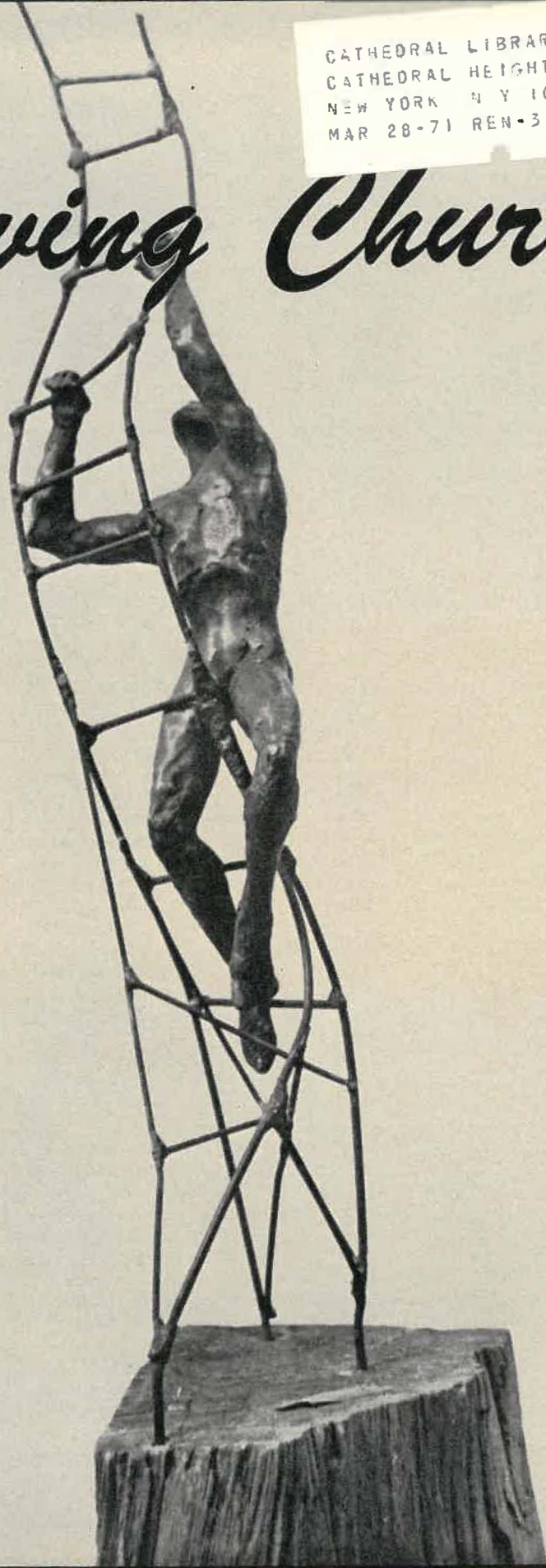


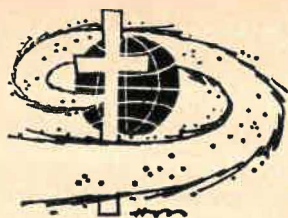
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The Living Church





— With the Editor —

I am grateful that I am of the right age and privilege to have known **Robert Nelson Spencer** (ob. 1961), onetime Bishop of West Missouri, one of the finest writers and preachers and choicest spirits of his generation. Reading *The Merchant of Venice* recently I was reminded of a strong critical judgment on it which Bp. Spencer expressed in his book *The Seer's House* (Scribner's). He called it "a tragedy of race hatred." Elizabethan England hated the Jews, "and Shakespeare was an Elizabethan snob. In that play he tried to make Shylock ridiculous." The bishop considered it "the one marred thing that Shakespeare made" and charged that "because of his racial prejudice, Art and Truth were subtracted from him."

For a long time I accepted that judgment; much can be said for it. But on this revisit to *The Merchant* I find that I must revise my view. Elizabethan England was indeed anti-Semitic; Shakespeare was a man of his age, and being not sweaty with uplift he wrote for the public as he found it. But mark these words he puts on Shylock's lips (I.iii.161-3): "O father Abram! what these Christians are, / Whose own hard dealings teaches them suspect / The thoughts of others!" No real, hard-core, 100-per cent anti-Semite could have written that mordant dig at the "Christians" in the audience, and some others like it. I imagine that when those Elizabethan effete snobs retired to the ale-house to talk over the show they reflected that the Jewish scoundrel was, after all, up against some real "Christian" scoundrels and was only trying to hold on to his daughter, his money, and the very shirt on his back in their company.

If *The Merchant* is a tract at all, it is that only incidentally. It now seems to me an anti-anti-Semitic tract, but a subtle and indirect one because Will Shakespeare wanted to live. He would never have got away with it in Hitler's Germany, or Brezhnev's Russia, or Gomulka's Poland.

Writing in the Winter 1970 issue of *Theological Education*, **J. Alan Winter**, a sociologist at Temple University, notes: "America's activist clergy have not had an enviable record in this century when it comes to the selection of issues to focus upon. They began by supporting the Temperance Movement only to watch it turn into a symbol of America's bigotry. Many were pacifists in the late thirties as one of the few wars that might have been worth fighting began. They aligned themselves with the civil rights movement and

soon found themselves bedevilled by Black Power, a Black Manifesto, and questions of institutional racism."

Perhaps the trouble did not lie in the issues themselves but in the blindly fanatical espousal of these causes as sacred—as divine ends in themselves: "Some great cause, God's new Messiah, offering each the bloom or blight. . . ." Lowell was wrong in putting it that way. When such a great cause becomes messianic in itself, it offers not bloom nor blight but only blight. Only One ever had the right to be messianic, and he did not strive nor cry, neither was his voice heard in the streets.

Edwin B. Thayer, Bishop of Colorado, recently refused permission to some of his clergy to use the Eucharist in a projected "Mass for Peace." Said he: "I am totally against using the Mass and the sacraments of the church in this way. I think it is absolutely wrong and a profanation of something that is very dear to me and to many Episcopalians." Good for him. A Mass with an intention for peace is one thing, a Mass said as part of a demonstration against the war or "The System" or anything else is quite another thing. I am amazed at how little protest I have heard from faithful church people against this misuse of the Mass by two bishops of our church at the Pentagon some months ago, and by others on similar occasions. It may be because good churchmen tend to think, without thinking it through, that it is always good to have the Mass said anywhere, for any purpose.

I have to ask myself what my deep objection is. To reach the answer I must cut through several layers of prejudices of my own, one being an intense distaste for demonstrations and parades of any kind, even when staged by my own guys, who are *ex hypothesi* good guys. My core objection is, however, very solid; at least I think it is. The Christ of the Mass is the Lord of us all; and to use the sacrament of his royal presence as part of our protest against what other people are doing is to presume to be lords over him; it's a form of using Christ. If security officers break up a Mass in the Pentagon they are made to appear as if they were ordering Christ to clear out; it is a sneaky trap play by the demonstrators who in this maneuver are Christ's users and manipulators. I cannot endure the thought of Christ being used as a tool of anyone's strategy—not even the strategy of high-minded pacifists.

The Living Church

Volume 160

Established 1878

Number 26

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THE KALENDAR

June

28. Trinity V
Irenaeus, B.
29. St. Peter, Ap.

July

2. The Visitation of the Blessed Virgin Mary
4. Independence Day
5. Trinity VI

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

815's New Order

I have just read your editorial "815's New Order" [TLC, May 10]. Bravo! Strength to your arm!

CLINTON M. HARBISON
Lexington, Ky.

Initiation Rite

You quote the Rev. Bonnell Spencer [TLC, Mar. 15] as follows: "The proposed rite [baptism-confirmation] would be reserved in its entirety to the bishop when he is present, but when the bishop is absent he would delegate the baptism-confirmation to other clergy."

I have had an opportunity to study the proposed rite and I would make the following exceptions to the above statement: While the rite does provide for the bishop to bless the oil, the oil (chrism) is only used "if desired," even if the rite is being performed by clergy other than a bishop. Further, and this is most important, there is no provision for any delegation of the rite by the bishop to other clergy in any formal manner. The rubric is so worded that it assumes the bishop will be absent as often as not. In effect, the proposal reduces confirmation from the status of an episcopal rite as accepted by the historic faith. It becomes, rather, a presbyterian rite.

I personally approve, and am in favor of, the intention of the proposal in joining baptism and confirmation. I firmly believe, however, that the rubrics must be tightened up in the following three areas: 1. That *only* oil blessed by the bishop be used; 2. That chrism *must* be used by clergy other than the bishop; 3. That the delegation to administer the rite by clergy other than the bishop must be by written license.

GEORGE W. THOMAS
Pinellas Park, Fla.

St. Paul

The image of St. Paul in the eyes of Mrs. Lois King [TLC, May 3] seems still smirched by what she has heard from and what she knows of "some of our clergy." She wrote that his attitude was "probably patronizing and condescending." I have doubts that he deserves that reputation. Since the record does not indicate that he had to answer to the charge that he "hated women" we can do no more than proceed from inference. That is more revealing of the inferrer than it is of the person about whom the inference is made. My first inference is that St. Paul loved the sisters on the same basis that he loved the brethren, that they "are all one in Christ Jesus," being "neither male nor female" (Gal. 3:28). My second inference is that he accepted the hospitality and help of women gladly for he regarded Euodia and Syntyche of Philip-

The Cover

On this week's cover is pictured a piece of sculpture entitled "Jacob's Ladder." The artist is David Laughlin; the photo is from RNS.

pi as his "fellow workers" in the Gospel (Phil. 4:2-3). There may be some clergy who are patronizing and condescending to their benefactresses. Evidently Mrs. King has known at least one. I see no reason to think of St. Paul as such a person.

It is true that St. Paul did make some distinctions between men and women and that we try to excuse him on the basis of his cultural inheritance. Even in those distinctions there is no evidence of hatred and, except for someone of the mind of the Women's Liberation Front, very little evidence of condescension. He exhorts a husband to "possess his vessel in sanctification and honor" (I Thess. 4:4). "Vessel" may not be a very flattering term for "wife" but the sentiment expressed is the highest. As for silence in church I have nothing to say, for the Apostle contradicts himself (I Cor. 14:34-36 vs. I Cor. 11: 2-16). The best I can draw from it is that for some reason or other women who want to talk in church should wear hats.

