

THE LIVING CHURCH

**Making
a TV
Spot**
• page 8



Barbara Benedict/The Colorado Episcopalian

On her arrival at St. John's Cathedral, Denver, on June 20, Princess Anne (Mrs. Mark Phillips) was greeted by the Very Rev. Donald S. McPhail, dean of the cathedral, and his eight year-old daughter, Amy, who presented the princess with a nosegay. Princess Anne's recent U.S. tour included stops in Santa Fe and Houston as well as Denver.



A Place of Enchantment

By WALTER W. McNEIL, JR.

The late Olaus Murie, gifted Wyoming naturalist, entitled a chapter in one of his books, "Places of Enchantment." He then described several of these places where the natural beauty all but overwhelmed his soul. He expressed the wish that each of his readers might have such places of enchantment, in order to provide inspiration and peace for their souls.

I remember meditating on his thoughts, and several places of enchantment came to my mind. They brought with them the balm of peace and joys remembered. Let me share one with you, and perhaps you will recall some of your own.

One summer day, I drove my son and two of his teenage friends to a trail head along the White Chuck River, far back in the Cascade Mountains of western Washington state. Their plan was to hike to a camp ground at Kennedy Hot Springs, located near the base of Glacier Peak.

As their day would be a long one, we got an early start from our cabin near Darrington. We followed the Mountain Loop Highway, which wound along the Sauk River until it reached White Chuck Bridge. Then we proceeded about ten miles to the trail head on a forest service road. On this August morn, clouds covered the high peaks, but with Washington webfoots' intuition, we predicted that they would "burn off" in an hour or so.

The boys unloaded their gear, adjusted their knapsacks and were soon on

their way. As I saw them disappear into the forest, two thoughts entered my mind. One was sort of nostalgic, remembering the days long ago when I was one of those boys heading down a trail of adventure, while my father watched me disappear into the woods — probably with mixed emotions like my own — joy and a certain sense of anxiety.

My second thought was a deep sense of gratitude that such wilderness areas still existed for the young to explore. The route they took, which I had traveled many times before, traversed stands of virgin timber — red cedar, Douglas fir, western red hemlock, and Sitka spruce. There were not many such stands as this left in western Washington.

The sun was beginning to penetrate the morning cloud cover by this time, so I decided to take a short hike up the trail before I drove down. As I climbed a slight rise, the trail bent abruptly, and I came upon a place where there was a remarkable view of Glacier Peak. This little known major peak appeared in all its majesty beyond an open meadow in the distance. It was glistening white, now that the sun was full upon it. For a moment, all that I could think about was the Mount of Transfiguration, where the disciples beheld Jesus, glistening white.

I was transformed with all the beauty I beheld. I remember sitting down on an old log as my soul seemed to soar to lofty heights. How long I remained there, I know not. All that I remember when I came out of my trance was words from a favorite Psalm: "Bless the Lord, O my soul; and all that is within me, bless his holy name" (Psalm 103, verse one).

This became for me a place of enchantment.

Our guest columnist this week is the Rev. Walter W. McNeil, Jr., who is a retired archdeacon and canon of the Diocese of Olympia.

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The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharaki, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

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LETTERS

Episcopal Statistics

I have just finished reading the article on the Gallup Poll [TLC, July 4]. I would not contest Mr. Gallup's figures that the total Episcopal population has fallen from three percent to two percent of the total population. However, I wonder if his figures are given the proper interpretation. I wonder if the drop is truly due to the conflict over the Prayer Book and women priests. I wonder if it may not be due to an entirely different cause.

I have recently talked with two former parish families who have been transferred to different parts of the country. They have come to me with great pain and real anguish. In the areas in which they are now living, they have tried to find acceptance in the local Episcopal congregations. In both cases, the local parishes are very Anglican, very theologically correct, very proper, very traditional — and very *dead*.

My former parishioners are not flaming charismatics. They are rather ordinary people who have found the power of Jesus Christ in their lives, who have come to know the joy of the Holy Spirit, and who have been nurtured in a body that very imperfectly and rather haltingly takes very seriously the command, "Love one another as I have loved you."

Perhaps the problem really is that the church, the good old Episcopal Church (which, incidentally, I love dearly), is learning the hard way the truth of Jesus' admonition: "He who seeks to save his life will lose it." Perhaps the reason we are seeing such a drop in our statistics is because we are really afraid to lose our life for the sake of the Lord Jesus.

I may be wrong, but I can't help wondering!

(The Rev.) DONALD K. WHITE
Trinity Church

Greeley, Colo.

Your lead story on the latest Gallup poll concerning the 1979 Book of Common Prayer and other changes in the life of our church is an interesting one, and it is revealing, not only in what it says, but also in what is overlooked [TLC, July 4].

My experience suggests that in those parishes where the changeover was directed responsibly and forthrightly, the loss of membership was nowhere near 30 percent. Where the various trial uses were used, worship committees formed, and an attempt made to educate both clergy and laity about the whole business of liturgical renewal, the church has, in fact, been strengthened rather than weakened.

Real damage has no doubt been

caused when the 1979 book was put into use without preparation, or in those many cases where both books have been used in an attempt to make everybody happy. The latter merely serves to keep the wound open and festering.

The 1979 book has turned out to be a rich resource for ministry in this end of the 20th century, not only in the conduct of worship, but also in Christian education, evangelism, and pastoral counseling. Of particular interest to me is the way lay people who were at first vehemently opposed to the book have, when they have been exposed to its fullness, changed their opinion.

(The Rev.) HERBERT S. STEVENS
St. Paul's Church

Nantucket, Mass.

Smaller Dioceses

The letter by "Name Withheld" [TLC, June 27] regarding the proposed division of the Diocese of Tennessee into smaller units distressed me. As a priest who has served and lived in a number of dioceses (including Tennessee) of varied sizes, and now serves in one of the smallest (Quincy), I think your correspondent has succeeded in putting the whole matter backwards.

I quite agree with the writer on the problems we face today, but suggest that the solution is, indeed, the opposite from what Name Withheld apparently proposes. To answer the question that concludes the letter quite specifically: We need more dioceses and more bishops because we need bishops to be pastors.

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church

Silvis, Ill.

Indians' Religious Rights

Your news article, "Indian Religious Rights," alleges that there has been federal disregard for Native American religious sites [TLC, June 20]. It also charges that geothermal explorations in New Mexico "have denuded forests and threatened three Jemez Pueblo Indian

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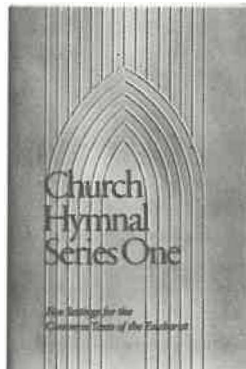


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communities with seasonal flooding along a river valley used for religious rites." I would like to note the following facts [having been involved in the project contracts, in working with the Public Service Company of New Mexico].

The project under discussion is the Baca Geothermal Power Plant, which was to have been constructed pursuant to co-operative agreement between the U.S. Department of Energy, the Union Geothermal Company of New Mexico (a subsidiary of Union Oil Company of California) and the Public Service Company of New Mexico. The 50 M.W. plant was planned in response to former President Carter's desire that government and industry work together to solve the energy crisis. His administration signed the agreement, praising the Union and PNM Companies for their technical expertise and social awareness.

The project site is on *private land*, 20 miles from any Indian lands. The owner of the land was extremely sensitive to the beauty and the historical and religious treasures of the area. He required extensive environmental protections,

far beyond those protections required by law. When he acquired the land in early 1970s, he very graciously allowed the Indians to enter his property for religious purposes. A basic and important tenet of the Baca project was the protection of such religious rights.

The Department of Energy's sole contribution was to fund approximately 50 percent of the project's costs. This is significant because the Native American Religious Freedom Act does not apply to non-federal projects.

