

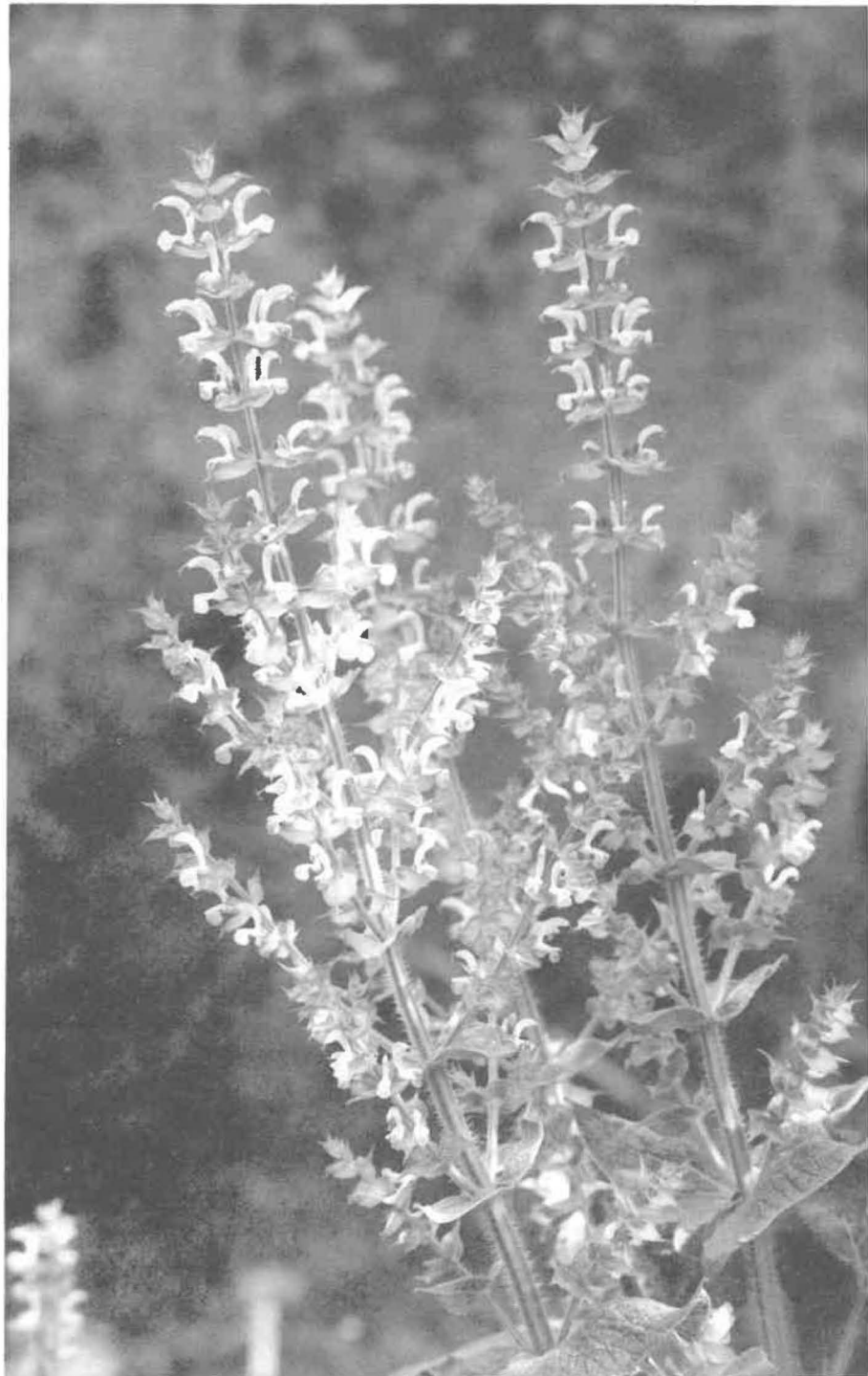
THE LIVING CHURCH

John Mason Neale

• page 9

**In the Image
and Likeness
of God**

• page 11



One of the over 100 plants in the Biblical Garden of the Cathedral of St. John the Divine in New York is Judean sage (*salvia judaica*). The Jewish menorah, or seven-branched candlestick is said to be patterned after the inflorescence of this plant, which grows on the mountains and hills of the Holy Land.



The First

Article

Change

By TRAVIS DU PRIEST

One mile out from our cottage on the James River in Virginia is an old lighthouse base. It forms the focal point of a landscape that is my daily meditation. To the right of the lighthouse base are the remaining pilings of an old pier; and to the left, the scattered remains of what was once a prosperous yard. All of these are vestiges of the 19th century and are reminders of a time on the river, reminders of the mentality of the "southside planters." One day, the overwhelming view is that of the river itself, of miles and miles of water. Burwell's Bay is several miles of brilliant blue, brackish water full of oysters, crabs, clams, and oysters. Looking at the bay, I am reminded of one of those 17th century maps which picture the nearby Chesapeake with charming drawings of all the sea life swimming and fro under the water.

The sounds are of mourning doves, robins, woodpeckers, katydids. The smells: sweet william, crepe myrtle, clematis. We are in the middle of the tidalwater forest, and because we are on the south side of the river, little has changed in hundreds of years.

Man constantly in and part of nature, the ruins of man which haunt me do not attract my attention. Man-made things of utility and of some beauty, yes, but now of no use and of only negligible aesthetic attraction.

That is the strong claim of these reminders so obviously engulfed and consumed by a larger, more majestic, more sublime, and attractive nature? They are reminders and pointers.

For one, they are mine. Mine, in the sense that another human being made them. They were crafted, constructed, cared for by men and women of bygone days. And because they are creations of the human mind and heart, human necessity and hope, I own a part of them. They obviously own a part of me.

They remind me of life on the river a hundred years ago: the old lighthouse which once stood atop the metal screw-pile was octagonal white clapboard and must have been a handsome sight as one entered the bay. Ferguson's Wharf, large and steady enough for a train car with a roundhouse at the end, from which majestic steamers loaded cotton, tobacco, and peanuts to be shipped all over the world.

The brickyard, which produced bricks for many stately homes and walls and walkways up and down the river, now is completely gone, having left only a small deposit of bricks in the breakwater off a point where today grows a lofty Norfolk pine tree.

Once where industry thrived is only a

trade, and commerce. Now, the environment of one generation's mainstay is a romantic vista for another generation on vacation.

The old iron frame that once supported the lovely clapboard lighthouse is fixed like a pedestal awaiting a Fabergé egg. The old pilings of varying height and size, arranged like brass candlesticks on a mantel, provide perches for the gulls. The scattered bricks off the point make catchments for little sea creatures and give the children prefabricated dam material for the freshwater spring which flows into the river there.

Reminders of a past world. But also pointers to a future, which may not have much resemblance to what I make or create in my lifetime, but which, with the touch of wind, water, and sun, may provide a new vista, a new meditation for someone else in the future.

What we do and make may not turn out to be what we do or make. Unlike God, we create in time, in space; and most of our creations are limited by, and to, time and space. They have a shorter life than the universe in which they are made. Yet what we make is strangely and wonderfully a part of nature and either adorns it or contributes to it or destroys it.

One day, wind and water will wash away the pilings of Ferguson's Wharf. One day, maybe even the metal lighthouse frame. Probably all the bricks may one day be washed away from under the Norfolk pine.

But for now, my daily meditation combines man and God, and the blessing in that what man has left, at least in this small corner of the world, sweetens the view and enriches the time on Burwell's Bay.

POET'S PROPER

Psalm 99:5-9

The Transfiguration
(Long Meter)

1. Proclaim God's greatness and bow down
And worship him, the Holy Lord;
Moses and Aaron, Samuel,
They called on God and heard his word.
2. Out of the cloud he spoke to them,
They kept his law and his decrees;
O Lord, you answered and forgave,
Yet punished all their evil deeds.
3. Proclaim God's greatness and bow down,
Worship him on his holy hill;
He is the Lord, our God and king,
The Holy One, our Savior still.

C.L. Webber

*This is the first in a series on the pace of
the Rev. Travis Du Priest, assistant
priest at St. Luke's Church, Racine,
Wis., and editorial assistant at THE LIV-
ING CHURCH.*

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DEPARTMENTS

Books	13	Letters	3
Calendar	5	News	6
Editorials	13	People & Places	18
First Article	2	Short & Sharp	16

ARTICLES

John Mason Neale	William Baar	9
The Minimal Prayer	Eldred Johnston	10
In the Image . . . of God	Lester Bundy	11

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LETTERS

Hensley Henson

I am not sure in what sense Bishop Atkins, in his review of Dr. Owen Chadwick's biography of Bishop Hensley Henson means that "Henson's turnabout in churchmanship after 1898 remains a mystery."

I have not yet read Dr. Chadwick's "diagnosis," referred to by Bishop Atkins, but Bishop Henson himself, in his brilliant autobiographical journal, *Retrospect of an Unimportant Life* (Oxford University Press, 1942), discusses quite fully the influences that affected his transition from an Anglo-Catholic Oxford churchmanship to the liberal and "modernist" positions (he was in favor of the ordination of women in 1930) that marked the remainder of his enormously influential life in the Church of England. It may also be noted that he was later

Churchmanship.

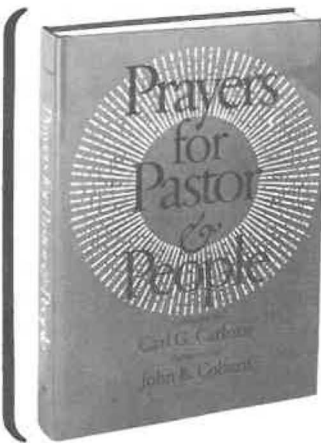
Perhaps the mystery would be reduced if, instead of regarding the change as a turnabout, it were to be seen as a natural part of the lifelong growth of a lively intellect and profound faith in an extraordinary man.

CHARITY WAYNE
Bar Harbor, Maine

Bible Illiteracy

I felt that the Rev. John A. [Briefly, TLC, July 1] was on target when he called for an end to "Bible illiteracy." Real knowledge and appreciation of the Bible and its stories are lacking in the church today.

Christian educators tend to see learning by heart as an ancient method of the past. They fail to see the impact Bible passages and prayers can have on our lives. Memorization is one of many tools available for educating young people and adults. It can pro-



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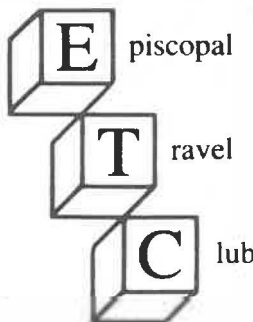
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VACATIONING?

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our Church Directory section and
ask the rector you saw the an-
nouncement in The Living
Church. The churches listed ex-
tend a cordial welcome to visitors.

to come.
(The Rev.) STEVEN L. SCHUNEMAN
St. Chad's Church
Loves Park, Ill.