I suspect that St. Paul's bad reputation is a long shadow of that 19th-century neo-Marcionite attempt to separate the simple, straightforward teachings of sweet Jesus from the cultic complexities of a mystagogic Paul in order to make the latter the scapegoat for all the uncomfortable words and ideas in the Gospel. And whatever happened to that English cleric who would legalize homosexuality because while Jesus was friendly toward women he "loved" men. Made him a bishop as I recall.

(The Rev.) CHARLES W. HUNTER
*Vicar of St. Anne's Church
Washougal, Wash.*

A Devout Wish

How I do devoutly wish that priests who *must* smoke before Mass would wash their hands before administering the Holy Mysteries. Please!

(The Rev.) GEORGE E. GOODERHAM, Th.D.
San Jose, Calif.

Cooper on Pike

The Rev. Robert M. Cooper's poetic piece [TLC, May 3] is not so much a comment on Pike and Selma as it is on the dynamics of *anamnesis*: an active recalling of the action of the Eucharist, the not so gentle art of sharing and caring.

It says something about Bob, a classmate of mine from Berkeley Divinity School (you know, that seminary that might go out of business because it does not have enough dollars to teach men like Bob). Bob is a well-mannered southerner, brilliant, cheerful, and relaxed, a rare combination in the church today. One suspects that Bob ministered to Pike as refreshingly as he ministered to his fellow classmates. One hopes that Bob will continue to write more letters, in triplicate.

(The Rev.) CHARLES R. SUPIN
*Rector of St. John's Church
Far Rockaway, N.Y.*

Ever since I was ordained by Bp. Pike in June 1959, I have been made aware of pri-

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orities and things urgent, mainly by his example. Jim seemed always to be in a hurry—so much so that I wondered how he ever got around to all the reading and writing and preparation for preaching he did.

In the seven years he was my diocesan he confirmed candidates twice (we have a suffragan, Bp. Millard, who got around to us more often). Both times he did his episcopal work, shared his thoughts, then noticed the time and had to be elsewhere. The last time he confirmed at St. James he was already the "resigned" Bishop of California. In the middle of his talk, he remarked about the oddity of having a clock on the back wall of a church, checked his watch, terminated his address with apologies, gave a benediction, and was out the doors, into a car, with instructions drifting back to me to have them hold the plane at the Monterey airport. He made that flight, too.

As predictably unpredictable as he was, and as frenetic as things got in the diocese as they did... I miss him.

(The Rev.) GEORGE E. RIDGWAY
Rector of St. James Church
Monterey, Calif.

It Costs \$.60 Plus

You mentioned [TLC, Apr. 19] that copies of *Prayer Book Studies 18* could be obtained for \$.25 from the Church Pension Fund.

The price of the study is actually \$.60 plus postage and handling (bringing the total to \$.86 usually). I point this out only because we have had several requests for the study at \$.25. Persons interested in obtaining a copy should write the Church Hymnal Corporation, 800 Second Ave., New York, N. Y. 10017, and may enclose payment or be billed.

We do appreciate your interest in mentioning the Church Pension Fund (parent company of Church Hymnal) as the publisher of *PBS 18*.

RALPH T. GREEN
Director of Public Relations
The Church Pension Fund
New York City

The Sayers Case

With reference to your news story under the headline, "Sayers Charges Uncanonical Deposition by Bp. DeWolfe" [TLC, May 24], since my late and revered predecessor is not in a position to respond, may I beg the privilege of your columns for comment?

Canon 60 "Of Renunciation of the Ministry" reads as follows: "Sec. 1. If any Minister of this Church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall defer formal action upon the declaration for three months, and meanwhile shall lay the matter before the clerical members of the Standing Committee

(or of the Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from the obligations of the Ministerial office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry."

The sequence of events in the case of Mr. William Thomas Sayers was as follows: As accurately reported in *THE LIVING CHURCH*, Mr. Sayers publicly announced from his pulpit in St. Thomas's Church, Malverne, Long Island, on June 28, 1959, his intention to study for the ministry of another church. Following consultation with Bp. DeWolfe, Mr. Sayers wrote to the bishop under the date of July 18, 1959. The full text of Mr. Sayers's letter is as follows:

Dear Bishop DeWolfe:

Thank you for your letter in which you suggest that I renounce my Orders.

It is my intention never again to exercise my Priesthood within the confine and discipline of the Protestant Episcopal Church. It is also my intention to study for and seek Ordination to the Priesthood of the Christian Community.

Be it known, however, that I love, respect, and hallow the Grace bestowed upon me by Episcopal Ordination; that I fully realize its indelible nature upon my own, and that I will always feel towards it as I have just now expressed.

It is my firm conviction that if I am accepted for Ordination to the Priesthood of the Christian Community, I will then receive the necessary additional Grace, bestowed by the Heavenly Powers, for the particular and unique Sacramental functions of the Christian Community.

If it is necessary for me to renounce my Orders, to "relieve the Church of any further difficulties," i.e., as a Canonical expediency, a mere formality to completely and officially sever my connections with the Protestant Episcopal Church, I do so. But, be it clearly understood that I so renounce my Orders only if it is mandatory by Canon Law and that this renunciation should have no reflection whatever upon my personal feelings toward Episcopal Ordination, as expressed above.

May I express my gratitude to you for your love, kindness, assistance, patience, and wise guidance. In my early days of preparation for the ministry your retreat meditations gave spiritual seeds to my soul that will bear fruit for all time. Thank you so much for your deep sincere interest in my situation.

Faithfully and respectfully,
William T. Sayers

In accordance with Canon 60, Bp. DeWolfe delayed formal action until Nov. 9, 1959. This action was taken in the presence of the Ven. Canon Charles W. MacLean and the Ven. Canon Harry J. Stretch, presbyters of the Diocese of Long Island, and was reported in *The Living Church*, Dec. 27, 1959, page 15; in *The Journal of the Diocese of Long Island*, for 1960, page 178; and in *The Journal of the General Conven-*

tion for 1961, page 656. Meanwhile, in accordance with Canon 60, Bp. DeWolfe had conferred with the clerical members of the standing committee, and with their advice and consent had accepted Mr. Sayers's renunciation of the ministry and had pronounced the same privately to Mr. Sayers in the following letter dated July 20, 1959:

My dear Father:

Your renunciation of the Ministry is accepted under the provisions of Canon 60, Section 1, of the Constitution and Canons for the Government of the Protestant Episcopal Church, United States of America. You are therefore released from the obligation of the ministerial office as of July 20th, 1959. As of this date you are deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on you in your Ordination. Such action is taken by us for causes which do not affect your moral character.

Faithfully yours,
*James P. DeWolfe
Bishop of Long Island

This action was reported to the standing committee as a whole at its meeting, at which all of the clerical members were present, on July 28, 1959, and is recorded in the minutes of the standing committee under that date. The minutes of this meeting were approved at the next regular meeting of the standing committee on Sept. 15, 1959. Bp. DeWolfe, having received from Mr. Sayers no communication with reference to the bishop's letter of July 20, took formal action as noted above on Nov. 9, 1959.

As correctly reported in TLC [Apr. 26] under the heading, "MICHIGAN: Appellate Procedure Advocated," present canon law requires that a deposed priest may be restored to holy orders only by the bishop of the diocese in which he was originally deposed.

(The Rt. Rev.) JONATHAN G. SHERMAN, D.D.
The Bishop of Long Island
Garden City, N. Y.

Comprehensive Reporting

As a fairly new reader of TLC (about one year), I have only a limited background as far as your paper is concerned. However, as I see it, yours is the only church publication, among the four or five that I read with some regularity, that even attempts to present all sides of the news.

It is extremely important, in these days of increasing polarization and mistrust, that every point of view receive a fair hearing, and equally important that our people have all the available facts so that they can form responsible judgments in regard to many of the controversial issues facing the church today. Mere parroting of a "party line" is not only dishonest journalism, but serves only to further muddy an already dangerously beclouded stream.

As Catholic Christians who are supposed to think on those things that are "true, honest, just, pure, lovely, and of good report," we should be grateful that we have a publication like TLC which is trying to make this difficult task a possibility even in these chaotic days.

(The Rev.) JOHN T. CHEWNING, JR.
Rector of Emmanuel Church
Staunton, Va.

The Living Church

June 28, 1970
Trinity V

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EXECUTIVE COUNCIL

Successor to Bp. Bayne Named

The successor to the Rt. Rev. Stephen F. Bayne, Jr., as chief national program officer of the Episcopal Church is to be the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio. Bp. Blanchard will take over his duties in New York sometime in the fall after his resignation has been elected. Bp. Bayne's resignation from the Executive Council is effective June 30, and he will join the faculty of General Seminary.

The Presiding Bishop in making the announcement of the new appointee for the council praised Bp. Blanchard's wide experience in "practically all of the spectrum of ministry. . . . As Bishop of Southern Ohio he has given vital, imaginative, and courageous leadership to a diocese already known throughout the church for the quality of its Christian witness."

In a letter to his clergy, Bp. Blanchard wrote that "as much as I love you and as much as I am committed to the life we have enjoyed in the diocese I must accept this call—for this is what it is, if I ever had one." He also said: "I believe that John Hines is the one man who should be Presiding Bishop at this hour; that the Executive Council staff is amazingly competent and committed; and that the direction in which the Executive Council is moving is truly in response to the Holy Spirit. I must respond affirmatively to what Bp. Hines is asking of me."

Bp. Blanchard, who will be 61 in September, became diocesan of Southern Ohio in 1959 after serving two years as coadjutor. Prior to that he was dean of St. John's Cathedral, Jacksonville, Fla.

SEMINARIES

Nashotah Graduates Start "Chair" Fund

In an effort to overcome the burgeoning costs of operating a seminary today, the graduating class at Nashotah House has donated a gift which will help the seminary take a step toward financial independence. The gift was a check from the senior class to the seminary to establish the beginnings of a fund to endow a chair of pastoral theology at Nashotah. The endowment, which will be funded by the gifts of donors, will eventually cut \$15,000 from the operating budget of the seminary.

Upon receipt of the gift, Nashotah's dean, the Very Rev. Donald Parsons, expressed gratification at the interest shown by the students in continuing the work of the House. He stated: "This gift is of particular significance since today there is so much tension nationally between faculty and students. It shows the unity of purpose of Nashotah's faculty and students."