Union's geothermal exploration had proceeded for ten years prior to the co-operative agreement. Indian leaders testified that they were totally unaware of such activities. Significant here is that the impact was very minimal. The impact on the environment was assessed in great detail by various renowned scientists and scholars. Their findings do not begin to support the contentions of "denuding" or "seasonal flooding."

The Baca project, was terminated by agreement of the participants for technological and economic reasons. The decision to terminate was made upon an

honest examination of all the available facts, applying the very highest ethical and moral principles.

The issue of violation of Native American religious freedom was not a factor in deciding to terminate, as there never were any such violations. Certain of the Pueblos are now contemplating their own geothermal projects directly on Indian lands, utilizing federal funding.

The men and women who worked on the Baca project are decent, caring, and talented people who were dedicated to completing a demonstration plant which could have provided many solutions to the world's energy problems, a demonstration plant that was initially hailed by federal, state, and tribal officials because of the great benefits to the area, and particularly to the Jemez Pueblo.

A. RAYMOND GERE, III
Albuquerque, N.M.

Philippine Episcopate

The news report [TLC, June 27] on the consecration of a Philippine bishop in the United States gives a full account of half of the picture. Episcopalians who are interested in ecumenical relations with the Philippine Independent Church probably should know the other side too.

Bishop Loreto was consecrated by one of two factions in the Supreme Council of Bishops in a church that is bitterly divided, at least at the episcopal level. Unfortunately, this was done hurriedly and without sufficient consultation with the Presiding Bishop to assure harmonious relations between Bishop Loreto's ministry and the concordat partner in this country (ECUSA).

The bishop who consecrated him, one of the two rival Obispos Maximos in the Philippines, gave a verbal promise to representatives of the Presiding Bishop that Bishop Loreto would not exercise episcopal ministry in this country until an agreement was worked out with the Presiding Bishop's office. To date such a process has not even been initiated. It is worth noting that, although present, the Bishop of Southwest Florida, the Rt. Rev. E. Paul Haynes, did not participate in the laying on of hands.

The divisions within the Supreme Council of Bishops are a matter of great concern to the Episcopal Church, both in the Philippines and in the U.S. Unless the bishops of that church can agree to work with one Obispo Maximo, the very basis for our concordat of intercommunion is threatened — recognition of catholic faith *and order*.

It would be tempting for us to try to influence the outcome of this struggle by officially recognizing one of the two rivals. However, our mutual recognition of autonomy as churches makes that inappropriate. It is unfortunate that a new bishopric in the United States be

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comes a ploy in the struggle.

I wish Bishop Loreto well and hope that he will honor the agreement for working with the Episcopal Church made by his principal consecrator.

(The Rt. Rev.) DAVID B. REED
Bishop of Kentucky
Chairman, Standing Commission
on Ecumenical Relations

We also have good hopes for the future ministry of Bishop Loreto and hope that it will not be handicapped by the regrettable division in the Philippine Independent Church. Such divisions, it may be pointed out, have occurred before and are quite understandable. The Philippine Independent Church separated from Rome as part of a violent revolution involving high aspirations for spiritual, political, and cultural independence for the Philippine people. The obstacles to the full attainment of these goals continue to be highly frustrating. Ed.

Israel in Lebanon

I am writing in response to the editorial entitled, "Another Round of Fighting" [TLC, July 4]. While I completely agree with your first line of the article (with the exception that the word "invasion" seems inappropriate), I find the rest of your article full of very serious innuendo and inaccuracy.

First of all, anyone who knows anything of the P.L.O.'s behavior over the past 12 years and even its attacks on Israel over the past 12 months would not make the absurd statement that the Israeli incursion into Lebanon took place as a result of the shooting of an Israeli diplomat. The fact is that Israel has bitterly complained to anyone who would listen (and there are few who seem to care to listen) over the past years of the repeated attacks and threats of attack coming from the terrorist P.L.O. In the past year alone, Israel has pleaded with the world community to exercise some restraint on this well trained, well armed force.

The country of Lebanon has itself been made the prostrate victim of not only the P.L.O. but the occupying forces of Syria, which has turned this once beautiful country into a virtual province of Syria (which is, by the way how the Syrians view not only Lebanon, but Israel as well).

Israel's incursion into Lebanon is the tragic result of the world community's failure to act in a responsible way in dealing with the Middle East. The Palestinian people have some very just and legitimate demands which need to be negotiated. Unfortunately the P.L.O. is not, by any sane understanding, the voice of those just demands. Israel understands that no rational and reasonable negotiation and settlement of the problems of the Palestinian people will occur in the atmosphere of fear and ter-

ror which the P.L.O. has established.

While I grieve over the loss of so many lives, and while I abhor war as an answer to any international conflicts, it must be said that the world community has given Israel little choice but to defend herself and attempt to set the stage for a more constructive settlement.

Your article also alludes to the Sinai and to the moral appeal which Israel has made for our support. In fact, the return of the Sinai was the single best example of what is possible when sane and reasonable people make the decision to live in peace.

Egypt got everything she wanted from the negotiations with Israel, in return for peace and mutual respect. Egypt is also the only bordering country to Israel which is not in a state of declared war with her. Israel gave up some 14 billion dollars worth of developments and a lot of sweat and imagination with which she had begun to make the Sinai bloom, in order to achieve what she longs for most — peace.

(The Rev.) BRUCE R. BRAMLETT
St. Mark's Church

Teaneck, N.J.

The Weekends

Like the anonymous author of "Ministry of Invitation" [TLC, July 4], I have been a victim of the personal imperialism of "movement proselytizers."

The proselytizer's enthymeme goes: "I had a problem. X solved my problem. Therefore you need X." It bears the suppressed premise, "You now have that problem," and the implication, "I no longer have that problem, although you do."

However, I can imagine a second century scenario going like this: "Jupiter's thunderbolts, Justin, all these mystery cults are alike, and all have a grain of truth. Why do you keep pestering me about your exclusivistic *Christos* cult?"

Also how does *not* having attended Marriage Encounter allow one to know that Cursillo and all other retreat type experiences are the same and thus valueless for him (perhaps with the suspicion that they may be valueless or harmful to everyone)?

Finally, judge the movement by its fruits, not its nuts.

(The Rev.) PETER J. D'ALESSANDRE
St. Barnabas' Church

Warwick, R.I.

God's Presence

Dr. G.K. Miles, great Christian leader of Ceylon, once told the story of a minister who startled his congregation by saying, "Lord, we do not come into thy presence this evening. . . ." Then the minister paused and added, "We have never been anywhere else." — *Katharine Y. Bond, Montgomery, Ala.*

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Maryland Bishop Consecrated

The Rev. A. Theodore Eastman, formerly rector of St. Alban's Parish in Washington, D.C., was consecrated Bishop Coadjutor of Maryland in Washington Cathedral on June 26.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were Bishops David K. Leighton of Maryland, Robert P. Atkinson of West Virginia, John T. Walker of Washington, and Harry Lee Doll, retired Bishop of Maryland.

Two combined choirs of over 500 voices and a brass ensemble provided music for the service, which attracted a congregation of about 3,700. Roman Catholic Archbishop William Borders of Baltimore, a group of ecumenical leaders, and a number of city and state officials also attended.

Bishop Eastman, 53, was elected bishop coadjutor in March. A native of California, he is a graduate of Haverford College and Virginia Theological Seminary. He has served parishes in California and Pennsylvania and was executive secretary of the Overseas Mission Society.

Pledged to Struggle

After the Equal Rights Amendment was defeated on June 30, women leaders active in Jewish, Protestant, Roman Catholic, and Anglican organizations vowed to carry on the struggle to win equal rights for women in the U.S.

In Cambridge, Mass., 13 women ordained as Episcopal priests in "irregular" services before the priesthood was opened to women in 1976, promised to do all in their power "to name and exorcise the demon of sexism that has, to this day, blocked passage of the Equal Rights Amendment — despite the expressed wishes and needs of the majority of U.S. citizens."

