

THE LIVING CHURCH

**Letter
from England**
• page 9

**Can We Not
Learn?**
• page 10



**Bishop Nakamichi and Mr. Honaman: Election
in Osaka [see page 6].**

C.S. Ceppo



THE LIVING CHURCH

Volume 180 Established 1878 Number 26

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

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-6420

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharaki, music editor; Jean Goodwin, people and places editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

Last week we touched on the practicality of the doctrine of creation. It is about God's action in the universe, and it calls for our responding and responsible action in the way we treat the universe and its inhabitants.

All Christian doctrines have some direct or indirect bearing on the whole of life. Yet the doctrine of creation does direct our attention, as most other doctrines do not, specifically toward the physical universe — space and the bodies within it, the earth with its air, water, soil and minerals, and the plant and animal life (including aspects of our own life) which make up the so-called biosphere encompassing the earth's surface. When we speak of the practicality of the doctrine of creation, we are thinking primarily of how this doctrine should affect our practice, our actions, in regard to the inanimate and animate things about us.

It need hardly be said that this raises problems. Ever since, in the third chapter of Genesis, God told Adam to put on his fur coat, take his wife, and go start farming for himself, human beings have had trouble relating themselves to the environment around them. If we wish to look at it this way, human history has

been a series of ecological crises. Of course our crisis today is greater: now we really do have the power to make this planet uninhabitable. Yet it is extraordinary what power much smaller numbers of people, in remote periods of history, exercised in enhancing or defacing their environment.

It comes as a surprise to us to reflect that the Bible puts before us, as one of the earliest events in human history, an environmental crisis which nearly obliterated all terrestrial life! This was of course the flood (Genesis 6-9). Modern readers may not interpret it as literal history, but we had better interpret it as significant history. In this story, man and beast are doomed because of human sin. Noah, however, follows God's directions to assume responsibility for the survival of other living things.

This story must be many thousands of years old, for it is found, with some variation, in many parts of the world. What is very notable is that so long ago, when there were far fewer people on this earth and many more animals, God's message could be received, that life on this earth is fragile, and man must accept a major responsibility for its continuance.

THE EDITOR

DEPARTMENTS

Books	13	The First Article	2
Deaths	14	Letters	3
Editorials	12	News	6
People and Places	14		

FEATURES

And the Band Played . . . ?	4
A Letter from England	Edward R. Hardy 9
Can We Not Learn?	Austin R. Cooper 10

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Milwaukee; Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. William H. Bear, La Grange, Ill.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell, Chicago, Ill.; the Rev. Edwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lee, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Dudley J. Stroup, Tryon, N.C.; the Rev. Murray Trelease, the Rev. Kenneth Trueman, William W. Baker, Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstlick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1980. All rights reserved. Reproduction in whole or part without written permission is prohibited.

In the Valley of Megiddo

(During a recent visit to China)

A large handpainted signboard
Stands on the bank
Of the Whangpoo River,
Showing the Fourfold Modernizations,
Agriculture, industry,
Science and technology
And Defense,
That China plans by century's end.
They are personified
By four figures on horseback.
And I wondered:
Are John's Four Horsemen
Really transmogrified?
Can China,
Fallen with Man but unknowing
Of the Fall,
So bring peace
Without the sword?

James P. Lodge, Jr.

LETTERS

THE LIVING CHURCH welcomes letters from readers. To be printed, letters must include the correct name and address of the writer. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Daily Office Mouse?

Can anyone among the TLC readers help? A widow of one of our diocesan clergy makes a small churchmouse out of fabric "properly" robed in surplice and reading from a prayer book. She says that there is a story attached (a copy of which she has lost) about the priest who said the Daily Office in the church with the only "congregation" day after day being a small mouse.

Has anyone heard this story — or have a copy? If so, would it be possible to share it with this writer and perhaps the TLC family? An original mind could fabricate such a story but I would appreciate having the one that has already been done.

Perhaps each "person" should have such a churchmouse on his desk to remind him of his need to share in the offering of the Daily Office regularly.

(The Rev.) KALE FRANCIS KING
Sandpoint, Idaho

Serious Problem

I'm sure I echo the voice of many other priests who are looking for a new cure, but I just have to voice my own frustration over the lack of prompt communication from those to whom I have sent profiles and resumes in applying for specific openings. I have sent over 100 letters in response to positions open as advertised in the Clergy Deployment Office's Open Bulletins, and only about 28 percent have taken the time to even acknowledge my letters and inform me of

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$ 9,089.72
Receipts Nos. 22,575-22,604,	
May 23-June 3	1,682.00
	\$10,771.72

the position's status. Some of the positions had been filled months previously but had never been removed from the Open Bulletin because those responsible in the parish failed to inform New York.

It is tremendously costly and time consuming to be mailing out material or sending for parish profiles only to be ignored, or made to wait without any idea as to where one stands, and so allow an opportunity to pass by because you were hoping to hear from a particularly interesting prospect.

Fortunately, I am still active in my parish and have an open-ended situation without any pressure forcing me to have to go into secular work, but I am sure others have had to.

I would like to ask members of selection committees, bishops and deployment officers to be more responsive to our applications and let us know where we stand. I'd personally rather have a definite yes or no than to have to live in the vague, uncertain, never-knowing situation that seems to exist now.

(The Rev.) RUSSELL S. NORTHWAY
Church of the Holy Apostles
Oneida, Wis.

We underline the seriousness of this problem, but recognize it is also a problem for vestries in vacant parishes, some of whom have 50 or more names submitted to them. There is bound to be a better way. Ed.

Mysteries

Ears that hear,
Eyes that see,
Are granted
the Kingdom's
Mystery.

Would you be
One of the wise,
Purge each sense:
around you
Heaven lies.

Each receives
What he can;
Yet all is
fully given
To every man.

Lily, or rose,
Or thistle's noon,
Each bears its
paradise
Wing of bloom.

Ralph Slotten

We have calls for
1928 PRAYER BOOKS
FOR THE MISSION FIELD.

Do you have any around that you want to get rid of?

We will pay 15¢ or more, plus shipping charges, for copies in good condition.

Write us in advance stating how many you have and how much you want for them.

THE BOOK STORE
P.O. Box 329
Statesville, NC 28677

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

UNDER
ONE ROOF
ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.

 Cuthbertson

2013 SANSOM STREET - PHILADELPHIA, PA 19103 - 215 564-6033

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION
407 E. Michigan Street
Milwaukee, Wis. 53202

And the Band Played . . . ?

In the issue of June 1 we printed a letter from the Rev. Stanley W. Ellis in which he asked whether anyone could shed light on the hymn played by the band as the Titanic sank. According to accounts of some survivors, the hymn was reported to be "Autumn," allegedly an Episcopal hymn. Fr. Ellis asked for information on "Autumn," and we received many replies. We are printing excerpts from some of them, and we thank all the others who responded.

The hymn setting "Autumn" is to be found in several Episcopal hymnals, published by the Parish Choir, Boston — known for decades as the "Hutchins Hymnal." These editions were fully authorized for use in the church.

(The Rev.) BEN S. MEGINNIS
Trinity Church
Mobile, Ala.

The tune "Autumn" is hymn no. 42, found in the 1916 edition of the *Hymnal*, published by the Plimpton Press, Norwood, Mass., copyright 1933 by the Church Pension Fund. It is also found in several editions of the *Hymnal* published by the Parish Press. The earliest Parish Press edition which I have, 1898, contains the "Autumn" tune. It is shown

as the alternate tune for "Guide me, O thou great Jehovah."

(The Rev.) VERNON A. JONES, JR.
St. Andrew's Church
Tuskegee Institute, Ala.

In my collection of hymnals I find "Autumn," a Spanish melody composed by François H. Barthélémon, 1785, as the name of a hymn tune. It is given as a second tune for "Guide me, O thou great Jehovah. It has been a familiar tune to me for many years. Both the music and the text of the hymn would have been most appropriate for that great tragedy, the sinking of the *Titanic*.

LOIS B. PRICE, organist
St. John's Church
Portage, Wis.

"Autumn" is in the 1916 *Hymnal*, set to the words of "Guide me, O thou great Jehovah" and attributed to F.H. Barthélémon who has two tunes in the 1940 book but not this tune. It was also in the Hutchins edition of *Hymnal* 1892.

(The Rev.) F. BLAND TUCKER
Savannah, Ga.

In the early 1950s, when I was vicar of St. Paulinus' Church, Watseka, Ill., one

of my parishioners was Grace (Mrs. Charles) Kyger, who died in the 1960s. Grace was the daughter of Mr. Stanton King, for many years an active layman in the Diocese of Massachusetts and who operated the Sailors' Haven in the port of Boston for the diocese. Grace was born in 1900, and was 12 years old when the *Titanic* sank. Her father put up as many of the crew members who survived who came into Boston as he could at the Haven, and then started to find homes that could take some of the others. This was as a result of an appeal by the British consulate. They took four of the crew members in their own living room, in the house where they lived on Monument Square in Charlestown. Grace was impressed by their stories, and years later would repeat them to me — the stoker who had eventually crawled out a funnel when the ship listed enough that he could, because the doors had been locked, and whose hair turned white from the experience; the first grown man that she had ever seen cry, who cried for the week or so the men stayed in their house; and the bandsman.

