out of the realm of the semi-passive role of the congregation, and into the most active. Church music, and especially the hymns and canticles, are matters of personal involvement and of long-standing affection to even the most casual of churchgoers. The music they hear and the music they sing color their conscious or subconscious connection with the church and their identification with it. If the music is not getting through to them, or if it causes them to feel alien, what do they do? Stand up and complain or write indignant letters? Not at all. They just lose identification with the church and what it signifies to them. They lose interest. They drift. The umbilical cord is broken.

Is this exaggerated? I think not. A few years ago our parish issued a congregational questionnaire covering all aspects of our local church. No big issues or national debates were involved. It was just about ourselves, the things that are common to all parishes. What were our strengths and weaknesses, what kind of sermons were most helpful, what about the conduct of the church school, what would hold our youth, what was expected of the church. Quite a lot of surprises turned up, as were detailed in the book *Profile of a Parish*, published by Morehouse-Barlow. One major surprise was the response to the music questions.

H. N. Kelley, a member of the Living Church Foundation, is a churchman who makes his home in Deerfield, Ill.

They aroused more reaction and brought more specific and detailed answers than did any other question.

Our parish had, at this point, been experimenting with non-hymnal "folk" music (a misnomer, but that's what it was called), and with guitars and other solo instruments. Adult reactions were almost universal dislike . . . but there was a wide tolerance, frequently stated, based on the assumption that it was attractive to the youth. All the way through the answers about everything ran the theme: "We will put up with anything in church if it will attract and hold the young." But there was a kicker to this. A decided majority of the teenagers disapproved. While almost without exception they said they liked "folk," rock and country-western, they insisted that music in church should sound like church music, and not like a disco jukebox.

Coming through strong in the music answers was the fact that the congregation likes to sing and likes hymns and canticles that it can sing . . . that is, that are familiar and easy to sing. Interestingly, more men than women specified their satisfaction from "joining in" on the raising of voices.

Some parish music directors are more active than others in leading congregations into exploration of the hymnal, but certainly a good half of the present hymnal is untouched by Episcopal churches everywhere. One can visit churches coast to coast and seldom run into a really unfamiliar hymn. The "old familiars," however they may be despised by many clergymen, come close to being universal currency, and the bulk of the hymns clung to by congregations are over 100 years old.

At the 1967 convention the Church Music Commission was directed to start collecting material for revision, especially in connection with the new trial liturgies which were authorized the same year. In 1972 a preliminary authorized supplement was offered in loose-leaf form, which has been added to since that time. At the 1973 convention it was anticipated that the new hymnal would be ready between 1978 and 1980.



Mr. H. N. Kelley

On the tenth day of the 1973 convention, the deputies approved some resolutions that sounded as though our 1940 hymnal was about to suffer a fate as radical as that allotted to the 1928 Prayer Book.

First the Commission was directed to work toward an ecumenical hymnal, accepted by all Christian churches. Since the eclecticism of the present book comes close to this, the resolution would appear to mean exclusion of only those hymns with a solidly Anglican base, any that might be peculiarly our own. The Anglican chants would presumably go by the boards. This request for complete ecumenicism would seem to be in opposition to the request to provide music for the new liturgies, which are presently, at least, used only in Episcopal churches.

More alarming-sounding to traditionalist hymn-singers was a resolution prefaced by even more *whereases* than usual, in which it was claimed that "the musical needs of the church are constantly changing," and that the present hymnal is out of step. The Commission was then charged "to make a study of the musical needs of the church, with special reference to the wide variety and styles of music available to, and presently used in the church today." Sounded like more "folk," country, rock and guitars from the choir loft. Especially from the choir loft because these things generally cut out any congregational participation.

However, the Standing Commission on Church Music has recently issued questionnaires which indicate a consciousness of reality. By this time you have probably seen them. If not, get one and answer it (TLC, June 11, page 20).