The chair will be named in honor of the Rt. Rev. Jackson Kemper, founder of the seminary. The centennial anniversary of his death was observed the last week in May at Nashotah.

Dean Named for Berkeley

The Rev. Michael Allen, 42, has been named dean of Berkeley Divinity School in New Haven, Conn. He has been rector of St. Mark's in the Bowverie, New York City, since 1959.

Commenting on the change, he said he was leaving St. Mark's because he felt he had completed his job there. "I created a lay-dominated church that is now on its own and ready to make its own destiny," he said. St. Mark's is located in the Tompkin's Square Park area, a meeting place of the Negro-Puerto Rican and Italian-Ukrainian communities. The hip-

pies have become a new element in the area.

Berkeley has had no dean for some time. The Rev. Robert H. Anderson, who has been serving as associate dean since 1965, will be on sabbatical leave and will return to the seminary as professor of homiletics.

Last January, Berkeley students occupied the seminary chapel in protest against a decision of the board of trustees to merge with another school as part of the Episcopal Church's "reduction" plan for seminaries. The merger is still in the planning stage, Fr. Allen said. As to Berkeley's place in the possible reduction of Episcopal seminaries, 11 reduced to 5, Fr. Allen pointed out that there are many creative possibilities. All the schools must find a "whole new future" and Berkeley "just might show the way."

ENGLAND

Methodists Again Endorse Union

British Methodist synods at meetings held throughout the country reaffirmed support of proposals for union with the Church of England. There are 34 synods in England, Wales, and Scotland. Three



PRAYER WORKSHOP IN ATLANTA

Leaders of the church's eighth regional prayer workshop, a project of the Prayer Outreach Committee of MRI, that was held in Atlanta, included (l-r): The Rt. Rev. Milton L. Wood, Suffragan Bishop of Atlanta; the Rev. Albert S. Hoag, associate at St. Luke's, Atlanta; Mrs. Edward D. Smith, president of the National Order of the Daughters of the King; the Rev. Canon Douglas A. Rhymes, vicar of St. Giles', Camberwell, London; the Very Rev. Charles A. Higgins, dean of Trinity Cathedral, Little Rock; Metropolitan Anthony Bloom, Russian Orthodox Archbishop of Western Europe; and the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta.

in Wales, where separate unity talks were held, rejected the proposals, as expected by church authorities, and so did two in Scotland, as also anticipated.

All the rest approved the proposals, in some cases by what was described as "considerable" or "very clear" majorities. Last year the Methodist Conference gave a 77.4% majority vote to a motion providing that the Methodist Church enter into Stage I of the existing scheme for union with the Church of England. Stage I provided for full intercommunion, with Stage II providing for full organic union, to follow some years later. At the same time, the Anglican Convocations of Canterbury and York failed by a narrow margin to reach the 75% needed for their acceptance of Stage I.

Under Methodist procedure, the conference decision had to be returned to the synods for confirmation so that it can come again before this year's conference in Manchester in July for final ratification. This confirmation has now been given by the synods.

As for the Anglicans, the union plan will come again before them when the Church of England's new form of synodical government becomes effective in November. The Archbishop of Canterbury is hopeful that the existing union program will be re-presented and voted.

"Christianity Based on Mushroom Worship"

A fantastic new book which claims that Christianity is based on the worship of the mushroom will be answered this summer by another book brought out by the same publisher—Hodder and Stoughton.

The new book which has aroused unprecedented and considerable anger is *The Sacred Mushroom and the Cross*, written by Prof. John M. Allegro, a noted scholar who did much of the translation of the Dead Sea Scrolls and was until recently lecturer in Old Testament studies at Manchester University. His book, published by one of Britain's best-known producers of religious works, purports to show that Christianity is no more than an ancient orgiastic fertility cult and theorizes that the Old Testament provided its key. The author argues that the Bible was written in code so that mushroom worshippers could pass on their spells and beliefs in a way which would not create further hostility between themselves and the authorities.

Many of the "historical" Bible stories are, according to Prof. Allegro, common throughout the Middle East, dating back to 3500 BC. The life of Christ, his crucifixion and resurrection, are all part of the myth, according to the author. Christ, he says, represented the mushroom which paid a fleeting visit to his followers on earth. The author also wrote: "Every aspect of the mushroom's existence was

fraught with sexual allusions and in its phallic form the ancients saw a replica of the fertility of God himself."

The promise of a new book to answer these claims was made at a press conference held at the book publishers to enable Prof. Allegro to answer questions about his book. On the table in the press room were two bowls of mushrooms. At the end of the press conference, Edward England, religious editor for the publishers, distributed a statement with the permission of his employers. He said he regretted that his employers had published the book "although I know they did so believing it to be a genuine, scholarly contribution by a celebrated author." Mr. England also announced he had asked the Rev. John King, a former editor of the evangelical *Church of England Newspaper*, to write a rejoinder, to be called *The Christian Answer*. Mr. King plans to seek the views of learned philologists, Christian, Jewish, and agnostic.

Many newspapers sought the aid of theological experts to review the book. *The Daily Telegraph* carried a review by Dr. Henry Chadwick, dean of Christ Church College, who wrote: "No man's standing as a scholar is ruined by writings other than his own. Mr. Allegro's reputation as a man of judgment and learning, already widely questioned, is likely to be shattered by this curious publication. His new book reads like a Semitic philologist's erotic nightmare after consuming a highly indigestible meal of hallucinogenic fungi."

Robert Graves, a distinguished man of letters, described parts of the book as "historical nonsense."

The *Church of England Newspaper* described it as "one of the biggest hoaxes ever put out in the name of scholarship."

Prof. Allegro told a press conference that his new book sprang from a compulsive desire to make a contribution to scholarship after his research into the Dead Sea Scrolls and a hitherto unpublished document found in the caves. This had led him into an examination on nomenclature within the New Testament. "When one is a non-believer working on the Bible, one tries to divorce oneself emotionally from religious considerations and treat it as any Near Eastern document. If this had been done a long time ago, the agony now prevailing among the pious could have been avoided," he said.

Prof. Allegro served in the British Navy during WW II, and later entered the Methodist ministry. He now says he is a non-believer. He resigned his Manchester post earlier this year.

COLLEGES

Change of AEC President Announced

On July 1, Dr. Earl H. McClenney will take over the duties of president of the

Association of Episcopal Colleges, a position held by Dr. Arthur Ben Chitty for the past several years.

Dr. McClenney, who has just retired as president of St. Paul's College, Lawrenceville, Va., where he has been since 1950, has had a distinguished career in directing institutions of higher education. Thirty-two of his years in college work have been devoted to administration at three Episcopal-related colleges—St. Augustine's, Raleigh; Voorhees, Denmark, S.C.; and St. Paul's. He was president of Voorhees.

Dr. Chitty will return to his old post at the University of the South as historiographer and director of public relations for the university.

PENNSYLVANIA

Kenyatta Demands Reparations from Diocese

The Diocese of Pennsylvania has been asked to pay reparations to the black community equal to the present market value of the Church of the Holy Trinity and its adjacent parish house on Philadelphia's Rittenhouse Square. The demand was made by Muhammad Kenyatta, director of the Greater Philadelphia Black Economic Development Conference, to about 200 parishioners as they sat at a Sunday service in the church.

Mr. Kenyatta charged that the diocese is willing to expend \$100,000 a year for upkeep on the church, but "has been unwilling to make even a token payment of reparations from its corporate wealth." While he put no market value on the church, the BEDC director estimated the worth of the parish house at \$500,000. He rejected the notion that the money should be channeled into the black community through missionary work. Terming this approach "neo-colonialism," he said that such a plan is only one more way to divide the black community. He added: "We are not begging paternalistic missions, nor are we opportunistic money-seekers."

WESTERN MICHIGAN

"Special Needs Fund" Used for Bail

A campus minister at Central Michigan University in Mt. Pleasant, used money from his church's "special needs fund" to bail out a coed arrested on a charge of desecrating the flag. Fellow clergymen in the campus ministry applauded his action.

The Rev. John Goodrow, rector of St. John's Church, Mt. Pleasant, conferred with CMU President William E. Boyd and within three hours of her arrest had secured the release of Cathy Courtney, 20, a sophomore from Berkeley. "We feel we effectively avoided serious unnecessary

confrontation and potential tragedy equal to other campuses," Fr. Goodrow said after posting \$150 bail. "Student groups began immediately to gather and it was obvious things were beginning to heat up."

The student was arrested after Maj. DeWitt Dent, assistant professor of military science on the ROTC staff, and four others swore out a private citizen's complaint on damage and disrespect to the flag. The alleged offense took place in connection with a street anti-war drama. Witnesses said Miss Courtney ripped the flag accidentally in placing it on a coffin being used in the "guerilla theater." Arraigned in Mt. Pleasant, she asked for a jury trial. No date had been set.

The university president said he considered the arrest "inappropriate" to the "teacher and student relationship. . . . If a teacher thinks a student is doing the wrong thing, then he has the obligation to teach the student the right thing. The way to accomplish this is not to have the student arrested."

The Campus Pastors Association expressed support for Fr. Goodrow by electing him president and moving to set up its own fund for student emergencies.

EASTERN OREGON

Reading Lists for Christians

The board of examining chaplains of the Missionary District of Eastern Oregon, under the chairmanship of the Rev. Robert D. Parlour, asked noted educators and cultural leaders what works they would like to have their clergy and other ministers read in order to communicate realistically in today's world. The responses released by the diocesan, the Rt. Rev. William B. Spofford, Jr., are:

Marshall McLuhan (communications expert): *Environmental Man* (Kuhns), *Electronic Gospel* (Kuhns), *The Age of Discontinuity* (Drucker), *The Silent Language* (Hall), *Preface to Plato* (Havelock).

Charles Willie (sociologist): *Situation Ethics* (Fletcher), *On Being the Church in the World* (Robinson), *Church Action in the World* (Willie).

Theodore Hesburgh (president of Notre Dame University): *The Academic Revolution* (Jencks and Reisman), *Teilhard de Chardin and the Ministry of Christ* (Mooney), *Secularization of Christianity* (Mascall).

