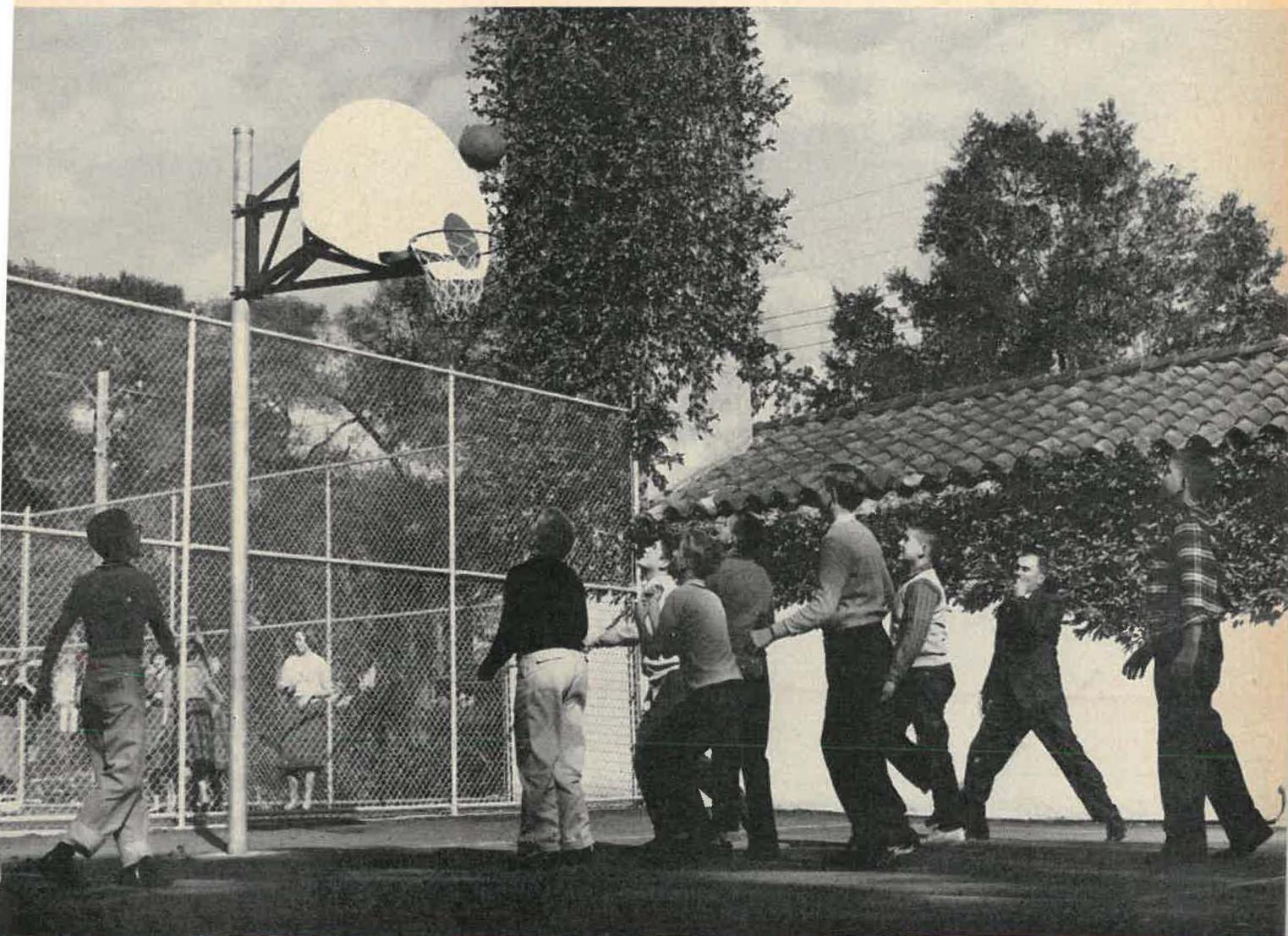


# The Living CHURCH

August 5, 1962

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Students of the Cathedral School, Orlando, Fla., play basketball: "Let Thy grace pervade their lives . . ." [see p. 12].

## Church School Number

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### The Life Force - Achievement

**W**e outlined in our last column [L.C., July 22d] the primitive human forces that exist in all living people, and which we may employ in our teaching. There are many such desires, urges, or prime motives, but for our purpose we listed five: To know, to create, to win approval, to possess, and to serve. We have dealt with *curiosity* — the desire to know, to discover for one's self. We mentioned the teaching devices of suggestion and assignment. We cautioned against using the too common "telling" technique.

The native urge to find out for yourself is related to the second urge: to do it yourself. This is a stirring as deep and wide as life. It includes every form of human achievement by individuals. Not to have been started in creative experiences in early years may be the cause of so many adults living a thwarted, undeveloped and meaningless life. "Let me do it!" says the child. "Let me handle it, work it, wind it, arrange, change, feel, and use it." This is the normal cry on Christmas morning when the new toys are unwrapped, and when Daddy (who has the same urge still) starts to play with the new trains.

