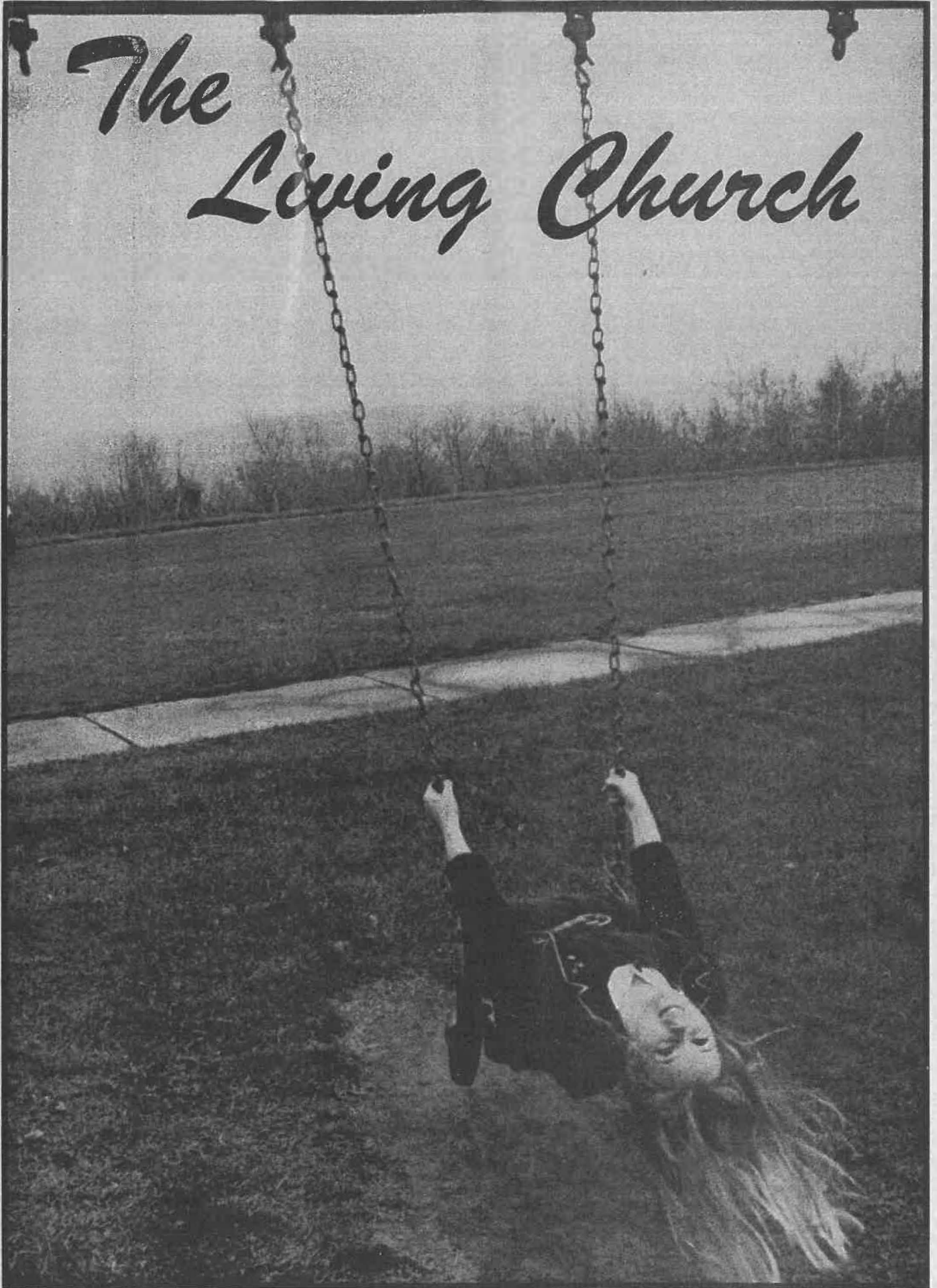
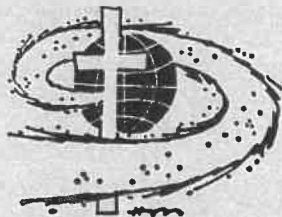


# The Living Church



# Around



# & About

## With the Editor

It is one of the mercies of God that some of our best forgotten words are in fact forgotten by those who hear them; but it may be good for our souls to recall them as a self-reminder that we were once capable of speaking such nonsense and that without the grace of God we can relapse to yesterday's folly at any moment. I never sit down to assemble my thoughts for an Easter sermon without doing penance of memory for a sermon I preached about 30 years ago on Easter Day. I had been keeping bad intellectual company and had picked up from some Philistine a cheap shot at **Alfred Lord Tennyson's *Crossing the Bar***. It has been the fashion for a full generation to dismiss Tennyson lightly; he's not the kind of man who appeals to the neo-barbarism of our age.

Specifically, the cheap shot was aimed at the closing lines of the poem: *I hope to see my Pilot face to face / When I have crossed the bar*. What kind of "Christian" faith is this? I demanded of

my congregation to know. *I do not hope to see my Pilot face to face—I KNOW I'll see my Pilot face to face!* That was the triumphal blast. And those blessed people paid my salary, came back for more, and loved me anyway.

I was a Prayer Book fundamentalist; but I was forgetting that in biblical and Prayer Book terminology hope is not wishful thinking, it is the substance of things hoped for and evidence of things not seen—the confident expectation of faith. Regularly, in visiting the gravely ill and in burying the dead, I was offering the solemnly beautiful prayer on pages 316-317 of the Prayer Book, for the grace to die "in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope. . . ."

That's what Tennyson was saying too. He had a reasonable, religious, and holy hope that he would see his Pilot face to face. To "know" that we shall see our Pilot face to face—as if he wouldn't dare not to show up at the dock when we

disembark—is not faith but presumption; and presumption, like its opposite despair, is a deadly sin.

Say-it-again department: "Wars are no longer, as we young men of the '20s uncritically believed, a cabal of the munitions makers, the 'merchants of death'; now we are told that they are encouraged, if not incited, by an even more ominous bogeyman called the 'military-industrial complex.' Perhaps it is slight progress to use a hyphenated epithet—the tinsel badge of the illiterate intellectual—but it is still myth-spinning of a naïve order." (**George W. Ball**, in *Newsweek* 3/22/71.)

In this column in TLC of Feb. 28 I wrote of the life and death of my friend **John Walter Nourse** of Rutland, Vt. I was happily astonished by the outpouring of appreciative response. It seems to be as true as ever that the best news we can print is the fact of a saint. A Rutland lady has written to say: "Had he been a Roman Catholic he certainly would have qualified for canonization." She adds some interesting information, such as that when Fr. John died, at the age of 89, he was adding Russian to the number of languages he knew. After his death the following letter appeared in *The Rutland Herald*:

"To the Editor: *The woods are lovely, dark, and deep / But I have promises to*

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keep / And miles to go before I sleep. (From 'Stopping by Woods on a Snowy Evening,' by Robert Frost.) To Fr. John Nourse 'the woods were lovely' but he did not tarry. With indomitable spirit he kept busy with his many helpful and kindly acts. If ever a man kept his promises it was he. God bless his beautiful soul."

As long as we at least recognize that there could not possibly be a better way than that for us to be remembered, we are not beyond the range of grace.

Many years ago the late Dean of Nashotah House, E. J. M. Nutter, preached a wonderful sermon entitled *The Demon of Midday*. It is often re-printed and it deserves a place among the homiletic immortals. In it he quoted from a poem whose beauty haunts me, but he did not identify the author. I've asked for help from the very prompt and accurate research department of *NYTimes* Sunday book review section, with no results thus far. Readers of TLC are pre-eminent in literacy as in true godliness, so I turn to you in good hope that you can give me the name of the poet and also perhaps the full text. Here are three stanzas from it, as quoted by Dean Nutter:

*The dusk comes gathering grey, and the darkness dims the West.*

*The oxen low to the byre, and all bells ring to rest.*

*My horse is spavined and ribbed, and his bones come through his side.*

*My sword is rotten with rust as I shake my reins and ride.*

*Would I could see it, the Rose, when the light begins to fail,*

*And a lone white star in the West is glimmering on the mail;*

*The red, red passionate Rose of the sacred Blood of Christ,*

*In the shining chalice of God, the Cup of the Holy Grail.*

*It will happen at last, at dusk as my horse limps down the fell,*

*A star will glow like a note God strikes on a silver bell,*

*And the bright white birds of God will carry my soul to Christ,*

*And the sight of the Rose, the Rose will pay for the years of hell.*

This week's Educational Number of TLC contains the winning essays (pp. 12-15) submitted in the 1971 Living Church Essay Contest. Following are brief biographical sketches of the first, second, and third-place winners:

*Cheri Oshiro is a 16-year-old eleventh grade student at St. Andrew's Priory School in Honolulu, Hawaii. She has attended the priory for eight years and is an active member of the Forensic Society, Camera Club, Ke Kukui (school newspaper), and Quill and Scroll. She also takes piano lessons. Miss Oshiro was born in Honolulu and has vacationed on the outer islands and the mainland. She has a younger sister. The Oshiro family*

*are communicants of St. Luke's Church in Honolulu. Cheri's ambition is to be an elementary or English teacher. She would like to minor in ancient languages in order to translate Indian documents.*

*Anita Sanchez, of Albany, N.Y., is 14 years old and a sophomore at St. Agnes School in Albany. Miss Sanchez was born in Boston, Mass., but has lived in Albany for many years. She has attended St. Agnes since kindergarten, and hopes to graduate from there. Upon graduation, she anticipates entering college and majoring in zoology. Her interests include reading, ice skating, and swimming. She has done professional modeling also. She received the silver cross for scholarship in 1970. At present, she devotes her extra time to tutoring underprivileged children in Albany.*

*Glen Medders, son of Dr. and Mrs. J. D. Medders of Louisburg, N.C., is a member of the Baptist Church. Glen is a member of the student council and basketball team at Saint Timothy's School, Raleigh, N.C., as well as the Honor Society. He is 13 years of age and in the seventh grade.*

Once again this week, our guest editorialist is the Rt. Rev. William Paul Barnds, Ph.D., Suffragan Bishop of Dallas. His "Opportunity for Our Church" appears on the editorial page.

I have come upon documentary evidence that much earlier in this century there was a kind of crisis in the Christian ministry which forced many a conscientious parson to ask his soul whether he should stay in or get out. In volume 126 (1904) of *Punch*, page 117, two Scottish clerics are represented in earnest dialog, as follows: "We must gie it up, Alfred." "What, gie up gofff?" "Nae, nae, mon. Gie up the meenistry."

Did you ever catch the marvelous line in *Huckleberry Finn* about praying? Not even Shakespeare says it better when he has the guilty King of Denmark try praying without repenting. Says Huck: "Deep down in me I knowed it was a lie, and He knowed it. You can't pray a lie—I found that out."

"Surely, it is not a thing to be frightened at that we should begin to look old; anyway, we cannot help it. In fact, the closer a man comes to his end, the more venerable he becomes in the light of truth, for then only God is more ancient than himself. God, the most ancient of all beings, is the eternal old man. 'Ancient of days,' scripture calls him; 'and the locks of his hair are as pure wool.' 'No one else,' the Lord says, 'is able to make hair white or black.'" (Clement of Alexandria [2nd-3rd cent.], *Christ the Educator*.)

### The Cover

On this week's cover a young student enjoys one of the "extra-curricular" activities at Saint Agnes School, Albany, N.Y.

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# The Living Church

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# Letters to the Editor

## The Last Heretic

I was very much interested in the article, *The Last Heretic* [TLC, Feb. 14]. I heard Bp. Leonard preach the sermon at the consecration of Dr. Woodcock, my rector, as Bishop of Kentucky, in 1905. I also met Bp. Brown when he visited Detroit much later to preach on behalf of his diocese.

After Bp. Brown was deposed, and according to *The New York Churchman*, he was received into a church and made deacon, priest, and bishop all in one day. I do not remember the name of the body. I would be interested in knowing whether Fr. Nicola could tell us if this statement in the *Churchman* is true. If so, does he know what Bp. Brown did in that church? I am curious to know.

Of course, Bp. Brown did return to the Episcopal Church, otherwise Fr. Nicola would not have been asked to give him his last communion.

(The Rev.) P. H. STREETER  
Beaverton, Ont., Canada

## "Lord of the Dance"

Apropos using Sidney Carter's "Lord of the Dance" in the new Canadian hymnal [TLC, Mar. 7], he and Donald Swann were here at the cathedral in New York City in mid-October 1970. I subsequently bought their record and three song books which supplied both words and music. I have just replayed them and they seem to me to be out of date already.

Also, a hideous thought occurred to me: The dance could be construed to mean that the Lord has to dance to the piper, namely you and me, and what we want him to be. I'm sure Mr. Carter did not think of it that way, but my bones tell me that's the way things have gone.

AMY DAVEY  
New York City

## The People's Acclamation

I wonder if I might raise a question about the Second Service of the Holy Eucharist in *Prayer Book Studies 21*? The Great Thanksgiving includes an acclamation by the people, "Christ has died, Christ is risen, Christ will come again" (p. 91), immediately after the Institution Narrative. (Alternative texts are also provided on p. 145.) While this is essentially a memorial statement and so could appropriately follow the "Do this for the remembrance of me," and introduce the anamnesis as it does here, I feel that this position for the acclamation is questionable for two reasons:

1. It tends to suggest a moment of consecration, dependent on the institution narrative as a consecration formula. This is, of course, the teaching of the Roman Church from which this acclamation is derived, and is held by some Anglicans, but it has no official status in this church.