Karl Menninger (psychiatrist): *Ferment in the Ministry* (Hiltner), *A Moment in the Sun* (Reineiv), *The Crime of Punishment* (Menninger).

James Dixon (president of Antioch College): *The Temporary Society* (Benner & Slater), *Progress, Coexistence, and Intellectual Freedom* (Norton), *The Absurd Healer* (Dumont).

Edward Brooke (U.S. Senator from Massachusetts): *La Vida* (Lewis), *Soul on Ice* (Cleaver), *Our Criminal Society* (Schur).

Margaret Mead (anthropologist): *Science and Survival* (Commoner), *Gandhi's Truth* (Erikson), *Black Like Me* (Griffin).

Frank Church (U.S. Senator from Idaho): *Agenda for the Nation* (Brookings Institute), *Truth Is the First Casualty* (Goulden), *Patterns of Development* (Pearson Committee Report).

John Knowles (administrator of the Massachusetts General Hospital): *Anti-Intellectualism in American Life* (Hostetter), *The American Mind* (Comminger), *The Human Condition* (Dixon).

Robert Packwood (U.S. Senator from Oregon): *Congress and the Nation* (Congressional Quarterly, V. II), *The White House Years* (Eisenhower), *Revolution in Civil Rights* (Congressional Quarterly).

BLACK MANIFESTO

One Year Later

The Black Manifesto, issued during the last week of April 1969, was "hurled" into headlines across the country when James Forman walked into Riverside Church, New York City, May 4 a year ago, to present reparations demands.

The Black Economic Development Conference (BEDC) continues independent, as it always has, of the Interreligious Foundation for Community Organization (IFCO), which sponsored the Detroit meeting from which the manifesto came. James Forman is still involved, mainly as director of a manifesto-proposed International Black Appeal. BEDC is incorporated in Michigan and the Rev. Calvin Marshall, a Brooklyn pastor of



DISTINGUISHED SERVICE

Dean Percy Young of St. Paul's College, Lawrenceville, Va., placed a hood signifying the LHD degree given to the college's President Earl H. McClenney at the school's 82d commencement exercises. The citation for distinguished service was read by George R. Humrickhouse (r), board secretary. Applauding is the commencement speaker, the Rev. Grady Powell, pastor of Gillfield Baptist Church, Petersburg, Va., an alumnus of St. Paul's.

the African Methodist Episcopal Zion Church, is chairman. Local chapters function in Chicago, Detroit, Cleveland, and Philadelphia, the latter being the most active in continued confrontations with church groups.

In terms of economic development, limited headway has been made. One printing facility, the Black Star Press, operates in Detroit. A radio license has been requested in Lorain, Ohio. Funding has not been substantial for a southern land bank, a black university, other communications projects, and a national black labor strike fund. According to Mr. Marshall, about \$300,000 was contributed in BEDC's first year. Of that, \$200,000 came from the Episcopal Church with funds channeled through the National Committee of Black Churchmen (NCBC).

In some respects the BEDC has become one of a number of organizations working for black economic development and empowerment. The impact of the manifesto, however, goes beyond the function of BEDC. Few churches chose to respond to the rhetoric, often considered inflammatory and violent, or the program of BEDC. Few chose totally to ignore the document, even if their response was a firm rejection.

Protestant church bodies were the most willing to discuss the principles of reparations, though no church has officially endorsed it. Not even the Episcopal Church, which has raised \$200,000 for BEDC, officially endorsed the document.

Jewish agencies and Roman Catholic bishops tended to give "no" replies to the manifesto. They chose channels other than the BEDC for assisting minority development. In the first year of the manifesto, no Jewish group or synagogue received a Forman visit or specific BEDC demands. The black groups which took the Roman Catholic Archdiocese of St. Louis as a target were not formally related to BEDC. Neither was the Black United Front of Washington, D.C., which approached all religious groups with reparations demands.

Particularly successful in obtaining funding from its own church was Black Methodists for Church Renewal; United Presbyterians expect to consider details of a \$50 million fund drive for minorities at their 1970 Assembly; Roman Catholic bishops have approved a Thanksgiving offering for poverty work with a goal of \$50 million. No doubt some of these programs were encouraged by the manifesto, but at the same time the manifesto has caused a backlash in church giving.

Contributions to the Episcopal Church have dropped since the South Bend convention in September 1969 provided for the indirect funding of the BEDC. Some attribute this drop in part to local displeasure with the General Convention Special Program that came out of the

1967 General Convention held in Seattle.

Influential black churchmen found merit in the concept of reparations and aided drives for funds. Other black leaders did not, including Dr. Joseph H. Jackson of the National Baptist Convention, USA; NAACP chief Roy Wilkins; and civil-rights leader Bayard Rustin. To mark its first anniversary, the BEDC held a service at the Interchurch Center, New York City, a place where many of the early manifesto confrontations took place. No more than 150 persons attended. One person said it was "more like a requiem than a celebration."

Since the issuing of the manifesto, blacks are probably more carefully heard and less paternalistically treated because of the manifesto experiences. The topic of reparations will most likely continue in the context of the churches' social and economic responsibilities for there is little chance they can be escaped.

CHURCHWOMEN

Province VIII Leaders Support Triennial

Churchwomen of Province VIII, meeting in San Francisco, expressed strong opposition to any plan for eliminating the Triennial Meeting of the women of the church. Participating in the meeting were diocesan presidents and representatives, including delegates to Triennial. They passed three resolutions:

(1) That the Triennial meetings continue to be held, concurrently with every regular General Convention;

(2) That "no final decision be made upon the disposition of monies from legacies by the Committee for Women until it has been presented for discussion and vote by the delegates to Triennial, 1970";

(3) That the number of voting delegates to any future Triennial or any regular national meeting of Churchwomen for each diocese or district be increased from three to five.

NORTHERN INDIANA

Statement on COCU

"We have studied *A Plan of Union* carefully and, we trust, with a readiness to obey such imperatives of the Holy Spirit as it might prove to contain. To our disappointment, we find in the Plan, apart from an evident longing for unity (which we heartily share), no manifest sign of the Holy Spirit's inspiration. On the contrary, the plan seems to us to be an invitation to chaos, and we do not believe that the church it delineates can truthfully claim to be catholic, evangelical, and reformed. The Church of Christ Uniting has, in effect, no authoritative teaching, no clear Gospel, no standards, ethical or spiritual, and no chance of agreeing on any norm of worship. In short, honest unity is absent. The pro-

posed church resembles nothing we have ever encountered in Christian history. Participation in it would mean for us a violation of our ordination vows. Although an 'official vote' is not to be taken immediately, we seize this opportunity to state that we cannot accept the plan."

The above was signed by the Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, and 16 of his clergy, with the clear understanding that the statement was an expression of the personal views of the signers.

MILWAUKEE

RCs and Episcopalians Meet

Priests of Roman Catholic and Episcopal Churches in several Wisconsin communities met recently in Janesville, to discuss the statement released by the Joint Anglican-Roman Catholic Consultation (ARC) which proposed intercommunion and organic union of the two churches. This *ad-hoc* group was composed of Episcopal priests in the southwest convocation of the Diocese of Milwaukee and an equal number of Roman Catholic priests from the same area. Two special guests were also present: The Rev. Philip Kaufman, OSB, resident theological consultant at the St. Benedict Ecumenical Center, Madison, and the Rev. Anthony Schumacher, ecumenical officer of the Roman Catholic Diocese of Madison. Presiding at the meeting were the Rev. Ronald Ortmyer, rector of Trinity Church, Janesville, and the Rev. Bernard Pierick, dean of the R.C. Rock County deanery. These men and the others attending issued the following resolution:

"Be it resolved that the advance representatives for the synod of Roman Catholic bishops to meet in 1971 establish as early as possible a preparatory commission of Roman Catholic and Anglican theologians to prepare a schema on non-Roman orders with the view that the bishops gathered in synod recommend practical steps toward recognition of Anglican orders and eventually of non-episcopal ministries in the churches of the West."

The Janesville meeting was the first of a series of joint conversations designed to implement the proposals of the ARC statement.

LOS ANGELES

Cathedral Gains a Reprieve

St. Paul's Cathedral, Los Angeles, doomed for destruction by vote of the diocesan convention last February [TLC, Mar. 22], has gained a reprieve for one year. The city's Cultural Heritage Board declared the cathedral, which stands on choice downtown land, a "historic-cultural monument."

Officials of the diocese had argued that

inner-city work could be carried on through other centers, and that its limited use for religious purposes did not justify maintaining the cathedral. Convention delegates approved a plan to lease the property or co-develop it with private commercial interests. The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, had given the impression last winter that he favored the action. Recently, however, he indicated that he wants to maintain the cathedral and the church's presence in the inner city.

After the convention action, a number of Episcopalians mounted a campaign to save the edifice. They were aided by the Rt. Rev. Robert B. Gooden, retired Suffragan of Los Angeles [TLC, Mar. 29]. The city's heritage board acted on the appeal of individuals for the temporary stay of demolition.

ORGANIZATIONS

RHA Announces Awards

Religious Heritage of America (RHA) has named President Richard M. Nixon as Churchman of the Year for "carrying his deep religious commitment into the Presidency." Mr. Nixon will be honored at the 20th annual RHA National Leadership Conference and Awards Program in Washington June 18 for "creating an atmosphere for a return to the spiritual, moral, and ethical values of the Founding Fathers." Also to be honored are Abp. Iakovos, Primate of the Greek Orthodox Church of North and South America, as "Clergyman of the Year," and Mrs. Anna May Moynihan, a leading Roman Catholic laywoman, as "Churchwoman of the Year."

RHA is an interreligious organization dedicated to preserving America's Judeo-Christian heritage.

Anglican Society Meets

At the annual meeting of the Anglican Society, held at the Cathedral of St. John the Divine, New York City, the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, was elected president, the Rev. Francis F. E. Blake, vice-president, the Rev. David R. King, secretary, and Mr. Lloyd C. Minter, treasurer.

