

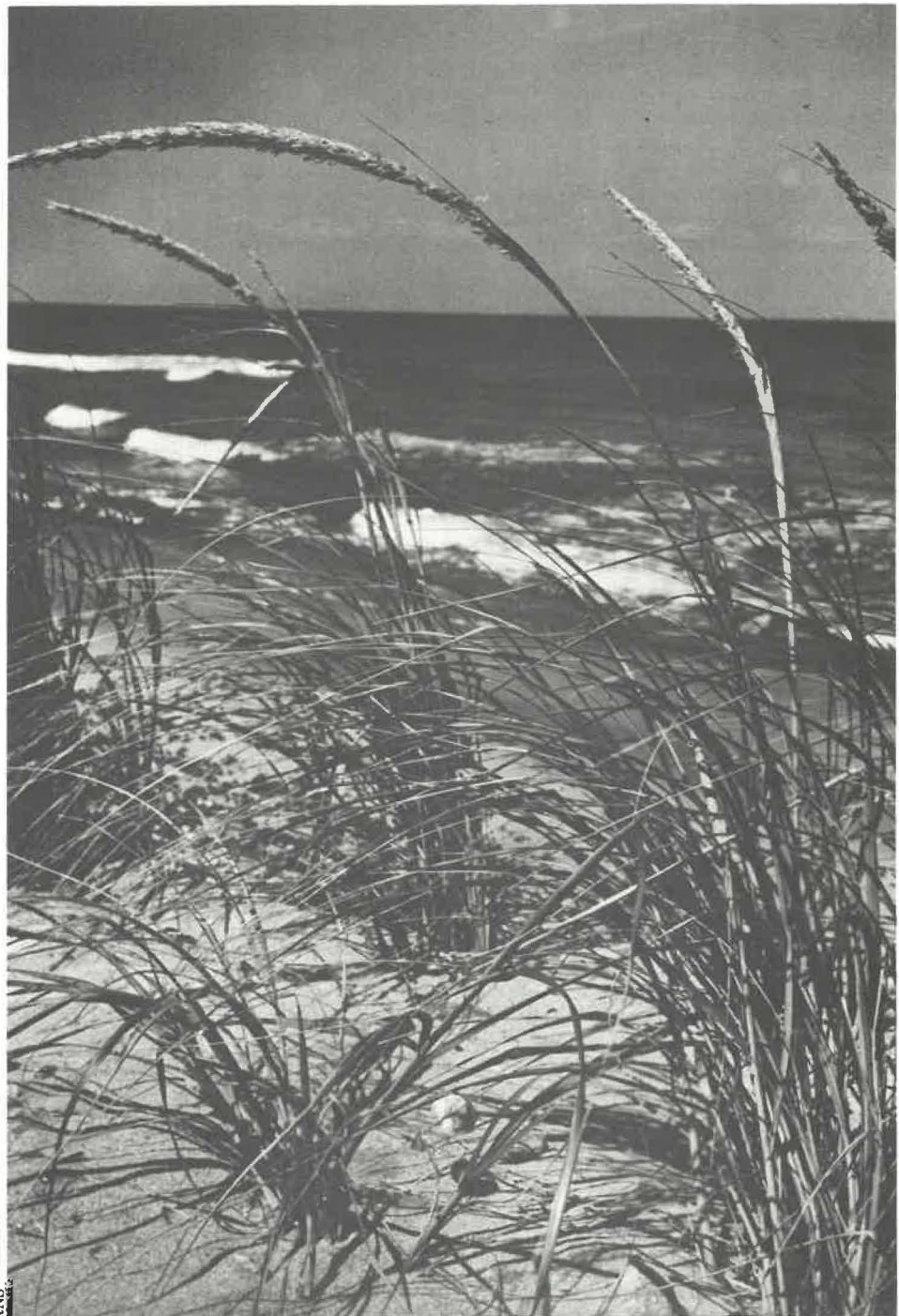
THE LIVING CHURCH

**The Art
of Illumination**

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**The Clergy
"Surplus"**

• page 10



The First Article

Two weeks have passed since I wrote of seeing the full moon over the lake. This evening the sun is just setting in a pale blue cloudless sky. Everywhere overhead there is this unbroken expanse of clear, cool, refreshing color. Then my eye catches the little wisp, the little pale curl of white somewhere to the left of where the sun went down. It is the new moon, a faint and barely visible inverted C floating all alone in the sky.

It was windy earlier, but now the lake is mostly calm, broken by bands of lightly rippling water. Here it reflects the dark green of the trees on the opposite shore. There is a strip of silver, sparkling under a light breeze. In the middle the water reflects the blue sky.

Some hundreds of feet off shore, three men are fishing in a boat. Occasional syllables of their speech drift disjointedly across the water. There is the sound of a boat far away. Somewhere else a dog barks. In the trees and bushes along the shore, the insects have set up their vibrant buzzing chorus which will continue to perform all night, every night, from now until autumn. There is plenty of sound—yet all is really very quiet. There is nothing one has to listen to. One is not being addressed, challenged, or intruded upon by any of these sounds. One can be quiet. One can simply *be*, allowing oneself to perceive the tranquil being of the scene before one.

In the water at my feet the movement of a passing fish can be seen beneath the surface. Close by in the air, a dozen mayflies hover—frail, dainty insects with two long tails. Their transparent fanning wings hold them aloft, now moving forward, now backwards, now up, and now down, for no visible purpose—at least it is not visible to human eyes. A little farther away, a cloud of gnats is suspended in the air. These little insects, looking like mere dots, are all flying rapidly round and round very close to each other in all sorts of little gyrations, but the total cloud of them remains in exactly the same place. There is more agitation when a mayfly gets into their sphere, but when this happens the

mayfly seems to wish to hurry away too. Here and there beneath, a fish occasionally breaks the surface of the placid water, perhaps gulping down an unlucky mayfly that has come too low.

Gradually the sky gets a little darker. There is a pale flush of pink in the west where the sun sank, and it is reflected in two long pink strips on the water. The new moon becomes a little brighter and casts its reflection on the water before me. Now the first “star” appears: some planet forms a white dot to the right of the moon. On the eastern horizon, a darker blue can be seen as night slowly rises up into sight.

So the quiet drama of evening is enacted, and so a new moon comes upon the stage of the night and a new lunar month has begun. Ignoring man, and largely ignored by man, nature has once more gently turned a page in its ancient calendar, a calendar which has witnessed centuries, millenia, and eons go by on the face of this earth. This is God’s time. In experiencing its graceful successions, we experience at least a taste of his peace.

The moon also is in all things for her season, for a declaration of times, and a sign of the world. For the moon is a sign of the feast day; a light that waneth, when she is come to the full. The month is called after her name, increasing wonderfully in her changing; an instrument of the hosts on high, shining forth in the firmament of heaven.

(Ecclesiasticus 43:6-8)

THE EDITOR

• • •

Postscript: T.S. Eliot buffs who have read this column during the past weeks may be interested in two communications which have been received. In the issue of May 28, we quoted the humorous lines “How unpleasant to meet Mr. Eliot!” The Rev. John W. Ellison of Bakersfield, Calif., argues that this is not a self-deprecating description of the poet himself, but rather a caricature of his remote relative, Charles William Eliot (1834-1926) who was still Presi-

dent of Harvard when the poet was in college, and who lived on as an elder statesman in many spheres of public life for many years. Do others have opinions on this? The poem, entitled *Lines for Cuscuscaraway and Mirza Murad Ali Beg*, is part of a group of five poems called *Five-Finger Exercise*, published in January of 1933. This particular one, the fifth in the series, is assumed to have been partly suggested by Edward Lear’s “How pleasant to know Mr. Lear.”