The bandsman told her, according to the account that she gave me, that the band had played for services that morning (the *Titanic* sank on a Sunday night). One of the hymns had been "Guide me, O thou great Jehovah," which in the 1916 *Hymnal* had as its second tune "Autumn," by F.H. Berthélémon. For their very last piece, that night, the bandsmen played this before they went their separate ways.

Grace was always indignant at the idea that "Nearer my God to thee" was claimed as the last piece played by the band, an idea that some newsman adopted from an incident involving a Salvation Army band on shore during a disaster on Lake Erie some years earlier. She had known what was really played before the other story got started. She also resented the fact that "Autumn" had been dropped from the 1940 *Hymnal*.

The words that Fr. Ellis quotes, beginning "God of mercy and compassion," I do not recognize. But, whenever I think of the sinking of the *Titanic*, these words from the final stanza of "Guide me, O thou great Jehovah" come to my mind:

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side.

(The Very Rev.) RAYMOND L. HOLLY
St. Mark's Church
West Frankfort, Ill.

"Autumn" is currently used by the Presbyterians for the words "Mighty God, while angels bless thee" and by the Methodists for "Hail, Thou once de-

We have
openings for
some students
in

CRANMER SEMINARY

to study for the ministry in
**THE ANGLICAN
ORTHODOX CHURCH**

which uses only the 1928 Book of Common Prayer, which ordains only men into Holy Orders, and which is standing on the Holy Bible as the inspired Word of God and as the basis of Sound Doctrine and Biblical Morality.

We have some openings for sound priests too.

Inquiries may be sent to —
CRANMER SEMINARY
P.O. Box 128
Statesville, N.C. 28677

"Do you feel the call to witness for Jesus Christ in an ancient and sound Anglican tradition?"

spised Jesus" (a notably poor tune for the words in my opinion) and for "Jesus spreads his banner o'er us," a Communion hymn which doesn't appear to find great usage.

"Autumn" was composed by (or correctly, arranged from a tune by) François Hippolyte Barthélémon (born in Bordeaux, France, July 27, 1741; died in London, July 23, 1808). In his 20s he was one of the most famous violinists of his day, playing in London theater orchestras where he met and became a close friend of Haydn in 1792. His other compositions include five operas, a violin concerto, six string quartets, and miscellaneous music including some tunes for use in the orphan home near Crydon, England.

KENNETH H. KERR
Raleigh, N.C.

Perhaps the tune played as the *Titanic* sank was "Aughton" (#426, *The Hymnal* 1940). Lines from verse 2:

By waters calm, o'er troubled sea,
Still 'tis his hand that leadeth me.

From verse 4:

E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

MARY VIRGINIA ROBINSON
Apalachicola, Fla.

According to Miss Eva Hart, a former London singer and now a town councillor, "Autumn" was a dance tune with an introduction resembling "Nearer my God to thee." Miss Hart was a survivor of the *Titanic*, aged seven at the time. Her father was lost, but she and her mother were saved. Her story was told by her to a writer for *Punch* this spring. She said she hated to look at an iceberg. There was so much confusion, she said, that people could have mixed up memories of the tune. Incidentally, she remarked that all the ladies put on their hats before getting into the lifeboats.

(The Rev.) LOUIS O'V. THOMAS
Natchez, Miss.

The hymn tune "Autumn" appeared in the *New Hymnal* of 1916 as 42, "Guide me, O thou great Jehovah" and it may be that the last verse of that hymn was the reason for its selection by the orchestra of the *Titanic*.

The tune was used twice in the *Hymnal, Army and Navy* published by the U.S. Government Printing Office in 1942, where it was used with the words to "Hail, thou once despised Jesus" (no. 318) and "Hark! The voice of Jesus calling/Who will go and work today?" – the latter was used to a different tune as no. 148 in the (Episcopal) Mission Hymnal of 1913.

Technically, it is correct that there is

no *Episcopal* hymn tune called "Autumn" – it was deleted from the selection for *The Hymnal* 1940. I cannot find it in the current English *Hymns Ancient and Modern* or in the *BBC Hymnal* – but it may be earlier versions of the English *Hymnal* and *Hymns Ancient and Modern* which were current in 1912.

In any case, the *Titanic* being a ship of the Cunard/White Star line, the selection would have been a Church of England choice. In his book *SOS to the Rescue*, Karl Baarslag states that the tune played was not "Nearer my God to thee" but "... a Church of England tune called 'Autumn'."

ROBERT W. HOWE
St. Michael and All Angels Church
Tucson, Ariz.

The hymn tune "Autumn" was, apparently, a popular tune during the 19th century, which is why it was put into the 1916 *Hymnal*, the first to contain official music as well as official words.

While there is – or was – an Episcopal hymn tune called "Autumn," I cannot find an Episcopal hymn which begins "God of mercy and compassion"

[quoted as the opening lines of "Autumn" in Wyn Craig's book *Titanic, End of a Dream*, mentioned in Fr. Ellis' letter of inquiry], either in the 1916 *Hymnal*, or the previous one in 1892. Could the words quoted appear in a service book intended for mariners, which might have been available on board the *Titanic*? They would go well with the tune, "Autumn," which is, as Mr. Craig says, robust, and in a major mode. "Nearer my God to thee," on the other hand, doesn't fit the tune at all, and could not have been sung to it.

(The Rev.) WILLIAM MORRIS
All Saints' Church
River Ridge, La.

None of the hymns in the books available to me use the words "God of mercy and compassion," although the words do fit the meter of the Barthélémon "Autumn." Further research in older English and American hymnals might bring the tune and words together. But no one can solve with certainty what the long-dead band played on the sinking *Titanic*.

JOANNE E. MAGUIRE
Chula Vista, Calif.

The Watermen

(St. Peter and St. Paul, June 29 or 30)

On the Chesapeake Bay there are people called "watermen." They make their living by going out in small boats on the Bay – crabbing, clamming, oystering.

They live hard lives of back-breaking toil. Their job makes them get out on the water before daybreak, day in and day out, in all kinds of weather – rain, snow, ice, squalls. They go out whether they want to or not, whether they catch anything or not.

Sometimes they lose their lives. Each year a few of them are drowned in storms.

For all its hardship they love their work. It isn't often that a waterman leaves the water for another kind of job. They pass their skill and knowledge on from generation to generation.

These are the kind of men Jesus chose to be his first disciples. Their names were Peter, Andrew, James and John. He made them his apprentices or disciples.

The Gospels call them fishermen. That word means something different to us today. A fisherman is the man who puts a sign in his store window: "Closed. Gone Fishing."

Fishing is what you and I do for fun, for sport, for recreation, on vacation. We like to brag about the big one that got away.

Jesus chose watermen, people who made their living fishing. He chose them because they weren't afraid of hardship and hard work. They weren't afraid to risk their lives.

They were to become full-time followers, everyday followers, regardless of the weather or the size of the catch. They would have the patience of their craft.

Too many Christians are amateur fishermen who only follow Jesus when there's nothing better to do.

Jesus chose watermen for his first apprentices. He has also chosen you and me.

(The Rev.) HOLT M. JENKINS
St. James' Church, Parkton, Md.

THE LIVING CHURCH

June 29, 1980
St. Peter and St. Paul / Pentecost 5

For 101 Years
Serving the Episcopal Church

EUC Reacts to Crisis in Miami

After the recent riot in Miami, Fla., the Rev. Canon Lloyd S. Casson, chairman of the Episcopal Urban Caucus, called upon President Carter and local government leaders to support the U.S. Justice Department investigation into the incidents which triggered the mid-May violence.

Canon Casson told the officials that such an investigation, followed by a full report to the community and the swift prosecution of any resulting charges, would help to encourage the black community "now legitimately bitter and cynical" [about] "officially imposed economic and social injustice . . . to work together peacefully with others of goodwill for equality for all citizens of Dade County."

He decried the recent violence and said he recognized that it has imposed additional burdens on the greater Miami area which already faces the hardships of inflation, unemployment, and the impact of large numbers of refugees. But, Canon Casson said, the Dade County criminal justice system which has operated "consistently in an arbitrary and racially biased" manner contributed greatly to the climate in which the violence occurred.

He told the president: "Your timely response may help convince all the socially and economically oppressed residents of urban America that their pleas for justice will not go unheeded."

In a related action, the Rt. Rev. John T. Walker, Bishop of Washington and chairman of the Urban Bishops' Coali-

tion, sent a telegram to the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, in which he expressed his personal concern and offered the Coalition's help. Bishop Walker noted that any urban bishop may face similar difficulty in the future and said the Miami situation "lends an urgency to our efforts to develop an effective urban program."

