

THE LIVING CHURCH



A chaplain chats with two deck hands on their ship docked in Shoreham, Sussex, England: Ship visiting is a vital part of the Missions to Seamen's work [page 8].



THE LIVING CHURCH

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Two of the biblical passages read at this time are of exceptional interest for this column. Both have historic associations with Trinity Sunday and are appointed both in the 1928 Prayer Book and in the lectionary for Year C.

From the Old Testament is the prophet Isaiah's famous vision of God in the temple at Jerusalem, with the winged creatures singing before him,

Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory (Isaiah 6:3).

This is followed in the Epistle with the much more extended vision of St. John the Divine described in the fourth chapter of Revelation. In this chapter John is swept up "in the Spirit" to heaven, where he is confronted with the dazzling glory of the majesty of Almighty God. Around God's throne sit "elders" or presbyters, in a scene prefiguring an ancient Christian church where the bishop sat in an armchair with his presbyters (i.e. priests) on his right and left. Before him are seven flames or lamps, which are his "seven spirits." To



us this is an odd way to refer to the Holy Ghost, but the imagery is suggested by the huge seven-fold candelabra or menorah which burned in the Jewish temple. (Exodus 25:31-40 and 37:17-24. In later Christian piety, the seven attributes of a prophesied ruler, Isaiah 11:1-3, have been seen in relation to this also.) God is surrounded by four angelic sphinx-like creatures such as we see depicted in carvings in ancient ruins. In John's vision, these angelic creatures sing almost, but not quite, the same words heard by Isaiah:

Holy, holy, holy, is the Lord God Almighty, who was and is and is to come! (Revelation 4:8).

Meanwhile, the 24 heavenly presbyters cast their crowns before the throne and sing:

Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they exist and were created (Revelation 4:11).

It is not surprising that these exalted passages have influenced worship. From Isaiah the Holy, holy, holy went into the Hebrew Synagogue service, where it is still used in the Kedushah, and with some expansion, into Christian usage both in Eucharist and in Morning Prayer (in the *Te Deum*). St. John's vision is the basis of the familiar hymn, "Holy, holy, holy" by Bishop Heber (Hymnal, No. 266). Various other hymns reflect the same passage, e.g. nos. 269, 273, and 285. The song of the presbyters has also inspired Christian devotion, and it forms the first part of Canticle 18.

And why is all of this especially relevant to this column? Because precisely in these most exalted visions of divine glory, the biblical writers never lose sight of the fact that this glorious God remains the maker of this earth. The doctrine of creation is never forgotten. For Isaiah and the Jewish synagogue, "the whole earth" is full of God's glory. For John, while Holy, holy, holy is sung, the priestly elders praise him for creating all things. In the usual Christian version of the *sanctus* as we know it, "heaven and earth" are full of his glory. As we use this great hymn of praise each week, let us recall that in it we are joining in the worship offered by the saints and angels in heaven, but that we are also acknowledging the disclosure of God's glory in "the whole earth."

THE EDITOR

Next week . . .

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Willard F. Jabusch

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LETTERS

Locating Alcoholism

First let me thank you for the times that there has been mention of RACA in THE LIVING CHURCH. As you no doubt know, the disease of alcoholism among the clergy has been kept a dark secret for generations. Since it was organized in 1968 RACA has had a long, hard pull to get itself known. Publicity in THE LIVING CHURCH has helped.

The resolution passed at the Denver Convention was a strong move in the right direction. "Strong" because the subject of alcoholism was even mentioned.

RACA is concerned only with clergy (and their immediate families) – all three orders, religious, and seminarians. Although we are becoming better known, there are still clergy with a drinking problem who have never heard of us. Evidence of this comes to me all too frequently.

The RACA board is now sending an information brochure to over 13,500 clerics in the church. We have over 200 members and we are certain there are twice that many others suffering from the disease of alcoholism. But who are they and where are they? To find them we are sending our brochure to all of the clergy. The thousands who do not have a drinking problem can be our "field representatives."

(The Rev.) SAMUEL H.N. ELLIOTT
 Director, RACA

Albion, Ill.

"Autumn"?

The recently published *Titanic, End of a Dream* by Wyn Craig is a thrilling book, splendidly researched. In it the author revives what for Anglicans has always been a minor musical mystery. He quotes the accounts of some of the survivors who watched from the lifeboats (there wasn't enough and some were only half full) while the 45,000 ton vessel slowly sank with 1,500 persons still aboard. One of them said (p. 57) that the band which had been playing ragtime switched at the end to "'Autumn,' an Episcopal hymn which doesn't sound like either of the settings of

Correction

There was a misprint in Nancy McGarrigle's editorial "Old Age and Happiness" [TLC, May 4]. The sentence in question should read: "Statistics tell us by the year 2000 the world will have 600 million people over the age of 60. . . ."

'Nearer My God to Thee.' (There are English and American settings – both have been reproduced in various texts as *the* hymn the band played.) 'Autumn' is a robust tune, which in melody, cadence, and text denies the fear and imminence of death." And later (p. 210) the author quotes the opening lines of "Autumn":

"God of mercy and compassion
 Look with pity on my pain
 Hear a mournful, broken spirit
 Prostrate at Thy feet complain –
 Hold me up in mighty waters,
 Keep my eyes on things above –
 Righteousness, divine atonement,
 Peace and everlasting love"

The author of another Titanic book, says flatly: "There is no Episcopal hymn called 'Autumn'." Was there prior to 1940?

Can anyone shed any light on this? Where, O Where is "Autumn" to be found? Not in any hymnal that comes my way.

(The Rev.) STANLEY W. ELLIS
 East Orleans, Mass.

Reflection and Inspiration

I want to thank you for your series of Lenten articles on Second and Third Isaiah which appeared in "The First Article." The articles were both informative and devotional. They were a source of reflection and inspiration for use during Lent.

I'm glad to see this type of writing which so concisely, yet with real substance, deals with an important part of Scripture. There is both a thirst for and need of this kind of commentary in today's world. I hope TLC will continue this feature regularly. You have a gift for helping people listen to God's Word as they reflect on the words of Scripture.

(The Rev.) DAVID KELLER
 Diocesan Theological Training Program
 Diocese of Alaska
 Fairbanks, Alaska

In German, She Is Better

In regard to the recurring letters you receive about titles and language, perhaps we are well-off as compared with those who use the German language. Nouns in the latter tongue are masculine (he), feminine (she), or neuter (it), but in a way quite different from what we expect. In the last century, humorist Mark Twain offered a literal translation of a German anecdote into English, also following the German convention of beginning nouns with letters in the upper case.

