

THE LIVING CHURCH



The Most Rev. Robert Runcie, Archbishop of Canterbury, accepts the first copy of "Lambeth 88, The Call" from the Rev. Robert Browne, (left) and Canon Samuel Van Culin, (right). The video is a resource for bishops to prepare themselves and their dioceses for the 1988 Lambeth Gathering of Anglican bishops. Canon Van Culin is secretary general of the Anglican Consultative Council and Fr. Browne is his assistant for media resources.

Remembering Memphis • page 8 and 12



THE LIVING CHURCH

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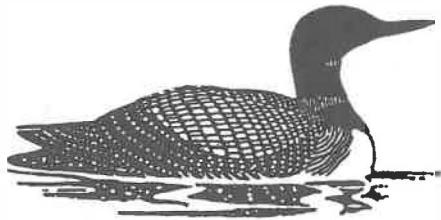
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The Cry of the Loons

By MASON WILSON, JR.



Each summer through the kindness and generosity of my wife's mother, we spend a month beside Squam Lake in New Hampshire. This beautiful place was made famous by the movie "On Golden Pond" as it was here that Katherine Hepburn, Henry and Jane Fonda made their Academy Award winning film. Most everyone who saw it remembers that haunting cry of the loons and Katherine Hepburn's voice saying, "There are the loons, Norman!" Anyone who stays a day and a night beside Squam Lake is very conscious of the loons.

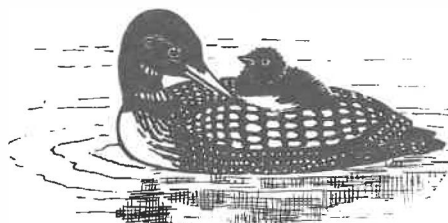
When we first went to the lake, the loons seemed to have an eerie if not mournful cry. When I heard them at night, they made me feel a bit sad. I could recall as a child people in my home state of Texas who had never seen or heard a loon calling people with problems "crazy as loons." There was nothing crazy about a loon except that their cry could sound like one in deep distress or sadness. This sad cry of the loon was indeed a proper discernment for they were rapidly becoming extinct. They mourned their own passing from the scene. In a few years we learned there would be no more loons.

With the growth of the summer popu-

lation had come more refuse and a great growth in the predators of the loons such as the racoon which we were told were very fond of loon eggs. From this moment on after the awareness of the possible extinction of the loons entered our consciousness every single one of them became precious to us. The community that surrounds Squam Lake seemed determined to save the loon. With diligent research and with many people making concerted efforts to give the loons every opportunity to build their fragile nests and to bring their one chick to maturity, the loon population began to increase.

Now, everyone rejoices at the cry of the loon at daybreak or at noon or at night. They seem to tell us they are alive and well. They seem to be thanking us for our love and concern and for watching over them. They know that God is at work in human creatures trying to save the loons.

This summer about eight loons swam into our cove and came very close to the dock. It almost seemed as though they trusted us. We all — humans and loons — belonged to that wonderful community of Squam Lake, and one could feel a divine bond between us. We always hate to see our holiday come to an end, to leave the magnificent vistas of lake, trees, and mountains, the quietness, and the freshness of the air. As we ate our breakfast on the porch a lone loon swam into our cove and stayed there for a little while. It had come to say "good-bye" and "God bless you!"



Our guest columnist, the Rev. Mason Wilson, Jr. is rector of St. Andrew's Church, Framingham Centre, Mass.

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Dedicated Christians on Council

First, in your breakdown of Executive Council [TLC, Aug. 3], you mention that there is presently a council member from Arizona. My term expired in 1982, and I am not aware of anyone from Arizona joining the Executive Council since.

More to the subject of the editorial, I agree that representation on council should be as widely distributed as possible, geographically and among the various interest groups. I believe, however, that it is even more important to elect dedicated Christian persons who, regardless of their particular churchmanship, ethnic background, sex or other point of view, will work hard for the benefits of the whole church, and not just their particular bias, and put in the time necessary to do the job properly. Anyone elected to the council may well feel that it is an honor, but they should not consider it as only an "honorary position."

MATTHEW K. CHEW

Scottsdale, Ariz.

• • •

While I agreed with your editorial "Distribution of the Executive Council," I believe that there is another failure of distribution that is equally important.

That is the under-representation of the business community on the council.

The problem begins at the bottom and becomes progressively worse as one goes up the pyramid of the structure of the Episcopal Church. Annual parish meetings are fairly well attended, and if the business community is not well represented there, which it usually is, then that is its own fault. The vestries elected at these meetings are composed with a preponderance of businessmen and women. This is good, for it is the vestries of the church which raise its operating money and determine what share of that raised goes on to the diocese.

Things start to get a bit tougher at the diocesan convention level. Depending upon the geography of the diocese and the day or days of the meeting, the number of people in business who can (and will) attend diminishes. Many of the delegates to this convention who can and do go are not engaged in business; since they are able to go yearly, they gain the name recognition which leads to further elections. I hastily add that most are capable, dedicated and sincere.

Things get much, much tougher for election to General Convention. Attending General Convention (I started in 1969) requires a person to travel sometimes a great distance, be away from hearth and home for over a week, and to be out of the office for a long time. Many companies will not grant a leave of absence for this activity, and while I know of people who use their vacation time for such things, this does not sit well with the kiddies, or with the spouse if left behind. Not all of the self-employed, of which I am one, can afford to be gone

Interval

In the heart of day
It came upon me that in this center
And in the words I pray
I cannot limit here my presence
To that "eternal now."

I am less than real
If there is no dawn to give me birth
And if I cannot feel
The pressure of the glow of evening sun:
My "now" is then a "pass."

An arrow swift in flight
Is vector-like in definition.
If lofted into height
It must be aimed into the future,
And from the past with force.

Magnitude and direction — not suspension —
My Now is thus defined in tension.

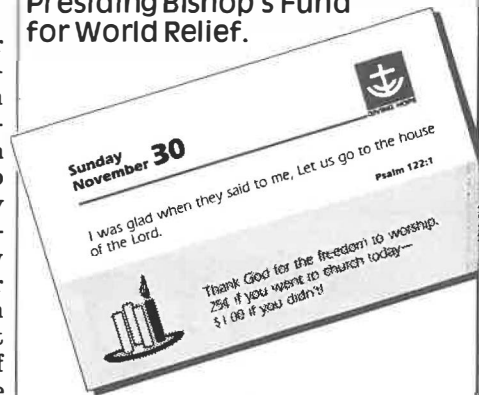
Delos Wampler

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that long, for any number of reasons. So the proportionate number of business related deputies is out of balance with their numbers and importance in the church.

Thus we have an Executive Council, as well as other positions, being elected to a body of which a vital part of the church is represented by a distinct minority. This is not to be critical of the clergy, or of social workers, or any other of the many sincere deputy types present; we need them all. But during my term (1976-82) on Executive Council, and I suspect now, the business community was greatly under-represented, and its generalized viewpoints consistently out-voted. This is not the remark of a sore loser; I got my licks in too, and I liked and admired almost everyone I served with.

JOSEPH L. HARGROVE

Shreveport, La.

I agree with your editorial: "Distribution of the Executive Council." The statement, however, that the election of the members of the council is directly traceable to local parish elections deserves comment.

It has been my experience that all too often the selection of representatives to the various diocesan meetings has been left to vestries. Further, rather than discuss the issues with potential representatives, vestries elect on voice vote alone the person or people to represent the parish.

To me that is analogous to allowing the county council to name representatives to state legislatures which in turn name delegations to the national legislature which is enfranchised to name the chief executive officer and his staff.

The connection to your editorial is not as clear and direct as I would wish because your editorial touches only geographical under representation on the Executive Council. My point is that representation in the temporal governance of the church at all levels may be skewed on more than a geographical basis because an unknown segment of the membership of the church is effectively disenfranchised by a quirk in the system at the parish level.