Asserting that the hatred of women is rooted in Christian tradition, these women accused religious fundamentalists and the Mormon church of "self-serving economic interests" in their open attacks on the ERA. But, they said, "we are suspicious also of the muted passivity of the Episcopal Church, a nonchalance which reflects a trivialization of women."

They specifically pledged themselves to struggle to end sexism in the church; to elect pro-ERA candidates and defeat anti-ERA candidates in all national,

state, and local elections; and to work for the "full-time equality of all women. . . ."

In New York City, leaders of the Religious Committee for the ERA announced that the organization would continue under the name of the Religious Network for Equality for Women (RENEW).

"This change of name indicates a simple change in agenda, not intent," said Louise Bowman, RENEW chairperson and staff to the Washington, D.C. office of the Church of the Brethren. Constance Kreshtool, president, National Federation of Temple Sisterhoods, declared, "RENEW affirms our religious commitment to equality of women and men, not only in the eyes of God but within our legal and political systems. To believe otherwise denies our Jewish mandate to accord dignity to each person."

Lebanon Appeal; New Grants

The Rt. Rev. John M. Allin, Presiding Bishop, recently called on Episcopalians to give generously to a special appeal for Lebanon. Contributions will be channeled through the Presiding Bishop's Fund for World Relief.

Bishop Allin said he was making the appeal "with a sense of great urgency and personal concern . . . in response to the extreme physical suffering and continuing tragedy of the war in Lebanon." He noted that "in the midst of the continuing and now escalated tragedy, response to this appeal can be a message of hope, a witness to the love that exists within us."

The Presiding Bishop's Fund approved eight emergency grants in June to alleviate suffering and meet human needs in widely scattered areas of the world.

Two grants totaling \$7,000 will be channeled through Church World Service to assist victims of flooding in Nicaragua and India. The Diocese of Springfield received \$3,000 to assist in relief work following a tornado in its vicinity which left 15 dead, about 200 injured, and 1,000 homeless on May 29.

The Diocese of Taejon of the Anglican Church in Korea received \$2,000 for a new boiler; the Diocese of Dallas received \$6,000 to assist in a nutrition program for elderly black people; the Diocese of Virginia received \$3,000 to help fund a day camp program; the Diocese of Western New York received \$3,000 to

help implement emergency feeding programs; and the Diocese of Olympia received \$4,740 to help support a refugee resettlement program for the remainder of 1982.

Dallas to Divide

A special convention of the Diocese of Dallas was called on June 19th by the diocesan bishop, the Rt. Rev. A. Donald Davies, to vote on a resolution to divide the diocese into two parts roughly along east-west lines.

The vote was taken by secret ballot with a two-thirds majority in each order required for passage. The resolution passed with 243-70 in the lay order and 107-39 in the clerical order.

In his resolution, Bishop Davies pointed out that the Diocese of Dallas is growing and "the forecasts predict a continued increase in population which will provide unusual opportunities for growth and mission. . . ." These opportunities, Bishop Davies said, "can best be met by two distinct dioceses."

The eastern half of the diocese, which will retain its present name, will include 25 counties and the new western diocese, as yet unnamed, will encompass 23 counties. The September General Convention will be asked to ratify the division, and upon ratification, the bishop will undertake to organize the new diocese no later than June 1, 1983.

Dorothy Faber Dies in Texas

Dorothy A. Faber, editor of the *Christian Challenge* magazine, died of a heart attack in Austin, Texas, on June 28. She was 58.

Mrs. Faber was also second vice president and secretary of the Texas-based Foundation for Christian Theology, which publishes and distributes the monthly magazine without a subscription fee. She was a member of the Anglican Catholic Church and formerly served as director and secretary of the Fellowship of Concerned Churchmen.

A sharp critic of what she considered to be extreme liberal trends in the Episcopal Church, Mrs. Faber was known as the "dragon lady." Her monthly column in the *Christian Challenge*, "Notes from the Dragon Lady," was a feature of the publication.

A native of Tulsa, Okla., Mrs. Faber was graduated from the University of Missouri School of Journalism in 1944. She worked for United Press, the *Tulsa*

Tribune, a local radio station, and once served as managing editor of *Real Romances* magazine.

Mrs. Faber was divorced in 1968 from Francis E. Faber. Her survivors include two daughters. Bishop Robert Harvey of the Anglican Catholic Diocese of the Southwest officiated at her funeral in Austin. Burial took place in Tulsa.

Historians Meet in Kansas City

The National Association of Episcopal Archivists, Registrars, and Historiographers met in Kansas City at Grace and Holy Trinity Cathedral from June 14-17. The group voted to change its name to the National Episcopal Historians' Association, or NEHA.

The conferees heard two papers, one by Nancy Sandehn, historian of Christ Church, St. Joseph, Mo., on "The Episcopal Church in the Platte Purchase," and the other by Ferne B. Malcolm, historiographer of the Diocese of West Missouri, on "A Church for the West Side," a history of Grace and Holy Trinity Cathedral.

Those attending also toured the University of Missouri at Kansas City's archives storage area, which is located in a limestone cave to the east of the city, and visited the Harry S. Truman Presidential Library in Independence, Mo.

The Rev. Canon John W. Davis, rector of St. George's Church, Hempstead, L.I., is NEHA's president, and the Rev. David R. King, rector of St. John's Church, Elizabeth, N.J., serves as secretary-treasurer.

Women's History Project Meets

The Episcopal Women's History Project held its first conference June 1-3 at the Episcopal Theological Seminary of the Southwest, Austin, Texas. Entitled "Notable Episcopal Women: The Feminine Dimension of Church History," the meeting was attended by 90 people from 25 states.

Nine papers were presented in three sessions. The keynote address was given by Dr. Catherine Prelinger, Benjamin Franklin Papers, Yale University. Dr. Patricia U. Bonomi of New York University chaired the first session, "Women in the Colonial Church." Dr. Fredrica Thompsett, executive director of the Board for Theological Education, presented the first paper, "Our Reformation Ancestry: Some Methodological Considerations." Dr. Joan R. Gundersen, St. Olaf's College, dealt with the "Role of Women in Colonial Anglicanism," and "Our Lady of Guadalupe: A Feminine Mythology in the New World," was presented by the Rev. Susan Buell, St. Francis Church, Houston.

The second session moved on into the 19th century and studies of three movements of the period. Joanna B. Gillespie presented a paper on the Sunday school material of the time, "Carrie, or the Child of the Rectory." "Zealous Evangelists: The Women's Auxiliary to the Board of Missions" was given by Mary S. Donovan, and Joyce L. White of the Western Kansas diocesan library related the story of "The Society of the Sisters of Consolation," a group of nursing sisters.

Women's history of the 20th century was the focus of the third session. "Mary Elizabeth Wood: Missionary to China," was presented by Dr. John H. Winkelman of the State University of New York. "The Church's Work Among Negroes: Women's Auxiliary" was given by Joyce M. Howard, Church of the Atonement, Washington, D.C. "To Celebrate a Whole Priesthood," given by historian Dr. Heather Huyck of the U.S. National Park Service, told the story of women's ordination to the priesthood.

Several workshops and panels were offered. All papers will be published in *The Historical Magazine*, the official publication of the Historical Society.

SALOME BRECK

Good-bye to Seabury House

On June 19th, the last Episcopal Church Center staff picnic was held at Seabury House in Greenwich, Conn. The house and property have been sold [TLC, May 30].

A focal point in the day's activities was the deconsecration of the Seabury House chapel. Presiding Bishop John M. Allin gathered the group of about 150 in front of the old mansion for the short service of thanksgiving and the deconsecration prayers. They said prayers of thanks for the facility, for former Presiding Bishop Henry Knox Sherrill, during whose tenure the house was purchased, and for the Rt. Rev. William Lawrence, seventh Bishop of Massachusetts, in whose memory the chapel has served since 1947.

"The church staff is representative of all the races, cultures, and traditions in the Episcopal Church," he said. "You represent all the people who would like to be here for the ending of our connection with Seabury House."