TALE OF THE FISHWIFE AND ITS SAD FATE

It is a bleak day. Hear the Rain, how he pours, and the Hail, how he rattles; and see the Snow, how he drifts along, and oh, the Mud, how

Continued on page 13

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

June

- 1-13 Leadership Academy for New Directions (Racine, Wis.)
- 2-3 National Commission on Social and Specialized Ministries (Erlanger, Ky.)
- 5-6 Executive Council
- 7 Convention to elect Bishop of Eau Claire
- 7 Annual Conference, Confraternity of the Blessed Sacrament (Savannah, Ga.)
- 11-13 Conference on Starting New Congregations (Hendersonville, N.C.)
- 13-14 Convention to elect Bishop Coadjutor of Central Pennsylvania
- 16-18 Joint Commission on World Mission (Dallas)
- 17-20 National Meeting, Episcopal Society for Ministry in Higher Education (Cambridge, Mass.)
- 18-20 Anglican-Roman Catholic Consultation (Cincinnati)
- 20-21 Convention to elect Bishop of El Camino Real
- 20-22 National Convention of Marriage Encounter
- 23-27 Helen Keller Centennial Congress, John Milton Society for the Blind (Boston)
- 26-28 Episcopal Charismatic Fellowship (open to all Christians; University of Santa Clara, Santa Clara, Calif.)
- 26-29 Ecumenical Assembly, Church Women United in the U.S.A. (Los Angeles)
- 28-July 4 Lay Professional Church Workers Consultation (Hendersonville, N.C.)
- 30-July 5 World Convention of the Full Gospel Businessmen's Fellowship

July

- 14-21 Anglican-Orthodox Joint Doctrinal Commission (Wales)
- 30-Aug. 6 Theology in the Americas 1980 Conference (Detroit)
- 30-Aug. 3 Brotherhood of St. Andrew National Triennial (Rapid City, S.D.)

August

- 11-22 WCC, Executive Committee, Central Committee (Geneva, Switzerland)
- 21-24 Integrity Convention (Boston)

September

- 4-6 Province VIII Synod (Scottsdale, Ariz.)
- 8-12 815 staff "in house days"
- 11-14 National Board, A Christian Ministry in the National Parks
- 18-21 National Conference on Evangelism and Shared Ministry (St. Louis)
- 25-27 Convention, Diocese of Montana
- 28-30 Board for Theological Education (New York City)
- 30-Oct. 3 Coalition O (Estes Park, Colo.)

October

- 2-9 House of Bishops (Chattanooga, Tenn.)
- 5-8 Provincial Youth Ministry Coordinators (Jacksonville, Fla.)
- 10-11 National Commission on Hispanic Ministries (San Diego, Calif.)

13-16

National Liturgical and Music Chairmen's Conference (Western Mich.)
 General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
 Province I Synod (Portland, Maine)
 Convention, Diocese of Southwest Florida
 Convention, Diocese of Western Kansas
 Convention, Diocese of Spokane
 Church Development Office Internship (New York City)

14

21-22
 21-23

24-25
 25-26
 27-31

November

1
 6-8
 7-8
 7-8

All Saints Day
 Convention, Diocese of Oklahoma
 Convention, Diocese of New Jersey
 Convention to elect Bishop Coadjutor, Diocese of Central New York

7-9

National Association for Self-supporting Active Ministry (Kansas City)
 Province Presidents
 Executive Council (Greenwich, Conn.)
 Convention to elect Bishop Coadjutor, Diocese of Central Gulf Coast
 Conference of Chaplains in Western US and Eastern Pacific areas (Santa Barbara, Calif.)
 Ministry in Higher Education, Province VI (North Dakota)
 Council for the Development of Ministry (Greenwich, Conn.)
 Coalition for Human Needs (New Orleans, La.)
 Thanksgiving Day
 First Sunday of Advent
 North American Broadcasting Section/World Assoc. of Christian Communicators

17-20

18-20

18-20

21-22

27

30

30-Dec. 5

New resources for clergy and congregations

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Coadjutor Elected in Fond du Lac

The Rev. William Louis Stevens, rector of St. Benedict's Church, Plantation, Fla., was elected Bishop Coadjutor of the Diocese of Fond du Lac at the diocese's annual council, May 9 and 10, at St. Paul's Cathedral, Fond du Lac, Wis. Fr. Stevens was elected on the second ballot.

Other nominees were the Rev. William T. Fitzgerald of Christ Church, St. Simon's Island, Ga.; the Rev. William D. McLean III, rector of St. Michael's Church, Barrington, Ill.; the Rev. William M. Johnston, rector of St. Thomas' Church, Neenah-Menasha, Wis.; the Rev. Charles Lynch, rector of St. James' Church, Milwaukee, Wis.; The Rev. O. Dudley Reed, Jr., rector of Holy Trinity Church, Danville, Ill.; and the Rev. Donis D. Patterson, rector of All Saints' Church, Winter Park, Fla.

Fr. Stevens was born January 12, 1932, in Yuba City, Calif. He received his B.A. from San Francisco State College in 1953, and the S.T.B. degree from General Theological Seminary in 1956. He was ordained to the priesthood in 1957, and served as curate of St. Luke's Church, San Francisco, from 1956-57. From 1957-59, he was senior curate of St. Saviour's Church, London, England. He was a novice in the Order of the Holy Cross, West Park, N.Y., 1959-61.

In 1961, Fr. Stevens was appointed vicar of St. Benedict's Church, Plantation, Fla., and during his ministry, St. Benedict's reached parochial status and now has over 600 communicants.

Ground Breaking at Nashotah

On May 8, the Presiding Bishop, the Rt. Rev. John M. Allin, the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, and a number of other well known church leaders went to Nashotah House, the Episcopal seminary located near Milwaukee, for the ground breaking ceremonies of a new building. The new structure will be an extensive addition to the seminary's library, to be known as the William Hampton Brady Library Addition. It is named in honor of the retiring Bishop of Fond du Lac.

Based on the order for ground breaking given in *The Book of Occasional Services*, the colorful out-of-doors ceremony included the marking out of the site with string, and the taking of shovelfuls of dirt by Bishop

Gaskell, Bishop Allin, and others representing the seminary community and its benefactors, Bishop Brady, and his young grandson, Bernard Charles Brady. A solemn celebration of the Holy Eucharist followed in St. Mary's Chapel. The Presiding Bishop preached, calling attention to the devotion and discipline of Dame Julian of Norwich, whose day it was in the calendar.