WILLIAM S. FLANIGEN

College Park, Md.

Cult Groups

I am nonplussed by the statement attributed to Dr. David Bromley [TLC, July 27] that there are fewer than 25,000 members in all cult groups combined in the U.S. There can be no question that the combined membership of just the Latter Day Saints, Jehovah's Witnesses and the Unification Church total several million.

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BOOKS

The Cry from Sheol

MODERN WORK AND HUMAN MEANING. By John C. Raines and Donna C. Day-Lower. Westminster. Pp. 156. \$12.95.

LOOKING FOR WORK IN THE NEW ECONOMY. By Robert Wegmann, Robert Chapman, and Miriam Johnson. Olympus Research Press (1670 E. 1300 South, Salt Lake City, Utah 84105.) Pp. v and 356. \$15.95.

Profoundly disturbing changes are happening in the world of work these days, but most Christian clergy and laypeople are blithely unaware of them — hearing them only as the sound of distant warfare. These changes may be summarized in one dramatic statement, to wit: Almost all jobs in America today have become so “volatile” that the jobs of any of us — blue or white collar worker — may vanish in a poof of smoke tomorrow — suddenly, and without warning — even if we have worked for an organization for 22 years, and are four months away from retirement.

Despite a long-dreamed-of national prosperity, this sudden folding of life-long jobs is happening every day. We,

who never dreamed this would ever happen to us, are suddenly being dumped into the ranks of the unemployed — joining the eight million or more forgotten Americans who are already there — always demoralized, commonly possessed by bitter anger, often homeless. And when we become suddenly unemployed we enter into a kind of Sheol, a land of the dead — where prosperous Americans walk right on by, as though they did not see us and we have become shadows.

It is therefore very much to be applauded that two concerned Christians who feel poignantly this Sheol have taken pen and tape recorder in hand, and gone out to interview some of the unemployed, so that they may in this book tell their own story. John Raines and Donna Day-Lower have focussed on the blue-collar worker, but the feelings described in *Modern Work and Human Meaning* are common to all the unemployed.

After reading these poignant stories, the reader naturally asks, “What can be done about this tragedy?” All solutions which might be proposed fall into one of two camps: those which emphasize individual strategies, done with individual unemployed people — much in the spirit of Frank Laubach’s old refrain, “Each one teach one”; and institutional solutions, which see governments and orga-

Continued on page 11

“Building Genuine Community”

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CALIFORNIA Los Angeles, Sept. 11-12 San Francisco, Sept. 9-10	NEW JERSEY Newark, Sept. 2-3
FLORIDA Ft. Myers, Sept. 25-26 Orlando, Sept. 23-24	NEW YORK Lands End, Oct. 6-7 Lands End, Oct. 8-9
IDAHO Boise, Sept. 4-5	NORTH CAROLINA Charlotte, Oct. 13-14
ILLINOIS Chicago, Sept. 4-5	OHIO Cincinnati, Oct. 9-10 Cleveland, Nov. 6-7
IOWA Dubuque, Sept. 18-19 Sioux City, Oct. 14-15	PENNSYLVANIA Philadelphia, Nov. 6-7 Pittsburgh, Sept. 2-3
LOUISIANA New Orleans, Nov. 6-7	SOUTH CAROLINA Charleston, Oct. 23-24
MAINE Bangor, Oct. 23-24	TENNESSEE Nashville, Sept. 22-23
MASSACHUSETTS Boston, Sept. 2-3	TEXAS Dallas, Oct. 9-10
MICHIGAN Detroit, Oct. 7-8	VIRGINIA Norfolk, Sept. 11-12
MINNESOTA Duluth, Nov. 3-4	WASHINGTON Tacoma, Sept. 2-3
MISSISSIPPI Jackson, Sept. 25-26	WASHINGTON DC Oct. 14-15
MISSOURI Kansas City, Sept. 11-12	WISCONSIN Madison, Sept. 4-5
NEBRASKA Omaha, Nov. 3-4	

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THE LIVING CHURCH

September 7, 1986
The Season after Pentecost: Proper 18

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Dallas Church Becomes Independent

Following a period of intensive discussion, the Rt. Rev. Donis D. Patterson, Bishop of Dallas, acting with advice and consent of the standing committee, has dissolved the relationship between the Diocese of Dallas and the Church of the Holy Communion, Dallas.

The action, effective August 1, enables the congregation to become an independent church with no organizational or canonical relationship with the diocese or the Episcopal Church in the U.S. Under terms of the agreement, the parish will retain the name "Church of the Holy Communion of Frankford, Episcopal," and its 4.87 acres of land and property.

The separation of the parish from the church came in the wake of the parish's refusal to adopt the 1979 Book of Common Prayer as the standard for corporate worship. Bishop Patterson had requested all 64 parish and mission congregations in the diocese to conform

to Prayer Book usage by this past January 1. He further sought conformity from the Church of the Holy Communion in a directive dated Ash Wednesday, February 12. Vestry and congregation refused to comply. The Rev. Duane Beauchamp, rector, has since resigned.

Under terms of the August 1 agreement, the Church of the Holy Communion retains its property at 5411 Hilton Head Dr. All real property is owned by the Corporation of the Episcopal Diocese of Dallas. Its members and the standing committee agreed with chancellor Paul Eggers that filing a legal suit to retain the property was not the appropriate solution to the conflict.

Bishop Patterson accepted the parish's decision to function as an independent congregation with deep regret. "We have agonized with members of the vestry and representatives of the parish," he said.

"After long and attentive discussion, we have arrived at a solution which seems best for all concerned." Bishop Patterson said conversations between

the parish and the diocese had been characterized by charity and forbearance. Representatives from the parish were unavailable for comment.

(The Rev.) STEPHEN WESTON

Bishops Issue Statement

Sixteen bishops have joined together to sign "A Statement of Witness" [see box], affirming their loyalty to the catholic faith and their responsibility as guardians of the unity of the church.

Eleven of the bishops met in Fond du Lac, Wis. in May to develop the statement [TLC, June 8]. Statement signers include the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire; the Rt. Rev. David S. Ball, Bishop of Albany; the Rt. Rev. William Brady, retired Bishop of Fond du Lac; the Rt. Rev. Roger H. Cillely, retired Suffragan Bishop of Texas; the Rt. Rev. Charles T. Gaskell, retired Bishop of Milwaukee; the Rt. Rev. Joseph Harte, retired Bishop of Arizona; the Rt. Rev. Robert H. Mize, Bishop of Damaraland and Assisting Bishop of San Joaquin; the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth; the Rt. Rev. Paul Reeves, retired Bishop of Georgia; the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin; the Rt. Rev. William C. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Harry W. Shipps, Bishop of Georgia; the Rt. Rev. William Stevens, Bishop of Fond du Lac; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida; and the Rt. Rev. John Charles, retired Bishop in Polynesia.

Bishop Spong Responds

In response to the recent exchange between Pope John Paul and the Most Rev. Robert Runcie, Archbishop of Canterbury, concerning women in the priesthood [TLC, Aug. 3], the Rt. Rev. John Spong, Bishop of Newark, has issued "A Case for the Ordination of Women to the Priesthood and Episcopacy in the Anglican Communion," as well as a supporting column in the September issue of *Voice*, Newark's diocesan newspaper.

"This Rome/Canterbury correspondence enables Anglicans to face with clarity the real choice inherent in the ecumenical movement," Bishop Spong writes.

"Is the institutional unity of the Christian church a goal worth the pursu-

A Statement of Witness

We, the undersigned bishops of the Episcopal Church, send a message of witness to encourage our brothers and sisters in Christ. Events within our church during the past decade and the increased possibility of the ordination of women to the episcopate are creating distress and concern for many.