2. It does reflect the type of thinking which led to breaking the bread during the narrative—at the moment it was mentioned—rather than doing it after the thanksgiving. Now that we are getting away from this

false (or at least misleading) literalism in one instance we seem to be reintroducing it in another. Again, it is the whole eucharistic action which we do in remembrance of him, and this might be better expressed by placing the acclamation at the end of the eucharistic prayer (e.g., "Amen. Christ has died, . . . Amen.") or, perhaps even better, associating it with the act of communion, possibly as a response to the invitation.

(The Rev.) WILLIAM D. LORING  
Chaplain at St. Mary's School  
Peekskill, N.Y.

## In Ruralia

I am writing in response to your editorial, "Things Cooking In Ruralia" [TLC, Mar. 7]. Not to sound super-righteous, but just to inform you, may I relate some of the trials and tribulations of a small-town church within a doggedly conservative community?

Years and years elapsed before ideas and plans in the minds of a handful could even be discussed openly so that our parish family could work toward goals together. I think we are more loving and unified in our ministries as a result of those years. Pledges to St. Paul's Church, Norwalk, Ohio, have steadily increased for the past three years at a time when money is extremely tight. Many other parishes cut their mission pledge for 1971, but St. Paul's increased the giving by 15%. The congregation voluntarily provides the funds to pay our parish's share of the Norwalk city income tax at the rate of one-half of one percent of the church budget.

In 1967 the vestry denounced the racial injustices existing in our community. The action helped to get adequate public services and housing for the minorities as well as church drop-outs. Head Start classes met in our church school for two summers, when no other community group would offer a helping hand. Due to the determination and persistence of a few of our laity and rector, a senior center was inaugurated and makes use of our parish house, rent free.

In still another Christian outreach, the St. Martha's Prayer Guild and a sister group of Roman Catholics unite in one communion service. Regular worship on Sundays by using the trial liturgy for Holy Communion has survived the indignation and frustrations of the long-time Episcopalians in our midst.

More challenge is ahead of us, witnessed by receiving the "Bishop's Commendation for an Outstanding Parish" in 1970. We expect problems and will help activate the solutions, God willing. "For whom much is given; much is asked."

WILLIAM KNOLL  
Norwalk, Ohio

## Answers, Anybody?

For a number of weeks I have been meeting with some fellow pastors and a representative group of young people of the community, to consider the possibility of an ecumenical coffee house. After many hours of discussion it appears that what is desired is a rather large room with tables and chairs for informal meeting and rapping and where coffee and soft drinks and perhaps light re-

freshments might be available. In addition, some have expressed a desire for a smaller room for counseling and study groups and a "high-voltage" (prayer) room for meditation. There must also be ample parking for "wheels."

Where can such a setting be found, and once it is found, how can we possibly manage the rent? Well, the Church of the Good Shepherd has a place made to order, a comfortable parish hall just about the right size, already furnished with plenty of tables and chairs, a pool table, ping-pong tables, etc. There are several small rooms available for counseling and study. These are at present used only one night a week as a regular thing by A. A. and Al-Anon groups. There is even a "high-voltage" room (chapel) furnished with seats, but with ample floor space nicely carpeted for those who prefer it. A parking lot with space for a good many cars adjoins the facility.

Impossible, and for two reasons: one, according to the kids, most of them, and all of those whom we hope to serve, would not be "found dead" in any building connected with a church, so distorted has the image of the church become. And two, almost certainly the vestry and pledging members of Good Shepherd Parish would not care to have their facilities exposed to possible damage, or worn out through too much use.

Meditating upon these facts leaves several questions unanswered in my mind and soul: Does what the kids want us to do represent in any way the mission of the church, and if so, does the institutional church with its edifice-complex aid or hinder this mission? If anyone has answers I hope they might be willing to share them.

(The Rev.) ROY F. SCHIPPLING  
Rector of Good Shepherd Parish  
Hemet, Calif.

### Billboards

Mention of billboards [TLC, Feb. 14] reminds me of one I saw just the other day. On one of my frequent walks in this multi-language city I found a billboard in front of a church which read "Love Spoken Here."

JOHN A. HARDY  
New York City

### SPBCP

Cardinal Bea declared that the Book of Common Prayer is "the last great catholic book." So please let us keep it, cherish it, and use it.

May I enroll myself as one of the charter members of the Society for the Perpetuation of the Book of Common Prayer?

HERBERT J. MAINWARING  
Natick, Mass.

If and when the Society for the Perpetuation of the Book of Common Prayer is organized I should like to be one of the first to join. I am wholeheartedly in favor of retaining our 1928 Prayer Book.

Change is certainly not always progress and to tamper with this masterpiece of English literature would be a step backward, not forward. Changing the Book of Common Prayer would be like re-doing the ceiling of the Sistine Chapel in pop art or converting the "Emperor Concerto" into rock and roll.

I also suggest that the proposed society work on restoring the use in our Episcopal services of the King James Bible and the

Prayer Book translations of the epistles and gospels. These "lilies," too, are in no need of gilding.

JAMES B. SKEWES  
Meridian, Miss.

Concerning the Book of Common Prayer, one letter writer comments: "It is . . . a literary art treasure comparable to the writings of Shakespeare or the King James version of the Bible. . . ." True. Those of us who have been brought up on it love it.

But the church is supposed to speak to all men and it can only speak effectively when the Bible and Prayer Book use our contemporary language. Surely much of the weakness of the Christian community in our age is due to the fact that the 360-year-old language of the King James Bible (and the Prayer Book) is hard to understand and the use of "thee" and "thou" had died out even earlier—by the year 1400. Our continued use of obsolete forms is similar to the Roman Church's use of Latin until recently and the Eastern Orthodox Church's persistence in the use of Old Slavonic (in Russia) which very few can understand.

The New English Bible is an enormous improvement despite its continued use of "thee" and "thou" which the Roman Catholics have fortunately abandoned. Our Prayer Book also needs updating (but within the great tradition) to minister to our current needs.

THEODORE M. SWITZ  
Silver Spring, Md.

### Hobgood Consecration

Dorothy Parker's report on the consecration of Chap. Hobgood to be our Suffragan Bishop for the Armed Forces was excellent. [TLC, Feb. 28]. Her sentence regarding the pedestrian quality of the liturgy itself was a particular gem as far as it went: "It lacks the poetry and imagery, the stately cadences and ennobling phraseology of the Prayer Book, and all the splendor of music, pageantry, and ceremonial could not hide its pedestrian quality."

With due credit to our former vice president, James Nance Garner, my plagiarized opinion of the whole trial ordinal after a first examination and subsequent participation in a local ordination to the priesthood is that *it is like nothing so much as a warm pitcher of spit compared to the vintage wine of the Prayer Book*, for all of 1928's occasional anachronisms and dead weight. Speaking as a chaplain of the National Guard who was invited but could not attend the momentous event, nevertheless, I fail to see why your correspondent should even suggest that there was any connection between "the preponderance of the military" present at the enthronement and the lessened joyful spirit of the occasion which she noted when so many other factors and forces militated against it.

(Chap.) DAVID CLEMONS  
Broken Arrow, Okla.

### Prayers for the Departed

Your editorial regarding the propriety of prayers for the departed [TLC, Feb. 21] prompts me to share some of my own observations. Coming from the Church of Ireland, whose Prayer Book contains no such prayers, to the Episcopal Church, I have been impressed over the last 16 years

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with the amount of confusion existing among Episcopalians regarding the state of the departed. I believe this is partly due to the lamentable ignorance of holy scripture on the part of many churchmen, but partly also to the contradictory teachings about the state of the departed which are found in the Prayer Book.

One prayer states that "the souls of the faithful . . . are in joy and felicity" (p. 334), while another prayer on the same page asks God to "grant him an entrance into the land of light and joy."

One prayer refers to the faithful departed as "the spirits of just men made perfect" (p. 317), while another asks for their "continual growth in thy love and service" (p. 74).

One prayer calls the faithful departed "those who rest in Jesus" (p. 335), while another asks God to "receive him (the deceased) . . . into the blessed rest of everlasting peace" (p. 319).

The left hand does not appear to know what the right hand is doing. And in addition, provision is made for the soul to be commended or committed to God on no less than three separate occasions; before death (p. 317), after death (p. 319), and at the grave (p. 332). A fourth committal sometimes takes place when the Aaronic blessing on page 332, at the close of the service in church, is pronounced over the corpse rather than the congregation (as the plural "you" indicates).

The new trial services add further to the confusion. Prayer has been introduced for all the departed, on the same basis as for the departed in Christ, with the clear implication that faith in Christ really makes no difference. Intercession VII of the Holy Eucharist includes the petition: "We pray for all who have died . . . that they may have a place in your eternal kingdom." And in Intercession V there is the curious petition "For all who have died in the faith of Christ, that with all the saints, they may have rest in that place where there is no pain, nor grief, but life eternal." This is like asking that the saints may dwell with themselves, for the saints are "all who have died in the faith of Christ."

As priests make their own selections of prayers to be used, many different teachings about the departed flourish and abound. Some words of the Rev. Colin O. Buchanan, member of the Archbishop's Liturgical Commission (Church of England), need therefore to be considered along with your editorial:

"The point is frequently made and easily taken that prayer for the dead does not automatically entail belief in a purgatory (which is certainly contrary to the New Testament and the doctrine of the Church of England). This approach allows us to have absolute confidence in the blessed state of the faithful departed whilst still praying for them. It is certainly thoroughly in accord with the New Testament to pray that God will do what he has definitely promised to do. 'Lead us not into temptation' is a good example of this. On these grounds prayer for the faithful departed is not contrary to the New Testament, but a natural inference from it. . . . (However), . . . even when we are praying to God to do what he has promised to do, we only pray thus with respect to things that are still future. We do not pray that God should do something

yesterday. Neither do Christians pray that they should be incorporated into Christ. Past events are accepted as having happened, and we either give thanks for them or repent of them. The logic of this safeguard is that we only ask for the departed those things which are really future. . . . The present debate about prayers for the dead tends to deal in block judgments for or against them. It is thus inevitable that any allowance of the legitimate forms will open the door to the illegitimate forms. No proper grounds can be alleged for praying that the dead may currently enjoy rest or light. Prayers like this *prima facie* teach that they lack these blessings and that is why we are praying for them. The Church of England perhaps needs a doctrinal commission (perhaps with an ecumenical composition) to define which prayers for the dead are possible and which not" (from booklet *The New Communion Service—Reasons for Dissent*).

The editor may dislike the timidity of the new "compromise" prayer for the departed prepared by the Archbishop's Commission on Christian Doctrine. He makes a good point in saying, "Are we not justified, then, in praying for them God's forgiveness and God's grace and help to supply what is lacking in them. . . ?" But our present Prayer Book sets forth conflicting views of what is lacking, and the result is chaos. Is this really preferable to the caution of the Church of England?

(The Rev.) W. FRANCIS B. MAGUIRE

Rector of the Church of the Good Shepherd  
Bonita, Calif.

### Women in Church

To comment on your news item [TLC, Mar. 7], headed "Dr. Wedel Sees Life and Change":

I differ with Mrs. Wedel that if the NCC were eliminated the church would have to create something else immediately. I can remember when there was no NCC, and when all our clergy earned and deserved the respect and love of people of all faiths in all communities.

If the NCC is so good and is prospering, then why should they be considering proposals to restructure it? I know the reason why: It is because so many members are giving merely token offerings to their churches because of it and are using their tithes for other charities. It seems ominous to me that Mrs. Wedel says, "the proposed changes would give a 'little more freedom to member churches.'" That word "freedom" is one that raises the hackles of old Episcopalians.

The last paragraph in the story is, to me, almost disgusting. I could never believe that the position of women in the church is now, or ever has been, of "second-class status." I have always felt sorry for men because they could not belong to the altar guild, could never be a housewife for the Lord's house, never help prepare those "holy mysteries" for the members of his family who would partake of that holy meal, could never care for that holy linen nor sit and sew for him and for his house.

Women have always had more influence in the church than men have had. So often it is they who draw their men and children to a love for the church, and if they are dissatisfied with their position and place in the church perhaps that is one thing that is the matter with the church. Imagine a church

with an unwilling altar guild, or one composed of men.

Mrs. Wedel says young women are being alienated from the church, but I say some old women are too, and it is because the leading and directing of our beloved church has fallen into hands that know not what they do. May God help them and us.

ZANA HENDERSON

Vernon, Texas

### Only Yesterday

First, let me thank you for the many heartening words we hear from the editorials in TLC. They give us the strength to "carry on."

It seems to me that the priests who served the church from about 1930 to 1968 have taken quite a beating. We have been told that the work we did was irrelevant. We have been told that we lived in ivory towers and mouthed pious platitudes. I am speaking in defense of the congregations who worked hard to build the Kingdom of God during this period and I am speaking for the many dedicated priests I knew who worked with small salaries, lived in inadequate rectories, and who, in spite of all their handicaps, worked hard and succeeded in establishing Christ's Kingdom here on earth.

Starting during the depression I, like many others, worked with and for our people to alleviate distress and hardship. We helped the needy. We threw open our churches to the community and welcomed the young people who had no money and no place to go for recreation. We ran summer camps at low cost and took everyone regardless of whether they belonged to the church or had any money. We strengthened the people, who, because of the depression, were spiritually sick.

During World War II I became a chaplain and served the needs of men of all creeds. We ministered to the sick and dying and to the spiritual needs of these men. The chaplains were surely close to the men who served in the armed forces. Many of us came back to the same little churches we had left. Gradually, we were able to raise enough money to build new churches and parish buildings. They were built because of the sacrifices of many people. Our congregations grew and we entered more and more into the life of the community. We had the help of the young people we had helped during the depression. They were our vestrymen, our scout leaders. Parish calling was a positive factor in adding to our congregations.

