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THE LIVING CHURCH



Brothers' Chapel of St. Barnabas House, North East, Pa.: A new monastic order in the Diocese of Erie [see page 6].

Parish Administration Number



The God of Our Knowing:

The God of Our Praise

By FREDERICK WARD KATES

The God who is the lode-star of the Christian pilgrim making his progress through the thicket of this world is truly a wonderful God. Glorious and gracious, he is fully worthy of our total obedience and service, of our deepest gratitude and thanksgiving, and of our highest adoration and praise. The knowledge of himself that he has granted us enables us to proclaim that he is God as sane men, in their most soaring dreams, have dared to hope God might be.

What basis do I have for making such a statement concerning God, whom our limited human minds can, at best, only partially apprehend and never fully comprehend and whom we cannot see, or hear, or taste, or smell, or touch?

First, this: the testimony of an innumerable host of people like ourselves who have discovered in their life's journeying that God is their Mainstay and Strength, their Defender, their Ally, and their Friend; and, most certainly, that God is not the Enemy, from whom, in vain, so many people in our time are in flight and seek to hide, apparently unaware that God is inescapable, and that if he were not, he would not be God. Surely we know that there is no place whatever in the whole creation where one can get beyond the range of God's presence and power, and that there is no escape for any one from either God's sternness and judgment or from his mercy and love. Yet, even so, men and

The Rev. Frederick Ward Kates has served as rector of several churches and, before his retirement, was dean of the Cathedral of St. John the Evangelist, Spokane, Wash. He lives in Silver Creek, N.Y.

women keep running from God, until the hour comes when they realize that their sole refuge and safe shelter, their haven and home, and their peace and their rest, are within his arms.

He is truly a wonderful God, the God of every Christian pilgrim's knowing, and he is indeed the God of our praise, for he is our Mainstay and Strength, our Ally and Defender, our Refuge and Shelter, our Rest and our Peace, our lifelong Companion and our steadfast Friend.

Three truths regarding God's relationship to us, the summary of a life-time's learning, constitute my second reason for proclaiming that God is truly a wonderful God, full worthy of our joyous gratitude and of our souls' praise.

(1) God never lets us off our responsibility to behave as mature men and women, not as spoiled children. This means, among other things, that God will not do for us what we ourselves can do, and, therefore, should do. It means that God unfailingly gives us the consequences of our own choices. If we choose for heaven, heaven we shall win; if for hell, hell, most assuredly, we shall have. It reminds us that God is training us in spiritual virility, is schooling us in being his sons and daughters, is helping us to fulfill our calling to be saints. And it suggests that God expects us to take care of what is our business in life and to let him take care of what is his, the greater and larger part. Surely we have quite enough to occupy us in attending to what is our proper area of concern, namely, performing our duty, seeing to it that we allow God to reign as God in our lives, acting in all we do according to the mind of Christ, and trusting God for all the rest.

(2) God never lets us down, as so often

persons we had, not unreasonably, counted on have done. God is ever faithful to us, we find to our hearts' joy, even if we are not faithful to him; and even if others are not to us, and we are ourselves, just as often, are not to them.

(3) God never lets us go — the most gladsome discovery any person can make. We on our part may let go of God's hand, but God never lets go of us. God, of his love and mercy, holds on to us, when, and most particularly when, we can no longer hold on to him. Good News, comforting as nothing else, is this assurance, when we recall how we, repeatedly, by word and by deed, deny God's existence and ultimacy, neglect to pay him even minimal respect and honor, use his name more frequently in profanity than in praise, defy his sovereignty, mock his love, flout his law, disobey his will, desecrate the good earth he gave us to inhabit, abuse and misuse and maim and kill our brothers, and, to cap our hostility towards him, execute — as a criminal! — his Son.

Truly a wonderful God is the God of our knowing, the God who requires of us that we be men and act like men, who never lets us down, and who never lets us go. How otherwise could it be that such a God of our knowing be other than the God of our praise?

Our chief reason for proclaiming that the God of our worship is truly a wonderful God and a God such as men dare hope God might be is the knowledge of himself that God has imparted to us in the total Christ-event, that is, in the life and ministry, sufferings and death, resurrection and exaltation, of Christ Jesus our Lord, and in the bestowal of the Holy Spirit. Since we are dependent upon revelation and grace for direct, real, true, certified knowledge of God's nature and being, all Christians rejoice in the knowledge of himself God has granted them through Christ.

Now we know who God is. He is the One God who has three ways of being God. He is the One God who has made himself known in a threefold way: as Heavenly Father in eternity; as Son in Jesus Christ of Nazareth in history,

man's Saviour, Redeemer and Lord; as Holy Spirit, man's Helper and Strengthen-er, Counselor and Guide, Enabler and Sanctifier, God himself present among us and active in us and in our world to-day.

The God of our knowing is God as Christians have encountered him and experienced him, as the One God who is Heavenly Father, who in Jesus Christ is God's Son, who in the Holy Spirit is God's life and power in our hearts. Sharing in the grace of our Lord Jesus Christ, cheered and comforted every hour of our lives by the love of God, and dwelling in the fellowship of the Holy Spirit, how otherwise could it be that such a God of our knowing be other than the God of our praise?

A Latin hymn addressed to God the Father and to God the Son composed fifteen hundred years ago has for centuries stood foremost among the hymns of praise of the Christian Church. It was written by Niceta of Remesiana, a place nowadays known as Bela Palanka, in Yugoslavia. He was bishop of the city from about the year 370 until about the year 414. All our lives as members of the church we have known this hymn and time and again, with joy, have sung it — *Te Deum laudamus* — "We praise thee, O God; we acknowledge thee to be the Lord."

This is the God of our knowing, this is the God of our praise, the God, who, in the words of *Te Deum laudamus*, is, "The Father, of an infinite Majesty; Thine adorable, true, and only Son; Also the Holy Ghost, the Comforter." God, who made this world, who manages it, and who manifests himself in his own creation, and who has through his Son, Christ Jesus our Saviour and Lord, revealed himself as our Father in heaven and throughout all eternity, and who is among us, near at hand even now, in power, through his Spirit — this is the God of our knowing and the God of our praise. And this our God, our truly wonderful God, is our Mainstay and Strength, our Sure Keeper and True Peace, and our ever-faithful Friend and abiding Companion, through all the days and nights of our journeying through life to him from whom originally we came. From joyful, grateful hearts we sing, with all Christian people, old and young, on this and every day and year, *Te Deum laudamus* — "We praise thee, O God; we acknowledge thee to be the Lord."

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LETTERS

Hymnal Revision

Many thanks to Fr. Aldrich for his important comments on hymnal revision [TLC, May 6]. I am concerned for what ordinary people can sing, what they enjoy, and what will bring them closer to Christ. In a number of parishes in several dioceses, people have confided in me how they have languished and suffered while some well-meaning priest with fancy tastes has tried to bend them to his musical world. The Kingdom isn't built that way! I have a splendid background and have enjoyed the highest kinds of musical experience and training; but when I share the Gospel, I do it with songs my people already know and enjoy or which they can easily learn with no choir to help them, or only an untrained choir.

First choice of course are the familiar standard hymns; the Commission assures us these will be included in any new hymnal. But what worries me is that other vital sources may be overlooked. There are many easily sung, delightful, deeply moving, and pro-

foundly Christian hymns (or songs — I don't care which you call them) in the current charismatic movement, and also in the legacy of 19th century evangelism. I fear the Commission may for the most part discount these offerings as not suitable for refined tastes.

But these same songs which a high-brow discounts are well-loved and effective! What do ordinary people actually sing? What can they learn to sing easily and heartily? What moves them? What helps bring them closer to Christ? Surely these practical questions are at least as important as the lofty criteria of culture.

I hurt for the sake of people who don't know how much fun it is to be Christian. The Hymnal Commission can help them, if it will.

(The Rev.) LEWIS E. COFFIN
 St. John's Ithaca; St. John's,
 Speedsville

Newfield, N.Y.



Fr. Aldrich's letter concerning the new hymnal appeared just after my return from the Hymn Society of America's annual convocation in Dallas and Fort Worth.

His first point, "any satisfactory hymnal will have to be *huge*" is the place to begin. If we come to services to be enter-

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tained, to watch long-armed choir directors marshal the singers through the anthems, the variously attired musicians sitting with their backs to the holy place, and the self-centered praise that is the theme of much so-called hymnody, then some things have gone awry in the Christian community. The number of hymns required for *worship* is small, the number required for mutual admiration, with a fleeting glance at the divine, is enormous.

There is a place within the life of the Episcopal Church for both varieties of music, but surely not all of it is needful — or appropriate — for worship. The time of worship is a God-centered time. The number of poems in our total American hymnody, used during this century, that are completely God-centered is a small number.

I would suggest a pattern of publication which will enlarge the entire Episcopal Church community's spiritual perspective while reducing the absolute cost. Some years ago several individuals were trying to find a core collection of hymns which would be satisfactory to *Christians* — omitting any sectarian or doctrinal matters. They culled to a total of 100 items and published the result as *Hymnal of Christian Unity* (Toledo, 1964) with full text and full notation.

I'm not suggesting that *Hymnal of Christian Unity* is our answer, but I do suggest that the idea of a small hymnal, devoted entirely to worship, can be a way to "get people to participate."

For other occasions, let there be a beginning of song/hymn collections. Songs would include several (five or six) of pure devotion, but would contain lighter poetry, more simple melodies that resemble currently popular tunes, and might be about 200 items in content with full notation.

The first book, the book of worship, would be hardbound and sturdy, the second book(s) would be well-produced but

with a flexible and sturdy paper cover — and surely not simply pasted together at the spine. A collection of 100 hymns and tunes can quickly become a national heritage of loved words and music, reserved for worship in the holy place(s). But the larger paperback collection need not demean anybody. And there could well be times that both books were used at worship.

Most particularly, small collections can more readily be replaced by variants, new hymnals need not wait 25 or 40 years for their issue, and congregations can purchase them without ruining their budget.

Besides, anything thicker than *Hymnal 1940* won't fit our book racks.

KATHARINE S. DIEHL

Seguin, Texas



The Rev. Kenneth D. Aldrich, Jr., makes a number of excellent suggestions about the proposed hymnal. I can be sympathetic with most of what Fr. Aldrich says.