In regard to *The Dry Salvages*, discussed in this column in the issue of June 18, I have received further infor-



mation from my authority on affairs in and around Cape Ann, Barbara L. Braver, editor of *The Episcopal Times* of the Diocese of Massachusetts. She has kindly supplied fuller documentation. A contemporary chart shows the Dry Salvages to the northeast of Straitsmouth Island. The Little Salvages are a bit to the west of the larger rocks. Some years ago, it appeared that the faculty of the Department of English of Harvard University made a sort of pilgrimage to the Dry Salvages, setting out from Marblehead. The *Harvard Magazine* described it as follows. “A fishing trowler had been chartered for the occasion, which began promisingly but turned menacing as the seas began to build. Warmed by a colorfully striped Peruvian poncho, Harry Levin sat alone in the bow, lurching on Chablis and crab salad, as serenely aloof as a Byzantine envoy taking passage with a passel of Adriatic pirates . . .” Most of his professorial colleagues, it seems, were soon smitten with sea sickness, but after all, Eliot’s poem warns the reader of “the somber season / Or the sudden fury.”

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**THE
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CALENDAR

July

- 16. Ninth Sunday after Pentecost/Eighth Sunday after Trinity
- 17. William White, B.
- 22. St. Mary Magdalene

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LETTERS

Marriage Encounter

I just want to second what Fr. Wood has written [TLC, June 4] about Marriage Encounter. It is truly a unique program that is meeting one of the most critical needs in our society today. Every priest is aware of the desperate need in the area of marriage and the family. Results over the past ten years indicate that Marriage Encounter has been a program for enriching and building up the marriage relationship throughout the country. As marriage and the family are strengthened and the sacramental character of the husband/wife relationship restored and re-affirmed, so the life of the church community is enriched and restored and beautified.

An interesting by-product of the Marriage Encounter phenomena has been a return of couples to church and the re-discovery of God's role in their lives. A further dimension for us has been the experience of a whole new experience of grassroots ecumenism.

As we strengthen our families, we will strengthen the church and ME is one of the most strikingly simple programs whose result is a rediscovery of the fire of love for people and for the church. We would wish the Marriage Encounter experience for every couple in our church.

(The Rev.) EDWIN L. BISHOP

JOAN BISHOP

St. Paul's Church

Petersburg, Va.

Proposed Compromise

A hearty second to the sentiments expressed by Déan Erb [TLC, April 30].

May I propose a compromise. I am suggesting that the General Convention amend Article 10 (b) of the Constitution to read as follows:

"Authorize for use throughout this church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, *amendments of or substitutes for* the whole book or any portion thereof duly undertaken by the General Convention at any one session thereof."

Logically such an amendment should, it seems, be appealing to those who are interested in keeping "contemporary" language contemporary. It would provide a short period of time for such revision or paraphrases of the psalms as the faculty of the Virginia Seminary are on record as desiring; i.e. eliminating from the psalms "sexist" language. Since English is in our day and for some days to come, I suspect, a rapidly changing language it would allow the church to deal at such points as it saw fit with changes to keep

Continued on page 12

THE LIVING CHURCH

July 16, 1978
Pentecost 9/ Trinity 8

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Human Rights Violations Reported

Under President Idi Amin Dada, Uganda has been transformed into "a ruthless military dictatorship, marked by arbitrary arrest, torture, murder, the removal of virtually all fundamental human rights, the terrorization of the population, and the turning of tens of thousands of Ugandans into refugees."

Torture has become an "essential part of the machinery of repression" in the Republic of Guinea, since the West African nation achieved independence in 1958.

A recent Amnesty International report from Argentina has detailed accounts of disappearances (15,000 since March, 1976), secret prison camps, torture, appalling prison conditions, and deaths in custody.

Mr. A. Whitney Ellsworth, a member of the board of Amnesty International U.S.A., gave the summary description of Uganda in testimony before the Senate Subcommittee on Foreign Economic Policy. Findings on recent conditions in Guinea and Argentina were published in recent reports by the Nobel Prize-winning organization.

In his testimony, Mr. Ellsworth said that Amnesty International's aim was not to deliver yet another condemnation of one man (President Amin), but to focus on the whole structure of human rights violations in Uganda, which "involves many other individuals and which penetrates all areas of Ugandan society." Mr. Ellsworth said that Amnesty International is not offering its own estimate of the number of those killed since Amin's coup of January 25, 1971, but he noted that while the estimates of others vary widely, the lower limits do not go below 50,000 and the upper limits are anywhere around 300,000 or more. He said that there is reason to fear that "unless international pressure about the human rights situation in Uganda increases, human rights violations . . . could continue in Uganda for a long time to come."

In an 11-page report "Briefing of Guinea," issued on June 21, Amnesty International detailed the longstanding pattern of human rights violations in that country, and charged that torture is used both as a means of general intimidation and, as a means of extracting confessions from real or suspected opponents of the government. The organiza-

tion also voiced its concern at the "widespread use of detention without trial" and called on President Ahmed Sekou Toure to take immediate action to improve the human rights situation.

It is estimated that of the 1977 population of 4,700,000 in Guinea, between 2-4,000 are political prisoners. Amnesty International says that many of these people have been detained for seven years without trial, and others have been sentenced to life imprisonment "after arbitrary legal proceedings at which they were not allowed to be present."

The human rights organization feels there is some hope for Guinea, however, and points out that the report has been issued at a time when the country is increasingly sensitive to international criticism on its human rights record. Some improvement has been seen recently, notably reports that a number of long-term political prisoners, including Roman Catholic Archbishop Raymond-Marie Tchidimbo, were being released. The archbishop, 57, a member of the Holy Ghost Fathers, was sentenced to hard labor for life in 1971 for allegedly plotting against President Toure's regime.

"However," says the report, "it is clear that most of Guinea's political prisoners have not yet been released, and that there are few signs that the government is yet ready to undertake the sort of fundamental reforms necessary to protect human rights."

"Visit Beautiful Argentina . . . But Remember the Forgotten Prisoners" is the title of a brochure published by Amnesty International U.S.A. Mr. David Hinkley, chairman of AIUSA, outlined the human rights situation in Argentina. He stated that while Amnesty International condemned left-wing violence, it was deeply concerned that "in the name of combating terrorism, the Argentine government had unleashed a terror of its own: widespread and arbitrary arrests, long-term imprisonments without charge or trial, abductions, torture and political murder." Mr. Hinkley noted that guerrilla violence has largely been eliminated, but that the official terror continues, aimed at what the government terms a "subversive mentality." "The result," Mr. Hinkley said, "is that at least 8,000 men and women have been imprisoned, most without charge or trial, and at least 15,000 persons have 'disappeared,' many never seen again, others located later in secret camps where tor-

ture is frequent and where prisoners face the possibility of being murdered by their guards."

Mr. Hinkley said the chief response of the Argentine government to growing international criticism of its practices has been to launch a public relations campaign. Burton Marsteller, a leading public relations firm, has been hired by the government to improve its image. A detailed Burton Marsteller report prepared for the Argentine government was distributed at an Amnesty International press conference. In "Improving the International Image of the Military Dictatorship," the PR firm recommended, among other ideas, inviting editors from select publications to tour Argentina on a one-to-one basis, and a massive press effort to promote the World Soccer Cup competitions which began June 1.

Uncertain Future for Orthodox Cathedrals in London

The Orthodox Church and the Church-in-Exile (Orthodox) are experiencing trouble with their landlord—the Diocese of London.

The Russian Orthodox Cathedral was formerly the Anglican Church of All Saints, and the 300-member congregation has occupied it rent-free for 22 years. The lease has run out, and the congregation has been handed three alternatives. It can stay on with the understanding that it might have to get out at three months' notice, rent it at an "economic" rate, or buy it.

London diocesan authorities told the Russians that the church could profitably be sold for a number of secular purposes, pointing out its suitability for a restaurant, storage area, recording studio, or shopping arcade. The rent proposed seems too high to the Orthodox congregation, but the members are trying to obtain the purchase price of about \$160,000.

Metropolitan Anthony Bloom issued an appeal for funds, and he has received about \$110,000. He said, "If this place was needed for the Anglican Church for worship, I would not hesitate to walk out at once because we have no claim against an Anglican congregation. But that a place of worship, which is well attended, should be considered only a building that could be put to commercial use is something that has shocked me very much."