Time Running Out: Bishop Tutu

In a paper read on behalf of the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches (SACC), at a World Council of Churches' consultation on racism held late in April in Nairobi, Kenya, the Anglican prelate warned that South Africa's continued refusal to eradicate apartheid will lead inevitably to domestic armed violence. This violence, he said, "could very well trigger off World War III."

South Africa is a "coveted prize," he explained. "The West is involved in South Africa financially in ways that make them feel threatened about changes . . . which would affect their investments."

Urging whites to negotiate while they can do so "from a position of strength" and while there still are blacks who will accept a peaceful settlement, Bishop Tutu said, "Every day that passes

serves merely to erode further the credibility of those wanting to talk and increases the acceptability of those who say that the only language any group which has power will listen to is the language of force."

The bishop was unable to read his own paper at the symposium because his passport recently was withdrawn by the South African government [TLC, April 6].

On May 4, an interview with Bishop Tutu by reporter John F. Burns appeared in *The New York Times*. Mr. Burns raised the question of how long Bishop Tutu will be able to stay off the list of those "banned" from meetings and public utterances in South Africa.

"In the last week alone, the 48-year-old bishop has called on parents of mixed ethnic background to support their children in a nationwide boycott of classes that [Prime Minister P.W.] Botha has condemned as Communist-inspired; warned that the government can expect a repetition of the 1976 black riots if it continues to arrest and detain protesters, and predicted that the country will have a black prime minister within ten years."

Many observers of the South African political scene believe Bishop Tutu has not yet been banned because of the worldwide storm of protest, led by the Archbishop of Canterbury, which followed the confiscation of his passport.

In answer to those who accuse him of seeking political power for himself, Bishop Tutu said, "Muzorewa, Makarios, and the Ayatollah — all three of them are very good reasons why religious figures should not become political leaders." He referred to Methodist Bishop Abel T. Muzorewa, who headed a short-lived black-white coalition in what is now Zimbabwe; Archbishop Makarios, the late president of Cyprus; and Ayatollah Ruhollah Khomeini of Iran.

Aides Appointed to New Archbishop

England's *Church Times* reports that the Rt. Rev. Ross Hook, Bishop of Bradford, will be head of the new Archbishop of Canterbury's personal staff and serve as his chief personal assistant. Bishop Hook, 63, will resign his see at the end of September. He has been Bishop of Bradford for eight years.

He told the *Church Times* that he



Tom Running, Appleton Post-Crescent Bishop Brady (left) with his grandson visit with the Presiding Bishop at Nashotah House.

BRIEFLY . . .

regarded his appointment as "something that could be of importance in relieving the archbishop of the burdens he has to carry. It is quite clear that he needs some help, and the Archbishop of York made it clear that I should accept the post."

The Rev. Richard Chartres, who moved to Canterbury from St. Albans with Archbishop Runcie, will be designated "the archbishop's chaplain" at the same time Bishop Hook takes up his post.

Lambeth Palace also has announced the appointment of 42-year-old layman, Terry Waite, a member of the Church Army, as the archbishop's assistant for Anglican Communion Affairs. He will work closely with the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council, and his staff. After long experience serving in Africa and other parts of the Anglican Communion, Mr. Waite has been based in Rome for the past eight years, working in the areas of renewal and development for the religious congregations and missionary dioceses of the Roman Catholic Church.

New Primate in N.Z.

Australia's Anglican newspaper, *Church Scene*, has reported that the Rt. Rev. Paul Reeves, Bishop of Auckland, has been elected Primate and Archbishop of New Zealand. He officially succeeded the Most Rev. Allen Johnston on May 3.

Archbishop Reeves, 48, is one of New Zealand's two Maori Anglican bishops. He was educated at the University of New Zealand, St. Peter's College, Oxford, and St. John's College in Auckland. Ordained to the priesthood in 1960, the new primate served parishes in England and New Zealand before becoming Bishop of Waiapu in 1971. He moved to Auckland last year.

P.B.'s Fund Aids Fijians, Navajo

The Episcopal Church has joined in a worldwide effort to provide relief for 12,000 Fijians affected by an early April cyclone.

Nearly three feet of water fell in two days on the main island of the Fiji chain, wiping out villages, crops and livestock, killing 17 people and leaving thousands homeless. Roads were destroyed, and the relief centers must be supplied by sea or air.

Governments of the Solomon Islands, Australia, New Zealand, Papua New Guinea and the United Kingdom joined with Red Cross societies, the Australia Council of Churches and Church World Service in providing aid. The Presiding Bishop's Fund for World Relief sent \$2,000 directly to the Rt. Rev. Jabez

Continued on page 14

Ninety members of the **Conference of Diocesan Executives (CODE)**, many accompanied by their spouses, met for four days in North Palm Beach, Fla., in April. CODE is composed of clerical and lay members of diocesan bishops' staffs. The conference participants heard the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, speak on "The Diocesan Executive in the Future," and were able to attend the four seminars presented.

The Rev. Howard J. Foland, 71, retired recently as director of SPEAK, the Society for Preserving and Encouraging the Arts and Knowledge (of the church), and the Episcopal Book Club and as editor of *The Anglican Digest*.

In April, 14 **Bexley Hall** alumni, representing classes from 1934-1979, participated in the Rossiter Scholar Program on the campus of Colgate Rochester Divinity School/Bexley Hall/Crozer in Rochester, N.Y. The alumni engaged in individual study on topics of their choosing and in dialogue with students and faculty of the three schools. Roman Catholic Johannine scholar Raymond E. Brown and Yale Divinity School professor Henri Nouwen also gave lectures to the group.

In the **Diocese of Milwaukee**, 16 members of two Roman Catholic and two Episcopal parishes participated in a pilot program of dialogue concerning the two communions in January and February. Using various documents from the Anglican-Roman Catholic International Conversations (ARCIC), parishioners from Christ Church and St. Martin's (Episcopal) discussed the Eucharist, ministry, and authority with members of Holy Family and Our Lady of Good Hope churches (Roman Catholic). Following the six week program, the participants issued a "covenant statement" entitled, "A Vision and Call to Unity."

The national executive committee of the **Episcopal Peace Fellowship** has taken a stand opposing Criminal Code Reform legislation, recently introduced in the U.S. Congress by Sen. Edward M. Kennedy (D-Mass.), and Rep. Robert F. Drinan, a congressman from Massachusetts. The EPF believes the bills "pose a dangerous threat to the witness of the labor movement, by an expansion of the definition of 'extortion' to include unions on strike, and the peace movement, by

provisions which in effect criminalize dissident activity." EPF's newly elected chairman, the Rev. John M. Gessell, warned, "The right of the free exercise of individual and corporate conscience is absolutely necessary . . . this right, previously safeguarded in the First Amendment, is now being legislated against in these proposed bills."