This is basically a physical desire. First, the small child tries out his strength against things, then people. Then come games, and all kinds of sport and athletic efforts. Watching others is not enough; you must get into the game yourself. Handicrafts of all sorts are a lifelong expression. No wonder businessmen find in their home hobby shops a satisfaction they have been missing.

#### To Do It Yourself

We are at the heart of our best modern educational method here: activity teaching. Life must have its satisfactions, its after-glow, its immediate shout of success, and its recalled memories of things done. This includes all forms of art, music, writing, acting — yes, and the act of teaching. These things which we do for the sheer pleasure of doing them are the things which are our real education; we are the result of the things which we have done.

Knowing this, how can we apply it to our teaching of religion? In the limited circumstances of the classroom there may not seem to be many ways for activity. Yet if we will approach our lesson planning with the thought, "What can I arrange for them to do, to make, to create, to try?" you will temper the old instructional ways with delightful activity.

Some devices have been worked to death: coloring printed outline pictures,

or crayoning on colored paper; scissors for cutting outlined forms; sewing outlines on cards with holes punched; pasting in scrapbooks; making posters. All of these may be used again, provided always that we avoid the kind of handwork that is mere production-line chores, the same for each child. The skilled teacher uses these and other media by first proposing, "How can we tell or show this?" and then giving just enough stimulus to start the group working, each in his own way. No matter what materials you supply for handwork expression, let them be flexible, able to be the medium for personal expression, and suited to the age and skills of the child.

#### Creative Work in Class

To state the matter simply, creative work is what you do yourself, in some new way, and because you wish to do it. To create is to cause something to be which never was before. In this sense, anything which a child does in his own way is his act of creativity, his self-expression.

Handicrafts have been used for some generations as the main form of activity in class. These are always effective, and must be used frequently, since to *make with your own hands* is the beginning of all experience. The requirements for good handwork are these: The thing must have a purpose in relation to the purpose of the teaching. That is, it must help to give shape to an idea, to restate and express it. It must be applicable to both the lesson and the child. It must not be too difficult, but possible of completion, with the satisfaction of achievement, and the joy of approval at the end. (Every teacher should have his own book about some new ways of handwork.)

As a variation from handicrafts, try other forms of expression. Writing can be done more than we realize. Pupils can write a story in their own words; compose a prayer; describe a character; make up three questions.

Teachers must realize that whatever children do in their own way (not by slavish, exact direction) is original and therefore creative.

When we have finished an action, whether in play or as work, if it has been well done, in the framework of high ideals, there is the exhilarating sensation of accomplishment, of success. This is the reward of all earnest effort. This changes us, and prepares us for lifelong achievement. If we can help our children to experience this deep joy, they will learn, for they will be sharing in the creative life of God Himself.

# The Living CHURCH

Volume 145      Established 1878      Number 6

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

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## THINGS TO COME

### August

- 5. Seventh Sunday after Trinity
- 6. Transfiguration
- 12. Eighth Sunday after Trinity
- 19. Ninth Sunday after Trinity
- 24. St. Bartholomew
- 26. Tenth Sunday after Trinity

### September

- 2. Eleventh Sunday after Trinity
- 9. Twelfth Sunday after Trinity
- 16. Thirteenth Sunday after Trinity
- 19. Ember Day
- 21. St. Matthew (Ember Day)
- 22. Ember Day  
Massachusetts election of a second suffragan.

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

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

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# BOOKS

## Fresh Perspective

**ORTHODOX ENCOUNTER.** The Christian East and the Ecumenical Movement. By **Nicolas Zernov**. James Clarke & Co. Ltd. Pp. xiii, 200. Paper, 10s. 6d.

Here is a book that deserves reading by anybody really interested in Christian reunion. So often we think about reunion very much like horse-trading: "If the Methodists accept this, will we have to give up that?" *Orthodox Encounter* lifts us out of our Western interdenominational encounters and gives us a fresh perspective from which to view the tragedy of Christian disunity and the prospects for reconciliation.

Nicolas Zernov believes that the divisions within Western Christianity are an aftermath of the great split between Rome and the Christian East in the 11th century. He also believes that reconciliation between the Latin West and the Orthodox East holds the key to the reintegration of the Western non-Roman confessions within a Catholicism richer and fuller than anything the past has ever seen. The unity of the Church is not something static, but is a living and growing reality, fed by sacramental grace in the fellowship of the Holy Spirit.

Sacraments, especially the Eucharist, are not only manifestations of unity but its creators. Dr. Zernov reiterates the late Fr. Sergius Bulgakov's plea for "limited intercommunion" between divided



Churches — a plan whereby select members of two Churches not presently in communion with one another would be sacramentally commissioned to form a "kernel" of intercommunion. This would be a temporary arrangement until full and regular intercommunion could be established. For the clergy involved some kind of extension of the ministerial commission would be implied (pp. 127-131). Dr. Zernov is not unaware of the many problems such a plan would entail — one of which would be to guard against the possibility of the kernel of intercommunion becoming something separate from either or both of the parent bodies.