The Blessing

When I recently enjoyed several
weeks of holiday, I had the pleasure and
privilege of worshiping in a number of
different parishes. Each opportunity
was a pleasant experience. Rite One and
Rite Two seem to be getting along quite
well.

One small detail interests me. I have
therefore gone to the rubrics in the
Prayer Book. On page 339 in Rite I, im-
mediately following the post commu-
nion collect, the rubric directs: "The
bishop when present, or the priest, gives
the blessing." Am I correct in assuming
that this seems to mandate the pro-
nouncement of a blessing?

On page 366 in Rite II, the rubric im-
mediately following the post commu-
nion collect says, "The bishop when
present, or the priest, may bless the peo-
ple." Again, do I assume that the pro-
nouncement of the blessing in Rite II is
an option for the priest or bishop to take
or leave?

On my holiday I noticed that several
of the Eucharists I attended ended with
the dismissal, sans blessing. I felt the
lack of hearing that blessing. What is
more important, one or two people men-
tioned the same feeling of deprivation.

I would be interested in learning what
good reasons there are for omitting the
pronouncement.

(The Rev.) FREDERICK W. DORST (ret.)
Ithaca, N.Y.

Liturgical Usages

I read with interest the news story,
"Pennsylvania Celebrates 200th" [TLC,
June 10]. Indeed the exhibition which is
described was noteworthy and most in-
structive. It was very well attended and
a goodly witness to Philadelphia of the
Episcopal presence.

I believe that the five altars could
have been more judiciously described.
First, it can be agreed that generally to
describe altars from any period is not an
easy task, "local usage" being what it is
and always has been. Rather it seems
safer to relate general trends and this
was attempted in the exhibition.

But it is misleading to make state-
ments that "pewter sacred vessels had
replaced the silver," and "silver sacred
vessels were back in use." The intima-
tion is that everyone gave up silver for
pewter and then went back to silver.
Such was never generally the case.
Many places never gave up silver. The
same applies to the comments on wafers
versus "real bread," and to other com-
ments.

I suggest that since so little attention

past, when it is discussed it must be
carefully and accurately outlined. The
perspective that accurate liturgical his-
tory gives easily can disallow the ex-
cesses frequently seen today.

(The Rev.) HARRY E. KRAUSS
All Saints' Church
Wynnewood, Pa.

A Sobering Thought

Short of the people who still take a
moralistic view of alcoholism and write
articles about it, I have never read any-
thing more dangerous nor frightening
concerning the use and abuse of alcohol
than the article by the Rev. Alanson
Houghton [TLC, April 1].

I was hoping the article would be over-
looked and not have much impact. I was
wrong. My bishop offered it to us, the
Bishop's Advisory Committee on Alco-
holism, as an interesting article. It was
also featured in the professional section
for the clergy in *The Episcopalian*.

I showed it to a lot of knowledgeable
people and they were shocked at the ar-
ticle also. A lot of people are going to be
hurt by things like this. This article is a
clear cut example of full-fledged denial
and describes very clearly alcoholism, at
least in its early stages — if not alcohol-
ism, certainly a very serious drinking
problem. I am certain many a person
reading this article identified with the
story and smiled.

I am a recovered (recovering, which-
ever you prefer) alcoholic. I like to think
I've been healed, not cured, and my will
power sure didn't have a thing to do
with it. It wasn't just a nasty habit I
tackled. God did it. He got my attention
for sure. Far from now being in charge of
my life again, I know very well that I am
not, and I don't want to be.

I believe also that the church does
great harm if she tends to send people
with drinking problems anywhere else
but A.A.

(The Rev.) BERNARD THOMAS FLYNN
St. Columba's Church
Fresno, Calif.

Armageddon

Last week, I was driving around town
with my radio on and in the space of an
hour I heard two Christian ministers,
one Roman Catholic and the other Prot-
estant, stating opinions that I find ex-
tremely alarming.

The Protestant minister is a very
prominent member of the so-called
"Moral Majority." His theme was that
the book of Revelation indicates that
Russia will be destroyed in the near fu-
ture, and he feels that he can cite chap-
ter and verse to prove his point.

The Roman Catholic priest broadcasts
from a large Eastern city, and his theme
is that Russia is responsible for the at-
tempt on the life of John Paul II and

of evil in the world and the source of godless communism.

My deep concern is that Christian men of goodwill preach the love that Jesus had for all men and not lead his church towards making a contribution to Armageddon. Who gave either of the so-called Christian ministers license to preach hatred against an entire people?

With nuclear war threatening the survival of God's creation, earth, and his creature, man, would it not be vital for the universal church of our Lord Jesus to unite and reflect the love of God which he sent to all mankind through his Son, our Lord and Savior?

(The Rev.) EDGAR H. FORREST (ret.)
East Longmeadow, Mass.

Women Priests

Prof. Reeves' "Dreadful Decade" [TLC, May 20] was not so for others. Quite to the contrary, many issues of this time regarding international diplomacy by force of arms; environmental protection; and racial relations will shape our nation's future for generations to come.

WALLACE RUCKERT, JR.
Eastham, Mass.

Overpopulation

We are beginning to realize that there is the frightening possibility that we could be destroyed more readily by overpopulation than by the nuclear bomb.

The Deliverance Prayer

God come set me free
Let Holy Angels dwell with me.

Frederick F. Johnson

... ago, we were told that a world population of two billion people would double in 30 to 40 years. In less than that time, it now stands at a threatening five billion.

The next doubling can occur in the comparatively brief period of 20 years. Before it does, we must objectively examine our altruistic sending of food to the world's hungry. Is this really charity? Don't our emergency rations allow for more victims of pestilence and disease?

... might it not be better to teach people effective measures to reduce their reproductive proclivities? (The world's nations, China, is taking seriously the overwhelming problem of overpopulation. Two nations — and Brazil — where methods of control are practically taboo, are really suffering from too many people that really moral, merciful, spiritual.)

(The Rev.) W. HAMILTON AULEY
Claremont, Calif.

Calendar of Things to Come

August

17-19 Bible Study Conference, the Very Rev. John E. Booty (Adelynrood, Byfield, Mass.)

September

3 Labor Day
4-7 Annual silent retreat for Episcopal clergy and seminarians, sponsored by the Fellowship of the Way of the Cross (Our Lady of Peace House, Narragansett, R.I.)
25 Convention, Diocese of New York (New York City)
29 Inauguration of the Anglican Institute (St. Louis, Mo.)

October

4 Tour of the churchyard of Trinity Church (New York City)
7 Church Periodical Club Sunday
12-13 Synod (Convention), Diocese of Springfield (Mt. Vernon, Ill.)
26-27 Convention, Diocese of Southwest Florida (Punta Gorda)
29-31 Executive Council Meeting (New York City area)
29-Nov. 1 Eighth National Workshop on Christian-Jewish Relations (St. Louis)

November

1-4 Annual Meeting, Episcopal Society Ministry on Aging (Franciscan Center, Scottsdale, Ariz.)
2-3 Convention, Diocese of Pittsburgh (Pittsburgh)
5-8 Annual Conference of the Association of Diocesan Liturgy and Music Commissions (West Hartford, Conn.)
6 Election Day
9-10 Convention, Diocese of Iowa (Des Moines)
9-11 Conference of Bishops and Chancellor of Province IV (Greensboro, N.C.)
13 Lecture on religion in early New St. Paul's Chapel (New York City)
16-18 Convention, Diocese of West Missouri (Kansas City)
17 Convention, Diocese of Maryland (Hagerstown)

January

18-19 Convention, Diocese of Florida (Gainesville)
25-26 Convention, Diocese of San Diego (Diego)
31-Feb. 2 Convention, Diocese of Central Georgia (Mobile, Ala.)

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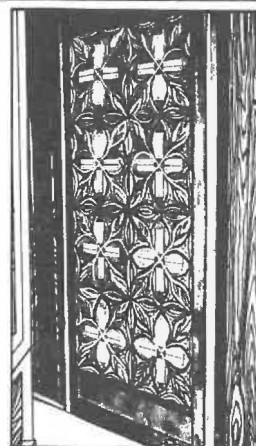


The Reverend
A. Edward Sellers, Jr.,
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Spears Retires

People of the Diocese of Rochester celebrated their retiring bishop and his celebration on June 9, held at the Rt. Rev. William Smith Colleges in Rochester, N.Y., according to *Diocese of Rochester's* diocesan newspaper.

Over 300 people attended a choral service, followed by a reception. Diocesan and diocesan officers also gathered at St. Paul's Church, Rochester, for a celebration of the Eucharist dinner to mark the 17th anniversary of the Rt. Rev. Robert Spears's election to the episcopate and the 40th anniversary of his ordination to the priesthood.

Among those invited to speak at the celebration were the Rt. Rev. Edward Welles, Bishop of West Missouri, under whose jurisdiction Bishop Spears served as Suffragan Bishop before going to Rochester; the Rt. Rev. David Richards, executive secretary of the House of Bishops' office for diocesan development; and the Rt. Rev. John E. Hines, retired Presiding Bishop.

Bishop Hines gave the keynote address in which he reflected on episcopacy in general and that of Bishop Spears in particular. "Great leadership is a combination of imagination and vision," Bishop Hines said. "I saw an excitement that both intrigued and inspired me. It was commending a simple automobile. The simple declaration was simply unmistakable: 'In a world of compromise,' it said, 'we make a contribution.'

"So many of us, that is a description of the ministries of Robert Spears and his lovely wife, Charlotte: sustained patience, with heart enough for all." Bishop Spears will be succeeded by the Rt. Rev. William George Burrill, Bishop of Rochester.

Restoration in Memphis

St. Mary's Cathedral in Memphis celebrated its 131st year as a cathedral and its 113th year as a cathedral at a special diocesan service on Ascension Day.

During the Great Fifty Days, the cathedral observed an extended Easter celebration with many events designed to illustrate the diversity of God's gifts and the ways in which the arts are used in worship. The series of art exhibits, guest speakers, concerts, and pre-service recitals.

On Ascension Day, a chamber orchestra, which included among its members a number of St. Mary's parishioners and other Episcopalians, performed works by Bach, Mozart, and Corelli. The Rt. Rev. Alex D. Dickson, Bishop of West Tennessee, officiated at a service of Baptism, and confirmed 98 people from the diocese's 34 missions and parishes.

After two hours, some restlessness was apparent in the congregation. Bishop Dickson took note of this, and told the approximately 600 people in attendance to sit back and rejoice in being part of the celebration. "There is no more wonderful, more important thing going on tonight in the city of Memphis," Bishop Dickson said.

After the service, a festive reception, at which the diocese and the Women of the Cathedral were co-hosts, was held in the cathedral crypt in honor of the confirmands.

BELINDA W. SNYDER

Minster Will Rise Again

British political leaders stated in July that the government and the European Economic Community may be sources of aid to help rebuild the gutted south transept of historic York Minster cathedral. As a result of a fire on July 9, damage has been estimated at about £2 million.