Dynalectron Corporation, a Virginia-based engineering firm, is being sued by one of its branch employees in Fort Worth, Texas, who maintains he was fired for refusing to convert to Islam. Conversion allegedly is a prerequisite to working on a company project at the Sacred Mosque in Mecca, Saudi Arabia, and some 30 employees - former Episcopalians among them - are said to have done so. Wade Kern, a Southern Baptist, has support from the Anti-Defamation League of B'nai B'rith in his suit. A spokesman for the national Jewish organization said, "We fully respect the religious requirements and practices with Mecca, but for the Dynalectron firm to recruit non-Muslims and then arrange their religious conversion is offensive and un-American."

The Rev. Jesse Jackson's "**Push for Excellence**" programs in black inner-city schools were launched with great fanfare, but have not received adequate follow-up and supervision, according to federal officials who visited PUSH-EXCELL programs in six cities. The program, which was started in the mid-1970s by Mr. Jackson, a former associate of the late Rev. Martin Luther King, Jr., and head of the Chicago-based People United to Save Humanity (PUSH), has received \$2 million in federal funds. The federal report praised Mr. Jackson's high ideals and inspirational messages, but said he had failed to convert them into a workable public school program.

Sunday driving and sunbathing long have been forbidden activities in the 111 year-old Methodist community of **Ocean Grove, N.J.**, but the trustees of the Ocean Grove Camp Meeting Association now have voted to change the law. Residents and visitors were required to accept a 24-hour ban on driving at midnight each Saturday, and they could not use the beach on Sunday. The community's ability to enforce these blue laws was struck down by the New Jersey Supreme Court last June in a decision overturning the conviction of a motorist. The court said Ocean Grove's blend of government and religion violated the constitutional mandate requiring separation of church and state.



Seamen relax at the Missions club in Kobe, Japan.

Angels and

*Although times may
to Seamen's duty remain
the seafa*

By GRETA CERASALE

The sea and the land are more than physically divided. Those who work ashore know little of the dangers and unpredictable tempo which rule the life of merchant seamen. Although transport of essential supplies depends largely on them, they are far from the minds of most of us except when there is a spectacular shipwreck.

To serve these men the Missions to Seamen, an Anglican society, was set up in England 123 years ago. Since then it

has created a worldwide network of 90 mission clubs which exist to care for the spiritual and material welfare of seafarers. At these clubs the men can relax, telephone home, enjoy various recreational activities, talk over problems with the chaplain and attend a service in the mission chapel. It may be enough just to enjoy a friendly atmosphere and change of scene after what may have been a long and lonely journey.

The mission has its roots in the Victorian era when there was much reforming zeal to improve the lots of a rapidly increasing working population. Unlike the harsh conditions endured by 19th century workers in the factories, the seamen's hardships were not so readily discovered. But there were pioneers anxious to campaign for better conditions and to bring the Gospel's message to seafarers. The man who came to the fore

was the Rev. John Ashley, of the Church of England. In 1835 he was on holiday near Bristol and discovered that no clergy ever visited the ships docked there. He went aboard some of them, found he was welcome and conducted services on them. He canceled plans to take up a new parish appointment and for the next 15 years worked as an unpaid missionary in the Bristol Channel. He sailed his cutter "Eirene," which had a chapel below decks, and ministered to the many seafarers who sailed that way.

Eventually he had to give up the work through ill health but meanwhile others had started similar missions afloat, notably in Plymouth in the south and the Liverpool and South Shields areas in the north. There were also "floating churches" in some ports including Cardiff, Wales. These were usually old obsolete warships which were adapted to serve as chapels and institutes.

This activity lead to a national society being formed in 1856. The president was Lord Shaftsbury, the social reformer who fought for better factory conditions. The society adopted the symbol of a flying angel. This was suggested by Revelation 14:6.

"Then I saw an angel, flying overhead, sent to announce the good news of eternity to all who live on the earth, every nation, race, language and tribe."

Greta Cerasale is assistant public relations officer of the Missions to Seamen, London, England. She is a journalist who has worked on papers in Canada and England and for the Canadian Red Cross Society and Save the Children Fund.

Seafarers

*change, the Missions
the same — to care about
s welfare.*

One of the society's outstanding achievements in those early days was helping to stamp out crimping. This was a confidence trick played on seafarers when they arrived in port with their pay. They would be offered "hospitality" and later after being encouraged to spend their money on drink they would be presented with a bill they could not pay. They would be forced to do another voyage to earn more money. Extracts from chaplains' reports show both the evangelical spirit and the harsh conditions of the period.

"Mersey 1858. Gem of the Sea, brig. Inward from Demerara. Sat with the men in forecabin a long time. There was a black cook who had learned to read English at Demerara, he had obtained an old Bible from a sailor, it had no cover and was very ragged and filled with cockroaches, it was stuck in the side of his bunk, he often read it; he was glad of a good supply of tracts which I gave him.

"Cork: 1858. Visited five vessels, two English, two Prussian and one American. The crew of the American barque Florence were in a pitiable state from fever and ague. I almost fancied I was among spectres, not men; they looked so sad, so emaciated, so bloodless. Some of them were unable to leave their berths. I read and prayed with them all.

"Mersey: 1858. Visited 16 ships, gave tracts and held interesting converse with many. One had just been taken in by the crimps and lost £22 and all his clothes."

At home missions were soon established in Liverpool, Dublin and Milford Haven. The work spread to take in the European port of Barcelona, two Middle Eastern ports and Halifax, Nova Scotia. By the end of the century links were made with the Far East when readers were sent to Madras and Singapore.