Proceeds from the \$3.2 million sale will be used to start a special memorial to Bishop Sherrill, according to the Rt. Rev. Milton L. Wood, executive for administration at the ECC. The income from the fund will allow the Executive Council and other groups to meet in a variety of places throughout the U.S.

Ann Allin, wife of the Presiding Bishop, said not to worry about next year's picnic. "We'll find a place; it's the people who make a picnic, not the place," she said.

SANDRA ANDERSON

BRIEFLY...

The standing liturgical commission of the Episcopal Church plans to propose to the General Convention a revision of Canon I.16, Of Regulations Respecting the Laity. This would, for the first time, recognize the possibility that an Episcopalian may move to a congregation not part of the Episcopal Church. It would also clarify the status of members and communicants of this church, and would recognize adult membership as beginning at age 16. The standing commission on ecumenical relations is also planning a related proposal [TLC, June 20]. Other concerns of the commission are the continuing translation of the Prayer Book into other languages, possible future additions to the calendar, and improvements of the lectionary.

An article on psychiatry and faith published by the Long Island newspaper *Newsday* was among the stories that won writer Joseph Berger this year's top \$400 award of the Religion Newswriters Association. The association is the professional organization of reporters covering religion for secular newspapers, wire services, and news magazines in North America. Writers for 66 such news organizations entered the competition this year.

Christian-Jewish harmony remains important in Great Britain's increasingly multi-racial and multi-religious society, according to the Archbishop of Canterbury. Speaking at the 40th annual general assembly of Britain's Council of Christians and Jews, Dr. Runcie noted that the council's establishment had clearly indicated "the ability of Jews and Christians to work happily, harmoniously, and trustfully together . . . because Christians and Jews have had longer practice at living together in this country, we should have something rather special to contribute to solving the wider community problems which exist in Britain today."

After a four-year decline, the number of persons who watch religious television programming is on the rise, according to figures published recently by the Arbitron Company. The increase brings the total viewing audience back to the 22 million mark it reached in 1976, and the end is not in sight. The burgeoning number of cable TV outlets is expected to add many more viewers to the electronic church's audience by the end of the decade.



Jim Fullman relaxes on the set during the production of a ten second network TV spot announcement.

MAKING A TV SPOT

By RICHARD J. ANDERSON

The ABC network indicated to the communication staff at the Episcopal Church Center in New York several months ago that it had accepted our set of four ten-second television spot announcements about the Episcopal Church for airing on free public service time during its program schedule.

Why were such public service announcements produced for the Episcopal Church? How were they produced? What did we hope these short announcements would accomplish? Will anyone actually see them? Answers to these questions are the story behind the production of the television spot announcements.

When the Presiding Bishop appointed me as the executive for communication in July, 1981, I arrived on the scene of a serious discussion about the Episcopal Church's use of television in general and about short "commercial-like" spot announcements in particular. Some people in the church were calling for the production of such spots for both radio and television.

Others were saying that this use of television would tend to undercut the real work of evangelism, that of person-to-person contact. Their reasoning was

The Rev. Richard J. Anderson is the executive for communication at the Episcopal Church Center in New York City and a member of The Living Church Foundation.

that people would be even less likely to talk in person to their friends and neighbors about the Christian faith and the Episcopal Church if they thought this was being done for them on television.

Some dioceses, most notably the Diocese of Southern Virginia, had already produced Episcopal spots for regional distribution. Tennessee is using diocesan Venture in Mission money for another imaginative set of promotional spots. The national communication staff had not produced a television spot for 12 years, due primarily to the severe budget and staff cuts that followed the 1970 General Convention.

By mid-1981 the communication staff decided that we should produce one set of television spot announcements, as a "testing of the waters" effort. A definite plan came into focus after I got some advice from a network television representative during a meeting of the National Council of Churches Communication Commission.

"Produce ten-second spots," this man said. "Most of the public service announcements we get are 30 and 60 seconds, but with ten seconds you have a better chance of getting on the air." He also gave the expected warnings about being "too churchy" and "too evangelistic."

"You've got to produce some spots that no other religious group will object to having on the air," he said, adding that production should be done on 35 millimeter film, rather than video tape.

So we decided to allocate the budget money and go with the ten-second spots. But what should they say? What would they be expected to do?

We came up with the idea of having four simple and straightforward messages from four persons for whom church membership had been especially important for some particular reason. The spots would say that membership in the local church had been helpful; the Episcopal Church would be noted as producer in a "tag line."

Could we use the familiar "Episcopal Church Welcomes You" sign with the tag line at the end? We decided to produce one set with the simple tag, "Presented by the Episcopal Church," for network use. Congregations and dioceses, however, might wish to buy commercial time for the spots, so we made a different version of the spots, with the second set saying, "The Episcopal Church Welcomes You," using the sign on the screen, with room for the local church name.

What people should be featured? What should they say?

I thought of my friend, Mary MacFarland. A few years ago her husband had died. I knew that being a part of her Episcopal parish had been of great help to Mary at that time. Would she say this on nation-wide television?

I made an appointment and called on Mary one night in the early fall of 1981. I outlined the plan for the television spots and told her that we didn't want

actors to do them, but people for whom the experiences had been real. I told her we would want to use her name, to make the messages more personal, but that no reference would be made to her place of residence. I asked her to think about it, and to give me a call.

Mary MacFarland called a few days later. She said she would be glad to give it a try. We were off and running in the business of producing television spots!

Three other persons were found for three other messages: Jim Fullman, who had become a part of an Episcopal congregation in middle age, after much searching; Jim Walden, whose membership in the church was a big help to him in the business world; Lilly, a college student, who said church membership was important to her. They all said "Yes."

Jack Hanick of Good News Communication in New York was signed up to direct the spots, with Sonia Francis of the Episcopal Church Center communication staff and myself as producers. The camera we rented for the 35 millimeter filming was so expensive that the Chemical Bank in New York had to assure the rental firm that the Domestic and Foreign Missionary Society indeed had sufficient credit!

Filming the two ten-second spots featuring Mary and Jim took from 8 A.M. until 6 P.M. one day, and the other spots took another ten hours. We disrupted the households we used for two shooting locations, as well as life in the parish house of St. John's Church, Bridgeport, Conn., the site chosen for another of the spots.

People were amazed at the tremendous amount of equipment needed to produce such short messages: the camera, the lighting, the sound system, and seemingly miles of cable and electrical gear. Finally the spots were ready, and Sonia Francis took them to the three major networks.

What did we hope to accomplish by having them accepted? Our goal was two-fold, primarily. In the first place, we wanted Episcopalians to see and hear their church mentioned on network television. We thought this would be helpful to church members, and possibly aid in the type of evangelism that can best be done on a person-to-person basis. For example, John or Jane might have a friend mention to them that he or she had seen something about the Episcopal Church on television, thereby paving the way to a possible conversation about the church and why John and Jane are members.

We hoped, of course, that the spots would be noticed by non-church members. The basic message is that church membership is helpful, and we picked as examples situations common enough to be known by many people. We also stressed the *local* church so that the response to the spots would be directed that way.

Would anyone actually see the spots? Much is being said — and rightly so — about the decline of public service time on network and local television as an option for churches and other groups. But we have been assured by ABC-TV that such time is still available. And as long as any such time is available at all, I think the Episcopal Church would be remiss in not attempting to take advantage of it.

We have been told that while longer spots would be shown most likely in the earliest or latest hours of the broadcast schedule, the shorter ten-second spots stand a better chance of being seen at other times of the day. It's a gamble, to be sure, but one we think is worth taking.

These spots are available, of course, to local congregations for placement on local television stations. Some congregations may wish to *buy* ten seconds of time for them, perhaps altering the tag line to "Presented by St. John's Episcopal Church in (whatever town)." Others may wish to submit them for use on local *public service time*. Those interested in this possibility should write to Sonia Francis at the Episcopal Church Center in New York for details (815 Second Ave., New York, N.Y. 10017).

The actual process of producing the spots has convinced me that this is something the communication staff in New York should be doing. We have already planned our second set of television spots, and will also produce a set of audio spots for radio as well.