Mrs. Anna Garrett, a church warden

at the cathedral, agreed with the metropolitan. "We are absolutely determined to raise the necessary money somehow. We are very conscious that the Church of England does need the money but we would have been very upset if it had been sold for a secular purpose. That would have been an awful waste."

The Russian Orthodox Church-in-Exile has a lease from the Diocese of London, too. Although it has nearly two years more to run, the congregation has already begun an appeal to purchase the building.

The Russian Church-in-Exile was created by Patriarch Tikhon of Moscow in 1921. Since then the church has broken communion with the Patriarch of Moscow, the Greek Orthodox Church, and others. It is under the jurisdiction of Metropolitan Filaret of New York.

Problems Plague Royal Marriage

Lord Byron has it that "all went merry as a marriage bell," but Prince Michael of Kent, 35, and Baroness Marie-Christine von Reibnitz might be excused for doubting the accuracy of the simile.

The line which follows the above, from *Childe Harold's Pilgrimage*, "But hush! hark! a deep sound strikes like a rising knell!" is nearer to the mark, for the knell, in the form of a refusal from Pope Paul to grant a dispensation for a wedding in the Roman Catholic Church, has rung from Rome.

An official Roman Catholic spokesman in London said that although the "Holy See does not reveal specific grounds for decisions of this kind, it may be reasonably assumed that in this particular case, the future religious baptism and education of children was the central problem."

Although it is understood that the Prince, in undertaking this marriage, will renounce his claims to the throne of England (he is 16th in line), he has declared that his children will be reared as Anglicans.

An Anglican ceremony was out of the question from the beginning. The Baroness was previously married, and although her marriage was declared by a Roman Catholic matrimonial court to be null, the Church of England does not recognize such a decree. "Nullity" assumes that the marriage was invalid from the start, and therefore never really took place at all. According to the *Church Times* (England), nullity has been granted more readily in recent years than in the past, and even some Roman Catholic thinkers have criticized some recent rulings as little more than undefended divorce. The Church of England has long been critical of the arrangement.

Plans for a civil ceremony in Vienna's city hall have been announced, and this is likely to land the couple in more hot

water with their respective churches. Canon law of neither recognizes this sort of service as a valid religious marriage. The wedding will take place in Europe because of an old law which forbids a member of the royal family to marry a Roman Catholic in Britain. Prince Michael's cousin, Queen Elizabeth II, has given her permission for the marriage, as titular head of the Church of England.

Some observers feel that the Pope's action will prove a blow to church unity, but a member of the Anglican-Roman Catholic International Commission (ARCIC), the Very Rev. Henry Chadwick, Dean of Christchurch, Oxford, does not believe so. He said the problem is that both the Roman Catholic and the Anglican Churches are involved in varying difficulties concerning the wedding.

If Pope Paul had relaxed the rigid rule in the case of mixed marriage in the Roman Catholic Church, that the Roman Catholic partner must do everything in his or her power to teach the children the Roman Catholic faith, then it would have seemed to a conservative Roman Catholic that there was one rule for the rich and one for the poor, he said.

"I thought the Pope was being very careful to avoid this," Dr. Chadwick added.

Anniversary Noted of Oxford Group Founder

On June 4, groups of people in various parts of the world celebrated the hundredth anniversary of the birth of Frank Nathan Daniel Buchman. Born in Pennsylvania, Pa. in 1878, he first entered charitable and YMCA work. Over the years, Dr. Buchman developed the principles generally associated with the "Buchmanite Movement," a blend of moral idealism, Christianity, and a conviction as to the ability of individuals to band together to assist one another. In the period following World War I, the so-called Oxford Groups pioneered in the practice of having lay people meet for prayer, sharing of problems, and mutual counseling. Many Episcopalians participated in Oxford Groups, and the advantages and dangers of this movement were widely discussed. One of the most notable indirect achievements of Dr. Buchman was the development of Alcoholics Anonymous, a movement inspired partly by his principles as well as by the influence of the late Dr. Samuel M. Shoemaker, distinguished Episcopal evangelist and pastor. Subsequently, Dr. Buchman was a leading figure in the Moral Re-Armament Movement through which his followers worked for world peace and understanding. He died in 1961 in Europe.

In recent years, many of his followers have been associated with the Up With People movement. Always a forceful and

colorful personality, Dr. Buchman was said never to have written a book and never to have founded an organization. Nevertheless, his followers have left his mark on many aspects of life in the world today.

Miss Sumners, Retired Missionary, Dies

From Austin, Texas, has come word of the death of Miss Gertrude Sumners, retired missionary of the Episcopal Church, and recipient of the "Fifth Order of the Sacred Treasure" from the Emperor of Japan for the contribution she made to the education of the women of Japan.

In the late '20s, Miss Sumners taught at the Hooker School, in Mexico City, prior to teaching at Heian Women's College (St. Agnes School), Kyoto, Japan, from 1931-41. At the end of the war, St. Agnes School asked the church to send Miss Sumners back to Japan; she again joined the faculty where she remained until her retirement in 1969.

Miss Sumners was greatly beloved by her students and friends in Japan, and in 1968, when she was honored by the Emperor, an article appeared in the *Kyoto News* entitled, "In a Straight Line of Education—A Good, Sensible Person to Japan—Delightful Miss Sumners." Calling Miss Sumners "one of the unforgettably good teachers," the article relates that she "is a 67 year old American lady although she looks healthy and beautiful and not over 50 maybe less," mentions her command of "eloquent Japanese," and the fact that her students call her "Sum-chan" (Dear Sum).

Miss Sumners is survived by two sisters, Mrs. Sue Slaughter, Dallas, Texas, and Mrs. Rachel Watson, wife of the Rt. Rev. Richard S. Watson, retired Bishop of Utah, one brother, the Rev. Thomas W. Sumners, rector-emeritus, St. John the Divine, Houston, Texas, and numerous nieces and nephews.

Funeral services were held at Grace Church, Cuero, Texas, where Miss Sumners' parents were married and buried, and where she and her eight brothers and sisters were baptized.

C of E Anglo-Catholics Oppose Women's Ordination, Remarriage

"I cannot recall when such a unanimity was last expressed." This statement from the Rev. Peter J. E. Geldard, new general secretary of the Church Union, referred to a resolution passed by the Church of England's leading Anglo-Catholic societies, expressing opposition to the ordination of women to the priesthood.

Expressing the belief that, "without prior theological agreement with the other great episcopal churches . . . we do

not believe that, in the foreseeable future, either the ordination of women to the priesthood and episcopate of the Church of England or the ministrations of women priests from abroad would be consonant with the traditional claim of the Church of England to be part of the Catholic and Apostolic Church."

The resolution was signed by 16 Anglo-Catholic bodies, of whom the Church Union is the largest.

The Church Union has also come out with a report diametrically opposed to that of the Lichfield Commission which recommended the remarriage, under certain circumstances, of divorced persons with living spouses [TLC, June 18]. In a report called, "The Theology and Meaning of Marriage," the Church Union emphasized that the church is obliged to celebrate only those unions between men and women which conform to the idea that marriage is a lifelong sacramental partnership.

The organization's opposition to the Lichfield Commission guarantees that the issue will be debated vigorously at the July session of the General Synod.

Call Issued for Modern Crusaders

Mr. Patrick Bent, 64, and a former British Army officer, called a press conference in London to announce the formation of a new religious order within the Church of England to promote "good, clean, honest, Christian living."

Mr. Bent, who is also a history teacher, said that he had the support of several bishops in the Church of England for "The Order of the Cross of Gold," but declined to identify them.

Members of the order, he said, will take an oath of allegiance and become yeomen, squires, and knights dedicated "to curb and then eradicate the present tendency toward anarchy." Mr. Bent himself is to be "Grand-Master-Designate."

Members will also be trained "in the ancient crafts of cultivating land without machinery, using horses and oxen, which will replace motor-driven vehicles when oil runs out in the world. . . . All members will have to undergo a training course in Christian survival," he added.

"I am not narrow-minded," said Mr. Bent, "but the filth around us and the way people are behaving make me feel something has got to be done. Otherwise, the nation will be rotted by decadence."