However, I do not think he is right to require that members of the commission should not be permitted to have any of their compositions submitted for a new hymn book. Fr. Aldrich suggests that any commission member who wants to submit words or music ought to resign. Apparently he did not know that all new hymns were submitted to the commission anonymously. They were coded for reference so that there would not be any bias on the part of the commission members.

Were Fr. Aldrich's suggestions to be followed David McK. Williams' hymns "This is the hour of banquet and of the song," "They cast their nets in Galilee," "Strengthen for service, Lord," would not have been included. Also Bland Tucker's sensitive poetry "Master of Eager Youth," "All Praise to Thee." Or Bishop Robert Nelson Spencer's (a wonderful confirmation hymn) "O Heav'nly Grace."

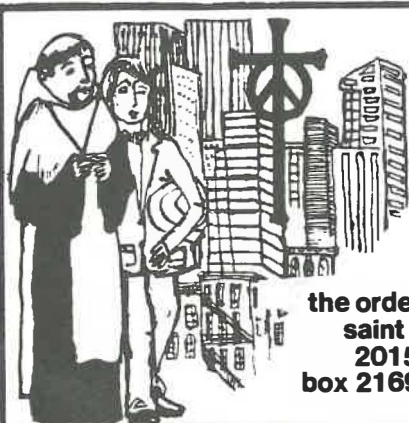
I am sure the commission will handle this judiciously.

Of the 27 members on the 1940 Hymnal Commission, 13 have their names as either poetry writers, translators of Greek or Latin hymns, harmonizers of old tunes or original compositions. That hardly seems like an abuse, particularly when they include a couple of our most poetic priests and finest composers.

I agree wholeheartedly with the inclusion of hymns from the great Welsh tradition. Calvary Church congregation was taught the tune "Aberystwyth" to "Jesus Lover of my Soul" and most members love it.


As for some of the evangelical hymns, I was deeply moved by them when, as an assistant at St. Bartholomew's Church in New York, I heard David McK. Williams

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play them and lead the choir and congregation in such a way that some of the imagery which would otherwise have been questionable became glorious. To have had him play "He leadeth me" and "From every stormy wind that blows" was a transcendent experience.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

Power Hour Fan

I was glad to read the Rev. Joel MacCollam's letter reminding the Episcopal Radio-TV Foundation of the television ministry of Dr. Robert Schuller, the Hour of Power [TLC, April 29].

This program has been a great help to me. I listen every Sunday morning. Not only Dr. Schuller's positive approach messages, but the excellent and varied music offered, and the many vital personalities Dr. Schuller introduces during the service, have given me a good start for the day. Of course, this program could never supplant the Holy Eucharist, but it gives an added dimension to my preparation for participation in the celebration of the Holy Communion.

Prisoners in jails have voted this program as their favorite. "God loves you and so do I" — what better way to approach an unfriendly encounter? We all have those from time to time.

As for his theology, I find nothing wrong with it. I am not a theologian, but I had the privilege of living with a good one for 38 years.

CLARA BULEY

Oconomowoc, Wis.

Sharing with ACC

The letter of the Rev. George H. Jennings, Jr. [TLC, Feb. 25] was an important one.

It would be a marvelous sign if we Episcopalians acted as Christians toward our departing brothers and sisters in the Anglican Catholic Church. What a witness if we offered to share our orders, buildings, and pension fund with them and treated them not with rancor but with love. What might happen if the world really "knew we are Christians by our love"? This would be particularly meaningful if led by those of us who support Prayer Book revision and the ordination of women.

I have nothing in common with the position of those leaving to found a new church. I support the new Prayer Book and am comfortable with women priests. But surely the issues that divide us are less than Christ's love which unites us.

I invite correspondence from anyone interested in seeking General Convention action to accomplish this.

J. L. PIERSON

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CALENDAR

June
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11. St. Barnabas
14. St. Basil the Great
16. Joseph Butler

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P. B.'s Fund Responds to Spring Disasters

— Disease, floods, earthquakes and civil strife have struck hard at the lives of people throughout the world this spring and the Presiding Bishop's Fund for World Relief has responded with \$25,624 in emergency grants since early March.

The Anglican Church in Boga-Zaire (northeastern Zaire) apparently offers the only accessible medical facilities to combat a growing cholera epidemic. The Fund sent \$2,024 to help the diocese establish a quarantine center and provide vaccinations. The diocese estimates that it will deal with over 9,000 people affected by the epidemic.

Two appeals from Church World Service (the emergency relief arm of the National Council of Churches) received \$5,000 each to assist recovery efforts in the area of the Yugoslavia earthquake and food and financial assistance to Nicaraguans displaced by disorders.

The Fund also made three emergency grants to help flood victims in the United States and South America.

The Anglican Diocese of Northern Argentina was sent \$3,000 to provide food and housing material for two Indian tribes who were flood victims.

In the U.S., St. Paul's Cathedral in Peoria, Ill. (Diocese of Quincy) became an emergency center for the Red Cross, providing hot meals, shelter and storage facilities in the wake of the devastating

floods in Illinois. A check for \$4,100 was sent to the cathedral to help recovery efforts.

The Rt. Rev. Duncan Gray, Jr., Bishop of Mississippi received \$5,000 from the Fund to help the people of the Jackson and surrounding areas cope with floods that left much of Mississippi under water for days.

Finally, the Fund approved an emergency grant to the Diocese of Virginia to assist with its efforts to supply material support for the Rt. Rev. Yona Okoth, who had been working among exiled Ugandans before the overthrow of the Amin regime in April. Virginia received \$1,500 to finance this work.

Monastic Order Established in Diocese of Erie

The Rt. Rev. Donald J. Davis, Bishop of Erie, has recently announced the establishment of a new monastic order within the diocese. The order, which has been formed under the title of the Society of St. Barnabas, is a community of priests and lay brothers within the Episcopal Church. The common life of the society is patterned after the Dominican model.

The monastery, St. Barnabas House, is located on the shore of Lake Erie near North East, Pa. St. Barnabas House is the former home of the St. Barnabas Brotherhood and was operated by the brothers for many years as a home for

incurably ill men and boys. In more recent years, St. Barnabas House was operated by its own board of directors as a home for the aged. Because of financial pressures, however, the board decided to close the house. The board of directors subsequently released ownership of the St. Barnabas House facility to the Diocese of Erie.

The Society of St. Barnabas, although only recently formed, is engaged in a variety of different ministries. In addition to operating St. Barnabas House as a retreat and conference center, the society also provides all priestly and pastoral ministries for two local mission churches — St. Mary's Church, Erie, and Holy Cross Church, North East. The society also provides a home shelter and guidance for a limited number of high school age boys. An expansion of this ministry is anticipated in the near future.

In their common liturgical life the society observes four offices a day. The Holy Eucharist is offered daily and all members of the society are required to participate fully in the common life of the community.

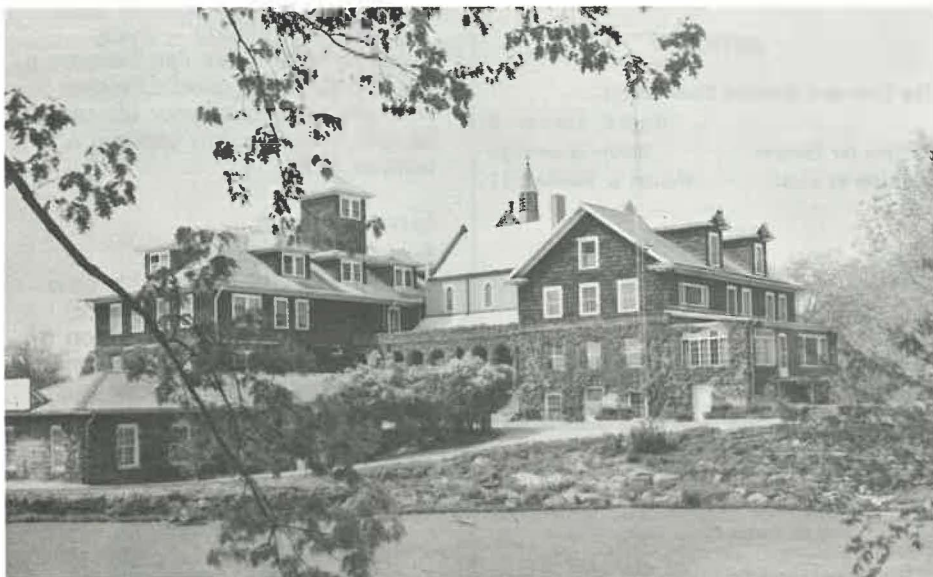
The chapel of St. Barnabas House, an excellent example of Norman architecture, is an exact copy of the Chapel Royal in the Tower of London. The choir stalls of the brothers' chapel were carved in 1240 and are of Scottish origin. Visitors are always welcome.

Bishop Davis has announced that the Rev. Daniel L. Selvage is currently serving as the superior of the new society. He has also been appointed to the position of administrator for St. Barnabas House.

Episcopal Church Upheld in Property Dispute

The right of the Episcopal Church to use the buildings of St. Stephen's Church, Plainfield, N.J., was affirmed by a state appeals court in a decision handed down on April 27.

The Appellate Division of Superior Court upheld a ruling by a lower court that all property owned by St. Stephen's be placed in the hands of the Trustees of Church Property of the Episcopal Diocese of New Jersey. This ruling was rendered by Judge Harold A. Ackerman in February 1978, and since that time the diocese has assumed responsibility for the priestly ministry at St. Stephen's with the Rev. Thomas Shirmer serving as priest-in-charge.



St. Barnabas House in the Diocese of Erie

The appeal was brought by a group of dissident parishioners of St. Stephen's who formally severed their relationship with the diocese in April 1977 because of dissatisfaction with the ordination of women and Prayer Book revision. They sought to regain use of St. Stephen's buildings.

In denying their request the appeals court concurred with the earlier opinion of Judge Ackerman that, "A local church which is part of a hierarchial organization holds all its property in implied trust for the superior ecclesiastical authority and cannot use that property for any purpose not sanctioned by the higher authority. Defendants are fully entitled to withdraw from the diocese if they so desire, but their property is held in trust for the diocese and cannot be used for any purpose not sanctioned by the diocese."