The communication staff at the Episcopal Church Center rented a 35 millimeter motion picture camera for filming the television spots about the church. The ten second spots are scheduled for public service time on ABC-TV. The camera was rented for the production of a set of four TV spot announcements, and Jack Hanick (left) directed the production.



Mary MacFarland waits for her cue from Jack Hanick during the filming of one of the television spots for the church.

EDITORIALS

Sharing Our Days

Summer is not wrongly a time for sentiment. This summer, like every summer, will be a unique one for many people. Each year there is a group of young people for whom this will be the last summer that they can spend with their families in relative carelessness, before jobs, education, military service, marriage, or whatever, take them away.

Often young people themselves, and their parents, pay little attention to such a summer until it is virtually over. Wise are the ones, young and old, who take full advantage of their opportunities for time together. The memories of happy days together with the people we love are among our most precious baggage for the journey of life. Such baggage, once lost, cannot be recovered, and only with difficulty replaced.

Our Young People Gather

The National Youth Event for young people of the Episcopal Church opens this week in Urbana, Ill. This gathering will take the place of the former assembling of young people at the General Convention. We extend our sincere good wishes to the National Youth Event and commend it to the prayers of our readers. The young people represent the future of the church, and their decisions, their commitment, and their attitudes are of the utmost importance to us all.

Transferring Out

The Bishop of Kentucky, the Rt. Rev. David B. Reed, recently discussed in our pages a proposal of the standing commission on ecumenical relations [TLC, June 20]. They intend to bring before the General Convention a change in Canon I.16 which would clarify the movement into the Episcopal Church of persons baptized in other Christian churches. So far so good. More controversial is the further step of giving a certificate of good standing to Episcopalians who intend subsequently to align with a different religious body.

It is upsetting to many of us to reflect on the mobility of modern American life. People are always moving. (Incidentally, if *you* plan to move soon, please send your address change to THE LIVING CHURCH!) Some Episcopalians move to places where there is no Episcopal church. Others, for reasons we cannot control, move into other folds. There is here a fine question of wording. If someone is baptized and confirmed, that person has every right to a piece of paper which says so. On the other hand, he or she has no right to expect this church to appear to approve a move into a religious body which, in our belief, does not offer the full faith and full means of grace, nor into a body which opposes and insults our own church.

Meanwhile the standing liturgical commission, as a

result of its own study of baptism and confirmation, has drafted its own proposed revision of Canon I.16, with somewhat similar intent [p. 7]. This proposed revision would also clarify the standing of persons formally repelled from Holy Communion by a priest, and the revision also clearly states that unbaptized persons are not to receive Holy Communion. The latter point may seem obvious to most of us, but it needs to be clearly stated in our official documents.

One thing we regret in this proposal: it continues the 18th century fashion of referring to the rector of a church as "the Minister." Such an anachronism is no longer useful. Many churches have several ordained ministers, both priests and deacons. Meanwhile we tell layreaders and other leaders, or even entire congregations, that all are called to be ministers. When will we get our language cleaned up?

American Foreign Policy

No one wishes to regard the foreign policy of our nation as a mere straw in the wind of partisan politics. We all wish our country, by its integrity, courage, and compassion, to show forth God's praise, as the Prayer Book says, among the nations of the earth. Whatever our relationship with one another within our country, we would wish a foreign policy which all Americans can strongly and conscientiously support.

With the appointment of George Schultz as Secretary of State, our present administration has a new chance to develop policies which will be more widely applauded. We sincerely hope that significant steps are being made toward that goal.

Summertime

This fleeting respite from Eternity
so little time to ponder
arrayed sunsets beyond the lee
where tradewinds gently wander
across life's sabulous inlet bars
palmettos bend their eager fronds
to touch the spangly laughing stars
and heaven's angelic host responds.

Chase skedaddling fiddlers with happy heart
dig deep for clams to pry apart
fetch hoary driftwood to the roasting fire
redeem sand dollars from flotsam's mire
outvie the earthy lapping sea
and comb the beaches of Serenity.

Ray Holder

BOOKS

Evangelical Approach

PETER AND THE SINGLE CHURCH.
By John de Satgé. SPCK (London). Pp. 182. £ 4.95.

Anglican considerations of the Roman primacy are reaching a new and serious stage. This book, written just prior to the release of ARCIC's *Final Report*, completes a trilogy with *Mary and the Christian Gospel*, SPCK, 1976, and *Christ and the Human Prospect*, SPCK, 1978. Through them, the author, a priest of the Church of England, beginning from Anglican evangelical convictions, has come to a positive evaluation and appreciation of Roman Catholic faith and order.

The author contends that separated Christians are confronted with a new approach from Rome which changes the context of ecumenical dialogue and which challenges Anglicanism in particular to re-examine its "protest." First, there is the pastoral, reconciling tone of Vatican II, a council distinct in being positive (what Rome is for) rather than negative (what Rome is against).

Second, there is the point made by Pope John and reiterated since, that there is a distinction between the substance of the faith and the manner in which it is presented. This allows for nuanced and expanded understandings of defined positions. Finally, the Roman acceptance of "ecclesial realities" outside the visible Roman Communion makes it possible for separated Christians to consider the Roman claims without denying the grace and holiness they have received in their own Christian community.

With the context thus changed, the non-Roman Christian is nonetheless faced with the unyielding claim that the Bishop of Rome exercises the ministry of Peter within the universal church. Looking thus anew at scripture, history, and the present scene, de Satgé finds himself unable to deny this claim and proposes that the time is now ripe for an Anglican *Nunc dimittis*, at least in the sense of a serious and uncompromising commitment to corporate reconciliation with Rome as the highest ecumenical priority. He feels that this would indicate the fulfillment and success of Anglicanism's vocation and writes, "should the Anglican Church continue an independent force, sustained by the momentum of its own past but with nothing distinctive still to stand for, that will be the failure."

Certainly Anglo-papalism is not a stranger to the Anglican spectrum of opinion. *Peter and the Single Church* is unique for the author's evangelical

starting point and the way his thinking proceeds in the light of Vatican II. The book was written to be accessible to the clergy and informed laity and thus may be too brief for the exegete, historian, or theologian. It does, however, look at the touchy questions of *Humanae Vitae* and the Küng affair, and extensive footnotes invite further reading.

De Satgé is also most aware of the emotional and historical memories which can eclipse theological thinking and which must be healed before progress can be made on the local level. As Anglican-Roman Catholic relations continue to unfold, the position represented by de Satgé will undoubtedly be part of the picture. For this reason, *Peter and the Single Church* deserves a wide reading.

(The Rev.) JOHN P. DOWNEY
The Valley Missions
Osceola Mills, Pa.

Handy Reference Work

ENCYCLOPEDIA OF MYSTICISM AND MYSTERY RELIGIONS. By John Ferguson. Crossroad. Pp. 228. \$9.95 paper.

As one volume reference works go, this is a rather small and handy one. Alphabetically arranged, it is said to contain over a thousand entries, and every two or three pages there is an illustration of some individual or object of religious art or symbolism. There is a ten page bibliography of secondary sources at the end.

The entries move eclectically through Christianity, Judaism, Islam, and various ancient and modern sects, both in East and West. Famous mystical writers are given, some religious poets, and special technical terms. Most entries offer one or more paragraphs, not generally of a very technical character.

Among Anglican writers, one notices George Herbert, Nicholas Ferrar, Jeremy Taylor, Thomas Traherne, Henry Vaughan, and W.R. Inge. It is surprising that Evelyn Underhill is not entered, although six of her works appear in the bibliography. There are a number of transliterated Oriental terms entered which, of course, could not be found in an ordinary English dictionary.
H.B.P.

Guidance for Needed Ministry

EXPLORING SPIRITUAL DIRECTION: An Essay on Christian Friendship. By Alan Jones. Seabury. Pp. 144. \$12.95.

There is always a certain fear when one is given the assignment of reviewing the work of a seminary classmate and long time friend. Will I like his book? How can I hurt his feelings if I don't like it? In this case my fears were utterly groundless.