Small Church Consultation Held at Seabury-Western

Representatives from eight Episcopal dioceses, including five bishops, met at Seabury-Western Theological Seminary, Evanston, Ill., in May for a two-day consultation with the school's faculty on the subject of effectively meeting the pastoral needs of small churches.

With this goal in mind, it was decided that changes in diocesan church appointment and support structures, in the career education of young ministers, and in seminary education are necessary.

"Our small village churches in the hills of Pennsylvania are truly single-celled or primary communities," said the Rt. Rev. Donald Davis, Bishop of Erie. "They just chuckle when they receive these big program packets from the diocese or the national church. They will never do what we want until we accept what and who they are and learn to tailor our approaches to them accordingly."

Dr. Carl S. Dudley, a professor at McCormick Theological Seminary in Chicago and the author of *Making the Small Church Effective*, told the gathering that small churches do not think of themselves as "small." They are, he said, simply "the church," in that place. He noted that small churches are healthy and effective if they are stable in relationship to their environment, if they feel good about themselves, and if they have a constructive relationship with the pastor.

The Rev. Robert Shahan, host for the consultation and head of the recently established small church concentration in ministerial studies at Seabury-Western, discussed the effectiveness of clergy in small churches. He said they did well if they saw their situations as stable and long-term, "if they feel good about serving in that type of ministry, and if they have a constructive relationship with the parish." Small churches are not interested initially in growing, he

said, because they fear they will lose the small caring group of people who know one another. The seminary is seeking, Fr. Shahan said, to prepare clergy for small churches who can affirm the good features of small congregations.

The Bishop of Minnesota, the Rt. Rev. Robert Anderson, speculated as to whether the family nature of small churches encouraged clergy and people to accept the status quo of their life together uncritically. "I wonder if we are not on a collision course in the church today between the evangelism trend, which stresses bringing more and more people to Christ, and the small church emphasis, which resists programming and stresses person-to-person relationships," he said.

Church Army Celebrates 50th Reunion

After a hiatus of five years, the Church Army in the U.S. has come out of a transitory period of assessment and is reaffirming its vision of the role and ministry it will serve in the church, according to Capt. Robert G. Jones, president of the society's board of trustees.

The Church Army held its 50th reunion celebration and annual meeting at St. John the Evangelist Church, Elkhart, Indiana. Sr. Lillian Sherman of New York was in charge of the reunion.

Among those present were the Rev. Robert Becker of Michigan and the Rev. Laurence Hall of Ohio, who were in the class of 1930. Also present were the first three American women commissioned in 1931, Sr. Clara Pickrell Gunton of Virginia, Sr. Sadie Hall of Ohio, and Sr. Sherman.

Capt. Charles Mitzenius of New Jersey was elected national director for a two-year term. He was installed by the Rt. Rev. John M. Allin, Presiding Bishop, on June 11 at St. James Church, Long Branch, N.J.

By-laws of the society were revised and updated so the Church Army can move more effectively in the next two decades. Basic plans were made for fund raising and for training additional personnel. Renewal of the Indian training program is planned and Sr. Margaret Hawk of South Dakota represented this group.

The Church Army was founded in England in 1833 by the Rev. Dr. Wilson Carlile, and was invited to the U.S. by a

The Cover

The Rt. Rev. Yoshio Nakamichi was elected Primate of the Nippon Seikokai (N.S.K.K.), the Holy Catholic Church in Japan at the church's 35th General Synod, held at Christ Church Cathedral in Osaka, in May. Bishop Nakamichi, 66, was consecrated Bishop of Kobe in 1972. By tradition, the Primate of Japan is not installed formally. Bishop Nakamichi is shown after his election in the cover photo; with him is Mr. W.F. Honaman, secretary to the primate.

group of bishops to share in the Bishops' Crusade, a nationwide evangelistic mission in 1925 and 1926. The organization was incorporated in the U.S. in 1930.

Capt. Jones, in summing up the 1980 meeting, said that the Church Army had trained some 300 people in its 50 years in the U.S. "In addition to all the ministry we have performed, I dare you to name any parish of any six that has contributed 50 priests to the church, as we have done," he said. "Never have so few given so much to this church."

South Carolina Chooses Coadjutor

At a special convention held May 17 at the Cathedral of Saints Luke and Paul, Charleston, S.C., the Rev. Christopher FitzSimons Allison, rector of Grace Church in Manhattan, was elected Bishop Coadjutor of South Carolina. After visiting the diocese, he announced on May 28 that he would accept the election.

Dr. Allison won the required majority in both the lay and clerical orders on the seventh ballot. He was trailed in the voting by the Very Rev. Urban T. Holmes, dean of the School of Theology of the University of the South, and by the Rev. Canon George I. Chassey, canon to the present Bishop of South Carolina, the Rt. Rev. Gray Temple.

As coadjutor, Dr. Allison will in time succeed Bishop Temple, 66, who has not announced plans for his retirement as yet. He has been Bishop of South Carolina since 1961.

Dr. Allison, 53, was born in Columbia, S.C., and is a graduate of the University of the South. He also holds advanced degrees from Virginia Theological Seminary (M. Div.) and the Ph.D. degree from Oxford University. He was ordained to the priesthood in 1953, and taught at the University of the South and Virginia Theological Seminary until he was called to Grace Church in 1975.

Dr. Allison and his wife, the former Martha Allston Parker, have four children.

He is the author of *Guilt, Anger and God* and *The Rise of Moralism*.

Associated Parishes Council Meets

The council of the Associated Parishes held its annual meeting during the last week of May in New Orleans. Members of the council spent part of their time in discussion and consideration of the increasing number of adult unbaptized persons who are now present in our society and who, if they are drawn to the church, must be prepared for the reception in baptism in ways appropriate to the seriousness and importance of this sacrament. Presentations on current



50th reunion of Church Army in the U.S.A.: Out of a transitory period.*

revival of the catechecumenate – the ancient course of training given to persons preparing for baptism – were made by the Rev. Messrs Robert J. Brooks of Baytown, Texas, Michael W. Merriman of Granbury, Texas, and Patrick Regan, O.S.B., of St. Joseph's Abbey (Roman Catholic), Covington, La. Manuscripts were approved for publication as part of the ongoing program of the Associated Parishes to provide materials for adult education within the church. Attention was also given to the Nicene Creed and current discussion of its wording. The council adopted the following statement for communication to the Presiding Bishop, the secretary of the House of Bishops, the ecumenical office of the national church, and the Standing Liturgical Commission.

"The Nicene Creed is the most important summary of the historic faith of the Holy Catholic Church. Its wording is, therefore, a matter of serious attention. For generations Anglican scholars have been aware that the words in the third paragraph, 'and the Son' (the so-called *filioque* clause), are not part of the ancient and authentic text. This intrusion has been and is a cause of scandal and grave offense to all Christians of the Eastern Churches, and a source of embarrassment to some in our own church. At the Lambeth Conference of 1978, the Bishops of the Anglican Communion agreed to open discussion of this matter in their respective Churches.

"Accordingly, the council of the Associated Parishes respectfully urges the Presiding Bishop and the other bishops of the Episcopal Church to set in motion such discussion without further delay. At the same time we note at the recent enthronement of the 102nd Archbishop of Canterbury the use of the authentic text of the Nicene Creed and the favorable ecumenical response to it. We also call attention to the reopening of this question in the Anglican Church of

Canada in the recently proposed Third Canadian Eucharist."

The Associated Parishes, Inc., is an association of Episcopalians, members of the Anglican Church of Canada, and others, committed to the renewal of the church in worship, pastoral ministry, education, and Christian service. The council, its governing board, is made up of approximately two dozen clergy and lay persons from different parts of the country. The current president of the council is Mrs. Donald Kingsley.

Primate Criticizes Stand

In what the *Canadian Churchman* characterized as "an unusually hard-hitting address," the Primate of Canada, the Most Rev. Edward Scott, criticized the stand taken both by the Church of England and the new Archbishop of Canterbury on the subject of women priests ordained by other Anglican churches. He warned that such a position was causing a rift in the Anglican Communion and had to be challenged.

Speaking in London before a special meeting of the Movement for the Ordination of Women, Archbishop Scott said that bishops who have ordained women are becoming increasingly concerned about the rejection of those women's ministry.