In a terse statement, the three-judge appellate panel added, "When reduced to its simplest terms, the argument of defendants would have us base our ultimate determination of the case on a finding that they were justified in 'leaving' the church." "This we obviously cannot do," the court concluded, citing numerous supreme court decisions which forbid secular courts to involve themselves in doctrinal disputes.

Canterbury Urges Closer Ties with South America

The Most Rev. Donald Coggan, Archbishop of Canterbury, told the South American Missionary Society, meeting at Swanwick, England, that Anglicans should bring their particular insights to bear upon the two strongest Christian communities in South America — Roman Catholicism and Pentecostalism.

Dr. Coggan recalled that "powerful voices" at the 1978 Lambeth Conference had argued that Anglicans should get out of the continent because they were few and the Roman Catholic Church was entrenched.

"But I believed then those voices were wrong," the archbishop said, "and they have since been proved wrong. Hurrah!"

Anglicans, said Dr. Coggan, should bring Reformation insights to a land "where until comparatively recently, the Roman Catholic community has been largely uninfluenced by them." The Anglican contribution to Pentecostalism, he said, would be to inject some "solid theology and ideas of church order."

Archbishop Coggan does not believe that missionary work is a one-way street. He feels the church in South America can show churches in Britain how to break out of their traditional straitjackets. "I say to our friends in Chile, come over and help us," he declared.

The archbishop warned against taking any extremist attitude toward Roman

Catholicism, whether of the "no popery" or "reunion at any price" variety.

"Let us be humble and patient, not thinking that we know everything and they know nothing," he said. "Rather let us be learners and sharers together in the spirit of Christ."

He acknowledged the "Pentecostal winds blowing through the Anglican Communion," and averred that their influence helped the Ugandan Church to survive the horror of ex-President Idi Amin Dada's eight-year reign of terror.

Anglican Fellowship of Prayer Meets in Seattle

The main speaker for the annual meeting of the Anglican Fellowship of Prayer, held in Seattle, Wash., in late April, was the Primate of Canada, the Most Rev. Edward W. Scott. He spoke on "Prayer: An Escape from Reality or a Resource for Living." Sub-titles of the theme were "Prayer and Personal Growth," and "Prayer and Communal Responsibility."

Four separate discussion groups followed each of Archbishop Scott's addresses. The Rt. Rev. David Cochran, Bishop of Alaska, the Rt. Rev. F.R. Gartrell, Bishop of British Columbia, the Rt. Rev. Hal Gross, retired Suffragan Bishop of Oregon, and the Rt. Rev. Robert Wolterstorff, Bishop of San Diego, led the seminars. The general topic for discussion was "Prayer — I Am Still a Learner."

Reflection groups were an important part of the conference, as they provided an occasion for each participant to reflect on the material presented, and to participate in general discussion.

It originally had been planned that the Rt. Rev. Festo Kivengere would be the featured speaker at the conference banquet. Bishop Kivengere was called to Uganda by events in his homeland, and the Rt. Rev. Edmond L. Browning, Bishop of Hawaii, took his place as banquet speaker.

The Bishop of Olympia, the Rt. Rev. Robert Cochran, was host bishop, and co-chairmen for the conference were Barbara Merrick and Roberta Montgomery, both of the Diocese of Olympia.

(The Rev. Canon) WALTER W. McNEIL, JR.

Western Kansas Holds Special Convention

The Diocese of Western Kansas held a special convention in Great Bend at the end of March to consider participation in Venture in Mission. For two years, the diocese has been studying the program. It was resolved to participate, and a three-year goal of \$353,000 was set. Of the total, \$303,000 will be used for mission projects within the diocese, and \$50,000 for national projects.

Venture in Mission projects within the diocese which are to be funded by the campaign include an Awareness and Development Project, regional ministry development, Conference Center, St. John's Military School, and St. Francis Boys' Home.

Four national projects were selected. They were: Coalition-14 Communications Project, Models for Linking Isolated Professionals, Volunteers for Mission, and the Episcopal Church in Micronesia.

The convention voted to engage the Rev. H. Paul Osborne of Great Bend, and the Rev. Arthur J. Rathbun, Jr., of McPherson, as a team to direct the fundraising efforts which will begin in September in all parishes and missions of the diocese. Campaign expenses of \$18,000 were authorized.

Priests Urge Continuation of 1928 Prayer Book

A group of 36 Episcopal priests from around the country met in Kansas City, Mo., recently and issued a message to the church urging that the 1928 Book of Common Prayer be authorized for continuing use following the anticipated adoption of the Proposed Book at the 1969 General Convention.

Their statement said in part, "The Anglican Communion historically has been inclusive, not exclusive. People with diverse viewpoints, practices, and interpretations have been members of one Anglican fold. This comprehensiveness is today being denied by the attitudes and actions of those leaders who stultify the historic liberality of the church by requiring conformity and denying individual conscience.

"Priests and laity who cannot accept for conscience sake the humanistic secularization of the church are often threatened with ostracism, as are seminarians with refusal of ordination.

"The willingness of church leaders to depart from the authority of holy scripture, the testimony of the creeds, and the historic faith, order, and morality of the catholic church has created this crisis of conscience. . . . As St. Augustine warned us: 'We must not allow even Catholic bishops, if at any time they should be in error, to hold any opinion contrary to the canonical scriptures of God.'

"This is the theological foundation of the conscience of many who wish to continue as devoted and faithful churchmen without threat of harassment, punishment, or pressure to conform to doctrines and practices which they hold to be erroneous and strange. . . ."

The Rev. Roy B. Davis Jr., of Louisville, Ky., one of the convenors of the meeting said it was the feeling of the ad hoc group that "we intend to use the 1928 Book regardless of the difficulties we might have in attempting to use it."

"We're not attempting to aggravate anybody, but to state our stand," he said. "This group represents the ongoing tradition of the Anglican and Episcopal Church, and we intend to stand here until the church turns around from its foolishness."

He said there was no talk of leaving the church, but some priests feel "that some bishops may try to put them out."

The Rev. Gerald L. Claudius, who was local host for the meeting, described the participants as "dedicated, concerned, traditional Episcopal clergy who have made their allegiance to that which the traditional book contains, and they are pleading to the church at large for acceptance of that position."

The Rt. Rev. Clarence R. Haden, retired Bishop of Northern California, who was in attendance, said he felt that the continued use of the 1928 Book was advisable and right, and said he felt that permission to continue its use would be granted by the Denver convention.

The clergy group, which is unnamed, began its meeting at Grace and Holy Trinity Cathedral, with church people from the Kansas City area bringing the total attendance to about 200.

Church Periodical Club Grants Book Requests

A number of requests for books were considered by the National Books Fund Committee of the Church Periodical Club at the CPC's national board meeting at Seabury House, Greenwich, Conn., in late April.

Among the 22 grants given by the NBF committee were the following:

— Prayer Books in French for use in Burundi (The Church of Uganda, Rwanda, Burundi, and Boga-Zaire).

— A grant to start a library in Campinas Parish, Brazil.

— A grant for textbooks in the fields of chemistry and physics to be used by Prof. Grace Ching, Peoples Republic of China.

— Nine hundred copies of the liturgy in Spanish at the request of the Rt. Rev. Anselmo Carral, Bishop of Guatemala.

— Text books for Holy Cross School in Bolahun, Liberia.

— A grant to a women's prison in Peru to start a library and to buy supportive Christian literature.

The Church Periodical Club Triennial will be held in Denver, Sept. 5-9. The CPC banquet will take place Sept. 8, with Dr. Marion Kelleran as the speaker.

"Doing Mission Together"

Early in April, a consultation called "Doing Mission Together" was held at Colorado Women's College, Denver.

The Rev. Richard E. Gary, officer for National Mission, directed the sessions. Alice Emery, executive for Church and

Society, and Margaret Andersen from Communication were also on hand for help.

The Rt. Rev. John M. Allin, Presiding Bishop, opened the consultation, and urged a "focus on mission, as individuals and as a corporate body," as the church looks forward to General Convention. Several other bishops also participated.

Asiamerica Ministry had several representatives at the conference, the staff officer, the Rev. Winston W. Ching and the Rev. Canon John H.M. Yamazaki of Los Angeles. The Rt. Rev. William C. Cox, Suffragan Bishop of Maryland, the chairman of the Joint Standing Commission on the Church in Small Communities and president of the Appalachian People's Service Organization, was there, as was its executive director, the Rev. Baldwin Lloyd, of Blacksburg, Va., and the Rev. Morris Hollenbaugh, head of urban APSO work in Southern Ohio.

Virginia Ram of Los Angeles represented the National Commission on Hispanic Ministry, Henry Clyde Red-shirt was present from the National Committee on Indian (and Eskimo) Work (NICW), and Thomas Jackson, of Fort Defiance, Ariz., represented both NCIW and the Navajoland Area Mission. The Rev. Harold Lewis, of Washington, D.C., was there, representing Black Ministries.

Dr. E. Anne Harrison, staff officer for Women in Lay Ministries, was present, and Judith Gillespie, coordinator of the United Thank Offering, nationally.

The Very Rev. Michael Allen, dean of Christ Church Cathedral, St. Louis, and former dean of Berkeley Divinity School at Yale, represented urban work and problems.

The group came up with a "non-official statement" during the last hour:

"In order that we do not lose the vision of the church and its mission as brought into focus through our meeting and through the initial Partners in Mission consultations, it is therefore the recommendation of the National Mission Consultation that:

This Consultation re-affirm our ongoing commitment to the continuation of the Partners in Mission process, and that

— we encourage parishes, regions, diocese, provinces to fully participate in area and regional coalitions as both denominational and ecumenical partners in and for mission, and that

— we further recommend that those efforts be communicated by the national church on a continuous basis to dioceses and to those attending the original consultations, and that

— regional partners and mission consultants be provided and that funding for such positions be a joint partnership between the national church and the province and that

— advance provision be made in the

national budget to support future partnership opportunities on national and international levels."

Arms Fair Condemned

The Rt. Rev. Eric Kemp, Bishop of Chichester, has joined with four other church leaders in the south of England to condemn an arms fair scheduled to be held in the holiday resort of Brighton. They claim "deadly hardware" will be offered to buyers from Third World countries.