We believe that Jesus Christ is the Lord of the church. The church is his and the sacraments are given by him. We believe that what he has established no one is free to change. One of his gifts to the church is the ministry of bishops who are called to be one with the apostles. To this shepherding ministry Jesus called only males. The ministry of the bishop is to guard the faith, unity and discipline of the whole church. This would be impossible for one whose consecration was not accepted by the whole Anglican episcopate. The sign of unity, a bishop, would then become an instrument of disunity. This apostolic ministry had been an appointed instrument of Christ's presence and action among us. We affirm the necessity of continuing that ministry as he gave

and continues to give it to us. We believe this conviction is true to holy scripture and the practice of the undivided church. Even in the face of a majority of the House of Bishops holding a contrary view we will not be driven from this position.

Episcopalians are inheritors and stewards of Christ's gift of apostolic succession. As stewards we are not free to change it or dispose of it. Gratitude for this gift requires us to preserve it for the benefit of a reuniting Christendom. Adherence to the apostolic ministry as established by Christ is an essential contribution to that reunion of the churches which seems possible in this generation in an unprecedented way. Our obligation as pastors and guardians of the faith requires us to state these our convictions. We make this statement in loving obedience to Christ. We urge all Episcopalians to be loyal to these truths and to stand fast, praying "that in all things the church may work according to God's will, serve him faithfully, and worship him acceptably." (Names in accompanying story.)

ing if the price of that unity is the continued sexist oppression of women? Will not the future reveal that sexism in the Christian church today is one more dark and embarrassing chapter to be placed beside anti-semitism and the support of slavery that once enjoyed official ecclesiastical sanction?"

In terms of ecumenical dialogue, Bishop Spong adds, "Women priests in the not-too-distant future will become bishops of this church. If these realities result in the ending of unity talks between Anglicans and Roman Catholics, then so be it . . . A church and a priesthood freed from the sexism of the past is, to me, a higher good than ecumenical unity."

The bishop issued his statement and column to primates in the Anglican Communion, Episcopal bishops and certain others as "part of the dialogue, my response to the Papacy/Canterbury correspondence," and invited their comments and participation.

Priest Barred from Travel

A leading Anglican clergyman has appealed to the Israeli government to reverse an order barring him from leaving the country.

The Rev. Riah Abu al-Assal, an Anglican priest in Nazareth, was barred from leaving Israel on the grounds that he is a security threat. The 49-year-old clergyman is secretary general of the Progressive List for Peace, which has two members in the Israeli parliament. The party is highly supportive of the Palestine Liberation Organization and the priest has met twice with PLO chairman Yasser Arafat.

Israeli law forbids contacts with agents of a hostile group, and parliamentarians are debating legislation that would specifically outlaw meetings with the PLO.

Fr. Abu al-Assal said he had planned to leave August 3 for a trip that would include meetings with European and American church officials and preaching in leading churches. But on August 1 he was handed an order by the Interior Ministry barring him from leaving the country for a year.

A spokesman for the Interior Ministry, Yitzhak Agassi, said that Fr. Abu al-Assal's departure from Israel might harm state security. He said the priest tried to pass PLO money into Israel but refused to give more details.

At a news conference August 5, Fr. Abu al-Assal denied that he transferred PLO money into Israel. He said that the tens of thousands of dollars he raises every year comes mostly from Christian churches in the U.S. and Europe. He said that Anglican churches in the U.S. — with which his congregation have a sister relationship — give thousands of dollars for schools and nurseries in the Nazareth area. The priest said that the

Episcopal Church in the U.S. gave \$30,000 in the past year.

"Without the support of the church abroad, a number of institutions would have closed down 20 years ago," he said. "There is nothing to hide."

Fr. Abu al-Assal said he has appealed to leading church figures such as the Rt. Rev. Desmond Tutu to help him. His own superior, the Rt. Rev. Samir Kafity, Bishop President of the Central Synod of the Episcopal Church in Jerusalem, has written a letter to the government asking it to reverse its ban against the priest traveling abroad.

Kairos Helps Prisoners

An ecumenical prison ministry which has been active in Georgia for just over a year held a recent retreat weekend at the Augusta Correctional Medical Institution (ACMI). Developed in Florida and now active in many states, the Kairos ministry is a direct outgrowth of the Cursillo Movement. Weekends are structured much like Cursillo weekends with some modifications made to make it more appropriate for inmates and to make it work within the structure of a correctional institution.

Participants attended 15 talks by laymen and clergy, followed by discussion, meditation, singing and worship.

Plans for Kairos (which is Greek for "God's Special Time") at ACMI were begun about two years ago when the Rev. David Streett, a chaplain at the institution, was approached by the Kairos Georgia district board about having a weekend there. Fr. Streett was interested and made his Cursillo in the Diocese of Upper South Carolina where he is canonically resident. After more experience with the program in another state, Fr. Streett helped organize plans to develop Kairos at ACMI, which is a maximum security prison hospital.

While security arrangements for the weekend were being made, a 45-member Kairos team was selected including Episcopalians, Lutherans, Roman Catholics and Church of God members. Fr. Streett said, "It is the first grass roots ecumenical ministry I have seen in more than 30 years as a priest where (people) from many denominations came together for a purpose such as this."

A total of 42 inmates participated in the weekend and all seemed to respond positively to the sessions according to lay director Jim Cheetham. Comments from inmates include those such as, "For the first time in 15 months I forgot that I was at ACMI."

Now that the weekend is over, the inmates will be allowed to meet in small groups of three to five men to pray with each other and support each other in their Christian growth. Arrangements are also being made for a monthly retreat to which the team members and others from outside will attend.

BRIEFLY...

To counter accusation that the Church of the Province of Southern Africa supports violence to bring about change, the Rt. Rev. Michael Nutall, Bishop of Natal, issued a statement saying the church has not called for economic sanctions against South Africa, and that the Rt. Rev. Desmond Tutu, Archbishop-elect of Cape Town, has done so only in his personal capacity for reasons that should be respected rather than condemned. Bishop Nutall said Anglican bishops "have consistently condemned repressive violence on the part of the state and what we call retaliatory violence." He was responding to a statement by a Zulu leader, King Goodwill Zwelithini, who had made the allegation against both Anglican and Roman Catholic hierarchies in South Africa.

The Rt. Rev. Duncan Buchanan, a white assistant bishop, has been named to succeed the Rt. Rev. Desmond Tutu as Bishop of Johannesburg, South Africa. At ceremonies scheduled for September 7, Bishop Tutu will become the Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa. Earlier speculation had centered on a black assistant as Bishop Tutu's likely successor; church officials denied that the election of Bishop Buchanan was a compromise aimed at placating white church members who have been angered by Bishop Tutu's call for sanctions.

Funeral services for Averell Harri- man, one of the nation's chief diplomats since WW II, were held at St. Thomas Church, New York City, on July 29. He was 94. He was a vestryman at St. John's Church, Arden, N.Y. Mr. Harri- man was ambassador to the Soviet Union during World War II and chief U.S. negotiator at the Vietnam peace talks in Paris.

After a recent burglary at Prince of Peace Church in St. Louis, Mo., senior warden Walter McDonald arrived early at the church the following Sunday, only to find a note waiting for him at the door, according to the Missouri *Interim*. It read, "All the pieces to your church are in the back of the church yard by the telephone pole. We are very sorry this happen. We know that this doesn't make up for what we have done yet it is all returned to you intact." Mr. McDonald checked behind the church and found all the stolen items returned in perfect condition.

The Martyrs of Memphis

Feast Day, September 9



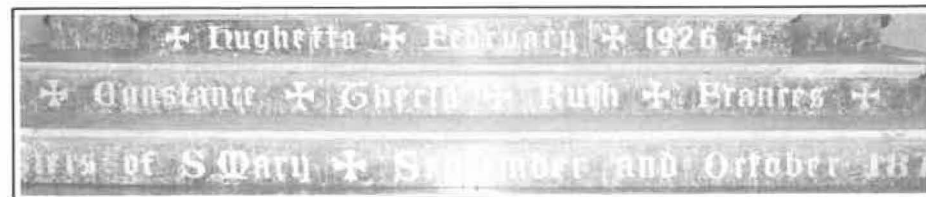
Dr. Franklin Wright stands by the grave of Fr. Schuyler. Dr. Wright has corresponded at length with Schuyler relatives in preparation for the diocese's September 9 feast day.