The Commission's questionnaire is a remarkably astute job, designed to bring out considerably more information than an innocent responder may be aware he

is giving. Mostly by indirection the questions determine whether the responder's opinions on hymn-singing should be taken seriously or is he just a passive listener (question 1). How serious and how knowledgeable is he (5, 7 and 9)? How much (2) and what kind (8) of singing is he exposed to in his own parish church? Number 3, the key question, shows *what type* of hymns he prefers, and 4 and 6 probe *why* these preferences.

Although the questionnaire acknowledges that "favorite hymns" exist, and shows a sensitivity to the reasons for their existence, it is not by any means a popularity poll for what these favorites may be. Question 3, the heart of the matter, gives no hint as to what it's about, but a little study will tell you that what you are asked to do is to select a school or type. There are three groups listing five hymns in each, and you are to indicate which of the groups you enjoy singing most. Each group represents a different age. The oldest in group 1 dates back to the year 1030. Group 2 is roughly 18th century and Group 3 late 19th century.

These three lists do indeed illustrate the amazing richness and scope of the present hymnal, but cannot be any consolation to those who see the church as ever-changing and in desperate need of up-to-date relevance. All fifteen examples are more than a century old, with the exception of one 1906 re-setting by Vaughan Williams of a hymn going back to 1367. Eleven or twelve of the fifteen are familiar to almost all congregations, and in the two cases where there are modern "tune 1" alternates offered, the older 19th century one prevail.

Now herein lies a dilemma for the Commission. In fact, two dilemmas. It has been charged with modernizing the hymnal to bring it in step with changing times, the new liturgies and with new "styles." This sounds reasonable because certainly there is no reason to assume that all suitable church music was cut off at 1872, the most recent composition of the examples. But will the unfamiliar, new material which will be presented in the revised hymnal meet with any more acceptance than the later hymns offered in the 1940 book? Or will congregations remain unshakably loyal to the likes of "Stand Up, Stand Up for Jesus?"

This leads to dilemma number two. What will the Commission do about all those tattered old warhorses from the sentimental period, roughly 1850 to about 1890, which virtually all clergy and musicians declare are mawkish, unsuitable and of low musical caliber? Wherever they may rest in the scale of worthiness, either as music or poetry, the old reliables from this period include those most cherished by hymn-singing congregations. The questionnaire did admit, among its examples, "What a Friend We Have in Jesus," but studiously omitted such things as "Onward Chris-

tian Soldiers," "Lead Kindly Light" and all the over-familiar Christmas carols.

I'll make you a bet. If these are not included in the new book, they will turn up, by congregational demand, on mimeo sheets and will get back into the next revised book. How does it happen that my small grandson, who has never been in any church except Episcopal, lists as one of his favorites "Jesus Loves Me," which is not in the present hymnal? (Happily he did not know "Jesus Wants Me for a Sunbeam," which is my unfortunate earliest memory.)

Quite obviously there is something at stake which takes precedence over musical or poetic value. The old familiars had some kind of sticking power and were implanted in us, our parents and grandparents and beyond, from early childhood, and are an important part of us. They were our earliest intimations of the church. Roots, if you like. The first childish roots—"Jesus Loves Me," "All Things Bright and Beautiful," "I Sing a Song of the Saints of God"—with as you grow older, but by that time the children are hooked on what they have heard their parents sing.

So clergymen, grit your teeth. When you get tired of listening to the silence when you try to turn your customers to newer and better things, just crank out "Onward Christian Soldiers" once more and hear your congregation come to life and belt it out lustily. Remember the line from Noel Coward's *Private Lives*: "Extraordinary how potent cheap music can be."

Organists with fine musical training and sensitive ears, let the organ roll out with the sonorities of non-Anglican Bach or whatever you have a mind to, including 20th-century dissonances or new music, as long as you make it grand and churchlike. Put your choir's best foot forward in the offertory music. We love it. But when you get to the hymns, remember those down in the pews *like* to sing, and they sing what they know and are attached to.