Roman Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton, the Rev. Cyril Franks, moderator of the Southern Province of the United Reform Church, the Rev. W.C.R. Hancock, southern area superintendent of the Baptist Union, and the Rev. Wilfrid Jones, chairman of the south-west district of the Methodist Church, joined with Bishop Kemp in a statement protesting the fair.

They said British arms manufacturers will be tempting prospective buyers with their goods, and added, "Still ringing in our ears are the recent words of Pope John Paul II: 'Do not kill. Do not prepare destruction and extermination for men. Think of your brothers and sisters who are suffering hunger and misery.' These words become charged with even stronger warnings when we think that instead of bread and cultural aids, the new states and nations are being offered modern weapons and means of destruction."

Trust Set Up to Reward Good Religious Broadcasting

The Sandford St. Martin Trust has been set up by the Church of England to encourage the best in religious radio, and to make monetary awards to the best programs.

The trust, which takes its name from the Oxfordshire County home of one of its members, David Wills, is chaired by the Rt. Rev. Colin James, Bishop of Wakefield, and will have its office in Church House. Mr. Wills, who was a member of the Church of England's Broadcasting Commission, has donated much of the money himself. Bishop James is chairman-designate of the Central Religious Advisory Committee of the British Broadcasting Company (BBC) and the Independent Broadcasting Company.

Money for the awards will not come from church funds, but rather from private donations. The first awards will be made next April, and a series of television awards is planned to begin in 1981.

The general areas covered by the awards will be "religious, spiritual and moral values and experience."

It has been announced also that the

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THE EPISCOPAL VACATION BIBLE SCHOOL

To reach out to the children

with the Gospel, as well as to reach out to others,

is the basic mission of the church.

By GRACE C. THOMAS

Every summer many Episcopal children go to a Vacation Bible School and enjoy it. Of course, most are going to the Methodist or the Baptist or the Brethren Bible School, but they go and they have fun and they learn. They do this because Episcopal Bible Schools are few and far between.

Many Episcopal parents never mention that their children are attending these Bible Schools because often the Episcopal Sunday Church School is closed for the summer. The parish children look elsewhere for religious activity, and being invited by friends, they go to other Bible Schools. If Episcopal Church leaders could become aware of the value of a Vacation Bible School, they would provide undreamed-of benefit to the child, the family and the parish.

This article is written to say to the entire Episcopal Church that Vacation Bible Schools in Episcopal churches can be successfully run. Where they are held, it will have a marked positive effect on the entire parish.

In the parish of St. John's, Elkhart, Ind., we are getting ready for our fourth Bible School. Last year we had 165 children, ages four years to eighth grade for two weeks. This has been a cooperative venture among the area Episcopal churches, but it can be done by one parish alone.

Preparation, pre-registration, staff recruitment and lots of work began in earnest in February. By May 1st a staff

of 50 adults and older teenagers had been signed up. Periodic training sessions are held, culminating in a VBS staff cook-out in the rectory yard the Saturday night before the Bible School starts. We schedule the middle two weeks of June as our best time to have the school.

Materials by Standard Publishing Company of Cincinnati are used, although there are other good ones on the market. Cost this year is estimated to be \$8.95 a child for the two weeks, including materials and refreshments. We make no charge for any child to attend. We do not take up a daily offering. At the closing night program an offering is

taken to help defray expenses. Last year half of our cost came back to us. The rest is a wonderful investment in our children, and comes out of our parish budget.

Our Bible School is having effects on our entire parish. Some of these are tremendous. First of all, most of our adults are aware and pleased that there is a program for the children. The singing of the parish on Sundays has improved. During the week throughout the year, children "play Bible school" in backyards. Enthusiasm in all parish functions has been at a level greater than before. But most important, children are taught about Jesus in a way that is easy for them to understand and in terms



Last year's Vacation Bible School at St. John's Church, Elkhart, Ind. Shown with the children (far right and center) are the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana, and Mrs. Grace Thomas.

Grace C. Thomas is the director of the Vacation Bible School at St. John's Church, Elkhart, Ind.

they do grasp. They come to know Jesus better and to love him more. That is reward enough.

Parish leaders and clergy who plan to have a VBS need to set aside normal liturgical practices for a time. You don't have a 30-minute celebration of the Eucharist and a lecture on Bible history at a VBS. You do have a 10-minute song time with catchy and singable tunes. Let your parish children once learn "Sow A Little Gospel Seed" and they will literally make the rafters ring. We have seen adults with tears streaming down their cheeks just listening to the children singing. Classes in handicraft, music, learning times, recreation, and refreshments will occupy a 9:00 a.m. to noon time frame totally.

We find a departmentalized structure to be best for us. This allows the children to move from activity to activity and have different teachers or staff for each. We have no real problem getting staff, most of whom volunteer ahead of time, because they know they won't be tied down for 3 hours with the same children.

In fact, we have a "staff room" where teachers and helpers go when they have no pupils to be with, and where each year they make a theme banner for each church participating. We have a banner chairman who handles details. The staff enjoys talking, drinking coffee, and doing finger work for a creative product which is displayed at the end of the Bible School.

To care for early arrivals, we have a "holding pen." This is a large room with movies being shown each morning from 8:15 to 9:00 a.m. The public library has excellent films and a library card is all that is needed. Some days we have had over 90 children in there, coming early so they can take part in things.

Some of our refreshments are bought and some are made by people in the parish. In this way, many people share in the VBS.

On our staff we have parish people mostly, but we do have volunteers from the Roman Catholic community, a Congregationalist, a Mennonite, and a Methodist.

This parish is 112 years old. For 108 years there was never a Vacation Bible School. Now we have an annual one and it has strengthened our regular Sunday Church School, which now has a complete summer session. Our parish finances and our Sunday attendance has improved. Out of our VBS have come several baptisms and two families have been confirmed.

Currently in this diocese we are engaged in Venture in Mission. To reach out to others with the Gospel is the basic mission of the church. To reach out to the children is part of this.

We have found a VBS to be a good activity. Our children attend an Episcopal Bible School. Where do your children go?

A PLACE FOR PARSONS

By MARVIN BOWERS

The church is a place for prophets, for healers and mystics, for movers and shakers, for planners and managers, for Christians who have received special graces to do special works. You may read, and read profitably, about special ministries for special needs in many books, journals and tracts. I want to say a word about a style of ministry that is not special, or rather, not specialized, but general and, in its fullest expression, might even be called universal.

The church is a place for parsons. The word parson is not much in use. Some Methodist ministers still live in houses referred to by their older parishioners as parsonages, but beyond that, an American rarely hears the word or any derivative. Yet it may still evoke the image of a particular kind of Christian minister. The image is of one who is, characteristically, there. He is a present, available person, *the person* who is known, trusted, loved, none of which qualities can be instantly acquired, so, he is not only the one who is present now, but who has been present for some time and is likely to be present for some time longer. The value of being there, of being present, is worth considering in a society in which so many people, including various Christian ministers, are here today and gone tomorrow.

There has been for a good long while, certainly since the Great Depression, a good deal of comment about the rootlessness and loss of identity caused by the movement from place to place that is so common in America. Families move from one town or suburb to another, youngsters attend half a dozen elementary and high schools and in doing so they uproot themselves from the extended community of close friends,

aunts, uncles and cousins, the parson, the teacher, the doctor, all those persons that help us develop our personhood. Admittedly, some people thrive under such fluid conditions. Many do not. Lots of remedies have been proposed for alleviating the confusion created by this over frequent uprooting of the plant of community, family and personal life. One remedy seems obvious: stay put.

Christians who are concerned that their family life has deteriorated might decide that one cause of the deterioration is that they have been transplanted too often. Clergymen and their families might well be among the first to make this decision. It is worth noting that Christians have traditionally identified itinerant ministries with celibacy. Only in this century have married clergy routinely moved from place to place and in the process uprooted their family and personal life. The clergy have only been following the example of the laity. In many businesses each promotion means a transfer. The churches evolved a style of ministry in which the clergyman was a planner and manager whose job description and leadership approach was very much based on the business executive and the crisis problem solver. As rector, he strived to establish and implement certain goals in a given time period, and as pastor he was prepared to deal with various individual crises as they arose.

While such a style of ministry is certainly worth considering, it shares in and, inevitably, contributes to, the rootlessness that is a cause of many of our social problems. It is for this reason, if for no other, that the church has to become a place for ministers who stay put, ministers who are not just crisis counselors, but known friends who are present to share in the day-by-day joys and sorrows of life, the baptisms and funerals, the high school graduations

The Rev. Marvin Bowers is rector of St. Paul's Church, Healdsburg, Calif.

and the teenage o.d.'s, the runaways and the homecomings, the divorces and the reconciliations.

The minister who is a skilled crisis counselor is available and able to help the person who is in acute need, who is on the brink of dysfunction. The minister who is a friend and acquaintance of years, is available and able to help the person who is just plain old hurting. He is also available and able to share and give special meaning to the joys of birth, a new job, a new house, a good harvest, the successful completion of a job or closing of a deal. There is a need among people, a great need, for this kind of friendship which is more than friendship because the parson and the parishioner are aware, perhaps unspokenly, that it is a friendship grounded in the friendship which Christ declared for men. "You are my friends . . . I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything . . ." (John 15:14ff, NEB).

The master/servant relationship is, say, task and goal oriented, as is the counselor/patient or manager/organization relationship. This kind of relationship is useful, particularly in specialized ministries such as institutional chaplaincies, various training and teaching missions. But over the long haul, in the community and family, it is the friendship that "discloses everything" that the parson can offer as his ministry.

Examples: Some skilled counselors in a drug abuse program comment that they would never really get to know the hopes and failures of a particular black neighborhood with widespread drug abuse as well as the two Baptist preachers who have lived and ministered there for years. When the kids who go

through the crisis drug program get back home, they'll need a friend who knows them and their community and the preachers will be there. Over a ten-year period a woman lost all three of her children in accidental deaths. She herself went through several years of depression, characterized by withdrawal and heavy drinking. During a serious illness, she underwent a change of attitude and came out with a renewed desire to live, as she said, "to live life to the hilt." During the whole ten-year period, her rector was there. He buried all three kids and shared her mourning and pain. He sought her out or left her alone as seemed best. And when she turned to him and the church to give expression to her new sense that after all life was worth while, he was there, to be her friend. I have thought what a loss it might have been for her and for him if the parish had gone through three or four rectors in those years. And, as a final example, a proud man, highly regarded in the community is able to come to his priest, whom he has known for 15 years, not as a "prominent layman," but as a sinner in need of forgiveness, and his priest, his parson, his friend is there to say, "Go in peace, the Lord has put away all your sins."