Then came the "new breed" of clergymen. They said that the beautiful churches we built were not necessary. They threw out many things that were meaningful and dear to the hearts of parishioners. Everything that had been done in the past was wrong. Parish calling was "old hat." We have been told that the church of today must "die." Activism is substituted for spiritual growth.

What are the results? We have financial troubles, loss of membership, and friction and dissension among the congregation. The "silent majority" in the pews is saying, "we protest against these changes." But their cry is not heard. What was wrong with the church of a few years ago? Surely it had many faults. But I contend that it was strong and that it was spreading the Kingdom of God. It was not smug. But the objectives

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were clear. We were working to bring souls to Christ.

If the priests would take the time to listen to the heartbeat of their congregations they would realize that many people are being driven away from the church.

(The Rev.) RUSSELL E. HARDING  
Winter Haven, Fla.

### "Visible and Invisible"

In the translation of the creed printed in the services prepared by the Liturgical Commission, an important change has been made. The familiar English translation reads: "I believe in One God . . . Maker of Heaven and Earth, and of all things visible and invisible. . . ." The revision substitutes for this "seen and unseen." The change is momentous. The words "visible and invisible" state the properties of real things, belonging to those things; there are real things made by God, some of which are visible and others invisible. "Seen and unseen" puts the property in us, as perceivers of these things; things are as we see them to be, or do not see them. The change is from a metaphysical statement to one purely psychological. The words do not mean the same things, nor do they state the same things. The older translation is true to the Greek and Latin forms of the creed; the new translation, a definite change of meaning.

Can the framers of our proposed liturgies have been ignorant of this? If they were not ignorant of it, did they intend it? To change the meaning of the creed unintentionally means they are fools; to do so intentionally means they are knaves. I am sure they are not by intention either fools or knaves. Nonetheless, this is what they propose that we say, and since words mean what they say, they propose we say a new thing, which the ancient creeds did not say.

One can trace this perhaps unconscious deterioration of the biblical and patristic doctrine of God throughout these services. I offer only an illustration of a general quality of mind. It is all too true that these

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services are designed for "modern man," for a church involved in a changing world. One wonders if the very idea of revelation—of truth given, then to be understood—is not considered by them irrelevant. Certainly they have kept their minds on the demands of the moment, as they think them to be, rather than on the demands of coherence and continuity within the body of faith, and of communion with Jesus. Revivals of charming archaisms in custom and ceremony, so dear to academic liturgical specialists, cannot sweeten this bitter pill for anyone who takes the words of faith seriously.

And I do not see any way 'round the conclusion that these men are either illiterate or perverse. Whichever alternative is true, their provisions for the worship of the church are both alarming and, in prospect, actively pernicious.

(The Rev.) WILLIAM H. RALSTON, JR.  
Associate Editor

*The Sewanee Review*

*Sewanee, Tenn.*

### Prayer Book Revision

Some of us, while strongly supporting liturgical renewal and its concomitant revision of rites, sympathize with those who in the midst of the sundry and manifold changes of this world cling to the temporary (since 1928) edition of the Book of Common Prayer. It is in this sympathy, I believe, that the trial-usage adopted in Houston included rites in Cranmerian language with minor and effective changes primarily of order.

The letter from Mary Aldrich [TLC, Mar. 7], however, condemns the careful and considerate work of the Standing Liturgical Commission for many wrong reasons. Miss Aldrich uses, *inter alia*, these phrases: "... a revolutionary-minded age, which is obsessed with instant change ... our church leaders ... are affected by ... contempt for anything that has gone before. ... We are still instructed to 'hold fast that which is good.'" May I constructively suggest that Miss Aldrich obtain the *Prayer Book Studies* containing not only the trial-use services but the *rationale* for them. Surely after reading these, no one could accuse our "leaders" of obsession for instant change, of contempt for anything that has gone before, for not holding to the *essential* good that we have gratefully received as a heritage from 1549, 1662, 1789, 1898, and 1928.

(The Rev.) ERIC G. GRATION

Rector of St. Michael & All Angels Church  
Portland, Ore.

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## SOUTHERN OHIO

### Dr. Krumm Consecrated

The Rev. John Krumm, Ph.D., rector of the Church of the Ascension, New York City, since 1965, was consecrated Bishop of Southern Ohio, Mar. 20, in Christ Church, Cincinnati. Consecrators were the Rt. Rev. John Hines, Presiding Bishop; the Rt. Rev. Roger Blanchard, former Bishop of Southern Ohio; and the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Bp. Blanchard is vice president of the Executive Council.

Music for the service was provided by the choirs of Christ Church, Cincinnati, Trinity Church, Columbus, and Christ Church, Dayton, with brass and tympani accompaniment by members of the Cincinnati Symphony.

The Rev. James W. Kennedy, editor of Forward Movement Publications, narrated the live telecast of the consecration. Preacher was the Very Rev. Harvey H. Guthrie, Jr., dean of the Episcopal Theological School, Cambridge. Special guests included clergy and laymen from all parts of the country and representatives of other church bodies.

The Rt. Rev. Henry Wise Hobson, Bp. Blanchard's immediate predecessor, gave the post communion prayer and Bp. Krumm pronounced the blessing.

Speakers at the luncheon honoring Bp. Krumm after the consecration included the Presiding Bishop, Bps. Donegan and Blanchard, Mr. C. A. Cavalier, vice president of the diocesan council; and the Most Rev. Paul F. Leibold, Roman Catholic Archbishop of Cincinnati.

From March 21 through 23, receptions honoring Bp. Krumm were held in Athens, Cincinnati, Columbus, and Dayton.

## PENNSYLVANIA

### Assistant Bishop Named

The Rt. Rev. Lyman C. Ogilby has been named Assistant Bishop of Pennsylvania, a diocese that comprises five counties of the greater Philadelphia area. His main responsibilities will be the missions and parishes that receive diocesan aid.

Bp. Ogilby was elected Suffragan Bishop of the Philippines in 1953 and diocesan in 1957; he resigned in 1967 to make way for the election of a native as head of the church there. He was named Bishop Coadjutor of South Dakota that same year and was in charge of that jurisdiction.

*Continued on page 24*



Domestic MRI at Seabury Hall, Makawao, Hawaii (see story below)

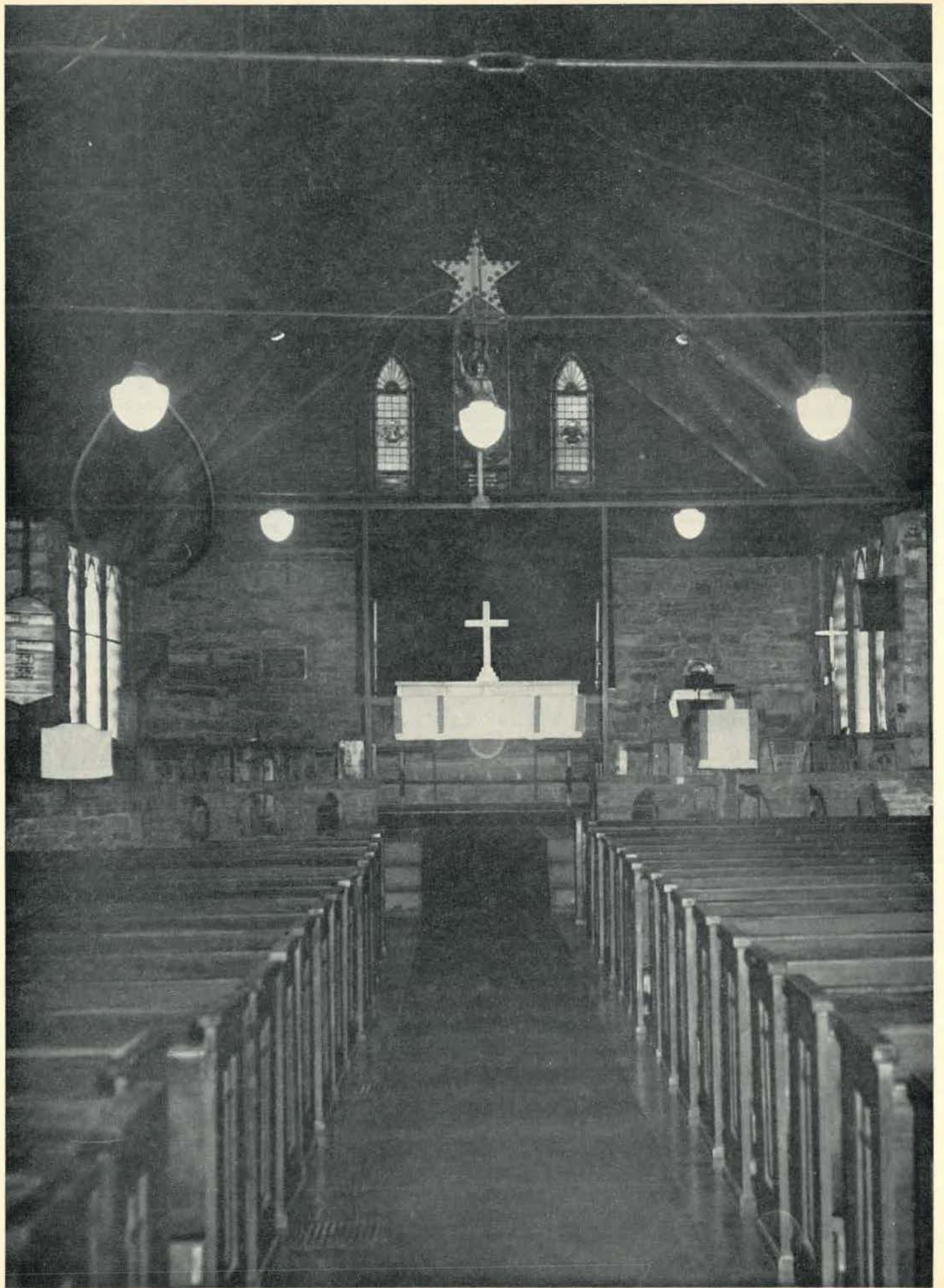
## NEWS OF CHURCH SCHOOLS

■ "The work at Window Rock, on the Navajo reservation . . . is perhaps one of the most exciting adventures we have undertaken," according to Mother Abbie, TCG, president of **Tuller College, Tucson, Ariz.** In addition to the main college in Tucson, there are four off-campus colleges under the direction of the Order of the Teachers of the Children of God— at Window Rock; Anchorage, Alaska; Maycroft, Sag Harbor, L.I., N.Y.; and Westbury, N.Y. At the Window Rock school, Anglos and Indians work together and study together at every age level, and there is a baby and child-care center for children three months to three years. Two activities especially appealing to Tuller School pupils are the annual rodeo parade, and the school's dance group called the "Guild of Cymbals and Dance." The dance group has had several years of training at the school or elsewhere, and forms a semi-professional group supported by the college. Tours are made to churches desiring a program of religious dance or drama, especially during Lent. In another year, the school plans to have a group of semi-professional boy tap dancers and a music group who will also tour. Speech therapy and advanced work for brain-injured children with high I.Q.'s,

in association with the Fan Kane Foundation and the Neurological Center of the medical school of the University of Arizona, is being developed. Tuller College is beginning to train teachers and speech therapists in the college, and courses may be taken either in the summer or winter sessions. This summer the usual off-campus professional training schools at Anchorage, Window Rock, Tucson, and Maycroft will be in session, in addition to St. John's parish day school at Chula Vista, Calif., a new school the order has added to its work.

■ A new student and a fresh coat of paint are among news items recently received from **Seabury Hall, Makawao, Hawaii.** When the school year opened at Seabury Hall, Thi Chi Huynh, a Vietnamese war casualty was installed as a full-fledged student at the school. Chi was wounded by a bomb fragment which severed her spinal cord. After many operations and two years of treatment, she was given braces and taught to care for her physical needs. A newspaper story brought Chi to the attention of the school's incoming student body president, and arrangements were made for her to study at Seabury

*Continued on page 18*



The chapel at St. Augustine's College, Raleigh, N. C.

# THE 1971 CHURCH SCHOOL ESSAY CONTEST



## **How Can We Be Peacemakers?**

Participants in this year's Church School Essay Contest were assigned the topic, "How Can We Be Peacemakers?" Of the entries received, three were selected as prize-winners. Miss Cheri Oshiro, of St. Andrew's Priory, Honolulu, was awarded first place: (a gold medal and \$100); Miss Anita Sanchez, a student at St. Agnes School, Albany, N.Y., achieved second place (a silver medal and \$50); and Mr. Glen Medders, who attends St. Timothy's School, Raleigh, N.C., wrote the third-place essay (a silver medal and \$25). Miss Kathryn Miller, St. Stephen's School, Austin, Texas; Miss Julie Miller, St. Agnes School, Albany, N.Y.; Miss Ellarene Pang, St. Andrew's Priory, Honolulu; and Miss Dawn Fredericks, St. Augustine's Preparatory School, Brooklyn, N.Y., all were awarded honorable mention in the contest. The prize-winning essays follow. Biographical sketches of the three winners may be found on page 3.

# An Island Of Peace



By CHERI OSHIRO

Before Jesus left the earth to join his father in heaven, he said, "Peace I leave with you; my peace I give to you." Since then, it has been the job of all God's children to spread this peace. As a Christian it is my job to be a peacemaker, but how can I? In this world -- a world where wars are a natural part of our existence, a world where riots are continually happening, a world where crime and violence kill people everyday -- in this world how can I bring peace to everyone?

I want peace and I'm sure almost everyone does. How should world peace be established? By preaching about it? By bombing out all those we hate? By overpowering all those weaker than we? By holding up peace signs? By starting riots? By burning draft cards or cutting down our President? I don't think so, because I feel that peace is not to be gained through selfish or coercive measures.