"One of the growing questions for bishops is: if people refuse to recognize

* Left to right (seated on floor): Capt. Tom Wheat, the Rev. Larry Hall, Captains Robert Jones, Ray Lewis, Milton Gulage, and Canadian Captains Ernest Scriver and Charles Smart. Left to right (seated on chairs): Sr. Clara Gunton, Mrs. Leora Ritchie, Sisters Catherine Larson, Hilda Manson, Grace Thomas, Lillian Sherman, and Mrs. Charles Smart of Canada. Standing (left to right): Mrs. Bruce LeBaron, wife of assistant at St. John the Evangelist, Sr. Gunton's daughter, the Rev. John W. Thomas, the Rev. Milton Austin, the Rev. William Avery, Capt. Charles Mitzenius, Mrs. Milton Austin, the Rev. John Hunt, the Rev. Bruce LeBaron, Mrs. John Hunt, the Rev. Robert Becker, Sr. Ruth Wraight, the Rev. Wesley Toal, Sr. Margaret Hawk, Capt. Roger Larson, Sr. Sadie Hall, Mr. John Wraight, the Rev. Ernest St. Andrew, Capt. John Haraughty.

the ministry of people ordained canonically, are they refusing to recognize the ministry of bishops who so ordain?" he said.

Calling this "one of the tension points" among the national churches, he said this was felt strongly in Canada, the U.S., and particularly New Zealand.

Archbishop Scott voiced strong disagreement with those who believe women's ordination has damaged the cause of unity with other churches. "We don't believe it will cause the severing of relations — they haven't been severed in our case." In fact, the response from other churches, including the Roman Catholic, has been encouraging.

He pointed out that although the 1968 Lambeth Conference had opened the diaconate to women, the Church of England has yet to do so.

Canterbury and Pope Plan Further Talks

The Most Rev. Robert Runcie, Archbishop of Canterbury, who had his first meeting with Pope John Paul II in Accra, Ghana, on May 9, announced that they plan further talks.

At a press conference in London, after his return from a six-day visit to Africa, Archbishop Runcie said his meeting with the pope "more than fulfilled the expectation which I had that there were advantages in our meeting on African soil."

It was "a personal delight," he said, to meet "such a remarkable and large-hearted Christian leader" and to have the chance "to talk and pray together in the quiet of the early morning in Accra."

The archbishop said it was "clear that we intend to continue the theological dialogue in the context of a common witness and increased pastoral cooperation. . . . It was refreshing to find myself speaking to someone whose conversation was positive and not negative in ecumenical attitudes."

Oberammergau Visitors Warned

The half million visitors expected to view the 1980 Oberammergau Passion Play were warned in May that despite "a serious effort to cleanse the play of anti-Jewish polemic and prejudice," the pageant they will see in Bavaria remains "rooted in a tradition of hostility and contempt toward Jews and Judaism which prevailed for centuries and shaped the attitudes of generations of Christians."

The evaluation, in the form of a booklet entitled, "What Viewers Should Know About the Oberammergau Passion Play, 1980," was prepared by Judith Hershcopf Banki, assistant national director of interreligious affairs for the American Jewish Committee.

Ms. Banki emphasizes that the Ober-

ammergau Passion Play "is a work of fiction, incorporating some episodes from the Gospels, ignoring others, and freely inventing scenes and characters with no basis in Christian scripture. It was written at a time when Christianity was dominated by a profoundly anti-Jewish ideology, and thus the characters and dramatic developments were deliberately drawn to make the Jewish people and their leaders appear as villainous and evil as possible."

In modern times, she notes, this anti-Jewish theology has been "repudiated by major Christian churches and replaced by policies of respect and understanding," but asserts that these changes have not been reflected in the 1980 Oberammergau script because "the text has only been cut, not rethought."

In addition, the Anti-Defamation League of B'nai B'rith has published a set of eight guidelines designed to help Passion Play audiences detect "misrepresentation or misinterpretation" about Jews. A brochure containing the guidelines is being distributed through American travel agents and in the village of Oberammergau itself. Passion Plays, assert the ADL guidelines, should foster "love for Jews as the people of Jesus."

Episcopal Priest Defends Nuclear Energy

Nuclear energy, the object of much concern and protest, is a "blessing" and a "gift," according to the Rev. William G. Pollard, an Episcopal priest and consultant to the Institute for Energy Analysis in Oak Ridge, Tenn.

In an article entitled "Let's Talk About Theology and Nuclear Energy," published by the Breeder Reactor Corporation, Fr. Pollard says nuclear energy is the most "natural kind of energy in creation as a whole." The development of nuclear energy in answer to declining petroleum reserves "is surely an amazing instance of perfect timing in the revelation of God's providence," he says.

Fr. Pollard, a fellow of the American Nuclear Society, believes that much of the theological invective against nuclear energy "is the result of limited perspective."

"Now that we have begun to generate electricity directly in nuclear power plants of our own design and construction," he writes, "we are merely tapping directly the universal energy source for all of creation that previously we have used only indirectly and derivatively. . . . A universe from which nuclear power has been 'outlawed' would be a dead universe, with no warmth, light, or life in it, and devoid of any creative potential."

Viewed from this perspective, he argues, "One cannot reject nuclear energy

or its products as unnatural or inherently evil and still retain the biblical doctrine of creation." To do so, he says, is to subject nature to a heretical dualism in which only some "good" parts are created by God, while other "bad" ones are created by an evil, co-equal power.

Fr. Pollard compares the current climate of apprehension to primitive man's original fear of fire as an uncontrollable force that was all curse and no blessing.

The popular fears of radiation, of an uncontrolled "melt-down" of power plants, and of possible diversion of plutonium fuel for nuclear weapons development "have a real basis in fact," Dr. Pollard admits. "But a large portion of these fears of nuclear energy are irrational, grossly exaggerated and unnecessarily paralyzing."

The world stands "on the threshold of reaping the blessings of nuclear energy," he says. "It is a gift many times more ample than any of the other energy gifts buried in the crust of the earth, and . . . our knowledge of matter and of the solar system has shown us that it is God's energy choice for the whole of creation."

Peacemakers Plan and Pray

Actions to oppose draft registration and the death penalty, to support conscientious objectors, and to improve communications with the church's provinces, as well as the election of new officers, took place at the 41st spring meeting of the Episcopal Peace Fellowship's national executive committee.

At the invitation of the sisters of the Order of St. Helena, the group met at the recently enlarged convent in Vails Gate, N.Y. The 19-member committee was joined by local chapter representatives, staff from the Episcopal Church Center in New York City, and leaders of the Fellowship of Reconciliation, Nyack, N.Y., for the late April meetings.

Principal decisions included expanding national EPF staff to full time, in anticipation of a return to peacetime draft registration this summer; supporting the national church's conscientious objector registry, draft counseling, and new print and audio-visual materials to reach a new generation facing conscription; appealing to the governor of Florida to stop signing death warrants; assigning EPF representatives to establish liaison with each province; drafting a statement of principles toward reconciliation in the Middle East and endorsing a letter to the Iranian people from the Fellowship of Reconciliation.

The Rev. John M. Gessell, professor of Christian ethics at the School of Theology of the University of the South was elected chairman of the EPF. Fr. Gessell has been a pacifist since 1938. During World War II, he was assigned work as a conscientious objector in Massachusetts, New Hampshire and Virginia.

A Letter From England

By EDWARD R. HARDY

The recent choice of a new Archbishop of Canterbury has attracted attention not only to the person of this new successor of St. Augustine, but also to the method by which he was chosen, with representatives of the church itself, as well as the Queen and Prime Minister, having a larger part in the process of selection for all bishops.

How this machinery will work will gradually become apparent. Rather remarkably, the confidence of the meetings which discuss these choices has so far been well preserved, though like papal conclaves they may well be reported in memoirs in the future. It may well be that Mrs. Thatcher and Queen Elizabeth II have not been entirely passive — though the present sovereign would not share such ideas as that ascribed to Queen Victoria, that the archbishop should have an imposing figure, since he would be expected to officiate at royal christenings. Many in England would feel that the new method, which has somewhat the character of selection by jury, may reflect the mind of the church at large better than the possibly political elections to which we are accustomed in the United States. It is somewhat amusing that the freer choice of bishops has not so far affected the almost complete monopoly of "Oxbridge" in the English episcopate; it would still be a good idea to send your son to Oxford or Cambridge if you want him to rise to episcopal office in England. In the present case the general enthusiasm which has greeted the choice of Bishop Runcie seems to commend the still somewhat experimental system.

Another area in which the Church of England has been acquiring greater autonomy is the ordering of its worship. Since 1965 its representatives body (the Church Assembly, which became the General Synod in 1970), has had the right to issue alternative forms of service without recourse to Parliament, where Prayer Book revision was defeated in 1927-8 — subject to the continued availability of the Prayer Book of

1662. The technical situation is the reverse of that in the Episcopal Church — what will appear in the fall will be an Alternative Service Book, 1662 still remaining official, while with us 1979 is official, with permission to use texts from the Prayer Book of 1928. The process of revision, begun some 25 years ago, has been more complex than ours. Each proposed service has gone from the Liturgical Commission to the bishops, from them to a liturgical committee of the Synod, and then to its own sessions, requiring finally a two-thirds vote in each House. (In the English Synod bishops, clergy, and laity meet together, but for important matters, and when demanded, vote separately.) There have in fact been three series of alternative services, issued for trial use in pamphlet form. Series I in effect consolidated those parts of the 1927-8 revision which had become customary, Series II embarked on further revisions, and Series III reaches a stage comparable to the modernized forms in our new Prayer Book. The ASB, as some are beginning to call it, will comprise the Series III services, further revised, and a combination of Series I and II Communion Services. After some hesitation it has been decided to include a Psalter — *The Psalms, A New Translation for Worship*, prepared under the auspices of the Liturgical Commission, on much the same lines as our new Prayer Book Psalter. If this hadn't been done it would have been necessary to use one of the other available versions or old Prayer Books for Psalms. There may be a short edition of ASB without ordination services or the full text of eucharistic lessons.