So, I hope that at least some, even most of the ordained clergy in the Christian churches, will become parsons. I hope we will get over the idea that to stay in one parish longer than six or eight or ten years is a sign of failure or means we've been passed over for all the "good jobs," or that we're at a dead end. I hope we will plant ourselves firmly in the soil of our peoples' hearts, that we will give the plant of friendship the time it needs to grow and bear fruit, the fruit of mutual trust and love that "discloses everything."

A BISHOP AS VICAR

By WILLIAM B. SPOFFORD

I was driving through the wild loveliness of northeastern Oregon with the Presiding Bishop. Going through a small town, he said: "Do you ever get nostalgic for the intimacy of congregational life?" And, ruminatively, he said: "It would be interesting if one of our bishops would try the ancient model of being in charge of a congregation and, at the same time, serve as the episcopal presence in a small jurisdiction." My spontaneous reply was that I was willing to have a crack at it and, with the next mission opening, would give it a go.

Thus, a year ago, I made myself the active vicar of a small and troubled congregation, making a contract that I would try to give them a full day of ministerial leadership each week, as well as every free Sunday, for a year. In terms of numerical units, Eastern Oregon is a small jurisdiction although, geographically, it covers approximately 75,000 square miles. The control of the bishop's calendar is rather much in his hands.

With the year completed, there are both plus and minus findings..

On the affirmative side, I conclude that the experience was a good one for me. Having the intimate responsibility of caring for a congregation, and its individual members, revitalized some pastoral skills and muscles which, perhaps, had atrophied somewhat during nine years in the bishop's office. Being

The Rt. Rev. William B. Spofford is Bishop of Eastern Oregon.



Fr. Bowers with his wife Bonnie, and their children, Arthur (left), Madeleine, Mary, Sarah, and Clare.

involved, on a semi-monthly basis, with the mission's Christian education committee with the aim of developing a meaningful inter-generational educational program was challenging. Sessions with the worship and music committee, on the same schedule, seems to have enriched the total worship program of the congregation, which was topped off with the Paschal Mystery observances from Passion Sunday through Easter. While the music hasn't noticeably reached a significantly high level of performance, the congregation's openness to trying new and different music has thrived. The attitudes toward a richer mix of worship experience have expanded.

Once again, assisting their finance and stewardship committee develop plans for an on-going stewardship program, and the administration of an Every Member Canvass, helped me to feel the anxiety that comes to so many clergy and vestries each fall, particularly in an era of inflation.

The responsibility of preaching in the same place and to the same congregation on a reasonably regular basis enabled me to construct better evangelical and educational sermons and offered me the

opportunity to do series of sermons, which are a far cry from the one-shot annual visitation efforts in which, no matter what the proper, the bishop feels compelled to drag in the significance of the initiatory rites of Baptism and Confirmation, important as these are.

As one who was taught by previous mentors, such as Bishops Appleton Lawrence, Henry Knox Sherrill, R.S.M. Emrich and Norman Foote, that a house-calling parson has a better chance of developing church-going persons, the chance to call regularly in the local hospitals and nursing homes, and to visit people again in their kitchens and living rooms, sent me back to my theories and practices of pastoral care. Because the weddings and burials were few during the year, I don't think my presence added much new data but it was enriching for me to have to share, existentially, the issues of preparation for holy matrimony for marrying couples and the realities of death and dying experienced with those confronting this common venture.

Throughout the year's contract, the diocesan council has been understanding and patient with me and, as a plus spin-off, has developed new models of operation for itself which took up some of the

slack and, hopefully, members have become committed to the fact that much of what they are responsible for and accountable for might not belong in the bishop's "bag" at all.

On the negative side, there are also discoveries:

First, I discovered that it was an extremely energy-draining year, physically and emotionally. This might have been minimized if, in the congregation, there had been present a well-trained, functional deacon who could have been operative as part of my team, and who could have symbolized the ordained ministry during my frequent absences.

Secondly, since I did not reside in the community where the mission was located, I could not fill the role, or be seen as, the symbolic ecclesial presence in respect to community crises or celebrations. Nor was I able to be significantly involved in, or helpful to, the local ecumenical efforts of the broader church, in a strong way.

Thirdly, members of the congregation had to work through their feelings about, and develop ways of relating to, the bishop as vicar, as indeed did I. I believe that they had a sense of joy (and perhaps false pride) that the bishop was "their minister" but, conversely, they had to struggle hard to be able to tangle with the authority of his episcopal role in those areas where they had important stakes. During the year, I doubt that this really was ever confronted head-on nor was it truly worked through.

In summary, I would say that the experience was worth having and I think that I hear the diocese's congregational clergy better when they relate the local events and anxieties in their life. As vicar, I confront them also.

I believe that it is not too helpful a model of episcopal work, at least in a diocese of such a geographic size. A smaller jurisdiction, with congregational units much closer together, might be another story.

God willing, I am planning to modify the plan and do it for another year. But, this time, I will have a seminary interne aboard for a year, under my supervision, and I will try to be the sacramental presence on at least one weekend per month. At the end of that time, it is my hope that the congregation would be ready for a full-time resident vicar.

And, perhaps, given the economic and energy crisis, I will discover that the church might be exploring this ancient model of episcopal ministry, with more functional dioceses. Which, naturally, would raise hob with national church structure and the size of the two Houses of General Convention but, since I believe form follows function, I am confident that new occasions always teach new duties or structures, and things get worked out with a nudge from the Holy Spirit.

Search

Search for your servant, Lord
And find me out.
Tell me to listen,
Make me to hear.

Daisies fill the pasture,
The field sparrow sings.
A cedar waxwing sounds his single note,
"Zing" and he's still.

Here beneath the warm June sun,
A fresh breeze blowing,
All green things do yield
As harp to the wind.

Sweet is the orchestration of ash and apple,
Basswood and maple,
With the pianissimo
Of the gentle grasses.

Wouldst Thou have me
Join the music?
Teach me my note, Lord.
Teach me my song.

Jean L. Connor

EDITORIALS

Parish Administration

In June, the many parish programs and activities of the Fall, Winter, and Spring are winding down. It is a good time to look back and reflect on the successes and failures of the past months. It is also a good time for the imagination to be free to explore new possibilities for next year. Such reflecting and such imagining should be integral parts of the process of administering a parish and the different groups and organizations within it. We hope that this Parish Administration Number will be helpful stimulus.

Clergy Vacations

By this time in many parishes complete plans will have been made for the summer vacations of clergy and any other employees. Elsewhere, such plans are not complete. In a few churches, the rector or vicar will have no vacation whatever. In some cases these are the ones who had no vacation last year either. We would respectfully point out that there is little excuse today for a church not to give an annual vacation to all its full-time employees, whether they say they want it or not. When no vacation has been taken for two years, we believe the bishop should intervene, both for the sake of the individual and for the sake of the congregation.

Some clergy say that they are too busy for a vacation: common sense indicates that those who are so busy need a vacation the most. It is true that a century ago most clergy did not have regular vacations — but in those days a man could have a nap after lunch, and the telephone never rang. Professional people today, including the clergy of almost all churches, are challenged to work at a hectic and exhausting pace, with the understanding that they will have rest and refreshment in their holidays. Sociological studies indicate that most clergy work for very long hours, often at a high level of intensity. Many need to learn to slow down. They are unlikely to learn this, however, by never getting away from their usual routine.

Liturgical Articles

Readers who have responded to our questionnaire have indicated liturgy as one of their preferred topics for articles. In view of the important place that liturgical worship has in the life of the Episcopalians and Anglicans everywhere, this is appropriate. We assume that when many readers of this magazine express interest in liturgy they wish clear and helpful explanations of what the words and actions of our worship mean, what their history or background is, and how worshipers can participate in these words and actions to the glory of God and to the spiritual benefit of themselves and others.

We also assume that about half of our readers have

some particular responsibilities in the carrying out of worship as clergy, church musicians, choristers, lay readers, altar guild members, acolyte masters, members of worship committees, and so forth. These readers are no doubt also interested in practical hints and explanations which will help them arrange and celebrate services of worship and sacramental rites in various times, places and circumstances.

We invite prospective authors to consider writing in both of these categories. In either case, however, we ask for clarity, and for discretion in the use of technical terminology. We also ask that authors refrain from pronouncing one thing “correct” and another thing “incorrect” without giving any basis or criteria for such judgments.

Liturgical Understanding

Liturgy, like other fields of thought and action, requires informed and disciplined understanding. One can know how to speak, but one cannot understand linguistics merely by mastering one's own language. One must consider earlier stages of the language, and other languages, in order to have that broader grasp described as linguistics. Similarly, you may know your own business, but you cannot understand economics merely by mastering the present operation of one company. You have to compare many different businesses, together with taxes, the stock market and other factors, and to trace developments over many years, in order to have a grasp of economics. By the same token, one may know and love the worship of one's local parish. That is well and good, but it does not constitute a grasp of liturgics. The latter again requires a knowledge of developments during the course of history, and a knowledge of other liturgical traditions. One does not, for instance, acquire a liturgical understanding of the daily office, or of the rite of baptism, simply by acquaintance with one or more editions of the American Prayer Book. The spiritual subtleties only become disclosed to us as we reflect on the variety of forms these services have assumed in different eras and in different areas.

The current tensions, hostilities, and frank puzzlement surrounding liturgical matters will only be resolved when churchpeople as a whole are more realistic in recognizing what a broad spectrum there is in our liturgical heritage, and that it requires both information and imagination to understand it. To seek to explain liturgical developments in the church, while confining one's eyes to the data of one's local parish, is like trying to explain national monetary policy while considering no evidence except the rate of interest for savings accounts in one's local bank.

We sincerely hope that *THE LIVING CHURCH*, its readers and its writers, may help their fellow churchmen achieve a wiser and more informed outlook and attitude in the field of liturgy during the months and years ahead.

