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# The Living Church

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and Welfare of the Church of God.*

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#### FEATURE

On the Third Day He What? O. C. Edwards 8

## THINGS TO COME

#### May

- 26. Sunday After Ascension  
Augustine
- 27. Bede
- 30. Octave of the Ascension

#### June

- 2. Whitsunday

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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## LETTERS

Most letters are abridged by the editors.

### Wrong Address

In the news item "Deaconess Property Considered for Alinsky" [L.C., March 17th] your California correspondent did his homework but, unfortunately, on the wrong piece of property.

Last year the members of the board of the Berkeley Center (formerly St. Margaret's House) purchased a fraternity house at 1860 Scenic Ave., which was situated between our main house and our parking lot. This is the property which the members of the board voted to rent as a training institute for community organization under the sponsorship of Dr. Alinsky, if he and his group are funded and decide to set up such a school in the San Francisco Bay Area and if satisfactory arrangements can be made in terms of a lease. The property in question is on the tax rolls of the city of Berkeley, and the center pays taxes on it.

It seemed to the members of the board that a training institute for those who are to be involved in the urban crisis is in keeping with the program of the Presiding Bishop and the General Convention for the next triennial period.

(The Rt. Rev.) G. RICHARD MILLARD, D.D.  
President of the Board of  
The Berkeley Center

San Francisco

### Communication

I found the letter of Samuel H. Edsall [L.C., April 21st] to be both disturbing and typical of much thinking in the Church today. Mr. Edsall advocates dropping the title "Lord's Supper" in favor of "Eucharist" or "Holy Communion," whereas the Lord's Supper is the only title with New Testament authority. At the same time he advocates the use of "Eucharist" which, whether we like it or not, is meaningless to the overwhelming majority of people both within and outside of the Church. Such a foreign language term, like *angst*, *agape*, and *heilsgeschichte*, are part of the theological baggage and jargon of the clergyman and a select in-group, but what, if anything, is communicated by them? The same could be said to the supporters of the King James translation. It is undoubtedly beautiful in its cadence and melodic phrases, but does it communicate? I am afraid that we are supporting a museum concept of the Church in which is preserved Elizabethan language, Gothic-revival architecture, and medieval theology, all addressed to a select little clique who form the in-group curators. This same problem of using language to frustrate communication except among those who can decipher the code is what Dr. Morris so ably addressed himself to in his article *Conceptualization, Anyone?* in the same issue.

If we really believe in an Incarnational theology, we should also believe in the need

### On the Cover

The cover is an original line drawing by Walter C. Bearden, Jr., of Trinity Parish, Asheville, N. C. Designed as an expression of the Easter hope, the motif shows a hand releasing the Phoenix, a traditional symbol of resurrection, to freedom. The spirit breaks through its restraining bonds into the new, Resurrection life.

to improve, rather than frustrate, communication. And if we really believe that the Bible has something to say, we should want the best contemporary translation possible. It is interesting to me that those who emphasize pre-reformation theological and worship norms generally also prefer the King James translation, all of which may indicate a rather low regard for the biblical witness as the norm for our thinking.

(The Rev.) DAVID H. PARDOE  
Assistant at Emmanuel Church

Baltimore

### Filioque

Is there a *filioque*? What saith the scripture?

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:" [Acts 1:2]

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26]

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:" [John 15:26]

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." [Romans 8:9]

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." [Galatians 4:6]

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ," [Phil. 1:19]

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." [I Pet. 1:11]

It is my understanding that the holy scriptures do teach some manner of procession of the Holy Spirit in or through the Son. How else can the quoted verses and others be explained? In answer to the Standing Liturgical Commission's remark that the *filioque* is "not truly ecumenical," it should be stated that the plain teachings of the New Testament are even more ecumenical and basic than those of an ecumenical council. The scriptures do teach a *filioque* in regard to the Holy Spirit.

(The Rev.) JAMES BRICE CLARK  
Rector of St. Barnabas Church

Omaha

### Prayers for Fighting Men

I was interested in the editorial "Open Letter to a Protesting Priest" [L.C., March 31st]. Without descending to a discussion of semantics, I wonder if you checked with the rector of "The Church Woman" as to whether her rector refused to offer prayers in the church for men serving in the armed forces. And also, there is a difference between praying for the men serving in the armed forces and for asking God's blessing upon "the American forces." That word "forces" is a morally significant one.

I find myself quite opposed to the policy of the administration in Washington regarding our war in Vietnam but I have no difficulty whatsoever in praying for any of our men and women serving our country in the line of duty, and commending them to

God's mercy, love, protection, and eternal care.

Perhaps the rector would not let the woman write or choose the prayer that the rector should pray! Seriously, I should be interested to know if you got in touch with her rector. Also, and most seriously, if you did not, your editorial becomes a pot-boiler. And even more seriously, if you did, I congratulate you and apologize.

(The Rev.) JOHN BAIZ  
Rector of Calvary Church

Pittsburgh

**Editor's comment.** We did. No apologies necessary. The rector now prays (we are informed) for men serving in the armed forces.

In a recent editorial [L.C., March 31st] I find a rather distressing picture of God's methods: "(God) can use our prayers to bless those whom we pray for without letting our prayers interfere in any way with the fulfillment of His own sovereign purposes for all men and nations."

God's purpose rolls on regardless of what men do or how they pray? Perverse! Somehow I was led to believe that we are "co-workers with Him" and that we can indeed inhibit or forward His purpose; in fact, that it is precisely God's purpose to allow mankind great responsibility in the whole enterprise. As William Porcher DuBose well expressed it, "What He wants is not the work, but the working and the worker. . . ."

Let me also comment on another part of that same editorial. I pray regularly, in private and in public, for our men in Vietnam. However, the prayer *For the Army* (BCP 41) is one I avoid. I could use the phrase "support them in the day of battle" only with considerable qualification, agreeing with many who have suggested that this phrase smacks of the Nazi *Gott mit uns*.

(The Rev.) E. NILS BLATZ  
Assistant at St. David's Church

Wayne, Pa.

**Editor's comment.** (1) I hope God fulfils His sovereign purposes unimpeded by human prayers which get in His way. (2) As a matter of record, the Nazis did not bother to say "Gott mit uns" since they were *mit* themselves. The slogan belongs to Kaiser Wilhelm and his co-pietists of an earlier day.

### "Hopefully"

My admiration for the Rev. Frederick M. Morris rose considerably after reading his translation of some of the obscure passages in the epistle from "815" [L.C., April 21st]. His expertise in presenting probable meaning is, as far as I know, unsurpassed.

He did quote one over-worked adverb from the scroll without offering enlightenment. Please ask him to do further research on: "Hopefully by May we will be able to report in greater detail. . . ." What it seems to say to a dilettante from the Deep South is that the inhabitants of the ivory tower on Second Avenue are going to be able to report in greater detail, and they intend to do so in an optimistic manner. Or, are they using the Madison Avenue terminology wherein "hopefully" is a synonym for "it is to be hoped"? I seek illumination, not pessimistically but

Hopefully,  
(The Rev.) BEN A. MEGINNISS  
Rector of Trinity Church

Mobile, Ala.

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★ ★ ★

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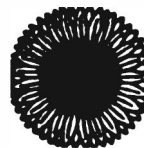
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# The Living Church

May 26, 1968  
Sunday after Ascension

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## COLORADO

### Bishop to Resign

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, in his charge to the annual convention of his diocese on May 10th, announced his intention to resign as bishop of the diocese in the near future, emphasizing that this decision was made of his "own free will and consent." He said that he would ask for the election of a bishop coadjutor. In his address Bishop Minnis referred to the accusations against him which have resulted in the establishment of a court for his trial. The actual charges against him have never been made public. He cautioned the members of the convention "against the hearing and repeating of gossip" and said: "You must not be either the active or the passive attacker and destroyer of a man's reputation and the reputation of his family."

Bishop Minnis's public statement of his intention to retire followed a development which had forced the postponement of the date of his trial to October 28th from an earlier appointed date of May 28th.

Signers of the canonical charges which initiated the proceedings were advised by John Evans, Denver attorney and Church advocate for the trial, that the Presiding Bishop ruled the May date was impossible because of a defect in the presentment served upon Bishop Minnis February 20th. THE LIVING CHURCH has learned that a new presentment is being prepared, and also that because most bishops who are members of the trial court plan to attend the Lambeth Conference this summer, an earlier date for the trial cannot be set. The canons provide that a trial can be held 60 days but not more than six months after service of the formal charges. The canons also require, however, that presentment specify a date and place when it is served. This was not done and subsequent setting of the trial date was challenged.

Bishop Hines informed Mr. Evans of the postponement at Church headquarters in New York on May 2d. The Presiding Bishop was in Denver the previous Sunday, although his office denied that he had been there, and told a group of Episcopalians about the May 28th trial date. Canon 56, Section 8, requires the Presiding Bishop to transmit presentments to the President of the Court for the Trial of a Bishop who is then charged with serving the accused in accordance

with Canon 54. The latter specifies a trial date not less than 60 days after service while Canon 57 Section 1(a) gives the trial court from 60 days to six months for opening the court for the trial.

The Presiding Bishop also told Denver Episcopalians that the trial would be secret even though the canons do not provide for other than open hearings. The only provision for private proceedings relates to the deliberations of the board of inquiry which determines whether canonical charges require trial. The Presiding Bishop on March 26th informed a Denver vestryman that he knew of no plans for a secret trial and has since declined to comment on his more recent ruling.

## SOUTH AFRICA

### Another Bishop Ousted

The Rt. Rev. Robert H. Mize of Damaraland, South Africa, announced in a pastoral letter that the government of South Africa is forcing him to leave the country. A native of the United States, he is the second Anglican bishop from the United States to be expelled from South Africa in recent months. The Rt. Rev. C. Edward Crowther was expelled in 1967.

For eight years Bishop Mize's residency has depended on temporary permits ranging from 3 to 6 months. He has been informed that his permit will not be renewed after July 1st, when he is scheduled to leave for the Lambeth Conference. The Minister of the Interior gave no explanation of the decision that followed the bishop's application for permanent residence.