Neil Balfour, who represents York in the European Parliament, said he would find out whether funds could be made available by the EEC. "The Minster is part of Europe's patrimony," Mr. Balfour said. "Many Europeans will share our sense of shock at the tragedy and will want to help."

Prime Minister Margaret Thatcher said her government may be able to help with funds for the restoration, as officials of the Church of England said they feared insurance would not cover the whole cost.

However, the cathedral "will rise again," according to the Archbishop of Canterbury, who added that he considered it miraculous that the damage had not been greater. When flames, apparently caused by lightning, tore through the roof of the 800-year-old cathedral in the early morning hours, many of those on the scene feared the whole structure would be lost.

Heroic action by hundreds of firefighters is credited for saving the rest of the cathedral, which sustained smoke and water damage and a rain of molten

lead from the rooftop blaze. The 13th century south transept, with its wealth of medieval stained glass, suffered the heaviest damage, but the massive walls and 200-foot tower of Europe's largest Gothic cathedral did not collapse, as had been feared. The Very Rev. Ronald Jasper, Dean of York, said priests and their wives formed a human chain and saved many treasures despite the danger.

Charles Brown, the Minster's architectural consultant, said the famous rose window could be saved, but that it would have to be dismantled and re-lead. "It will probably take years before the restoration work is completed," he said, "but we hope to have a temporary structure in place in a matter of weeks." About two million people visit the cathedral annually.

According to historians, York Minster has been damaged by fire on at least four occasions since the present structure was completed in 1472. In 1829, a religious fanatic set fire to hassocks and hymnals in the choir, ruining the medieval choir stalls. Repairs cost £60,000, a sum considered enormous at that time.

Fire broke out again in 1840, and in early 1971, a tarpaulin near the bell chamber in the northwest tower was set ablaze. In 1972, just as more than \$4 million worth of work to save the cathedral foundations was being completed, another fire destroyed pinnacles and woodwork in the choir stalls. Six years ago, the wood-boring deathwatch beetle was discovered in the south transept's oak beams and paneling.

Membership Gain Seen

Several mainline churches, including the Episcopal Church, gained members in 1982, according to the recently published *1984 Yearbook of American and Canadian Churches*. The Episcopal Church counted 26,699 new members in 1982, the most recent year for which figures are available, bringing its total for that year to 2,794,139.

The Lutheran Church in America reported 3,826 new members and the American Lutheran Church gained 503. Total U.S. church membership continued to grow, with the Roman Catholic Church, Southern Baptist Convention and Assemblies of God among the large churches showing the greatest gains.

The overall slowing of membership losses in mainline churches offers "some signs that we may be approaching a turning point, but it hasn't come yet,"

national Council of Churches, who edits the yearbook. "There are a few 'blips' up, but we don't know whether it will represent a permanent change for the Episcopal and Lutheran churches."

Church membership gains failed to keep pace with U.S. population growth, however. While collective church membership was estimated at 0.83 percent, national population growth was estimated at one percent. Church membership as a percentage of U.S. population declined from 59.7 percent in 1981 to 59.6 percent in 1982.

Higher birthrates and evangelization account for most of the larger membership gains, said Dr. Jacquet. He noted that immigration also played a part in Roman Catholic growth, and added that while theologically conservative churches are among the fastest growing, "there are some signs that their growth rate is slowing."

Among the large Protestant bodies which lost members were the United Methodist Church, the Lutheran Church — Missouri Synod, the United Church of Christ, Christian Church (Disciples of Christ), and the two Presbyterian churches which united last year to form the 3.2 million member Presbyterian Church (U.S.A.). The Presbyterian Church in America gained 12,966 new members, a rise of 8.67 percent.

Brutality Protested

An editorial in the *New Century*, an English-language monthly magazine published by the Church in the Province of Uganda, blames the present government of President Milton Obote for carrying on the brutal tactics of his predecessors, one of whom was dictator Idi Amin.

Since 1966, the Anglican magazine stated, Uganda has been ruled by successive governments that had been "cushioned in power not by popular support, but by means of the barrel of the gun, which has been responsible for terrible evils and ills in the country.

"Ugandans with access to guns have continually turned the rest of the Ugandans into beasts of prey to be hunted and killed with impunity — in their beds, in prison, dungeons, on the roads, in the bars, in the hotels, in the fields, and everywhere.

"They hunt them not for their flesh, but as a show of power, and as a means of acquiring their wealth. Even beasts of prey in other countries are better protected against poachers than Ugandans against their fellow Ugandans are today," the magazine said.

"Since the present government came to power in 1980, it is the military which has figured more prominently than the politicians, which has led to the worsening of the security situation in this coun-

try, so much so that not only are the intended reconstruction of the country failed to materialize, but the whole morale and the general condition of the country has totally deteriorated."

The *New Century* editorial urged the government to enter into dialogue with all opposition parties, including those waging guerrilla war against it. A similar suggestion made last year by Cardinal Emmanuel Nsubuga was rejected by President Obote.

A Risk Worth Taking

Bishop James R. Crumley, Jr., of the Lutheran Church in America, told a group of Lutheran and Episcopal theologians, meeting in New York from June 10-13, that the 1982 agreement on interim eucharistic sharing was a risk, but one worth taking.

"We were more than willing to take that risk because we felt it was the right time to take that risk," said the LCA bishop. The Lutheran-Episcopal dialogue is currently in its third round of discussions. The second round produced the interim sharing agreement.

Bishop Crumley said he hopes that the interim eucharistic sharing will make other agreements easier in the future, with the eventual goal being "full communion between the churches." In this sense, full communion means the exchange of pulpits as well as eucharistic fellowship.

A communique issued by the Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina, said that there was a "general good feeling" that the meeting helped clarify items on the future agenda.

"Having agreed in the Lutheran-Episcopal dialogue II that we recognize each other as churches where the Gospel is preached and taught, we are turning our attention to the implications of the Gospel for the mission of the church and the ordering of its lay and ordained ministries," said Bishop Weinbauer, who serves as the dialogue's co-chair. His Lutheran counterpart is LCA Bishop Paul Erickson of the Illinois Synod.

The LCA, American Lutheran Church, and Association of Evangelical Lutheran Churches are involved currently in these negotiations with the Episcopal Church. Although the Lutheran Church—Missouri Synod has three representatives on the ecumenical dialogue, that church has not agreed to eucharistic sharing.

Healing Center Begun

At St. Marylebone Church in central London, the crypt is being converted into a center which will include a doctor's office, a meeting hall, specialist consulting rooms, facilities for nurses,

such as acupuncture.

The parish includes the Harley medical area, and the project, a venture of the National Health Service and the Church of England, has high level supporters. They include Archbishop of Canterbury, English Lord Chancellor, and the president of the British Medical Association. Marylebone also will house some leading church-medical bodies in Britain, such as the Churches' Council for Healing and the Institute of Religion and Medicine.

The Rev. Christopher Hamel, rector of St. Marylebone, said that the healing center would enable the priest and the priest to work together, on his long-held conviction that there is an association exists between mental and physical health. The center, which is expected to open within the next few months, will be interdenominational.

The renovation involved opening up a Regency burial ground behind the church's crypt. About 450 bodies were found behind a bricked-up vault and reburied in Surrey.

"Learn to Trust. . ."

The healing of the body and the soul, our images of God as Father, and the divisions among Christians were major themes explored by Francis MacNutt, keynote speaker at the renewal conference on "Healing and Prayer" attended by 350 persons at the Kanuga Conference Center in Hot Springs, N.C., from June 23-29.

Judith MacNutt is a psychologist, counsellor and speaks on healing to a wide audience, and her husband is director of the Christian Healing Ministries, Inc., in Ft. Lauderdale, Fla., and the author of several books on healing.

Urging prayer within the family, Francis MacNutt said, "Most healing happens at home with your friends. The portion of people healed is high in small groups than in large ones." In healing, he said, occurs as improvement rather than total cure. "For difficult cases more time, more spiritual power usually required," he said, adding that it was important not to make the sick person feel guilty if healing is not immediate. Persist in prayer, he directed.

After Francis MacNutt prayed for two people afflicted with arthritis, immediate improvement was noted in a person who had had the condition for six months, and the other individual, who has rheumatoid arthritis, was able to raise her arm higher.

"Learn to trust your emotions as well as to them," Judith MacNutt told participants. "If you can't express your love or love, it's because you haven't entered into your grief or anger or fear." He noted that the chief problem of

result her is lack of trust in God, she feels is based on distorted images of God the Father. These derive childhood impressions, preaching of guilt or fear to control people, experiences of death and loss.

Francis MacNutt said Christians are categorized in four major groups: evangelical, Pentecostal, sacramental, and "those who meet Jesus in the poor and oppressed." Nearly the greatest error of all Christians, he said, is to identify with just one group and to neglect all the essentials. "I find it difficult to be involved in all of these things," he said.

A Roman Catholic priest, Francis MacNutt was an early leader in both the sacramental and charismatic renewal movements. Since his marriage in 1980, for which he has not received papal dispensation, he and his wife are "Roman Catholics in exile," he said.

Workshops on inner healing, hospital ministry, the anointing of the Spirit, and the metaphor of the vine (John 15) were offered. The Rev. Robert C. Lord of St. Michael's Church, Colonial Heights, Virginia, was conference coordinator.

The Rev.) EDWARD M. BERCKMAN

Smuggling Opposed

Richard Gilbert, the general secretary of SPCK (Society for Promoting Christian Knowledge) Worldwide in London, recently stated that the Church of England's oldest missionary society is opposed

to smuggling books into Eastern European countries, the People's Republic of China, or indeed into anywhere."

Mr. Gilbert said that SPCK Worldwide won't allow the inclusion of leaflets or pamphlets in books they send, either. "We believe that any such action is totally counterproductive to all we are trying to achieve," he said, adding that "our fellow Christians" are put in jeopardy by smuggling activity.

"It is all right for us if we are caught," Mr. Gilbert said. "We would be expelled, and we can get on a plane and leave at any time, but they are residents and would be left to bear the consequences of our acts."

SPCK Worldwide is allowed to send books to libraries and seminaries in many countries, the general secretary said, in quantity and without difficulty, and recipients may choose what books they want from a catalogue. "In addition, I have given my assurance formally in all these countries that we will act lawfully," he said. "We are trusted, and to act rashly in one country would almost certainly bring the end of all we do in each of them within eastern Europe."

Church Scene, Australia's Anglican weekly, reported that the Rev. Fred Bedbrook, who directs SPCK operations in that country, agrees with Mr. Gilbert's statement. The Australian general secretary said that only "open door" procedures will keep Christian literature going to eastern Europe.

An interview with Dr. MacNutt

During the healing conference at Augusta, Fr. Berckman had the opportunity to interview Dr. Francis MacNutt privately. When asked about the Episcopal Church's role in restoring healing ministry to a central place, Dr. MacNutt mentioned pioneers such as the Rev. Alfred Rice and Agnes Sanford, both instrumental in his own awakening to the reality of healing power, and the strong Episcopal presence in the Order of St. Luke [TLC, July 22].