SERVICE MUSIC



By J. A. KUCHARSKI

The Church of England presently has in use a contemporary service for the celebration of the Eucharist utilizing the ICET text. This alternative service is known as Series III. Although it contains some responses which are not common to our eucharistic liturgies, the major parts of these settings are usable for the Rite II service. You will find that all Series III settings include Kyrie, Gloria, Sanctus/Benedictus, Acclamations, and Agnus Dei. Of the two acclamations, the first — “Christ has died . . .” — could be used, while the second — “Blessing and honour” — is not found in any of our eucharistic prayers of thanksgiving. Agnus Dei is set to an alternate text — “Jesus, Lamb of God . . .” — as found in the PBCP, p. 463. The Rite II Eucharist contains a rubric (p. 364) allowing for “some other suitable anthem” to be used in place of, or in addition to, Christ our Passover. I have included two Series III settings among the following reviews. Many parishes are already using these or other Series III settings with excellent results.

HOLY COMMUNION: SERIES III
“Missa in Simplicitate.” Bryan Hesford. Cantor, unison choir and congregation, organ. \$.65. Cramer’s Library of Church Music No. 24, Alexander Broude, Inc. 120 W. 57th St. New York, N.Y. 10019.

This nine-fold Kyrie may be sung in Greek or English. Mr. Hesford has scored each set of three petitions for cantor, choir and congregation. The Gloria, sung by the congregation, contains two brief sections for cantor: “Lord Jesus Christ . . .” and “You are seated . . .” with the congregation responding after each with

“Have mercy on us” and “Receive our prayer.” The Sanctus is sung by the congregation, the Benedictus taken by the cantor, and the Hosanna is sung by all. The Acclamation (Christ has died) is scored for congregation as well. The cantor sings each invocation of the Agnus Dei with choir responding in unison or optional four-part harmony. Although the congregation is silent during the Agnus Dei, they could join the choir in the responses. After an initial introduction of this setting by a cantor or choir, it would be possible for the congregation to sing the service throughout. A simple rising and descending three note pattern and modest accompaniment present an uncomplicated, musically united setting usable in any parish situation.

COMMUNION SERVICE: SERIES III. John Rutter. Congregation, choir (SATB opt.), organ. S598 Accomp. and choir \$.90; S598a Congregation \$.30. Oxford University Press. 16-00 Pollitt Dr., Fair Lawn, N.J. 07410.

Set in English only, Kyrie (nine-fold) is scored for tenors and basses (unison) singing the first set of Kyries, followed by the sopranos and altos (unison) singing the Christes. The second set of Kyries is sung by the congregation. As indicated in the score, the congregation may sing the service in its entirety. Voice dispositions are intended for the choir only and are optional. The most exciting portion of this setting is the Gloria. The accompaniment provides a steady beat accenting an easy, recurring melody. At “Lord Jesus Christ . . .” the choir may sing the optional four-part harmony, doubled by the accompaniment. The congregation continues singing the soprano line. “For you alone . . .” begins the return of unison voices with music identical to the opening portion of

the text. A bold “Amen” concludes the Gloria; optional harmony is again supplied for the choir. Sanctus/Benedictus and Agnus Dei are sung in unison, and for the most part share similar melodic content. Again, voice dispositions for the choir are optional. The Acclamation “Christ has died . . .” incorporates the music of the “Amen” from the Gloria. It is effective without being overpowering.

MUSIC FOR THE LORD’S SUPPER. McNeil Robinson. (ICET). Congregation (unison choir), organ. 312-41263 \$.60. Theodore Presser Co., Bryn Mawr, Pa. 19010.

Here we have a rather complete setting for the Eucharist Rite II composed by the present music director of the Church of St. Mary the Virgin in New York City. Mr. Robinson has set the Kyrie in the six-fold manner, which may be sung in Greek or English. A cantor may intone each petition, followed by congregation and/or choir repeating. The Gloria is the most demanding portion of this service, yet the fine melodic writing and solid accompaniment will enable the average congregation to quickly master it. An Alleluia verse has also been set to music: “Your words are truth, O Lord; make us holy in your truth” is preceded and followed by two Alleluias which are found again in the Christ our Passover. During Lent, the verse “Man does not live by bread alone; but by every word that proceeds from the mouth of the Lord” is also provided without Alleluias. The Great Thanksgiving (Sursum Corda) is written in a simple plainsong style which is later used in extended form for the contemporary setting of the Lord’s Prayer, both sung unaccompanied. Sanctus and Benedictus share the same subdued quality. The 3/4 tempo and style of accompaniment create a refreshing change from the usual “all-stops-out” treatment giving to this part of the service. Even the “Hosannas” which are directed to be sung forte retain this mood. Agnus Dei continues in the style of the Sanctus/Benedictus. The voice line is written in two-part harmony (basically parallel thirds). Trisagion and Acclamations are not set to music in this service.

LIFT UP YOUR HEARTS: Music for the Holy Eucharist Rite II. Clark Kimberling. Congregation, unison choir, organ. E-1025 \$.60. University of Evansville Press, Box 329, Evansville, Ind. 47702.

Those of you who enjoy the first and fourth Communion services from *The Hymnal 1940* will no doubt be pleased with this musical setting of the Rite II Eucharist. The entire service is composed in a quasi-plainsong style with a tasteful simple accompaniment adding

both support and interest. This service consists of: Kyrie in Greek (nine-fold), a three-fold Lord have mercy, original music for the Sursum Corda, Sanctus and Benedictus, the Acclamation "Christ has died . . .", a contemporary setting of the Lord's Prayer with accompaniment, two versions of the Pascha Nostrum (one for Lent), and two settings of Agnus Dei. The first Agnus Dei is set in English, the second in Latin or English for two-part choir accompanied by sustained chords on the organ. This service will certainly satisfy the needs of those who desire the new text but prefer traditional sounding music.

VERSICLES, RESPONSES, AND THE LORD'S PRAYER. Donald Hunt. SATB unaccompanied. 1021 \$.60. Basil Ramsey Publisher of Music. Available from Alexander Broude.

For those parishes using the 1928 order of service for Morning and Evening Prayer, this service should prove to be an exciting and fresh approach. The versicles sung by the officiant are set in the traditional form as found in *The Hymnal 1940*; original music is also included. The responses are composed with an equal blend of homophonic and polyphonic writing. Some of the responses are more difficult than others, some more dissonant. On the whole, they will probably be harmonically pleasing to most ears. Definitely for the trained choir.

VERITY UNSEEN. Clark Kimberling. Unison (optional SAB or SATB), organ. \$.40. University of Evansville Press.

Mr. Kimberling has chosen the fine eucharistic text of Thomas Aquinas "Humbly I adore Thee" for this Communion anthem. Set in the chorale style, verses 1 and 3 are sung preferably unaccompanied (tenor line is optional). The choir in unison sings verses 2 and 4 to a plainsong-type melody, nicely contrasting with verses 1 and 3. Suspended chords accompanying these verses add an ethereal quality. An optional solo line for an unspecified instrument (perhaps flute, oboe, or violin) can be a further enhancement. The average choir could perform this anthem with little difficulty.

THE THIRD SONG OF ISAIAH. Roger Sherman. Cantor, congregation, handbells and organ. G-2197 \$2.00. GIA Publications, Inc. 7404 S. Mason St., Chicago, Ill. 60638.

The Third Song of Isaiah (Surge, illumine) is just one of the many canticles found in the PBCP. Here it has been set in a responsorial fashion. The antiphon "Arise shine for your light has come . . ." (the first verse of the canticle) is introduced by the cantor, the congregation then repeating. Accompani-

ment for the antiphon is provided by organ and — at this time only — by handbells which produce a striking added dimension. Verses 1 and 4 are sung by bass and tenor respectively in a recitative style accompanied imaginatively by sustaining chords. Verses 2 and 3 are scored for tenor or baritone. They are metered and share the same melodic material. The antiphon is sung after each verse. The original purchaser is given permission to photoduplicate the antiphon appearing (melody only) on the last page. Handbells are optional. A very usable setting beautifully illustrating the text.

SOME AVAILABLE MUSICAL SETTINGS OF EUCHARIST RITE II.

This was prepared for the Standing Music Commission of the Episcopal Church in January of 1978 by David Farr, George Hubbard and Richard Proulx. Many choirmasters may be unaware of this material, so I shall briefly acquaint you with its contents.

This list contains works presently available and is compiled from many varying sources. As stated in the preface, it is by no means complete, but is intended to be a resource for those seeking new settings of the Eucharist. A list of all publishers (with addresses) for these settings is included. Settings are found under these categories:

- Congregation and Choir, etc.
- Church of England (Series III)
- Unison Settings
- Choir without Congregation
- Two Collections of Various Settings

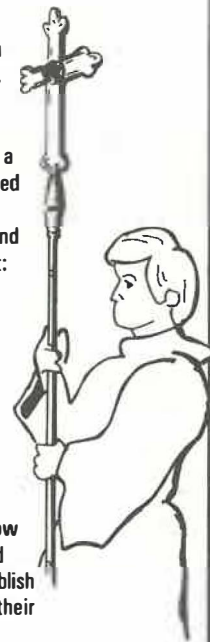
Each category gives composer, title of service, publisher, forces required for performance, notes stating how easy/difficult, optional instruments, etc., and portions of the text set. The list is available from: Alec Wyton, Coordinator, 865 Madison Ave., New York, N.Y. 10021.

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NEWS

Continued from page 8

Rev. Colin Semper, at present religious representative for religious broadcasting in the BBC external services, has been appointed Head of Religious Programs on BBC Radio. He succeeds the Rev. Canon Michael Mayne, who will be vicar of Great St. Mary's, Cambridge.

New Church's Teaching Series

During the 1950s and '60s, the set of volumes known as the Church's Teaching Series played an invaluable part in the life of the Episcopal Church. Individuals, adult classes, and discussion groups throughout the church benefited from their availability. Although these volumes continue to be used, the need for a revision of the series has been felt.

After five years of preparatory work, the Seabury Press has now published the first two volumes of the new Church's Teaching Series, *The Church in History*, and *Liturgy for Living*. Five other volumes are scheduled for publication during this year. As with the older series, the books are written with the needs of the intelligent and thoughtful lay person in mind.