Describing himself as "an out and out pacifist" with "no place in my thinking for any kind of terrorism," the bishop said he had avoided an issue of the government's apartheid laws and that the three remaining American Episcopal clergymen in Southwest Africa had the same policy. The position of these missionaries may become "embarrassing" because of his departure, he said, asking the people to pray for them. He also said that the baptism of 270 Ovambos last year indicated how sincerely the Ovambo people want the Anglican Church.

The Archbishop of Capetown, the Most Rev. Robert S. Taylor, said he had written a letter of protest to the Interior Ministry describing Bishop Mize's expulsion as "an action which deeply and gratuitously offends the conscience of

Christians both here and abroad. . . . His whole ministry has been dedicated to serving God's people in that area and he gained the devotion of all he served."

## ARIZONA

### Dean Not Guilty

The Very Rev. Elmer B. Usher, Dean of Trinity Cathedral, Phoenix, Ariz., on May 7th, was found not guilty of simple battery, a misdemeanor. A unanimous verdict was returned by the jury of four women and two men at the end of a two-day criminal trial in the court of West Phoenix Justice of the Peace Al J. Flood.

The state's charge was filed April 10th [L.C., May 12th] and grew out of a complaint by Ludwig Keaton, *Arizona Republic* photographer, that on April 2d Dean Usher had pushed the photographer's camera into his face, gashing his nose. Dean Usher was preventing Mr. Keaton from taking a picture of a parishioner, a juvenile delinquent, while they were on the courthouse parking lot.

State and defense witnesses who saw the incident agreed that the dean moved rapidly, or ran, toward the photographer and raised his arms to prevent the picture-taking, and that later Mr. Keaton's nose was bloody. Defense witnesses testified that neither Dean Usher's arms nor any part of his body either struck or even touched Mr. Keaton or his camera. Dean Usher himself took the stand to deny the battery charge.

The state cannot appeal the "not guilty" verdict of the Justice Court, though had the defense lost, it could have appealed to the Superior Court.

Dean Usher's civil suit against the Phoenix newspapers seeking \$600,000 damages for an article he alleges was derogatory to him [L.C., May 12th] will not come to trial for several months. The Maricopa County Superior Court in which the case will be tried currently has a nine-month backlog.

## ALBANY

### Church Leaders Listen

Clergy and religious in the Albany, Troy, Schenectady area of New York State, were guests of the New York State University section located in Albany, at a recent breakfast and lecture on the Kerner Report on civil disorders. Speaker was Mr. William R. Nordos, director of



division of inter-cultural affairs of the Y. State department of education. He has taught school and been in the administrative field as well, having spent 7 years principal of a public school in the Bedford-Stuyvesant section of New York City.

Speaking of the role of clergy in aiding the Negro to take his place as a peer in society, he said that the clergy must sit in judgment "on the very establishment of which we are a part. We must sow seeds among our people . . . we can affect local situations." He made a point of saying that white people should never believe that the Negro doesn't understand a white person. "He probably understands you better than another white person, because he must do so to survive."

He also said that many good programs in the state education department are held up for lack of funds from the legislature, but he warned against the legislature "telling the schools what to do." He said that the education department works continually at the task of removing objectionable materials from curriculum and obtaining the highest possible standards for all children.

**PORTUGAL**

**Progress in Mixed Marriages**

On April 25th, the eldest son of the Rev. Luis C. R. Pereira, the Bishop of the Lusitanian Church, was married to a Roman Catholic girl. Dispensation was granted from the canonical form for the celebration of matrimony by the Roman Congregation Pro Doctrina Fidei.

The ceremony was performed by Bishop Pereira in the Lusitanian Church of St. Matthew, Vila Franca de Xira, and according to the Lusitanian rite. The bridegroom was not required to make any promise regarding the baptism and religious upbringing of any possible children. The rector of the local Roman Catholic church was present as a witness, and the marriage was duly recorded in his register as canonical. Such procedure has never taken place before in Portugal.

**METHODISTS**

**Vote Against Wine**

A move which would have permitted local congregations to use wine in communion services was defeated by the General Conference of the United Methodist Church. The committee on rituals and orders had voted 18-17, with three abstentions, to bring to the conference floor an amendment which would have omitted from the ritual sentence, "The pure unfermented juice of the grape shall be used." The phrase defines the content of the cup.

One speaker told the 1,200 delegates that the deletion would remove an obstacle to Church unity negotiations but would not require United Methodists to

**San Joaquin Election**

[L.C., May 19th]

Ballot Number:	1		2		3		4	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.
Kenneth W. Cary	4	1	2	6	0	5	0	0
Victor R. Hatfield	2	9	2	5	2	4	Withdrew	
Roy O. Ostenson	6	24	10	34	11	40	12	40
Victor M. Rivera	21	40	23	44	24	49	29	61
Robert A. Tourigney	1	10	0	7	0	0	0	0
Peter N. A. Barker	5	7	3	6	3	7	3	6
Raymond C. Knapp	1	2					Withdrew	
Charles H. Perry	7	14	7	14	7	14	5	13
Jon K. Smedberg	1	5	Withdrew					
James P. Trotter	0	4	1	3	1	2	0	1
George M. La M. Woodgates	1	2	1	2	1	2	Withdrew	
Paul E. Langpaap	0	4			Withdrew			
<b>Votes Counted</b>	<b>49</b>	<b>122</b>	<b>49</b>	<b>121</b>	<b>49</b>	<b>123</b>	<b>49</b>	<b>121</b>
<b>Necessary to elect</b>	<b>25</b>	<b>62</b>	<b>25</b>	<b>61</b>	<b>25</b>	<b>62</b>	<b>25</b>	<b>61</b>

change their practice. Another speaker, a judge, said that liquor interests have about brainwashed the American people and that it seems close to that even in the Methodist Church. He also said that he had noted a mood of "anything goes" in the conference.

The move to permit the use of wine was overwhelmingly rejected despite an appeal from the Rev. George Ricker of Edinburg, Texas, who pointed out that the majority of Christians do not follow the Methodist practice. The first speaker, Dr. Sydney Everson of Marion, Ohio, said he could not recall any disciples who became alcoholics after having partaken of wine at the Last Supper with Jesus. He also appealed for aid to the campus clergy involved in ecumenical services.

Dr. J. Robert Nelson, chairman of the faith and order committee of the World Council of Churches, told a press conference in Dallas on another occasion that grape juice is not a Wesleyan tradition. It was not used, he said, until a leading Methodist layman named Welch invented the process to delay fermentation of the grape, in the mid-19th century.

**WEST TEXAS**

**Harold Gosnell Elected**

On the fifth ballot taken at a special convention of the Diocese of West Texas, the Rev. Harold C. Gosnell was elected

bishop coadjutor of the diocese. He is rector of St. Mark's Church, San Antonio, and will continue in that capacity until his consecration which is tentatively scheduled for September.

The bishop-elect, who will be 60 in July, has been at St. Mark's since 1948. Expressing his gratitude in accepting the election, he said, "I know that you have given me an opportunity for an enlarged ministry. It holds a real challenge, and I gratefully accept."

**HONOLULU**

**Resolution on War and Peace**

Delegates attending the annual convocation of the Missionary Diocese of Honolulu adopted a resolution concerned with the military and civilian personnel in the defense of South Vietnam:

"The Episcopal Church in Hawaii reaffirms and redeclares its statement of the 64th annual convocation (1966) which states . . . 1) its belief in the following statement of the Lambeth Conference—'War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ' and that 'nothing less than the abolition of war itself should be the goal of the nations, their leaders, and all citizens.' We also remind all Christians of their duty to seek peace wherever there is enmity or broken

**West Texas Election**

Ballot Number:	1		2		3		4		5	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Scott F. Bailey	8	29	13	27	10	24	14	22	16	33
Joseph L. Brown	7	20	8	23	8	19	7	17	1	3
John B. Covey	1	9	1	4						
John T. DeForest, Jr.	1	8	Withdrew							
Henry B. Getz	4	8	4	4	3	3	Withdrew			
Harold C. Gosnell	23	92	33	125	37	159	40	172	43	176
Stanley F. Hauser	4	9	5	10	2	3				
James Joseph	6	15	2	10	2	6	1	4	1	2
Gerald N. McAllister	13	40	16	58	19	53	20	52	21	53
James U. Norwood	0	2	Withdrew							
Reynell M. Parkins	7	6	Withdrew							
H. Clay Puckett	2	10	Withdrew							
J. Rufus Stewart	1	9	Withdrew							
George N. Taylor	3	4	Withdrew							
Richard G. Urban	1	6	0	4			Withdrew			
<b>Votes Counted</b>	<b>81</b>	<b>267</b>	<b>82</b>	<b>265</b>	<b>81</b>	<b>267</b>	<b>82</b>	<b>267</b>	<b>82</b>	<b>267</b>
<b>Necessary to elect</b>	<b>41</b>	<b>134</b>	<b>42</b>	<b>133</b>	<b>41</b>	<b>134</b>	<b>42</b>	<b>134</b>	<b>42</b>	<b>134</b>

relationships between men and nations: to give where there is need, and to forgive where there has been hurt; and to pray for their enemies. We recognize that there are occasions when nations are obliged to resort to war as the lesser of two evils, but the Church is ever called at all times to the positive work of reconciliation between men and nations. We, therefore declare that we recognize our involvement in the tragic war in Vietnam as necessary and give our loyal support to our nation's efforts to contain Marxist imperialism in the Far East and to achieve lasting peace. We also urge continued and continual effort by our government to achieve as quickly as possible lasting peace in the troubled area by means of the conference table, the United Nations, and the good offices of the various powers. 2) The Episcopal Church in Hawaii also affirms the 1967 General Convention's expression of 'gratitude for the loyalty, devotion, and self-sacrifice of all who serve in Vietnam' for the cause of freedom, 3) Abhors the selective murder of innocent South Vietnamese citizens and their leaders by the communist forces in support of their terrorist activities, and 4) Offers both spiritual and material support and aid within its capabilities for those people made refugees by the war in Vietnam."