He said that in his opinion, too much identification of healing with the sacraments is disadvantageous. "I believe in sacraments," Dr. MacNutt said, "but for some people, if it's not a sacrament, it doesn't count. The main thing is to get people healed."

"Some sacramental people believe Christ is present in the host, and that's all. They don't have the sense that he is in people. They have contact with God on Sunday mornings, but the whole idea is to be in touch

with him all the time."

Intellectually, Dr. MacNutt said, resistance to accepting the reality of healing comes, on one hand, from a theology that God is able to work only through ordinary, natural processes, and on the other, "the whole scientific climate which maintained until recently that if you can't measure it, you can't prove it."

He noted that some 2,000 medical professionals who belong to the Association of Christian Therapists now pray for healing, as do large numbers of Roman Catholic priests. Some priests have nationwide healing ministries.

When asked whether it was necessary for healing to be identified with charismatic renewal (Dr. MacNutt was a pioneer in both movements in the Roman Catholic Church), he answered, "With the charismatic movement, no, but with realization of the power of the Spirit, the need for the grace and power of God as gift — yes." E.M.B.

BRIEFLY...

St. Paul's Church, Seattle, Wash., was the setting and St. Paul's parishioners were the actors during the recent shooting of *Do This for the Remembrance of Me*, a 22-minute film produced by the Executive Council of the Episcopal Church and designed to be shown nationwide. The Rev. Peter C. Moore, rector of St. Paul's, and Deacon Ormonde Plater of St. Anna's Church in New Orleans, took leading roles and members of the congregation served as acolytes, readers, ushers, and choristers during three full days before the cameras.

Prime Bishop Francis C. Rowinski of the Polish National Catholic Church has been elected chairman of a committee which will undertake the planning, construction, and financing of a new headquarters for the church in Scranton, Pa. The new center will house church offices, a library and archives, a museum, publishing equipment, and a seminary. According to the Prime Bishop, the church's first cathedral and parish were organized in the Pennsylvania city in 1897.

In a BBC radio debate, Britain's best-known Methodist preacher, Lord Donald Soper, accused evangelists Luis Palau and Billy Graham of using "a totalitarian style of evangelism" in their English crusades this summer. Mr. Palau responded, "That's a cheap shot. I could call you a Marxist, but that kind of throwing brands and labels is superficial." Lord Soper, known for his weekly socialist orations in Hyde Park, said that given a choice between the totalitarianism of the papacy or the totalitarianism of the Bible, he would choose the pope because "he is much less garrulous."

Cardinal Basil Hume, who heads the Roman Catholic Church in England and Wales, has asked a black Church of England priest for advice on how the Archdiocese of Westminster should conduct relations with its black constituency. The Rev. Canon Ivor Smith-Cameron, a missionary in the Diocese of Southwark and chairman of the Association of Black Clergy, which includes black Roman Catholic priests, is one of ten members of a new interdenominational advisory group which Cardinal Hume set up recently. "I think the cardinal is a man who sees the issues and then asks what are the resources available to deal with the issues," Canon Smith-Cameron said.



John Mason Neale (January 24, 1818-
August 6, 1866).

John Mason Neale -

one of the most erudite scholars of his age

and a theologian of no small attainment.

By WILLIAM H. BAAR

Last year the Anglican Communion throughout the world celebrated the 150th anniversary of John Keble's sermon on "National Apostasy," delivered at St. Mary's Church, Oxford, on July 14, 1833. This sermon was the spark that set off the conflagration known as the Oxford Movement in the Church of England, a movement which began as a theological revival and which enlisted the great talents of such Oxford men as Newman, Pusey, Froude, Ward, and a host of others.

However, while the spotlight of history was on Oxford and the Oxford Movement, another young man was working quietly at Cambridge for the catholic revival of the Church of England. His name was John Mason Neale. Neale never achieved the notoriety of Newman or Pusey, and yet he was more representative of the whole revival than either of them. In fact, he touched the Anglican revival at so many crucial points and combined within himself so many of its interests, that the movement can scarcely be studied without reference to his name.

A tribute to Neale, saved by his daughter and written by a devoted follower, reveals the enormous scope of his activities: "In conjunction with others, he was the first to attempt a revival of church architecture; he was personally and singly the first to attempt a revival of English hymnody; he was the first of the present generation to call attention to the Eastern Church; he was the first

to revive the notion of sisterhoods. Now it is past doubt, even by the confession of foes, that these are four points absolutely won and incorporated into the current policy of the Church of England. . . . We ought to place on record his slowness to take offense, his patience of contradiction, his easy generosity of mind."

It is apparent that Neale did not limit himself to the intellectual side of the Anglican revival. We know him best for his many books and his scholarly research into historical subjects. His translations of Greek and Latin hymns have won him a permanent place in the hymnbooks of all English-speaking people. Yet, in the midst of these endeavors, he founded a sisterhood, an orphanage, and several day schools. At the same time, he was chaplain and director of a home for the aged, called Sackville College.

While some ardent catholics restricted their endeavors to architecture, and some concerned themselves with patristic and medieval theology, others devoted their energies to a rediscovery of the songs of historic Christendom or to the works of mercy or the tasks of reunion of the churches. Neale manifested not only an interest in all of these concerns but made a substantial contribution to each — all in his short lifetime of 48 years.

He was unquestionably one of the most erudite scholars of his age and a theologian of no small attainment. Gifted with a fondness for intellectual labor and an extraordinarily retentive memory, this seemingly indefatigable student became one of the most learned and voluminous writers of his generation. There was scarcely any branch of theological literature in which he did not distinguish himself. He wrote hymns, histories, sermons, catechetical

texts, biblical commentaries, devotional books, doctrinal dissertations, and impressive poetical works, as well as popular novels. He learned 22 languages for his research and spent many hours in translating. He let it be known that he valued the works of others more highly than his own, and spent more time and care in translation than in original composition.

Neale belongs as much to the active as to the contemplative or intellectual side of the catholic revival. Thus, to see his life and work is to see the revival in its many-sidedness and in its complexity. His interests and the interests of the revival coincided in a way that can be discovered in the life of any man of his time. Never was a man so completely the exemplification of a movement or a movement a more complete exemplification of a man.

John Mason Neale was born on January 24, 1818. His father was an Anglican clergyman of evangelical sympathy and his mother was a rigid Calvinist. Due to the death of his father when Neale was but five years of age, the legalistic creed of Calvin predominated in his early training. Between 1823 and 1827 he studied at Dartmouth Chapel on Sunday. Mrs. Neale was accustomed to reading printed sermons for the further education of her children. On his 13th birthday, Neale received the following benediction: "The following benediction is from Leighton's *Holy Life*, Wilson's *Endeavors of Christianity*, Jewish Revival's *Christianity*, Walker's *Christian*, and Watts' *The Improvement of the Mind*. (See Isaac Postgate's *On the Roll of Honour*.)

Neale won a scholarship to Cambridge University, and it was there that he came under the spell of the catholic revival. Here was a faith quite new to him. It was objective and mysterious at the same time, morally demanding, and a creed of saints, and yet it was k

and considerate of human weakness, including the struggling masses of

was a worship of liturgy and without an indifferent forgetfulness of the poor, in whose lives there is little enough of splendor. Here throughout the ages was the church led by Christ, the church of Peter and Paul, of Irenaeus and Augustine, the noble army of martyrs, and the fellowship of the prophets.

Though Neale had always been considered a gifted student, his real awakening as a scholar and as a personality he said to have come when he returned to the Catholic faith. From then on his studies had a consuming purpose; he allowed himself to be swept away by an overwhelming tide.

In 1841, Neale was ordained deacon, and the next year he was ordained priest. In 1843, he married Sarah Norwiche Webster, a kindly and generous woman of Catholic sympathies. They had five children, and their life was one of great happiness, in spite of Neale's delicate delicacy of health. In 1846, Neale was appointed warden of the Allegheny College, East Grinstead, an excellent shelter for about 30 poor and destitute persons. His yearly stipend was 28 pounds, not a great sum, even in those

days, grey, old college, ivy and vine-covered, with its deep porch and its gate guarded by a sundial bearing the

legend, "I count only the sunny hours," became the center of Neale's priesthood. It was here that the bulk of his scholarly work was done. The atmosphere was by no means quiet or peaceful, for those who resented his liturgical reforms continually stirred up trouble and for most of his priesthood had him inhibited by the neighboring bishop. Yet, in spite of all opposition, Neale continued his work with an inner serenity which few around him could understand, much less explain.

In June, 1856, Neale founded the Sisterhood of St. Margaret with nine devoted sisters and a rather sparsely furnished house. Shortly thereafter, an orphanage was founded. There was much opposition throughout England and especially in East Grinstead to a revival of sisterhoods, and, yet, these "angels of mercy" so won their way into the hearts of the people that on St. Margaret's Day in 1865, when the foundation stone for a large, new convent was laid, the townsfolk requested that the procession of the clergy and sisters should pass through the streets, and they joined in the procession, carrying banners and flowers.

It was a strange irony that only nine years before, the townsfolk had taken the funeral of one of the sisters and the use of a small embroidered cross on the pall as an occasion for riot and personal violence against these very sisters and against Neale, who tried to protect

growing band of sisters let this St. Margaret's Day pass without fretting about the past. This kindness softened the situation and made the occasion one of great rejoicing for all concerned. Eleanor A. Towle, in her biography of Neale, reports that Neale, in his last illness, described this event as "cloudless" and said he felt nothing but joy.

On the Feast of the Transfiguration, August 6, 1866, Neale died. He had not lived to see the completion of the new Convent of St. Margaret, but he had seen enough of it to know what the future of his sisterhood would be. Upon these foundations, the zealous and the faithful would build a work of mercy that would be a benediction to many poor souls in every generation.

We can see the fruition of this promise today. This sisterhood has spread throughout the world, and the devotion of its founder to the poor and to children has become one of the marks of the Anglican revival. Neale's hymns have enriched the worship and devotional life of all English-speaking Christians, and his reverence for the ancient, medieval, and Eastern Churches has become contagious. The churches of the Anglican Communion have been stirred by a new vision of Catholic faith and practice, following the dynamic spirit of John Mason Neale. His life and character were such as would be commemorated joyfully by any church in any age.

The Minimal Prayer

By ELDRED JOHNSTON

Wasn't it Martin Luther who said, "The only way to begin the day is the sign of the cross?" I like that. A better custom for every Christian to begin (and end) each day with the sign of the cross. There's a danger in it: it could become nothing more than a mechanical gesture. It could become nothing more than a superstitious gesture, such as a pinch of salt over the shoulder to ward off bad luck. What is needed is a minimal prayer to begin with the sign of the cross. I spec-

ify *minimal* because very early in the morning or very late at night most of us are in no mood for a lengthy prayer.

There are a number of classical phrases we could use:

"The grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us evermore."

"Not my will, but thine be done."

"Into thy hands do I commend my spirit."

"Lord, be merciful unto me, a sinner."

"This is the day the Lord hath made; let us rejoice and be glad in it."