By BELINDA SNYDER

The Standing Liturgical Commission's recommendation that the "Martyrs of Memphis — Constance and her Companions" be added to the Episcopal Church's Calendar of Lesser Feast and Fasts was accepted at the 68th General Convention which met in Anaheim, Calif., last year. The feast day will be observed September 9 each year.

About that same time of the year, 108 years ago in Memphis, Tenn., the city's residents were struck by the third yellow fever epidemic in a decade. It was an overwhelming situation; half the residents fled, half of those who remained were stricken, and more than 5,000 perished. A city of over 50,000 was reduced to a taxing district. Yet with all the

Belinda Snyder of the Diocese of West Tennessee is associate editor of the Tennessee Churchman, in which this article first appeared.



Memorial inscriptions of the Sisters of St. Mary on the high altar of St. Mary's Cathedral in Memphis: "Alleluia Ossana."

earthly panic, there emerged some people who could see that within the situation there were opportunities to serve the sick, suffering, and dying, and thus to serve the Lord. Those who chose to remain in the desolation and minister in Christ's name experienced the kind of living and dying we all strive for in theory, but in practice we cannot comprehend. The little band of people at St. Mary's Cathedral, and those of other churches who served in Memphis in the summer and early fall of 1878, have since been known as the Martyrs of Memphis because they showed a kind of Christian bravery which reflected eternal things. As written in *The Sister of St. Mary*, "... the love of Jesus Christ, in the fullness of its constraining power, is exhibited in those who having forsaken all to follow and possess Him, shrank not from the supreme test of their sincerity, but laid down their lives

as His bidding."

In the late summer of 1878, Sisters Constance and Thecla of the Order of St. Mary were vacationing at their Peekskill, N.Y. retreat. When they received the grim word that the yellow fever had hit the city of Memphis again, they cut short their stay in the cool mountains and headed south. The post of danger and death to which the young nuns returned was St. Mary's Cathedral and the sister's residence (former Bishop Quintard's house), located on Poplar Street in the most infected region of Memphis. Some years before, the sisters had been brought to Memphis at the request of Bishop Quintard, to manage St. Mary's School, adjacent to the cathedral, and also to take charge of the Church Home Orphanage.

They arrived in Memphis on Tuesday,

Continued on page 14

Bereavement

Advice for Helping those who Suffer

By DAVID J. ROLFE

George had a fatal heart attack at work. Mary suddenly found herself involuntarily single — a widow. Andrew's wife Shirley succumbed to cancer, and Andrew discovered the life of a widower. But that is where the similarity in their stories ends.

The people in Mary's parish did not like to impose, did not want to disturb her, they knew she was upset and felt they should leave her alone. Looking back on the time when George died, Mary realized she had been not only widowed, but alone and isolated, kept apart. It took her close to seven years before she had regained her old sense of self.

Mary's experience was vastly different from what Andrew went through. The members of his parish went into action. He received plenty of visitors who seemed to know what to do; lots of practical help; and open empathy. In less than a year he felt he was back on his feet. Why is it that Mary's experience is by far the more typical, and Andrew's the rare, pleasant exception?

I write this article as a widower, one of the fortunate few who was treated as was Andrew. My situation was unique in that when my wife died I was working closely with several parishes — including Anglican, Lutheran and Roman Catholic. Many of my friends and associates were and are clergy. Firsthand I received a whole range of appropriate — and inappropriate — pastoral care, and subsequently I learned of the experiences of other widows and widowers — both positive and negative — through

various organizations.

Many outstanding books are helpful sometime before, or well after, perhaps six months after the funeral. But in the middle of the crisis, who has the energy or mental concentration for reading? Somehow the body and soul of survivors have to be kept connected, and this is where the clergy and parishioners can either hurt or heal.

So, here is some advice based on my experiences.

We were helped most when people showed genuine concern for our welfare. It's easy to get preoccupied with yourself when you're grieving, and when someone else lets you know that this is alright, you don't feel quite so bad. It feels good to be sincerely asked, "How are you feeling?" "How are you managing?" and know that you can reply, "I'm feeling totally rotten. I feel sick all over, my body is one big ache, my heart feels like a knot. I can't concentrate on anything. I keep forgetting what I am trying to do, and then find myself doing things that are unnecessary."

It felt better when the visitors didn't try to jolly me out of my mood, or switch topics. At times I enjoyed their characteristic humor or silliness. I was glad when they didn't try to be glum or subdued. They let me be grouchy, unreasonable, and irrational without challenging me. It helped to hear a friend say, "You look sad/down/tired/angry" when I felt that way. It felt sort of good when I could see my friends' pain at my suffering. Not that I wanted them to hurt, but, seeing the pain tore down some of that horrible feeling of isolation. Somehow those who hurt with me were really with me. I felt comforted.

With a terminal illness, there are lots of medical questions. It helps when visi-

tors accept my description of the illness without trying to explain their theory of how it came about, or how it will progress. It helps too when you accept what my doctor has told us. I like it best when I don't have to argue about his competence.

Do come to say goodbye to someone terminally ill. It may not be easy for you, but it gives the dying a chance to sort out their business and gain a sense of having responsibly completed relationships. If the dying want to give you their possessions, accept them not with protest, but with overt appreciation. When my relative knows he is dying, please don't argue about "getting better tomorrow." If he or she wants to reminisce, plan a funeral detail with you, complain about dying, or be jealous of your health, just listen and treat the conversation respectfully. Tell the person what the friendship has meant to you, talk about the good times, the silly things you did together.

Please don't say you are sorry for us. Sympathy so easily becomes patronizing. Unlike empathy where you are *with* me in my pain, sympathy feels like you are putting up a nice, clean, surgically sterile barricade to keep me in quarantine.

Surprisingly, even for Christians, conversations that start with the assurance that God is with us, he has all of this under control, it's his will, he needed the deceased more than we do, and so forth, all sound like tape recorded messages. Bible verses liberally sprinkled don't help either. Instead, letting us talk about God, our faith, our confusion, our disbelief, gently bringing up our Lord later in a conversation, praying together before you end your visit, all of these are so much better.

Two of us widowed ones remember very gauche events. In the first, a pastor happened to meet one of his parishioners in the grocery store, and speaking across the vegetable display, asked in an off-hand way what her dying husband's medical diagnosis was. In the second, one man, at the reception after his wife's funeral, was cornered by a hospice volunteer who announced she was inviting herself to supper at his parent's house within the week, and they would talk out all the details — because she "knew" he needed this. He didn't. Fortunately he said "no" with emphatic finality.

Many of us widowed persons liked it when a visitor asked directly, "What can I do to help?" and then followed this up with two or three concrete suggestions. Sometimes we needed someone to say, for example, "I see the lawn needs mowing. I'll go ahead and do it, but you tell me off if you don't want me to interfere." It really helped us know just where we stood, and the clarity made our decisions easier. When I'm confused, grieving, not sleeping well, and feeling vulner-

David J. Rolfe, Ph.D., is a candidate for the priesthood in the Anglican Church of Canada and is in training at Wycliffe Hall, Oxford, England.

able, either-or decisions are about all I can manage. Multiple choice questions are too difficult!

Many of us liked people to make *frequent, short* visits. We somehow felt we had to entertain the visitors, think of something to say, fix a cup of coffee for them. Those who told us, at every visit, that we did not have to entertain them, and who made coffee for us, somehow helped. It was easier when the visitors reflected my mood without faking their own. Genuineness was worth its weight in gold. I found it helped when visitors let me cry, or cried with me, without telling me to cheer up. Anyway, why should I cheer up? I was facing the loss of the source of my cheer: cheering up would somehow have cheapened the esteem with which I held that person. Just having friends *present* helped to partially close the wound of aloneness. They did not have to talk all the time. Even though I am not a “hugger” by nature, I found touch, arms around the shoulder, some hugs, hands squeezed, hand shakes, all helpful. Basic contact helped bridge that empty, detached feeling.