I think that before I can ever be a peacemaker, I must first establish peace within myself. And the only way that I know how to establish peace within myself is to have faith in God. I mean that if I love and trust God, I shall always be in harmony with myself. My love for and faith in God puts such a strong armor around me that all the ugliness of this world can never penetrate. Because of my confidence in God, I am "an island of peace in a sea of turbulence," and nothing -- not even death -- can ever take away from my heart the peace of God, for it is eternal. Once God's peace is within me, I can then turn toward establishing peace in this world.

In a world like ours, it is pretty hard for one small, insignificant person, like me, to establish a universal peace. I'm not a genius, and if this world is in a turmoil, it is going to be difficult to establish tranquility. In answer to my question, how can I be a peacemaker, I think I'm going to have to turn to what is supposedly too idealistic an idea -- love. By "love" I don't mean "like," because I can love but may not like. Like is having a fond affection for someone, whereas love

means treating all mankind (friends or enemies) with kindness, care, and thoughtfulness in the same way that God treats everybody. Love also means caring enough to get involved. One example would be love for my country. If I want nations to love one another, I have to love my country first. I have to have faith in it; to stand by it at all times; I have to be aware of what is going on in it, so I can help make it better. I think that it is silly to expect world peace when one nation isn't at peace. I can help bring peace by loving my country. Another example of love is being considerate of everyone, no matter who or what he is. That means that when someone does something mean or bad to me, I'm supposed to forgive him, and not hold a grudge against him, for if I want peace I'm not going to get it by having conflicts with others. I think that respect goes along with consideration. If another person is a Methodist and I'm an Episcopalian, we can still love each other. Similarly, although Russia is communistic and the U.S. is democratic, both nations can have respect for each other's views. There is no need to fight, because disagreements can be settled harmoniously. All it takes is love. I know it is hard to love, and many times I am very selfish in my thoughts and actions. For me it is easier to be mean than kind, to be selfish than unselfish, to hate than to love, to be mad than to forgive, and to be inconsiderate than considerate, but I guess I can try to love. Obviously, I can't call together all the nations of this world and tell each one to love the others. However, I can do my loving at home. Perhaps the little love that I can try to give will help bring a peaceful world.

I think that a great example of a peacemaker was Jesus Christ. Jesus came into a world full of battle, violence and hatred. Yet He was born into a peaceful, calm, quiet, and tranquil surrounding, a lowly stable. To me, it seems as if God had put a protective barrier around the baby Jesus, one that couldn't be scarred by the evils of the world. Jesus had an important job to do, and he depended on God to help him do it. This little Jesus had the peace of God. As Jesus grew up he began more and more to spread God's peace to all men. During his lifetime, although his ideas did not agree with the ideas of the people he worked with, Jesus had great respect for them. He never cut down Julius Caesar or the other people whom he disagreed with, and he was loving to all of them. Even when Jesus died, he manifested peace. When he was hanging on the cross, Jesus had all the power to destroy every single person that was killing him. Yet because he loved them so much, he forgave them. They were mean to him, but he still was kind to them. Even today, Jesus's love still lives. When I do sin, Jesus still loves me, and he also forgives me. In these ways, Jesus is a peacemaker.

This, then, is my job as a Christian peacemaker. First to establish peace within myself, and second to love my fellow men. I would like to conclude with a song by Miller and Jill Johnson, which sums up my feelings on peace: "Let there be peace on earth. And let it begin with me; Let there be peace on earth, the peace that was meant to be. With God as our Father, Brothers all are we. Let me walk with my brother in perfect harmony. Let peace begin with me, let this be my moment now. With every step I take, let this be my solemn vow; to take each moment and live each moment in peace eternally. Let there be peace on earth and let it begin with me."



## The Easter Canticle

**C**HRI**S**T our Passover is sacrificed for us: \* therefore  
let us keep the feast,  
Not with old leaven, neither with the leaven of malice  
and wickedness; \* but with the unleavened bread of sin-  
cerity and truth. *I Cor. V:7.*

**C**HRI**S**T being raised from the dead dieth no more; \*  
death hath no more dominion over him.  
For in that he died, he died unto sin once: \* but in that  
he liveth, he liveth unto God.  
Likewise reckon ye also yourselves to be dead indeed  
unto sin, \* but alive unto God through Jesus Christ our  
Lord. *Rom. VI:9.*

**C**HRI**S**T is risen from the dead, \* and become the first-  
fruits of them that slept.  
For since by man came death, \* by man came also the  
resurrection of the dead.  
For as in Adam all die, \* even so in Christ shall all be  
made alive. *I Cor. XV:20.*

Glory be to the Father, and to the Son, \* and to the  
Holy Ghost;  
As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

*The Book of Common Prayer, 163.*

# EDITORIALS

## Ecumenism For the World

THE world today is not intensely interested in the union of churches but it hungers for a "new ecumenism" striving for the unity of mankind. This is the conviction of Methodist Bishop Paul A. Washburn of Minneapolis, expressed in a recent address. He sees ecumenism moving "beyond cozy inter-church dialogues, celebrations, coalitions, and unions toward involvement in our Lord's intentional actions to unify divided humanity. Such ecumenism," he said, "does not neglect efforts to give visibility to the oneness of the church . . . but it will turn, perhaps timidly at first, and forthrightly later, to affirm and act for the unity of mankind."

It was the bishop's opinion that this "new ecumenism" is more mature than the older form and is perhaps closer to the biblical idea of the "whole earth" and the "whole human family." He said that the churches must face outward toward mankind's need for unity. Discussion of doctrinal issues which divide churches should be carried out "in the light of their relevance to mankind's need for unity." Christians and non-Christians, he continued, should work together for an end to racism, nationalism, poverty, war, and environmental pollution. About these "massive and universal" areas for new ecumenical action Bp. Washburn said in a beautifully trenchant statement that "they call for Christ's love to be channeled both to souls and systems."

We share the bishop's hope, dream, and vision of what ought to be. But we hope that neither he nor any Christian supposes that there can be a Christian ecumenism for the whole family of mankind without Christ at the heart of it—and without the universal Lordship of Christ as its goal. Christian ecumenism striving for the unity of all mankind cannot be divorced from Christian mission. In Christ, and in him only, is our peace and must be the peace of all shattered humanity.

Bp. Washburn's references to the biblical ideas of the "whole earth" and the "whole human family" express no recognition of the biblical proclamation that the whole earth is *the Lord's*—not mankind's. Thomas Aquinas was true to the message of the whole Bible when he said that the union of men with God is the union of men with one another.

Can Christians—consistently with their Bible and their Creed—pursue an ecumenism for the whole world without doing so in the name of Christ and with the purpose of bringing all things under the dominion of Christ? They believe that no man comes to the Father except by Christ (St. John, 15:6). They believe that there is no other name under heaven given among men whereby they must be saved (Acts 4:12). All of their praying, planning, and working for the unity of all mankind must begin, continue, and end in this faith.

The bishop is certainly right, however, in saying that the goal of the Christian striving for unity must be the unity not of the churches but of all men, nations, and life. We would add—that the earth shall be filled with the knowledge and love of God: the peace of Christ in the reign of Christ.

## Whitney Young, True Leader

THE late Whitney M. Young, Jr., objected to the label "moderate" as commonly applied to his position on race relations. The word suggests luke-warmness, he felt, and he preferred to think that his position was tough-mindedly realistic and reasonable. He was right about the words and about his own stance. He wanted black and white together to know only the truth. As Dr. Benjamin E. Mays said at his funeral: "Whitney Young told the people the truth, and believed that black and white people cannot delude one another and survive." As a leader and champion of the black community he thought it better to persuade company executives to adopt a good employment policy than to declaim and disrupt. Mr. Young believed in the American system but knew that the system can work only as Americans make it work; and he did his best to persuade Americans to do so.

A man can be passionately devoted to fighting wrongs and to establishing rights, as Whitney Young was, without declaring war on all who do not march to the same drum. Not only did he prove this by his own performance, he won many, both black and white, to the same high and constructive way. He deserves to be remembered not as a "moderate" but as a man of selfless dedication, resolution, courage, patriotism, good will, and faith in God. His work was well done, and he was true and faithful.

May God raise up new leaders to walk in that way of reasoned but courageous righteousness.

## Opportunity for Our Church

FOR some time I have had a growing conviction that in some quarters, certainly not in all, our beloved Episcopal Church is missing a great opportunity. The presentation of the Christian faith which we have received, in doctrine, worship, sacraments, and reasonableness, speaks to our age when it is enthusiastically and persistently presented.

Recently in talking with a young priest who loves the faith and teaches it, I commented that some clergy seem apologetic about the church. He replied in stronger language, "They are ashamed of it!" If true, it is a pity. Yet it does seem that there are priests who are constantly running the church down, instead of presenting it. They, indeed, bite the hand that feeds them!

In these days when ecumenism is so fashionable, it is, of course, appropriate for us to learn from one another, but the setting forth of the catholic faith as Anglicanism has received it, is still vital and necessary. People yearn for solid doctrine, and we have it. They reach out for the definiteness, power, and mystery of the sacraments. They seek for the numinous in worship, and at least for the present, we still have that.

Of course, the church has her faults, but her virtues far outweigh them. Now is the time not for constant introspective criticism, but for strong affirmation. The times cry out for precisely the values we have to offer.

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CHURCH SCHOOLS MAKE  
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## News of the Schools

Continued from page 9

Hall. The girls take turns tutoring Chi in her various subjects, and a golf pro has made an electric golf cart available to her for campus transportation. Tuition, uniforms, and money for personal needs are being met by donations from the community, including the Committee of Responsibility, and its friends. Included in this year's campus cleanup was a fresh coat of paint for Seabury Hall's front gate. According to a recent newsletter from the school, the coat of white paint will cover up the "myriad of knicks and knocks that lesser skilled drivers put there with bumpers and fenders." The gate, 11 feet wide, was built in 1929, before the days of wide track cars and flat-bed trucks.

■ During the past year at **Hannah More Academy, Reisterstown, Md.**, some interesting and unique programs have been developed through the efforts of the students and the academy to make use of new and original ideas for the curriculum. The senior seminars are one new academic approach which has been put into effect this spring. As part of their English and history courses, all seniors are required to participate in a seminar. The music and literature seminar is a survey of the music, ancient and modern. Drama presents the development of drama from *Antigone* to *Hamlet* through the modern theater. The survey of children's literature is a study of the classic and contemporary works with special emphasis on fantasy, and students in the film

workshop gain an understanding of film production and will experiment with shooting and editing their own planned experiences. The history seminars include a worldwide current events course with issues involved discussed with regard to their relationship to the U.S. A Saturday seminar is open to all students and includes a variety of different presentations. Two sessions have concerned primitive cultures, and a Vietnam veteran has given a review of his experiences in the Far Eastern conflict.

■ The Rt. Rev. John A. Pinckney, Bishop of Upper South Carolina, will dedicate the new chapel and four classrooms which have just been completed at **Heathwood Hall, Columbia, S.C.**, on Apr. 19. The new building is the first major construction to take place at the school since it opened in 1951. It is a part of the expansion program at the school begun under the direction of the headmaster, the Rev. Richard C. Nevius. The parents of the school recently completed a successful fund-raising drive to purchase additional books for the library and to equip each classroom with up-to-date audio-visual material. This is the first time a fund-raising drive has been held at Heathwood Hall, and it has been decided to hold an annual campaign to further equip the school and to prepare for the possibility of establishing a secondary school in the near future.

■ **The Highlands School, Avon Park, Fla.**, now offers a special seminar twice weekly, which has become popular with students. The student body is divided into four groups, each led by a teacher who encourages questions that currently "bug"



Students in the Advanced Science Complex at the Harvard School



students. Questions this year have ranged from pollution to drugs, and discussions are accompanied by suggestions for cure or improvement. The seminar is part of the school's social studies program.

■ Dr. James A. Russell, Jr., will become the fourth president of **St. Paul's College, Lawrenceville, Va.**, July 1. He is the grandson of the school's founder and first president, Dr. James Solomon Russell, and son of the school's second president, Dr. James A. Russell, Sr. The new president was assistant professor of industrial education at the college for five years before going to Hampton Institute where he is professor of education in the division of graduate studies and director of the division of engineering and technology. In addition to his many educational activities, Dr. Russell is a layreader in the church and has been a delegate to diocesan conventions.

■ **St. Timothy's School**, in Raleigh, N. C., has been accredited by the state of North Carolina as an elementary through junior high school.

■ During the summer of 1971, **Howe Military School, Howe, Ind.**, will operate a summer school for high-school-age boys who need to make up academic credit or wish to procure additional credit. The school will be staffed with teachers principally from Howe's winter school faculty and will be located at Cedar Lake in conjunction with the regular summer camp. In addition to academics, boys in this program will participate in the recreational aspects of the camp.

■ **Harvard School, North Hollywood, Calif.**, has expanded programs and shift-

ed emphasis in several departments. The structure of the school day at Harvard is flexible, and students are encouraged to work on their own and to do research both on and off campus. Mathematics students and potential philosophers have access to terminals attached to a large computer, and members of a computer club work on problems of their own devising. A small television studio at the school receives constant use, and the school's athletic department is now operating a course in mountain climbing and personal survival.

■ **St. John's Episcopal Hospital School of Nursing, Brooklyn, N.Y.**, celebrating its 75th anniversary this year, graduated its class of 1971 on Feb. 28. The class included the first married student accepted by the school. Mrs. Lena P. Pearson, of Brooklyn, married and the mother of four school-age children, concluded her registered nursing diploma program with honors.

■ Mr. Phillips Smith became headmaster of **Trinity-Pawling School, Pawling, N. Y.**, in July, succeeding Dr. Matthew E. Dann, who retired. Trinity-Pawling now provides more elective courses on a trimester basis for 11th and 12th-grade students, and at the students' requests, the school has increased the offerings in the religion and philosophy departments. A new dining room and kitchen were completed during the past summer.