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

In my own life and experience, one

particular minimal prayer has evolved that seems best for me. (Could it be that unconsciously I have borrowed the essence of it from the *Te Deum*?) Here is my minimal prayer: "Thank you, God, for ruling as supreme sovereign over all things. Amen." I admit it doesn't sound very mystical or profound, but it seems just right for me.

It has significant implications: If I truly believe in the sovereignty of God, all other basic Christian beliefs (creation, incarnation, atonement, future life, etc.) fall into place. If God's sovereignty is eternal, immutable, and invincible, the problems of this world may not cease, but we are assured of an ultimate victory over all evil.

This old world is groaning under a burden of weighty, complex problems: international rivalries, crime, ecological deterioration, poverty, injustice, etc. How we need a faith in a divine sovereign who is all-loving, wise, and inevitably victorious!

Do you still feel that my minimal prayer is drab and unpoetic? O.K. Let me revise it just for you: "The Lord God omnipotent reigneth, both now and evermore. *Jubilate Deo! Jubilate Deo! Hal-lulujah! Amen.*"

(And then, the sign of the cross.)

Rev. Eldred Johnston is a retired minister of the Diocese of Southern Ohio.

In the Image and Likeness of God

There is a wealth of history and tradition

associated with icons, and they have

much to offer the Western church

at many levels.

By LESTER BUNDY

While no single form of art is necessarily superior, some artistic depictions seem to represent the Christian perspective better than others. The traditional icon, common to the Eastern Orthodox Church, is an example of an art form which is particularly rich in its power to represent the Christian point of view. While icons may seem somewhat foreign to many of us, there is a wealth of spiritual depth to be found in these images which could enrich our own Western faith and practice.

Our English word "icon" is a direct transliteration from the Greek word which means "image." An icon is an image of Jesus or the saints, or it is a depiction of a scene from the Bible or from Christian tradition. It is not just an ordinary picture, however.

In our own Western tradition, art with religious subject matter is created by a variety of people, in many different settings, for a multitude of purposes. In the true iconographic tradition, an icon is

The Rev. Lester Bundy was interested in icons long before he did his undergraduate work in fine arts at the University of Denver. Seven years ago he had a research grant to study iconography and then began to paint icons in earnest. Dr. Bundy teaches in the department of religious studies at Regis College in Denver and is the vicar of a mission in Longmont, Colo.

created by a committed Christian as an act of worship given to God, with the intention that the icon may serve, not as a piece of decoration, but as an object of edification and inspiration for other Christians. Thus, icon painting is never a commercial enterprise. The primary purpose of painting an icon is to give glory to God.

Icons are usually, but not always, painted on portable wooden panels; however, an icon might also be a wall painting, a mosaic, or even a piece of embroidery on a vestment. While artistic merit is certainly important, icons are never meant to be "pretty pictures."

Above all else, an icon is intended to evoke in the viewer the realization of the omnipresence of our transcendent God. Thus, various esthetic practices, such as the reversal of perspective and the exaggeration of facial features are carefully used to create a sense of mystic awe about the image — to break free from the constraints of our "natural" world.

An icon is never a portrait. It is not meant to be "realistic" in the sense of landscape or still life painting, for its subjects are beyond the realistic or natural world. Icons do, however, portray specific characteristics of their subjects which reflect or reinforce the basic tradition associated with the subject. These characteristics are often exaggerated or abstracted to emphasize a concept or make a point.



Icon of the Crucifixion painted by Fr. Bur

Because the saints of God are with an inner light, an indwelling Holy Spirit, they radiate light out. As a result one never finds "natural light" in the way it is used for example in Renaissance religious paintings. The great paintings of the Renaissance as beautiful as they are, are not considered to be valid icons in this tradition.

The concern for earthly effects of light and shadow or exact anatomical representation or perspective removal from the realm of the mystical world making them something other than what an icon is supposed to be. By this I do not mean to imply that they are great works of art. Indeed, they are deftly and skillfully made, but serve a different purpose.

A word of caution should be noted at this point, for an icon is not a mere image, and icons must never be treated as idols. The early Greek Fathers were scrupulous in noting that while an icon can inspire us to recognize more fully the presence of God and the communion of his saints, an icon in no way "replaces" God or the saints. Icons are powerful symbols and as such are worthy of a certain measure of respect, but they are not holy or sacred, in and of themselves.

While unfortunately there have been occasions where the icon has been used in an idolatrous manner, such use is condemned by the church. The Seventh Ecumenical Council, held in Nicaea in 787, was specifically called to put an end to controversy over the use of icons to delineate the appropriate form



Icons of St. George (left) and the Blessed Virgin Mary and the Christ Child (above) painted by Fr. Bundy.

these holy images.

Icon is essentially a theological statement. As such, it must portray an aspect of the faith and worship of traditional Christianity. It must be consistent with biblical teaching and faith—the creeds and doctrines of the Church. Because its primary purpose is to be decorative, an icon should not convey some idea or statement regarding the Lord or his teachings.

An icon is also a vehicle for teaching the faith and tradition of the church. One of its functions is the passing on of the faith to new generations of Christians in cultures where great masses of people were illiterate, icons often were used as the “poor man’s Bible.”

In our society, the icon offers us a continuing witness of the mystery of God. Icons still provoke us by their “sacredness” to explore and contemplate important aspects of our life in Christ. In fact, this is so much the case in traditional Eastern Orthodox iconology, the icon is not said to be “read” but to be “written.” Likewise, an icon does not “look” at an icon, a person “reads” an icon.

For the iconographer, the creation of an icon becomes an act of worship directed to God. The act of painting an icon as a certain appropriate form and manner about it. The details of practice depend on circumstance, but iconographers who attempt to be faithful to the tradition follow a somewhat common mode of operation.

In a particular discipline I follow in creating an icon involves an initial period of fasting, followed by confession, and laying on of hands, and special prayer. Some form of abstinence is maintained during the time of work on the icon and prayer begins and ends each icon session.

Normally after an icon has been finished, it is brought into the church to be blessed and left near the altar for a time so that it may be seen by the community and made a part of the everyday life of the church. [Many of Dr. Bundy’s icons are permanently in Episcopal churches.]

One might ask how such an ancient tradition such as icon painting could have any value or significance in our 20th century world of high technology. There are at least three reasons why iconography has something to offer the modern church.

First of all, high technology notwithstanding, art always has been and always will be a part of every culture. We are surrounded by art in many forms, and it invariably has an effect on us whether we recognize it or not. One need only look at the use of art in advertising to see this fact all too clearly demonstrated.

Religious art has a definite capacity to shape our unconscious view of many aspects of the faith. The sad fact is, however, that much of the art used by the church today is not apt to stimulate or edify the faithful or witness to the Lordship of Jesus Christ.

For example, a parish I know of has an image of Christ the King hanging over the altar. The image is made of welded iron painted a dull black, and more nearly represents a cadaver than the risen and triumphant King of Glory.

What image of our Risen Lord has been imprinted unconsciously in the minds of several generations of children who have knelt in front of that hollow-eyed refugee from a crematorium, chosen because it was some architect’s idea of a nice piece of modern art? As a work of art it may have some positive qualities, but as a symbol of Christ the King it is heretical, if not blasphemous.

Many people, of course, ignore such an image because in the final analysis it has

other. This is perhaps the worst condemnation of all. Art that is trite or trivial programs us to think of and treat many dimensions of our faith as trite and trivial.

A second dimension the traditional icon has to offer is the fact that modern Western Christianity, especially its American variations, is often criticized as lacking in spiritual depth. Our contemporary form of religious practice often fails to sustain a tradition of reflective prayer. The iconographic tradition has as its essence the idea of fostering depth in prayer, meditation, and worship.

Icons are not a passive form of art. Although much of the modernistic art in our churches today can be and largely is ignored, skillfully done icons tend to attract and hold the viewer’s attention. The abstraction of line and space typical of the traditional icon provokes and stimulates the viewer. Icons are unusual enough in our modern world that they are difficult to ignore.

A church that has icons in conspicuous places, that calls attention to them, that incorporates them into the liturgy on special occasions, is apt to provoke a deep sense of mystery and awe in worship and to stimulate a reflective form of spirituality among the congregation.

Further, in our “throw away” world of cardboard and plastic, icons painted by hand, substantially and skillfully crafted on heavy solid wood with durable paint, witness to the permanence and stability found in Jesus Christ as Lord.

A third reason for the Western church to become more involved in the use of icons is ecumenical in nature. I am not suggesting that the use of icons in Western churches will automatically create a bridge between the Eastern and Western Christian traditions in some simplistic sense. To assume that placing icons in our churches could, in and of itself, build a bond between these two Christian traditions is naive in the extreme.

On the other hand, a deeper spirituality, a tradition that goes beyond the trite and simplistic, ultimately stands a greater chance of being able to engage the Eastern Orthodox tradition in some sort of meaningful dialogue. After all, a major criticism and barrier between us and the East has been the perception that we lack spiritual depth, that we are trite and superficial in our faith and practice.

In conclusion, perhaps we should stimulate an interest on the part of Western Christians in the creation and use of traditional icons. There is a wealth of history and tradition associated with icons, but they are more than an historic or cultural oddity. The iconographic tradition is a dynamic and living tradition that has much to offer the Western church at many levels.

Acid Rain

During the summer weeks some of us will visit mountain tops which are defaced by dying trees, and some of us will go to beautiful lakes where fishing is no longer possible because all the fish have died. It is important for citizens of our nation, and of all nations, to see these things and to be aware of what acid rain and other forms of atmospheric pollution are doing to this planet. For those who prefer statistics on chemical data, a report from the Congressional Office of Technology Assessment, dated June 21, describes the ominous picture. For most of us, it may be more vivid to see the actual effects of such pollution.

In view of the great cost of corrective action, and the time required for implementing such programs, the sooner we become serious about this problem, the better. Opinions may differ as to how corrective programs should be developed, but we would hope that everyone would agree that action needs to be taken. Such pro-

grams must be federal, for the problem recognizes state boundaries. The June report states that 90% of pollutants deposited in the eastern states have actually traveled 200-600 miles.

Picking Up Litter

We have been glad to notice individuals of various ages, carrying bags or baskets, or with containers hitched to bicycles, moving along the road and picking up cans. Such efforts deserve nothing but praise. If summer can go from being litter time to up time, our country will indeed have made a great forward.

One of our readers reports that by collecting cans and newspapers last year, he raised over \$600 for his church. Pretty good, we would say, and the whole neighborhood must look a lot better too.

BOOKS

Handsome Collection

PRAYERS FOR PASTOR AND PEOPLE. Compiled by Carl G. Carozzi. Church Hymnal Corp. Pp. 311. \$12.95.

This is a handsome collection of prayers of many sorts collected by Fr. Carozzi of Phoenix, who has often written for *THE LIVING CHURCH*. Some are in contemporary English, some in the older style. Most come from editions of the Book of Common Prayer or other official Episcopal publications, such as *Lesser Feasts and Fasts*, but many other sources are drawn upon.