Many of us widows and widowers found mundane, practical things of great help. We valued regular deliveries of fresh flowers for the terminally ill person to enjoy, and having the garden weeded and lawn mowed. We needed laundry and dry cleaning attended to, errands run, round the clock child care, and loan of sick room supplies such as commodes for the terminally ill relative.

Having an extra relative sleep over so that there was always more than one caretaker in the house helped share the burden and provide emotional support. One family really appreciated the use of a plug-in intercom set. One receiver/sender was in the invalid's bedroom and the other in the family room.

Meals

Food was really appreciated. A simple thing like cooking is too much at these times. We appreciated most those complete meals, brought in throw-away plastic or foil containers with paper napkins and cups. Washing up seems like a daunting assignment.

Because many, if not all of us, feel vulnerable and unlikable when our spouse is dying or has just died, we need friends to be reliable, to visit when they say they will, and also to come over when invited. If we ask to have the priest called in, or say our dying relative wants Last Rites (again) please do not discuss it: arrange it immediately!

On the subject of clergy, those of us whose pastor visited often, even daily, and brought Communion frequently, really made us feel ministered to. Those short visits, the quiet gathering of pastor and family for prayers, the sometimes silly comments, the guidance with

Every parish has
the power to give
new life to all
Christians in need,
if it chooses to.

funeral and legal details, all conveyed Christian love and community. Many of us widowed ones discovered that we needed pastoral care from our priest and from other parishioners. Either one or the other left us feeling deprived. At times of grieving we need not solitary ministry, but ministry from the whole Christian community!

At funerals, family mourners need you, their friends, to be present. One man told his best friend not to come to the funeral as this would have necessitated the friend canceling an important business engagement. In retrospect this was wrong. As friends they needed to go through the event of the funeral *together*: not being present together meant they could not share that part of the grieving. Unshared grief can become a barrier in a relationship.

Several of us, newly single, and feeling very alone, suddenly discovered we were also forgotten. One woman, formerly active in her parish, said *no one* visited her or invited her out for a meal. One man was lucky enough to have an honest friend, who said, “I like you, but I don't want to be around you. Seeing you widowed reminds me that I could lose my wife and happy marriage too. I can't face that. It's easier to avoid you. I'm sorry that my problem is adding to yours.” It cleared the air to have it openly voiced and actually diminished rather than increased the widower's problem. At least the avoidance he sensed was claimed by his friend, not subtly loaded on top of his grief.

You can help us after the funeral. Keep visiting regularly. Invite us on outings, for meals. Treat us as *normal* people: we do not carry the plague. On social occasions it will help the group, and us, if you invite two or four single people, even numbers, because a threesome makes for awkward conversation.

For those widows and widowers who

have children, remember that we will need a lot of child care assistance. Come and help us as we manage the children; take them out for a good block of time so we can stay at home alone and get organized, or cry, or sleep, or recuperate, or just enjoy silence. Please let me explode and “blow off steam.” I may need to tell you I would rather have my spouse back here, alive, and forget all about the children. Please accept this expression of my exhaustion and grief without censoring it. You don't have to talk me out of it: just be open in your mood and presence.

One woman said that her late husband's parents would gladly baby-sit the children anytime — except if she wanted to go out socially with a man. Then they withdrew their offer of help. Let us choose how we spend our “release time.”

When my spouse died I was left with a mind full of memories and a heart full of emotions. I needed to talk endlessly about my late wife. I showed my photo album to countless friends. Eventually I learned to talk just enough to let out the right amount of memory and emotions. Too much or too little made the pain worse for me.

Friends, be prepared to listen to the same stories over and over and over again. Try not to get bored. Remember your listening, your presence, is healing my wounds. You are restoring life to me. This is your ministry and your privilege.

Parish Programs

Some of us were fortunate to be members of parishes that were ready to cope with death. They had an ongoing support group which we could join. As we recuperated we either became co-leaders, or graduated. It was very refreshing to meet with others who knew our terrible secret — widowhood — and who broke the silence, and shared, and listened. Because the group was *not* set up to do “therapy” it was another happening that helped get us back to feeling normal.

Some parishes have persons already designated who can set up a service team to cope with practical details, such as coordinating meal delivery to a grieving family.

You and I have to face the fact that death is a normal part of life which touches all families — yours and mine. When we get a service delivery plan ready, and bereavement support functioning, we are really living one aspect of our faith. Truly, when my wife died, the parishioners and priest were there *with me*. They gave my life dignity, cohesion, and replenishment. Literally, I received new life both in receiving the love and care of my friends and in experiencing a strengthening of my Christian faith. Every parish has the power to give this abundantly to all Christians in need, if it chooses to.

EDITORIALS

Rude Clergy (Me Too!)

Our guest editorial is by the Rev. Ronald R. Peak, rector of St. George's Church, Riviera Beach, Fla.

I have been a priest for only a short while (a little over six years), but in that time I have attended more than my share of ordinations, installations, consecrations, and other services of worship in which the visiting clergy are honored by being invited to vest, process, and sit either in the choir or the front pews of the church. I know that this is exciting for the congregation to see so many clergy present in their church, and it is exciting for the clergy to share in the celebration which is taking place.

The first problem which comes about for the visiting clergy is that they are invariably a strange looking group. Some wear cassock, surplis and stole, some wear tippets, while others choose to wear alb and stole. Nothing is wrong with any of these vestments, but just think how much more beautiful a particular service would be if all the clergy were to vest in such a way as to appear as though they had some sort of unity within their ranks.

Secondly, it becomes ever noticeable that the clergy (some at least) desire to be different from the rest of the congregation which is attending the service. In the majority of services which I have attended the congregation has the custom of kneeling after the Sanctus. However, many clergy have adopted the custom of

standing for this part of the service (the rubrics do give us that option). While standing is in line with the rubrics, and may in fact be "more correct" based on ancient tradition, I wonder if those who decide on such a posture have ever thought that since they are in the front of the church, generally between the congregation and the altar, that they are in fact blocking the view of all those who are seated behind them? Many will argue that they have the option of standing for this part of the service, and that is indeed true, but at the same time the clergy have, it would seem, an obligation not to block the view of what is going on in the liturgy.

We as clergy should be honored to be invited to such occasions in the life of the church, and we should make every attempt to attend such services when invited. It is important to everyone involved, and it means so much to the congregation of the church in which the service is taking place. However, we should also accept the responsibility not to get in the way.

The solutions to these two problems seem so simple, and it is probably the simplicity which keeps the problems from being solved. Why can't each diocese establish what the proper vestments should be for such services, and publish this information on a regular basis (it doesn't help if the information was published 18 years ago when I just got here six months ago). As for standing or kneeling, why can't the clergy conform to the standards and customs of the congregation with which they are worshipping?

Easy? Yes. But it hasn't happened yet.

BOOKS

Continued from page 5

nizations as the ultimate villains, and therefore urge them to mend and change their ways. By and large, the authors propose institutional solutions, out of their admittedly radical and idealistic perspective.

My own bias is one of great uncomfortableness when institutional solutions are proposed as the primary answer to the heartrending problem of unemployment. It perpetuates in the mind of the average reader the myth that in the face of vast, complicated forces "out there," there is nothing the powerless unemployed person can do to help him or herself — which I cordially disbelieve.