And yes, Standing Commission, it's desirable that the 1940 book be revised. You should indeed include some suitable new music that meets your esthetic standards, and we hope our music director will introduce us to some of it, and may the best survive! Eliminate the unused half of the old book if you like. No one will realize it's gone. But harm a hair of the old gray head of "Faith of our Fathers" and his familiar fellows at your peril. Abstract judgment of musical worth is not important. Your judgment of "relevance" is of even less importance. We may be well aware that mother is no threat to Miss America, but she stands in a special relationship to us, and you'd better not knock her down. Your wording of Question 4 gives us confidence that you understand exactly what I'm talking about.

Finally, bishops and convention deputies: don't let your biases try to impose more brainwashing on us. Leave us something. Otherwise you're going to have to keep on wondering "whatever happened to our congregations?"



The Sea Shell

In salty sea where you were conceived and born nurtured to mature symmetry, exquisite form spared a million traumas to your delicate frame tossing you from crest to crest, over, over again. The mothering sea, gravesite of venturesome man setting his sails toward rainbow, distant sand Davy's locker for mariner, ship and store cast you colorfully whole on a foreign shore.

Playing your crusty role so marvelously a Sacrament of The Creator's love for the sea key to meaning in nature's present, future, past you rest from your odyssey, unfractured at last until a drunken man staggers along the beach stamping his heel into every shell in reach.

Ray Holder

EDITORIALS

Executive Council

The recent meeting of the Executive Council (page 5) appears to have been on the whole a constructive one. A number of worthwhile appointments were announced and a variety of decisions were made. There will always be questions and disagreements about such matters as the refusal to join the Religious Coalition for Abortion Rights or the willingness to support the boycott of Ugandan coffee [TLC, June 4, p. 5]. We believe it is good, however, that these things can be discussed and that the Executive Council can say yes to some of these proposals and no to others. Interesting as the internal business of the church may be to church-people, we cannot insulate ourselves from events in the world around us. Nor can we respond to such events simply with a stereotyped liberal approval of all things new, or a stereotyped conservative rejection of everything that is happening. A whimsical fluctuation between the two is even less likely to be useful. The national agencies of the church need to build up a style of responding to current issues which is sufficiently critical to distinguish itself from purely secular views, and sufficiently incisive and positive to be a useful contribution.

There is no possible way the Executive Council can enunciate views on public topics which will in all cases have the support of all Episcopalians. On the other hand, it is an empty and meaningless ritual for a national church body to promulgate positions which most members of the church do not support at all. Moderate views which can command a backing will often be more useful than extremist views which are unsupported. The church also needs prophets who are willing to take

Saint John Baptist

(June 24)

"John answered . . . Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him . . . He must increase, but I must decrease."—St. John 3:27-30

Hard-pounding outrider of Christ The King,
You blazed the Royal road with white-hot ire!
You roared "*Repent!*" to all; to son and sire.
Your preaching was no meek, tame posturing.
Your words were urgent flame that burned to bring
Mankind to Him Who was the Mightier;
Who would baptize with Holy Ghost and fire.
(As our teen-agers say, "*You did your THING!*")
Your glory lay in your integrity.
You campaigned that the Lamb of God increase,
And were content to take the lower space.
Like candle light you glow that men may see
His Countenance, while, humbly, you decrease.
As we burn down may we reveal Christ's Face!

Joseph Forster Hogben

radical positions on issues which they believe to be important. Prophetic messages, however, are less likely to come from parliamentary bodies than from individuals who have the courage and tenacity to defy majority opinion. Such ones are Dr. and Mrs. Lull. Readers of THE LIVING CHURCH will recall Howard Lull's interview of Rufus Morgan in our April 9 issue.

Asian American Ministry

The National Consultation of the Asiamerica Ministry of the Episcopal Church will meet June 21-25 in San Francisco. This meeting will encourage and coordinate the work of the church among all groups of Asian background in this country. In many parts of the U.S.A., this involves considerable numbers of people, but their contribution to the church is probably greater than their numbers. As St. Peter and the other apostles discovered to their surprise on Pentecost, a church which is supposed to be catholic must give clear recognition to different cultural, linguistic, and ethnic heritages.