One may properly turn from books to note what happens in church. Perhaps the most striking development in recent years has been the widespread acceptance of the Parish Communion type of service, which as some will remember, Fr. Gabriel Hebert was urging in a well-known book over 40 years ago. Since Anglo-Catholics have generally been willing to moderate (let's be frank, almost abandon) their traditional insistence on fasting communion, the Parish Communion has commonly taken the place of formerly non-communicating High Masses. We owe this change mainly I suppose to the pastoral wisdom of Pope Pius XII and his successors. And conversely many parishes of central or evangelical background



now have a Parish Communion either every Sunday or at least with fair frequency. The newest liturgical idea is likely to be the fascinating one; some years ago it was the offertory procession, and now the provision for flexibility in intercessions provides a new high point in the Liturgy. Series II and III are both well adapted to the Parish Communion order. The revised marriage and funeral services seem to be widely acceptable; the revised Daily Offices make less remarkable changes, and are perhaps less widely known. In any case England seems to be moving towards our concentration of corporate worship on Sunday morning — the days have passed when the gentry attended Matins and the common people came to Evensong, though in some places the latter is still popular and well-attended. And in "Quires and places where they sing," that is cathedral and collegiate churches, musical tradition encourages the continued use of the old Prayer Book at Evensong. The Church of England has not adopted a basic rethinking of initiation rites, although it has been discussed. But the new Initiation Services provide as a basic pattern that of the ancient church in which the bishop baptized, confirmed, and administered first communion at one service — a combination which can be very moving, as I have seen in a university community. One part or another of the total rite can be extracted, as it were, as occasion demands, and the forms are such as to facilitate combining baptism or confirmation with the Eucharist or one of the Offices.

The Church of England being the Church of England, its liturgical planning has some controversial aspects. The long-drawn-out process of revision has provoked some anxiety as to whether Evangelical truth, or Catholic faith and order, was being betrayed. The result is a certain blandness at such points as the invocation (in which the Church of England does now mention

The Rev. Edward Rochie Hardy, for many years Professor of Church History at Berkeley Divinity School in New Haven, Conn., and subsequently Fellow and Dean of Jesus College in the University of Cambridge, in England, currently lives in retirement in Cambridge.

the Holy Spirit, although in the traditional Western position before the Words of Institution) and the commemoration of the faithful departed. Conservative Evangelical influence may be responsible for what seems to some surprising literalism in references to the Second Coming and the Ascension. And the language of Series III, using "you" instead of "thou," has been criticized by some as dangerously radical – in using it I have found in fact a rather charming conservatism, and after the rather abrupt Series II felt myself almost back with the American Missal. It may claim to be related to modern speech much as Cranmer's English was to the vernacular of his day. What is meant by the continuing "availability" of 1662 remains to be worked out. It will presumably be kept in print, and it is this Prayer Book which is referred to in the recently revised promise of conformity as one of the historic documents in which the Church of England has expressed the faith of the Bible and the Catholic Creeds. In many places it seems to be assumed that the old service (with customary adaptations) is for the old folks who are accustomed to come to church at 8 a.m. This attitude may account for the current movement – how widespread outside the sophisticated circles I don't know – for preserving 1662 "in the mainstream" of church life, whatever that may mean. But some of the interest seems more literary than religious, and leads to the retort that the church's commission is to save souls rather than to preserve a cultural heritage. Perhaps one can do both.

To return to the new Archbishop. That the Church of England still has an important place in the national life is shown by the interest that its liturgical discussions have aroused – as often, with special reference to new forms of the Lord's Prayer – no matter what appears in books, on public occasions one starts off "Our Father who art in heaven..." (instead of the "Our Father which art" of the traditional English Prayer Book). More surprisingly was the amount of complaint when the government fixed Lady Day (which still has financial significance in England) for presenting the coming budget to Parliament, forgetting that Archbishop Runcie's enthronement was already fixed for the 25th of March. Caesar yielded to God, or state to church anyway, and changed the budget date to the 26th. One should not merely note this as a pleasant courtesy but welcome it as a sign that something significant and important is still hoped for from Canterbury. Robert Runcie has been well prepared for what confronts him by academic and pastoral experiences, most recently by the care of a varied diocese – historic, modern, urban, and rural. Let us give him not only our welcome but the support of our prayers.

Can We Not Learn?

*Is America's trumpeting of freedom
and human rights around the world still
"giving an uncertain sound"
where black America is concerned?*

By AUSTIN R. COOPER

News of the rioting in Miami, while saddening, was, nonetheless, not terribly surprising. One could almost appreciate the riots for what they said. The ingredients were there and have long been. We seemed to know more about the imminence of the eruption of Mount St. Helens. But volcanic-like conditions in Miami, as with many urban centers, continue to be ignored.

Coconut Grove – one of the areas where the riots occurred – is a place with many memories for me. I was born in a hospital in "Overtown" Miami. The physician in attendance at my birth was the late Alonzo Holly, a churchman whose father was the first black man to become Bishop of Haiti. Dr. Holly made the prediction (I learned of it at age 23 and then from an old friend of our family) that I would become a priest of our church. I can only say with St. Paul: "By the grace of God I am what I am." It was in Coconut Grove that I grew from infancy to manhood. It was there that I grew up in an Episcopal parish which was born in segregation. It was in that parish that I was ordained deacon and priest and later married. My parents are buried in Coconut Grove.

It was in Coconut Grove that I attended a separate and unequal public school and learned from my teachers of prophets and luminaries such as Benjamin Elijah Mays, Mordecai Johnson, Channing Heggie Tobias, Crispus Attucks, E.W.B. DuBois (who was baptized in the Episcopal Church) and countless others. It was in this school (a blatant violation

of the Constitution), at home and in our parish that I learned an invaluable lesson which I hold up to my children: unless you have a sense of self-worth, dignity and respect, no one else will have it for you. My teachers knew that the textbooks spoke of a democracy which black people did not enjoy. Their "revolutionary" and "incendiary" teaching inspired many of us.

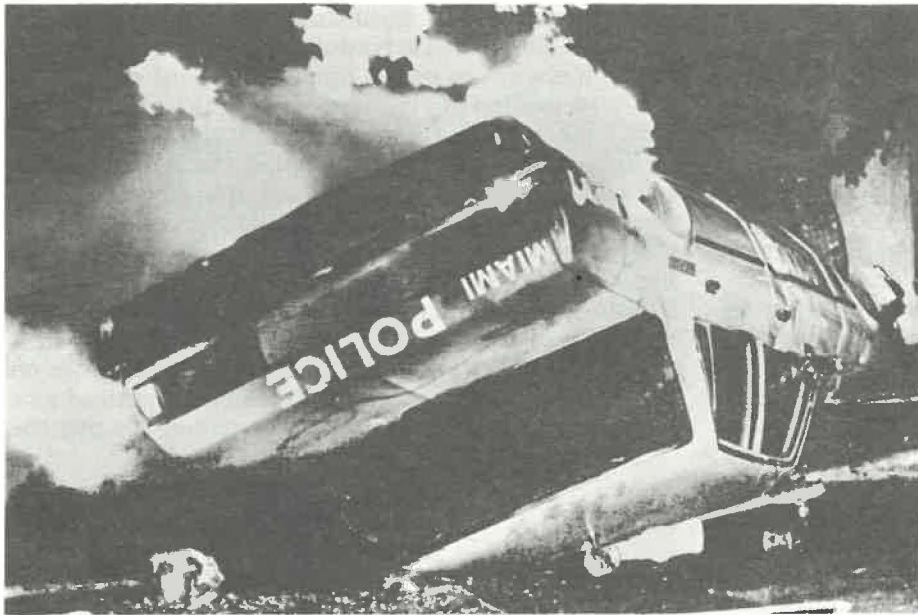
It was in Coconut Grove – part and parcel of Miami – that I first tasted freedom.

While many of the religious bodies bade their black clergy to "mind not high things, but condescend to men of low estate," two courageous black clergymen, Fr. Theodore R. Gibson, an Episcopalian, and the Rev. Edward T. Graham, a Baptist, dared to pick some of the fruits of democracy and share them with others. And once one has tasted of the fruit, that taste and the desire for more are never lost. One can never again accept second-class citizenship.