Church of England parish churches will benefit from the order, Mr. Bent believes. Members will be trained to guard them.

Things to Come

August

7-10: North American Liturgical Week, sponsored by the Liturgical Conference, to be held at Boston University, Boston, Mass.

BRIEFLY . . .

In Middlesbrough, England, the Roman Catholic diocese has warned that the number of Sunday masses may have to be cut, due to the **shortage of priests**. Earlier the Roman Catholic Bishop of Salford had expressed the same fear.

Art experts in Milan said recently that Leonardo da Vinci's "**The Last Supper**" faces irreparable damage from pollution unless an air conditioning system can be installed. The fresco has long been in a partially-ruined state because of Leonardo's own unsuccessful experiments with the materials he used to paint the scene, but smog from heavy traffic outside the Church of Santa Maria delle Grazie, and the breath from the many visitors who come to see it, are hastening its ever more rapid deterioration. Carlo Bertelli, superintendent of Fine Arts and director of the Pinacoteca of Brera, said that the painting can be saved and restored, but only with the installation of a climatizer. Such a device was ordered eight years ago for the church, but never installed because of a lack of funds.

The Israeli Society for the Prevention of Cruelty to Animals has asked Mayor Shlomo Lahat of Tel Aviv to ban a planned Spanish fiesta featuring bullfights. In a petition signed by leading rabbis, educators, and public figures, the society said that although no bulls were to be killed in the Tel Aviv festival, the inflicting of pain and exciting of the animals "contradicts the essential ethics of Judaism."

The Rev. **Ian D. Mitchell**, Hudson, N.Y., has written a musical play *The Red Lizard*, based on *The Great Divorce* by C.S. Lewis, and *Blessing Unbounded* by Harry Blamire. The play has been taken under option for production under the general management of Sprecher deCoriolis Munro of N.Y., and is scheduled to open in a midwest regional theater in the fall of 1978, in preparation for a New York opening. The plot concerns a Broadway playwright who dies and goes to the Border Country of Heaven, where he is pursued by the forces of Good and Evil in the persons of two women in his former life. Fr. Mitchell, the composer of the *American Folk Song Mass*, *The Jazz Rock Mass*, *The Funeral Folk Mass*, and other works, has composed 14 songs for the new produc-

tion. The Rev. Robert L. Pierson, of Omega Productions, Hudson, N.Y. is the co-producer of *The Red Lizard*.

The *Arkansas Churchman* reports that Mrs. **Maetta D. Bennett and Id** are all ready to go to Nigeria for two or three years. Mrs. Bennett of Fort Smith has been selected to serve as secretary to the Bishop of Ibadan, and Id is her handsome seven-year-old Siamese cat. Mrs. Bennett read in the March *Churchman* that Bishop Timothy was seeking a personal secretary from Ibadan's companion Diocese of Arkansas, and volunteered for the position. Both she and Id are reported to have been "properly inoculated," and are preparing for their journey.

The *Voice*, a Christian weekly for blacks, has been banned by the **South African Directorate of Publications**. The periodical was founded in October, 1976, by the South African Council of Churches, and has lately been operated by an independent agency called the Voice Ecumenical Trust. Its assistant manager, Mr. Zachariah Mofokeng, who is also a noted playwright, was detained by security police a few weeks ago. After the banning of *The World*, a secular black paper, last fall, *The Voice* became one of the most influential periodicals read by South Africa's blacks. It had a circulation of 30,000, and, while it focused on church news, also gave full coverage to such happenings as the death of Steven Biko, and the banning of Percy Qoboza, *The World's* editor.

Two members of the Brown University Women's Minyan (congregation) have prepared a Jewish Sabbath Prayerbook which uses **the female imagery for God**. Naomi Janowitz and Maggie Wenig have stated their reason for so doing: "According to Jewish tradition, God has both male and female attributes. Yet, in most prayerbooks, God is portrayed in exclusively male terms." Among the lines in the prayerbook which give a feminine character to God are, "Shelter us in the soft folds of your skirt . . . She soothes those in pain and cradles the abandoned. . . ." The authors of the prayerbook said, "Women may participate in rituals, lead services, and even become rabbis, and yet still not view themselves as having been created in God's image. We have found that when women are reminded that they, too, are created in the image of God, they can bring forth the wisdom, beauty and strength gained as the bearers of nearly 6,000 years of tradition."



THE A OF ILI

By NANCY WILDS &

named for Our Lord and his mother—
passiflora, Our Lady's Slipper, marigold.

The origin of writing on papyrus and parchment is utterly lost. We know that the Egyptians first used papyrus and that the Greeks developed the more durable parchment and vellum. The Romans made magnificent manuscripts by dyeing whole pages purple and writing in gold and silver. Their decoration was executed with fine and graceful detail, and the early Fathers of the church used these ancient secular books as models, continuing in much the same vein for several centuries until their growing prohibition against displaying the human body caused their figure drawing to become wooden and lost in voluminous unrealistic drapery.

As Western Europe entered the Dark Ages and the finesse of the classical world was lost, manuscripts became crude and childlike in execution. Except for a brief revival in art and literature under the influence of Charlemagne in the 8th century, manuscripts were developed slowly and unevenly and finally reached a barren period just before the year 1000. Christians were convinced that the world would come to an end with the millenium and seemed to feel that creative effort was useless. Of course, there are splendid exceptions such as the early Celtic Book of Kells,

And in the shadows of her bower she opened her faire book of scriptures all wrought about with golden leaves and brighte angels, hooded friars and snowe doves, and there in sought she comforte." These graceful words are most fitting to describe the exquisite illuminated books of the Middle Ages. So much smaller and more fragile than

cathedrals, stained glass, and carved chantry chapels, they survive only because of the love and reverence in which they have been held for over 1,000 years, guarded in treasuries of great cathedrals and in libraries of the wealthy.

The fortunate combination of beautiful writing (calligraphy) and finely detailed painting is called illumination for two reasons. The rich color and gold lighten and brighten the page, and the miniature painting clarifies the text. Because medieval thought was preoccupied with parallels, analogies, and symbols, the illuminator delighted in embellishing every bit of his page with an infinite variety of monograms, legendary birds and animals, and even wild flowers which he

Mrs. Alexander Wilds operates the Rose Hill Studio in Aiken, S.C. R. Brewster Board operates the Rose Hill Gallery, Washington, D. C., as publisher and distributor of Nancy Wilds' illuminated manuscripts and other fine art reproductions. This is a revised and expanded version of an earlier article by Mrs. Wilds which appeared in TLC, June 15, 1969.

IT JMINATION

BREWSTER BOARD

but in most instances we find that the creative spirit was held in check. When the dread date passed without calamity it was as if a terrible burden were cast off and a surge of fresh creativity burst forth all over Christian Europe. A singular childlike faith combined with unparalleled technical skill to reach its finest flowering in that remarkable 13th century with its unapproachably majestic cathedrals, delicate gold reliquaries, enameled crosses, glittering glass, and rich embroideries. And manuscripts, by no means a minor art, kept pace with the rest. This lovely work continued for several centuries and then, as usually happens with an art form, the vitality began to ebb, there was nothing new left to do, and over-ornamentation was bound to come. But fortunately the printing press came along in the 15th century and, while it ruined the scribe, it saved his work from becoming tasteless. We will never again have any real need for scribes, but I like to think that the 20th century has room for a few of us.

In the harsh and cruel Middle Ages, a time of almost universal ignorance, the church became the depository for art and learning, and gentle scholars and artists found a haven in great abbeys where their work was interrupted only by the bell calling them to prayer. They copied the Psalter and Little Office for

use by the choir monks and often their ornamentation was confined to large red capital letters which helped drowsy monks find the place when several of them shared one book in a dark chapel. As monasteries became richer and parchment more available, the rubricator, writing in red, could allow more space for decoration and so he began to fill wide borders with a charming variety of detail. His capital letters became large enough to contain miniature scenes from private and public life, and from them we have learned more about medieval dress, manners, customs, sport, and pastimes than from any other source.