Of course Americans of Asian background, like those of European, African, or Latin American backgrounds, do not wish to be considered as foreigners. They wish to be part of current American life while retaining certain valuable features from their own ancestral cultures. Indeed all of us have been trying to do just this, from the time the first Indian immigrant stepped across the Bering Straits into Alaska thousands of years ago, until the last immigrant stepped off an airplane yesterday. None of us have been totally successful at it, and our country is poorer because so many elements of different cultures have been left behind or forgotten. We hope today, however, that Episcopalians at least recognize that there is no special or insuperable barrier between the civilizations of the Orient and those in the West. Indeed the highest levels of culture have always been marked by the broad unity of the human enterprise. The Philippines had a Christian episcopate and a Christian university before any English-speaking people had settled in North America. Those hallmarks of traditional English life, the irregular garden and Chippendale furniture, were based on Chinese models. The great French painters of the last century were strongly influenced by Japanese art. The great American writer Ralph Waldo Emerson was deeply touched by newly translated writings from India. So it goes. All of our backgrounds are strangely interconnected. Only the future can tell what distinctive contributions peoples of Asian background can make today to our country and to our church.

The events of this consultation will be reported in our pages at a later date. In this present issue, we present one interesting example of a parish of Asian background which is presently living and working in cooperation with the Episcopal Church (page 8). In some other cases, Philippine Independent congregations have been more directly included within the structure of an Episcopal diocese. This is a period of new development and it is good that different approaches are being explored.

LETTERS

Continued from page 4

eached serious and disgraceful proportions in church meetings, which Dr. Tulenbach refers to as the "happy hour."

An acquaintance of mine, who has held executive positions in three large religious publishing houses, related the following incident to me. He attended a service of holy baptism, held in the evening. After the service, a large group of people adjourned to the parish house for a dance to celebrate the occasion. An abundance of alcoholic liquors were served. After a time, the group became very loud and several of the male participants collapsed on the dance floor from the effects of overindulgence. Truly a disgraceful climax to a service of holy baptism.

WILLIAM HARRIS
Holy Trinity Church

Philadelphia, Pa.

Resolution Defeated

In April the annual meeting of the women of the Diocese of Tennessee was held in Memphis. The Rt. Rev. John M. Allin, Presiding Bishop, was the keynote speaker and was received with a standing ovation before and after his address.

A resolution was presented the following day which reads as follows:

"Whereas the Presiding Bishop, the Rt. Rev. John Maury Allin, has asked the church to respond sympathetically to the desire of many for continued use of the 1928 Book, saying, 'Among the distressed people in the church, many are requesting only one thing: the assurance that the Prayer Book of 1928 shall continue to be available for use by congregations in this church. Once again I plead with you to give such assurance—and make proper provision—graciously. Such provision can be made and orderly managed.'

"Now, therefore be it resolved, that the 91st annual meeting of the women of the church in the Diocese of Tennessee record its approval of the Presiding Bishop's statement and have its approval recorded with the special committee established by the 1976 General Convention to explore the continued use of the 1928 Book of Common Prayer."

The resolution was defeated 96-67. My response to this is one of dismay.

MRS. ARMOUR C. BOWEN, JR.
Memphis, Tenn.

Bishop Chambers

So they're throwing Bishop Chambers out of the church [TLC, May 14].

The "separatist body" of which the smug House of Bishops speaks may well be the larger entity called the Protestant Episcopal Church in the United States of America, in the long light of history. It is

surely too early to tell, and to early to be throwing conscientious bishops, priests, or laypeople "out of the church."

Shame on a church body that violates its own constitution, slaps on the wrists everyone from the late Bishop Pike through the defiant bishops who did the Philadelphia charade to Bishop Moore in New York, yet who want to throw out of communion a bishop who believes firmly the ordination and consecration vows he undertook. Apparently he is one who did not have the solemn removal of backbone during that process. . . .