■ Almost 300 children are enrolled in **St. Luke's Parish Day School, Mobile, Ala.**, with 23 teachers and staff to guide them. One of the school buildings is named Carpenter Hall honoring the Rt. Rev.

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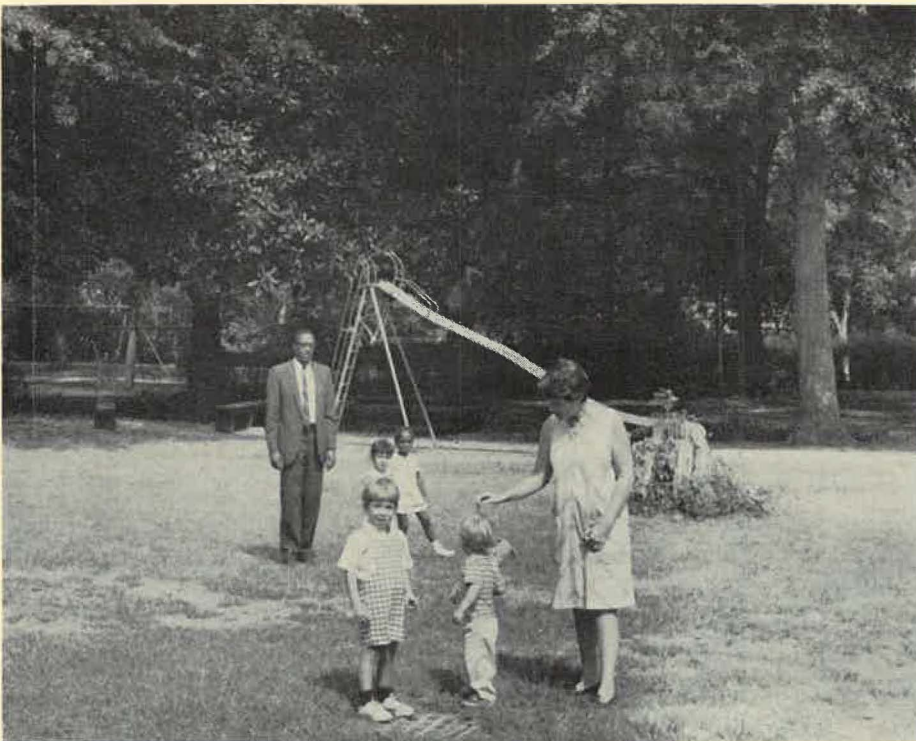
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The Emmanuel Service at the Bishop's School

Charles Carpenter, late Bishop of Alabama, and another, Murray Hall, for the Rt. Rev. George Murray, Bp. Carpenter's successor and now Bishop of the Central Gulf Coast.

■ At Trinity University, San Antonio, Texas, this spring, special research is being carried on into the olfactory sense (sense of smell) of catfish. Research grants for other marine biological studies are being used also. One research project concerns vision. A small crustacean creature, commonly known as a water flea, can perceive color and polarized light with an eye composed of only 176 cells. It is hoped that information from this research will illuminate the study of the human eye, which is composed of millions of cells.

■ "Permanence in change" is the theme of the graduate summer school to be held this summer in Vancouver, B.C., under the sponsorship of the Anglican Theological College and the Union College, both in British Columbia. These two colleges later this year will form the Vancouver School of Theology which will be an ecumenical center for the Pacific Northwest. The summer school consists of two separate three-week sessions, one from July 5 to July 23 and the other from July 26 to Aug. 13. The courses are open to all graduate students in theology from all churches.

■ The Greer Children's Community, Hope Farm, N.Y., will "absorb" the Susquehanna Valley Home, in Binghamton, N.Y., if the merger plan is approved by New York State's Department of Social Services and the State Supreme Court. Dr. Ian A. Morrison, executive director of Greer, announced that the merger would enable the Binghamton institution to continue serving children in need of a home in the New England and upper New York areas. The Susquehanna Val-

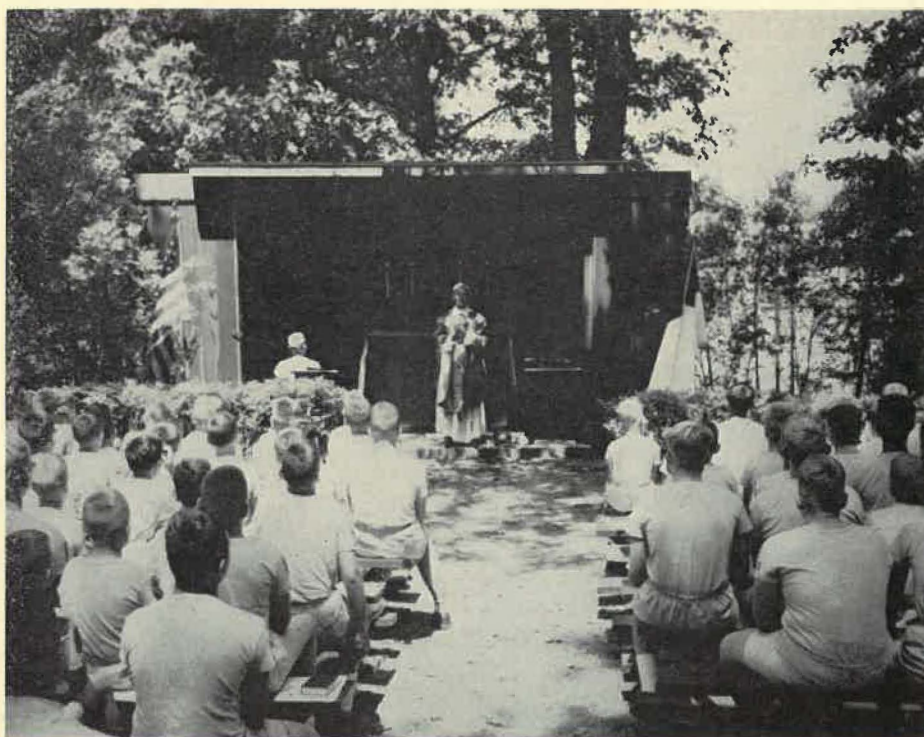
ley Home, founded in 1869, has a present capacity to care for 72 youngsters on its home campus, with some others in its foster home division. Greer Children's Community was founded in 1906. It serves 200 children in its two group homes and through its foster home division. In June, Greer will open a new children's cottage at Hope Farm and expects to open also its third and fourth group homes.

■ Dr. Harry Pierson Graham, acting president of **Voorhees College** since February 1970, has been named president of the institution by its board of trustees. The new president of the Episcopal Church-related college in Denmark, S.C., has served it in various capacities. He holds his doctorate of philosophy from the University of Oklahoma. The Voorhees campus has been the scene of much tension and during this tension as acting president Dr. Graham successfully kept the college open through financial strain and stress. Upon accepting the appointment as president he said, "I accept this challenge with a firm determination to see Voorhees College continue on its present course of becoming one of the truly distinguished, church-related, liberal-arts colleges in America." Dr. Harold W. Crawford, former dean of education at South Carolina State College, has been named chairman of the board of trustees of Voorhees College — the first black man ever to hold this office.

■ Miss Ruth Jenkins, headmistress of **The Bishop's School, La Jolla, Calif.**, will retire in July, and Philip P. Perkins, who has acted as headmaster-elect during the past year, will take over as headmaster.

Miss Jenkins has presided over the Bishop's School since 1963. Previously, she was headmistress of Annie Wright Seminary in Tacoma, Wash., for 21 years. Miss Jenkins was a member of the founding committee of the National Association of Episcopal Schools and was president of that body from 1963 through 1966. In 1949 she was elected a lay deputy of the Diocese of Olympia to the General Convention of the Episcopal Church, but it was not until 21 years later that women were seated in that convention. Among many honors she has received are the Bishop's Cross of the Diocese of Olympia for distinguished service, a citation for outstanding contribution to secondary education by Shattuck School in Faribault, Minn., at its 100th anniversary, and an honorary L.H.D. degree from the College of Puget Sound. Three new trustees have been appointed to the board of the Bishop's School: Mrs. James H. Knox, Dr. John C. Carson, and Mr. Richard B. Huntington, all of La Jolla.

■ **St. Andrew's School, St. Andrews, Tenn.**, has had a year with growth and additions to its curriculum and school life. Newly formed this year has been St. Andrew's Senate and Forum. These organizations allow for open discussion and for proposing legislation concerning all aspects of school life. The senate, composed of student and faculty members, also is evaluating the academic, athletic, spiritual, and regulatory aspects of school life. The drama program was reactivated this year and two diverse productions, *Orwell's 1984*, and *Goldoni's 18th-century A Servant of Two Masters* have been pre-



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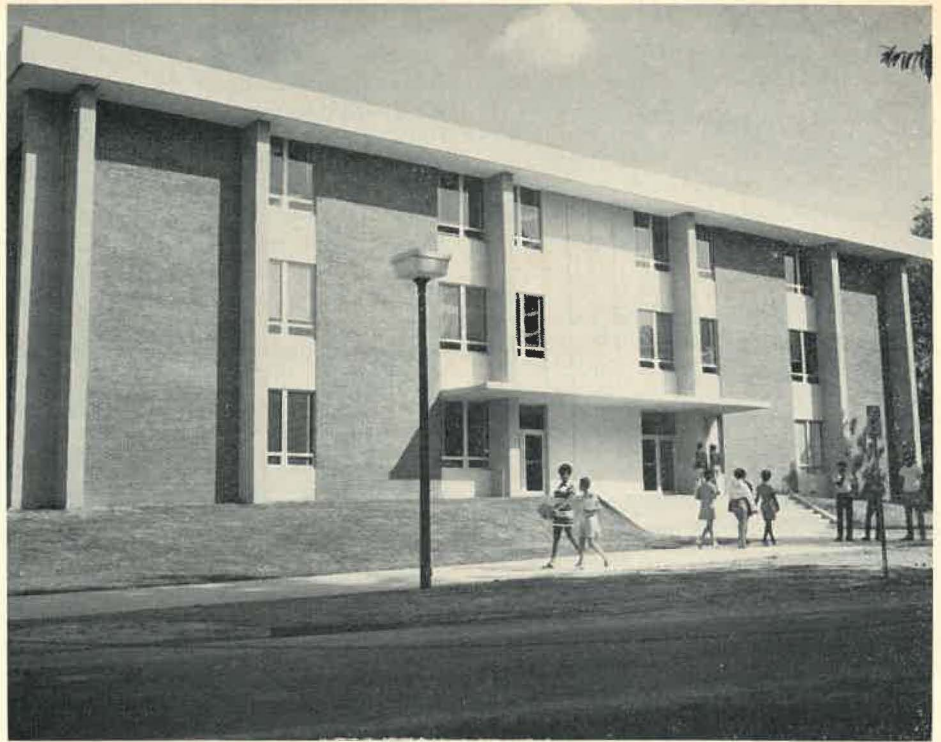
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sented. A music department was formally established this year and courses in practical music and music appreciation are offered. The art department at St. Andrew's has added sculpture and pottery in addition to painting and porcelain.

■ Students at **Margaret Hall School, Versailles, Ky.**, will soon have the opportunity of spending as much as an academic quarter studying in Mexico. The school is completing arrangements to lease an "internado" in Guadalajara, and about a dozen students will be invited to take part in the pilot program scheduled to begin in the spring quarter. In addition to the intensive study of Spanish for those taking that language, it is planned to offer an integrated program which will bring together Mexican history, art, religion, and related subjects. The courses will carry full academic credit, and course offerings at Margaret Hall are being adjusted to enable students going to Mexico to complete certain subjects in two quarters.

■ The **Cathedral School of St. Mary, Garden City, N.Y.**, will discontinue its boarding department in September 1971 and expand day student enrollment. The school plans to develop curriculum and have additional space for new projects and student events. In September 1971, the school will provide courses in driver education and typing, and new fully-equipped chemistry, physics, and biology labs are available to students. Coordinate classes between the Cathedral School of St. Mary and **St. Paul's School, Garden City, N.Y.**, have been held since September 1969, but announcements have been made that the program will be greatly

expanded for the 1971-72 school year. The courses, open particularly to juniors and seniors, will offer more educational opportunities under faculty members from each school. The schools will retain their own identity, and students will not be required to participate in the coordinate program except where courses are necessary to fulfill graduation requirements.

■ Mr. Donn David Wright, who became headmaster of **Hoosac School, Hoosick, N. Y.**, in 1966, resigned on Jan. 1. He was succeeded by Mr. H. Ashton Crosby, Jr. Mr. Crosby has been a faculty member of Hoosac School for seven years.

■ **St. Augustine's College, Raleigh, N. C.**, has a new Student Center which is the focal point for campus student life. The center houses the cafeteria, television lounge, and student bookstore.

■ In January 1971, **St. Andrew's School, Middletown, Del.**, introduced a new pattern for weekly chapel services. Students were formerly required to attend three evening services during the week. There is now one required service for the entire school, the content and format of which is focussed on a theme of concern to all. Each Monday, a particular group within the school, such as the choir, faculty, cast of a play, or a team, has a service which their particular group has helped plan and carry out in a way that ministers especially to them. On Fridays, the evening service is voluntary, and the type of service used is designed to encourage and deepen the spiritual life of the individual. The changes have come about as a result of a two-year research study followed by several months of discussion between

administration, faculty members, and students. Voluntary enrollment in programs of social service has shown a marked increase this year at St. Andrew's. At present some 30% of the student body engages in weekly tutoring sessions with students from three neighboring towns. Boys are also assisting in recreational programs at St. Benedict's Home for retarded children and at the Governor Bacon Health Center, a state institution for emotionally-disturbed people. St. Andrew's has announced the appointment of the Rev. Simon Mein, presently teaching in England, as chaplain and chairman of the department of sacred studies in September. He replaces the Rev. Alexander Ogilby, who will be on sabbatical leave, 1971-72.