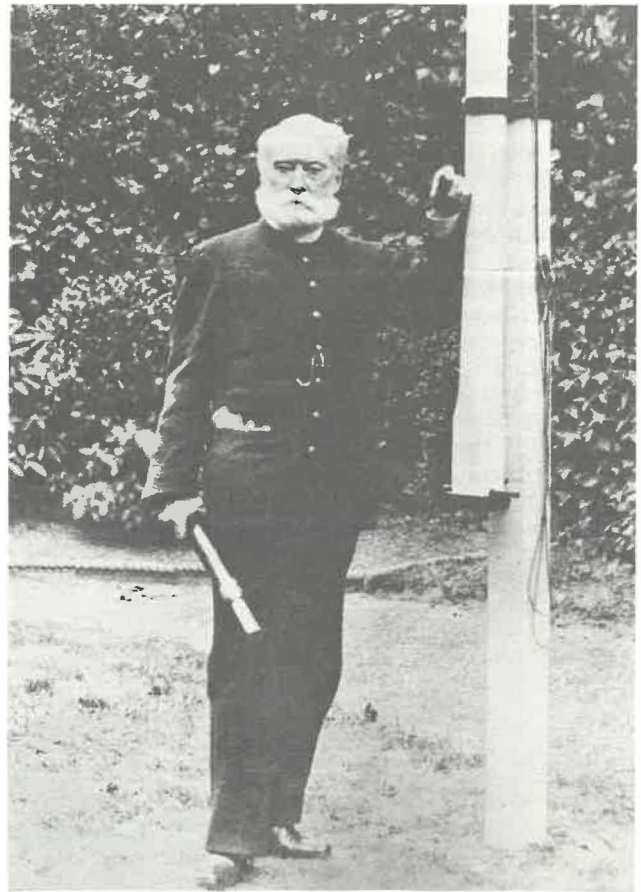
One of the chaplains who became a legend was Jim Fell, who went out to San Francisco in 1893. Crimping was only part of the problem in that lawless port. It was full of deserters; some were murdered, others "shanghaied" to wake up at sea on their way to some distant country, others became part of the city's underworld. "Fell of Frisco," as he was known, spent five years trying to clean up the port and he created an institute for the seafarers which brought some stability to the scene. In 1908 the society's work in San Francisco and Portland, Ore., was handed over to the Episcopal Church in the United States of America.

By the turn of the century steamships took over from sail, and with faster travel and more time ashore for the seafarer the Missions' work changed. Instead of only visiting the men on board,

Mission vessels were used to bring the men ashore to the Missions' clubs. They became known all over the world as Flying Angel clubs. During both world wars these clubs had a vital role to play. They were used as emergency stations for casualties and sometimes as air raid shelters.

At the same time ship visiting continues to be a vital part of the Missions' work. Often ships are in port for only a few hours now, also non-English speaking seamen may not know of the clubs' existence.

The Mission now has clubs as far apart as Vancouver, Buenos Aires, Rotterdam, Cape Town, Singapore, Sydney and Yokohama. Although they all come under the same umbrella provided by the central office in London they differ greatly because of local needs. The quantity of shipping, the climate, the geography and the amount of local support create a pattern. In hot spots like Dubai and Mombasa for instance, a much appreciated swimming pool is provided for seafarers. In places where ships dock some miles from the town as in Lagos, Nigeria, an important part of the chaplain's work is to organize transportation to ferry seafarers to and from the Mission. In New Zealand the Mission is on a smaller scale which the chaplain operates from his home. Hong Kong on the other hand, a crowded bustling port, has



The Rev. John Ashley: Early missionary to seamen in the Bristol Channel.

the Missions' largest club which is run more like a hotel.

The Mission works with other missionary and welfare societies sometimes sharing the same building with them, notably with the Roman Catholic Apostleship of the Sea and with the German Lutheran Church.

In North America the pattern is different again. The first contact here was made in 1857 when a reader was sent to Halifax, Nova Scotia, although a full-time mission was not established there until 1942. The oldest Canadian mission is in Vancouver. This was opened in 1907. It proceeded slowly as there were few ships in the early days. The mission survived a fire in 1913 when the club went up in flames. A while ago the Vancouver chaplain illustrated in one of his reports that although conditions and pay on ships are vastly improved the

Bay in 1961. The St. Lawrence Seaway which freezes during the winter months sets the pace here. Ocean-going vessels can come only in spring and summer when the chaplains are kept busy. It was decided that on the Great Lakes, compact units stationed close to the piers were most convenient for seafarers. Toronto has three units; one is a tramcar converted into a chapel and the other two contain a TV lounge, shop, canteen, games room and library. In 1978, 4,000 seafarers visited the club. Nearly all were "salties," that is ocean-going seafarers. But there are over 1,000 vessels which sail the inland waters of the 100-mile stretch from Coburg to Clarkson. The "lakers" who sail them bring coal and oil for domestic industry. They berth in isolated places where there are no facilities or shore transportation and often not even a telephone. The Toronto

one in Houston, Texas and Newark, New Jersey, and a number in British Columbia, New Brunswick and Ontario.

In Brownsville, Texas, where the Rev. George W. Graydon of the Episcopal Church runs the International Seamen's Center, the society helps by sending a young student helper from England.

In 1969 more links were established with the Episcopal Church at a conference in Rotterdam at which it was agreed to set up the International Christian Maritime Association (ICMA). This acts as a liaison body between the seafarer welfare societies and campaigns for better conditions for the seafarer. At the 1978 conference many Episcopal chaplains who work among seafarers in the United States became honorary chaplains of the society.

At the same time the Seamen's Church Institute of New York and New Jersey, which has long cooperated with the British society, agreed to work with the latter in the publication of its paper, "The Sea," by contributing to the cost and distributing copies of the paper to vessels in New York.

There is in fact a gradual coming together of organizations concerned with the seafarer. When the society plans to open a new club the possibilities of making it an ecumenical one are explored first. New clubs to open shortly in Dampier, Australia and Jakarta, Indonesia are more examples of inter-denominational centers.

The society was a founder member of ICMA and its general secretary is a former general secretary of the society. It plans to make its work more effective by creating national groups in all maritime countries.

One of the growing concerns is that the seafarer may suffer stress on the giant supertankers. Because these ships are highly mechanized and capable of being run with the small crew, there are moves by the industry to cut manning to a minimum. But this brings increased responsibility to fewer men, more isolation and little companionship. Many of the ships are as comfortable as luxury hotels, but this does not compensate for spending your free time alone. The standards of some "flags of convenience" ships are another worry.

The society's general secretary, the Rev. Bill Down, has said: "The society should not be afraid to speak out when its chaplains find injustice and exploitation in the course of their work. It should also seek the assistance of those who are in a position to rectify these wrongs and support them in their work. The problems may have changed, but the Missions to Seamen's duty to serve seafarers and care about their welfare remains the same. When we come across unsafe and unsatisfactory conditions for seafarers we must act in the light of orthodox Christian teachings."



The Flying Angel emblem of the Missions to Seamen, which appears on its clubs throughout the world.

risks seamen face and the tragedies which can happen at sea do not change. A Japanese seaman had fallen overboard and drowned. When the ship docked the crew asked the chaplain to conduct a service for him. He was married and his wife was expecting their first child.