(The Rev.) KENT L. HALEY
St. Timothy's Church

Salem, Ore.



I have been reliably informed that at least 94 bishops have indicated their support of the move to unseat Bishop Chambers.

This comes with bad grace from those bishops who were content to slap the wrists of three bishops who, plainly, illegally ordained 11 women in Philadelphia.

The Episcopal Church does not need a martyr at this point in time.

Bishop Chambers, I am sure, wishes to retire quietly in his new found happiness. It would be immensely helpful if the bishops who agreed to the move to unseat Bishop Chambers would do some praying before acting.

PHILIP L. SHUTT

Springfield, Ill.



I read that Bishop Allin has asked Bishop Chambers to resign and further that a large number of bishops concurred with him.

I am at a loss to understand this action. Where was the Presiding Bishop and this large concurring majority when, despite being asked not to, three bishops proceeded to ordain the unholy 11 at Philadelphia?

What penalty has been imposed on them? Have they been asked to resign? Are some forgiven and others not?

EDWARD D. STITES

Higganum, Conn.

We thank other correspondents who have written to us on this subject. Ed.

"Feed My Sheep"

With the present discord in our beloved church, it is understandable that this would be reflected in our church paper.


In contrast, it is all the more refreshing to read the article "Feed My Sheep" by the Rev. George W. Wickersham [TLC, April 16]. May we have more such articles.

MRS. J.B. CONNOR

Bridgeport, Conn.

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LET US KEEP THE FEAST (Holy Eucharist II) by Clark Kimberling. Very easy to sing, composed especially with the needs of smaller congregations in mind. Send \$3.00 for sample packet of organ copy and ten congregation copies. **University of Evansville Press, Box 329, Evansville, Ind. 47702.**

FOR SALE

CHURCH ORGAN: Compton (England), 2 manuals, 32 pedals, cherry, tab, R.C.O., console, 3 years old. \$1,695 F.O.B. **Allison, 160 South Country Road, East Patchogue, N.Y. 11772.**

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CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

MUSIC

BRASS QUINTET arrangements of hymns at \$5.00 each. Order by number in Episcopal Hymnal. **John Croom, 503 Willow, Thibodaux, La. 70301.**

POSITIONS OFFERED

NEEDED: Good rector, by good church, with good people, in good location. Write: **St. Mark's Episcopal Church, c/o Howard Manney, Senior Warden, Route 4, Box 287, Waupaca, WI 54981.**

WANTED for church boarding school: grade school teacher and high school teachers for maths and science, and history and English. Reply **Box M-375.***

WANTED: Ordained or trained lay person for beach ministry on Texas Gulf Coast, June through Labor Day. Salary, housing, transportation paid. (713) 297-6003 or (713) 233-3673.

POSITIONS WANTED

EXECUTIVE secretary with 20 years diversified experience in large Manhattan parish and similar post at college now closed seeks church or college position with similarly creative responsibilities. Resume and references available. Willing to relocate. Reply **Box N-377.***

POSITIONS WANTED

ORGANIST-CHOIRMASTER. Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-372.***

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SUMMER SALE—Christmas Postal Card Assortment at 60% off! Religious Designs. 100 for \$4.25 postpaid. New York State residents add sales tax. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

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WANTED

PRE-1928 BCP (American) wanted, any edition, good condition. **S. Shipman, Box 884, Coleman, TX 76834.**

25 copies: *The English Gradual; Part II (The Proper for the Liturgical Year);* edited by Francis Burgess. State condition and price. Reply **Box P-376.***

WOODCARVING

WOODCARVINGS for liturgical needs and memorials: crosses, hymn boards, prayer book stands, benches, offering plates, decorative carving and lettering for chairs, railings, pulpits, and altars. **Judith Anderson, Studio: 1883 Ann Street, East Lansing, Mich. 48823.**

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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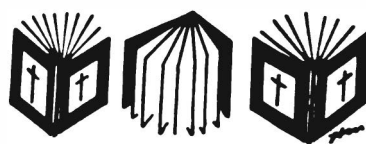
BOOKS

Assessing Change

CHURCH MUSIC TRANSGRESSED. By **Francis P. Schmitt.** Seabury/Crossroad. Pp. vii-136. \$7.95.