In his address to the members of the society on the process of changing the Prayer Book, the speaker of the afternoon, the Rev. Leo Malania, coordinator of Prayer Book revision, described the work of the eleven drafting committees, of some 195 reader-consultants, of the final editorial committee, and of the invaluable chairmen of the various diocesan liturgical commissions. He said that according to the responses received to the questionnaire on *The Liturgy of the Lord's Supper*, the proportion of clergymen considering the revision to be "on the right track" was 19:3, and that of the

Continued on page 12

DIOCESAN CONVENTIONS

Lexington

The Rev. Canon Addison Hosea, rector of St. John's Church, Versailles, Ky., since 1954, and professor of New Testament at the Episcopal Theological Seminary in Kentucky, was consecrated Bishop Coadjutor of the Diocese of Lexington, in a service held in Christ Church, Lexington.

Presiding at the service was the Rt. Rev. William R. Moody, diocesan. Co-consecrators were the Rt. Rev. Charles G. Marmion, Bishop of Kentucky, and the Rt. Rev. Girault M. Jones, retired Bishop of Louisiana and chancellor of the University of the South. The sermon was given by the Bishop of Indianapolis, the Rt. Rev. John P. Craine. Others taking part in the service included Bps. Hargrave, Temple, Henry, Blanchard, and Campbell.

Later in the day, the 75th annual convention of the Diocese of Lexington was convened with Bp. Moody addressing delegates and visitors. He stated: "I do not have to tell you that we live in troubled times; and I think that you have an apprehension, as I do, that we have not seen the worst of it yet. . . . There is in the world today, a double-talk not meant to be understood but meant to deceive the unwary in which 'non-violence' means 'violence'; 'peace' means 'war'; 'democracy' means 'tyranny.' . . . This double-talk has entered into the churches and has confused the faithful. Christian people should be very clear on this point that this sort of business is not of God, but of the Devil, who was, and is, a liar from the beginning."

In business sessions delegates:

(✓) Admitted St. Alban's, Moorehead, as an organized mission;

(✓) Opposed, by resolution, the presence of additional representatives from each diocese at the 1970 General Convention, stating that such delegates would impede the effectiveness of the convention, that their presence might possibly result in an emotional atmosphere which would hinder reasonable debate, and that such delegates are in violation of the constitution of the church;

(✓) Adopted the proposed 1970 budget of \$189,000, the largest in diocesan history.

New York

In an Apr. 20 article, *New York* magazine referred to the Diocese of New York as "that stodgy diocese." Actions taken at the annual convention were anything but stodgy—the formation of a housing and development corporation to provide housing for the poor, and Venture Fund, to provide seed money for enterprising projects.

The convention resolved to take a good look at its methods and objectives in fund raising. During the next year, the diocese will study a financial program that would eliminate the quota system. Instead, parishes would be encouraged to contribute to a "priority program budget."

A minimum salary of \$7,500 per year for clergy will take effect on July 1. A canonical change will authorize the Ministries Commission to make an annual review of salaries paid to all full-time clergymen in the diocese.

For the budget year 1971, \$2,022,028 was approved. Of this amount, \$850,000 will go to the Executive Council. New York has the highest diocesan apportionment to the council.

Another canonical change involves the establishment of a proportional system of lay representation. This change requires action by two successive conventions and would give parishes of 2,000 communicants a five-to-one ratio of delegates over smaller parishes.

Arkansas

In a farewell address to the 98th convention of the Diocese of Arkansas, the Rt. Rev. Robert R. Brown warned his churchmen of an "impending crisis." Bp. Brown, who will retire Nov. 1, because of failing health, will be succeeded by the Rt. Rev. Christoph Keller, coadjutor.

"I sense a cosmic urgency and an impending crisis near at hand," Bp. Brown stated. "We seem to be driving headlong into something which I can only see through a glass darkly. It is as though we were fast approaching a midnight hour when every reveler must unmask and even the littlest Cinderella must relinquish her pumpkin coach. I can but ask myself whether it is also God's answer to our time. Is it his divine 'no!' to our way of life?"

He defined the 20th century as a time when art and philosophy have abandoned reason: when "absolutes are being denied in favor of an 'it all depends' attitude"; when theological seminaries have forsaken absolute ethics in favor of situation ethics; when "secular man has substituted a morality based on God's eternal law with one that is guided by his own personal likes and dislikes," and when "private conscience" has become the final arbiter for morality.

Turning from what he called "moral rebellion" to "social rebellion," Bp. Brown warned that black militancy is as potentially fatal to human dignity as white supremacy. As one of our black clergy said recently, "he is catching up with the white man in everything, including the ability to hate." If society "will not move to remedy the black man's

plight, or the Indian's, or the Latin American's without this pressure of violence, if we will not strive to heal their gaping, aching, salt-infested wounds, then we should not be surprised by this threatening rebellion. In fact we deserve it," he said.

In this farewell speech to his diocesan parishioners, Bp. Brown recounted how the "revolution" has changed his attitude toward the episcopacy since he was consecrated in 1955: "When I was consecrated I rather fancied myself becoming a kind of ecclesiastical Mr. Chips. I saw myself as a mild-mannered, heaven-centered individual who with a gentle smile and an other-world demeanor, would float through life like Little Pippa singing 'God's in His Heaven, all's right with the world.'" The 1957 Little Rock integration crisis changed that image, Bp. Brown said. Then asking permission of the convention to be facetious, he said that as bishop he often has lifted up his own eyes to heaven and cried, "How could this happen to a nice guy like me?"

He acknowledged that there had been some withdrawal of financial support from national funds because of the church's militancy on social issues. "Are we sure we are not hampering the will of God himself? Are we convinced that what we are protesting is more important than all the other things a ministering church must do? And are we certain we are not using our protest as an excuse for spending more on ourselves?"

In an interview he said he views the world and the church with the understanding that "the old world is dying and a new one is being born." About youth, he said, "I have a very strong feeling about the young people of this nation—and it's all good. They are the hope of the world. Now, I'm a 60-year-old square, a member of the 'then generation,' so I don't always communicate. Youth wants a church that's relevant, they want to be a part of the church's life, and, believe it or not, they want forgiveness. I've tested this in discussions with youth. They want their own initiative, their own thing, but when they've done wrong, they also want forgiveness. Times have changed, so the church must also change," Bp. Brown said.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$17,598.92
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\$19,212.92

Convenience and Inconvenience

By H. BOONE PORTER

PART of the interest and drama of the church year is the ever-changing relationship between Sundays, seasons, and special feasts. Yet these changes from year to year also involve problems. One problem is that raised when a "Sunday of precedence" (a Sunday which must not be infringed upon by any other observance) falls on a date normally assigned to a fixed feast (such as apostles' days). The "Tables of Precedence" on p. li in the front of the Prayer Book specify which days cannot be interfered with by other days, and direct that the feast which conflicts with the privileged day be transferred to "the first convenient open day." But what is the *first convenient* day?

There is more than one answer to the question. This year, for instance, Septuagesima (a Sunday of precedence) occurred on Jan. 25 (the feast of the Conversion of St. Paul). According to the Table of Precedence, St. Paul's Day had to be moved, but where to? Some parishes, and some publishers of church calendars, chose to transfer it to Monday (Jan. 26), others chose Tuesday (Jan. 27), and still others chose Wednesday (Jan. 28). Surprising as it may seem, there were reasons for each of these choices. The same problem often occurs with the feast of the Annunciation, which must be transferred out of Holy Week and Easter Week. Is it to be the Monday after Low Sunday, or the Tuesday, or some other day?

Is Monday "Convenient"?

It has been widely assumed, when a feast is transferred from a Sunday, that it should go to the following Monday. The question has repeatedly been raised, however, as to the convenience of this.

First, there is a technical liturgical problem. For a privileged Sunday such as Septuagesima, the Book of Common Prayer provides three observances proper to the occasion—Morning Prayer, Holy Communion, and Evening Prayer. For a

so-called "Red Letter Saint's Day," such as the Conversion of St. Paul, there are four observances—"First Evensong" for the eve (*i.e.*, the evening of the preceding day), Morning Prayer, Holy Communion, and "Second Evensong" (*i.e.*, for the evening of the day itself). If Septuagesima comes on Jan. 25, because it is a day of precedence, it is entitled to its full liturgical observance, both morning and evening. If St. Paul's Day has been transferred to Monday, then the First Evensong of the apostle is in conflict with Evensong of Septuagesima. Since transfer to Monday creates this unnecessary conflict, Monday is not liturgically convenient. If the apostle's day is transferred to Tuesday, no such conflict arises.

In practice, Evensong is not an important public service in most parishes. Yet from a practical and pastoral point of view, Monday is certainly not convenient. People who have been to church Sunday are less likely to return on Monday than on Tuesday or Wednesday. For the actual observance of these days, most parishes find the middle of the week far preferable to Monday.

For these reasons, the Custodian of the Book of Common Prayer, Canon Charles M. Guilbert, has given his opinion that Tuesday, rather than Monday, fulfills the

requirement of convenience. On the other hand, if some particular congregation finds that Monday really is a more feasible day for them, then neither Canon Guilbert, nor the writer of this article, has any desire to force them to observe Tuesday. Yet, having said all of this, there is still another side to the question.

What Is an "Open Day"?

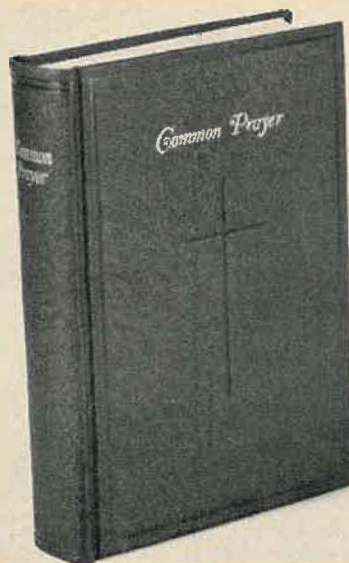
The Prayer Book requires the transfer of feasts to "the first convenient open day." In the past, there was little question about this. Our American church has had few feasts and fasts in its calendar, and all other days were open. This situation is totally changed in parishes which choose to follow the calendar of Lesser Feasts and Fasts (LFF). This provides numerous optional additional days, *but no rules whatsoever regarding precedence or transfers*, except a rubric on p. 154 that these festivals are not to be observed on "Sundays or Greater Holy Days."

This does not solve the question of a lesser feast having a major feast transferred into its day. This question will recur regarding St. Paul's Day, since the two following days are assigned to significant saints, Polycarp and Chrysostom. If a parish chooses to omit the observance of one or both of these festivals, the day becomes open and St. Paul can be transferred to it. But many parishes do choose to observe these days, in which case the days are not open. The rules of the Prayer Book accordingly indicate that St. Paul would be delayed until Jan. 28, the first open day.