*Orthodox Encounter* is an important



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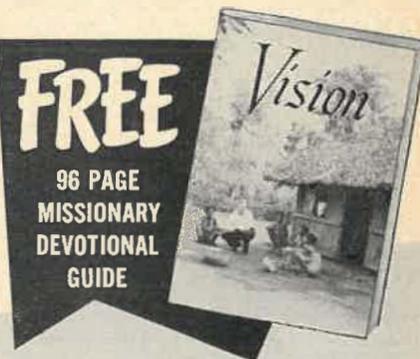
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contribution to the literature of the ecumenical movement. Part II has a good comprehensive description of the life and thought of the Eastern Churches. It contains a gold mine of information for those of us who are trying to understand this great complex of Churches which has a total membership of some 150,000,000 Christians. Part III contains an extremely useful summary of Orthodox-Anglican relationships from the 16th century to the present day. The third appendix lists all of the publications of the Fellowship of St. Alban and St. Sergius, of which Dr. Zernov was one of the incorporators. Students of the ecumenical movement will be especially grateful for the select bibliography at the end of the book.

Readers of Dr. Zernov's many other works will welcome this addition which represents a distillation of 40 years of thought, study, and "encounter" by this Russian Orthodox layman who is truly a missionary of unity. "Orthodox Encounter" is not only an excellent title for this book but admirably describes the vocation of Nicolas Zernov himself.

JOSEPH A. HOWELL

### GRACE AND THE SEARCHING OF OUR HEART. By Charles R. Stinnette, Jr. Association Press. Pp. vii, 192. \$4.

Dr. Stinnette looks within and sees what is really there: a person, created in the image and likeness of God, but fallen through his attempts to change himself into somebody else. He sees a person who tries to be free, as Satan tried to be free, or to be a law unto himself, as Adam tried, and then seeks to escape from the consequent self-isolation by a conformity that turns his very virtues into vices. He sees a person who, by "playing it safe," loses the realities of his own self, his neighbor, and God — and his real freedom.

The present book is a corrective. It does not offer "do-it-yourself" rules for getting on top of the world. That is because the author seems to know how little it profits a man "if he gain the whole world and lose his own soul," just as he

### ACU CYCLE OF PRAYER

August

5. St. Clement's Parish (St. Anna's Home), Philadelphia, Pa.
6. Christ Church by the Sea, Christobal, Canal Zone; Church of the Resurrection, Ironwood, Mich.; St. Saviour's, Maspeth, N. Y.; Church of the Transfiguration, Brooklyn, N. Y.
7. St. James', Paso Robles, Calif.
8. Rev. A. Alden Franklin, All Saints' Church of the Valley, Opportunity (Spokane), Washington.; Rev. Ian L. Bockus, Caribou, Maine.
9. St. John's, Kenner, La.; Teachers of the Children of God, Tuller School, Sag Harbour, L. I., N. Y.; Corpus Christie Ward C.B.S., Menham and Sparta, N. J.
10. St. Clare's Convent, Maryhill, Mt. Sinai, L. I., N. Y.
11. Holy Cross, West Park, N. Y.

knows that "of mine own self I can do nothing." The book doesn't offer anything most of us think we want.

It does, however, share with us a searching of the heart that helps open a door to Him who knocks but will not force His way in. The book reorients us so that we catch a glimpse of what we really are, and can face the real and proper guilt that comes with the realization of what we have done to it. What we really are is certainly in need of redemption, but is also accessible to it. What we have too often done to what we are has insulated us against redemption. We need to get our real and redeemable selves back.

Only God can give our selves back to us, but it is not too much to say that He sometimes uses a book like this to stir up our will to accept the gift.

BENJAMIN R. PRIEST

### Books Received

IN THE BEGINNING GOD. By William M. Logan. John Knox Press. Pp. 86. Paper, \$1.50. (First published, 1957.)

REASONS FOR OUR FAITH. By Henry T. Close. John Knox Press. Pp. 103. Paper, \$1.50.

AN ADVENTURE IN LOVE. By W. Taliaferro Thompson. John Knox Press. Pp. 155. Paper, \$1.45. (First published, 1958.)

THE GOSPEL ACCORDING TO MARK AND ITS MEANING FOR TODAY. By Ernest Trice Thompson. John Knox Press. Pp. 255. \$1.95. (Second printing.)

COMPARATIVE RELIGION. An Introductory and Historical Study. By E. O. James. Barnes and Noble. Pp. xi, 334. Paper, \$1.95. (First published, 1938.)

THE CHURCH IN COMMUNIST CHINA. A Protestant Appraisal. By Francis Price Jones. Friendship Press. Pp. viii, 180. Paper, \$1.95; cloth, \$3.50.

THE CHRIST OF FAITH. The Christology of the Church. By Karl Adam. A Mentor Omega Book. New American Library. Pp. xi, 408. Paper, 95¢. (First published by Pantheon books, 1957.)

OUT OF THE WHIRLWIND. A Study of the Book of Job. By William B. Ward. John Knox Press. Pp. 123. \$1.45. (Second printing.)

THE NATURE AND MISSION OF THE CHURCH. By Donald G. Miller. John Knox Press. Pp. 134. Paper, \$1.25. (First published, 1957.)