At first glance illuminated manuscripts seem to be very, very much alike which isn't surprising because, after all, they are all pages of horizontal writing or music with a few decorated capitals and a border. Parchment was always precious and the illuminator, thus confined by limited space and a certain amount of text which had to be written on it, was saved from the pitfalls of bad design. There are never any uncomfortable empty spaces or disturbingly large diagonals or curves. So while manuscripts are very much alike, they are invariably well designed. Because of his preoccupation with the hereafter the medieval artist frequently used capital letters such as B, R, and S to suggest

heaven and earth, the lower part filled with an earthly scene and the upper one with saints and angels. The same treatment was given to interior scenes—the inside of a room occupied with everyday activity while through a window we can see saints and angels in a far away distance suggesting eternity.

Recently some of the finest publishing houses in the United States and Europe have begun to reproduce such works as the Book of Hours of Catherine of Cleves and Duc de Berry and the Book of Kells. These books sell very well, but I fear that they remain unread for the most part and serve primarily as a status symbol resting securely on the living room coffee table to say, "This house has culture." It isn't surprising. Now we are too busy to take time for tiny butterflies in golden leaves, obscure saints, and strange symbols. The stylized landscape with its flat perspective, an apparently pain-free martyr standing serenely in the flames—these have little appeal in our high pressure, functional age. But this fine work has relevance for our liturgical art today. To the medieval artist his work was in itself an act of worship. If we remember this we can be careful not to work too fast, not to rely too much on meaningless mass-produced ornamentation, not to forget the high standard which is our heritage.

Today when there is a strong tendency in the church to make a clean break with old forms which no longer seem relevant we can continue to study these delicate pages from the past, and perhaps they will call forth the best that is in us. We can't go back to that glorious 13th century. After our own lovely national cathedral it will be financially and practically impossible to build another cathedral reaching with handcarved angels a distance of 600 feet into the air; and it would be equally impossible to fill it with a choir of 200 monks singing that wonderful hollow-sounding Gregorian music; we can't put stone road crosses at the intersections of our violently busy highways, and we can't expect many people to take the time to see tiny figures carefully wrought. But sometimes, once in a while, it's a pleasure to the eye to find that fine, careful attention to detail, that last bit of effort to make something beautiful.

As the church moves forward with her new liturgical texts and forms I felt an overpowering and compelling call to create a lasting memorial to the timeless and matchless dignity of the 1928 Book of Common Prayer. As a final gift to the church of my creative ability I have created a portfolio of illuminated manuscripts of favorite prayers from the prayer book texts. I hope they will be an everlasting reminder to us and to our descendants of the historic faith passed to us in trust through the Book of Common Prayer.

EDITORIALS

Gunpowder

People of good will all over the world have been distressed by the recent outbursts of terrorism in Italy and elsewhere. We all sympathize with the victims of atrocities. A recent shoot-out in the court house of Waukesha, a small city within sight of Milwaukee, has been a vivid reminder to this editor of how close beneath the surface violence lurks, even in the peaceful, law abiding, and prosperous state of Wisconsin.

In America, violence has one notable asset—the easy availability of lethal weapons. Your editor supports the constitutional right of citizens to have firearms, but a mature nation, like mature individuals, must recognize that rights involve responsibilities as well as privileges. I happen to own and use a rifle and a shot gun. If I were required by law to register them, I would suffer some slight inconvenience, just as I do when I must renew an automobile license. Yet, like other citizens who use both automobiles and guns for legitimate purposes, I would accept the requirement of obeying laws designed for the well-being of the nation we love. Patriotism is a mere sham when it does not involve the upholding of just and helpful laws.

The Clergy “Surplus”

Recent articles [TLC, June 4, p. 5, 11], on the clergy surplus in the church are in danger of becoming intellectual and abstract, with various theories being passed around as to why this has happened, or how we should reduce the number of new candidates. I fear that this will somehow miss the point of the many clergy currently in midcareer who are caught in the situation. Many are well past the point that for their own good and that of their congregation, they should move on. But where? And what might be done to help? Abstract debate is not too helpful.

Some background: Some of us came into holy orders during the mid 1950s when there was an acute shortage of clergy. We were stretched and pulled to cover vacant congregations, especially in rural areas. There was a real need for clergy, and many responded in good faith.

Many of us served through the tumultuous '60s. I believe that few priests served congregations during those times who do not in some way bear some scars. Many of us had to hold together parishes during the upsetting times of Viet Nam, the protest movements, domestic unrest and its resulting backlash. Many problems were not of our making, but we paid the price. Some left the parish ministry then; many of us stayed, but at some cost! In addition we have tried to shepherd our congregations through the emotional reactions to Prayer Book revision, the ordination of women, and many other changes that have upset the people.

Most of us “mid-career” clergy don’t think the church “owes” us something! Most of us have worked hard, often working hard just to stay even. I think what we do

need, though, is some concern and some help, as well as some opportunities.

The clergy deployment office has tried to help many, but if the experience of others is like mine the only “inquiries” we may get are about congregations smaller and with less challenge than the congregations we served years back. Serving a small congregation is not bad, but if all that seems desired is a chaplaincy to the status quo, that is of little help.

Many of our bishops have been helpful about recommending us for situations, only to find out that the position has from 30 to 50 candidates! Eventually comes the letter, “While we appreciate your abilities and background, we have had many fine candidates, and we regret that we cannot use you at this time.”

Let me make four suggestions:

1. We hear that other Christian communions, especially the Roman Catholic Church are short of clergy. Is there not some way that some of our surplus clergy could be used by other Christian bodies in places that would be reasonably compatible? Are there no “renewal-minded” Roman Catholic parishes, or those of other bodies, where we could be helped to serve?

2. Can the Clergy Deployment Office help clergy find situations in other parts of the Anglican Communion? Are there not needs there? Maybe the pay would not be as much, but maybe there would be challenges!

3. Failing placements in full-time positions, might some clergy, especially after 25-30 years of service, be given some sort of partial early retirement, so that they might be more free to find places to serve, without the financial pressure of full-time salaries. Other organizations can “early-retire” surplus personnel to help the employment situation. Why not the church?

4. Possibly help could be obtained for some clergy to receive additional training, maybe even of a vocational-technical nature. I have long felt that especially in small communities, a priest with a “second vocation” in an area such as carpentry, commercial cooking, mechanics, or plumbing would be far better able to support him/herself than in the more usual lines of teaching or counseling, for which there are few vacancies. Jesus as a carpenter, Paul as a tentmaker, might help us Episcopalians get over our hangups about manual or “blue collar” support.

I am sure that there may be reasons why none of these suggestions above would be feasible for many “surplus” clergy, but they are offered in an attempt to move this discussion off the theoretical level and to stimulate some thought about practical approaches. After all, it seems to me that many clergy who offered themselves in response to a genuine shortage, then remained faithful through many difficult years deserve more than they are now getting. Again, I am not advocating a “handout” or “something for nothing.” I am advocating getting better brains than mine to work on the challenge to provide opportunities for many good people who want to serve the Lord in his Church.

(The Rev.) HERMAN PAGE
St. Andrew's Church
Liberal, Kans.

BOOKS

Interpreting Revelation

THE BOOK OF REVELATION. By Robert H. Mounce. Eerdmans. Pp. 426. \$10.95.

REVELATION—THE LAST BOOK OF THE BIBLE. By Edwin A. Schick. Pp. 80. \$2.75.

The first of these two works is a full-scale commentary for the theological student, and the priest and minister, the second a brief aid to understanding the Apocalypse suitable for lay classes.

Mounce reminds us in his introduction that there are four main interpretations of Revelation. First, there is the "preterist" or contemporary-historical. This sees the message of the book exclusively in its original historical context. Secondly, there is the "historicist" view. This interprets the Revelation as a forecast of history from the seer's time down to the interpreter's own time. Thirdly, there is the "futurist," or eschatological interpretation, according to which none of the predictions of Revelations have happened to date, but all are to happen when the End comes. Fourth, there is what Mounce calls the "idealist" or timeless-symbolic. This interpretation seeks to extrapolate from the bizarre imagery of the Apocalyptic principles of permanent value for understanding the historical process in the light of Christian faith.