As one who has been involved in the giving and receiving of spiritual direction for the last decade, I have become increasingly concerned about Christians who have turned to their brothers and sisters in Christ for direction, only to be refused. This refusal comes not out of cruelty or lack of concern, but out of a feeling of inadequacy or lack of understanding. As the church is experiencing renewal in so many areas, the need for Christians skilled in giving spiritual direction is becoming acute.

In his book, Alan Jones has made a fine contribution to the needs of the church. He has stripped away the obscurity and fearfulness of this important ministry and shown it to be basically good Christian common sense, rooted and grounded in the love of God in Christ and enabled by the Holy Spirit to be effective.

He uses examples lavishly. From an airplane trip to an artist's easel, from the scattered and fragmented hearts of Christian friends to the tears and grief of a newly widowed woman, his examples are vivid and remarkably apt. He gives us a wonderful picture of friendship in Christ as we move together through our pilgrimage.

Fr. Jones' style tends to be repetitive, but this is not a detriment, it is a help. He uses repetition to underscore common themes and conditions that are interwoven and intertwined throughout the whole tapestry of Christian friendship. He has shown us a happy marriage of psychological therapy and spiritual direction in which both maintain their distinctions. He has given us a pep talk, but one that deepens into much greater significance.

And at the end of it all, there is a challenge and exhortation full of fire, transcendence, and the Holy Spirit — and of living the priestly life for all the people of God. This book will be a great help to all of us, experienced or not, as we struggle together to come more fully into the holiness of God.

(The Very Rev.) JAMES W. LEECH
All Saints' Cathedral
Milwaukee, Wis.

Books Received

DID JESUS GO TO CHURCH? and 51 other Children's Sermons. By Graham R. Hodges. Abingdon. Pp. 128. \$4.95 paper.

LITERARY INTERPRETATIONS OF BIBLICAL NARRATIVES: Volume II. Edited by Kenneth R.R. Gros Louis, with James S. Ackerman. Abingdon. Pp. 320. \$10.95 paper.

THE BUDDHA EYE: An Anthology of the Kyoto School. Edited by Frederick Franck. Crossroad. Pp. x and 235. \$14.95.

WE ARE ONE IN THE LORD. By Dennis Denning. Abingdon. Pp. 95. \$4.95 paper.

THE MARRIAGE OF EAST AND WEST. By Bede Griffiths. Templegate. Pp. 224. \$7.95 paper.

CREATIVE FIDELITY. By Gabriel Marcel. Crossroad. Pp. 261. \$9.95 paper.

NOMAD OF THE SPIRIT. By Bernardin Schellenberger. Crossroad. Pp. 105. \$8.95.

Planning the Liturgy in a Small Church

By NEFF POWELL

When I first arrived at St. Bede's, I discovered that for the entire 15-year history of the congregation, the Christmas Eve services had been held at 7 or 8 p.m. I thought that this sounded terribly civilized, so when Advent rolled around, at the bishop's advisory committee meeting I said, "I notice that you have always held the Christmas Eve service in the early evening. If it is all right with you, I would like to continue that custom. It sounds like a nice time and a special part of the customs of this church."

The immediate reply was, "Oh, no, Father. We only did that because the vicar had to come from Newberg to do the service. He had to get back to Newberg right after our service because that congregation had to have the midnight service. Now that we have our own priest, we want to have it at midnight, too."

And so for the first time, St. Bede's had its own midnight Christmas Mass. I got a picture from the bishop's advisory committee of what they had in mind, and we tried to do the best we could to create a midnight Mass "just like the big churches'."

The volunteer organist decided to take a Christmas vacation that year. So, my sister-in-law (who plays the piano and had never touched an organ) finally agreed to be the organist.

To begin the service, the acolyte, lay-reader, and I marched in to "Veni Emmanuel" with all of the lights off and with everyone in the congregation holding lighted candles. This had looked great at St. Paul's, Salem, Ore., the 1,300-communicant parish in which I grew up. When the three of us reached the sanctuary, instead of the sanctuary lights slowly going up, all of the lights in the room suddenly turned on. There was a loud "Oops!" and the lights all went out again. I remember, too, that we had picked one of my favorite Christmas

hymns, number 17, "Rosa Mystica." It was a disaster for the organist and for the congregation.

What led to the disaster was the conflict between big church expectations and small church reality. Most of us as clergy come from big church backgrounds, either in the church we grew up in or were converted in or by our seminary training. Most field work parishes are large churches, and the talents and experiences available in a seminary chapel are hardly typical of a small congregation. But many of the laity in small congregations were at some time exposed to a large church and that affects their view of what church ought to be, also.

Over the past six years at St. Bede's, I have developed some guiding principles that help me as "chief liturgical officer" for this congregation. (Our church seats 50. We average 80 on a Sunday with two services, one at 9 a.m. aimed at families, and the other at 11 a.m. that is more traditional.)

The first thing to remember is that small churches simply do not have the richness of resources that the larger churches and seminary chapels have. The 1979 Book of Common Prayer must be used with "small church" eyes. This means being cautious and thoughtful about using experiences gained in other settings.

Second, as my father used to tell me, "Don't bite off more than you can chew." *Keep it simple.* Only try to do what your congregation can reasonably handle. Don't frustrate everyone by trying to reach the ideals set by the Cathedral of St. John the Divine or the National Cathedral. For example, on Easter Eve, if you do not have anyone who can sing the Exsultet, then don't sing it. Better to have it read honestly than to make a sad attempt at singing it. Do not expect a volunteer organist to try to play (and the congregation to try to sing) lovely but totally unfamiliar music on Christmas Eve — especially without any warning.

Third, and I think most important, use the 1979 Book of Common Prayer both fully and at every opportunity. It is a book that adapts wonderfully to all kinds of churches, both in terms of size and liturgical history. At St. Bede's, we use Rite II for the family service and Rite I for the more traditional service every Sunday. When I am gone on Sunday, the layreaders (with actually very little training) can do Rite I or Rite II Morning Prayer quite well.

Take full advantage of the options for eucharistic prayers and prayers of the people. The more you vary these according to the season and the theme of the service, bearing in mind who is scheduled to do the reading that day, the more familiar both you and your congregation will become with the Book of Common Prayer.

I use a Psalm every Sunday at both services. I often omit the confession at the family service, except in Lent. I rarely omit the confession at the traditional service, except in the Easter season.

The Proper Liturgies for Special Days (Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and the Great Vigil of Easter) are excellent and work well in small churches. During Lent, we use (but not all on one Sunday) The Great Litany (p. 148), An Exhortation (p. 316), The Penitential Orders (pp. 319 and 351), and the Decalogue (pp. 317 and 350). Throughout the year, I have used A Form of Commitment to Christian Service (p. 420) as the basic form for commissioning lay-readers, Sunday school teachers, bishop's advisory committee members, and canvassers.

The Thanksgiving for the Birth or Adoption of a Child (p. 439) has been very popular. It also gives public recognition and prayers for a new child and removes a certain stress that makes us feel that the child must be baptized immediately. The richness of the 1979 Book of Common Prayer will be apparent to you and your congregation if you

The Rev. Neff Powell is the vicar of St. Bede's Church, Forest Grove, Ore.

take full advantage of the many options and opportunities that it affords.

My fourth principle is to remember that liturgy is "the work of the people." I do not do all the tasks myself. Lay people read lessons, lead intercessions, take up the offering, and serve the chalice. We have no deacon, and the organist is a volunteer. Sometimes on a very "low" Sunday, virtually everyone in the congregation has a specific task to do.

These tasks can be easily taught, and everyone worships with more meaning and understanding when these duties are shared. We are now at the point that if a specific reader forgets to show up, another member of the congregation will simply come up and fill in with hardly a noticeable break in the service.