THE DYNAMICS OF WORLD HISTORY. By Christopher Dawson. Edited by John J. Mulloy. A Mentor Omega Book. New American Library. Pp. xii, 477. 95¢. (First published, 1956.)

A PREFACE TO METAPHYSICS. Seven Lectures on Being. By Jacques Maritain. A Mentor Omega Book. New American Library. Pp. 142. Paper, 60¢.

THE DEAD SEA SCROLLS AND PRIMITIVE CHRISTIANITY. By Jean Daniélou. Translated from the French by Salvator Attanasio. A Mentor Omega Book. New American Library. Pp. ix, 128. Paper, 60¢. (First published, 1958.)

AMERICAN CATHOLIC DILEMMA. An inquiry into the intellectual life. By Thomas F. O'Dea. Introduction by Gustave Weigel. A Mentor Omega Book. New American Library. Pp. 144. Paper, 60¢. (First published, 1958.)

THE MEANING OF HISTORY. By Nicholas Berdyaev. Translated from the Russian by George Reavey. World Publishing Co. Pp. 191. (First published, 1936.)

CITIES AND CHURCHES. Readings on the Urban Church. Edited by Robert Lee. Westminster. Pp. 366. Paper, \$3.50.

# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

## More Than Ever

On behalf of the Cuban refugees and the diocese of South Florida, I wish to express to the members of THE LIVING CHURCH family our deep appreciation for the additional sum of \$661.63 just received for our work with the Cuban refugees. We were particularly pleased to learn that the diocese of Fond du Lac contributed \$500 of this amount.

We are, right now, receiving into Miami more Episcopalians than at any previous time. The needs of the Cuban refugee increase—indeed, we are staggered to even consider the amount of money that will be necessary, not to expand our program, but simply to continue the supplementary help we are giving.

Thank you again for your wonderful cooperation in this important matter.

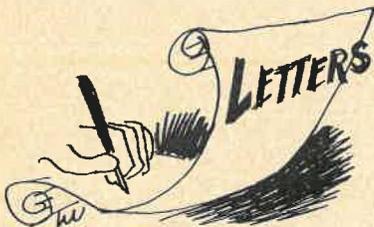
(Rev. Canon) A. REES HAY  
Executive director, divisions of  
Christian education, Christian  
living, and public relations,  
diocese of South Florida

Winter Park, Fla.

## Further Pursuit

Rev. Frederick L. Gratiot's letter [L.C., July 8th] on the Prayer for Advancing Age is a link in a long chain of letters and articles concerning the origin and authorship of this excellent prayer, which has received a great deal of attention in this time of emphasis upon geriatrics.

As far as I know, and I should like to be corrected if I am wrong, the earliest appearance of this prayer in published form was in *Closet and Altar*, a collection of meditations and prayers published in Boston by



W. L. Greene & Co., 14 Beacon St., in 1899. The book grew out of a weekly devotional column, begun in 1895, of *The Congregationalist*, and is notable for first-rate editing and discriminating taste in its selections.

Though there is a fine roster of famous names among the contributors (Anselm, Augustine, Bright, the Coptic Liturgy, Dawson, Newman, Pusey, R. L. Stevenson, Jeremy Taylor, St. Theresa, to name a few), the author credited with the greatest number of prayers is Rev. Isaac Ogden Rankin, who was associated with the magazine.

Among the prayers attributed to him is the prayer in question, entitled "In Old

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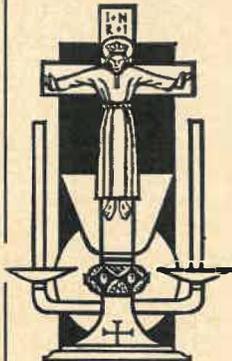
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Age." The form differs slightly from that in *Forward Day by Day*.

I believe that a careful reading of the story in the Easter 1959 *Forward Day by Day* will show that it falls short of proving the Lena Sorabji authorship. That it was found in her possessions does not prove that she wrote it.

Other prayers by Isaac O. Rankin in the same volume (*Closet and Altar*) are in the same style. This, too, fails to prove his authorship. But in a carefully edited book one needs very strong evidence to claim that the book is in error.

In the Edwin S. Gorham 1905 edition of *A Book of Offices and Prayers*, the prayer in question is attributed to Rankin (in *Closet and Altar*) in a note in the handwriting of one of the two compilers.

Even if the Rankin authorship is correct, however, there remain a few mysteries. Why does the story in *Forward* (p. 62) call it an "intercessory prayer?" It is a prayer for ourselves. And where did the sentence beginning "We bless Thee for Thy gifts" come from? It does not appear in the *Closet and Altar* prayer; indeed, it is the only sentence that is not a petition, and seems out of place. Yet it appears in the *Book of Offices and Prayers* (to my surprise). Did the compilers add it? Personally I prefer the prayer without it, with all due respect.

I have consulted both the *Forward* editor and the staff at 14 Beacon Street, and I believe they are going to pursue the matter further. In the meantime if any of your readers can shed more light I hope they will.