Topics of intercession range from "For Fire Fighters and Police" (from the Cowley Fathers' *A Manual for Priests*, 1970) to "For a Young People's Group" (from the late Fr. Rodenmayer's *The Pastor's Prayerbook*, 1960). Blessings are provided for everything from palms to a spacecraft.

Although a great deal of material is duplicated from the Prayer Book, many other items will make this a useful book for every parish. Not limited to Episcopal use, it will make a good gift to give to a minister in another church.

H.B.P.

Experiencing Transformation

LITURGY, PRAYER AND SPIRITUALITY. By Kevin W. Irwin. Paulist Press. Pp. IV and 332. \$9.95 paper.

Here is a finely written and exceedingly practical presentation of how the

Eucharist serves, or should serve, as the church's primary means of transforming our lives "into Christ's life."

The Rev. Kevin W. Irwin is an assistant professor of religion at the Graduate School of Religion, Fordham University in the Bronx, New York, and serves on the parish staff of Immaculate Heart of Mary Church in nearby Scarsdale, N.Y. Thus his concern for "liturgical spirituality" has had a scholarly dimension tested by the practical considerations of parish life.

Fr. Irwin reflects an especially refreshing spirit of ecumenism. His book draws upon a wide range of resources from historical and recent works by Roman Catholic, Orthodox, Anglican, Protestant, and Hebrew authors. It is ideally suited for pastoral teaching and for study groups in any congregation where liturgy is seen to have a central place.

Several elements in the book are of exceptional merit. Especially so is the emphasis upon parish planning for the Sunday Eucharist. For at least two or three decades now, Anglican parishes have sought to become enlivened by weekly meetings of various kinds, often centered around an evening celebration of the Eucharist. Fr. Irwin's thoughtful treatment (particularly in chapters four, seven, and ten) of the requirement for prior planning for each major celebration of the liturgy may come close to achieving a long-sought ideal for relevant, manageable, and growth-producing weekly parish meetings.

The scheduled ministers of the liturgy (priests, deacons, readers, acolytes, and other functionaries) are brought together to study the appointed and op-

tional biblical and liturgical texts and give shape to the spirit of the hour and the variable aspects of the rite, making it pertinent to the seasonal, global, personal, and time transcending (i.e., "company of heaven") concern.

These study groups might be organized in such a way as to involve all of the parish community on a reasonable current basis, thus affording liturgically-minded worshippers with corporate spirituality as vital as, perhaps more rewarding than, Spirit-filled revivalist prayer meetings of the 1700s and 1800s.

The book further stresses the corporate, congregational, or collective nature of the Eucharist as the church's principal way of celebrating and forming as Christ, "through him, with him, in the unity of the Holy Spirit." Our spirituality becomes evident and manifest in the unity which transcends time, race, and political or class loyalty which — in our present world — appears as the major stumbling blocks in becoming "divinized" and made body in the dying, resurrected, and appearing Christ which the spirituality of the Eucharist proclaims and is desired to achieve.

(The Rev.) NATHAN WRIGHT
Honorary Assessor
Church of the Intercession
New York

The History of the Family

CHRISTIAN FAMILY VALUES
Thomas M. Martin. Paulist Press. Pp. IV and 149. \$6.95 paper.

This study of the modern fa-

indicates that some significant changes have taken place in our domestic life, and that these changes and their effects depend on what one considers indispensable to the family unit. This work is an overview — from age to age — in history, mores, morals, social and spirituality over many centuries. It opens with an exposition of modern times. The author then takes us from Old Testament times to begin to discover our basic roots of family. It then brings us skipping through the centuries, exposing the values of family in each era as he comes to the present. The final chapters draw us through the present Christian perspective, with the family as spiritual community. As we have imagined, the view of the family has changed greatly in these widely separated centuries, and as Dr. Martin puts it, “It is a perspective that is easy to articulate.” The book is well footnoted and is a good text for the novice and the more advanced historian/sociologist.

(The Rev.) JAMES S. MAC CONNELL
The Quest — Pastoral
Counseling Center
Delafield, Wis.

Origins of Philosophers

ORIGINS OF ANTI-SEMITISM: Studies toward Judaism in Pagan and Christian Antiquity. By John G. Gager. Pp. viii and 312. \$24.95.

John G. Gager, of Princeton's religion department, has added to his earlier provocative and penetrating works on Christian origins a study of first-rate importance on the attitude of the Greco-Roman world, and of the early Christian movement, to Jews and Judaism. On these counts, he upsets all that most of us have learned in seminary since we've since picked up from those who graduated from a seminary education.

In a word, the well documented picture he presents is of an antiquity, exhibited through a wide range of sources, thought rather highly of the Jewish nation of philosophers,” so they — and of a growing Christian movement — creating a theological anti-Semitism in its struggle to establish it-

self in the face of a highly successful and attractive Judaism. Of special note is the interpretation of the Jewish Paul in no way compatible with the traditional picture of him as the enemy of Jews, Judaism, and Torah or “the Law.”

Gager assembles evidence from a wide range of sources to show that the church's anti-Judaism cannot accurately be conceived to have been learned from the Greco-Roman culture in which it grew up. The evidence is certainly not uniform, but on balance, the ancient world, both before and after the rise of Christianity, and up until the time it became the official religion of the empire, had a positive assessment of Jews and Judaism.

Indeed, the very attractiveness of Judaism, to Christians as well as to pagans, was a competitive challenge which contributed to the anti-Judaism developed by the church's leaders and thinkers. Only a selective use of the evidence could — and did — lead to another conclusion.

Christian anti-Judaism began at an early date. Gager reviews the evidence in the Gospels and other writings of the New Testament to show how deeply they are marked by this feature. The outstanding exceptions are the authentic letters of the “Apostle to the Gentiles.” Gager, following Krister Stendahl and others, but especially Lloyd Gaston, presents a Paul who is hardly the traditional Paul of Augustine, Luther, Barth, and Bultmann.

History, as Gager reminds us, is the record of the winners. The winners who gave us our New Testament canon and the history of the church were anti-Judaic. How many millions have paid with their lives for that “victory” is not easy to determine.

Yet more difficult to see is how the church today is to live responsibly with that canon and that history. Any who care about the church's responsibility before God and its credibility in this world had better ponder the evidence and argument which this book presents.

(The Rev.) PAUL M. VAN BUREN
Professor of Religion
Temple University
Philadelphia

HERESIES: The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present. By Harold O. J. Brown. Doubleday. Pp. xxvi and 477. \$17.95.

A prolific evangelical writer tackles the question of heresy, including the nature and place of credal statements in the church and the meaning of “orthodoxy” in the church today. (George H. Williams, the eminent Harvard church historian, has provided a foreword.)

Christological heresies receive most of the attention, and Brown's method is largely historical. Brown assumes that the normative categories of theological discourse were established in the patristic period, so that he finds difficulty in entering into sympathetic dialogue with modern hermeneutical theory — or even with Bultmann's category “myth.”

Brown's work is useful as a representation of what intelligent evangelicals think about heresy, but it is by no means a sufficient or well-rounded treatment of the subject. Christian doctrine cannot be limited to the formulations of any age, however saintly its teachers, and no period or place is without its distinctive insights into communicating the Gospel.

For all his irenicism, Brown really cannot understand why the church fathers and the Reformation are not sufficient for this and every age.

JAMES DUNKLY
Director of Libraries
Episcopal Divinity School
and Weston School of Theology
Cambridge, Mass.

Cranmer at Work

THE GODLY ORDER: Texts and Studies relating to the Book of Common Prayer. By Geoffrey Cuming. Alcuin/SPCK. Pp. viii and 200. £ 8.50.

A major liturgical scholar of the Anglican Communion, vice chairman of the Church of England's Liturgical Commission, and the author of the standard *History of Anglican Liturgy*, Canon Geoffrey Cuming shares in this recent publication a rather technical but highly illuminating side of his on-going scholarly interest: the influences on and the formation of the Book of Common Prayer.

The book — handsome, as the Alcuin Club publications are — gives a bird's-eye view of Cranmer as a composer and of the product of his composition, the Book of Common Prayer.

The texts and studies mentioned in the subtitle are actually separate yet related essays which explore in depth textual sources and analogues of the Prayer Book texts, including Archbishop Cranmer's own drafts for the reconstruction of the medieval Breviary and of the pop-

Amnesia

When I was young, like dreams, I knew
Exactly what I'd be,
And now I don't know where to find
Blueprints I made of me.

William Walter De Bolt

the Daily Offices.

Cuming studies the origin of the 1549 eucharistic prayer and the versions of that canon until 1662. His last chapter is a reworking of an earlier paper on the English 1928 Book of Common Prayer. In order to facilitate handy comparisons and contrasts, primary texts have been arranged in parallel columns.

This is a carefully researched book. The early chapter on the Daily Office includes revealing material on the Lutheran Daily Office and the Lutheran calendar.

Cuming's literary observations, especially on the Collects, are fascinating and show his painstaking, close readings of Cranmer's work: "The words 'mercy,' 'merciful,' and 'mercifully' appear a good deal more than the Latin warrants." Other comments on Cranmer as a stylist — his use of or avoidance of chiasmus, for example — are equally impressive and informative.

Those who have interests in the High Church movement of the 17th century, as well as the Puritan movement, will appreciate Cuming's essay on Cosin as a liturgical scholar — one who gave vigorous critiques of both Puritanism and Roman Catholicism, who himself ministered to French Protestants during his exile from England, and who struggled with his own understanding of the Real Presence.

Adding needed perspective is the chapter on the 1661 Savoy conference of bishops and Presbyterians and the number of prayer books and alternative forms which arose during the mid-17th century in England, an area of scholarship still mysterious to too many liturgical scholars. My own interest in the much misunderstood Anglican and Puritan pastor, Richard Baxter, prompts my gratitude for the work here on the Savoy Conference, the *Directory for the Public Worship of God*, and the 1661 Convocation which produced what has come to be known as the 1662 Prayer Book.

Those who know, love, and worship our God by means of the Book of Common Prayer are in Canon Cuming's debt once again for sorting out lucidly the subtle relationships among the various rites which stand behind the Prayer Book and for opening up wisely Cranmer's styles and techniques as a translator and writer.

(The Rev.) TRAVIS DU PRIEST
St. Luke's Church
and the De Koven Foundation
Racine, Wis.

New French Prayer Book

LE LIVRE DE LA PRIERE COMMUNE. Church Hymnal Corp. Pp. 736. \$12.95.

The new French Prayer Book looks just like the Spanish one — a mite thin-

English, and with a linen-like red cover.

As God is normally addressed by the French equivalent of *thou*, the distinction between Rite I and Rite II is observed only in the Holy Eucharist. This service is arranged much as in our book in English, except that one set of collects, of Offertory sentences, and of proper prefaces serves for both rites. It is enviable that the *sursum corda* is the same in both rites.

different forms of the Prayers of People are given. For the Psalter widely used French ecumenical versicles was adopted, and marks to facilitate chanting are unobtrusively inserted. The annual lectionary tables are included.