## COLLEGES

### Kenyon's New President

The board of trustees of Kenyon College, Gambier, Ohio, has announced the election of William G. Caples as president of the college. He will succeed Dr. F. Edward Lund, assuming his new duties October 1st.

At present Dr. Caples is vice president-industrial and public relations of Inland Steel Co., Chicago. He is an alumnus of Kenyon College, class of 1930, and received a J.D. from Northwestern in 1933. He has been a trustee of Kenyon since 1952. He is a past president of the Chicago Board of Education and the United Charities of Chicago.

A communicant of St. Chrysostom's, Chicago, he is also president of Episcopal Charities of Chicago.

## LUTHERANS

### Theologian Envisions Reunited Church

Dr. Carl Braaten of the Lutheran School of Chicago has written of the "reunited Church of the future" in the winter issue of the *Journal of Ecumenical Studies*, published by Temple University, as being equipped with a papal office and a college of bishops.

After accepting the presuppositions of papacy and bishops, Dr. Braaten said, the Church should "get on with the business not only of reforming, but of transforming both to catch up to modern needs and realities. The question is not whether to have a papacy and an episcopacy within—not outside of or above—the one people of God, but for what purpose and on what basis." The theologian began his

article by reflecting on a 1966 controversy produced by his reference to a Protestant "returned to Rome."

In an article in *Una Sancta*, an independent quarterly, Dr. Braaten employed a parable in which Protestants were likened to exiles, and he appealed to Protestants to work for reunion with their "ecclesiastical homeland." This statement brought disagreement as well as agreement.

In the new article in the *Journal*, he said that his parable had a "motif which was completely overlooked." He indicated that a one-sided reading of the parable would produce a "howl," that is, if "home" were equated with Rome. "Ever since the Reformation the symbol 'Rome' has stood for 'false government' in the protestant mind," he wrote. "Thus, the parable has two sides which call into question the self-sufficient attitudes of both Protestants and Roman Catholics. To Protestants it underscores the provisional character of their Churches: Protestantism exists to become obsolete as an institutionalized protest movement.

... Roman Catholics have the duty to create the conditions which will pave the way for the reunion of all Christians."

He stressed that catholic structure, such as papacy and episcopacy, "will be acceptable to Protestants, and certainly to Lutherans, only when they have been divested of every authoritarian feature, both in theory and practice." In his view a reunited Church will continue these offices because they serve as "representative signs" of continuity with Jesus and the apostles and may serve "as special agencies to attend to the self-identity of the Church through the discontinuities of the historical process." Romans and non-Romans are bound to be embarrassed if they appeal too strongly to scripture to deny or support the hierarchial structure of the Church, Dr. Braaten wrote, adding that the episcopacy was universal by the middle of the second century, a tradition which "goes back too far to dismiss . . . as an erroneous later development of the Church."

The article concluded with the assertion that the mission of the Church requires structures. "The most important question to ask, however, is not whether these structures will be true to the past . . . but whether they will open faith to the future. For in the day of God's judgment the Church will not be asked how successful she was in sticking to the past, but how well she prepared mankind to be ready for the future of history in the kingdom of God."

## NORTHERN CALIFORNIA

### Clergy Study Renewal & Mission

All clergymen of the Diocese of Northern California met at Christ the King Roman Catholic Retreat House in Sacra-

mento, to explore renewal of the Church and its mission today. The ecumenical spirit was present with the use of a panel consisting of clergy representing the Lutheran, Presbyterian, Methodist, and Roman Catholic Churches. The Rev. Eugene Peterman, C.P., of the Retreat House was a speaker.

The group saw the films, "Very Nice, Very Nice," "The War Game," and "A Time for Risk" during the three-day meeting. Workshops, discussions, and questions were the order of each day. More discussions followed talks by Mr. Harold B. Haight, Churchman and general manager of Pacific Telephone Co., Northern Counties; and Prof. William A. Dillon, Jr., of Sacramento State College. Each of the bishops of the diocese, the Rt. Rev. Clarence Haden and the Rt. Rev. Edward McNair, addressed the clergy. Bishop Haden stressing the need for clergy to be honest with themselves and one another in every area of life, and Bishop McNair emphasizing the need for priests to use the sacramental life of the Church as their anchor.

At the end of the conference the general conclusion was that the priest serves the community in which he lives and the local church must become a community of people with a mission. Action to meet human need belongs to any given time and place and the action must be effected through personal relationship.

## LOS ANGELES

### New Chaplaincy Created

An alcoholism counselor in the Diocese of Los Angeles has just been appointed by the diocesan, the Rt. Rev. Francis E. Bloy. Bishop Bloy is president of the Episcopal City Mission Society, headquarters for the new post.

The Rev. Joseph D. Redinger, 44, will work throughout the diocese as a counselor, educator, and consultant. He will also be working as religious coordinator in cooperation with volunteer and government agencies in the overall attack on alcoholism.

The executive director of the Society, the Rev. Canon Robert T. Stellar, said the bishop established the position in response to his concern for the growing alcoholism problems in society. He also cited a recent report from the U. S. department of health, education, and welfare, stating that problem drinking has become a major health problem, and alcoholism in its acute form is today the nation's greatest neglected health problem. He further pointed out that national as well as local studies definitely validate the fact that Southern California leads the nation in drinking and alcoholism problems.

Fr. Redinger has served as chaplain to the Bishop Gooden Home, a recovery house in Pasadena, for the past two years, and is a special lecturer on alcoholism

in the department of health and safety at California State College in Los Angeles. In his new position he will also be working closely with the Alcoholism Council of Greater Los Angeles.

## **NEW YORK**

### **Fire Chaplains—Go or Stay?**

Union leaders for New York City's 13,000 firemen have vowed an all out battle to keep the city's six fire department chaplains.

Elimination of the chaplains for the city's uniformed services has been proposed by Mayor Lindsay's administration to meet a \$350 million budget gap. The cuts, with others, were listed in the mayor's appeal to the state for extra financial help.

Acting president of the Uniformed Firemen's Association said any plan to eliminate the chaplains' pay and ask them to serve voluntarily "means a plan to get rid of them entirely."

Fire department chaplains receive \$4,500 annually and are on call 24 hours a day.

## **ECUADOR**

### **International Seminar Held**

The first Christian education seminar of the new Missionary Diocese of Ecuador, which took place in Quito during Holy Week, was directed by the Rev. Daniel González of Mexico, coordinator for Christian education in the Ninth Province. Thirty young people, most of them Sunday school teachers, gathered at St. Nicholas' Church for a week of intensive study on the principles and methods of Christian education, Church history, and psychology.

The seminar was not only international, with people from Mexico, Cuba, Spain, Chile, and Ecuador, but also was ecumenical. The Rev. Francisco Ramos, a Jesuit priest at Catholic University, had the Bible studies, and Dr. Ulises Hernández, a Methodist minister from Mexico, taught the psychology classes.

Through seminars and other study groups Church leadership in Ecuador is being developed.

## **LOUISIANA**

### **On Civil Disobedience**

U. S. Solicitor General Erwin N. Griswold, in his first major address since he took office last October, said in New Orleans that anyone contemplating civil disobedience "should not be surprised and must not be bitter if a criminal conviction ensues. He must accept the fact that organized society cannot endure on any other basis. His hope is that he may aid in getting the law changed. But if he does not succeed in that, he cannot complain if the law is applied to him."

The former dean of the Harvard Law

School told an audience at Tulane University School of Law that he sees no difference in principle in the legal quality of trying to stop a troop train as a Vietnam war protest, trying to keep workmen from entering a segregated building to protest employment discrimination, or firing shots into a civil rights leader's home to protest integration.

Meanwhile, Earl F. Morris, president of the American Bar Association, told the Syracuse University College of Law that there is now an "imperative need for the full acceptance of the rule of law as an essential doctrine and for the rebirth of civil obedience." He distinguished between acts of civil disobedience which aim at creating a test case and those which lead to "violence and anarchy."

## **CHICAGO**

### **Communication Seminar**

Meeting in the Chicago Press Club, newspapermen, public relations professionals, publishers, and photographers talked of the moral dilemmas encountered in their work.

"Does a Christian in the communication business have a responsibility for telling the whole truth or is a half-truth sufficient?" and "Should churches accept money for good use from people who have gained their money in immoral ways?" were just two of the questions raised for discussion. Another area of concern was the problem of personal conscience vs. demands of the employer—a matter that arises rather frequently.

This was the second meeting for the communications category sponsored by the Churchmen of the Diocese of Chicago. A third meeting is scheduled for later in the year.

## **TENNESSEE**

### **EYCers Learn About Roofing**

Some twenty Episcopal Young Churchmen of Holy Trinity Church in Memphis have been earning money to support their two-week summer "venture in faith and works" which will take them to the Cheyenne River Sioux Reservation in South Dakota.

In seeking a missionary area where the EYC might be needed, queries were sent, replies studied, and the Sioux Reservation situation chosen as the one that seemed possible to complete—staff three vacation Church schools for Indian children and put a new roof over the chapel.

The Memphis group will travel in the parish bus and will use camping equipment for the entire period. The young people have been studying and writing the curriculum for the six-hour a day, five-day course to be taught, and have been preparing for the camp life they expect to follow, for a number have never had that experience. They also have been

learning quite a bit about the fine art of roofing.

The Church in South Dakota is to be under no expense for this summer project, as the EYC is raising the necessary \$1,500.

It has just been announced that the EYC of St. George's Church, Nashville, will join the EYC of Holy Trinity in their missionary venture to South Dakota.

## **CANADA**

### **More Applicants than Jobs**

Some 400 young Canadian Anglicans in the 18-25 age bracket have applied for places in the summer work program with teenagers in Jamaica and Guyana. The response has been a surprise to the Church's coordinator of overseas work-tours who has only 30 places on the team going to the West Indies in the spirit of mutual understanding and friendship. Last year a similar group went to Jamaica and Antigua but its members were selected from only 100 inquiries.