(Rev.) JOHN WALLACE SUTER

Custodian of the Book of Common Prayer  
Concord, N. H.

### Reprints?

In your issue of June 24th there is an article entitled "The Will to Meaning" by Dr. Viktor Frankl. Will there be reprints of this article made available?

Thank you for this fine issue and for all the good that comes to us through THE LIVING CHURCH.

(Very Rev.) WILLIAM A. DIMMICK  
Dean, St. Mary's Cathedral

Memphis, Tenn.

**Editor's comment:** Dr. Frankl's article will be reprinted if there are sufficient requests.

This is one letter, not of controversy but only of appreciation and gratitude for Dr. Frankl's article "The Will to Meaning" in your issue of June 24th.

Recognition of *projected purpose* (decision guided by sought or perceived meaning) as determinant-of-human-conduct paramount over either the instinctive pleasure-pain (satisfaction-annoyance) scale or the gradations of will-to-power provides an emphasis and clarification long overdue in psychology, psychiatry, theology, and practice of spiritual therapy and evangelization. The further recognition of "pleasure" (happiness in the limited and temporary sense) as a by-product and of "power" as means, rather than goals-in-themselves, places *meaningful purpose* in its truly-related position as the goal and actual determinant of rational behavior on the human level.

Dr. Frankl's advice that "lack of tension, as it is created by the loss of meaning, is as

dangerous a threat in terms of mental health as is too high a tension" furnishes a highly valuable lead for all education and spiritual therapy as well as in psychotherapy-practice. The aimless, effortless, meaningless life is remote, indeed, from physical, mental, or spiritual health! Perhaps this is why play, drama, games, and sports furnish goals and tensions artificially or vicariously in substitution for actuality inadequate for re-creation ("recreation") of healthy living. If we don't have enough tensions, we must make up some!

A third and most important emphasis Dr. Frankl's article supplies for all who seek to aid human beings in their struggles for saner living and spiritual salvation is the recognition that a person's willing acceptance of Divine-power-and-will-to-help is, in itself, an essential and individual *decision with meaningful purpose*, continually needful and "continually shaping and reshaping himself" to endure the otherwise intolerable inevitability of sin, suffering, and death.

ALICE E. WATSON, Ph.D.

Mount Vernon, Ill.

### The Court's Decision

Being both a lawyer and a Churchman, I have followed the reactions to the Supreme Court's prayer decision with considerable interest but I was somewhat astonished to see the blessing which you apparently have placed upon it. Please understand that I am not questioning your right to express an editorial opinion but I should like for you to give the matter further reflection in the light of what I have to say.

It appears to me that much of what has been written has missed the significance of the decision and, with all respect, I believe your editorial [L.C., July 8th] likewise missed the point. You were quite correct in observing that the prayer in question was innocuous and wholly unsatisfactory from a Christian viewpoint so that its demise will scarcely have much impact on religion generally. What is vastly more important is that the opinion of the court (Justice Black's) and the concurring opinion of Justice Douglas clearly indicate the means by which militant secularism can attack and perhaps destroy organized religion in this nation. Justice Douglas left little doubt that he would wipe out prayers in Congress and the courts, would abolish chaplains and all other vestiges of religion in governmental contexts.

But if this is not bad enough let us look at the matter of taxation. There can be little doubt that the real estate tax benefits enjoyed by churches have the effect — not intended of course — of being a kind of endowment of religion. In other words ordinary landholders pay more taxes so that churches need pay none. Is not the implication clear? The secularists have no better means of abolishing religion than by forcing religious corporations to pay land taxes. How many poor parishes could stay alive if this happened?

Possibly public opinion would induce the court to stay its hand before going so far but one cannot be sure. I think we would be more honest and on sounder ground if we faced the historical fact that this nation was founded on religious principles and has a profoundly religious coloration in its culture. I would personally go further and say

that it is a Christian country or, perhaps, Judaic-Christian, but rather than confuse the issue I will settle for the adjective "religious." The framers of the Constitution took this for granted. They merely wished to prohibit the national government from establishing one organized religion at the expense of others and from interfering with individual worship. That is plainly all the First Amendment says yet it is being tortured into an instrument for denying all acknowledgment of our religious foundations.

There is, however, another aspect to the present constitutional status of religion and the state. It has sometimes been said that atheism and secularism are inverted religions. Without getting into an argument over definitions I think it is obvious that the court's prayer decision (and the earlier McCollum case, 333 U. S. 203) have had the effect of establishing non-belief to the marked detriment of belief. Or, expressed another way, they tend to replace a faith in the supremacy of God with a faith in the supremacy of man. In short, secularism seems well on the way toward becoming the established religion of this land and under the concurring opinion of Justice Douglas I am afraid that would follow inevitably.

One last comment is also pertinent. One must wonder who was injured by that innocent little prayer in the New York schools. The decision did not turn on this but presumably we have here the same underlying thought that the secularist child is humiliated by the prayer. This, at least, was the premise of the McCollum case. Apart from a reasonable doubt that the Constitution was ever designed to protect anybody from feelings of humiliation, I would ask why such delicate sensitivity should be given a preference over the deep religious convictions of the great majority of our people? Surely this becomes a travesty on true freedom of worship.