At several points, the French unobtrusively departs from a literal rendering of the English. Sometimes this considerable advantage. Thus, in E-

Anticipated Joy

Good morning, Father, Lord and King!
Tune our hearts that they may sing.

It is right to give you thanks and praise,
For you have loved us all our days.

Kyrie Eleison,
For we're not one.

Wound and health us with your Word
That old truths be newly heard.

Credo, God, your ways of love
Strong as eagle, soft as dove.

(I've believed, and credo still,
That you did, you do, you will.)

Our prayers to you as incense rise
For the world which round us lies.

To you our wayward hearts we raise
Gift-wrapped, on battered trays.

From altars dim and windmill towers,
With angels' and archangels' choirs,

With Gabriel and Raphael,
We praise the God of Israel.

"We remember you," we say;
"I remember you," you say.

"I take, I break, I bless, I give —
That by my love you all may live."

"Come in, my brothers, come and eat;
But first, wash off your neighbor's feet."

Then come, taste the rich love of God;
Take and drink the red love of God.

We thank you, Lord, for now we're one
Through the blood of Christ, your Son.

"The love we share is meant for others;
So tell me, son — where are your brothers?"

Thomas D. Bond

Prayer B, the obligations of bread
ne are *fruits* of God's creation,
was the intention of this clause as
lly drafted.

Session V opens with a petition
notre Primat, instead of the odd
canism of "N., our Presiding
." As always, however, the great
r of English names looks out of
a calendar intended for people of
English culture.

on as a whole, the new French
Book appears to be an outstand-
ing achievement. One hopes that it will be
ne among Haitians and other
r-speaking Episcopalians, and
may also prove useful to French-
ng members of the Anglican Com-
n in Canada, Africa, and else-
where. One assumes that in Third World
s inexpensive reprints will have to
be made for the commonly used ser-

vice Book collectors will, of course,
to procure a copy of this volume.

H.B.P.

Books Received

ACTUALITY FOR THE LONG HAUL: Bib-
lic and Moral Stand. By Robert S. Bilheimer.
Press. Pp. ix and 164. \$8.95 paper.

WOMEN LOVING: Encounter in Three Dimen-
sions. By Mary Anne Huddleston, IHM, editor.
Press. Pp. viii and 232. \$8.95 paper.

Charles C. Cochrane. Eerdmans. Pp. vii and 88.
\$5.95 paper.

FRUIT OF THE SPIRIT. By Stephen Winward.
Eerdmans. Pp. 208. \$4.95 paper.

HOW BLEST YOU ARE! A Living-Room Retreat
Based on the Beatitudes. By Helen Cecilia Swift. St.
Anthony Messenger Press. Pp. 85. \$3.50 paper.

CLINGING: The Experience of Prayer. By Emilie
Griffin. Harper & Row. Pp. xiii and 72. \$10.95.

SEND THIS MESSAGE TO MY CHURCH:
Christ's Words to the Seven Churches of Revelation.
By Terance Kelshaw. Thomas Nelson. Pp. xi and 99.
\$4.95 paper.

**DEALING WITH DIFFICULT PEOPLE: How
You Can Come Out on Top in Personality Conflicts.**
By Charles J. Keating. Paulist Press. Pp. 212. \$7.95
paper.

THE GIFT OF TOMORROW. By Robert Raines.
Abingdon Press. Pp. 158. \$10.95.

**THE CHRISTIAN MINDSET IN A SECULAR
SOCIETY: Promoting Evangelical Renewal and Na-
tional Righteousness.** By Carl F. H. Henry. Multno-
mah Press. Pp. 156. \$7.95.

**WOMEN AND WORSHIP: A Guide to Nonsexist
Hymns, Prayers, and Liturgies.** By Sharon and
Thomas Neuffer Emswiler. Harper & Row. Pp. xiv
and 142. \$6.95 paper.

**BLESSING AND CONSECRATIONS: A Book of
Occasional Services.** Abingdon Press. Pp. 64. \$3.95
paper.

**EVANGELICALS AND THE BISHOPS' PASTO-
RAL LETTER.** Edited by Dean C. Curry. Eerd-
mans. Pp. xvii and 254. \$10.95 paper.

ON BEING A CHRISTIAN. By Hans Küng. Trans-
lated by Edward Quinn. Doubleday. Pp. 720. \$9.95
paper. Reprint of 1976 edition.



Short & Sharp

By TRAVIS DU PRIEST

**RAGMAN AND OTHER CRIES OF
FAITH.** By Walter Wangerin, Jr. Harper
& Row. Pp. x and 149. \$11.95.

Stories, meditations, and poems in an
array of voices and vocabularies by the
acclaimed Lutheran author of *The Book
of the Dun Cow*. Refreshing parable-like
reflections. Christians are not called,
Wangerin says, to succeed but to love:
"we are called upon to fail — both vigor-
ously and joyfully."

**LOCAL ECUMENISM: How Church
Unity Is Seen and Practised by Congre-
gations.** Edited by André Birmele.
World Council of Churches. Pp. ix and
37. \$3.50 paper.

This report of a study by the presti-
gious Institute for Ecumenical Research
(Strasbourg) classifies information on
ecumenical motivation, roles of pastors,
unity, doctrine, and non-doctrinal fac-
tors. One finding: in local situations
where no ecumenical initiative is taken,
controversial questions of doctrine are
used to explain division; in ecumenical
situations, these same questions are
seen but not considered too important.

DEATH AT ST. ASPREY'S SCHOOL.
By Leo Bruce. Academy Chicago Pub-
lishers. Pp. 221. \$4.95.

An American printing of a 1967 Brit-
ish book, this is number four in Leo
Bruce's series which features detective
Carolus Deene, senior history master of
Queen's School. Detective Deene, in
what the jacket blurb calls "blackmail
among the blackboards," investigates
the bizarre occurrences at St. Asprey's
boarding school. Good summer reading
for the Anglophile mystery enthusiast.

**TALKING TO CHILDREN ABOUT
NUCLEAR WAR.** By William Van
Ornum and Mary Wicker Van Ornum.
Continuum. Pp. xii and 105. \$12.95.

A clinical psychologist and a journal-
ist report actual conversations with chil-
dren. (One child's lovely definition of
peace: "A cat would walk and drink
milk.") They also add insights from oth-
ers, many of whom are Christian. Partic-
ularly helpful to parents who want to
talk to their children about nuclear war,
"Keeping Things in Perspective," urges
readers to find their own ways and pace
of making peace.

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BOOKS

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

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ASSOCIATE for parish in southwest Florida in Christian education and youth ministerial parish responsibilities. Maturity, experience, commitment desired. Renewal experience. Good salary and benefits. Reply Box J-586*.

CHRIST CHURCH, BOX 6124, CHARL N.C. 28207. Full-time organist-choirmaster for communicant Episcopal parish to lead an act growing musical/liturgical ministry. Prefer advanced degree or equivalent, and several years of A. and RSCM training-scheme experience. Salary benefits \$24,000 to \$28,000. Application by (C 15, 1984. State date of availability. Church is area; organ is 3/28 Kney tracker in a fine area musical performance has high-level experience. Send resume and names of three references to Tomlinson at above address.

POSITIONS WANTED

WEARY of "success," experienced priest, retiring, growing, active parish would be happy to see Lord as circuit rider for two or three small churches. Prefer east coast, but open to suggestion. Reply H-587*.

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SEABURY OBSERVANCE

SEABURY CONSECRATION Bi-Centennial ground. Bishop of Aberdeen Lectures, November 1983. \$2.50. St. Paul's Cathedral, 3601 N. Lincoln, Peoria, Ill. 61604.

***In care of The Living Church, 40 Michigan St., Milwaukee, Wis. 53202.**

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

Unlocking the Triangles. By Lyndon E. Whybrew. The Alban Institute, Inc. (Mount St. Alban, Washington, D.C. 20016). Pp. 38. No price given.

Presbyterian minister and psychiatric social worker Lyndon Whybrew studies the effects of changing sex roles and styles of life on the Protestant churches. He looks in depth at traditional male clergy and wives, exploring relationships between minister and church.

MEMBERS. By Robert D. Dale. Abingdon. Pp. 128. \$6.95 paper.

The newest title in the Creative Leadership Series edited by Lyle E. Schaller, this book addresses the problem of difficult-to-deal-with church members. Dale, who teaches at Southeastern Baptist Seminary in Wake Forest, N.C., gives pointers on such topics as conflict, insecurity, and, perhaps most helpful of all, cliques.

New Hymn Text of the Month

HYMNAL 1982

1. Come, let us join our cheerful songs
with angels round the throne;
ten thousand thousand are their tongues,
but all their joys are one.
2. "Worthy the Lamb that died," they cry,
"to be exalted thus";
"Worthy the Lamb," our lips reply,
"for he was slain for us."
3. Jesus is worthy to receive
honor and power divine;
may blessings, more than we can give,
be, Lord, for ever thine.
4. The whole creation joins in one
to bless the sacred Name
of him that sits upon the throne,
and to adore the Lamb.

Isaac Watts (1674-1748)

This hymn is a paraphrase of the canticle *Dignus es* [BCP, p. 93]. "Come, let us join our cheerful songs" is the work of Isaac Watts, "father of the English hymn," and was included in his *Hymns and Spiritual Songs*, published in 1707. The tune *Nun danket* was composed by Johann Crüger in 1647. (*Graefenberg*) Hymnal 1940, No. 370.

Theme: Praise to God: also suitable as paraphrase of the *Dignus es* at Morning Prayer. *Metre:* C.M.

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OPLE id places

Appointments

ev. Charles A. Carter is rector of St. Paul's Chestnut Hill, Pa.
 rev. Michael DeVere Dudley will become it rector of St. Luke's Church, San Fran-1 September 1.
 rev. John M. Galagan is the executive direc- tern Hospice Services in Bakersfield, Calif. 05 Duke Dr., Bakersfield 93305.
 rev. Ralph F. Howe, Jr. is curate at St. James' Alexandria, La. Add: 1620 Murray St., 1ria 71301.
 rev. Keith Hudson is assistant to the rector ames' Church, Alexandria, La., and is also ome college teaching. Add: 1115 Palm St., 1ria 71301.
 Rev. Robert D. Keel will become rector of Church, Buckingham, Pa., on September 1.
 rev. Philip Kunhardt is rector of St. Paul's Hill, Ossining, N.Y.
 Rev. Harry R. Ripson is vicar of St. An- Church, Alvarado, Texas, and regional refu- migration field officer of the Presiding Bish- nd for World Relief.
 rev. James A. Rogers, who was formerly cu- the Church of the Good Shepherd, Wichita Texas, is now rector.

St. George's Church, Bossier City, La. Add: Box 5576, Bossier City 71111.

The Rev. Babs Schmidt is on the staff of All Saints' Church, Fort Worth, Texas, with special responsibility for the parish day school.