My final rule of thumb for leading the liturgy at St. Bede's is this: If the material is not in the 1979 Book of Common Prayer or the 1940 Hymnal or the Bible, I generally do not use it. Before using material such as in *The Book of Occasional Services*, I make sure that it is not something that is essentially covered in the Prayer Book. I do, though, use *Lesser Feasts and Fasts* for weekday services.

In a small congregation we do not have the time, resources, or facilities to reproduce routinely or purchase additional handouts or to teach the congregation or the musicians extra or complicated things to do. We simply try to do a good and honest job with the basic and fundamental resources, beginning with the Book of Common Prayer.

When retired Suffragan Bishop Hal Gross was archdeacon for the Diocese of Oregon, he came one Sunday morning to St. Bede's, which at that time was very new and very small. We were worshipping in a college chapel. He was met at the chapel door by one of our "saints."

"Fr. Gross," she exclaimed, "It's just awful! There is no organist and there is no acolyte!"

"Don't worry, my dear," he replied, "we have the Prayer Book."

Author's Note

The following books were most helpful as I formulated my thinking for this article:

Making the Small Church Effective. By Carl S. Dudley, Abingdon.

Keeping the Church Year. By H. Boone Porter. Seabury.

Preaching and Worship in the Small Church. By Williamson and Wilson. Abingdon.

The Celebration of Smallness. By Samuel J. Wylie. Forward Movement.

Neff Powell

Calendar of Things to Come

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

August

- 2-6 National Youth Event (Urbana, Ill.)
- 12 Deadline for Grant Applications, November meeting of Coalition for Human Needs
- 13 Deadline for Grant Applications, November meeting, Presiding Bishop's Fund
- 31- Sept. 4 Daughters of the King Triennial (New Orleans)

September

- 2-5 Convention, Integrity International (New Orleans)
- 5-14 Triennial Meeting of Women of the Episcopal Church (New Orleans)
- 5-15 General Convention (New Orleans)
- 16-18 Annual Board Meeting of A Christian Ministry in the National Parks (Acadia National Park, Maine)
- 30- Oct. 2 Convention, Diocese of Montana, (Billings)

October

- 1-2 Convention, Diocese of Arizona (Scottsdale)
- 1-2 Convention, Diocese of Dallas (Dallas)
- 1-2 Convention, Diocese of South Carolina (Sumter)
- 6-9 Anglican/Orthodox Theological Consultation (Peekskill, N.Y.)
- 12-13 Annual Council, Evangelical and Catholic Mission (Chicago)
- 15-16 Convention, Diocese of Western Michigan (Kalamazoo)
- 15-17 Convention, Diocese of Minnesota (Brainerd)
- 16 Fall Convention, Diocese of El Camino Real
- 21-23 National Episcopal Cursillo Seminar (Orlando, Fla.)
- 21-23 Convention, Diocese of Western Kansas
- 21-23 Convention, Diocese of Southwest Florida (Plant City)
- 21-23 Convention, Diocese of Oregon (Seaside)
- 21-23 Convention, Diocese of Indianapolis (Terre Haute)
- 22 Convention, Diocese of Chicago (Chicago)
- 22-23 Convention, Diocese of Milwaukee (Janesville)
- 22-23 Convention, Diocese of Kansas (Wichita)
- 22-23 Convention, Diocese of Michigan (Detroit)
- 22-23 Convention, Diocese of Southeast Florida (Miami)
- 22-23 Convention, Diocese of California (San Francisco)
- 22-23 Mid-America Liturgy Workshops (Raytown, Mo.)
- 25-29 In House Week, Episcopal Church Center
- 26 Convention, Diocese of New York (New York)
- 28-30 Convention, Diocese of Lexington (Lexington, Ky.)
- 29-30 Convention, Diocese of Eau Claire (Eau Claire, Wis.)
- 29-30 Convention, Diocese of Western New York
- 29-31 Convention, Diocese of Eastern Oregon (Pendleton)

November

- 5-6 Convention, Diocese of Iowa (Des Moines)
- 5-6 Convention, Diocese of New Jersey (Lawrence Township)
- 5-6 Convention, Diocese of Western Massachusetts (Worcester)
- 5-6 Convention, Diocese of Central New York (Syracuse)
- 5-7 Annual Conference, National Association for the Self-Supporting Active Ministry (San Francisco)
- 6 Convention, Diocese of Rochester (Hornell, N.Y.)
- 8-11 Conference of Diocesan Liturgical and Music Commissions (Techy, Ill.)
- 11-13 Convention, Diocese of Southern Ohio (Columbus)
- 12-13 Convention, Diocese of Northwest Texas
- 12-13 Convention, Diocese of Maine (Portland)
- 12-14 Convention, Diocese of West Missouri (St. Joseph)
- 13 Convention, Diocese of Maryland
- 13 Convention, Diocese of Pittsburgh
- 17-19 Executive Council Meeting
- 18-21 Convention, Diocese of Rio Grande
- 19-20 Convention, Diocese of Los Angeles
- 19-20 Convention, Diocese of Northwestern Diocese of Pennsylvania (DuBois)
- 25 Thanksgiving Day
- 28 Advent I
- 30- Dec. 1 Church Deployment Board (Chicago)

December

- 3-4 Convention, Diocese of Bethlehem
- 25 Christmas Day

January

- 21-22 Convention, Diocese of Florida (Jacksonville)
- 27-29 Convention, Diocese of Atlanta (Columbus, Ga.)
- 28-30 Convention, Diocese of Southern Virginia (Williamsburg)
- 29 Convention, Diocese of San Diego (San Diego)

Dawning

Your quiet, Lord,
is no silence
But the still attention
of your triumphant church,
the gentle motion
of your Spirit in my heart,
and all your love.

Robert Boak Slocum

CLASSIFIED

BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, Box 99309D, San Francisco 94109.

CAUTION

MICHAEL P. PLATO, Ph.D., alias Plato Parker, alias Don Martin is approximately 5' 3" in height, is a dark-complexioned caucasian with a high pitched voice and black hair. He has been writing bad checks, borrowing monies without repayment and using an invalid telephone credit card in numerous Episcopal churches and monasteries throughout the U.S. He is being sought by law enforcement authorities in both Albuquerque, N.M., and West Palm Beach, Fla. Upon recognition or knowledge of whereabouts, one should notify the Rev. John R. Russell, rector of St. Matthew's Episcopal Church, 7920 Claremont, N.E., Albuquerque, N.M., telephone (505) 299-9511 or (505) 821-8637.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

LITURGICAL LIBRARY of Francis F. E. Blake, Th.M., dec'd. 425 items. Incunabula, foreign. Appraised by dealer at \$1,500. First offer over that takes the lot, plus packing and shipping. Must be sold intact. Ideal for seminary via a donor. Call for details and list. No triflers. Lloyd Minter, Evensong House, St. Peter's Row, 5916 Wayne Ave., Philadelphia, Pa. 19144. (215) 438-2205.

POSITIONS OFFERED

CURATE: Young, energetic priest; full range of duties; large, modern house; moderate salary, car allowance. Fr. Horine, St. Michael's Church, 2025 Bellefonte Dr., Lexington, Ky. 40503; (606) 277-7511.

RETIRED PRIEST needed for small conservative congregation. Attractive midwestern town, near larger cities; good vicarage. Reply Box Q-526.*

POSITIONS WANTED

PRIEST-PSYCHOLOGIST: Ph.D.; fully certified. Extensive experience both clinical and parochial. Seminary and university teaching experience. Effective speaker, teacher, group leader and administrator. Presently hold senior position in secular clinical setting. Desire creative ministry, perhaps at diocesan level, but will consider parish with clear purpose in mind for maintaining or establishing meaningful ministry. Prefer northeast location. Reply Box R-528.*

PEOPLE and places

Appointments

The Rev. Thomas Craighead is assistant at St. Paul's Cathedral, Buffalo, N. Y.

The Rev. Leslie E. Evans is a diocesan intern at St. Christopher's Church, Gladwyne, Pa.