"The Church sought young people in the 18-25 age range who are willing to do physical work and assist in educational and recreational program," said the Rev. Canon Charles Bishop, project coordinator. "The unit cost for each is \$500 to be shared by the applicant, his parish, diocese, and the national Church."

## **NORTH CAROLINA**

### **Poverty Coordinator Sought**

Following a meeting of the council of the Diocese of North Carolina, an announcement was made that a coordinator on poverty affairs will be added to the diocesan staff. The position will be offered to a qualified Negro. Council also asked for an advisory committee to work with the coordinator and the diocese.

Original action for this new post came from the annual diocesan convention held earlier this year. At that time, the convention directed council to adopt the so-called urban crisis as its chief priority during 1968. A nominating committee has now been appointed to seek a man who has had training in this kind of work. Members are: Raleigh attorney R. Mayne Albright, chairman; Dr. Prezell Robinson, president of St. Augustine's College, Raleigh; Mrs. Grace Thompson, Durham; James O. Moore, Charlotte; and Mrs. Dorothy Manning, Durham.

## **LEXINGTON**

### **Seminarian in Tornado with 250 Children**

The tornado which devastated the town of Nicholasville, Ky., forced some unexpected responsibility on James Manion, who is a seminarian-teacher. He attends

*Continued on page 13*

*If there's no life after death, why should we also stand in hourly peril of our lives? Brothers, to keep alive our confidence which I have in Christ Jesus our Lord, I live every day on death row. If from a purely human standpoint I fought the police dogs at Birmingham, what good did it do me? If there's no life after death, then let's rev it up, because when it's over we're just dead ducks.*

The words above are the way Clarence Jordan translates I Corinthians 15:30-32 in his *Cotton Patch Version of Paul's Epistles* (Association Press). When we come to speak of our Lord's resurrection in such modern terms we are sharply reminded of the challenge to twentieth-century faith that is presented by the central affirmation of Christian belief. In our experience people just do not come back to life after dying. And very often the belief or disbelief of people

**By The Rev. O. C. Edwards, Jr.**

**Assistant Professor of New Testament  
Nashotah House**

Possibly all our discussions have been about the wrong thing.

The oldest report of the Resurrection in the New Testament both from the standpoint of when it was written down and also from that of when its shape as oral tradition crystallized is in the same chapter of I Corinthians from which we quoted above.

*Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five*

then, in the sequence given above, but no information is given about what took place, where it took place, or when it took place.

The resurrection report which sounds most like this earliest one tells first of an appearance to Mary Magdalene (who is not mentioned in St. Paul's list) and then goes on to say:

*After this he showed himself under another form to two of them as they were on the way into the country. These went back and told the others, who did not believe them either. Lastly, he showed himself to the Eleven themselves, while they were at table. [Mk. 16:12-14]*

We notice that St. Paul also does not mention the appearance to the two disciples (who sound very much like those on the road to Emmaus in Luke 24:13-35), just as Mark does not report an appearance to St. Peter alone. He has Mary Magdalene rather than Peter as the first to see Jesus alive after His death. Another point that has to be considered here is that raised in the Revised Standard Version which ends Mark with 16:8 and has a footnote which says, "Other texts and versions add as 16:9-20 the following passage," and goes on to give in italics the passage from which our verses are taken. This means that New Testament scholars are in virtual agreement that St. Mark

# On the Third Day He What?



did not write these verses, although they are very ancient. We do not know where they came from: some scholars think they represent an independent bit of oral tradition which circulated in the early Church independently, and others think that they are a summary of resurrection appearances listed in other gospels to make up for what was thought to be the "lost" ending of Mark. Whatever we can say about this resurrection appearance list, though, we may be reasonably sure that it was not Mark's.

The appearances listed in the "long ending" of Mark which we have quoted above are not even what Mark has prepared us to expect. The angel at the tomb told the women to relay to the disciples the message that "He is going before you into Galilee; it is there you will see Him, just as He told you" (16:7). The time Jesus told them is recorded in Mark 14:28: "However, after my resurrection I shall go before you to Galilee." But the appearance to the Eleven listed in 16:14 appears to have been in Jerusalem since the two who were on their way to the country went back there to report to them. We are led to expect an appearance in Galilee and none in Jerusalem but what is reported is just the opposite.

Besides these two different records of the Resurrection which occur in Mark —

in the Resurrection is based on their evaluation of the chances that somebody might come back to life after dying. In order to decide if Christ rose they first ask if it is possible for anyone to rise. It does little good to say that the Christian claim is not that Jesus's resurrection is one manifestation of a general rule about the possibility of life after death; its importance rather lies in its being the exception to all the rules we know. People still want to decide whether Jesus rose, by discovering if it is scientifically possible for a corpse to be resuscitated. But, we may ask, is resuscitation what Christians claim when they affirm that Jesus rose? Possibly the place for us to begin our inquiries is not with scientific possibilities but with a review of the New Testament reports of the Resurrection to see what is supposed to have happened in the first place.

*hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I had been born when no one expected it. [I Cor. 15:3-8. All biblical quotations are from *The Jerusalem Bible*]*

What we have here is not a narrative of appearances nor a description, but simply a list of the order in which the appearances occurred; we are told that there were post-Resurrection appearances to the following persons in the order named:

1. Cephas (Peter)
2. The Twelve
3. More than 500 Christians
4. James
5. All the apostles
6. Paul

There would have been six appearances,

the one which ends abruptly at 16:8 and contains no resurrection appearances and the other which picks up at 16:9 and gives a summary list of appearances — there are four other reports in the gospels: Matthew 28, Luke 24, John 20, and John 21. These disagree as much about where the resurrection appearances took place as the two accounts in Mark do. Matthew has women go to the empty tomb just as they do in the original part of Mark. On the way back to the disciples they meet Jesus and so His first appearance is to them in Jerusalem and after that He appears to the Eleven in Galilee. Luke tells of the visit to the empty tomb of not only the women but of St. Peter as well, although no appearance of the Lord is recorded in connection with these visits. The first appearance is to two Christians on the road to Emmaus; these men rushed back into Jerusalem to tell the Eleven and their companions. They had no more than got there when Jesus Himself appeared to the Eleven there in Jerusalem. Nothing is said in Luke about an appearance to women nor any in Galilee to anyone. John 20 has Mary Magdalene visit the tomb alone, then Peter and the Beloved Disciple, although none of them see Jesus. Then Mary who had waited near the tomb, saw Jesus. That evening Jesus appeared to the disciples,



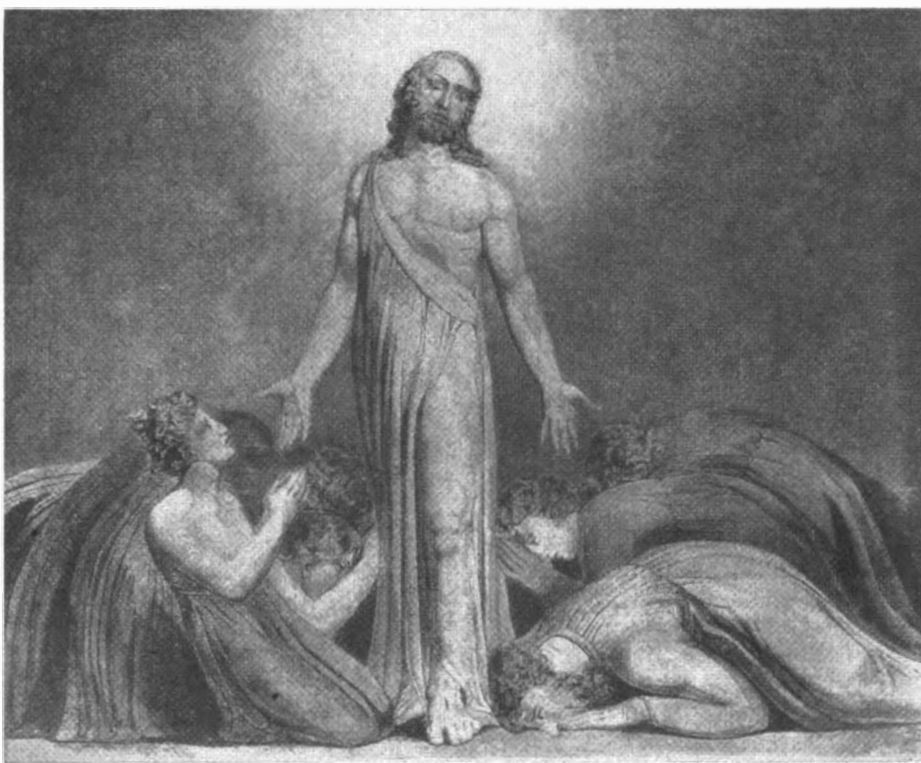
although Thomas was not present at the time, and He appeared to them again a week later when Thomas was there. All of this happened in Jerusalem.

After the appearance to Thomas, John 20 ends with two verses that sound like they were intended as a conclusion to the gospel. Then chapter 21 begins with the decision of Peter and some of the other apostles to go fishing. Their decision seems to take no account of their having seen the risen Lord twice; it rather appears to be their admission that the movement they had supported had fizzled out and that they might as well go back to their home in Galilee and their former occupation. For these reasons most scholars believe that this chapter was not written by the evangelist, although it was written by someone who admired him greatly and imitated his writing well. This chapter tells of another appearance of Jesus to seven members of the Eleven which occurs on the bank of the sea of Galilee.