It was on the very streets I walked as a boy that many blacks – feeling themselves entrapped by a system which dehumanizes them, as it did their parents – could be seen almost triumphantly carrying their plunder.

By no stretch of the imagination should it be assumed that the writer of this article condones lawlessness. Nor should the attendant devastating effects of riots be minimized or underestimated. In the same breath I vigorously set forth my belief that not to condemn the conditions which produce riots is the acme of hypocrisy. America expects black Americans to say that "riots only serve to hurt black communities." But America continues to pay no heed to the harsh fact that intransigent racism really produces the riots. The time bomb continues to tick.

The Rev. Austin R. Cooper, Sr., a graduate of St. Augustine's College and Seabury-Western Theological Seminary, has been rector of St. Andrew's Church, Cleveland, Ohio, since 1970.



Violence in Miami: The ingredients were there.

RNS

Somehow, simmering, long pent-up rage, suddenly unleashed and misdirected, tends to turn itself inwardly and furiously strikes at those vicarious symbols of oppression. Thus the rioter burns down the supermarket which represents racist America. Not the grocery store where he buys food to feed his family (if he happens to be employed). He burns down the corner store where he knows that he is regularly cheated in price and quality. He strikes at the very system which decrees that he must go to that corner store, while at the same time locking him in through lack of employment, transportation, inadequate housing and all the other social, political and economic ills. The rioter prevents the fire department from entering to extinguish a fire: not because he does not know the danger of uncontrolled fire. He prevents entry because he feels that he has no real equity in that which is burning to the ground. "So let it burn!" becomes the attitude which prevails over reason. "Why save that which is institutionalized decadence?" The riots are a blow struck for freedom in the face of an insensitive America. They are a desperate cry and longing to be heard! They are a demand that legitimate concerns not continue to be given lip service — then placed in the Moynihan file of "benign neglect!" They are an unsettling, conscience-pricking form of protest.

In a moving sermon several years ago, a Baptist clergyman told of traveling to the Orient. While on that flight, a baby began to cry late at night. That cry, he pointed out, was indistinguishable, for a baby does not cry in the tongue of nationality. A baby simply cries.

How then, except on the basis of skin color, does our government distinguish between the cries of hungry Cuban babies and hungry Haitian babies? Or hun-

gry Cuban babies and hungry black American babies? Is a hungry Appalachian, Hispanic, Indian, black or Oriental baby less hungry because of background? How can the hunger of babies of any color or nationality be tolerated in a land of plenty?

How does our government distinguish between political refugees and economic refugees, when the former eventually end up wielding great political and economic clout in a community, while the latter and those who helped to make the community find themselves forever at the bottom rung of the ladder? Black Miamians, many the posterity of those who died, "not having received the promises," saw many come to the shores of Florida, warmly welcomed and aided in setting up businesses, while they continued to stand still. Black Miamians saw the United States government openly flaunt what they perceive to be (in spite of all the explanations) a dual standard of justice where the Haitian people are concerned.

The riots — time and again — are telling us that America's trumpeting of freedom and human rights around the world is still "giving an uncertain sound" where black America is concerned. A young black American — who recalls that his parents worked for the lowest wages — who fought in Viet Nam — is not too likely to be satisfied when told that he must be proficient in Spanish in order to obtain a job in the very community he was drafted to defend. And this is no indictment of bilingual studies, nor of those whose first language is Spanish. It is an indictment of a system which inequitably dispenses justice, yet purports to be just and equitable.

All across America the general assumption is that too much time has been spent in addressing the concerns of

black people. The struggles of black Americans in the civil rights movement have borne fruits for groups too numerous to mention. So many now rightly demand their rights. Yet so many forget the black people and their allies who pressed — even when it cost them dearly — for a broader and fairer interpretation of the Constitution. Nowadays it is considered bordering on the sinful to speak of the unaddressed concerns of black Americans. But "for Zion's sake, I will not hold my peace." Black Americans have seen hard-won gains nearly annihilated! They see black leadership being systematically exterminated. Here in Cleveland, racism almost won in the so-called carnival trials. Who, in right mind, could not discern that the indictments were but an attempt to kill black leadership? Following two recent Supreme Court decisions, civil rights lawyers have had to sift through the near-wreckage for dying embers of justice and hold them up to black Americans as signs that America really cares about them! Thank God for Mr. Justice Thurgood Marshall. No major presidential candidate is addressing the black agenda. And one we do not expect to address it at all.

There is a lesson for black people in all of this. Other groups have come to America's shores and very quickly recognized the majesty and potency of the ballot. It is no accident that three of the five seats on the Miami City Commission are held by persons of Hispanic background. They have utilized lawfully that very power many blacks died trying to obtain. Too many of us still believe that the handshake and rhetoric will get us over. These do not really count when and where the decisions are made which affect our very lives. We may be ignored after having gone to the polls on election day. We assuredly will be ignored if we stay home!

I believe that Whitney Young's "Marshall Plan" for devastated American cities is still very much in order. To act after the awful riots are fact, while good, has a way of further increasing doubts as to sincerity of commitment. To act before they occur is to show real concern and commitment. A despairing people still long for a renaissance of that American will and spirit which can "repair the waste cities, the desolation of many generations."

The riots said that America has another chance. Maybe one last chance. Only aggressive rebuilding of cities and lives bereft of hope will restore faith in the America we all love. The federal government has the unique opportunity to lead the way in this. Palliative and ameliorative efforts — designed merely to "cool it" — will serve only to inflame further an already flammable situation. Cleveland and other large urban centers all have the potential to become another Miami. Waiting to happen again! Can we not learn?

EDITORIALS

The Wording of the Nicene Creed

For the past several years it has been the practice of the council of the Associated Parishes to formulate and publish a resolution calling attention to some significant aspect of the life and work of the church. This year has been no exception [page 7]. It will not surprise our readers that we support the current resolution on the Nicene Creed, as for many years this magazine has also called attention to this matter. Nor should it surprise the members of the hierarchy to whom it is respectfully addressed, since it was they, the bishops, who resolved at Lambeth to pursue this matter.

The question may arise as to how such consideration of the wording of the creed relates to the fixed texts in the Book of Common Prayer. We believe the bishops themselves can assist the church in answering that question. After all, they decided at Lambeth to approach this topic with the full knowledge that editions of the Prayer Book have been revised or are being revised in every church of the Anglican Communion. Our present American Prayer Book is in fact so printed on pages 327, 328, 359, and 520 that, if the *filioque* clause were omitted, it would be a very simple typographical change.

The Mind Can Go on Living

Summer is a great time for rest and recreation, but this does not mean the human mind should stop. For many of us, a change of routine, less pressure, and more time out-of-doors are all liberating to the mind. The imagination flows more freely. Creative faculties come to the surface. Talents which perhaps we do not exercise all winter can make themselves felt. Summer is a good time to read – especially for the longer or more thoughtful book which we put aside in the busier times of the year. It is a time to take a fresh look at ourselves and others, and to reflect on the presence and power of God in our lives. Let's face it, summer is also a good time to pray. The opportunities which summer offers should not be squandered. A good summer, a well-spent summer, can bear much fruit during the long cold months ahead.

Summer by the Sea

Scientists tell us that life began in the sea. Genesis tells us that the Spirit of God first moved upon the face of the waters before he began to stir things up on the land.

I suspect this is why, except for Word and Sacrament, I feel closer to God when I am at the ocean than any other place – like a homing pigeon finding its place of origin. My first parish took me to the glories of the New England coast. And to this day I do not be-

lieve there is a more beautiful place on the surface of the earth than Acadia National Park. The first line of Psalm 8 always comes to mind – “O Lord our Governor, how exalted is your name in all the world” – “but surely most on this spot, which is Holy Ground.”

Currently serving in Philadelphia, the Jersey coast is but an hour away – a great blessing in days of energy crises. And we are discovering the glories of endless stretches of sand and surf – so long as we avoid the human pollution of casino-ruined Atlantic City – once the queen of the coast. This not-so-high churchman has a custom of dipping his fingers in the water the first day at the shore and making the sign of the cross on his forehead to remind himself that he is baptized as a child of God in both church and creation. To me, the



ocean is a must. There I find peace from the hustle of the city, its problems and my job. Peace with my family, myself, and my God.

I *do* like to attend church on vacation. Any good church person should, whether they be ordained or lay. But I am stubborn; I will *not* attend Morning Prayer while on vacation. And unless desperately inspired, I will *not* get up for an 8 a.m. Eucharist. My sin lies in the fact that I like to sleep late on vacation, and if I am going to church in a strange place I at least want to meet my Lord in the sacrament, rather than trust that some visiting preacher will inspire me.

Back home our parish, like many Episcopal churches, has the frequent compromise of Eucharist and Morning Prayer every other Sunday – pastorally necessary even if some would question it theologically. But do “at home” patterns apply to summer churches?