■ The new 1971 catalog of **DeVeaux School, Niagara Falls, N.Y.**, is the work of DeVeaux students. On the basis that the present students are the school's best salesmen, the project involved many of the students, and the catalog consists solely of quotations from taped rap sessions between the school's chaplain and director of admission, the Rev. W. Michael Cassell, Jr., and a group of young men and women enrolled at the school. Not only is the script of the catalog in the words of the students, but the selection of photos was guided by student suggestion as well. Tours of the school itself for prospective candidates are conducted by a group of senior prefects, who then submit a detailed report of their general reaction to the candidate that assists in providing an overall picture. "In our present world," according to Fr. Cassell, "it is increasingly obvious that

the selection of a residential school is in the hands of the prospective students, rather than the parents, as has been true in the past. Our approach in admission to this reality is to reflect that fact."

■ The Upper School of **St. Agnes School, Albany, N.Y.**, will go on the trimester system in September. Most courses will be one term in length and will be largely elective, according to the school.

■ Bethany School's (**Bethany School for Girls, Glendale, Ohio**) annual drama work is continuing full steam with the production of the chaplain's newest musical. The musical, written by Fr. Spinner, and directed by Miss Taffy Mills, formerly of the Alpha-Omega Players, concerns a delightful misdirected marriage contract that leads to a more thoughtful and happy relationship. Miss Mills, who directs the drama club and who lives in one of the girls' cottages, toured around the country with the Alpha-Omega Players. Another drama production this fall will be a contemporary adaptation of the medieval-morality play, *The Flood*.

■ A new two story refectory-classroom building at **Texas Military Institute, San Antonio, Texas**, has been planned, and construction is scheduled to begin this month. The first floor of the new building will contain the refectory and kitchen, and the refectory will be capable of seating 350 people. The second floor of the building is to be flexible. The entire area can be opened up into a single large auditorium, or it may be made into 12 classroom areas through the use of folding partitions. Scheduled completion date for the building is late 1971.



The groundbreaking ceremony at Texas Military Institute

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**News of the Church**

*Continued from page 9*

tion when the Rt. Rev. Conrad Gesner retired. Bp. Ogilby resigned from that position last year when South Dakota became a diocese and could elect its own bishop. Since then he has been studying at the Episcopal Theological School, Cambridge.

**SOUTH AFRICA**

**Journal Scores Expulsions**

Capetown's *Sunday Express* has scored the expulsions of clergymen and church workers, holding that the government of South Africa "should certainly not kick priests or anyone else, out of the country by the stroke of an official's pen and for reasons it will not disclose."

Noting that "congregations are being deprived of their spiritual leaders and the churches are being seriously embarrassed in their work and good name," the newspaper suggested that the government is out to "intimidate" the churches. "If there is anything in the conduct of any priest, as in the conduct of any layman, to warrant action being taken against him, the government should test its case in the courts," the paper said.

"One might well ask, too, why the government has decided on wholesale deportation of churchmen. . . . Did the government suddenly discover all at once that there were priests in this country who deserved to be declared *persona non grata* and expelled? The impression gained from this," the *Express* stated,

"is that the government, for reasons known only to itself, has decided this is an opportune moment to rid itself and the country of priests who are in disfavor with it."

The paper went on to say: "(It) fails to see how men of religion can be unmindful of the social injustices . . . in South Africa which offend the religious teachings which the churches are supposed to propagate. If the churches cannot take up the cudgels on behalf of the underprivileged masses, if they cannot fight for social justice in South Africa, they will be reduced to mere prayer houses of little importance and the masses will turn away from the white man's churches and seek their salvation elsewhere and in less peaceful ways."

**Church Not Bound by ACC**

The Archbishop of Capetown said in his see city that the Anglican Church in South Africa is "in no way" bound by decisions taken by the Anglican Consultative Council at its recent meetings in Limuru [TLC, Mar. 28 and Apr. 4]. He was referring to the ACC's backing of the World Council of Churches' (WCC) grant of \$200,000 to liberation movements in southern Africa.

In Limuru, when it became evident that the council would endorse the WCC action, Abp. Taylor and the Bishop of Mashonaland, the Rt. Rev. Paul Burroughs, expressed their disapproval by walking out of the meeting.

The archbishop said at a press conference upon his return from the Limuru meeting that the South African Council of Churches (SACC) should be given the



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opportunity to discuss all aspects of the resolution adopted by the Consultative Council with World Council representatives. He said the South African agency was not consulted before the WCC action was announced last September, and should be given an opportunity to find out why the decision was taken.

SACC, which represents 4.5 million Christians in South Africa through 26 churches and church organizations, has asked the government to allow WCC officials into the country for such talks, or, conversely, not to prevent SACC members from conferring with WCC overseas.

### Case Against Bishop Dropped

Government authorities have decided not to prosecute the Rt. Rev. Alphaeus H. Zulu, Bishop of Zululand, South Africa, on charges of breaking the racial segregation laws.

Bp. Zulu was arrested Mar. 11, as he slept in the early morning hours at the Wilgespruit Fellowship Center, Roodepoort, near Johannesburg. The charge: failure to produce his "pass" or reference book, the identification document all blacks must carry and produce on demand. The bishop was attending a seminar on black theology.

A member of the Zulu Royal House and one of the six presidents of the World Council of Churches, the 65-year-old prelate was taken into custody along with several other persons. Released with an order to pay a fine (approximately \$7) in admission of guilt or appear in court Mar. 19, he said, "I would rather appear in court than pay the fine." He was released on his own recognizance. Before the court appearance date, a "high-level" decision was made to withdraw the charge.

The bishop, who is an outspoken critic of the government's policy of *apartheid*,

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has clashed with authorities on other occasions. He was a member of the banned African Nationalist Congress until 1955; in 1963, security police broke into his home; and after his election as Bishop of Zululand in 1966, he was not allowed to live in Bishophurst, his official residence in Zululand as it was located in "white" Eshowe. In addition, there have been numerous occasions of denial of passports so that Bp. Zulu could not attend World Council or Anglican meetings abroad.

During the theology conference at Roodepoort, Bp. Zulu argued with Black Power delegates who maintained that African blacks should be taught that blackness is more important than humanity.

A graduate of the University of South Africa, Bp. Zulu was consecrated in 1961, to serve as assistant Bishop of St. Johns. Among the many prelates present at that service were the Bishop of Fond du Lac, and the then Bishops of Long Island, and the Convocation of American Churches in Europe.

### CHICAGO

## Conservative and Liberal Join Forces

A so-called militant priest, the Rev. Francis X. Lawlor, and a liberal black leader, Mrs. Anna R. Langford, have joined forces in Chicago to "stabilize" and rebuild their restive South-Side neighborhoods. Both Chicago aldermen and both opponents of Mayor Richard Daley, the two leaders agreed they must work together if they want to solve the problems of their adjoining wards.

Fr. Lawlor, known nationally for his organization of white block clubs, has suggested that 10 of his people and 10 of Mrs. Langford's people meet to work out a mutual plan for the areas, to ease tensions, and strive for a common purpose.

Mrs. Langford plans to follow his lead and organize block clubs in her ward. Fr. Lawlor and Mrs. Langford, who is a lawyer, foresee a mutual self-help program for residents of both wards. Agreeing to work for the integration of all-black schools in the area so that whites would not move out, they said they would sponsor sensitivity sessions between groups of blacks and whites, "so the fear of the other people can be lessened." Both aldermen have deplored the deterioration of city services.

### JERUSALEM ARCHBISHOPRIC

## Remains of Basilica Found

On Feb. 18, Greek archeologists unearthed the remains of the original Basilica of the Holy Sepulchre built by the Roman Emperor Constantine more than 1,600 years ago on the site venerated as the place where Jesus was crucified and buried. The discovery was made as technicians were remodeling altar sections of the present Church of the Holy Sepulchre in the Old City of Jerusalem. Restoration work on the structure, which had its origins in the time of the Crusades, has been going on since 1961.

The most important of the Constantinian remains found, according to the Greek Antiquities and Restoration Service, included an apse about 27 feet in diameter, a thick wall of about five feet, and the base of a column.



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Constantine, the first Christian emperor of Rome, ordered the temple torn down, the ruins removed, and the natural rock beneath cut away until a kind of cave was formed. He then erected a huge circular building, the first Basilica of the Holy Sepulchre, some 140 feet northwest of the Hill of Calvary.

The basilica was consecrated in 336. Since then its history has been: Burned by invading Persians in 614; reconstruction completed 200 years later; destroyed by Mohammedans in 1009 or 1010; Crusaders completed a new basilica in 1168; it was partially destroyed by fire in 1808; a renovated edifice was dedicated in 1810; the dome of the rotunda was rebuilt in 1868; and a 1927 earthquake necessitated more renovation.

For now and through the Easter season, a temporary flooring covers the discoveries so that services may be held as scheduled. After Easter, the excavation site will be reopened and permanent arrangements will be made permitting visitors to see the stone remnants.

**WASHINGTON**

**Suffragan: Black or White?**

To some black people, whether the new suffragan, whose election was called for by the Bishop of Washington in January, is black or white is crucial.

"If we can't elect a black bishop in this diocese, then I've got to ask myself some very basic questions about my relationship to this church," said the Rev. Jesse F. Anderson, Jr., urban missionary

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at St. Patrick's Church, Washington, D.C. "I'm sure that's true for some other black people, too," he added.

To some white people, whether the new bishop is black or white is also crucial. "I am very aggravated by this. It's a moral issue," said the Rev. Frank Blackwelder, rector of All Souls' Church, Washington. Continuing, he said: "A bishop is elected to serve the church, not the city. The diocese does not have a majority of Negroes. Our Negro population should be growing, but they seem to be working not on spiritual but on social issues. Some of our Negroes are fine and able but the militants do all the talking. . . . They make up such a small percentage (of the church)," he said, "I don't see how they could dictate what we do about a bishop."

Fr. Blackwelder has criticized diocesan attempts at social involvement, he has spoken out at public forums, he has called for the sterilization of convicted rapists, and the patrolling of Washington streets by federal troops.

In March, Fr. Blackwelder said, "I think the only reason we're electing a bishop is because the bishop (the Rt. Rev. William Creighton) gave in to the pressures of the black militant caucus." (At the January convention, Bp. Creighton asked for the election of a suffragan, though a year ago he had declined to call such an election. At that time a resolution calling for such an election before February 1971, stated that the sense of convention was that the new bishop be drawn from the black clergy [TLC, Mar. 28].)

Fr. Anderson expressed dismay at the lack of missionary thrust among those who do not see the need for a black bishop. "We have a responsibility to those in the city who are black, whether or not they are Episcopalians," he said.

Deadline for submitting nominations was Mar. 15. The 12-member committee—six black, six white—must nominate at least four men for the diocese to consider at the convention to be held May 1. The Rev. John Harper, rector of St. John's Church, Lafayette Square, is chairman.

### ENGLAND

## Anglican-Methodist Synod Held

Proposals for common action in a variety of fields including the ministry and social responsibility were endorsed when Anglicans and Methodists held a joint synod in Liverpool. The one-day meeting brought together some 350 members of the Diocese of Liverpool and the Methodist Liverpool District.

Co-chairmen of the talks were the Rt. Rev. Stuart Blanch, Bishop of Liverpool, and the Rev. Reginald Kissack, chairman of Liverpool's Methodist District. Each spoke to the group and each expressed pleasure with the results of open work-



Outdoor work at the Boynton School

shops which produced a number of resolutions.

Bp. Blanch said there are intricate arrangements having to be made between the two churches "and we simply cannot wait for national decisions before we implement them. You cannot wait in a new town area until the two churches have decided to unite before telling the (municipal) corporation whether you want your site (for a new church) and what you want on it, and whether you want two churches or one. This is something they need to know now—not in 1972 or 1973. Therefore, we thought it very important that we should at least draw our legislative bodies closely together and planned the joint synod."

Of the resolutions returned from workshop discussions, one requested the separate synods to recognize local preachers and lay readers as available for services in both churches by invitation of the local ministry; another supported the ordination of women to the ministry of both churches; and still another called for establishment of a body composed of Anglicans and Methodists to collect and supply news to the mass media and consider possible future developments in communications.

It was agreed that the implications of all resolutions presented should be the topics of discussions of local Methodist preachers and Anglican lay readers and that they should also be processed via Bp. Blanch's own council and Methodism's synod committees.

### THE PHILIPPINES

## Churchmen to Assist in Ending Massacres

Riots and massacres alternately blamed on Christians and Muslims, have made the Province of Cotabato, Philippines, an area of national concern. Daily forays

against villagers of one faith or another have brought the total killed to hundreds.

President Ferdinand Marcos has appointed a Committee for Peace consisting of leaders from both sides: Bishop Juan Mascaraynas; Provincial Governor Sim-eon Datumanong, a Muslim; Roman Catholic Bishop Gerard Mongeau, OMI. The Muslim Mayor of Cotabato and the colonel in charge of the Philippine Constabulary complete the committee. Bp. Mascaraynas is a native Tiruray, one of the tribes most disturbed. Bp. Mongeau is an American.

Land grabbing is the basis of contention. Cotabato was, for centuries, sparsely inhabited by Muslims and practically untouched by the religion and government of the rest of the Philippines. The question of land titles never bothered anyone. Nomadic tribes were equally unconcerned about legal ownership of land.

Thirty years ago, the unused lands were opened to settlers by the Land Authority Act. A man could gain ownership of land if he tilled it for a number of years. Homesteaders — Christians — migrated from the northern and central islands of the Philippine archipelago. "So many came," Bp. Mongeau said, "that they upset the status quo. The Cotabato Province used to be 95% Muslims; now there are around 314,000 Roman Catholics to 300,000 Muslims, not counting the other Christians and the pagans who constitute smaller groups."