Preparatory research has been carried on under a steering committee of which the Rev. Alan Jones of the General Theological Seminary has been chairman. The general editor of the series is Ruth Cheney, well-known Episcopal authority on religious education. A large body of distinguished editorial advisers represent many scholarly disciplines and viewpoints within the church.

These volumes will be available in both hard cover and paperback. Each volume in the series will have its own *Use Guide*, and an additional publication, *Equipping God's People*, will provide guidance in using these books in adult education.

H.B.P.

Converts Equal Half of Church Membership

Nearly one of two of the active Episcopalians in the U.S. are converts from other Christian churches, according to a study conducted in preparation for the upcoming 1979 General Convention.

The Rev. John A. Schultz, statistical officer for the Episcopal Church Center in New York, said that the reliability of the 1,500-plus random sample was plus or minus two percent.

Of the group surveyed by Market Facts, Inc., of Chicago, 47.8 percent said they had been members of a religious body other than the Episcopal Church. Of that group, 26.6 percent said they had been Methodists, 18.6 percent had been Baptists, 17.3 percent Presbyterians, and 15.5 percent Roman Catholics.

Former Lutherans accounted for 11.2 percent, former Congregationalists 5.9 percent, the Church of Christ, 2.6 percent, and 8.7 percent said they had come from other churches.

The results of this "Episcopalian Attitude Study" also show that less than 60 percent of the active church members surveyed believe Jesus Christ is God. About 15 percent believe the Bible is to be taken literally as the actual word of God, and 40 percent favor intercommunion and closer relations with the Roman Catholic Church.

In response to the question about Jesus Christ, 56.9 percent said he was God. 20.8 percent that he was a "divinely-inspired man," 16.8 percent that he was a "great leader," 0.3 percent said he "never actually lived," 3.9 percent gave another answer, and 2.9 percent said they did not know.

The majority view on the Bible question was that 74.2 percent felt the Bible to be the "inspired word of God, but not everything in it should be taken literally, word for word."

More than three-fourths of Episcopalians surveyed said they believe in life after death (76.1 percent).

Those surveyed were nearly unanimous in saying they prayed to God. Only 1.9 percent said they did not pray, and 74.8 percent said they prayed once a day or more often.

57.8 percent of the sample group believed that the Proposed Book of Common Prayer provides "excellent services of worship," but 23.8 percent disagreed.

On other internal questions, 27.1 percent said the Episcopal Church was not involved sufficiently in the community, and 17.8 percent said the church does not place enough emphasis on social justice.

Only 26.6 percent said there is "good communication between the national church and the people of the church," and even fewer (17.4 percent) agreed that the "goals of the Episcopal Church are public and clearly understood by all people."

Asked why they had joined their parish church, 40 percent said it was because they liked the type of liturgical worship in their present parish, another 40 percent because "they liked the way the faith is presented." 37 percent liked the rector, and 26.6 percent liked the "sacramental emphasis" of their present parish.

Church of Ireland Committee: "Violence Divides Society"

The Church of Ireland Role of the Church Committee has released a statement asking for community support of the security forces in that country. "The recent attacks on the police and prison officers in Northern Ireland," the state-

ment reads in part, "only deepen our divisions and put off the day of reconciliation."

"Those who commit these crimes may pay little heed to the views and judgments of religious leaders. . . , nevertheless it is our Christian duty to condemn these deeds for their violent and heartless destruction of human life."

"Actions such as these strike at the very foundations of society. . . . Violence only divides society. We believe that peace and reconciliation will have to emerge from the two communities in Northern Ireland and cannot be imposed from any outside source."

The Role of the Church Committee of the Church of Ireland is composed of clergy and laity. It was established in 1970 "to study the positive role of the church in all aspects of political, social, and economic life in Ireland." The Rt. Rev. Samuel G. Poyntz, Bishop of Cork, Cloyne and Ross serves as committee chairman.

ECF Awards Nine Fellowships

The Episcopal Church Foundation has awarded nine fellowships totaling \$61,181 for doctoral study in the 1979-80 academic year.

Fellowships were awarded to: the Rev. Kenneth J. Dorsch, Chicago, who is in his first year at the Divinity School of



the University of Chicago. He plans to write his dissertation on the interrelationship of human freedom and the reality of God;

Mr. Jeffrey N. Steenson, Massachusetts, a cum laude graduate of Harvard Divinity School, who will enter Oxford University in September to work on the history and thought of the church in the latter fourth century;

The Rev. Pamela A. Mylet of Illinois who is in her second year of doctoral study in pastoral counseling, with ECF support, in a joint program of Northwestern University and Garrett-Evangelical Theological Seminary in Evanston, Ill.

Six other fellowships, for a second or third year of graduate study, were renewed for: the Rev. G. Stewart Barns, Massachusetts, at Boston University; the Rev. Gordon H. Duggins, Liberia, at Harvard Divinity School; the Rev. Charles C. Hefling, Jr., Massachusetts, at Harvard Divinity School; the Rev. Eugene Y. Lowe, Jr., New York, at Union Theological Seminary; the Rev. Robert W. Prichard, Virginia, at Emory University; and the Rev. David R. Ruppe, New York, at Union Theological Seminary.

BOOKS

Dated Scholarship

JESUS: An Historian's Review of the Gospels. By Michael Grant. Scribner's. Pp. 261. \$4.95, paper.

The title, and the author's reputation as a classical historian, would lead one to expect something else than this book. Here is no independent, original contribution (such as A.T. Olmstead once gave us in *Jesus in the Light of History*). Indeed, Grant makes little reference to Roman history at all save what might be gleaned from any good, elementary introduction to the New Testament.

This is, instead, a handy, layman's summary of liberal Protestant scholarship of the 1920s and 1930s. Within that circle, of that period, Grant has read extensively. He uncritically accepts and reproduces those older scholars' findings. His "Appendix: Attitudes to the Evidence" is in tune with viewpoints of 50 years ago. The more recent, vastly changed scholarship on the Fourth Gospel, the Synoptic problem, redaction criticism, structuralism, life-of-Jesus research, Jesus' political orientation—all these go virtually unnoticed.

Some statements, if not erroneous, are so loosely phrased as to give erroneous impressions. E.g., typology is *not* equivalent to prediction. The Johannine miracles are *not* all natural miracles. There is *no* record that Jesus lodged with Martha. Virgin birth is *not* the same as Virgin conception. Demon possession was *not* usually called epilepsy; the Greek word, which literally means "moonstruck," occurs but twice and only in Matthew. *Nowhere* is it said that John Baptist chose the Jordan River because Elisha had healed Naaman in it!

The book does contain warm and moving descriptions, especially of Jesus as prophet and teacher, and of his final days in Jerusalem. There is also an extensive glossary which, if not infallible, still will be useful, especially to the layman.

(The Rev.) PIERSON PARKER
(Professor of New Testament Emeritus,
General Theological Seminary)
Claremont, Calif.

Books Received

FIVE LANTERNS AT SUNDOWN: Evangelism in a Chastened Mood by Alfred C. Krass. Eerdmans. Pp. 225. \$5.95 paper.

THE GREAT APOSTOLIC BLUNDER MACHINE by John R. Fry. Harper & Row. Pp. 183. \$4.95 paper.

SIPPING SAINTS by David Wilkerson. Revell. Pp. 127. \$1.95 paper.

LIKE A DREAM, LIKE A FANTASY: The Zen Writings of Nyogen Senzali edited by Eido Shizano Roshi. Japan Publications. Pp. 128. \$4.95 paper.

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AT GOD'S ALTAR, illus. Enid Chadwick: children's book for Holy Eucharist, PBCP. Rite I: 40 pages, \$1.25; Rite II: 32 pages, \$1; postpaid. **Thursday Publishers, 1846N Pine Bluff Rd., Stevens Point WI 54481; (715) 344-6441.**

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PEOPLE and places

Deaths

The Rev. **Elsom Eldridge** died May 10 in St. Louis, Mo. He had been Executive Director of the Educational Center, St. Louis, since 1958. Fr. Eldridge was born in Washington D.C., and was a graduate of Dartmouth College and Episcopal Theological School, Cambridge, Mass. He was ordained a priest in 1941 and served churches in Alaska and New Hampshire. Fr. Eldridge is survived by his wife, the former Elizabeth Whitehead of Boston, and three sons.

The Rev. **Edward A. Groves, Jr.**, former rector at St. Luke's, Fort Collins, Colo., died February 12 following a brief illness. Fr. Grove was born March 8, 1913 in Acworth, Ga. He received his B.A. from the University of California at Berkeley and his M.T.S. from the Church Divinity School of the Pacific. He was ordained to the priesthood in 1945. Fr. Grove served the church in California, Nebraska and Colorado. He was chaplain at Bishop Clarkson Hospital in Omaha until his recent retirement. Fr. Grove is survived by his wife, the former LaVeda Hirst, two sons, a daughter, and two grandchildren.

The Rev. Canon **Paul DeWitt Urbano**, 61, rector emeritus of All Saints', Phoenix, died February 15 of lung cancer. Fr. Urbano was born in New York City. The son of an Episcopal priest, Fr. Urbano was graduated from Williams College in 1940 and entered Episcopal Theological School, Cambridge, in 1941. However, the day after Pearl Harbor he enlisted in the Army, and saw duty in the Aleutians and Italy. He was decorated for bravery and finished his tour of duty as a surgical-technician. Following discharge he attended the University of Glasgow briefly returning to Cambridge from which he graduated cum laude, in 1947. He was ordained a priest in 1948. Fr. Urbano served parishes in California before becoming vicar and later rector of All Saints'. He also founded the parish day school there. For a number of years he wrote a religious column for *The Arizona Republic* under the pseudonym "Orthodox." Later some of the columns were published in book form as *The Hornet's Nest*. Fr. Urbano served the church on the national as well as the diocesan level and was a member of The Living Church Foundation. He is survived by his wife Carol, his mother, a brother, four daughters, a son, a stepdaughter, and four grandchildren.