To summarize our examination of the six gospel accounts of the Resurrection we may say that there are three in which the appearance(s) to the Eleven occur in Jerusalem and three in which they occur in Galilee. The accounts of appearances in one place do not appear to allow for appearances in the other. Nor do the ac-

counts of appearances in either place have the same number of appearances to the same people. Let us add to this one additional consideration: scholars studying the theology of the evangelists have concluded that geography in the gospels has symbolical significance. A succession of scholars with the stature of Ernst Lohmeyer, R. H. Lightfoot, and Willi Marxsen had tried to demonstrate the importance of Galilee for Mark, and while their theory in the form that it has been stated has not convinced the majority of their colleagues, it has at least raised the belief that there might be something to the general idea. Hans Conzelmann, on the other hand, has been rather successful in convincing the world of scholarship that Luke does retain all the resurrection appearances in Jerusalem for a theological purpose. Since Mark has been used by Matthew, and Luke appears to

in a valuable article which is not read often enough because of its lack of ready availability ("The Appearances of the Risen Christ," in D. E. Nineham, ed., *Studies in the Gospels*). In it he points out that there are other resurrection stories which are much more literary and full of details, but, as he says, they do not "alter the perspective or the implications of the briefer type of narrative" (p. 34). What we appear to have in the stories of the resurrection appearances then would not be so much reports of a number of different appearances as the form appearances took, although we cannot say with accuracy how many such appearances there were, to whom they occurred, nor where they took place. That such appearances did take place, though, does not appear subject to doubt; the affirmation that they did, as our beginning quotation from I Corinthians indicates, was the abso-



William Blake: The Risen Christ

be one of the sources for the longer ending of Mark, the theological bias of each source would have been taken over into the dependent documents. All of this is to say that the gospels do not give us a very clear idea of the number of resurrection appearances nor of their locale. What we do get, though, is a pattern into which the various accounts of appearances fall. Just as we noted that the earliest pattern of reports of the Resurrection was a list of persons to whom Jesus appeared, the appearance narratives may also be seen to display a recurring form, which is as follows:

1. The situation
2. The appearance of the Lord
3. The greeting
4. The recognition
5. The word of command

This pattern was discerned by C. H. Dodd

lutely basic affirmation on which all the New Testament is based.

In addition to the appearance narratives, we have one other kind of story which tells of the Resurrection; this is the story of the empty tomb. These stories occur in all of the gospels, although with considerable variation between the different ones. The gospels differ in so many details that Fr. Raymond Brown has written, "To do justice to all the accounts one would have to posit a half dozen angels in various postures inside and outside the tomb" (*Commonweal*, 11/14/67, p. 234). The variations between the several accounts does indicate that those accounts in the form in which we have them are late and have later additions to them, but what does that say about the empty tomb itself? Is it to be regarded as violence made up by the early Church



to prove the Resurrection, or is it to be thought of as historical? Prof. Wolfhart Pannenberg has settled the matter when he said:

*The early proclamation of the resurrection of Jesus would hardly be conceivable if this proclamation could be countered, could be opposed, by showing the tomb of Jesus still untouched, or by arguing where the body was placed, or by arguing that nobody knew about the tomb of Jesus [Christianity Today, 4/12/68, p. 11].*

The story of the empty tomb sounds as though Jesus's resurrection was the resuscitation of a corpse, the sort of thing that Jesus is reported to have done for Jairus's daughter, the son of the widow of Nain, or Lazarus. There are indications elsewhere, however, that it was not that simple. We may begin with the fact that one of the elements in the form of an appearance story is a recognition: Jesus did not look the same after His resurrection as He had before. John, at any rate, has Him suddenly appear in and disappear from locked rooms (20:19ff.). He can eat and His body can be touched, but again at one point He tells Mary Magdalene not to touch Him (the word may mean *cling to Him*) because He has not yet ascended to His Father (Jn. 20:17). It was that same evening, though, that He met with His disciples and showed them His hands and His side. That makes it sound as though the Ascension occurred on Easter. As a matter of fact, several other gospels leave the same impression. In Matthew only one appearance to the Eleven is reported and it ends with what could be regarded as Jesus's final words to His followers. Nothing else, at any rate, is thought worth recording. This may not have been on

Easter but would appear to have been as soon afterwards as the disciples could go from Jerusalem to Galilee. The appearances in the longer ending of Mark could all have taken place on Easter and verses 19-20 tell of the ascension's taking place after the last one. The oldest manuscript of Luke says that Jesus was taken up into heaven on Easter, and the other manuscripts are susceptible to that interpretation. It is only in Acts (written by St. Luke) that we get the information that Jesus was appearing to His followers for a period of 40 days after His resurrection; it is also Acts alone that gives us a detailed story of the Ascension. How do we resolve this apparent contradiction? We remember that even in the story in John, Jesus continued to make appearances after what appeared to be His ascension. This could make us ask what Jesus was doing between appearances. The famous *New Catechism* issued by the Dutch Roman Catholics puts the whole matter very clearly.

*Where was Jesus during the forty days after Easter, when he appeared to his disciples? Was he alone in a certain place in Palestine, from which he sometimes came to his disciples? No, he was with the Father. It was "from there" that he made himself visible and tangible to his own. [p. 190]*

The only qualification we would like to enter is that 40 days was a symbolic period among the Jews and here it could mean that period of time literally or it could mean only "a while." We have seen above that the resurrection narratives do not give us very solid ground for talking about the number of appearances nor of the period over which they were distributed. The whole matter is summarized very

nically in a quotation the Archbishop of Canterbury makes from J. H. Bernard: "The only difference between the ascension and the previous withdrawals was that the ascension was the last of them." Thus the New Testament did not always distinguish between the resurrection and ascension as two events; at the resurrection Jesus returned to His divine *status quo ante*, His state before the incarnation, although He did continue to appear to His disciples a while. But Dr. Ramsey points out quite rightly that while resurrection and ascension may not always be separable as events, they are to be distinguished theologically: the Resurrection refers to Jesus's conquest of death while Ascension refers to His sharing in the Father's sovereignty over heaven and earth ("Ascension," in Alan Richardson, ed., *A Theological Word Book of the Bible*, pp. 22f.).

We have now come the full circle and may answer the question with which we began. The New Testament does not speak of the resurrection of Jesus as a mere resuscitation of a corpse. Certainly there was continuity between His risen body and that which was laid in the tomb, but there was discontinuity as well. Jesus did not merely reverse death; He conquered it. The one who appeared to His followers was not one whose final reckoning had been miraculously postponed by His returning for a while longer to the life He had lived on earth previously. Rather He went through death and it took its full toll on Him, yet He overcame it and thus opened to us, not the possibility of an extended or even eternal earthly existence, but of life forever with Him and His Father in a state that flesh and blood cannot inherit.

## BOOKS

**NOTHING TO FEAR.** By H. C. N. Williams. Hodder & Stoughton. Pp. 81 paper. 5 shillings.

The size of this volume is no indication of its scope. It is crammed with prophetic and realistic evaluations of the nature of Christianity and the purpose and future of the Church, based on the author's 1966 American lectures and offered as a syllabus for parish study groups. H. C. N. Williams, the Provost of Coventry, believes the institutional Church will survive, but must undergo crucifixion—of its structure, traditions, its dogmatic assurance and security—so that a purified Church may arise, supported by faith equal to any pressure and committed to the truth into which the Holy Spirit is leading us. In this pilgrimage we have nothing to fear, but the Church must be the Church or expect to engender hatred when it isn't.

It must have flexibility and pluriformity, as "a temple of dialogue, a center of creativity, a pentecostal laboratory, a tower of reconciliation." Provost Williams's 10-year leadership of the team

ministry of England's most progressive cathedral entitles him to speak from experience as well as vision. *Nothing To Fear* is a valuable guideline to Christian renewal.

DOROTHY MILLS PARKER

*The Washington Cathedral*

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**THE RETURN OF THE SACRED.** By Joost de Blank. Faith Press. Pp. 77 paper. \$1.95.

As both Church and Churchmen seek in methodology to find a synthesis of sacred and secular, the late Joost de Blank leads his reader gently but surely via a sounder route in *The Return of the Sacred*.

Demonstrating that what passes for a withdrawal to pietism may in reality be the true secularization of the Church on the parish level gives one pause and will lead both clergy and laity into a serious reappraisal of attitudes many hold adamantly if not militantly. To say that the author's thesis is the subsistence of the secular in the sacred is to lose in a generality the deftness and delicacy with which one feels his head turned to behold that

which is before him but which he had not seen. Though perhaps not a final answer to the problem, this excellent book will prove most instructive and helpful to all levels of readers. Unfortunately too late for Lent, it will nonetheless serve as a point of departure for discussion groups as well as private meditation. It is a most fitting memorial to one who at the core of his being never ceased to be the parish priest.

(The Rev.) WILLIAM M. SHERATON  
*Holy Trinity Parish  
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### Booknotes

By Karl G. Layer

**The Christian's Guide to Rome.** By S. G. A. Luff. Fordham University Press. Pp. 299 paper. \$3.95. A guide book for the traveler interested in Rome as a center of Christianity.

**Job Our Contemporary.** By H. Harold Kent. Eerdmans. Pp. 65 paper. \$1.25. The classic problems of the Book of Job in a contemporary interpretation by an Evangelical pastor.



## The Dubious Blessings of Bellyfeel

We don't know when, where, or by whom, it has been better said about all us poor brethren of the common humanity than by Joseph W. Bishop, Jr., in the May *Harper's*, in his article entitled *The Rev. Mr. Coffin, Dr. Spock, and the ACLU*. Mr. Bishop is talking about a trait which Mr. Coffin "shares with most of his brethren in holy orders (and with most of his brethren in the human race)." He says:

"By inclination and training (Mr. Coffin) is averse to hard, complicated thinking about hard, complicated problems, and, as a corollary, he instinctively rejects the tiresome concept that most human institutions and activities come not in black and white, but in lighter and darker shades of gray. Faced with a problem, he is pretty sure to find a simple, forthright, readily comprehensible solution of the Yea or Nay variety, based not on painful analysis but on an efficacious substitute which he calls conscience (twenty-one times in one two-and-one-half-page sermon). The *Newspeak of 1984* called it bellyfeel. Does the government of the United States pursue a policy which is pronounced by his conscience to be wrong? Then the government's authority ceases *ipso facto* to be legitimate, and he is privileged and indeed obliged to disobey its laws—'confront' it, in the cant of the movement."