Through various means, a political situation has developed, so that now, displaced Udtog Matalan (former governor), a Muslim, has formed a Muslim Independence Movement urging the Muslims to secede from the Philippine Republic and form their own government.

Recent developments: "Blackshirts" entered the town of Upi and killed most of the villagers who were Christian settlers. (As a result of these slayings and others, some 6,000 refugees have fled to Midsayap, a Christian town.); 100 "Blackshirts" waylaid a detachment of the Constabulary; 12 Christians and Manobos were killed in South Cotabato; and six Muslims were killed near the Lanao border. Muslims claim the "Blackshirts" are Christians. Christians claim they are Muslims. President Marcos has asked the Peace Committee to find the answer.

The Peace Committee's recommended solution, according to one report, is for the government to allocate 9,000 hectares (22,000 acres) to the Tirurays, making three reservations in various places in the province. With soldiers to protect them, the tribesmen will be safe from marauders. One observer feels that though the question of land titles is at the root of the problem, there is enough land for everybody in Cotabato.

The Christian-Muslim situation, never very good, is at its worst now, Bp. Mongeau says. "We have spent more than 30 years building up a good feeling between

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our people and the Muslims, and, except for an occasional stolen water buffalo on one side or the other, we have not had serious trouble." The bishop also said that their "26 high schools are appreciated and patronized by both Muslims and Christians; our eleven clinics attend both. . . . We have found a place here even when Muslims were in the vast majority. We would not want to upset the good work of these years in any way."

## PEACE MOVEMENT

### Stringfellow and Towne "Will Not Be Quiet"

William Stringfellow, attorney and churchman, read a statement for himself and for poet Anthony Towne at a service in the Synod House of the Cathedral of St. John the Divine, New York City. The two well-known anti-war critics served notice that they will not "be quiet about public affairs" or "turn off" their consciences because they were freed of charges of harboring the Rev. Daniel Berrigan, S.J., when he was a fugitive from justice.

Dr. Stringfellow told the group of about 120: "Americans have been suffering an Administration which is manifestly afraid of its own citizens; afraid of the young; afraid of the blacks, afraid of the poor; afraid of free speech, afraid of free media, afraid of any doubt about its version of events; afraid of ideas, afraid of truth; afraid of persons who think; afraid of non-conformity, afraid of dissent, afraid of citizens who behave as free men."

Both men declared that they did not intend to live in fear for, as Christians, they are called to "confess that the Resur-

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Other Episcopalians taking part in the service were the Suffragan Bishop of New York, the Rt. Rev. J. Stuart Wetmore, and the Rev. John Coburn, rector of St. James' Church, New York City and president of the House of Deputies of the General Convention.

#### CATHOLIC APOSTOLIC CHURCH

### Last Priest Dies

A chapter of English church life came to a close with the death of the last priest of the Catholic Apostolic Church. A Requiem Mass was celebrated in the Church of St. Saviour, West London, for the Rev. Dr. Wilfred Maynard Davson, 95, who was also a medical practitioner.

With Mr. Davson's death the Catholic Apostolic Church also dies, for under its constitution no more priests can be ordained. The few remaining members of the church are expected to become Anglicans as most members have been doing in recent years.

The Catholic Apostolic Church was founded in 1832 by Edward Irving, a Scottish Presbyterian minister who was born in 1792, lived for long periods in London, and died in 1843. He founded the church to propagate his views about prophecy and the Holy Spirit. The church had a council of 12 apostles who believed in the near approach of the Second Coming and gained adherents not only in Britain but abroad. The first council meeting was held in 1835, in the City of London.

A belief held by the founder was that these apostles, or at least the last of them, would survive until the Second Advent. Because of this, it was provided that only these apostles could ordain the church's priests. The last apostle died in 1901 shortly after Dr. Davson was ordained.

According to church sources in London, a priest of the church died in Australia last year "at a great age." Dr. Davson was celebrant of the Holy Eucharist last Christmas Day in his Church in Maida Vale, a district of West London.

Because of their funds, members always had fine churches in which very elaborate services were conducted. One such building at Brighton was sold a few years ago. Another at Camberwell was recently transferred to the Greek Orthodox. The church at Maida Vale is considered one of the wonders of the district. A fourth church, Christ the King at Woburn Square, is rented to the Anglican Chaplaincy of London University, though the Catholic Apostolic Church maintains offices there still and members meet in the church.

People came from many parts of Europe for Dr. Davson's funeral, which was conducted by the Rev. O'Brien Hamilton who knew Dr. Davson well and ministered to him during his final illness.



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# Book Reviews

**THE EPISCOPAL CHURCH ANNUAL 1971: General Convention Issue.** Edit. by E. Allen Kelley. Morehouse-Barlow. Pp. A-76, 390. \$8.

A complete summary of the statistical and editorial content of *The Episcopal Church Annual 1971* appeared in TLC for Feb. 14, so the main purpose of this review is simply to point out that the Episcopal Church's "fact book" is now available. And Morehouse-Barlow has once again done its customarily competent job with the almost impossible yearly task it undertakes.

In a book of this sort it is always possible to come across some factual or typographical errors; such are almost impossible to avoid. This reviewer, however, was unable to discover very many during the course of a rather thorough perusal of the 1971 *Annual*. The latest changes (*i.e.*, reductions) in the staff of the Executive Council are not recorded, but the reader must bear in mind that most of these changes were not made until after the *Annual* went to press.

This year again, however, one request does seem in order: It should be possible for the publisher to devise some system of cross-checking between the diocesan listings (pp. 73-217) and the alphabetical clergy listing (pp. 249-390). Year after year there is always a great number of men who, in one listing, are located at one address, while, in the other listing, are to be found somewhere else, hundreds of miles away. Perhaps the difficulty lies not only in the lack of careful cross-checking, but also in the way the information is gathered: the individual clergyman supplies the information for the clergy listing while official diocesan sources must report virtually the same information in order for it to be included in the diocesan listing. This system has always seemed, to the undersigned at least, singularly awkward.

The 1971 *Annual* is called, as is every third edition, the General Convention issue, and a fine summary of the Houston convention's actions is included.

K. G. L.

◆  
**OUR REBEL EMOTIONS.** By Bernard Mobbs. Seabury Press. Pp. 127. \$3.50.

Following the therapeutic discovery that awareness of emotional turmoil is potentially more hopeful than loss of one's feelings, Bernard Mobbs proceeds to show how one's rebel emotions serve a legitimate function in life. Those "horrid feelings" of anger, depression, *et al* remind the individual of his full humanity, which is all too often suppressed by those committed to an uptight religious model.

The author points out that authentic Christianity is more accepting of man's darker feelings than the more widely held "religion" in general. In fact, there are resources within the Christian faith which may help the normally troubled individual to use his rebel feelings and mental anguish more creatively. But it is better understanding and more acceptance rather than perfect resolution of such feelings which constitutes the goal of Christian growth as well as that of modern psychotherapy.

The author's down to earth, non-clinical style makes for easy reading. At times he tends toward excessive brevity. Also, he reaches for the inspirational somewhat prematurely. Yet, this approach probably enhances rather than mars the book's value. For, in an age when more and more persons are reaching out from psychology toward the spiritual, such an approach offers a timely contribution.

*Our Rebel Emotions* will probably prove most useful to the individual seeking not self-knowledge *per se*, but that self-knowledge one "can bear and use at the moment" in the midst of living.

(The Rev.) EASTWOOD ATWATER, Ph.D.  
St. Dunstan's, Blue Bell, Pa.

◆  
**THE MYTH OF CHRISTIAN BEGINNINGS.** By Robert L. Wilken. Doubleday. Pp. 218. \$5.95.

The thesis of this Lutheran minister and historian is that Christianity cannot be understood by reference to the time of its origins; the apostolic age has no more claim to theological inerrancy than does ours. The fall guy in the story is Eusebius, whose canonization of apostolic tradition inhibited the proper evolution of Christian thought. The basic argument is naive and while there are frequent moments of style and perception, Robert Wilken's private discovery of the classic enigma of scripture, tradition and reason puts him in the buttoned shoes of a Bostonian who, having been out West for the first time, cannot wait to tell everyone back on Brattle Street that it exists.

The author's truly excellent phrases come as asides, such as his comment that liturgics which attempt to restore the past always create something new. His conviction that the essence of theology is not disputation but the practice of piety, is honestly maintained and redeems much of the book's glibness. Still, there remains something jejune in an historian who informs us that the Puritans were intolerant or that Senator Beveridge was a chauvinist. There is also the suspicion of a legerdemain about one who points out that the

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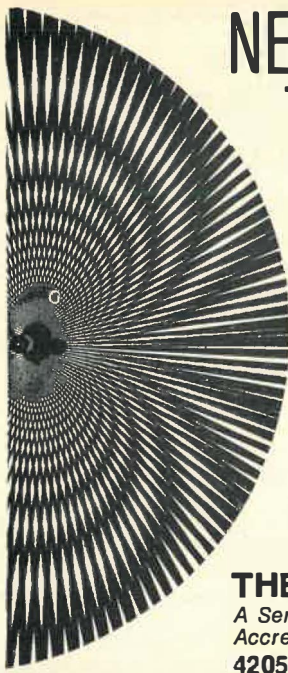
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apostolic age was further distant from Eusebius than the framers of the Constitution are from us; given rates of cultural change, that is true only chronologically.

It may be that *The Myth of Christian Beginnings* would have been a far more important book had the author developed an interpretation of the Vincentian Canon as a broad promise of steady development in theology, permitting scripture and tradition to be culturally responsible in the manner of, say, Richard Hooker. Rather, he sees it to be an awkward problem as did Newman and in fact makes it a systematization of what he thinks is so naughty in Eusebius. There is nothing original in that.

(The Rev.) GEORGE WILLIAM RUTLER  
*Good Shepherd, Rosemont, Pa.*

**CHRISTIANITY AND THE CLASS STRUGGLE.**  
By Harold O. J. Brown. Arlington House.  
Pp. 221. \$7.

From recent book lists one might think that Karl Marx was the Thirteenth Apostle, and revolutionary violence an optional form of Christian action (something like preferring eucharistic vestments to surplice-and-stole). Oscar Cullmann did a masterful job of showing just in what sense Jesus was a revolutionary, and Jacques Ellul performed beautifully in chastising today's cult of "violent Christians." But, alas, who has read them? They are in hardback, and they cost a little too much money. In your bookstore, available at \$1.45 to \$2.50, you will find all sorts of tomes demonstrating that the USA is the most vicious, violent, repressive, etc., nation ever seen in history, and urging the modern Christian to advance on Babylon with thurible and bomb.

Harold O. J. Brown does not propose to burn down Babylon. Neither does he propose to sit by its waters and weep. Dr. Brown coolly and rationally takes

most of today's slogans and shreds them. He is opposed to the class struggle, not because he wears blinders about injustice in the modern world, but because he regards the class struggle itself as anti-biblical and unchristian.

By "class struggle," Dr. Brown is not referring primarily to that between rich and poor. He points out, rightly, that in an affluent society these differences, while they cannot be ignored, cannot serve as the basis for a revolution. The "classes" which are dividing our society are those of race and age. Where Dr. Brown is refreshingly different is in pointing out that all divisions of this sort are diabolical, and call for repentance and reconciliation.

Episcopalians should be especially interested in his chapter on the Black Manifesto. Brown points out that for Christians to accept the manifesto is, in effect, for them "to betray all of the black Christians who have accepted Christ as their Lord. What are they to think when a Forman announces that Christianity is a vehicle of enslavement and white Christian churchmen piously mutter their agreement?" He then goes on to point out that "reparations" in this context really means "extortion" and that "the tragic thing about highly placed churchmen who submit to extortion is that they thereby abdicate any possibility of exercising spiritual and moral leadership to calm down the racial crisis."

It must not be thought that *Christianity and the Class Struggle* is an apologia for capitalism, the *status quo*, or any such visible marks of our present society. But the author is deeply concerned about reconciliation, and he sees it being daily denied by those who condone the creation of class struggles, and the settling of disputes by civil violence. His call is for Christian commitment, of heart and of soul, and of pocketbook as well. "It is deeply Christian and deeply practical, to paraphrase the revolutionary slogan and to say, 'Millions for reconciliation, but not one penny for extortion!' And not merely to say it, but to do it: refuse the penny, but spend the millions."

*Christianity and the Class Struggle* is a loud cry for Christian commitment. It is worth passing up a few paperbacks to read it.

(The Rev.) SHELDON M. SMITH  
*Washington Memorial Chapel,  
Valley Forge, Pa.*

**CHRIST AND PROMETHEUS.** By William F. Lynch. University of Notre Dame Press. Pp. 153. \$5.95.

Our task is to aim to bridge the real gaps, to reconcile Christianity and "The Enlightenment," to find an accommodation for faith and intelligence, for the secular and the sacred, working together against inhumanity on this earth.

Various analogical devices are always being used by philosophers, scientists, and theologians. The device used here

in *Christ and Prometheus*, by William Lynch, a distinguished author now resident at St. Peter's College in Jersey City, comes as a surprise and a delight, as a new image of the secular. One may read it straight through easily enough because the diction is lucid and sometimes sublime, but never commonplace. Or, you can get ready for it by first reading the *Prometheus Bound* of Aeschylus as well as his Oresteian Trilogy (*Agamemnon*, *The Libation Bearers*, and *The Eumenides*) because *Prometheus Bound* is but a part of a Trilogy whose other parts are lost. It is better to forget Goethe, Shelley, and Byron, and read Aeschylus himself. Those who find *Prometheus Bound* as an anti-religious attack on God are guilty of the crudity known as Prometheanism; such readers probably fail to follow the story dramatically; they are limited to the simplicism that leads to mere Prometheanism.