Said the chaplain: "Contrasted with the hustle and bustle of people ashore while preparing for the celebration of Christmas, this story reminds us of the plight of so many seafarers - in life they spend long periods separated from family and friends and in death, too, they are often alone."

One of the recent interesting developments in Vancouver is the consecration of a rock in Howe Sound now called Mariners' Rest. It has become a Heritage Reserve and is an official marker from which seafarers and their families can cast the ashes of dead relatives. The Mission chapel performed the consecration service.

In Ontario there are three missions on the Lakes, all relatively recent: Toronto opened in 1957, Hamilton and Thunder

club has recently launched a mobile mission for them with a generous donation of \$25,000 from the Upper Lakes Shipping Company which paid for the vehicle. This vehicle fitted with a telephone, lounge etc., goes from pier to pier to welcome the lakers and offer them a friendly, relaxed period ashore.

The Toronto chaplain, who himself spent three weeks working in the galley of a laker tanker to see what it was like, said recently:

"The storms on Lake Superior match those in the Atlantic. Sailing thousands of miles, the voyages are as long as many of those of the salties. Two or three months of living in close quarters with 20 or 30 other seaman away from home and family and with few chances of going ashore is not always conducive to morale building."

This is the only part of the North American connection. As well as its staff chaplains, the society has over 200 honorary chaplains throughout the world who act as a valuable link between the society, the seafarer and his family. There are several in the States including

EDITORIALS

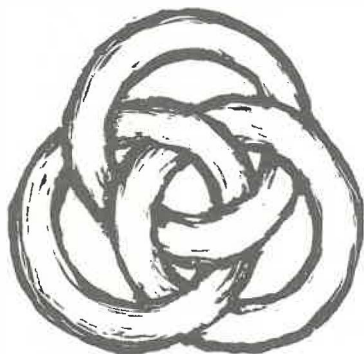
This Month

In this Trinity Sunday issue we include our usual features for the first number of the month, namely the "Calendar of Things to Come," and "Feasts, Fasts and Ferias." Next week we will have our June Parish Administration Number. Make sure that leaders in your parish see it and read it. An unusual event later in June is the centennial of the birth of Helen Keller, the remarkable blind woman who, sustained by Christian faith, did so much for handicapped people all over the world. Information about her will appear in our issue of June 22. Have a good June. It should be the best of months.

Trinitarian Good News

Trinity Sunday appears to many Episcopalians as a convenient opportunity to pay their respects to an odd and inexplicable doctrine, which their rector will struggle to justify from the pulpit for a quarter of an hour or so on this Sunday.

Somewhere, somehow, we seem to have gotten it wrong. The doctrine of the Trinity is not intended as an odd exercise for the human mind, but rather as a state-



ment of how God is. The divine nature being as it is, we in turn are brought into fellowship with God. In the power of the Holy Spirit, we are united to God the Son as his adopted brothers and sisters, so that through him we may be the sons and daughters of our Creator. Because God is really and truly like that, you and I can really and truly be like that. This is the joyful message from the central bastion of Christian theology.

Family Life in America

Your editor recently had the privilege of attending the governor of Wisconsin's Conference on Family Life and Children, as a representative of the county in which he resides. This was one of a series of such conferences being held in various parts of the nation from which representatives will in turn go to the White House Conference in June. The latter is being held in three sections, in Baltimore, Minneapolis, and Los

Angeles, serving the eastern, central, and western parts of the nation.

What does one find at such a conference? First of all, a vast number of people, rich and poor, of every cultural and ethnic group. Our Wisconsin conference included every age category from old people to infants, and many parents brought school-age children with them. The latter were a very welcome and significant addition to the conference. Few Episcopalians were identifiable, although some smaller religious bodies were well represented. I wished our people made a greater effort to get out and be counted. There was plenty of politicking, name-dropping, and publicity-seeking, but most people were certainly there out of sincere concern and were trying both to make a contribution and to learn from others. It was easy to strike up acquaintances and talk with others. Perhaps a major function of such a gathering is to allow people of all classes and backgrounds to mix together informally and to learn about one another's ambitions, hopes, fears, and frustrations.

It was obvious that such a concourse of people, including as it did many members of strongly organized groups, could not reach agreement on such questions as abortion and divorce. As one member of the staff said, instead of spending three days hollering at each other, the decision was made to spend the time on things we might agree about. On the whole something useful was accomplished.

"Don't you think we would all be better off if people followed religious teaching about marriage?" a gentleman asked me at lunch. Of course I agreed, and we had a good conversation together. He turned out to be a Mormon. It is not often that an Episcopal priest, conspicuously clad in clericals, has a friendly meal with a LDS businessman.

Family Price Tag

Severe family problems arise from such diverse causes as calamity (fires, floods, carbon-monoxide poisoning), sickness, physical violence (spouse-beating, child-abuse), sexual misconduct (marriage-breakup, teenage pregnancies, incest), automobile accidents, employment/unemployment (certain jobs have destructive effects on fathers and/or mothers; rich and poor families alike are devastated when the primary wage-earner is unemployed), alcohol and drug abuse (fires, illness, child abuse, adultery, automobile accidents, and unemployment may well be encouraged by, or may encourage, dangerously heavy drinking). It is obvious that there are no simple solutions to such a huge portfolio of problems.

During recent years, we have become aware that any large building project has an environmental impact which needs to be analyzed and evaluated. Similarly, may we not learn that various activities in government, business, education, etc., have a family impact which needs to be considered? The problem is that family conservation, like environmental conservation, has a cost – both in dollars and in restraints. Having as we do a heritage characterized by great individualism and a reluctance to accept discipline, how great a price are Americans willing to pay for stable, healthy, and loving families?

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FEASTS, FASTS AND FERIAS

The Sense of Liturgy

By WILLIAM J. MCGILL

While a graduate student at Harvard in the late 1950s, I attended the Church of the Advent in Boston, one of the fabled Anglo-Catholic parishes in the Episcopal Church. The then rector, the late Whitney Hale, was a great priest and one of the two or three persons of my acquaintance whom I would number without hesitation among the saints. By most standards he was not a great preacher, yet one listened to him and learned from him because of what he was, a man of God. And, after all these years, I still remember several of his sermons. One in particular which I recall concerned the liturgy and in it he remarked that "the Mass is a combination of grand opera and a kiss."

At the time I thought the image awkward, even a trifle embarrassing, but I did remember it. Now, two decades later, having read countless scholarly and popular books and essays on liturgy, having watched, participated in, and more recently presided at innumerable celebrations of the Eucharist in Episcopal churches of all shapes, sizes, and (ah, venerable anachronism) churchmanship, having experienced the trials and tribulations of the liturgical reform that has consumed so much energy and passion and paper, I find that image not at all embarrassing, hardly awkward, but touched with holy wisdom.