It seems to me that in wrestling with

one's own unemployment, a profound theological issue arises — which goes basically unexamined in Raines' and Day-Lower's book. It is simply this: when any of us becomes unemployed, whatever else we may do, we must wrestle once again with our lifelong dilemma of whether to choose repentance or blame in this situation. In the Greek, repentance and blame are translated as "metanoia" and "paranoia." To the unemployed, paranoia is admittedly the more tempting route. It is tempting indeed to believe what paranoia whispers — that "The basic problem which created this unemployment for you and now keeps you from finding meaningful work is 'out there,' and you must stamp out the problem out there."

Metanoia is the last thought which appeals to the unemployed — the thought that "If you would change your situation, you must take your attention off what's going on 'out there,' and what 'they' did to you, then focus instead on what lies within your control for the immediate future, and what it is about your own behavior that (under God) you can do differently in your job-hunt."

Tempting as paranoia is to the unemployed, every bit of research on how you

get out of unemployment reveals that metanoia is the winner. In today's topsyturvy workplace, the odds are nine to one that your behavior had little if anything to do with why you became unemployed, but now that you are unemployed, the secret of getting out of the ranks of the unemployed, does indeed reside in your behavior — your job-hunting behavior.

Because of this theological and empirical conviction, I must confess I found one other book, the excellent and recently published *Looking for Work in the New Economy*, by Robert Wegmann, Robert Chapman, and Miriam Johnson, an infinitely more satisfying and more helpful book. It is written from an admittedly secular perspective, so it lacks the theological language of Raines' and Day-Lower's book. But it has unwittingly the more profound theological content of arguing implicitly for metanoia on the part of every unemployed individual. Thus *Looking for Work* explores in great detail what the individual faced with such unemployment can do, with a nice summary of the research findings which validate these prescriptions.

So if you can, you will profit from read-

To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

ing both books. But if you only have time to read one book on the subject, I would recommend it be *Looking for Work*.

(The Rev.) RICHARD N. BOLLES
Project Director
National Career Development Project
Walnut Creek, Calif.

Books Received

THE PASTOR-EVANGELIST IN WORSHIP. By Richard Stoll Armstrong. Westminster. Pp. 216. \$9.95 paper.

PSALMS FOR SOJOURNERS: Strength & Hope for Today from the Treasury of Old Testament Prayer. By James Limburg. Augsburg. Pp. 112. No price given, paper.

JESUS AND JOHN: A Story about Friends — For Friends. By Gloria Hutchinson. St. Anthony Messenger. Pp. 97. \$4.95 paper.

THE MESSAGE OF JOB: A Theological Commentary. By Daniel J. Simundson. Augsburg. Pp. 159. No price given, paper.

EVANGELISM ON THE CUTTING EDGE. Edited by Robert E. Coleman. Fleming Revell. Pp. 156. \$8.95.

SERMONS YOU CAN PREACH ON JOHN. By W. Herschel Ford. Zondervan. Pp. 430. \$12.95 paper.

JESUS TODAY. By Gerald O'Collins. Paulist. Pp. ix and 74. \$4.95 paper.

MOTHERS OF FEMINISM: The Story of Quaker Women in America. By Margaret Hope Bacon. Harper & Row. Pp. x and 273. \$16.95.

STORIES AND PARABLES FOR PREACHERS AND TEACHERS. By Paul J. Wharton. Paulist. Pp. vi and 89. \$4.95 paper.

JESUS ACCORDING TO A WOMAN. By Rachel Conrad Wahlberg. Paulist. Pp. iii and 100. \$4.95 paper.

WHAT IS GOD? How to Think about the Divine. By John F. Haught. Paulist. Pp. v and 143. \$7.95 paper.

A PIECE OF CLOTH: The Turin Shroud Investigated. By Rodney Hoare. Aquarian Press (Distributed by Sterling Publishing Co. Inc. Two Park Ave., New York, N.Y. 10016) Pp. 144. \$7.95.

WAY OF HEALING. By Hannah Hurnard. Harper & Row. Pp. 210. \$7.95 paper.

RESURRECTION OF VALUES. By John Walchans. Crossroad. Pp. 125. \$8.95 paper.

Circular Letter from Memphis Churches

As the fever raged through Memphis, several Episcopal churches in the area sent out a call for help in the form of a "circular letter" sent to local papers. Excerpts from this letter and an unedited sample response are recorded in the new edition of *The Sisters of St. Mary in Memphis: with the Acts and Sufferings of the Priests and Others who were there with them during the Yellow Fever Season of 1878, a book published privately in 1879 and now being reissued by Dr. Franklin M. Wright, professor of history at Rhodes College in Memphis.*

Business is effectively suspended, and the larger part of the working people are almost without food. We are applied to for help,

- 1st. To feed the hungry who can earn nothing
- 2nd. To provide for the barest necessities of the sick
- 3rd. To minister to the dying
- 4th. To bury the dead
- 5th. To take immediate care of the children who are made orphans by the ravages of the Fever . . .

. . . To meet all these requirements, we have absolutely nothing, and there is nothing that we can look for, unless the hearts of our brethren are touched by this plain statement of our wants. . . .

George C. Harris
Dean of St. Mary's Cathedral
C. Parsons
Rector of St. Lazarus and
Grace Church

Aug. 28, 1879

. . . .

Rev. Mr. Harris
Dear Sir,

As I was looking in the herald one morning I came across your sad appeal for help. I was very glad that I seen it so that I could help you a little, and that I see you are an episcopal clergyman, and I love to do some think for our church members as I am one of the episcopal members myself. I am afraid that I am saying to much about my self. If I am please pardon me. I am very sorry for the suffers there. I wish I could send everyone something but we much be content and do as much as we can. Rev. Mr. Harris I send you this very small amount. I wish it was ever so much more. I send it with a loving heart and wish you speedy help from all our episcopal churches, and may our Dear Heavenly Father bless you & keep you in good & sound health & all others & may He bless & restore to health all suffers.

From an episcopal Sunday school scholar, I remain your loving unknown friend still,

Julia Schoenfield

Please excuse my bad writing & mistakes

Please let me hear from you again in the Herald

Julia

Dean Harris noted at the top of the letter "\$1.00," a sum probably representing a major portion of the woman's weekly salary or allowance.

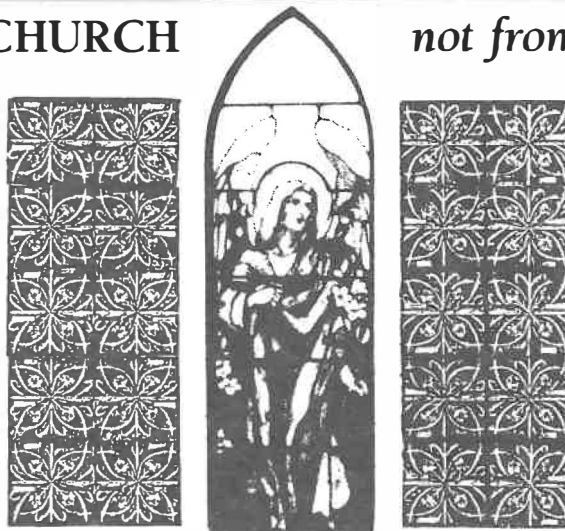
"BURIAL in THE CHURCH



The Very Reverend
John J. Fricke, II
Dean
Trinity Cathedral
Omaha, NE 68102

For a number of years we had been temporarily holding the cremated remains of the faithful departed of this Church Family in a small area behind our Cathedral High Altar. It was not an in-appropriate place, still it seemed that we could provide a setting which would not only be appropriate, but

one which would provide a special place for private prayer and permanent interment. We chose an area adjacent to our Chapel — a former vesting area — to convert to a small Columbarium-Chapel. Here we have installed 120 niches, designed by Armento Liturgical Arts, in a setting that is not only fitting, but a beautiful place for prayer and



TRINITY EPISCOPAL CATHEDRAL, Omaha, Nebraska
Columbarium Chapel, shows Stained Glass in center wall, flanked by a 60 niche columbarium on each side wall.

not from THE CHURCH"

remembrance of those we love. Our Armento Columbarium is truly a work of art, and our completed Columbarium — Chapel has provided a most appropriate place for the burial of those we love.