The coast (and I suspect other resort areas) of America is dotted with lovely Episcopal chapels. It is my observation that the vast majority of them have become clubs for wealthy full-time residents, and they don't really try to reach out to the weekend visitor, or even the family or individual who comes for a week or two. And Morning Prayer, very often thrice monthly, persists.

What I should like to suggest to these chapels (and parish churches in resort communities) is that they learn from Rome and have a late Saturday afternoon Eucharist – which I think would attract a lot of Protestants away from the service at the Roman chapel across the way, where I am to be found in spite of theological problems. And, on Sunday morning at Morning Prayer, could not the Eucharist be offered, beginning with the Offertory, at least for those who wish to stay, as the rubrics of the Book of Common Prayer suggest? I respectfully submit that chapels that try this will find a substantial increase in summer interest and attendance.

(The Very Rev.) ROBERT ZIMMERMAN
St. Mark's, Frankford, Philadelphia, Pa.

BOOKS

A Book of Basics

NOTES ON THE CATECHISM: An Outline of the Faith. By James C. Thompson. Morehouse-Barlow. Pp. 95. \$3.75, paper.

This convenient handbook is divided into 18 chapters, each of several pages, following headings in the new Prayer Book catechism. Every pair of questions and answers is dealt with in one or more paragraphs of explanation. The material is clear and non-technical, and may be easily read by a high school student or average adult. References to Bible passages and other parts of the Prayer Book are included here and there. The point of view is on the whole what we would call standard Episcopalian. This book is not intended to give stimulus or added insight to a teacher, but it will give the basics to the candidate for adult baptism or for confirmation. It should prove very useful.

H.B.P.

The Nonstipendiary Apostle

THE SOCIAL CONTEXT OF PAUL'S MINISTRY: Tentmaking and Apostleship. By Ronald F. Hock. Fortress. Pp. 112. \$7.95.

Paul the Apostle made leather tents as a means of supporting himself in his ministry to the Greco-Roman world. This was in the tradition both of the rabbi-artisan of Judaism and also that of the self-sufficient pagan philosopher of the ancient world. In a short, scholarly work (68 pages of text and 43 of notes), Ronald F. Hock, assistant professor of religion at the University of California, Los Angeles, conclusively (if not exhaustively) demonstrates that Paul's making of leather tents was not peripheral to his understanding and approach to ministry, but a central and significant factor.

Alternate choices for the support of such a teacher in ancient times included: entering the employ of a wealthy patron as a resident intellectual (the usual method), but this often involved becoming beholden to the patron, as later history in Europe and even America demonstrated; or charging fees for services rendered, as carried forth in the modern physician, attorney and counselor, which would limit one's exposure to those wealthier classes that could afford to pay; or begging, the least accepted method, except for the wanderers, as has also been documented in subsequent history.

Hock argues that Paul chose a known but difficult option — that of making a living as a skilled craftsman. This provided freedom from slavery to the will of the patron, enabling him to speak freely.

However, it cast his lot with the poorer classes who were accustomed to lack of status and long hard work. Work in leather provided both a portable craft and suitable to his travels and one, as well, where people could come to the shop to listen and teach while they worked.

In the growing interest in the self-supporting/tentmaking/bi-vocational ministry an awareness that from the very foundations of the Christian community there is a model for this method should be of encouragement, comfort and hope. Active ministry, then and now, can be free of charge, available to all classes and acutely conscious of the suffering and humiliation of those without status.

(The Rev.) HARRY A. WOGGON
Asheville, N.C.

Primer of Faith

I BELIEVE IN THE CREATOR. By James M. Houston. Eerdmans. Pp. 287. \$4.95, paper.

James M. Houston writes as a layman. Yet this book should be in the library of each Episcopal student-priest. While it is the evident work of a scholar, it is, at the same time, a primer of faith.

The twin themes are: (1) Mankind is made in the image of God so that he can serve as a responsible steward for God's creation and also serve God himself as a dependent being; (2) Without God-the-Creator humanity is nothing, but with him we are everything.

In supporting these themes the choice of biblical quotations, especially those from Genesis, the Psalms and St. John, are outstanding. Those from lay persons, such as poets and playwrights, are not as effective. However, passages from historians and philosophers approach the biblical citations in power.

The author's own reasoning is both logical and filled with his adoration for God-the-Creator, Christ-the-Redeemer, and the Holy Spirit-the-Comforter. This makes the most complex thoughts easily readable and completely understandable.

SAMUEL R. DAVENPORT
Falls Church, Va.

New Pastoral Series

PASTOR'S HANDBOOK. By Wayne C. Oates. **COPING WITH PHYSICAL DISABILITY.** By Jan Cox-Gedmark. **COPING WITH DIFFICULT PEOPLE.** By Paul F. Schmidt. General editor, Wayne C. Oates. Westminster. Pp. 119 each. \$4.95 each, paper.

These are samples of a new series (Christian Care Books) published by Westminster dealing with subjects that often are not handled in single volumes, on a level that facilitates use by the com-

mon reader either in conjunction with his pastor or with a group. Other titles are: *When Your Parents Divorce*, *When the Mental Patient Comes Home*, *After Suicide*, and *The Two-Career Marriage*. Wayne E. Oates is the general editor. In his covering volume, Oates provides additional reflective material for the pastor who may be counseling persons who have read any of the individual volumes in the series.

In her volume, Jan Cox-Gedmark shows an amazing sensitivity to the problems of the incurably ill and handicapped person. She touches areas of denial, anger, dreams, fantasies, family problems, sexual problems, and the challenge of getting back into the mainstream of life. In a reflecting chapter, Oates speaks of the dimensions of potential sorrow or grief that has no end. She also talks in straight language about the things that can be done by pastor and parish to accommodate handicapped persons.

Paul Schmidt has done a masterful job of putting into laymen's language some of the symptomatology of the affective and neurotic disorders and how to cope with them. He touches upon the paranoid, obsessive, hysterical, compulsive and dependent character types, and he is adept in telling the lay person how to relate to these people. In his back-up chapter, Oates makes a powerful statement which, while allowing for some accidents in human behavior, lays great stress on the fact that "... there are disorders of human character reflecting the absence, breakdown or shirking of people's sense of personal responsibility for their lives." He places great stress upon the role of the church in forming character instead of making excuses for people. Above all, he stresses the necessity for pastoral consistency in walking between the extremes of strict law and order and permissiveness. From the sample, this reviewer believes this series to be an extremely valuable asset to any pastor's library, especially the isolated pastor who does not have immediate access to social service agencies.

(The Rev.) ARNOLD F. MOULTON
St. Luke's Hospital
Racine, Wis.

Books Received

BILLY GRAHAM: Saint or Sinner. By Curtis Mitchell. Revell. Pp. 319. \$9.95.

LIFE SENTENCE. By Charles W. Colson. Chosen Books. Pp. 306. \$9.95.

A TIME FOR INTERCESSION: How to Deal with Unseen Obstacles that Block God's Answers to Prayer. By Erwin E. Pringe. Bethany Fellowship. Pp. 168. \$3.50 paper.

HAS SIN CHANGED? By Sean Fagan. Doubleday. Pp. 216. \$2.95 paper.

THE LIFE OF ALL LIVING: The Philosophy of Life. By Fulton J. Sheen. Doubleday. Pp. 149. \$2.95 paper.

PEOPLE and places

Appointments

The Rev. John E. Borrego is rector, St. Andrew's Church, Charlotte, N.C.

The Rev. Canon James R. Boyd is director of the Episcopal Metropolitan Ministry of Memphis and West Tennessee, a new program relating the resources of the Episcopal Church to the needs of the people of that area, under the auspices of the Diocese of Tennessee.

The Rev. Arthur L. Dasher is associate rector of All Saints' Church, Winter Park, Fla. Add: 338 E. Lyman Ave. 32789.

The Rev. Linda L. Grenz is rector, St. Paul's Church, Box 157, Camden, Del. 19934.

The Rev. John L. Hall is rector, St. John's Church, 130 West Eldorado St., Decatur, Ill. 62522.

The Rev. Lance Ramshaw is interim rector, All Saints' Church, Rehoboth Beach, Del. 19971.

The Rev. Thad Rudd is assigned to mission work, West Chatham County, Diocese of Georgia. Add: P.O. Box 576, Pooler, Ga. 31322.

The Rev. Patricia A. Smith is rector, St. Matthew's Church, Barrington, R.I.

The Rev. G. Richard Thayer is associate rector, Church of the Heavenly Rest, 602 Meander St., Abilene, Texas 79602.

The Rev. Lewis W. Towler is vicar, St. John's Church, Chesaning, Mich.

The Rev. Keith B. Whitmore is rector, St. John the Baptist Church, Portage, Wis.

Ordinations

Priests

Central New York - Kathryn Eden, curate, Trinity Memorial Church, 44 Main St., Binghamton, N.Y. 13905. Kenneth Anderson, assistant, All Saints' Church, 475 Main St., Johnson City, N.Y. 13790. A. Richard Strauss, assistant, St. John's Church, 210 N. Cayuga St., Ithaca, N.Y. 14850. Mary Macsherry McBride.