Most of us who have been brought up in the historical critical method on the one hand, and in the faith of the church on the other, generally interpret Revelation by some combination of the first and fourth methods, leaving the second and third methods to the sectarians. That is to say, we regard the author as speaking in his own intention exclusively to the situation of the churches in Asia minor, probably toward the end of Domitian's reign (c. 95 A.D., a date which Mounce accepts), and as referring exclusively to that crisis. In that identification of his own crises with the end of history he was obviously mistaken. But in the process he uncovered clues of permanent validity for a Christian interpretation of history.

This combination of the preterist and idealist interpretations is the method of the Schick booklet. This author conducts us through the imagery of the Apocalypse, using the metaphor of an art gallery with nine successive rooms. First, he seeks to interpret the main pictures according to the preterist approach, and then he sums up this experience by reflection upon the meaning of what we have viewed according to the idealist interpretation. Though inevitably limited in scope (it is not a commentary)

Schick succeeds admirably in achieving what he set out to do.

Mounce however, with his conservative bent, balks at the implication of the preterist view that the seer could have been mistaken in his conviction that his crisis was the final crisis of human history. Accordingly, he seeks (not very clearly) to utilize aspects of the other two methods of interpretation, the historicist and the eschatological, especially the latter. He believes that in some sort of way what the author saw not only discloses clues to the understanding of all history, but will actually come to pass at the End.

Mounce's conservatism comes out in many other ways, both in connection with Revelation and in what he says about other parts of the NT. For instance he tentatively accepts the view that the author was John bar Zebedee, and elsewhere in his interpretation seems to assume that Revelation and the Fourth Gospel were by the same author. He assumes without discussion that the Synoptic Gospels and the Fourth Gospel contain without question the *ipsissima verba* of the Jesus of history, and that Paul wrote all the epistles attributed to him. Despite this conservatism, his commentary is remarkably sane. He never presses the case for his own interpretations and is content to leave much unexplained because it is inexplicable—e.g., the meaning of the number 666 in Revelation 13. Let us hope his caution will silence all those sectarians who know all the answers. He refers extensively to secondary literature on the Apocalypse and engages his predecessors in frequent exegetical dialogue. We are perhaps sorry to find that he disagrees so much with Caird, which we have regarded as the best of the modern

commentaries, but we agree with his criticism of Ford and her eccentricities.

All in all, the Schick volume will do all it is intended to do, while the Mounce, with critical reservations, will open up a wider understanding of this mysterious work.

(The Rev. Prof.) REGINALD H. FULLER
Virginia Theological Seminary
Alexandria, Va.

Values and Decisions

THE SACRED COWS ARE DYING: Exploding the Myths We Try to Live By. By Art Greer. Hawthorn. \$6.95. Pp. 165.

Art Greer offers the reader the opportunity to reevaluate many of the mottoes society has unquestionably accepted for generations. The author, a clinical transactional analyst and psychotherapist, notes that post World War II society, advanced scientifically and technologically, presents situations in which the "sacred cows" ("Everything comes to those who wait," "I am my brother's keeper," "You must be perfect as your Father in heaven is perfect") are no longer useful. The author traces the origin of these familiar mottoes and demonstrates the need for reinterpretation according to current lifestyles. Bible references are occasionally utilized in the discussion, encouraging readers to respect the sanctity of life instead of the surrounding guidelines, while developing as an integrated whole being.

The author's direct and humorous style reads easily and prompts a close examination of personal moral values and decisions. This book provides an entertaining route to many useful ideas.

KATHLEEN A. COE
Milwaukee, Wis.

Bad Press

He chose her
to see him first,
not his brothers,
not the beloved one—
not even his mother,

but emotional
immoderate
indiscreet
woman of Magdala.

Healed of infirmities
her passions rechanneled,
she carried the news of the empty tomb
to eleven befuddled men.

Ann Purkeypile

LETTERS

Continued from page 4

the language of the alternate services in a contemporary idiom. It would provide no more liturgical confusion than the adoption of the Proposed Book of Common Prayer would present us. As Dean Erb points out in the third paragraph of his letter we will, if the Proposed Book is adopted, have not one Book of Common Prayer but several Books of Common Prayer bound under one cover. It would provide, of course, for the continuation of use of the Prayer Book beyond 1979 and allow for the use of alternate service, approved by the General Convention, beyond that date also. If the proposed amendment given above were adopted in 1979 it could be approved in '82. Meanwhile the Proposed Book of Common Prayer would continue to be an option for those who choose to use it and the Book of Common Prayer would continue as an option for those who desire to use it.

I further propose as an amendment to Article 7 to use words to follow the "declaration."

"No person, bishop, priest, deacon, or lay person of this church, may be required to accept the ordination of women as priests or bishops of this church, if said person may by reason of conscience be unable so to do."

(The Rev.) FRED C. WOLF, JR.
Chillicothe, Ohio

Sunflower at Gunpoint

H. N. Kelley's grandson [TLC, June 18] may never have been in a Protestant church (pace PECUSA-ites), but I'll bet he went to Bible school. I spent many of my years as an Episcopalian teaching "Jesus Loves Me" and its fellow travelers to small children in ecumenical Bible schools during the summer. I was a victim of one myself as a second grader. We were garbed as sunflowers and marched (at gunpoint, in my case) to the

front of the church to sing that very "Jesus Wants Me for a Sunbeam" which Mr. Kelley so rightly detests. Perhaps he, too, learned it in Bible school.

LINDA DELFS
Albany, N. Y.

T.S. Eliot

Just a personal note of special appreciation for your writing about T.S. Eliot. It makes me nostalgic for my days in academia.

JOHN C. GOODBODY
New York City

Episcopal Assistance in Connecticut

Just a note about an item under the heading "Briefly" in TLC of June 11. There it says that at our diocesan convention I asked for a suffragan bishop to assist me. This is not quite correct. I asked the convention to give me permission to call a special convention to provide episcopal assistance for me. The resolution, which is very broad, passed unanimously. No decision has yet been made as to what kind of episcopal assistance will be called for.

(The Rt. Rev.) MORGAN PORTEUS
Bishop of Connecticut
Hartford, Conn.

Brotherhood of St. Andrew

The correct spelling of the name of the founder of the Brotherhood of St. Andrew was James Houghteling, not Houghtelling [TLC, June 11].

The Episcopal church where it began was St. James, now the Cathedral of St. James in the Diocese of Chicago. My recollection is that this historic church building is the oldest in the city. It, along with the Water Tower, survived the great Chicago fire of 1871.

For many years the Chicago chapter of the Brotherhood operated a summer camp for boys at Twin Lake, Michigan. All of the parish choir boys in the diocese looked forward to spending a week or more there every summer. I know, because I attended, first as a choir boy from Grace Church, Oak Park, and later as a counselor. The site was appropriately named Camp Houghteling.

JOHN J. HEMPHILL
Los Angeles, Calif.

Bishop Louttit's Letter

I find Bishop Louttit's letter [TLC, May 28] refreshing. Here are no emotional accusations, no personal opinions advanced by special pleading—only a statement of facts that need the attention of those who respect the legal standards of the Episcopal Church. There are some lay communicants who are willing to accept the ordination of those women who were ordained after the authorization by General Convention, but who

POET'S PROPER

Song of Joy

(Mary Magdalene)

The men to stucco caves have gone
and mother's weeping tears are heard
Somewhere and I walk barefoot once again.

I see him with them,
James and John,
fishing, dust and spittle;
bread in his hands, images.

Ear's purseprice paid in full
and buried them that understood and
Coals burn low at watchmen's stands.

Other nights, not yesterday,
picking grain with argument,
giving from his wounds,
wounds before the lash.

Now streets and cobbles again my lot,
to kick against the stumbling block
And fear the future less the past.

Other nights were yesterday,
for them that had the price,
beneath a watchman's mocking light,
tenses seem to blur.