Liturgy is like grand opera because it is a public act. Furthermore, liturgy tells

a story (or rather several stories on different levels); it has a dramatic structure. Liturgy combines voice and music. Just as operas must be structured to tell their stories artfully, setting arias and recitatives in proper conjunction with dramatic action so that their individual qualities both stand out and complement one another, so liturgy must be more than a melange of petition, prayer and praise. Liturgical scholars have painstakingly examined the shape of the liturgy seeking to trace the development of its structure from the beginning and to define a relationship of parts that will best serve the purpose of worship. The sense of liturgy encompasses an understanding of the structural dimensions of worship.

Liturgy is like a kiss because it is an intimate personal act. To appreciate a kiss, to give and receive its deepest meaning, one must participate in it. So liturgy must involve the giving and receiving of each individual if it is to express the faithful commitment of each. Liturgists have striven to enhance the vitality of liturgy by drawing worshipers more actively into its performance, by opening structures to permit spontaneity. The sense of liturgy encompasses an appreciation for the intimate and personal dimensions of worship.

Both elements are essential if liturgy is to fulfill its nature. Conceived only as grand opera, liturgy becomes merely formal and so finally sterile; conceived only as a kiss, liturgy becomes idiosyncratic and formless and so finally meaningless. The fusion of these elements; not the tension between them, empowers and enlivens liturgy. That fusion occurs not through preoccupation with liturgical structure or with personal relevance, but

The Rev. William J. McGill, Jr., is professor of history at Washington and Jefferson College, Washington, Pa., and priest in charge of St. George's Church, Waynesburg, Pa., in the Diocese of Pittsburgh.

through the sense of liturgy, the awareness of the nature of liturgy.

Unfortunately, just as I have come to appreciate the wisdom of Fr. Hale's image, I have also concluded that, for most of us, the two elements seem antithetical, and we usually end by choosing between them rather than striving to fuse them. Our intuition then too often runs counter to that which is required to give liturgy power. We have often heard it said that the Episcopal Church suffers from a paucity of good preachers, but, ironically for a church whose central document has always been a liturgy, we have suffered as much from a shortage of worship leaders with a sense of liturgy. That means that the preservation or reformation of liturgy *per se* will not have any enduring impact on the worship life of a particular parish or community or the church as a whole. A worship leader, whether bishop, priest, deacon, or layreader, who could not enliven and empower the older forms will not succeed any better with the newer forms. In that respect the only difference between the older and newer forms is that we are so used to the former that we may too easily choose to view them as performances while the latter, by their novelty, may encourage us to see them entirely as personal assertions.

To avoid this dilemma, to develop and maintain a sense of liturgy, we must hold fast to an obvious, yet easily neglected, fact about liturgy: liturgy at the core must be sacramental, an outward and visible sign of an inward and spiritual grace. The elaborate staging, the grandness of gesture and voice, of an opera is all for naught, if the grace of music and drama does not lie at the heart of the work. We can enjoy the technique and applaud the skill, but we will not be moved. A kiss binds tactile, visual, olfactory pleasures to reach beyond the merely physical, to give expression to love. Without love a kiss may titillate the senses, stimulate the glands, but it will not echo in the depths of our being. But the heart of beauty of great opera can be lost if the presentation is flawed, and a kiss of love may be ill-timed. The sacramentality of liturgy affirms the indivisibility of form and meaning. The sense of liturgy involves a recognition that form of itself has no magic and that meaning requires appropriate form to have effect.

To hold fast to the fact of liturgy's sacramental quality requires a systematic effort. The sense of liturgy is an acquired trait. Perhaps that is why it is so rare. The predilection for personal and spontaneous expression encourages us to assume that any trait we must consciously and conscientiously nurture is mere contrivance. That only demonstrates how little we understand art and love — and liturgy.

LETTERS

Continued from page 4

deep he is! Ah, the poor Fishwife, it is stuck fast in the Mire; it has dropped its Basket of Fishes; and its Hands have been cut by the Scales as it seized some of the falling Creatures; and one Scale has even got into its Eye, and it cannot get her out. It opens its Mouth to cry for Help; but if any Sound comes out of him, alas, he is drowned by the raging of the Storm. And now a Tomcat has got one of the Fishes and she will surely escape with him. No, she bites off a Fin, she holds her in her Mouth — will she swallow her? No, the Fishwife's brave Mother-dog deserts his puppies and rescues the Fin — which he eats, himself, as his Reward. . . . (from *A Tramp Abroad*).

(The Rev.) DERALD W. STUMP
The Episcopal Ministry at Penn State
University Park, Pa.

Liberal Arts and the Marketplace

The Rev. Dr. Frederick Burnham [TLC, April 20] lamented the changing emphasis taking place in colleges and universities across the country. He sees the shift away from liberal arts centered education to technical and career centered degrees as something to bemoan. I understand part of his point, but at least in his article he does not seem to deal with the world as it is.

The fact of the matter is in the 1960s one could be a liberal arts major and still have IBM, Xerox, or AT&T competing

to offer you jobs, and train you to do those jobs. Or if one chose to go on to graduate school in a more technical field after a liberal arts major, one could still be fairly well assured of entering a good program. That is not the case today.

Business has the upper hand today and students in college presently are responding by choosing those majors which more readily equip them for the marketplace. The same is true of graduate school programs. That is not necessarily being materialistic, but just realistic of the pressures of economic survival.

I worked in an office for a few years and understand some of the pressures that exist nowadays that affect prospective college students to make the choices they do. I also, while in seminary, was a chaplain to the Fashion Institute of Technology in New York. I understand some of the pressures of a highly competitive and technical school and career field. It could use some Christianizing and humanizing. But I had to start where the students were and understand that. We must know to whom and what we are ministering or else we are irrelevant and have our heads in the clouds.

God drove us from the Garden and we can't go back. He has greater things in store for us than that stage of innocence. Part of knowing what he has in store for us is being realistic about the way the world is in order to have a sound vision of the world as it should be. Dr. Burnham did not present that to me.

(The Rev.) PATRICK A. PIERCE
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NEWS

Continued from page 7

Bryce, Anglican Bishop of Polynesia, for the relief work.

The Fund was also called on to provide emergency aid in the United States when soaring utility rates threatened both the income and ministry of the Good Shepherd Mission in Fort Defiance, Ariz., part of the Navajoland Episcopal Church.