Monsignor Francis P. Schmitt, a widely known figure in Roman Catholic music circles, was director of the Boys Town Choir for over thirty years. His book, which concentrates on the state of music and liturgy in the wake of Vatican II, is not likely to endear him to church music luminaries today, for he finds the present situation quite dismal indeed.

It would nevertheless be a mistake to classify him with those extreme conservatives who wish that nothing had



changed since the Council of Trent. An early proponent of more English in the liturgy, he had experimented with an English Vesper service at Boys Town even before such things were officially encouraged. Yet at the same time, he recognized that a centuries-old heritage must not be disposed of like yesterday's newspaper, especially when there is little of worth to take its place.

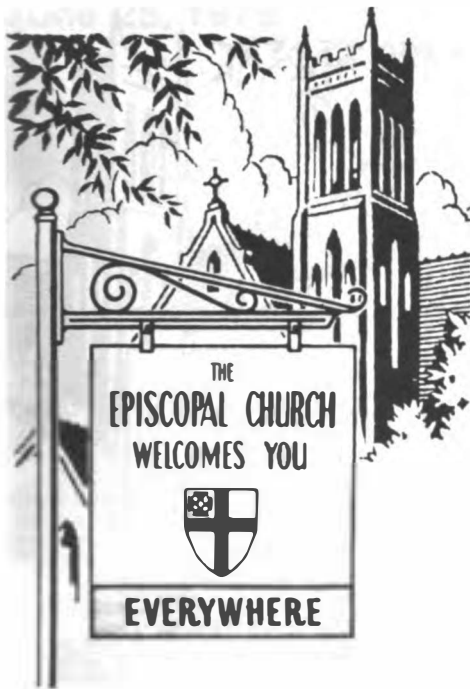
The author does not attempt anything so ambitious as a history of the decline of music in the church, with all of the causes neatly enumerated and all of the blame neatly assigned. Instead, drawing on his own long experience, he takes the reader on a rambling journey through the years of change. He examines along the way various factors contributing to the downhill slide, such as the rather sickly state of music even before Vatican II, the excessively vague directives of the Council with regard to music, and the church's failure to follow those directives with restraint and good sense.

Of particular regret to Monsignor Schmitt is the incomprehensible loss of plainchant. Over the centuries it had become, no less than Latin, the language of Roman worship. Even into the 1950s its pre-eminence was so taken for granted that different theories of chant could be hotly debated. The author must miss those days of controversy, for there is no longer much to debate. Vatican II paid only lip service to plainsong, whose subsequent demise was swift. Today it is rarely heard in the Roman Catholic Church, but as the book points out, it is preserved in translated form in any number of Anglican parishes.

JOHN M. NORELL
Milwaukee, Wis.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



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

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. CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
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 6; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 8; C Sat 5-6

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.

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 1088 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
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
The Rev. Michael H. Dugan
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others

BALTIMORE, MD.

CHRIST'S CHURCH St. Paul & Chase
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O.
Koenig, c; the Rev. W. Bruce McPherson, ass't
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

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Boardman St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10



Holy Trinity Church, Prairie du Chien, Wis. *Continued on next page*

CHATHAM, CAPE COD, MASS.

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

DETROIT, MICH.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
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

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; 9:15

VENTNOR, N.J.