And Mary in her weeping weeds,
and I in scarlet sackcloth,
Attend the dawn, anoint the past, and wait.

Douglas Randall Stewart

cannot accept the false ordinations performed before that time. In the present confused state a communicant may find himself faced by a female celebrant and not be told which category she is in. If he receives communion without due diligence to ascertain the facts, he is in danger of committing sin.

These names were published at various times in the past, but I, for one, do not have any record of them. It would be a great help if Bishop Louttit or someone else would furnish such a list.

F. BRUCE GERHARD

Summit, N.J.



Bishop Louttit's letter concerning the action which should be taken against those bishops who have, by example, taught so many to flout the laws of the church, is excellent.

His fairness in including the retired Bishop of Springfield as well as those resigned and retired bishops, and also the Bishop of New York, is to be commended. They all should be deposed.

(The Rev.) JOHN D. HARRISON
St. Margaret's Church

Palm Desert, Calif.



May I share excerpts of my note of thanksgiving to Bishop Louttit for "Excerpts from an Open Letter"?

"O ancient one, far from incompetent, certainly not senile, but rather all too reasonable and rational . . . how we long for words of wisdom in these chaotic days . . . they will not be heard in that land (however) for they would not serve our "Fathers in God" well. . . .

"Many of us cry out: 'Where are the grand old men of the church?' One, very obviously, is alive and well, and praying for us all from Orlando."

(The Very Rev.) JOHN J. FRICKE II
Trinity Cathedral

Omaha, Neb.



Please, Bishop Louttit, not again. Is not the compassion of Jesus defense of the faith? My prayer each morning is, God give me some new vision of thy truth.

WATSON E. HOLLEY

Miami, Fla.

Ecumenical Praise

In the article "Music Workshops" [TLC, June 11] the Church Pension Fund was cited as the publisher of *Ecumenical Praise*. The Hope Publishing Company of Carol Stream, Illinois, is the publisher of that collection.

DEBORAH L. WALLACE

Assistant to the Coordinator

Standing Commission of Church Music
New York City

PEOPLE and places

Positions Accepted

The Rev. **Stephen Ankudowich**, is rector of Church of the Good Shepherd, Wareham, Mass. Add: 74 High, Box 719, Wareham, Mass. 02571.

The Rev. **Robert B. Appleyard, Jr.** is rector of St. Michael's Church. Add: 112 Randolph Avenue, Milton, Mass. 02187.

The Rev. **Robert B. Dunbar** is vicar of the Church of St. John the Evangelist, Boston. Add: Church of St. John the Evangelist, Bowdoin, Boston, Mass. 02114.

The Rev. **J. Mark Dyer** is rector of Christ Church, Hamilton, Mass., Add: 149 Asbury, Hamilton, Mass. 01982.

The Rev. **Benjamin Harrison** is associate rector of St. Michael and All Angels Church, Mission, Kan. Add: 6630 Nall Ave., Mission, Kan. 66202.

The Rev. **Michael J. Marrone** is rector of St. Mark's Church, Westford, Mass.

The Rev. **Larry McMahan** is rector of St. Mary's Church, Plainfield, Ind. Add: Center and Krewson Sts., Plainfield, Ind. 46168.

The Rev. **Robin G. E. Murray** is rector of St. Paul's Church, Lynnfield, Mass. Add: 127 Summer, Lynnfield, Mass. 01941.

The Rev. **Robert E. Outman, III**, is rector of Trinity Church, Rockland, Mass. Add: Trinity Church, Goddard, Rockland, Mass. 02370.

The Rev. **Louis W. Pitt** is interim rector of Trinity Church, Bridgewater, Mass. Add: Box 243, Bridgewater, Mass. 02324.

The Rev. **Graham T. Rowley** is rector of Trinity Church, Weymouth, Mass. Add: 241 Broad, Weymouth, Mass. 02188.



The Rev. **R. Carroll Travis** is rector of All Saints' Church, Attleboro, Mass. Add: 121 N. Main, Attleboro, Mass. 02703.

The Rev. **Larry C. Williams** is to be curate of St. Luke's Church, Mobile, Ala. Add: 1050 Azalea Road, Mobile, Ala. 36609.

The Rev. **David L. Barclay** is rector of Christ Church, Overland Park, Kan. Add: 5500 W. 91st St., Overland Park, Kan. 66207.

The Rev. **Grahame Butler-Nixon** is rector of Trinity Church, Asheville, N.C. Add: Church and Ashton, Asheville, N.C. 28801.

The Rev. **Calvin L. Davis** is rector of St. Mark's Church, Venice, Fla. Add: 508 Riviera St., Venice, Fla. 33595.

The Rev. **Walter L. Edelman** is to become rector of Christ Church, Coronado, Calif. Add: P.O. Box 66, Coronado, Calif. 92118.

The Rev. **William J. Gerhart** is rector of St. James Church, Edison, N.J. Add: 2131 Woodbridge Ave., Edison, N.J. 08817.

The Rev. **Walter Griesmeyer** is rector of Christ Church, Warren, Ohio. Add: 2627 Atlantic N.E., Warren, Ohio 44482.

The Rev. **Robert R. Hansel** will become the Christian Education Minister of the Diocese of Southern Ohio, July 1, 1978.

The Rev. **John I. Jessup III** is assistant at St. John's Church, Washington, DC.

The Rev. **Philip McNairy** is rector of Trinity Church, Alliance, Ohio. Add: 1200 S. Union Ave., Alliance, Ohio 44601.

The Rev. **Robert W. Myers** is assistant to the rector, Holy Innocents' Church, Atlanta, Ga. Add: 805 Mt. Vernon Hwy., NW, Atlanta, Ga. 30327.

Continued on next page

SCHOOLS

FOR BOYS



St. John's
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THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All Subjects. Request list LC. Pax House, Box 47, Ipswich, England.

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NAVY BLUE neckties with embroidered Episcopal Church shield, custom woven in England. \$10 each plus \$1.00 mailing. Exclusive Distributor: Church Ties, Box 1455, Tryon, N.C. 28782.

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ORDER OF ST. VINCENT

THE ORDER OF ST. VINCENT change of address effective immediately. The new address for the Order of St. Vincent will be: P.O. Box 697, Oconomowoc, Wis. 53066. **ACOLYTE MASTERS' TRAINING WEEKEND:** August 25-26, \$25 for the weekend includes Friday night lodging, Saturday breakfast and lunch. Registration begins at 8 p.m. Friday, August 25, at Zion Episcopal Church, Oconomowoc, Wis. For further information contact Fr. Rudd at the above new address.

POSITIONS OFFERED

RETIRED priest sought by small congregation in midwest town; lovely church, 3-bedroom house, utilities, allowances. Reply **Box Q-382.***

POSITIONS WANTED

EPISCOPAL organist-choirmaster seeks an Episcopal Church to both work and worship. Reply **Box A-383.***

EXECUTIVE secretary with 20 years diversified experience in large Manhattan parish and similar post at college now closed seeks church or college position with similarly creative responsibilities. Resume and references available. Willing to relocate. Reply **Box N-377.***

CLERGY team, priest and religious brother living approved community life seeks parish ministry. Featuring prayer-centered traditional ministry. Accent on worship and teaching the faith. City, suburban, or town preferred. Reply **Box B-380.***

ORGANIST-CHOIRMASTER, Churchman, married. M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-381.***

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

POSTAL CARDS

SUMMER SALE—Christmas Postal Card Assortment at 60% off! Religious Designs. 100 for \$4.25 postpaid. New York State residents add sales tax. Media Access, 301 Lake St., Chittenango, N.Y. 13037.

SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar-Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.** Reprinted by permission of the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

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VOLUNTEERS WANTED

TWO fully certified elementary school teachers are needed to teach 3rd and 4th grades in experimental and bi-lingual schools somewhere in Central America. The teachers will be provided with housing and a modest living allowance by the schools. Knowledge of Spanish is helpful but not required. The teachers will be expected to be at the schools by August 15 (for orientation; classes begin September 1). Anyone interested in these positions may write: **The Rev. Page Bigelow, 815 Second Avenue, New York, N.Y. 10017.** Please include resume and date of availability.