It is evident that at certain times of the year, certain choices are open to the parish. Yet the publisher of a calendar cannot leave the question open. A given date cannot be simultaneously printed in violet, white, and red! During the present period of transition, we must be understanding and patient with these publishers.

Future Changes

As the revision of the Prayer Book proceeds, we trust that a more comprehensive system of precedence will be established. It is anticipated that the Standing Liturgical Commission will propose a new rubric that conflicting feasts be transferred to *any* convenient free day in the week following—thus clearly according to each congregation the responsibility of planning what may be best for its own schedule of weekday services. Opinions will continue to differ as to whether saints' days really should be observed on any Sundays or not. In regard to St. Paul's Day, the question is most anomalous, since the epistles and gospels of both Septuagesima and Sexagesima are highly appropriate to the "apostle of the eleventh hour." In any event, these are excellent Sundays for preaching and teaching about this extra-ordinarily important figure in the history of Christianity.



The Prayer Book—temporal vs. sanctoral

The Rev. H. Boone Porter, D.Phil., is professor of liturgics at the General Theological Seminary.

EDITORIALS

Aquinas on The Hess Case

THERE are those who think that the doctrines of St. Thomas Aquinas are old hat. This view is especially popular among 20th-century hicks who have never read him. It was interesting to hear the Angelic Doctor quoted by Robert M. Donihi, a former war-crimes prosecutor who had interviewed Rudolf Hess at Berlin's Spandau prison where the 76-year-old former Nazi tactician and mystagogue is incarcerated. St. Thomas's dictum quoted by Mr. Donihi in regard to the Hess case is this:

"To lock a man up or put him in fetters not only prevents him from doing evil, but also from doing good. Justice is a habit whereby one gives everyone his due."

Said Mr. Donihi: "In my opinion, at this point in history Rudolf Hess is due his freedom. I present him neither as a hero or anti-hero but simply state my conviction that the retention of this aged and ailing man, now 76, in virtual solitary confinement, is the kind of inhumanity that we fought World War II to prevent."

There are some dubious and perplexing aspects of the Hess case from a legal point of view. He was never convicted of any of the war crimes or crimes against humanity of which the other defendants in the war crimes trials were found guilty. Hess has been in prison for 29 years, first in England until the end of WW II and then in Spandau since the war. He flew into Britain on a so-called peace mission and has been incarcerated ever since. Of the four allied powers only the USSR insists that Hess serve out his life sentence. Britain, France, and the U.S. favor his release.

Hess's son, Wolf Rudiger Hess, was three at the time of his father's flight to England. He is now carrying on a campaign to secure his father's release. He and his mother, Ilse Hess, did not see the prisoner until Christmas 1969, when they were not allowed to touch him or tell him of the efforts for his liberation they are making on his behalf.

The imprisonment of Hess was purely vindictive. At the time that he fled Hitler's Germany to Britain on his strange mission neither the U.S. nor Russia was at war with Germany, but after the war the Russians demanded the death penalty for him because, they said, he was involved in German plans to attack Russia. Nobody even tried to prove the truth of this allegation. It is doubtful, then, that he should ever have been tried, still less convicted of a war crime against the victorious allies.

How aptly Thomas Aquinas speaks to this case!

Somebody Musta Flipped

YOU may be outraged by a story out of England which you will read in the news section of this issue, but if you are don't flay us. We don't make news—we report it; and this, alas, is news. Prof. John M. Allegro is an Old Testament scholar who has gained distinction as a translator of the Dead Sea Scrolls. He has written a book proclaiming his theory that the whole Bible is an ancient code-book of a cult of mushroom (that's right) wor-

shippers; that Christ was, or represented, the divine mushroom paying a fleeting visit to his devotees on earth. The book was published by the reputable house of Hodder & Stoughton.

If some unknown loony were to write such a book, only a vanity publisher would print it and it wouldn't be news. When John Allegro writes it and Hodder & Stoughton publishes it, it is news. Sorry.

GBS Then And Now

BERNARD SHAW talked too much; intelligent commentators upon life usually do, no less than fools. Some of his innumerable dicta seem quaintly dated today, but others seem more current than this month's *Playboy*. It was in 1912 that he wrote the following, in his preface to *Androcles and the Lion*:

"The first common mistake to get rid of is that mankind consists of a great mass of religious people and a few eccentric atheists. It consists of a huge mass of worldly people, and a small percentage of people deeply interested in religion and concerned about their own souls and other peoples' . . . The passionately religious are a people apart; and if they were not hopelessly outnumbered by the worldly, they would turn the world upside down, as St. Paul was reproached, quite justly, for wanting to do. Few people can number among their personal acquaintance a single atheist or a single Plymouth Brother."

Prehistoric though GBS was (he was writing *Androcles* when the superannuated writer of this editorial was getting himself born), he saw that there is no such thing possible as a holy worldliness or a saving secularism. The world, along with the flesh and the devil, is no friend to grace. There are a few real Christians; and all the rest of the world is worldly; and never the twain shall meet, except as salt meets beef.

Doctor Fell — 1970

Since I dislike you,
How can I then fulfil the law of love?
Your speech, your ways, your very image in my eye,
These all revolt me . . . (and it is little help
That I am sure you care no whit the more for me!)

Thus battle head and heart,
The one reverberant with pique,
The other incandescent in the light of love.
But both, I think, must surely be of God,
And so an acrid lesson says
That head must love whom heart insists
It cannot like.

God help me try!

Samuel J. Miller

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News of the Church

Continued from page 8

laity, 5:3. However, if the three eucharistic rites proposed are approved for trial use by the General Convention in Houston this fall, each diocesan liturgical commission will be asked to devise its own appropriate means of evaluating the rites, instead of another national questionnaire.

CENTRAL FLORIDA

Ecumenical Conference Held

A conference that reached nearly to "the grass roots" was held in Orlando, Fla., May 12, in St. Charles' Roman Catholic Church. It was the Central Florida Dialogue on Ecumenism, co-sponsored by the Florida Council of Churches and the Roman Catholic Diocese of Orlando. About 60 persons participated, almost all of them clergy.

Participants spent most of the morning in groups of a dozen members, discussing such matters as mixed marriages, baptism, sacraments, the nature of the church, what Christians believe in common, problems of language, the goal of ecumenism. After luncheon all met together for consideration of group findings, with the Rev. Joseph Nolin, pastor of St. Charles' Church, and the Rev. Alan Carlston, chaplain of Florida Presbyterian College, St. Petersburg, as resource persons and commentators. After five hours together those present agreed that some continuation of the dialogue should be provided for in the several communities represented. People had come from within a radius of 85 miles.

Some Episcopalians involved were: the Rt. Rev. W. H. Folwell, Bishop of Central Florida, who led in prayer at the beginning of the session; the Rev. Frank M. Butler of Cocoa Beach, a group recorder; and the Rev. G. Ralph Madson of Orlando, a group moderator. Most major communions were represented, including the Greek Orthodox.

CHURCH OF ENGLAND

"Be Realistic on Decline of Religion"

A plea to Christians to be realistic about the decline in religion and to heed the signs of the vigorous Christian witness among the young was made by the Archbishop of Canterbury.

"We hear much of the decline of religion," the primate wrote in his diocesan journal. "It is only too true and too sad that this has happened. We hear less about those signs of vigorous Christian witness and response to the Gospel which happen month by month. I think of Christian congregations known to me which are fellowships of committed people in-

tent upon putting the claims of God first in their lives. I think of the thousand and more men and women who this last Lent in Cambridge gave their attention to a course on the Christian faith. I think of the recent Easter Day in Canterbury when the legend that it is only the old who go to church was belied by the presence of crowds of young people at Holy Communion."

The archbishop also wrote: "Let us indeed be realistic about the decline, about the present weaknesses and the need for some very, very new ways; but let this be in joyful gratitude that God is alive and that the Holy Spirit is working still."

The Bishop of Manchester struck a similar view — the decline in the church's influence and in church attendance. The Rt. Rev. William Greer, preaching at the Farewell Communion marking his retirement after 23 years as diocesan, referred to a recent BBC interview in which a newsman mentioned the church's decline in numbers and influence. "The church will stand at the grave of the BBC, ITV (Independent Television), and all other institutions knocking about the world today," the bishop said.

Canon Sees "Perfect Jesus" as Unscriptural

Jesus was "sinless" but there is nothing in scripture to suggest he was perfect in every other way, according to the Rev. Canon Hugh Montefiore, vicar of Great St. Mary's, the university church of Cambridge.

Following the announcement of his appointment as Suffragan Bishop of Kingston, southwest of London, he was challenged by the Church of England Evangelical Council to take an early opportunity to affirm his conviction that "the humanity of Jesus was perfect in every way" [TLC, May 10].

Answering the challenge, the canon, who theorized some three years ago on Jesus's possible homosexual tendencies, said the word "perfect" really means complete, and when referred to Jesus it emphasizes that he revealed God by adding "a complete human person — there was nothing missing." He added: "Whenever the word 'perfect' appears in the official formulations of the church it does not mean that Jesus was perfect in the sense that he was the best possible specimen of humanity, but that he was completely human."

United Church Proposed

Sweeping new proposals for forming a "United Church of England" are contained in a book just published in England by four prominent Anglicans — two Anglo-Catholics and two Conservative Evangelicals — as a substitute for the stalemated Anglican-Methodist union plan.

Briefly, the proposals envisage that the new united church should begin at the local level, in areas corresponding to the size of parishes in the Church of England. In such localities, it is proposed that congregations of different bodies — not restricted to Anglicans and Methodists — impelled alike by common theological insights and a sense of mission, would unite. Churches and ministers would then be mutually and immediately accepted into the united church, which would thereafter grow and spread slowly as more and more parishes followed the same line of thought, and joined.

One of the authors, the Rt. Rev. Graham Leonard, Suffragan Bishop of Willesdon, northwest London, a leading Anglo-Catholic, said the union proposal is not the product of hard bargaining but a genuine result of trying to think about fundamentals. Another of the authors, the Rev. Colin O. Buchanan, an Evangelical of the London College of Divinity, asserted that the plan is workable and believes it was calculated to gather support through its "psychological advantages."