EPIPHANY 8500 Atlantic Ave.
The Rev. Fr. Ronald L. Conklin, r
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
Atlantic City area

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 & Genesee
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 12:15 HC
& HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finley, D.D., r
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues,
Thurs & Fri 12:10, Wed 8, 1:10 & 5:15, Saints' Days 8, EP
Mon, Tues, Thurs, Fri & Sat 5:15; Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper
Sun 8, 9:15, 11, 12:15, 6 HC

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. IGNATIUS 87th St. & West End Ave.
The Rev. Howard T. W. Stowe, r. the Rev. Charles A. Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A. Mass; the Rev. Richard A. Norris, Jr.; the Rev. Lyle Redelingshuys
Sun Masses 8:30, 11 Sol: Tues-Fri 8: Mon-Thurs 6: Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, 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, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 8

PROTESTANT/ECUMENICAL CHAPEL

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

TRINITY PARISH

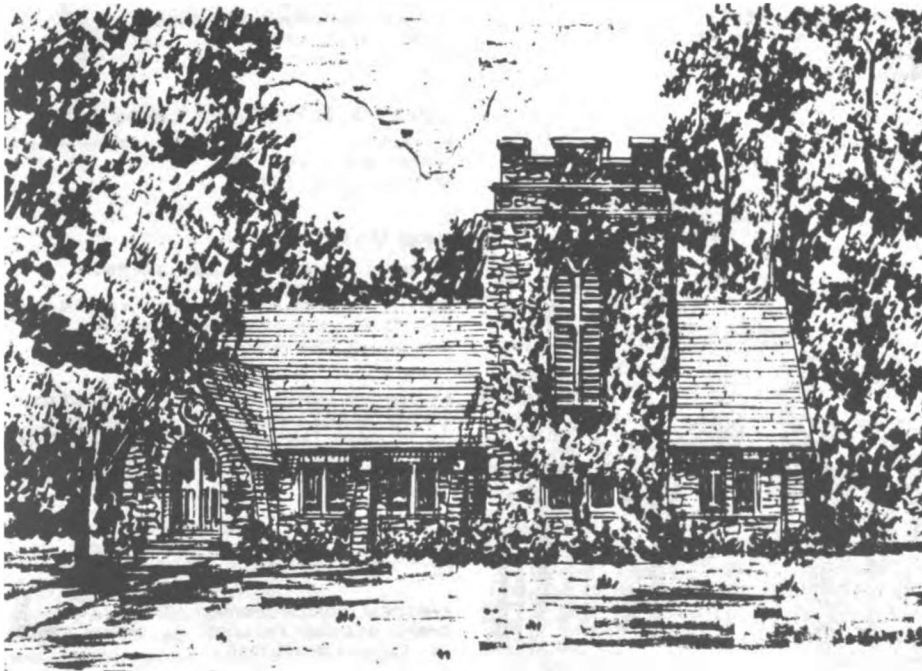
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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



St. Mary's of the Hills, Blowing Rock, N.C.

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.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood
Sun Masses 8:30 & 9:30

CHARLESTON, S.C.

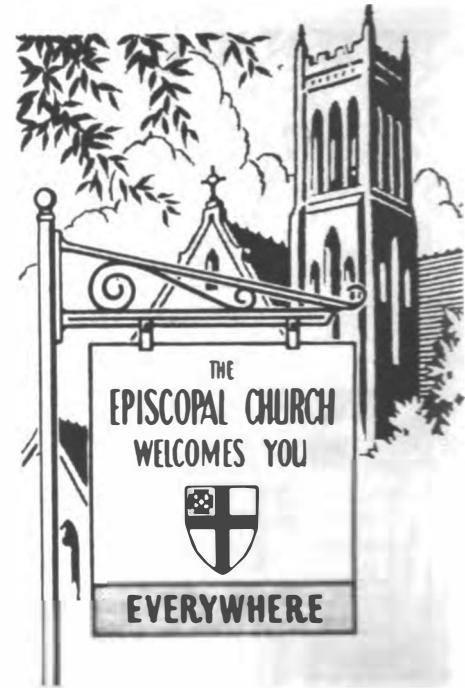
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

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 700 Main St., 78801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho). Ch S 11:15; Wed Eu 7:15; Thurs Eu 10



DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r. the Rev. Joseph W. 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

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days: 10 & 7:30. C Sat 11:12

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicster 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 Boelers, 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 4-6

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY Michigan at Iowa
The Rev. E. Raymond Sims
Sun Mass at 11

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