Bellyfeel makes hard-thought evaders of all who succumb to its seductive charm. It is the non-thinking man's guide, stay, and *vade mecum*. Under its spell a man sees himself as a prophet and a potential martyr, and also he sees the problems confronting his society in wonderfully simple terms. If he is a cleric, he can preach sermons commanding the United States to get out of Vietnam at once, and he can do this without obligation to suggest procedural specifics, because the exalting afflatus of bellyfeel lifts one above all such petty little complexities of things as they are. In this same sermon, or in next Sunday's, he can prophetically declare that the money saved by getting out of Vietnam can be used to eliminate racism and poverty at home by rebuilding the ghettos. He can use the colorful word "ghettos" in misapplication to the urban slums because, being high on bellyfeel, he has rejected such tiresome concepts as the one which holds that only true words should be used in the effort to communicate truth. And he need not bother with such a hard, complicated problem as how to eliminate racism and poverty by spending money. He can leave that kind of mere engineering for the hacks.

Mr. Bishop is himself a professor of law, thus a master of a profession which at any rate is not given to oversimplifying human and social realities. He preaches here a useful sermon about the danger which all well-meaning Christians face: the danger that their conscience, a sacred gift from God, may degenerate into bellyfeel. This degeneration begins the moment a conscientious person surrenders to that aversion, which is in his very bones, to hard, complicated thinking about hard, complicated problems. The better the conscience, the greater the temptation to bellyfeel. Let no man say "I am tempted of God"; neither let him say "It can't happen here!"

## A Plea for Moderation

We are living in a time when many viewpoints must of necessity be re-evaluated. Great social changes are taking place. Ideas once held are being either altered radically, abandoned, or re-evaluated.

There are people who take an extreme position one way or the other on many controversial matters. There is a certain heroism in being an extremist either for or against something. It sometimes (not always, of course) does not take too much courage to be an extremist if one can be in a group which gives support to the position, and if one is a "lone wolf" he can at least compliment himself by thinking that he is a misunderstood prophet.

There is nothing either dramatic or romantic in taking a moderate position, yet it is often in this position that real wisdom and constructive endeavor are to be found. It is the moderate point of view that some way or other takes any values in extreme positions and makes them work. The moderate position is a legitimate one, and should be recognized as such. A conscientious person may with both intelligence and piety assume such a position. It is not cowardice to do so; indeed it may take far more courage than to be a radical one way or the other.

A person may believe in civil rights but also recognize that complete understanding among races may take considerable time and mutual forbearance. One may believe in the rights of minorities but also think that minorities have responsibilities, too. A person may believe in liturgical revision, and yet not adopt every latest liturgical fad or ritualistic relic unearthed from the second century. One may believe that there are great imperative values in the ecumenical movement, but be unwilling to sell his Church or denomination out, for the sake of a superficial and sentimental organic unity.

The moderate position believes not only in good will, but also in the use of reason. It holds that emotion and thought rightly should go together. There is a great need at the present time on many levels for a sensible moderate position and it will be well if it is recognized that such a position is tenable by wise and courageous people.

\*WILLIAM PAUL BARND'S  
Suffragan Bishop of Dallas

### One Easter

In the chill  
I thought spring was a sick man's dream  
Till  
Through an aperture, I saw  
God thaw  
The long-while-frozen stream. . . .  
The ice has gone, the mud will also go,  
And now beside it healing herbs may grow.

Henry Hutto

# Letter from London

Examples of Anglican-Methodist cooperation multiply steadily. For example, there is a new team ministry in the Bristol diocese, where the Methodists have provided a fine site for buildings which will be jointly used by Anglicans and Methodists. In the course of the commissioning service, conducted by the Bishop of Bristol, Dr. Oliver Tomkins, and the Methodist District Chairman, the Rev. Leslie Wollen, it was stressed that the two ministers were not being asked to build separate Anglican and Methodist congregations except insofar as "some things still need to be done separately, for the Methodist Church and the Church of England are not yet formally united. But in this neighbourhood they are united in a common sense of mission and a desire to grow together in their committal to it." On Sunday mornings Anglicans and Methodists have separate services. All others are joint.

Another example comes from the Diocese of Peterborough where, at Desborough, Anglicans and Methodists have agreed in principle to have a united congregation, a team ministry, and a single set of premises in place of two sets in use at present. The scheme is to be implemented on September 1, 1969. In 1965, Desborough was the first place in Britain to be designated an area of ecumenical experiment. So well have the two congregations grown together that it is now proposed to sell the existing Methodist church and use the proceeds to improve the existing parish hall or build a new one.

Meanwhile, not everyone is looking with favor on the recent report of the Anglican-Methodist Joint Commission, *Anglican Methodist Unity* [L.C., May 12]. Lord Fisher of Lambeth has written to the *Times* to show what he thinks:

"The Bishop of London and Dr. Harold Roberts, in commending their final scheme for an Anglican-Methodist United Church, recall that it all started from a plan for action which I proposed in 1946 and which was favourably reported on in 1958 both by the Lambeth Conference of that year and by a committee of the two Churches. They do not recall that another committee in 1963 rejected this plan and adopted the principles of the present scheme which is not only based on the "studied ambiguity" to which you, Sir, made reference, but also abandons at least three basic doctrines of the Church of England, none of which is in itself objectionable to the Methodist Church.

"Furthermore the scheme commits the two Churches to a final stage of complete fusion which apart from other considerations would put an end to the present Establish-

ment of the Christian Faith in this country and would abolish the conditions under which through history the Sovereign has been consecrated and crowned. It would take the Church of England out of the Anglican Communion of which it is at present the nodal point. More seriously still it would introduce into our conception of the Church militant here on earth a principle of ecclesiastical structuring at present unknown to us.

"If and when the scheme is sent to the laity of the two Churches for scrutiny, those in authority will have to attempt to put before them in a form which laymen can understand the issues theological, practical, and moral between which a choice has to be made. I am sorry that the Bishop and Dr. Roberts ended their exposition of the situation by claiming that beyond doubt the adoption of this scheme is the will of God for his Church. It is my prayer that there may be a return to something more akin to the less sophisticated plan which won approval in 1958."

Is the shortage of priests (shared by every Church from Rome right through) due to the uncertainty the Church shows about the office of a priest or is the Church re-examining the office because of the shortage? That, as they say, is a rhetorical question, for I am not attempting to answer it. It was just squeezed out of me by reflections on yet another report on the subject. Entitled *A Supporting Ministry* (Church Information Office 2.6d), it is the harvest of a working party set up by the ministry committee of the Advisory Council for the Church's Ministry. (That title, by the way, raises many considerations about the use of words.)

"The working party," says the report, "recognizes that the supplementary ministry is an accomplished fact, and saw its task as furthering and helping the operation, to secure some uniformity of selection and training and to suggest some possible solutions to certain problems."

"Accomplished fact" is accurate. For over 20 of the 43 dioceses of the Church of England have already ordained men to auxiliary parochial ministries. The report does not use the term "part-time priest" since "it is no more possible to be a part-time priest than it is to be a part-time Christian."

The outcome of the report is to spur the Church on to develop the auxiliary ministry now in a vigorous way rather than wait for a change to be forced by sheer necessity. The report suggests that when a man is interviewed for the auxiliary ministry his wife should also be given the chance to say whether or not she is sympathetic. It also says that candidates should not normally be required to take examinations but they should be assessed continually during their training, and assessors should be centrally appointed to secure uniformity.

Among the members of the working party mentioned above was the Rev. Eric James. Canon James began life as a

Methodist and became an Anglican when still a child. He left school at the age of 14 to become a longshoreman for seven years. During that time he also served as a parish church organist. He also found time to go to evening classes and gain a B.D. degree. In due course he was ordained at St. Paul's Cathedral and served a curacy in a Westminster parish. He has also had some time as chaplain of Trinity College, Cambridge. He is now canon and precentor of Southwark Cathedral. All of which leads up to his latest statement, made in the Southwark pulpit. He remains in the Church of England, he said, only "by a hair's breadth."

The top organization of the Church of England "is based on an archaic and outmoded theology and is bolstered up by a kind of establishment club, top-peopleness, formality and status in bishops and other dignitaries, which strikes at the heart of the Gospel. It is not only an institutional Church but a tragically anachronistic Church." But, he added, "Once you have been ordained it is understandable, surely, that you cannot lightly, easily, and painlessly abandon that institution from which you have received so much. . . . You know that there is always more to it — the institutional Church — than you have been able to put into words — words of criticism or approbation. You have a sneaking feeling that as an ordained man you have a responsibility — and a freedom — to say and do *some* things — and just *be* — in a way which spells out to *some* people and keeps alive for them the mystery of being human. Your memory is full of people you have married, or whom you have ministered to when their marriage was breaking, whose confessions you have heard, formally or informally; you can think of the sick you have ministered to, and of the dying and the bereaved — as part of your ordained ministry. And preaching may be for you as it was for Schweitzer, a necessity of your being. You can think of the sacraments you have received — needed, still need. And who will there be to administer them if all disaffiliate? You know also that you cannot just point the finger of scorn at other people, bishops and so on. You are part of the mess. You have helped to create it."

Quite a bit of Eric James's ministry has orbited around London's river which flows out into London's docks. It is appropriate, therefore, to mention that the Bishops of London, Southwark, and Chelmsford, whose dioceses include the docks, have appointed a full-time chaplain to dock workers. Seamen have long had such a ministry through the Mission to Seamen, "The Flying Angel." The first chaplain will be the Rev. Peter Duncan who had a couple of years as industrial chaplain of the significant Port Harcourt Mission in Nigeria.

DEWI MORGAN  
The Living Church

## NEWS

Continued from page 7

the Episcopal Theological Seminary in Kentucky, Lexington, and teaches in the elementary school in Nicholasville, during the afternoon sessions, where he is also assistant principal.

The day of the storm the principal was out of town on school business and the safety of the students depended upon Mr. Manion. The situation was probably more acute at the school than elsewhere for there were approximately 250 children in grades 5-7 who needed to be kept calm, as the storm came too quickly for evacuation. He herded the children into the basement for safekeeping, releasing them only after all further danger from the storm had passed.