What I have said, of course, is only a brief summary but I hope it will be enough to awaken somnolent Christians and Jews alike to the ominous portents of the court's current position.

H. GIFFORD IRION

Alexandria, Va.

The recent decision of the Supreme Court declaring unconstitutional the use of the regents' prayer in the schools of the state of New York seems to threaten the complete secularization of our system of public education. Mr. Justice Black, however, in a footnote to the majority opinion, pointed a way out. He wrote:

"There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity, or by singing officially espoused anthems which include the composer's profession of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God."

Thus it is possible for a school board to adopt a form for the opening of a school session which avoids the use of prayer, but which reminds teachers and pupils of the

centuries-old religious heritage of our country. An acceptable form might read as follows:

"The Declaration of Independence states, 'We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights.'

"George Washington said, 'No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. . . . Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

"Abraham Lincoln said, 'With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in.'"

The Pledge of Allegiance to the Flag.

The first and last stanzas of America.

Such a form as this would seem to come within the limits of Justice Black's footnote. It would also meet the desires of the vast majority of our people who do not want the public schools to ignore the very existence of God.

(Rev.) LELAND B. HENRY

Rector, St. Mary's Church

Scarborough, N. Y.

### For Home and Classroom

I thought you might like to print in your letters column a reaction to the statement made in the recent meeting of the National Council officers, that the Rev. John Harrell had strongly recommended 8mm projectors. I must take exception with the Rev. Mr. Harrell on this point — 8mm has its limitations and I cannot believe that 200 people can see 8mm film to good advantage. When you blow a small 8mm film up to the size to accommodate a group of 200 people it is not a good picture, due to the fact that the small image was not intended to be projected to that size.

The 8mm, in my estimation, should be confined solely to classroom use and therefore becomes too expensive a tool for most churches. The cost of the 8mm sound projector is not too far different from that of the 16mm projector, which can be used both for the classroom and an auditorium. Considering the slight difference in the cost it would be foolish for a church to purchase an 8mm projector. The rental price for films is going to be exactly the same, whether for 8mm or 16mm, so the saving is only in the equipment. The 8mm projector is far inferior to 16mm, except in a classroom situation. An 8mm projector was never intended for auditorium use or for anything larger than 15 or 20, maybe 25 people. It is strictly a projector for the home and the classroom.

There might be an advantage if a church could buy films outright, because the print cost would be less, but very few pictures are for outright sale to a church. A church should not buy films unless it has the facilities for properly taking care of them. It

*Continued on page 32*

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## CHAPEL OF THE TRANSFIGURATION

*(Transfiguration, August 6th)*

by Thadine Maytum

As we roamed the trails through the Grand Teton National Park, we saw the Presence of God all about us, wherever we went. Yet it was at Menor's Ferry that we felt His Presence. For it was there that we discovered testimony of man's awareness of that Presence. We found the Chapel of the Transfiguration.

Nestled at the base of the Teton range of mountains in northwestern Wyoming, on U.S. 187, this chapel is built of native logs. Small, seating only one hundred people, it was designed to blend in with the rugged surroundings. The pews are built of aspen poles. The altar and font, both given as memorials, are of native woods, also.

We were among the approximately 45,000 tourists who visit the chapel each

vacation season. During the season, which lasts from the first of May to the first of October, between 150 to 300 persons attend the two services each Sunday. The overflow crowd sits on rugged benches in the yard of the chapel. Services are conducted by the clergyman from St. John's Church in Jackson, Wyo.

The Chapel of the Transfiguration is maintained by the missionary district of Wyoming, from the gifts and offerings of the people who visit and worship in the chapel. It was built in the summer of 1925. Before its erection, the closest place of worship in that area was in the town of Jackson, some 40 miles away. The opening of the chapel was welcomed by ranch and cabin owners as well as the many passing tourists. People come from miles around to worship there.

There is no doubt as to why the name of Chapel of the Transfiguration was given this church. A plate glass window, the full width of the chapel, forms a living picture of the three Teton peaks, beyond the altar. Many a visitor who has stopped merely for the photographic aspect, has lingered to receive a spiritual blessing.

The collect for the Transfiguration is most appropriate for this chapel.

"O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end."

# The Living Church

Seventh Sunday after Trinity  
August 5, 1962

For 83 Years:

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## NEW YORK

### Priest Thwarts Suicide

For 10 minutes on July 23d, a newly ordained deacon struggled to prevent a 33-year-old man from committing suicide in the Cathedral of St. John the Divine, New York City, after a woman accompanying him had been slashed in the throat.

At 4:30 p.m., the Rev. Jeremy Bond, a member of the cathedral staff, whose duties include guiding visitors and answering their questions, noticed the man, Louis Howard, walking up the steps to the choir. Since this was irregular, Mr. Bond hurried over, and asked, "Where are you going?"

As he approached the man, Mr. Bond could see that he was covered with blood. He had cut his neck and stabbed himself in the abdomen with a three-inch pocket knife.