The Rev. Sharline J. Fulton is a diocesan intern at the Church of St. Martin-in-the-Fields, Philadelphia. The Rev. Edward James Holt will become rector at St. Mary's Church, El Dorado, Ark., on August 15. Add: 512 Champagnolle, El Dorado 71730.

The Rev. H. Jacoba Hurst is rector of St. Anne's Church, Tifton, Ga. Add: Twenty-Fourth and Central, Box 889, Tifton 31794.

The Rev. Thomas H. Jones is assistant at St. Bartholomew's Church, Tonawanda, N. Y.

The Rev. Vincent T. Liddle is rector of the Church of the Messiah, Gwynedd, Pa.

The Rev. Nathaniel Massey is youth minister for the Diocese of Western New York. Add: 96 Jewett Pkwy., Buffalo 14214.

The Rev. James Lynn McDowell is rector of Grace Church, Pine Bluff, Ark. 4101 Hazel St., Pine Bluff 71603.

The Rev. C. Clayton Nelson is assistant at St. Mark's Church, Orchard Park, N. Y. Add: 6565 E. Quaker Rd., Orchard Park 14127.

The Rev. Elizabeth M. Nestor is part-time assistant to the rector of the Church of the Redeemer, Bryn Mawr, Pa.

The Rev. Stephen W. Price will become the interim associate rector of St. David's Church, Radnor, in Wayne, Pa., on September 1.

The Rev. Gary L. Rowe is assistant to the rector of St. Anne's Church, Abington, Pa.

The Rev. Petero Sabune is on the staff of the Church of St. John, St. Paul, and St. Clement, Mount Vernon, N. Y. Fr. Sabune, who is canonically resident in the Diocese of Uganda, was formerly curate at Grace Church, White Plains. Add: Box 2136, Mount Vernon 10551.

The Rev. James A. Sox is a diocesan intern at St. Martin's Church, Radnor, Pa.

The Rev. Winston W. Welty will become rector of St. Alban's Church, Newtown Square, Pa., on or about August 15.

Retirements

The Rev. Joseph Koci, Jr., who has been serving as interim priest at St. Paul's Church, Overbrook, Philadelphia, has retired.

The Rev. Gordon S. Price has retired as rector of Christ Church, Dayton, Ohio, after 24 years of service there. As a retired priest, he will be in charge of St. Paul's Church, Palmyra, Mo., and St. Jude's, Monroe City. Add: 121 E. Olive St., Palmyra 63461.

Deaths

Nell Thomas Gray Willcox, widow of the Rev. Reginald N. Willcox, died on June 10 in the Deerfield Retirement Home in Asheville, N. C., at the age of 103.

Mrs. Willcox was a native of Shelby County, Ky. During the early years of her marriage she lived in Hendersonville, N.C. and assisted her husband with missionary work in the area. He died in 1929. The couple had eight children. Much of her later life was spent in New York State, where for many years she operated a rooming house and worked at Trinity Church in Fredonia. She was the subject of an interview article in one of THE LIVING CHURCH's centennial issues (Nov. 19, 1978). For the last two years of her life she returned to Hendersonville. She is survived by three daughters, Elizabeth Thomson of Edneyville, N.C., Nell Gray Larson of Corning, N.Y., and Marjorie Willcox of Hendersonville; eight grandchildren; 17 great-grandchildren; and one great-great grandchild.

CLASSIFIED

POSITIONS WANTED

PRIEST, single, 35, broad business and church background. Urban/suburban, catholic parish position desired. Talented preacher, caller and administrator. References. Reply Box H-527.*

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PRIEST, Eucharistic, pastoral, enthusiastic about Lord and His Church; biblical teaching and preaching. Single, early 50s. References. Reply Box B-529.*

RETIREMENT

UNIQUE VILLAGE — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,500 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

WANTED

THE REV. STEPHEN HOLZHOLB is seeking a copy of "The Parson's Handbook," by Percy Dearmer. Quote price to: Christ Episcopal Church, 120 N. New Hampshire, Covington, La. 70433.

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

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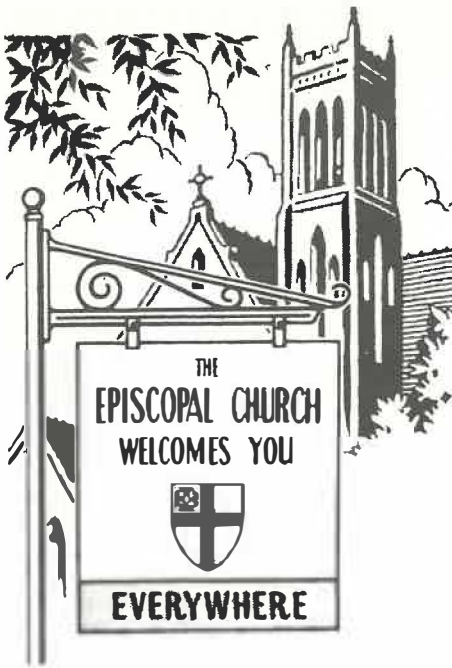
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SUMMER CHURCH SERVICES



AUBURN, ALA.

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

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex
Sun & Mon 8:30, 12 noon, 6 & 8

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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. Frederic W. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 623-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev(Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
The Rev. Richard Cornish Martin, r
Sun Mass 7:30, 9, 11; Mass daily

ST. PAUL'S 2430 K St., N.W.

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

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

ARLINGTON HEIGHTS, ILL.

ST. SIMON'S 717 Kirchoff Rd.
Just north of N.W. Community Hospital
The Rev. Richard Lundberg, r, the Rev. John Throop, c
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri
H Eu & Bible study 9

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r, the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8, 10:30

ST. MARY'S 24 Broadway, Rockport
Sun 8, 10

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zsdig, r, the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

(Continued on next page)



Church of St. Uriel the Archangel, Sea Girt, N.J.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philadelphia Blvd.
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12; Wed & Sat 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Weds; EP 5:15 Tues & Thurs. Church open daily 8 to 8

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

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

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

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

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

BREVARD, (Western) N.C.

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

VALLE CRUCIS, N.C.

HOLY CROSS N.C. Highway 194
The Rev. Arthur G. Holder
Sun Eu 8, 11; Wed Eu 6

NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)
ST. JOHN'S 23 E. Airy St. (across from Court House)
The Rev. Vernon A. Austin, r
Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdy: MP 8:45; H Eu 12:05 (also 9 Thurs); EP 4

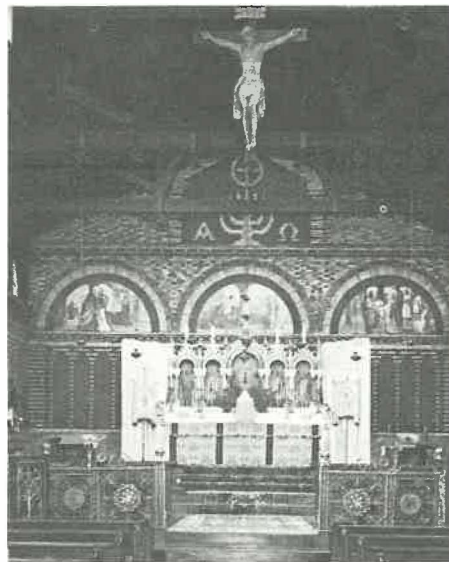
PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 10 (High), 6:15, Matins 7:40, Ev & Novena 5:30. Daily: Matins 8:40, Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA Central & Caswell Sts. 02882-0296
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)



Church of the Annunciation, Philadelphia

NEWPORT, R.I.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r
Sun H Eu 8, 10, 6:30

EDISTO ISLAND, S.C.

TRINITY Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9. Founded in 1774.

GEORGETOWN, S.C.

PRINCE GEORGE PARISH Winyah 300 Broad St.
The Rev. Melvin R. Hyman, r
Sun 8, 10. Thurs 11, HC, LOH. Founded in 1721

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, r
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

KNOXVILLE, TENN.

ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

ST. MICHAEL & ALL ANGELS 824 Melrose Pl.
The Rev. A.N. Minor, v
H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

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

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30