Chicago - William Bridges Broome, Jr., for the Bishop of Upper South Carolina, curate, St. Alban's Church, 6240 N. Avondale Ave., Chicago, Ill. 60631.

Dallas - Raymond P. Whitfield. Add: 4508 Knap Hollow, Austin, Texas 78761. Rex D. Perry, curate, St. Alban's Church, Arlington. Add: P.O. Box 308, 76010. Douglas Lee Alford, vicar, St. Martin's-in-the-Fields, Keller, Texas. Add: P.O. Box 66, Keller 76248. Charles Albert Hough III. Samuel L. Edwards, curate, St. Timothy's Church, 4201 Mitchell Blvd., Fort Worth, Texas 76119.

North Dakota - Daniel Harry Makes Good, vicar, St. Thomas' Church, Fort Totten, N.D. 58335.

Retirements

Chaplain (Lt. Col.) Bruce M. Williams, U.S. Army, has retired from Fort Belvoir, Va. He has accepted the position of priest-associate on the staff of St. John's ("The Church of the Generals"), 9818 Fort Hamilton Parkway, Brooklyn, N.Y. 11209.

Anniversaries

The Rev. Kenneth E. Trueman, rector, Trinity Church, Wauwatosa, Wis., and secretary of the board of directors of the Living Church Foundation, celebrated the 25th anniversary of his ordination to the priesthood on May 18. Approximately 300 guests gathered at the church for Evensong fol-

lowed by supper in the parish hall. Master of ceremonies for the evening, senior warden, William Murphy, introduced speakers including the Bishop of Milwaukee, the Rt. Rev. Charles T. Gaskell and former curate, the Rev. J. Lewis Warren, rector, St. John Evangelist, Wisconsin Rapids, Wis., as well as representatives of parish organizations. Among the gifts presented to Fr. Trueman was a three volume set of books containing letters and tributes from parishioners, former parishioners, other clergy and friends.

Deaths

The Rev. John E. Lee, retired rector of St. Mary's Church, Lake Orion, Mich., died April 22 in Venice, Fla., where he had lived since his retirement in 1973.

Fr. Lee was born in Jackson, Mich., September 16, 1911. He was ordained to the diaconate in 1957 and to the priesthood the following year. Prior to his ordination he had served as a lay director of boys work and camping and as lay vicar of St. Barnabas Church, Chelsea, Mich. After a year as assistant executive secretary of the Diocese of Michigan, he was named rector of St. Mark's, Detroit, and became rector of St. Mary's in the Hills, Lake Orion, in 1964. He is survived by his wife, Leah, two daughters, a son, eight grandchildren, and a great-grandchild.

Hilary Churchwell Dettman, wife of the Rev. George H. Dettman, rector emeritus of Grace Parish, Port Lavaca, Texas, died April 19 at their retirement residence in Austin, Texas.

Fr. and Mrs. Dettman were married in 1942 and served Grace Parish over 18 years. She is survived by her husband, three sisters, a son James, a daughter Georgana, and four grandchildren.

CLASSIFIED

advertising in *The Living Church* gets results.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

LINENS & VESTMENTS

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

POSITIONS OFFERED

EPISCOPAL Peace Fellowship seeks full-time staff worker, national office, Washington. Resumes to: Bruce Brown, 1015 Copley Lane, Silver Spring, Md. 20904.

MEDIUM size, midwest parish needs curate. Duties: Coordinate learning center-type Sunday school, youth activities, and assist rector as needed. Reply Box G-459.*

WANTED - Real pastor for 1928 BCP small parish. Send resume including all requirements to: Senior Warden, Box 343, Lexington, Mich. 48450.

POSITIONS OFFERED

WANTED: Retired priest, assist Florida Gulf Coast parish. Three half days each week and assist Sunday services. Pastoral calling and hospital visiting. Generous car allowance plus small stipend. Supplemental pension. Reply Box D-460.*

POSITIONS WANTED

RECTOR, 35, married, seeks personnel position. Excellent church experience, now desires challenge of business, industry. Let me help your company! Reply Box S-458.*

COUPLE seeks team ministry. He: Church business administrator. She: Director religious educator. Couple devoted to His work and pledges to take load off busy rector. Both have graduate degrees. We offer a life of sharing and caring as we join the staff of a church that possesses that same philosophy. Reply: JSD, 1020 W. Abram, Arlington, Texas 76013.

SUNDAY SCHOOL CURRICULA

PRACTICAL Sunday school curricula. Developed in a parish for parish use. Tested for three years. Designed by priest-educator. Write for free details: Canon Clark, Ed.D., 318 Silver, S.W., Albuquerque, N.M. 87102.

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

WANTED

BOOK: Thornton Martin, "English Spirituality": London SPCK, 1963. William Clowes, Ltd., London. Beccles. Rev. Joseph Byrne, 4960 E. Donald Ave., Denver, Colo. 80222.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

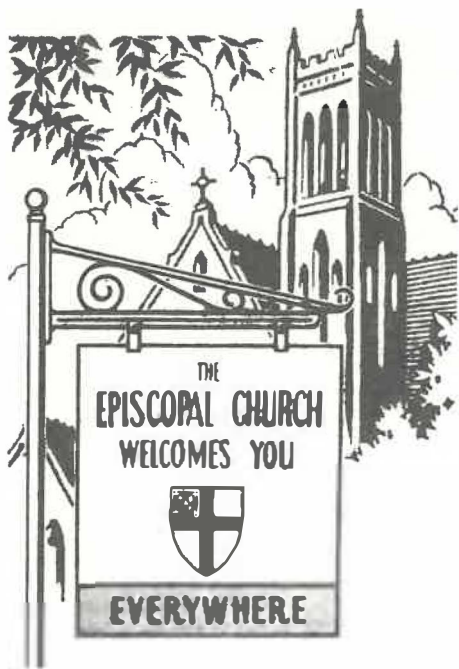
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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 8:30; 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 5-6

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 DianayWorld
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
485 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 8:15, 7:30. Summer Forum; Thurs
11

BOSTON, MASS.

ALL SAINTS' At Aahmont 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
Mattoon, 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, 8 H Eu; Wed 10 & 6 H Eu; HD 8 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolins 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

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.

Continued on next page

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

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 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 & Magnolle
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); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H
Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H
Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues &
Thurs. Church open daily 8 to 8.

EPHAPHAN 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 8:30

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
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

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
48th 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, 8:15; MP 7, 10, EP 6. C daily 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 Leng, 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 Well
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, r
Sun 8 HC, 11 MP & Ser (HC 1S)

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 1696. 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 4900 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. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Conold 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.

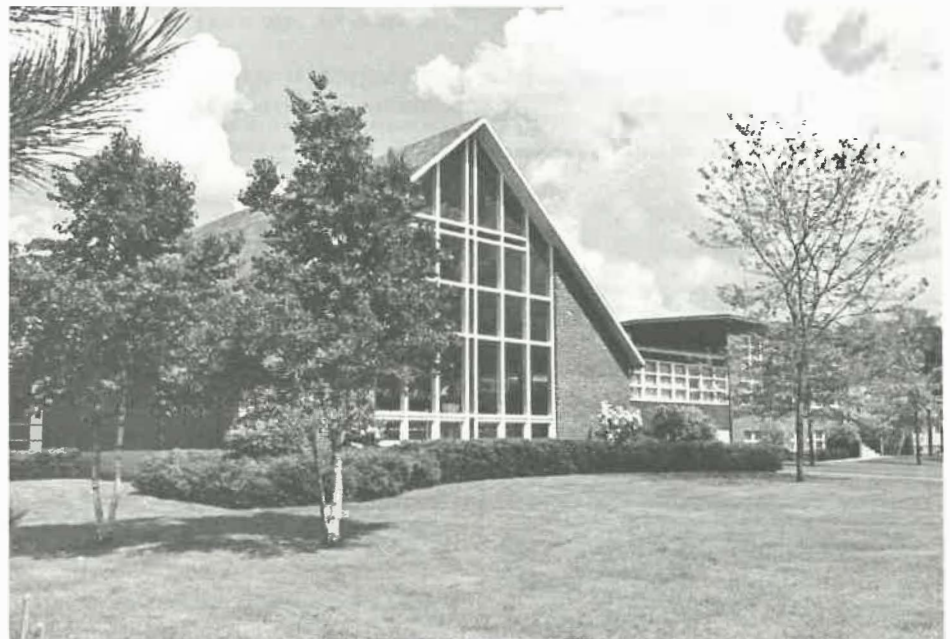
HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used ex-
clusively)

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 10.



St. Michael's Church, Colonie, N.Y., where St. Jude's Mission of the Deaf (listed under Albany, N.Y.) meets Sundays.