Mother Dorothy Anne (Dorothy M. Tibbetts), Mother Superior of the Convent of St. Anne (Second Order of St. Anne), Cambridge, Mass., for 23 years, died March 6 at the age of 85 years in the 56th year of her Profession. Mother Dorothy Anne was a 1916 graduate of Vanderbilt University and studied organic chemistry for two years as a graduate student at MIT. She worked as a research chemist in Boston at the Carnegie Institute and Massachusetts General Hospital. She was the co-author of many published articles in research involving the role of calcium and phosphorus in bone disease. After her retirement in 1956, Mother Dorothy Anne opened St. Anne's Play School in Cambridge for three-year-olds.

Caroline S. Cummins, headmistress emeritus of the Bishop's Schools died at her home in LaJolla, Calif., at the age of 90. Born January 25, 1888, in New York City, she was the daughter of a physician. Miss Cummins graduated Phi Beta Kappa from Vassar College in 1910 and taught at the Cambridge School for Girls, Cambridge, Mass. She did graduate work at Harvard as one of the first women ever admitted to the university. In 1920 Caroline Cummins assumed the post of assistant headmistress at the Bishop's Schools where she also taught English, Latin, Greek and Bible. The next year she was appointed headmistress and remained so until her retirement in 1953. Miss Cummins continued to participate in the life of the school after retirement and was an active member of St. James-by-the-Sea, LaJolla. She is survived by a nephew Edwin R. Lewis.

CLASSIFIED

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WANTED for girls boarding school. Teachers for maths and science, history and English, and grades 7 and 8. Reply **Box M-407.***

POSITIONS WANTED

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ORGANIST-CHOIRMASTER, full or part-time, Churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-410.***

POSTAL CARDS

SUMMER SALE—60% off Christmas Postal Cards. Religious assortment. 100 for \$4.25. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

SCHOOLS

SCHOOL of Spiritual Direction intensive course, June 25-28. Live-in. Keynote speaker: Dr. M. Scott Peck. Melrose School, Brewster, N.Y. For clergy, seminarians, laity. Call **203-438-3789**. Director: **Fr. E. Schultz, SSD, 351 Main St., Ridgefield, Conn. 06877.**

WANTED

WANTED to buy — set of used handbells for church. **Mrs. Virginia Hunter, 604 Mt. Lebanon Road, Wilmington, Delaware 19803.**

I WANT to buy two copies "Songs for Liturgy and More Hymns and Spiritual Songs" in red plastic ring binder version. Send price to: **Skip Shipman, Box 884, Coleman, Texas 76834.**

BROTHER GREGORY wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

WANTED: All former Church Army officers. Please contact **Sister Gretchen Kightlinger, 157 Montague St., Brooklyn, N.Y. 11201. Telephone (212) 625-4886.**

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THE LIVING CHURCH

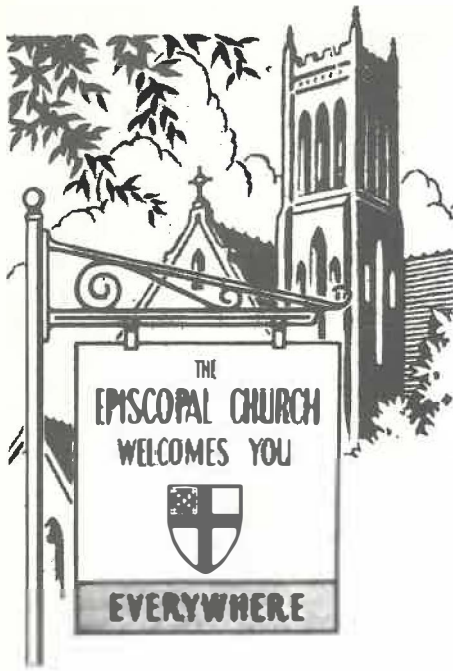
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SUMMER CHURCH SERVICES

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



PAGE — Lake Powell, ARIZ.

ST. DAVID'S Aqua and 7th St.
The Rev. Richard M. Babcock, v
H Eu 6:30 & 10

HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r; the Rev. Harold Clinehens, c
Sun H Eu 8 & 10

LITTLE ROCK, ARK.

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

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; 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. Thomas M.W. Yerxa, ass't; 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 P first Sat 5-6

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

KEY — Light facetype 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.

DENVER, COLO.

ST. MARK'S — ALL SOULS MISSION FOR THE DEAF 639-5845
1160 Lincoln St. 639-5845
Sun 8 & 10 (interpreted American Sign Language); Daily HC 7 ex Wed noon. All services the Book of Common Prayer 1928

ST. ANDREW'S ABBEY 623-7002
2015 Glenarm Place
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

STERLING (and YUMA), COLO.

ALL SAINTS Second Ave. & Phelps
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At YUMA, COLO: Sun Eu 7:30 (in the bank community room)

BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. Samuel Walker, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun; Tues 10 Eu & teaching series; Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). 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 8; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEWISTON, FLA.

ST. MARTIN'S 207 N.W.C. Owens
The Rev. John F. Mangrum, S.T.D., r
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

COCONUT GROVE, MIAMI, FLA.

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

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. Prayers & Praise Fri 7:30. C Sat 6

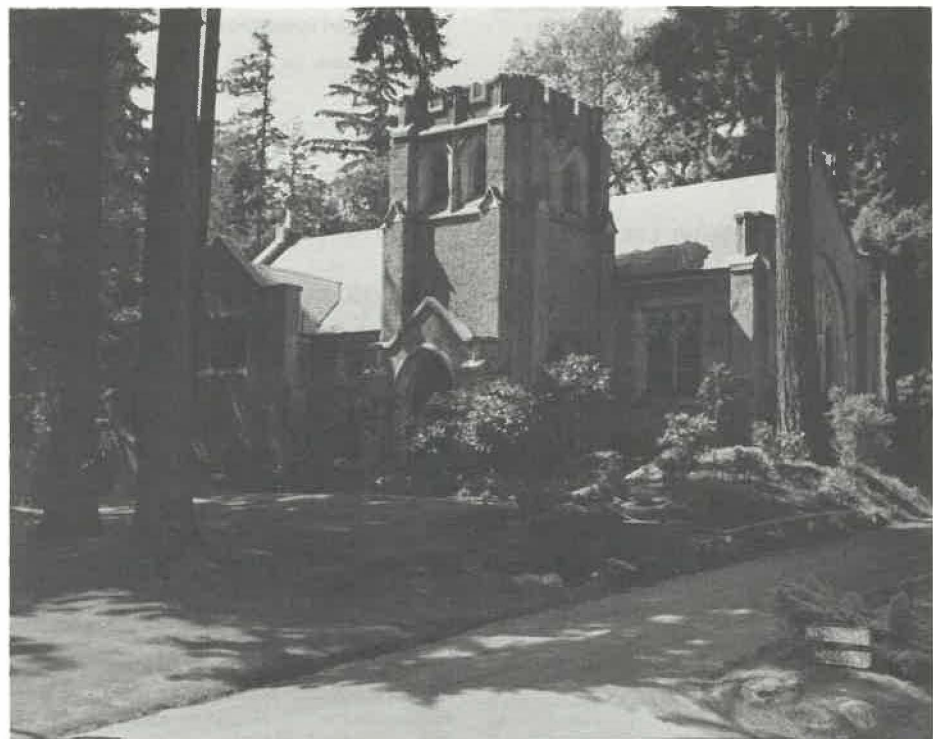
JEKYLL ISLAND, GA.

ST. RICHARD (at Methodist Church)
The Rev. Samuel E. West, D.D., (Ret.), v
Sun Eu 8:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES
North Wabash Ave. at Huron St.
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

Continued on next page



Florence Henry Memorial Chapel, The Highlands, Seattle, Wash.

SUMMER CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL. (Cont'd.)

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

DETROIT, MICH. AREA

1928 Prayer Book Services only
MARINERS' CHURCH, 170 E. Jefferson
Sun 8:30 & 11

REDEEMER, Southfield, 18140 Cornell
Sun 8 & 10:30

ST. JOHN'S, Woodward & Fisher Fwy.
8 & 11

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 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 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

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope
HC 8:30; 10. Tues HC & Unction 11

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Lewis & Genesee Sts.
The Rev. Smith L. Lain, r
Sun Masses 8 & 10. Wed 12 noon with healing. Wkdy as anno

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, the Rev. Glenn A. Duffy, the
Rev. G. Daniel Riley
Sun Eu 10; Sat Eu 5

NEW YORK, N.Y.

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

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

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

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

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C 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. Lealle Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

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

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

UTICA, N.Y.

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

PHILADELPHIA, PA.

ST. MARK'S 1625 Locust St.
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;
Tues & Thurs 7:30, Sat 10

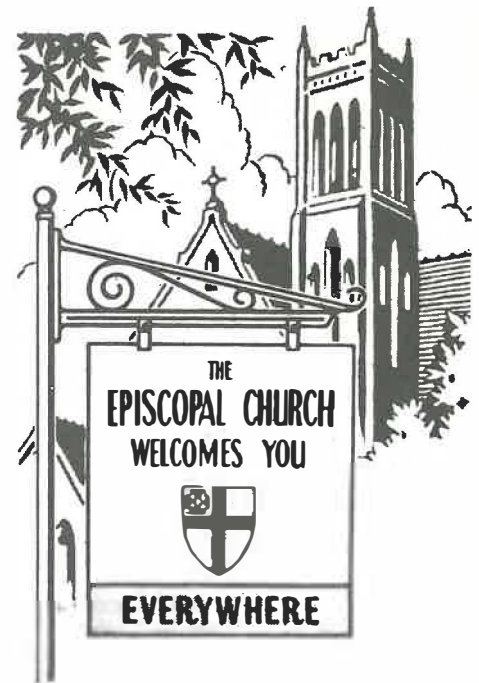
NEWPORT, R.I.

ST. JOHN THE EVANGELIST 59 Washington St.
Traditional 1928 Prayer Book Services
Fr. Henry G. Turnbull, r Tele. (401) 846-1324
Sun 7:30, 10 (Sung), Fri 10

TRINITY Church & Spring Sts.
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs
HC & HS 12; HD HC 8. Founded in 1898. Built in 1926.

CHATTANOOGA, TENN.

ST. THADDAEUS' 4300 Locksley Lane
John L. Janeway, r; Richard K. Cureton, ass't
Sun Eu 8 & 10; Wed 10; HD 6:15.



BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9, MP 10:30 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri, 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

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
exclusively)

MADISON, WIS.

SAINT DUNSTAN'S 8201 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 9

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