### NATIONAL

## Negroes to Train in Watts

Representatives from Negro communities in Ohio and possibly five other states will go to Los Angeles's Watts section for a unique training effort "by blacks for blacks." The \$35,000 program is sponsored jointly by the Interreligious foundation for Community Organization (IFCO) and participating groups. Announcement of the program was made in New York by the Rev. Lucius Walker, Jr., director of IFCO.

Trainees will come from seven Ohio cities, from groups in Providence, R. I., Lexington, Ky., Des Moines, Ia., and possibly from Springfield, Mass., and Jersey City, N. J. After a month of intensive training in Los Angeles, participants will return to their home communities for two weeks of testing the training precepts and then will spend a final two weeks in Dayton for program evaluation and "feedback."

Program director of the Los Angeles project is Walter Bremond, chairman of the city's Black Congress. His assistants are Ron Kerenga and John Davis of the Social Action Training Center in Los Angeles.

During the final two-week period, program consultants from "model" white groups in Cincinnati, Columbus, and Dayton, will attempt to train members of white support groups in the state.

IFCO is composed of 11 major Christian and Jewish agencies, as well as indigenous groups at the local level.

### ROMAN CATHOLICS

## Negro Priests Accuse Church

A caucus of black Roman Catholic priests meeting in Detroit issued a statement branding the Roman Catholic Church in the United States as "primarily a white racist institution" which addresses itself "primarily to white society" and is "definitely a part of the society." The

caucus, meeting during the National Clergy Conference on the Interracial Apostolate, said that the Church in the black ghetto has lost its role of "spokesman and leader." Now it must assume the role of "supporter and learner," a role that "white priests have not been accustomed to playing and are not psychologically prepared to play."

There are approximately 130 Negro priests in the United States of a total of 58,000 American priests of the Roman Catholic Church. Negroes make up about 5 percent of the total membership of the Roman Church in this country.

The statement contained a number of demands, among them these:

(✓) "That there be black priests in decision-making positions on the diocesan level, and above all in the black community.

(✓) "That where no black priests belong to the diocese, efforts be made to get them in, or at least consultation with black priests or black-thinking white priests be made.

(✓) "That every effort be made to recruit black men for the priesthood. . . ."

The statement, considered one of the strongest indictments ever leveled at the Church from within its own ranks, charged that the Roman Catholic Church in America "apparently is not cognizant of changing attitudes in the black community, and is not making the necessary meaningful and realistic adjustments."

### CONVENTIONS

## Minnesota: January 28-30

At the opening service of the 111th convention of the Diocese of Minnesota, the Rt. Rev. Hamilton Kellogg, diocesan, stressed the fact that the diocesan quota of \$176,583 had been paid in full to the national Church. He also urged delegates to accept the added increase for 1968—\$10,624. At a later business session the full diocesan budget of \$450,882 was accepted.

The bishop proposed that a pilot deanery be set up within a homogenous area which could provide valuable information for other parts of the diocese from a study of the needs, and to determine how missions and parishes can best work together. He also encouraged continued education for the clergy and stated that the Advance Fund has a sum for that purpose.

The Advance Fund which was begun 2½ years ago, now has a total of \$1,254,653.07, which with special gifts, dividends, and interest, had reached a total of \$1,367,047.18 as of December 31, 1967. The basic goal has been \$1,400,000 at the end of the initial three-year pledging period.

The Rt. Rev. Philip McNairy, coadjutor of Minnesota, announced the establishment of four regional training centers for laymen. This program involves no buildings. He also noted the success of abolishing the old Cass Lake deanery.

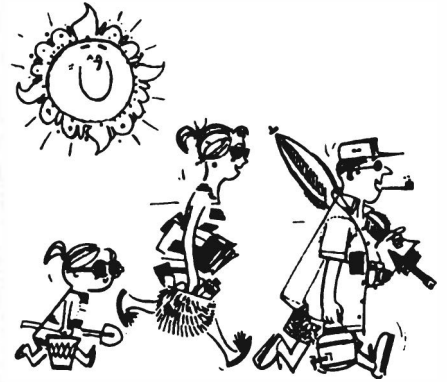


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allowing Indian members to assume leadership. The 3 Indian reservations comprising the deanery have now joined three adjacent deaneries, thus eliminating the isolation which once prevailed, the bishop said.

In discussing the ecumenical work within the diocese, Bishop McNairy mentioned campus areas, particularly in programs. One parish, Grace Church, Montevideo, is involved in a total parish merger with the Congregational Church across the street. "We are using their modern building and the same pastor ministers to both groups with Episcopal services, discipline, and government. Each congregation retains its identity to the extent that it will pay assessments and fulfill missionary obligations to its central body," he said.

Delegates voted to lower the voting age of communicants to 16—that is, they may vote at annual parish meetings. They also will be permitted to serve as delegates to diocesan conventions, if elected by their parishes. However, only those over 21 are permitted to serve as wardens, vestrymen, clerks, and treasurers.

Another matter receiving favorable action was the Joint Urban Mission Program (JUMP) which the diocese has begun with units of the Methodist and United Presbyterian Churches, and the United Church of Christ, JUMP will use a "task force approach" to problems wherever they arise in the state.

## Wyoming: January 30-February 1

The primary and the first annual conventions of the new Diocese of Wyoming were held in St. Matthew's Cathedral, Laramie.

The primary convention took only two actions. Decision was made to continue the new diocese under the constitution and canons of the former Missionary District of Wyoming, with minimum changes, until 1971. A committee on diocesan structure was appointed to work in conjunction with the committee on constitutions and canons to develop a new constitution and canons to be acted on at the second convention early in 1969.

At the first annual convention, the Rt. Rev. J. Wilson Hunter, Bishop of the Missionary District of Wyoming since 1949, was installed as the first diocesan of Wyoming. The Rt. Rev. John Hines was present for the installation.

A total budget of \$231,258 was adopted. This includes \$37,438 from the national Church for special programs on the Wind River Indian Reservation and is supported by \$126,322 in pledges from parishes and missions. The full national Church quota of \$40,909 was accepted.

The old council of advice was replaced, after elections, by a standing committee, with the Very Rev. Howard L. Wilson of Laramie, serving as president.

The first convention also was made the

occasion for marking the 20th anniversary of Bishop Hunter's consecration. Present and former clergy of Wyoming honored the bishop by having his Episcopal ring restored. It had been severely damaged in 1966. The ring was presented to him this time during his installation as diocesan. As an offering of love and affection, during the lighter moments at the convention dinner, Bishop Hunter was given a gold lifetime pass to all Baltimore Oriole games. It too, was a gift from former and present clergy of the diocese, who were aided by the cooperative management of the Orioles.

During convention business, an announcement was made that the Churchwomen of the diocese had distributed over \$8,000 to various diocesan projects, including \$2,000 to work on the Wind River Reservation; \$900 to other diocesan institutions; \$1,050 to MRI projects; \$1,200 to college work; \$2,000 to the bishop's discretionary fund; and \$500 to theological education.

## AROUND THE CHURCH

Students of the School of Theology of the University of the South had a two-week drama course during which they participated in a series of experiences to exercise their bodies and their imaginations. The range of communication possibilities through the voice alone was also studied, and there were reading sessions, with special attention to speech difficulties. Director of the clinic was Robert E. Seaver, chairman of the department of speech, drama, and communication at Union Seminary, New York City. Mrs. Calvin Schwing, widow of an alumnus of the university, and author of *Using Books and Libraries*, sponsored the program.

According to a special program in the Diocese of Washington, baseball fans in Maryland, Virginia, and the District of Columbia had an opportunity to watch the Baltimore Orioles and the Washington Senators in action and at the same time helped the Site Purchase Program of Missions. Arthur H. Rice, president of the Potomac Assembly of the Brotherhood of St. Andrew, sponsors of the event, announced that May 3d was Episcopal Night at the ball park.

The Rt. Rev. John Armstrong, Bishop of Bermuda, has announced his resignation for November, "to make way for a younger man." The bishop, 62, has been diocesan for the past five years.

## The Living Church Development Program

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## Appointments Accepted

The Rev. John Akers, former associate at Good Shepherd, Lexington, Ky., is rector of St. Peter's, 311 High St., Paris, Ky. 40361.

The Rev. Larry K. Anley, former rector of St. Matthias', Asheville, N. C., is vicar of St. Mark's, 228 Dennison Ave., S.W., Birmingham, Ala. 35211.

The Rev. Arthur Chard, former assistant at St. John's, Versailles, Ky., is vicar of St. Patrick's, 206 W. Columbia, Somerset, Ky. 42501.

The Rev. David J. Conolly of the Diocese of Melbourne (Australia) is assistant to the rector of St. Martin's, Charlotte, N. C. Address until May 1st: Box 4426 (28204).

The Rev. Wayne Craig, vicar of St. Gabriel's, Lexington, Ky., is to be assistant at Christ Church, 166 Market, Lexington, Ky. 40507.

The Rev. Dalton D. Downs, former assistant at Emmanuel Church and St. Andrew's, Cleveland, Ohio, is now rector of Emmanuel, 8614 Euclid Ave., Cleveland, Ohio 44106.

The Rev. Clifford T. Geiger, former assistant at St. Mary the Virgin, Falmouth, Me., is vicar of St. David's, Kennebunk, Me. Address: 16 Sylvan Circle (04043).

The Rev. Robert S. Gillespie, Jr., former curate at St. Luke's, Germantown, Pa., is rector of Christ Church, Box 523, Accokeek, Md. 20607.

The Rev. Sidney W. Goldsmith, Jr., assistant at St. James', Farmington, Conn., has been appointed clergy-Church Pension Fund relations executive of the assessment department. Address: c/o the Fund, 800 2d Ave., New York, N. Y. 10017.

The Rev. Frank H. Grubbs, former curate at St. Nicholas', Midland, Texas, is rector of St. Alban's, El Paso, Texas. Address: 1815 Elm St. (79930).

The Rev. Claude E. Gutherie, director of program for the Diocese of Upper South Carolina, is to be headmaster of the day school, Ascension Church, Bay & Pine Sts., Clearwater, Fla. 33516, June 30th.