Mr. Howard looked shocked at the clergyman's question. He blurted out, "I want to confess!"

"Fine," said Mr. Bond, "but first give me your knife."

"No! No!" said the man. "There's no sense in going on."

Mr. Bond repeatedly tried to persuade Mr. Howard to "put down his knife," but he would not. At one point, Mr. Howard slashed himself and then attempted to plunge the knife into himself, but Mr. Bond blocked his hand, deflecting the knife.

Mr. Bond said that the man "made no attempt to come at me. I was more concerned to keep him from finishing himself off."

When the police arrived, a patrolman, using his night stick, succeeded in knocking the knife out of Mr. Howard's hand. A furious struggle followed as six policemen subdued the powerfully built man, and handcuffed him. He was taken to a hospital, where his condition was described as critical.

Mr. Bond was made a deacon at a service in the cathedral on June 9th.

According to spectators, the episode started when Mr. Howard and the woman got into an argument outside the cathedral. Inside, her throat bleeding, the woman ran off to the exhibit hall.

About 50 people were in the cathedral at the time.

### Exceptions for History

New pews are being built for St. Paul's Chapel of Trinity Parish, New York City. Except for mahogany seats and back rails, the new pews will be painted white. They will increase the seating capacity of the church.

Two pews, however — George Washington's and Governor Clinton's — will not be changed. These are box pews, and will remain in their old positions.

Original box pews in the church were of different sizes, to accommodate the families who occupied them. Foot warmers and curtains, as well as locked boxes for personally owned prayer books, gradually became obsolete, as did the custom of rented pews.

## LIBRARIES

### ELBA in Waco

St. Alban's Bookstore, in Waco, Texas, will be host for the fifth annual meeting of the Episcopal Library and Bookstore Association, planned for October 9th and 10th. The Rev. Robert C. Martin, Jr., administrator of the advance adult education program in the National Council's Department of Christian Education, will address the group.

The association, which began in Austin, Texas, in 1958, at a meeting of concerned women, now has expanded to the extent that eight dioceses were represented at last year's meeting in Lubbock, Texas. The association puts out a periodical for guidance in selection of new books, and has produced a manual, *A Guide for Parish Libraries*, sponsored by the National Council and published by Seabury Press.

Churchpeople interested in plans for the October meeting may communicate with Mrs. Neill Simpson, St. Alban's Bookstore, 311 North 30th Street, Waco, Texas.

## KOREA

### Bursting at the Seams

St. Michael's Theological College in Korea is bursting at the seams, according to the Anglican Bishop in Korea, the Rt. Rev. John C. S. Daly, and space is urgently needed for an expected influx of graduate students in the fall. A building program is beginning.

Dormitory space for students and staff members are to be provided by the first phase of the program, cost of which is estimated at \$8,000 (this is already in hand). One of the dormitories is being paid for by the Woman's Auxiliary of the Anglican Church in Canada, and will be known as the "Mabel Cartwright Memorial." The first unit of staff housing, "Marshall Green House," has been completed and is in use. It was dedicated last November, with the donors, Mr. and Mrs. Marshall Green, taking part in the service. Mr. Green, who was at that time stationed in Korea, is U. S. Consul General in Hong Kong.

Second phase of the building program will provide a dining hall and an academic building. The latter will include a complete, fireproof, modern library facility, in addition to classrooms and faculty studies. St. Michael's stresses the tutorial system of instruction, so faculty studies, seminar rooms, and a well equipped library are important.

Discarded books from the University of the South and Berkeley Divinity School, as well as donations from many English and American seminaries, together with a grant from the Theological Education Fund of the World Council of Churches and gifts from the Church Periodical Club and others have combined to make the library at St. Michael's one of the better equipped in the nation, according to the Rev. R. Archer Torrey, rector of St. Michael's. A plan for acquiring Japanese language theological works is being put into action, as well.

In the third phase planned for the expansion program, a permanent chapel will replace the adobe-and-thatch "Chapel of the Holy Stable" which is now used. Half of the present chapel (originally designed as a dormitory) is now used for staff housing and office space.

In addition to the building program, the well is having to be replaced because



of contamination and inadequate water supply, and a new power supply, water tank, pump, and sewage disposal system will all have to be added.

Fr. Torrey says that the plant originally was designed for a family's weekend entertaining and for a caretaker and family. He says that by next fall a total of 50 people may be living there.

## ISRAEL

### Christian Courses

Christian religious instruction will be introduced for the first time next term in Israel's Arabic high school system for its Christian students.

An agreement providing for such instruction was made between the Ministry of Education and representatives of the three main Christian communities in the country. They were Greek Orthodox Archbishop Isidoros of Nazareth; Melkite Rite Archbishop George Hakim of Akka; and Bishop Giorgio Chiappero, O.F.M., Latin Rite Patriarchal Vicar in Galilee. [RNS]

## WESTERN NORTH CAROLINA

### First Use

A newly organized mission in Gastonia, N. C., is the first to use a new portable chapel of the diocese of Western North Carolina.

The chapel, named "All Saints," can be assembled and taken down at will, and is designed for use by new churches until such time as they are able to erect a building of their own. It can also be used by churches while putting up new buildings on the former sites. It is constructed of units of glass fiber material.