Prometheus stole the fire from heaven; he wanted light. Yet he was doomed to punishment, being chained to a mountain, because "Only Zeus is free." The theft of the fiery splendor is followed by guilt and fear and the consequent search for innocence, followed, we trust, with a reconciliation with Zeus. Likewise, modern theologians and scientists are trying to find their way out of a maze as they wrestle with puzzlements, searching for a new way of looking at things, and for

a new image of secularity. But our minds and our imagination are stuck, caught, and trapped; and we know it. There is such an endlessness to our search; we have a "radical and tormenting disease of the imagination, and endlessness." We know we ought not to be so cut off from the "broad totality of human sensibility." One image of secularity "has always bred panic, insecurity, and violence. . . . We have not yet developed a confident interior life to help us live and breathe in this world." We have the facts, and we are after new light for these same facts, and there is optimism available for those who seek. "To live without hysteria will need a very powerful spirituality."

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
Retired Canon of Albany

**NINE O'CLOCK IN THE MORNING.** By Dennis J. Bennett. Logos International. Pp. 209. \$3.95.

When the power of the Holy Spirit was received at that first Pentecost, the followers of Jesus were suddenly filled with the glory of God. Some onlookers thought they were drunk, but Peter said: "They're not drunk, as you suppose. After all, it's only 9 o'clock in the morning! But this is that which the prophet Joel said would happen; 'And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh. . . .'"

The above paragraph gives the background for the title of this book. Dennis Bennett fills that title with meaning and melody as he shares his life with us.

*Nine O'Clock in the Morning* is biography, a vivid account of how a priest in the Episcopal Church found joy and gladness, with spiritual power. Ten years have passed since Fr. Bennett left his prosperous church in Van Nuys, Calif. He resigned in the midst of controversy. The church had become notorious because the rector and some of his church members "spoke in tongues."

There have been many movements in the church over the past few hundred years: "Methodism" and John Wesley; Newman and the Oxford Movement; Torrey, Gypsy Smith, Billy Sunday, and Billy Graham—evangelists; Frank Buchman and the Oxford Group Movement; Oral Roberts and the International Order of St. Luke the Physician. Now for a number of years a new force has broken out in all churches called "The Charismatic Renewal." The young bodies (Pentecostal and related sects) are not surprised. They have had the "baptism in the Holy Ghost" experience as a norm from the start.

Fr. Bennett reveals how he came into this experience. There is tenderness and pathos, much misgiving and fear, but always love and honesty. You will find no "acid" in this book; no recriminations or

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uncharitableness. You will find reality and a warm human being who has gone through much travail and suffering and emerged victorious.

I recall meeting the late Canon Streeter at Oxford in the 1930s. He was giving an address to members of the Oxford Group and said, "I would rather have a Ford with petrol, than a Rolls Royce with no petrol." This is pertinent and relevant. It should cause all who out of hand would condemn Fr. Bennett, or any child of God, for the joyous faith found through God the Holy Ghost, and which includes "speaking in tongues."

Whatever your persuasion about the gifts of the Spirit, a reading of this book will strengthen your faith, not only in God, but in how God works in this lovable dynamo of a man. Whether one approves of "glossolalia" or not must always be subordinated to the primary demand of our faith, to love God and to love thy neighbor. When we do criticize we must beware of patronizing the Holy Spirit. When God acts he does not ask for our permission. And there always remains the very practical and revealing Word of God: "By their fruits ye shall know them."

(The Rev.) FREDERICK R. ISACKSEN, D.D.  
*St. Luke and the Epiphany, Philadelphia*

## Booknotes

By Karl G. Layer

**THE BIBLE, THE SUPERNATURAL, AND THE JEWS.** By McCandlish Phillips. World Publishing Co. Pp. xiii, 366. \$7.95. Subtitled "An Affirmation of the Reality Beyond Human Reality, a Reminder of the Devil and His Works, and an Urgent Response to the Dangers of the Occult," this book is an investigation of the supernatural in its varied aspects, and a report on its effects on young people today, based in part on the author's own experiences. The causes behind many degenerative changes in American society and behavior, Phillips attributes to the supernatural. And he attempts to explain why dabbling in such disciplines as psychicism, occultism, astrology, witchcraft, necromancy, and so on, is more dangerous for the Jew than it is for the Gentile.

**THE LAST THINGS NOW.** By David L. Edwards. Judson Press. Pp. 128. \$1.95 paper. "In former days, people thought that the last things were death, judgment, heaven, and hell. Yet many of the church's traditional images of destiny have become incredible, and there is the basic problem for a modern Christian that the Bible's main emphasis is not on these 'last things' but on the Kingdom of God coming on earth. What then can we honestly and reasonably believe now about our future?", asks David Edwards. This book is an examination of the Bible's hopes, and a statement of what the author sees as an intelligent Christian attitude toward life and death. Fr. Edwards is a priest of the Church of England.



# PEOPLE and places

## Ordinations

### Priests

Louisiana—The Rev. Pelham Eugene Mills, Jr., assistant rector of St. Paul's, 6249 Canal Blvd., New Orleans (70124).

Michigan—The Rev. J. Robert Fortune, owner of J. R. Fortune and Son, an engineering sales agency, is an auxiliary priest, address, c/o St. John's, 115 S. Woodward Ave., Royal Oak, Mich. 48067. He has been senior warden of the parish for four terms; served on the diocesan council, been a trustee of the diocese, and a member of the cathedral chapter. He has taught an adult Bible class at St. John's since 1941.

Minnesota—The Rev. Messrs. Stephen H. Schaitberger, former deacon in charge of St. James', Marshall, is rector of the parish and priest in charge of St. John's, Benton, and St. Paul's, Pipestone, address, 101 N. 5th St., Marshall, Minn. 56258; John Wilbur McMillan, a lawyer and former probate judge, juvenile court judge, and teacher, is assistant rector of St. Paul's, Minneapolis; and Philip Edward McNairy, son of the Bishop of Minnesota, assistant, St. Matthew's, Bedford, N.Y.

### Deacons

Milwaukee—Frank Herbert Clark, senior at Nashotah House, Nashotah, Wis. 53058.

Minnesota—Peder Bloom, an assistant to the chaplain of Shattuck School, Fairbault (55021); and John Holman, a former deacon of the Roman Catholic Church, and for some time a lay theolo-

gian and parish administrator in Champaign-Urbana, Ill., curate, Trinity Church, 221 Center, Excelsior (55331). He was received in the Episcopal Church last year.

Texas—B. Carroll McPherson, former vestryman of the Church of the Good Shepherd, Austin, and former sales representative of the L. G. Balfour Co., is in charge of St. James', 8670 Calder, Beaumont (77706). His son, Benjamin, a lay reader at the Church of the Good Shepherd, was the epistoler at the service.

Idaho—Michael J. Jenkins, vicar of St. Mark's, Big Timber, and Trinity Church, Harlowtown, Mont., address, c/o the church, Big Timber (59011) (by the Bishop of Montana for the Bishop of Idaho).

## Church Army

Sr. Margaret Hawk, Pine Ridge, S.D., is an Indian mother of four, and a grandmother, who supplies magazines, food, and toys from her own funds to Indian children who come to the mission station; travels 2,000 miles a month; collects and distributes clothing; holds services; plays the organ for all types of services; and attends meetings in her far-flung territory. (Some distant ECW groups supply yard goods regularly from which sewing guilds make quilts. One local woman makes dresses for little girls who have none.)

Capt. LaVerne LaPointe, an Indian, who works out of Canon Ball, N.D., and who is in the North Dakota Training Program, has been ordered a deacon. He is a carpenter, a trade he uses constantly, and is also working with alcoholics.

Capt. Hugh Harris, a former master Sergeant, US Army, has been at Ft. Totten, N.D., for ten years, and until three years ago his home was a tiny room in back of St. Thomas' Mission Church. He now has a trailer. His biggest concern is keeping children's bikes repaired. This seems to have a direct correlation to lowering glue-sniffing cases and trouble on the reservation. Each summer the clinic also has 3 or 4 teenagers learning business procedures and repair work. The captain has a rough time raising money for bicycle parts.

Capt. John Haraughty, in charge of St. Paul's Mission, Bear Mountain, Amherst, Va., works with the non-reservation Cherokee Indians who live under Appalachian conditions. They will not accept welfare because the state government will not recognize them as Indians. For years, their only school was run by deaconesses at the mission, using two log cabins. The captain is also in charge of the C.A.'s first Regional Training Center with the main facilities at St. Paul's Church, Lynchburg, plus support from other area parishes and missions that supply food, rooms, faculty, and some cash.

Capt. Tom Tull, Ft. Yukon, Alaska, now into his fifth year there, was in large part responsible for the culmination of all efforts to get a community center at the fort, where just one phase of its use is to be a laundry room with running water available to all. The Purple Onion, a teen center, is a going concern. In 1969, he took 12 village boys to a Scout camp, driving over 160 miles on a dirt road in an old truck that experienced five flats and a broken fuel pump. The community celebrated Tom Tull Week last fall.

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ORGANIST-CHOIRMASTER, B. Mus., seeks stimulating position in parish with good pipe organ and active choral program. Highly experienced. Boy choirs (or mixed). Recitalist. Will also consider teaching position in church-related school. Reply Box C-794.\*

PRIEST Renewal Catholic desires change. Student oriented. Reply Box L-810.\*

PRIEST, 37, three years' experience in mission and parish setting, seeks new position in which pastoral skills may be used to build strong Christian community. Reply Box S-799.\*

PRIEST, 20 years experience, strong commitment to the pastoral ministry, adequate preacher, age 48, desires correspondence with vestries of parishes seeking rector. Reply Box W-802.\*

PRIEST from India desires position as rector/assistant any state. Ask particulars to Box F-805.\*

SENIOR SEMINARIAN to be ordained late May seeks curate position. Dedicated to parish ministry. Willing to work and worship. Good musical background. Stimulated by youth and our Lord. Age 44, large family. Reply Box S-806.\*

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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**

## FRESNO, CALIF.

**ST. JAMES' CATHEDRAL** Dakota at Cedar  
The Very Rev. John D. Spear  
Sun 8, 9, 11; HD 5:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,  
Wed Noon, Thurs 10; EP 5:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## 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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7  
ex Mon 5:30, Wed 10, Thurs & Sat 9

## BOSTON, MASS. (Cont'd)

**EMMANUEL CHURCH—Lindsey Chapel**  
15 Newbury St.  
Sun HC 9, MP 11:15; Thurs 5:30

## NEWTONVILLE, MASS.

**ST. JOHN'S** 297 Lowell Ave.  
The Rev. E. S. Sunderland, r  
Sun HC 8 & 10; Wed 10; HD 7

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## 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 10, 7 HC, Ser; C by appt

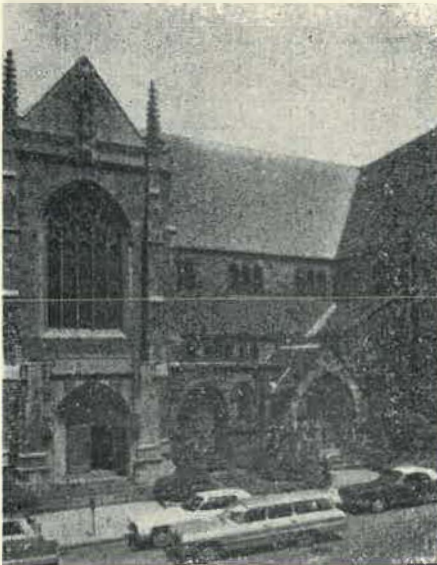
## NEW YORK, N.Y.

**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; Wkdys 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 HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev  
Special Music; 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

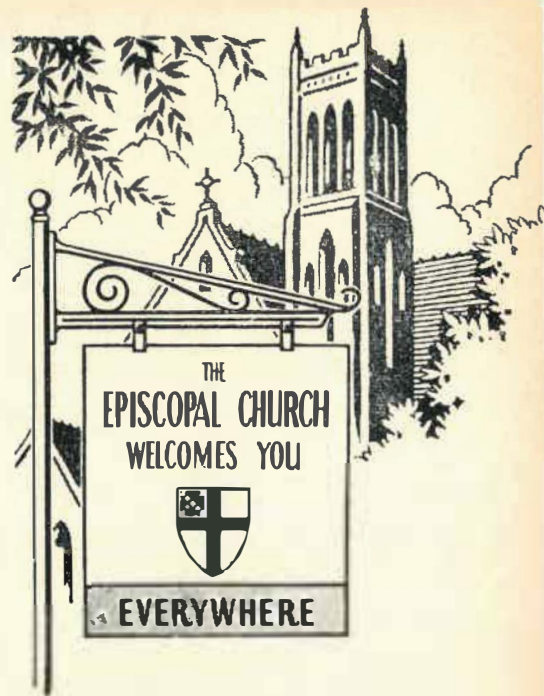
**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

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



**EMMANUEL CHURCH**  
Just off the Public Gardens  
BOSTON, MASS.

One of the first churches in newly filled-in Back Bay; cornerstone placed on the day of the Battle of Bull Run, June 17, 1861. The Leslie Lindsey Memorial Chapel, one of the architectural gems in New England, was consecrated Oct. 1, 1924.



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

**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; the Rev. D. Miller, c  
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

**ST. MARY THE VIRGIN**  
45th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev 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

**THE PROTESTANT CHAPEL** Kennedy Airport  
Marlin L. Bowman, Chaplain  
Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
The Rev. Canon Bernard C. Newman, p-in-c; 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, EP 4; Mon thru  
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,  
EP 5:30. Church open daily to 11:30

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at 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. Isackson, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

## RICHMOND, VA.

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

**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 Union; 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.

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.