The Rev. Robert L. Haden, Jr., former priest in charge of Trinity, King's Mountain, and St. Andrew's, Bessemer City, N. C., is assistant rector and director of religious education at Trinity Church, 1100 Sumter St., Columbia, S. C. 29201.

The Rev. Joseph G. Harvey is rector of the Church of the Ascension, McGee Dr., Middletown, Ohio 45042.

The Rev. David E. Hell is assistant rector of St. Andrew's, Fort Thomas, Ky. 41075.

The Rev. Lloyd E. Johnston, former assistant at All Saints', Carmel, Calif., is to be interim priest at St. Mark's Cathedral, 231 East 1st South, Salt Lake City, Utah 84111, July 1st.

The Rev. Donald L. Karshner, former associate rector of Christ Church, Cincinnati, Ohio, is rector of St. Andrew's, Wilmington, Del. Address: 1310 Copley Dr., Welshire, Wilmington (19803).

The Rev. Robert Knox, former curate at St. Paul's, Albany, Ga., is vicar of Christ Church Mission, St. Marys, Ga. 31558.

The Rev. Peter J. Lee, former staff member at St. John's Cathedral, Jacksonville, Fla., is assistant at St. John's, Lafayette Square, Washington, D. C. 20005.

The Rev. Frank B. Mangum, associate rector of St. Paul's, Waco, Texas, is to be rector of St. Andrew's, Rogers, Ark. Address July 1st: Box 339 (72756).

The Rev. Daniel W. McCaskill, former assistant rector of St. Francis', Greensboro, N. C., is director of counseling for the Greensboro Council on Alcoholism. Address: 216 W. Market St., Room 207, Irvin Arcade, Greensboro (27401).

The Rev. Louis L. Mitchell, Peace Corps deputy director in Washington, D. C., is also acting rector of Grace Church, 1041 Wisconsin Ave. N. W., Washington, D. C. 20007.

The Rev. John C. Mott, former rector of Grace Church, Colorado Springs, Colo., is a graduate student at Duke Divinity School and priest in charge of St. John the Baptist Mission, Wake Forest, N. C. Address: 623 Greenwood Rd., Chapel Hill, N. C. 27514.

The Rev. John W. Penn, rector of St. John's, Dickinson, N. D., is to be canon residentiary of St. James' Cathedral, 666 N. Rush St., Chicago, Ill. 60611, June 15th.

The Rev. James B. Prichard, former vicar of Holy Trinity, Wilmington, Del., is rector of St. Paul's, 15th & Porter Sts., Philadelphia, Pa. 19145.

The Rev. William H. Rose, former rector of Emmanuel Church, Winchester, Ky., is rector of St. John's, 205 S. Garden, Winnsboro, S. C. 29180.

The Rev. Robert T. Scott is Episcopal chaplain at North Carolina State University at Raleigh. Address: 2706 Vanderbilt Ave. (27607).

The Rev. Charles L. Taylor, former rector of Emmanuel Church, Portsmouth, Va., is rector of Holy Trinity, Collington, Md. Address: Rt. 1, Box 198A, Bowie, Md. 20715.

The Rev. Jess E. Taylor, former rector of St. Mary's, Lompoc, Calif., is rector of All Saints', Riverside, Calif. Address: 4451 Ramona Dr. (92506).

The Rev. Richard L. Ullman, former assistant at St. Luke's, Scranton, Pa., is rector of St. Paul's, 201 E. Camden-Wyoming Ave., Camden, Del. 19934.

The Rev. Robert C. Walters, former vicar of Christ Church, Rochdale, Mass., is worker-priest assistant at St. Matthew's, Worcester, Mass. Address: 12 Newton Ave. (01602).

The Rev. Jack White, former youth director, The Plains, Va., is assistant to the rector of St. Thomas', 18th & Church Sts., N. W., Washington, D. C. 20036.

The Rev. Thomas Wilson, '68 graduate of Berkeley Divinity School, is the first Martin Luther King Fellow at St. Cyprian's, Detroit, Mich. The appointment is effective July 1st.

## Correction

The Rev. Henry Tighman is head of St. Bernard's School, Gladstone, N. J., not chaplain as stated in the LC Church School Number, April 21st.

## Schools

Todd T. W. Bruner, son of the Rev. Laman H. Bruner, rector of St. Peter's, Albany, N. Y., has received an appointment to the U. S. Naval Academy, Annapolis, effective this year. He is a senior at Trinity-Pawling School, Pawling, N. Y.

Mrs. William L. Carey, Jr., has been elected headmistress of All Saints School, Sioux Falls, S. D. She has been on the faculty of Brownell-Talbot School, Omaha, Neb. since 1959.

## Missionary Furloughs

The Rev. George Zabriskie, rector of Holy Trinity, Manila, The Philippines, is on furlough until July 15th. He and Mrs. Zabriskie may be addressed c/o Day, 274 Short Hills Rd., Short Hills, N. J. 07078.

## Help

The Episcopal Guild for the Blind reports that all its mail was stolen February 2d. Anyone corresponding with the guild about that time is asked to write again. Address: 157 Montague St., Brooklyn, N. Y. 11201.

## Executive Council

Once again Walker Taylor, Jr., of Wilmington, N. C., has taken an extended leave of absence from his business, this time to direct the unit for diocesan services for the Executive Council. A primary responsibility will be to provide a coordinated group of the principal services developed by the Council to aid diocesan work and the training of diocesan leaders. He had been back at his own work just six months after completing a two-year stint as executive officer of the MRI Commission, when he accepted the new position.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Thomas Kenneth Fergusson, 66, retired priest of the Diocese of Los Angeles, died April 19th.

A priest of the Church of England, and later of Canada, he was received into the Episcopal Church in 1949. At the time of his retirement in 1966, he had been rector of St. Luke's, San Diego, since 1949. Survivors include his widow, Lura.

Penelope Whitehead, 90, last surviving daughter of the Rt. Rev. Cortlandt Whitehead, died April 15th, in Rye, N. Y.

Her father was Bishop of Western Pennsylvania, then continued as Bishop of Pittsburgh until his death in 1922. Survivors include a nephew, Cortlandt Gutherie. A Requiem was celebrated in Christ's Church, Rye, and the Burial Office was read at a later service.

## FOR SALE

EASTERN ORTHODOX BOOKS. Free catalogue. St. Innocent's Bookstore, Inc., 9223-20th N.E., Seattle, Washington 98115.

## LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

ORGANIST-CHOIRMASTER, also assist educational program, for 400-communicant parish in resort-retirement area. Seek imaginative musician, aggressive promoter, well organized to function on set schedule. Organ is 11-rank due for modest enlargements. Salary open to proven man to devote 40 hours weekly to parish program. Emmanuel Church, Southern Pines, North Carolina 28387.

PART TIME ORGANIST-CHOIR DIRECTOR for suburban New York Episcopal Church. Please send resume and salary expected to Box D-556.\*

RECTOR for St. George's, Central Falls, R. I. Contact John Bassett, Senior Warden, 150 Cross Street 02863.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-543.\*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.\*

## POSITIONS WANTED

FINANCIAL OFFICER, presently business manager of eastern boarding school. In charge of budget, buildings and grounds and service employees. Age 42. Graduate: Institute of College Business Management, University of Kentucky. Desire similar position with foundation, school, organization or junior college. Will relocate. Wife experienced teacher. Reply Box C-552.\*

PRIEST, 28, married, good qualifications, seeking creative challenge, invites correspondence with Eucharist-centered parish with some life, enthusiasm and vision. Reply Box C-555.\*

PRIEST, 40 years old, single, desires parish or mission; or, curate-organist arrangement. Reply Box E-548.\*

PRIEST, 46, married, 17 years' parish experience, desires parish or mission. Reply Box H-554.\*

## TOURS

ESCORTED HOLY LAND TOUR—\$898. Departure date September 5, 1968. Hosted by the Rev. David M. Paisley, 23361 Friar St., Woodland Hills, Calif. 91364. Write for details and brochure.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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# CHURCH DIRECTORY

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.

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
The Rev. R. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D. D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**ST. PAUL'S** 2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Voldes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Mognolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30 Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huren & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**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, first 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; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Borke, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bordstown Rd.  
Adjacent to three motels on 31E, South of I-264  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212  
**OUR CENTENNIAL YEAR**

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;  
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## LONG BEACH, MISSISSIPPI

**ST. PATRICK'S** 200 East Beach  
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by  
appointment

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Mohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N. Y.

**ST. PAUL'S (Flotbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (G HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &  
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open  
daily for prayer.

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Voillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

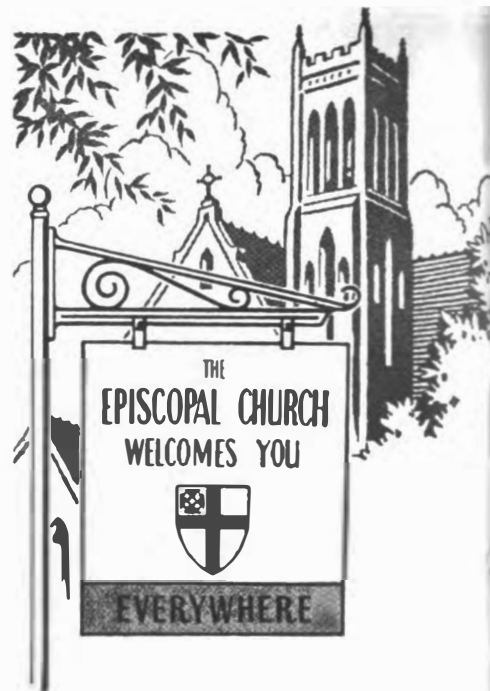
## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol  
MP & HC 7:30; Daily Ev 6

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Ches. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r;  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;  
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alon B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6



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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri  
4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
The Rev. William W. Reed, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Cagulet, v  
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish).  
Eu Mon thru Wed 8; Thurs thru Sat 9

**CHARLESTON, S. C.**  
**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## SAN ANTONIO, TEXAS

**ST. PAUL'S** 1018 E. Grayson St.  
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;  
C Sat 11:30-12:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

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