Julia

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COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap 622/623-7575
 Sun Eu 6

CALIFORNIA
WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
 The Rev. C. H. Howe, r; the Rev. M. Brinkmann; the Rev. M. Magodoro; the Rev. J. Lilly; the Rev. A. Jenkins, r-em
 H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8:30. EP Wed 7

COLORADO
COLORADO STATE UNIV. Ft. Collins
ST. PAUL'S 1208 W. Elizabeth (Campus West)
 The Rev. William Bacon, r
 Sun Eu 7:30, 10; 6 Student Fellowship

DELAWARE
UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA
EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY
 901-G Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

NORTHWESTERN UNIVERSITY Evanston
ST. THOMAS à BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap. 312/328-8654
 Sun H Eu 11: St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Wkdys as announced

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
DePAUW UNIVERSITY Greencastle
ST. ANDREW'S Seminary at Bloomington
 The Rev. Kenneth E. Schomaker, r
 Sun Eu 10. Wed Eu 12:20

VALPARAISO UNIVERSITY Valparaiso
ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min., r
 Sun 8, 10, H Eu. Wed 7

IOWA
GRINNELL COLLEGE Grinnell
ST PAUL'S CHURCH and Student Center
 6th Avenue at State St.
 The Rev. Bob Towner, v & chap
 Sun 8 & 10:30. Wed 12:05

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Susanne Watson, coordinator
 Services and activities as announced

KANSAS
KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 5 St. Francis House. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. Anselm's Chapel 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

KENTUCKY
UNIVERSITY OF KENTUCKY Lexington
ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Richard G. Elliott, chap; the Rev. Pem Kremer, d
 Sun 10:30, 5:30, Wed 5:30 HC. Dinner & Fellowship follows 5:30 services

MARYLAND
UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

MASSACHUSETTS
BOSTON UNIVERSITY Boston
 The Rev. Jep Streit, chap
 HC Sun 7:30, Marsh Chapel
 HC Wed 7, 40 Prescott St.

HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St.
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandall, the Rev. Dan J. Handschy
 Sun 8, 10

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Chad Gandiya, interim chap
 800 Abbott Rd., East Lansing 48823
 Alumni Memorial Chapel — on Campus. Sun HC 5

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. 612/331-3552
 Sun Eu 6. Wed Eu 12:15

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEBRASKA
HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, asst.
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

NEBRASKA (Cont'd.)
UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY
TRENTON STATE & RIDER COLLEGE Trenton
TRINITY CATHEDRAL 801 W. State St.
 The Very Rev. Lloyd G. Chattin, Dean
 Sun: 7:30, 8:30, 9:30, 11 & 5. Wkdys: 12:10 ex Wed 10

NEW YORK
CLARKSON UNIV. Potsdam
POTSDAM COLLEGE, SUNY
TRINITY Fall Island
 The Rev. Congreve H. Quinby, r 315/265-5754
 Sun Eu 10. Wed Eu 9 & 5:30

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10. Wkdys as announced

OBERLIN COLLEGE Oberlin
CHRIST CHURCH 162 S. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c
 Sun H Eu 8, 10:30; Wed 7:15

PENNSYLVANIA
DUQUESNE UNIVERSITY Pittsburgh
TRINITY CATHEDRAL 325 Oliver Ave.
 The Very Rev. George Werner, dean; the Rev. Don Hands, campus min.
 Sun Eu 8 & 10:30. Wkdys Eu 12:05

LOCK HAVEN UNIV. Lock Haven
ST. PAUL'S 112 E. Main St.
 The Rev. Richard A. Cohoon, r
 Sun H Eu 8, 10:45, Christian Ed 9:30

SOUTH CAROLINA
COLLEGE OF CHARLESTON Charleston
THE CITADEL
THE CATHEDRAL OF ST. LUKE AND ST. PAUL 126 Coming St.
 The Very Rev. Lynwood C. Magee, Dean of S.C.
 H Eu Sun 8 (Rite I), 9 (Rite II). H Eu & Sermon 1S & 3S Sun (Rite I) 11. H Eu. MP & Sermon 2S & 4S (Rite I) II. Thurs 10:30 H Eu

Continued on next page

The Directory is published
 in all
 January and September issues.

If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

SOUTH CAROLINA (Cont'd.)
COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth St.
The Rev. Constance D.S. Belmore, chap
Sun 8 & 11; Wed 5:30

TENNESSEE
FISK UNIVERSITY
TENNESSEE STATE UNIV. Nashville
MEHARRY MEDICAL COLLEGE
ST. ANSELM'S CHURCH 2008 Meharry Blvd.
The Rev. Richard C. Britton, Jr., v & chap 615/329-9640
Sun HC 8 & 10:30. Wed. 12:10. Sunday School 9:15

TEXAS
SAM HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri
12:05.

VIRGINIA
**THE COLLEGE OF
WILLIAM & MARY** Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Thom W. Blair, interim r, the Rev. R.S. Fitts, chap
Sun HC 8, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren
Chapel) Dinner follows

**RANDOLPH-MACON
WOMAN'S COLLEGE** Lynchburg
ST. JOHN'S Boston & Elmwood
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,
assoc & chap
Sun 8, 9, 11; Thurs 10 & as anno

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Polst, r; the Rev. Paula Kettlewell, assoc
Sun HC 8 & 10. Wkdy HC 12:15, Wed 5:30. Student Fellowship
Tues 5:30

VIRGINIA TECH Blacksburg
CHRIST CHURCH/Canterbury Fellowship P.O. Box 164
The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson,
chap
Sun 8, 9, 11; Tues 5:30; Wed 10, 6

WISCONSIN
LAWRENCE UNIVERSITY Appleton
ALL SAINTS' 400 E. College Ave.
The Rev. Arthur K.D. Kephart, r; the Rev. Edwin B. Smith, d
Sun 8 & 9:30. Tues 7 HC. Wed 9:30 & 5:30, Thurs 12:10

UNIV. OF WISCONSIN—PLATTEVILLE
HOLY TRINITY Chestnut & Market
The Rev. Canon John W. Downing 608/348-6402
H Eu Sun 10; Tues 12:15; Wed 7:30

**DIOCESE OF EAU CLAIRE,
Canterbury Association**
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

FRANCE
THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU)

MARTYRS

Continued from page 8

August 20, just a few weeks after they had left the same city, their only thoughts being of the sick and of their little band of cathedral companions. The faithful group awaiting their arrival included the Rev. George C. Harris, dean of St. Mary's Cathedral; the Rev. Charles C. Parsons, rector of Grace Church; Sister Hughetta, teacher at St. Mary's School; Sister Frances, in charge of the Church Home; and Mrs. C. Bullock and Miss Margaret Murdock, who lived at the Sisters' House.

Later the group was augmented by the Rev. Louis S. Schuyler, the Rev. William Dalzell, Sisters Ruth and Helen from Trinity Infirmary in New York, and Sister Clare from St. Margaret's East Grinstead, England. Their residence, where the diocesan house is now, was to become their infirmary as well as a medical dispensary for the city. It was the tradition at the cathedral then, as it is today, to have daily readings of the Morning Office and regular celebrations of the Eucharist, and it has been said that those acts of worship sustained the group with the spiritual strength necessary to do what they had to do.

When the 1878 epidemic began, Dean Harris and Sister Constance were quick to organize aid. The cathedral staff and their other helpers resisted efforts to have them sleep in the country, away from the stricken area. Instead, they all chose to stay at centrally located St. Mary's so they could be on 24-hour call. Besides offering separately needed spiritual uplifting to many of the stricken, they worked as nurses, took in orphans, buried the dead, gave solace to the bereaved, and fed the hungry. Undoubtedly, countless lives were saved because of the unselfishness of a few.