Two grants, of \$10,000 and \$1,802, were sent to the Rt. Rev. Frederick W. Putnam to pay back utility bills. The Fund's director, the Rev. Samir J. Habiby, had to intervene to assure local utility authorities that the money would be available before they would restore power to the rental properties that the mission relies on for much of its income. The second, smaller amount was to maintain service for the mission itself. Bishop Putnam assured the Presiding Bishop's Fund that there was money to keep up the utility payments once the backlog was cleared.

Judge Denies New Trial to Dissidents

In Denver, Colo., District Judge John Brooks has denied a motion for a new trial in the property dispute between the Diocese of Colorado and St. Mary's Church, which seceded from the Episcopal Church.

The attorney for members of "St. Mary's Anglican Church," said the parish will continue to appeal the decision.

Last fall, Judge Brooks upheld the diocese's contention that the Episcopal Church is a hierarchical institution and that St. Mary's is a subordinate part of the hierarchy.

The two-thirds majority which voted to secede in 1976 continue to meet at the church building. The disputed property was valued at \$435,000 in 1974.

Deans Meet in Albuquerque

Albuquerque, N.M., was the setting for the 27th annual meeting of the Conference of North American Cathedral Deans in April. The Very Rev. John B. Haverland, dean of St. John's Cathedral, Albuquerque, served as host for this year's meeting, which attracted 51 deans, many of whom were accompanied by their wives to the five-day event.

The participants toured the Los Alamos Scientific Laboratory, San Idelfonso Pueblo, and Sante Fe.

The business of the conference was conducted on Monday morning, at which a presentation was made by the Very Rev. Oliver Fiennes, Dean of Lincoln Cathedral, inviting the conference to meet in England in 1982. The program will be shared by the various cathedrals in England.

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HANDGUNS wanted for recreational use. Write giving description, condition, and best price. Grace Church Pistol Club, Box 4042, Anderson, S.C. 29622.

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THE LIVING CHURCH

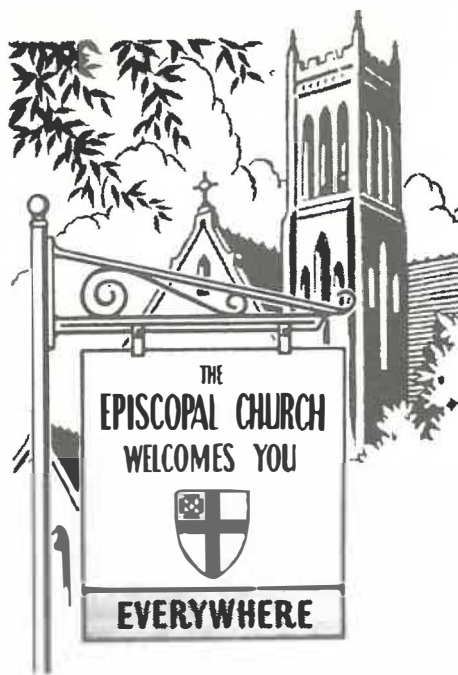
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SUMMER CHURCH SERVICES



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, the Rev. Frederic W. Meahger
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
Sun Masses 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

THE CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave., downtown, off I-4, near Disney World
The Very Rev. O'Kelley Whitaker, dean
Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillicropp III, r
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs 11

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James' Pl.
Canon Pierce Middleton, r; William Doubleday, ass't
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9, Ev Mon-Fri 5

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
The Rev. J.R. MacColl III, D.D., r
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
4800 Woodward Ave. at Warren
The Very Rev. Bertram Nelson Herlong, dean
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS'

170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

OMAHA, NEB.

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

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 8 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; Wed, 5 Eu Spiritual Healing, LOH

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun, the Rev. Canon William P. Scheel, the Rev. William Speer
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. south of I-85
Sun 8, 10; Wed 10

ALAMEDA, CALIF.

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

LA JOLLA, CALIF.

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

ROSS, CALIF.

ST. JOHN'S Lagunitas & Shady Lane
The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the Rev. Trevor Hoy
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu & HU; Fri 5, C; 5:30 Eu

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.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

ALBUQUERQUE, N.M.

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

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley,
ass't
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.
Wed HC & healing 12:15.

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4
Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily
8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
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 daly 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, 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

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

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 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3820 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses: 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena &
Rosary). Confessions: Fri & Sat (5-6); half hour before each
Sunday Mass; at any time by appt.

NEWPORT, R.I.

TRINITY on Queen Anne Square
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC
& HS 12; HD HC 8. Founded in 1698. Built in 1726.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all
ages 9:15

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3968 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 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH 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

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

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

SEATTLE, WASH.

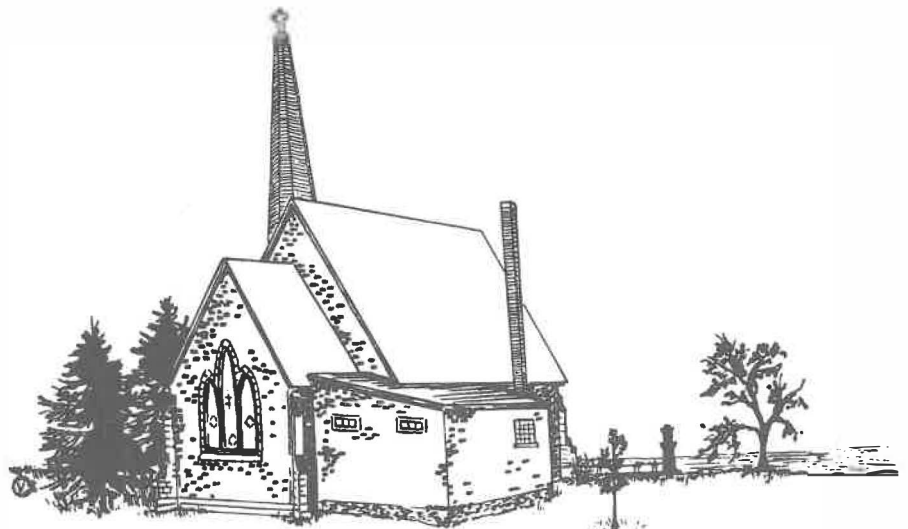
HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used ex-
clusively)

ALGOMA, WIS.

ST. AGNES-BY-THE LAKE 806 Fourth St.
Sun, Mon, Tues, Thurs, Sat: 8:45 Matins, 9 Mass. Wed 6:30
Rosary, 6:45 V, 7 Mass

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno



The Church of St. Agnes-by-the-Lake, Algoma, Wis.