WANTED

25 copies: *The English Gradual; Part II (The Proper for the Liturgical Year);* edited by Francis Burgess. State condition and price. Reply **Box P-376.***

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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

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

The Rev. **J. Robert Pollitt** is administrator of St. John's Home for Girls, Painesville, Ohio

The Rev. **Frederick T. VanderPoel** is rector of St. Andrew's Church, Kansas City, Mo. Add: 6401 Wornall Terrace, Kansas City, Mo. 64113.

The Rev. **William S. Wells, Jr.,** is vicar of St. Anne's Church, Winston-Salem, N.C. Add: P.O. Box 11437, Winston-Salem, N.C. 27106

The Rev. **B. Franklin Williams IV** is rector of St. Augustine's Church, Tempe, Ariz. Add: 1735 S. College Ave., Tempe, Ariz. 85281.

The Rev. **Don Wilson** is rector of Christ Church, Hudson, Ohio. Add: 21 Aurora, Hudson, Ohio 44236.

Change of Address

The Rev. **Leopold Damrosch,** P.O. Box 7, Hulls Cove, Maine, 04644.

The Rev. Dr. and Mrs. **James W. Kennedy,** 1124 Fortview Place, Cincinnati, Ohio, 45202. From June 1 through October 1, 21 Prospect St., Nantucket, Mass., 02554.

The Rev. **Bonnell Spencer,** O.H.C., Holy Cross Monastery, West Park, N.Y., 12493.

Other Changes

The Rev. **John S. Greenman** is now a non-stipendiary priest. Add: 5014 Kingswood Dr., Apt. B, South Charleston, W. Va. 25309.

The Rev. **Wallace A. Reynolds, Jr.,** is now a non-stipendiary priest. Add: 436 Tenth Ave., Huntington, W. Va. 25701.

Schools

The Cathedral School, New York, N.Y.—The Rt. Rev. Paul Moore, Jr., Bishop of New York, and the trustees of the Cathedral Church of St. John the Divine, New York City, have announced the appointment of **Mr. Thomas N. Southard** as headmaster of the school. Mr. Southard's appointment becomes effective July 1st.

Colleges

Voorhees College, Denmark, S.C.—Dr. George B. Thomas, Rockville, Md., has been appointed president of the college, effective immediately, according to an announcement by Judge Matthew J. Perry, chairman of the board of trustees. Dr. Thomas will take up residence at the college in July.

Degrees

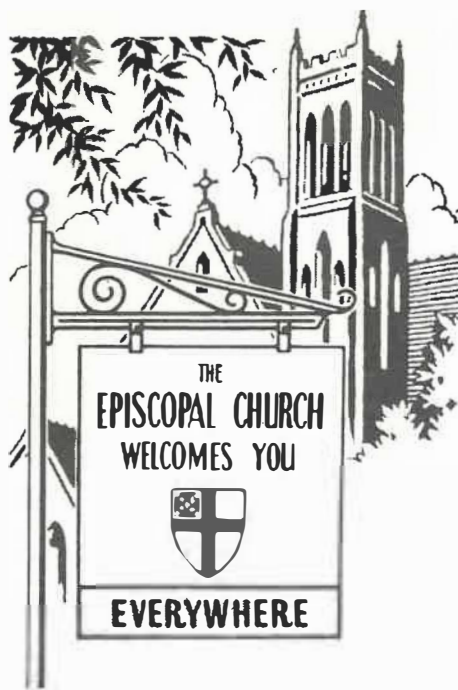
University of the South—Honorary degrees were given to: Norio Ogata, president of Rikkyo University, Tokyo, D.C.L.; the Rev. Lee A. Belford, chairman of the religion department, New York University and editor of *The Churchman*, D.D.; the Rev. C. FitzSimons Allison, rector, Grace Church, New York City, D.D.; the Rt. Rev. C. Judson Child, Jr., Suffragan Bishop of Atlanta, D.D.; the Rev. Martin Tilson, rector, St. Luke's Church, Birmingham, D.D.; Dr. Elizabeth Tidball, professor of physiology, George Washington University Medical School, Sc.D.; and Dr. Robert B. Heilman, professor emeritus of English, University of Washington, D.Lt.

Seabury-Western Theological Seminary—Honorary doctoral degrees were presented to: Dr. Charles R. Lawrence II, president of the House of Deputies; the Very Rev. Frederick H. Borsch, dean of the Church Divinity School of the Pacific; and the Rev. Samuel W. Cook, rector of Calvary Church, Rochester, Minn. Mr. John H. Myers, of St. Paul, Minn., received the Seabury-Western Theological Seminary Distinguished Christian Service Award.

Seminaries

Seabury-Western Theological Seminary—The Rev. Leonel L. Mitchell, Th.D., has accepted appointment as professor of liturgics. Since 1971 Dr. Mitchell has been an assistant professor at the University of Notre Dame and has, in recent years, directed the ecumenical summer program for graduate liturgical study. He succeeds the Rev. David E. Babin who recently resigned from the Seabury-Western faculty.

SUMMER CHURCH SERVICES



WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10; HC
Wed, HD, 10, 1S & 3S 10:30

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C
Sat 4:30

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
& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

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

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
The Rev. Michael H. Dugan
Sat 10 HC (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others

BALTIMORE, MD.

CHRIST'S CHURCH St. Paul & Chase
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O.
Koenig, c; the Rev. W. Bruce McPherson, ass't
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12 noon
August: Sun HC 10

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carlozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

DETROIT, MICH.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

MORRIS PLAINS, N.J.

ST. PAUL'S Hillview Ave. at Mt. Way
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the
Rev. Don McEwan
Sun 8 & 10; Thurs 10

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

VENTNOR, N.J.

EPIPHANY 6500 Atlantic Ave.
The Rev. Fr. Ronald L. Conklin, r
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
Atlantic City area

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs
10 Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Cor. Lewis & Genessee
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12

LITTLE ROCK, ARK.

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

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10

DURANGO, COLO.

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

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

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



St. Christopher's Church, Chatham, Cape Cod, Mass.

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Very Rev. Sturgis L. Riddle, D.D., priest-in-charge
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S), Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days 8EP Tues & Thurs 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15. Wed 6

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

ST. IGNATIUS 87th St. & West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Charles A. Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A. Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle Redelinghuys
Sun Masses 8:30, 11 Sol; Tues-Fri 8; Mon-Thurs 6 Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. PETERS (Chelsea) 340 W. 20th St.
The Rev. William D. Stickney
Sun H Eu 10

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

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

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

SHELTER ISLAND, N.Y.

ST. MARY'S
The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S, 4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

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

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
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— Hazelwood
Sun Masses 8:30 & 9:30

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

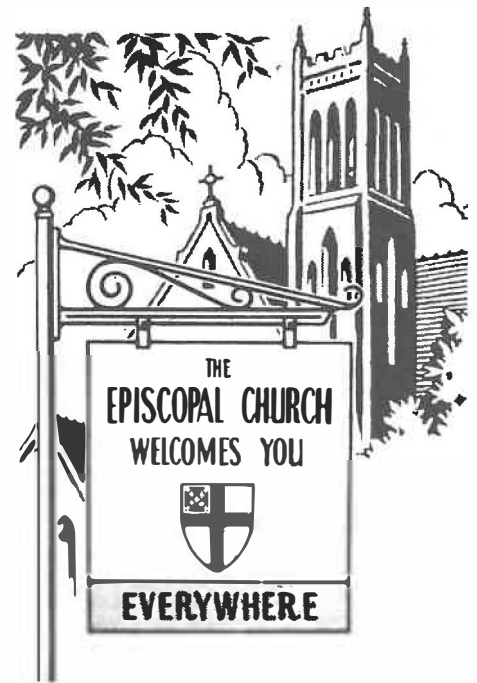
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

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



Mariners' Church, Detroit, Mich.



DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicester Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY Michigan at Iowa
The Rev. E. Raymond Sims
Sun Mass at 11

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