The Rev. Charles Carroll Parsons died on September 6, the first of the cathedral group to fall of the yellow fever. He had been a Union officer in the Civil War who was noted for his great bravery. He resigned his military office, cutting his old ties to come to Memphis in 1871 to study with Dr. Richard Hines, dean of the newly-created St. Mary's Cathedral. After being ordained to the diaconate by his mentor, Bishop Quintard, the new clergyman was put in charge of Good Shepherd Mission. After being ordained to the priesthood he served as rector to St. Mary's in the Highlands, Putnam County, N.Y., and then became first rector of the Church of the Holy Innocents, Hoboken, N.J. But in 1876 he was recalled to Memphis to become rector of St. Lazarus, which later merged with Grace Church. He was also named a canon of St. Mary's Cathedral. When the fever came, he stayed at his post like a true Christian soldier, and he worked as a hero until the end. It is said that as he

died, he caught a vision of heaven. His last words were, "Lord Jesus, receive my spirit."

Fr. Louis Schuyler was celebrating Holy Eucharist on September 4, 1878, at St. Gabriel's in Peekskill (the chapel of the Community of St. Mary), when word came from Memphis that several of the sisters were sick with yellow fever, and that there was no one able to officiate at services and to administer sacraments. Fr. Schuyler knew immediately he was called to go to Memphis, although he was of delicate constitution. The sisters, his family, and many of his colleagues and friends tried to dissuade him, as he was obviously too frail to survive an attack of the disease. Without hesitation, he went back to the Church of the Holy Innocents in Hoboken, where he had just begun to serve as assistant, packed his belongings, and left for Memphis. When he was urged to stay he replied, "Why do you regret my going? God calls me. I am safe in his hands — he will do what is best for me."

After four days in Memphis, during which he served selflessly and brought the sacraments to many people, Louis Sandford Schuyler was stricken by the fever on September 12. On September 17 he died.

On Sunday, September 9, Sister Constance died. Her dying words, "Alleluia Ossana," have been inscribed on the high altar at St. Mary's Cathedral, the altar which is a memorial to the sisters.

Sister Thecla died on the 12th; Mrs. Bullock died on September 16; Sister Ruth died on the 18th. The last of the cathedral group to go was Sister Frances, who died on St. Francis' Day, October 4. Sr. Frances literally laid down her life for the children at the Church Home, all except four of whom had been down with the fever. Thirty had been sick at one time and 22 had died.

Sister Hughetta Snowden survived the plague, and lived a long and productive life. She died in 1926, the year the present cathedral building was finished, and her name was added to those of Sisters Constance, Ruth, Thecla and Frances on the altar steps.

The six martyred nuns and priests are buried at Elmwood Cemetery, Memphis, but their lives serve today as an example of what it is to live as Christ lived, giving their souls in service, giving the world 108 years later living proof of the love of Christ, bearing witness to holy things and in so doing creating holy places. Or as T.S. Eliot says, ". . . For the blood of thy martyrs and saints / Shall enrich the earth, shall create the holy places, / For wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ, / There is holy ground, and the sanctity shall not depart from it / From that ground springs that which forever renews the earth."

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH SYSTEMS

ROMAR CHURCH SYSTEMS. Membership — 61 fields plus alternate address; labels, letters, reports any field(s). Offering — 256 funds; optional pledge; statements; post to 255x/year. Finance — G/L with budget; up to 500 sub-totals & 99 depts: month & YTD reports anytime for any month. Size 2000 people/floppy; 25000/10 meg. Ad too short! Write! Romar Church Systems, Attn: RLK, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

FOR SALE

SUNDAY SCRIPTURES, First Reading, Epistle and Gospel in King James Version, the Psalm in BCP, 1928. For information: St. Luke's Church, P.O. Box 627, Woodland, Calif. 95695.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers, wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60160; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

FULL-TIME ORGANIST-CHOIRMASTER sought beginning Lent, 1987. Main line Philadelphia parish. Traditional Anglo-Catholic liturgical tradition. Two choirs. 57-rank, 3 manual, 1 1977 Austin organ. Applications (by Nov. 1) to: Chairman, Search Committee, Church of the Good Shepherd, Rosemont, Pa. 19010. (215) 525-7070.

DIOCESAN YOUTH COORDINATOR — Diocese of East Carolina. To coordinate and act as resource person for youth ministry and programming on diocesan, convocational and local levels. Related college degree with experience required. Exciting new position in a dynamic diocese with special opportunities in small-church ministry. Apply to: The Rev. P. J. Woodall, Search Chairman, P.O. Box 755, Clinton, N.C. 28328.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

PEOPLE and places

Deaths

The Rev. Donald S. Walch, vicar of the Church of the Nativity, Jacksonville and St. James', Macclenny, Fla., died at the age of 54 on July 11.

Before going to Florida, Fr. Walch served several parishes and missions in South Dakota and from 1972 to 1975 was rector of St. Stephen's, Fargo, N.D. From 1975 to 1978 he was vicar of St. Barnabas, Williston and Christ Church, Cedar Key, Fla. He had been at Nativity, Jacksonville and St. James, Macclenny since 1978. He was a graduate of Brown University and of the General Theological Seminary.

Brother Frederick Peacock, S.S.P., a member of the Society of St. Paul since 1962, died at the age of 76 on July 12 in Palm Desert, Calif., at St. Paul the Apostle Monastery.

After service as a master sergeant in the U.S. Army and Army Reserve, Br. Frederick worked for the Veterans Administration until joining the Society of St. Paul. As a member of the Paulist order for almost 25 years, Br. Frederick served as cook, gardener, and secretary to the prior. He was a native of San Francisco and is survived by his brother, Loren Peacock of Menlo Park, Calif.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

September

- 11-13 Convention of the Diocese of Montana (Lewiston)
- 11-14 Annual board meeting of a Christian Ministry in the National Parks (Yellowstone Park, Wyo.)
- 19-26 House of Bishops meeting (San Antonio, Texas)
- 30 First George DeHaven Franklin lecture by Prof. Reginald H. Fuller (Nashotah House)

October

- 12-13 Convention of the Diocese of Albany Meeting of the Standing Commission on Church Music (Chicago)
- 13-16 Convention of the Diocese of Southeast Florida (Boca Raton)
- 24-25 Conference on studies of Polish National Catholic Church (Orchard Lake, Mich.)
- 24-25 ECM Congress on the Given Gospel (Medina, Wash.)
- 24-25 Convention of the Diocese of Eau Claire
- 24-26 Convention of the Diocese of Northwest Texas (Amarillo)
- 25 Convention of the Diocese of Western New York (Buffalo)

November

- 1 Annual Meeting of Episcopal Society for Ministry on Aging (San Francisco)

CLASSIFIED

POSITIONS WANTED

MARRIED COUPLE seek relocation. He's a parish rector, musician, educator. She's a church organist, wedding coordinator, parish assistant. Resumé upon request. Reply Box N-637*.

YOUTH MINISTRY position, full-time, sought by layperson with seven years experience. Resumé upon request. Write: Michael Cain, 3665 Benton #116, Santa Clara, Calif. 95051.

RELIGIOUS COMMUNITIES

MONASTIC VOCATION: Seeking a spiritual journey as a monk while serving the needy through a learning center — live a life of prayer, worship, study and service, contact: The Servants of Jesus, 430 N. Limestone, Lexington, Ky. 40508 or call 606-252-4354.

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VIDEOTAPE series, *Confirmation: A Sacrament of Commitment*, featuring Bishop William C. Frey. Seven short (5 to 10 minutes each) segments designed as discussion starters. Study guide included. VHS format only. \$65. Write: Video, Box 18M, Capitol Hill Station, Denver, Colo. 80218. (303) 837-1173.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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CHURCH DIRECTORY

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SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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; Soi, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS. (Cont'd.)

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David E. Weaver
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; 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. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J. Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., r
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. Mat & Eu daily (328-3883 for times). All Masses Rite I

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rt. Rev. Stanley Atkins, interim rector 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.