These two men and the other two authors, the Rev. Eric L. Mascall, an Anglo-Catholic, and Dr. James I. Packer, an Evangelical, were and still are, strong critics of the Anglican-Methodist union plan which was approved by the Methodist Conference last July but just failed to obtain the necessary majority for approval in the Anglican Convocations of Canterbury and York.

As for the new united church proposals, the print was hardly dry before they came under editorial attack. The *Methodist Recorder* agreed that the authors' arguments deserve consideration "but," it added, "a first reaction for what it is worth, is that adding one more to all the existing denominations (as the new united church would be initially) is an odd way to move to unity." It also said that what the authors "fail to acknowledge, or do not realize, is that much the same spirit and same positive approach (in growing into union) is in the (Anglican-Methodist) unity report, for example on scripture and tradition, on the doctrine of the ministry and the proposed new ordinal, on the nature of Holy Communion."

The *Church Times*, an independent Anglican journal, was less kind, saying editorially: "Sadly, in view of the high regard in which all four authors are rightly held, it must be concluded that this scheme, if it were ever to be implemented, would simply involve the addition of one more competing denomination to those England has already; the haphazard paralysis and disintegration of the work of existing churches, notably the Church of England, in various localities; an unimaginable administrative muddle; not so much a 'growing into union' as a decline into decay. The proposed abdi-

cation of corporate and catholic responsibility for reunion in favor of an exaggerated congregationalism is a recipe for chaos and a counsel of despair."

On the other hand, the *Church of England Newspaper*, which is Evangelical, welcomed the proposals which, it said, presented the churches in England "with a serious problem and a great opportunity."

METHODISTS

Black, White Congregations Merge in Virginia

For 67 years Trinity United Methodist Church (white) and Davidson Chapel United Methodist (black) were separated by much more than two city blocks in Big Stone Gap, Va. Now they are one.

In what the Rev. John Manney, Trinity's pastor, believes to be the "first such merger in the Bible Belt," the two congregations worshipped together for the first time on the last Sunday in April. Attendance was not what Mr. Manney had hoped it would be—perhaps the rain kept some away, or so he hoped. The merger came about because the small chapel congregation could not pay a pastor and maintain its building. All property is now jointly owned and the action will become official by the end of this month.

Former chapel members were greeted warmly by their white friends. "I pray the Lord that we may be as united in spirit as we are in substance," said Mr. Manney.

ROMAN CATHOLICS

Americans Report Statistical Decline

For the first time in this century, the Roman Catholic population of the United States has decreased—by some 1,149 in a year—as of Jan. 1. These and other statistics are reported in *The 1970 Roman Catholic Directory*, published in New York by P. J. Kenedy and Sons.

There are now 47,872,000 Roman Catholics in this country, comprising 23.5 percent of the population. Other decreases were recorded in the number of converts, priests, religious, and seminarians; students in RC colleges, high schools, and elementary schools; teaching staffs of schools and seminaries; and in public school children receiving religious instruction. Increases were noted in the number of bishops, overall resident parishes, and marriages.

Brooklyn remains the largest diocese, and Chicago the largest archdiocese. Gains in population were reported by 88 sees, and among these Miami had the largest increase, 143,000. The number of converts recorded in the directory is the lowest in 24 years, a decrease of 10,195 to a total of 92,670.

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PEOPLE and places

Appointments Accepted

The Rev. Herman Anker, former rector of All Saints', Chicago, is rector of St. Andrew's, Harrison, Tenn. Address: Rt. 6, Box 106 (87748).

The Rev. Thomas V. Aycock, Jr., former assistant, St. Luke's, Dallas, Texas, is rector of St. Michael's, 220 40th St. NE, Cedar Rapids, Ia. 52402.

The Rev. Elliott H. Blackburn, former priest in charge of St. David's, Ames, Ia., is rector of St. John's, 120 First St. NE, Mason City, Ia. 50401.

The Rev. Joseph Boulet, former member of the human relations staff of Oak Ridge Associated Universities and Union Carbide, Tenn., is downtown chaplain at an interchurch storefront location in a shopping center. Address: 111 California Ave., Oak Ridge (87800).

The Rev. Elwyn D. Brown, former rector of St. John's, Mt. Rainier, Md., is rector of Christ Church, 109 S. Washington St., Rockville, Md. 20850.

The Rev. Charles Cannon, former assistant rector of Grace Church, Charleston, S.C., and chaplain to Episcopal cadets, The Citadel, is Charleston campus minister to all institutions of higher education in the Greater Charleston area. Address: 31 Pitt St. (29401).

The Rev. G. Garrett Carpenter, former rector of St. Matthew's, Seat Pleasant, Md., is vicar of Trinity Church, Shrewsbury, Mass.

The Rev. Charles A. Carter, former assistant, Christ Church, Nashville, Tenn., has been vicar of St. Mary's, Jacksonville, Fla., for some time.

The Rev. Samuel Coons, deacon in training, formerly at St. Luke's, Scranton, Pa., is deacon in training, St. Stephen's, Catsauqua, Pa. Address: 1301 Mickley Rd., Whitehall, Pa. 18052.

The Rev. Dale T. Cropper, former vicar of St. George's, Glenn Dale, Md., is rector of Holy Communion, 3640 Nichols Ave., Washington, D.C. 20032.

The Rev. Henry F. Fairman, former rector of Lower Luzerne Parish, Pa., a cooperative ministry of St. Paul's, White Haven; St. Peter's, Hazleton; St. Martin's, Nuangola; and St. James', Freeland, Pa., is rector of St. Luke's, 22 S. Sixth St., Lebanon, Pa. 17042.

The Rev. William B. Fitch, former assistant, St. Thaddeus', Aiken, S.C., is assistant, Grace Church, 1315 Lytleton St., Camden, S.C. 29020.

The Rev. Charles C. Green, former rector of St. Margaret's, Carrollton, Ga., is non-parochial. Address: 2320 Garfield Ave., Little Rock, Ark. 72205.

The Rev. Ray Grieb, former chaplain at Starr Commonwealth for Boys, Albion, Mich., is rector of St. Peter's by the Lake, Montague-Whitehall, Mich. Address: 8451 Old Channel Rd., Montague (49437).

The Rev. Robert Harvey, former priest in charge of Emmanuel Church, Alexandria, Minn., is rector of St. John's, 4201 Sheridan Ave. S., Minneapolis, Minn. 55410.

The Rev. Jack Higham, former vicar of St. James', Sheffield, England, is vicar of St. Barnabas', Kutztown, Pa. Address: 722 E. Walnut St. (19530).

The Rev. Thomas S. Hulme, former rector of Grace Church, Cedar Rapids, Ia., has completed work for the M.A. degree and is on the staff of the children's unit, Psychiatric Hospital, University of Iowa, Iowa City. He is also continuing part-time work at Trinity Parish, Iowa City. Address: 702 N. Van Buren St., Iowa City, Ia.

The Rev. Frank W. Hutchings, former priest in charge of St. Paul's, Put-In-Bay, Ohio, and director of Jefferson County Council on Alcoholism, Ohio, is vicar of Holy Faith, Box 576, Dunnellon, Fla. 32630.

The Rev. Solomon N. Jacobs, former rector of St. Andrew's, Cleveland, Ohio, is rector of Church of the Atonement, 5703 E. Capitol St., Washington, D.C. 20019.

The Rev. E. John Langlitz, former rector of Holy Communion, University City, Mo., is rector of All Saints, Salt Lake City, Utah. Address: 1710 Foothill Dr. (84108).

The Rev. A. Harrison Lee III, former rector of St. Luke's, Denison, Texas, is rector of Christ Church, 534 W. 10th St., Dallas, Texas 75208. He spent a two-month sabbatical leave in Africa.

The Rev. Robert E. Lengler, former rector of

Christ Church, Middletown, N.J., is assistant, St. James', Long Branch, N.J. Address: 5 Hill Rd., Lincroft, N.J. 07738.

The Rev. Robert B. Long, rector of Grace Church, Lexington, and priest in charge of St. Paul's, Thomasville, N.C., is now rector of Grace Church only. Address: Box 345, Lexington (27292).

The Rev. Kenneth W. Mann, Ph.D., former executive secretary for the office of pastoral services with the Executive Council, is a program officer of the Academy of Religion and Mental Health, 16 E. 34th St., New York, N.Y. 10016. Dr. Mann was one of the founders of the academy and in recent years has served as a member of the professional board.

The Rev. James E. Marshall, former vicar of Holy Apostles', New Orleans, La., is vicar of St. George's, Box 5576, Bossier City, La. 71010.

The Rev. James S. Massie, former assistant rector of St. Paul's, Duluth, Minn., is assistant rector of St. Luke's, 4557 Colfax Ave. S., Minneapolis, Minn. 55409.

The Rev. Jean Meshew, former priest in charge of Church of the Advent, Marion, N.C., is non-stipendiary vicar of Our Saviour, a new mission in Soddy, Tenn. The mission is sponsored by St. Peter's, Chattanooga. Address: Box 4338, Chattanooga (37415).

The Rev. Salvatore Mistretta, former assistant rector of St. Christopher's, Roseville, Minn., is associate rector of St. James', Hyde Park, N.Y.

The Rev. Donald W. Monson, former curate, St. Paul's, Washington, D.C., is rector of St. Michael's, Coolidge, Ariz.

The Rev. Royden C. Mott is associate, St. John's, Knoxville, Tenn. Address: Box 153 (39701).

The Rev. H. Paul Osborne is vicar of St. Matthew's, Box 221, Benton, Ark. 72015.

The Rev. Ronald H. Pedigo, former rector of Aquia Church, Stafford, Va., is rector of St. Stephen's, Reno, Nev. Address: 2400 W. 7th St. (89503).

The Rev. Richard L. Rising, former staff associate, American Association of Theological Schools, Dayton, Ohio, is associate director of the Episcopal Board of Theological Education, 935 East Ave., Rochester, N.Y. 14534.

The Rev. Thomas D. Roberts, priest in charge of St. Bede's, Manchester, Tenn., is to be chaplain, Peabody College, an urban worker, and on the staff of the Church of the Advent, Nashville, Tenn. Address, Oct. 1: 1202 S. 7th Ave., Nashville (37212).