The Rev. Edwin E. Smith is assistant to the rector of St. Thomas' Church, West Philadelphia, Pa.

Ordinations

Priests

Fort Worth—Jeffrey Allan Logan, curate, St. Timothy's Church, 4201 Mitchell Blvd., Fort Worth, Texas 76119.

Deacons

Central New York—Martha G. Metzler, whose husband Paul is a Lutheran clergyman. Later this year she will be working with the Paris Cluster of the Diocese of Central New York, a group of small parishes in the Utica area, named after the oldest church in the diocese, St. Paul's in Paris Hill, founded in 1797. Eric H.F. Law, who worked with the Chinese population in Boston while studying at the Episcopal Divinity School in Cambridge. A native of Hong Kong, he will be the Episcopal chaplain at the University of Southern California in Los Angeles.

Colorado—R. Timothy Walmer; add: Box 711, Craig Co. 81626.

Fort Worth—Christian Alan Bayles, curate, St. John's Church, Fort Worth, Texas.

Minnesota—Susan M. Moss, who is on the staff of St. Stephen's Church, Edina, Minn. Ann McElligott,

New York City. Anthony O. Guertin-Osuna; add: 717 E. Fifth St., New York City 10009. David Norgard, chaplain, Methodist Hospital, Brooklyn.

New Jersey—Theodore L. Anderson, Jr., assistant, St. Simeon's by-the-Sea, North Wildwood, N.J. Philip B. Carr-Jones, assistant, St. Peter's Church, Perth Amboy, N.J. Nimon N. Hutchinson, who is serving the Church of the Holy Communion, Glendale Springs, N.C. Laura Edwards-Jenks, assistant, St. Mark's in the Bowery, New York City. Howard R. Marshall, III, assistant, Trinity Church, Moorestown, N.J.

Southern Ohio—Duncan Clark, Donna Ross, and John Rafter; also Sonjie Pearson, who will be parish intern at the Church of the Ascension and Holy Trinity, Cincinnati. Elizabeth Zarelli, assistant, Church of the Redeemer, Cincinnati.

West Texas—Carmen B. Guerrero, who will work in the Volunteer for Mission program under the Bishop of Honduras. Frank M. Hawley, vicar, Good Shepherd Church, George West, Texas, and St. Michael's, Lagarto. L. Brian Porter, assistant, St. John's Church, McAllen, Texas. C. Douglas Earle, assistant, Trinity Church, Victoria, Texas.

Western Louisiana—Kenneth R. Dimmick, who is serving St. Matthias' Church, Shreveport, La. Eric B. Williams, who is serving the Church of the Epiphany, Opelousas, La. John D. Walker, who is serving Christ Church, Bastrop, La.

Resignations

The Rev. Donald George has resigned as curate of St. Luke's Church, Baton Rouge, La., to return to the Diocese of Nassau and the Bahamas.

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.

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 N. Lincoln St.
 The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
 Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S BY-THE-SEA 1050 Thomas Ave., 92109
 The Rev. Robert D. Keirse, r
 Sun Eu 7:30 & 10; Wed Eu 10 & 7

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Joseph Bacigalupo, locum tenens; the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall
 Sun HC 8 & 10; Wed HC & Healing 10.

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
 Founded 1861 — Erected 1863 (408) 293-7953
 The Rev. David A. Cooling, r
 Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
 Donald Nelson Warner, r
 Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
 Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
 The Rev. F. Newton Howden, r
 Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
 The Rev. Richard Cornish Martin, r
 Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues Thurs 7

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; Wed 6:15; Thurs 12 noon HS; HD 1: noon & 6:15; MP 6:45, EP 8; C Sat 5-6

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32717
 Serving the Disney World Area — North
 The Rev. Frederick E. Mann, r
 Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

COCONUT GROVE, MIAMI, FLA.

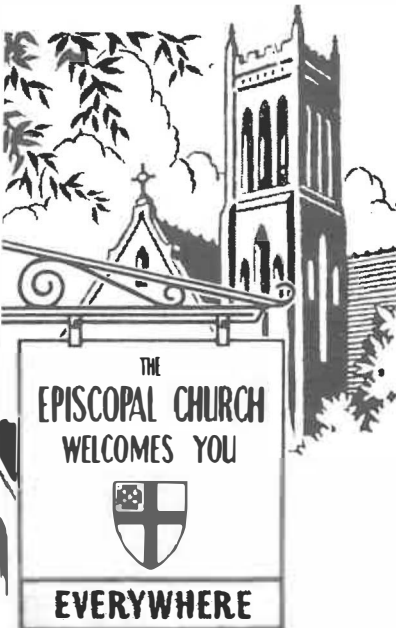
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

GULF BREEZE, FLA.

ST. FRANCIS OF ASSISI St. Francis D
 (Across the sound from Pensacola)
 The Rev. Robert L. Williams, Jr., r
 Sun HC 8 & 10:30; Wed 9:30 & 6:30

SARASOTA, FLA.

REDEEMER Downtown, Gulfstream and Ringling
 Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 1: also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sa



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

(Continued from previous page)

ST. ANTHONY OF PADUA
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fede
The Rev. George H. Bowen, r; the Rev. Bernard W. c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and B
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia
The Rev. Canon James E. Hulbert, D.D.; the Rev. R
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

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

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd., Rt
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pei
Cullen, the Rev. Frederic W. Reynolds, the Rev. Willi.
Thoenen, assoc; Mark T. Engelhardt, pastoral musici
Sun Eu 7, 8, 10, 8; Wkdys MP 8:30; Wed Eu 9; Feast Da
8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Pl
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H
Service 10. Eu scheduled with all services

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. W
sell, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

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

ST. JAMES OF JERUSALEM W. Penn and Mag
The Rev. Marlin Leonard Bowman, v; G. Daniel Riley,
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1880

(Continued on next page)

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat
wharf

The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

ST. LUKE'S 46th & Colfax So.
George Martin, r; Cindy Peterson Wlosinski, c
Sun 8, 10 Eucharist. Thurs 7

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

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gull Coast
Sun HC 8, MP 10, EP 6

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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MPI/H Eu (2S,
4S). Fri 12 noon H Eu & healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily

KEARNEY, NEB.

CHURCH IN THE INN Holiday Inn
The Lay Readers of St. Luke's Church
MP 8:30 in the Holidome. Sun June 17-Sept. 2

OMAHA, NEB.

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



Chapel of the Transfiguration, Grand Teton National Park, Wyo.

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, MP & HC 11; Tues, Wed & Thurs 8

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
6:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese 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. Donald L. Pul-
liam
Sun H Eu 8:30, 10:30, 5:30, MP 8:40 ex Sun 8; EP 5. Mon H
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION 4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 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 209 Ashmont St., Ashmont, Dorchester
at Ashmont Station on the Red Line (436-6370; 825-8458)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

THE MISSION CHURCH Beacon Hill
OF ST. JOHN THE EVANGELIST 5 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
8:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30), C Sun 10-
0:30, Fri 6-7

CAPE ANN, MASS.

T. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

T. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

T. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
15. Wed H Eu 11:30

(Continued from previous page)

RISTOWN, N.Y.

TRINITY CHURCH Near 1,000 Islands
v. Dan. Herzog, parish priest
at 5, Sun 9:30; Tues 7:30

YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
> 8; 9:30; Lit & Ser 11; EP 4. Dally HC 7:15; EP 5:15
i. Sat 3:30. Cathedral Choristers Tues & Thurs of
year. HC and healing Wed 12:15

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

OPAL CHURCH CENTER
EL OF CHRIST THE LORD 2nd Ave. & 43d St.
:ucharist, Mon-Fri 12:10

MATIUS 87th St. and West End Ave.
v. Howard T.W. Stowe, r; the Rev. David Rickey
asses 8:30, 11 (Sol); Weekdays as anno

HN'S 1331 Bay St. (Staten Island)
v. John-Michael Crothers, r
lasses 8 & 10; Wkdy Masses Wed & HD 9

MARY THE VIRGIN (212) 869-5830
48th St. (between 6th and 7th Aves.) 10036
v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
asses 9, 10, 11 (Soi & Ser) 5, MP 8:40, EP & B 4. Daily:
30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
t). Sat only 12:15, EP 8 (ex Sat), Sat only 5:30; C Sat
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
l, 1st Wed of mo. 12:45-1:15

THOMAS 5th Avenue & 53rd Street
v. John Andrew, D.D., r; the Rev. Gary Fertig, the
ordon Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
IC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
& 5:45, EP 6:30; Tues HS 12:10.

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

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

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

CHESTER, N.Y.

THOMAS' Highland and Winton
v. John Martiner; the Rev. Gall Keeney
Eu 8 & 10, Healing 11:45 (2S)

RATOGA SPRINGS, N.Y.

IESDA Washington St. at Broadway
v. Thomas T. Parke, r
Masses 6:30, 8 & 10

THOUSAND ISLANDS (Central N.Y.)

De Vincent, N.Y.
OHN'S Market St. (Rt. 12-E)
9:15 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
r Day)

Weymouth, N.Y.

TRINITY CHURCH John St. Opp. Post Office
7:45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

WICA, N.Y.

TRINITY CHURCH Downtown
Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
L.C. Butler
H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
Sun 8 (Rite II); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy
Hour first Fri 7. A Traditional Anglo-Catholic Parish

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Soi Ev,
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat
10), Ev & Novena 5:30. C Sat 5-8, at any time on request

NEWPORT, R.I.

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

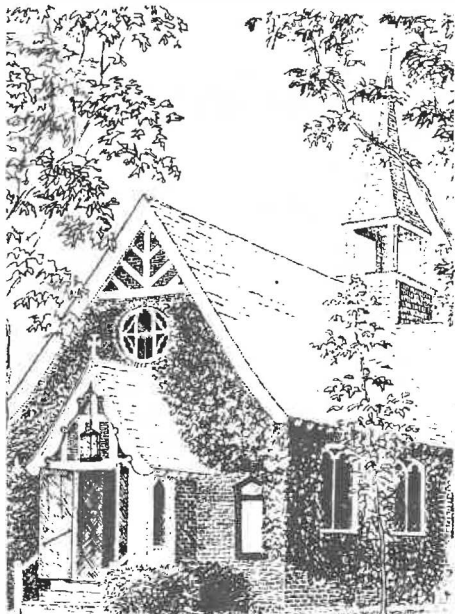
CHARLESTON, S.C.

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40

MYRTLE BEACH, S.C.

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



St. Andrew's Church, Edgartown, Mass.

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. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

TRANSFIGURATION 14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower, c
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 78054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

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

BREMERTON, WASH.

ST. PAUL'S 700 Calahan Dr., N.E.
The Rev. Norman S. Johns, III
Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon,
Tues, Thurs & Fri EP 5:15

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30: Eu 10:30: MP: Wed 4 Eu. Open May 27 to Sept. 3

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson N. Glenwood & Gl
Sun Eu 8, 9 & 11; Wed Eu 12:10

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU);
by appt; open wkdays 9-12:30, 2-5