Schools

St. Paul's School, Concord, N.H.—William A. Oates has been named eighth rector of the school succeeding the Rev. Matthew M. Warren who retired last March. Mr. Oates, former administrative vice rector, is only the second layman to be named rector of the 115-year-old school.

Councils

The Rev. William Muller, rector of Christ Church, Herkimer, N.Y., is chairman of the Herkimer Narcotic Guidance Council. The N.Y. State Narcotic Guidance Council law encourages communities to form their own such councils to fight drug abuse on the local level, with each council having 3-5 members including a clergyman, an attorney, and a physician.

Seminaries

Episcopal Seminary of the Southwest, Austin, Texas—The Rt. Rev. John H. Burt, Bishop of Ohio, speaker at the 17th commencement exercises held in the seminary chapel. Chairman of the board, the Rt. Rev. J. Milton Richardson, Bishop of Texas, awarded degrees and diplomas to 22 students, the largest class to be graduated in several years. The Rev. James C. Billingsley, Jr., received an STM degree; 15 persons received B.D. degrees; two received diplomas in Sacred Theology; three were named bachelors of theology, and one received a special student certificate. Included in commencement festivities were receptions, the alumni meeting, and the commencement Eucharist.

General Seminary, New York City—Presiding over the commencement exercises was the Rt. Rev. Horace W. B. Donegan, Bishop of New York and chairman of the board of trustees. Baccalaureate

preacher was the Rt. Rev. J. Brooke Mosley, president-elect of Union Seminary. Forty-eight men were awarded STB degrees and seven STM degrees, by Dean Wylie of the seminary. Honorary degrees were conferred upon the Rev. Messrs. Samuel Baxter, Jr., Edwin E. Kirton, John E. Owens, all alumni of the seminary; and the Rev. Warren Scott. For the second time in its 153-year history, the seminary conferred an honorary degree upon a layman—Mr. Andrew Oliver, chancellor of the Diocese of New York. The annual meeting of the associate alumni was held on Alumni Day with the Rev. Rowland J. Cox, giving the annual alumni address.

Episcopal Seminary in Kentucky, Lexington—The commencement speaker, the Rev. Newton O. Wilbur, received an honorary D.D. degree, as did the Rev. Charles K. C. Lawrence, professor of theology at the seminary. One layman was also honored—Dr. John Jacob Niles, composer, author, poet, and artist, received a D. Litt. degree. Presiding over commencement activities was the Rt. Rev. William R. Moody, Bishop of Lexington and rector of the seminary.

Nashotah House, Nashotah, Wis.—Commencement Eucharist preacher was the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, who received an honorary D.D. degree. Also receiving honorary degrees were the Rt. Rev. Paul Reeves, the Rev. Darwin B. Bowers, and the Rev. James Brown, warden-elect of St. John's College, Winnipeg. For the past nine years, Dr. Brown has been professor of Old Testament at Nashotah. Twenty-three men were in the graduating class. STM degrees were awarded to the Rev. Dale L. Moyer, Willingboro, N.J., and the Rev. Melvin A. Miritz, pastor of the Lutheran Church of the Redeemer, Racine, Wis.

Seabury-Western Seminary, Evanston, Ill.—Receiving honorary D.D. degrees at the 112th annual commencement were the Rt. Rev. William H. Folwell, class of '52; Chap. (Capt.) John D. Vincer, USN, class of '46; the Rev. James R. Brown, warden-elect of St. John's College, Winnipeg; and the Rev. Robert E. Terwilliger, Ph.D., who gave the commencement address. One layman, John W. Gregg of the Diocese of Minnesota, received a DCL degree. Of the graduating class, twenty-one men received B.D. degrees; one, an

M.A. in pastoral counseling; two women received M.A. degrees in ministries; and five men STM degrees. The commencement program was held in the Alice Millar Chapel of Northwestern University.

University of the South, Sewanee, Tenn.—The baccalaureate speaker, the Rev. Thomas J. C. Smyth, dean of students at the University of North Carolina, the Very Rev. Robert R. Parks, the Rt. Rev. William H. Folwell, and the Rt. Rev. Paul Reeves, received honorary D.D. degrees. Dr. O. Morse Kochtitzky received an honorary D.Sc. degree, and Mrs. Ella V. Schwing, an honorary DCL degree. Mrs. Schwing became the 9th woman to receive an honorary doctorate in the 113-year history of the university.

New Addresses

The Rev. Melvin Abson, retired, 99 Lewis St., Apt. 423, Geneva, N.Y. 14456.

The Rev. Birney W. Smith, Jr. (not Birney J. Smith, TLC, May 10), Trinity Church, 74 Trinity Place, New York, N.Y. 10006.



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Sun H Eu 7:30, 9 (Sung); 6

DANBURY, CONN., CANDLEWOOD LAKE

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Henry Newton Herndon, r-em; The Rev. Fr. Clayton Kennedy Hewett, r & counselor; The Rev. Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30; Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 1S; Daily 10 HC Wed; HD 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 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 7; Mon & Sat 9; Tues & Fri 7:30, Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & 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; Fri 7:30 & 10:30; C Sat 5

SAYANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
(5 min. from I-55) The Rev. William E. Krueger
Sun High Mass 10:15

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS' Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
The Rev. Richard Simeone, v
Skowhegan: Sun H Eu 7:30 & 11
Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
The Rev. William M. Moore, r
Sun 8 HC, 10 MP; 1S HC

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

ST. JOHN THE EVANGELIST

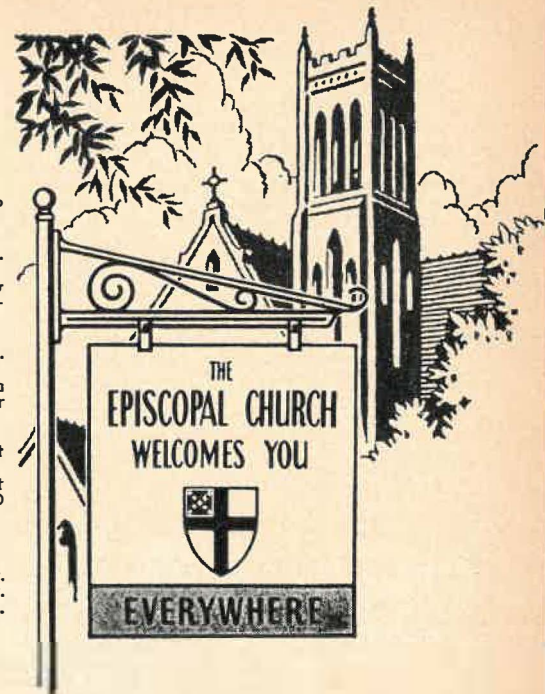
The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays Daily Mass 7:30; Sat 9; Extra Mass Wed & HD 12:10; C Sat 1-1:30

(Continued on next page)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)



LEXINGTON, MICH.

GOOD SHEPHERD US-25 (Cor. Hubbard)
The Rev. E. F. Gravelle, r
Sun HC 8 & 10 (MP 25 & 45)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl J. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. James E. Carroll, r
Sun Eu 7:45 & 10; EP 5:15

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
days, MP); Daily MP & Mass 8:30 (ex Mon &
Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Mon,
Tues, Thurs, & Fri 12:10; Wed 8, 1:10 & 5:15;
Saints' Days 8. EP Mon, Tues, Thurs, & Fri 5:15.
Church open daily 8 to 8

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; 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. J. P. Boyer
Sun Mass 7:30, 9, 10, 11 (High); EP B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan 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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

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 10; HC 8, 10:30; Weekdays MP 7:45, HC
8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ
Recital Tues & Thurs 12:45; C by appt

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

The Living Church

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, 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
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL

292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 2S monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Coquiati, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, ass't r; the Rev. Lawrence C.
Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

BEAUFORT, N.C.

ST. PAUL'S 209 Ann St.
The Rev. John E. Gilchrist, r
Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N.C.

ST. MARY'S OF THE HILLS S. Main St.
The Rev. George D. Stenhouse, v
Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 4:30-5:30

LYNCHBURG, VA.

ST. JOHN'S Elmwood Ave.
The Rev. George Bean, r
Sun 8 HC; 10 MP (HC 1S)

RICHMOND, VA.

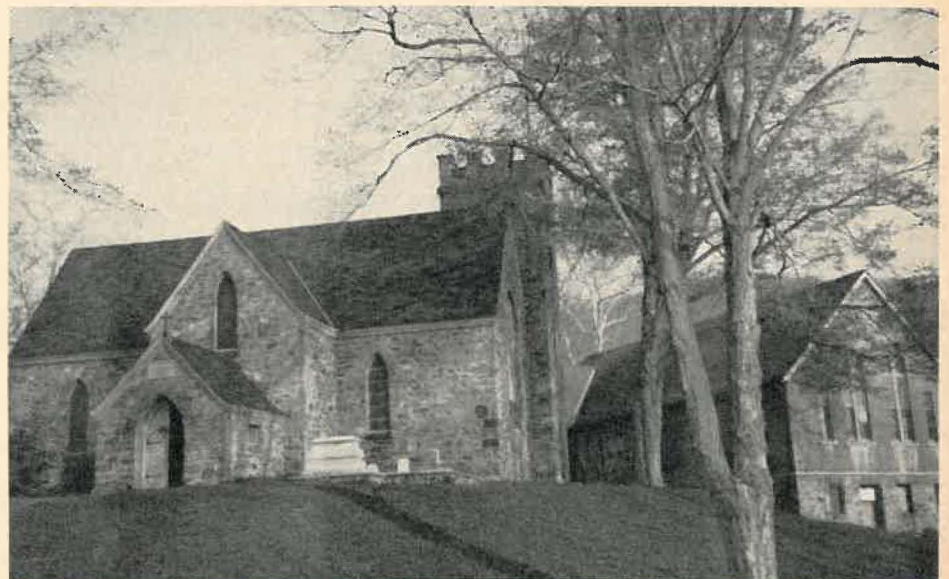
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass daily 7 ex Tues &
Thurs 10; C Sat 4-5

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
HC; Thurs 4:30 HC



CHURCH OF THE HOLY INNOCENTS
HIGHLAND FALLS, N. Y.

Nearest Episcopal church to the U.S. Military Academy, West Point. The East (altar) side of the church was designed by West Point engineers to face directly toward Jerusalem, hence Calvary.