## SPAIN

### Retracted Rights?

According to the *Christian Century*, an undenominational weekly magazine, the Spanish Ambassador to the United States has "retracted the promise" he is reported to have made that the Spanish government is "ready to give Protestants the status they deserve" [L.C., July 2d].

Don Antonio Garrigues, says the *Christian Century* in an editorial in its July 25th issue, has set forth a "corrected text" in which he contends that he actually said, "I do recognize that we in Spain may have committed some errors towards Protestants, but we will avoid in the future such misunderstandings and will give to the Protestants the position that they have the right to have in Spain under Spanish laws."

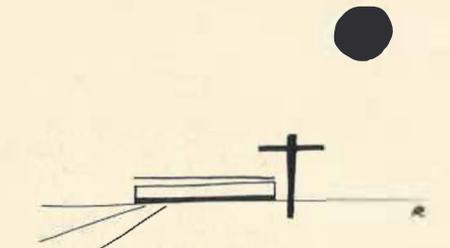
Comments the Protestant magazine: "Since Protestant rights under Spanish law are so few as to be negligible, the ambassador has in fact promised nothing at all. . . . No relief is in sight; our Protestant kinsmen will go on suffering in Spain as they have before."

## PORTUGAL

### Lusitania Consecration

The Rt. Rev. Luis C. R. Pereira was consecrated a bishop on June 24th. He is the head and only active bishop of the Lusitanian Church, Catholic, Apostolic, Evangelical.

At a reception given in Bishop Pereira's honor, a local Roman Catholic priest expressed his gratitude "on behalf of the Roman community" for the bishop's untiring work among the poor and or-



phaned. This was reported in the *Church Times* of London, England.

The consecration was performed by Bishop Krischke of Southern Brazil, assisted by the Old Catholic Archbishop of Utrecht (the Most Rev. Andreas Rinkel) and the Old Catholic Bishop of Deventer (the Rt. Rev. Petrus Josephus Jans); and by Anglican Executive Officer Stephen Bayne, Bishop Molina of the Spanish Episcopal Reformed Church, and Bishop Fiandor, retired head of the Lusitanian Church. Prebendary C. L. Gage-Brown represented the Archbishops of Canterbury and York.

## JERUSALEM

### College Appeal

An appeal for £50,000 (\$140,000) for the building and equipment of St. George's College, Jerusalem, Jordan, was made recently by the Archbishop in Jerusalem (the Most Rev. A. C. MacInnes). The cornerstone of the new college was laid by Bishop Bayne, Anglican Executive Officer, this spring [L.C., April 22d].

St. George's will provide courses of training for the Anglican ordination candidates and clergymen from the countries of the Near East, arrange study courses for clergymen and laymen from all parts of the world, offer post-graduate courses, and act as a center where students of different traditions may meet for research and discussion.

## ORTHODOX

### Toward Improved Relations

A permanent Commission on Inter-Orthodox and Inter-Christian Affairs has been established in Athens by the Holy Synod of the Orthodox Church of Greece.

The commission will be headed by Archbishop Chrysostomos, Archbishop of Athens and Primate of All Greece, and includes several bishops and theologians. [RNS]

## Pastor Elevated

The California diocese of the Armenian Apostolic Church has elected the Rev. Torkom Manoogian, formerly a pastor in Philadelphia, as its bishop.

Bishop-elect Manoogian, whose election is subject to confirmation by the Holy See of Etchmiadzin, Armenia, USSR, was dean of the Armenian seminary in Jerusalem from 1956 until 1960, when he began graduate studies at the Episcopal Theological School, Cambridge, Mass. [RNS]

## Praise for the New World

His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, at an official reception recently to 85 Greek Orthodox visitors from America, praised the United States for its leadership in promoting humanitarian and religious ideals.

"It is the will of God," he said, "that America, the latest of the great civilizations to flourish, should be the most important for the perpetuation of the humanitarian and religious ideals that will uphold human dignity and the essence of mankind, free to act and create for the universal good."

The visitors were members of the first official pilgrimage to the Ecumenical Patriarchate organized jointly by the Greek Archdiocese of North and South America and the Hellenic Society of New York.

The Patriarch told the visitors that it was their special destiny to further in America the Greek Orthodox ideals, based on the best of Hellenic culture, "which coincide so closely with the democratic aims that the United States has stood for from the early times of its founding fathers, who were God-fearing lovers of liberty."

Archbishop Athenagoras also announced that the Patriarchate, in its present task of reorganizing the archdioceses under its jurisdiction, will do so in accordance with the democratic principles that "have been best exemplified in this century by the Church in the United States." [RNS]

## ENGLAND

### To Kill or Not?

Anglican, Protestant, and Roman Catholic leaders and organizations are preparing a vigorous campaign against a threat to legalize euthanasia [mercy killing] in certain cases.

A member of Parliament recently announced that he would officially ask the Minister of Health whether, in view of the number of deformed children now being born as a result of the prescribing of the drug "Distaval," he should introduce legislation whereby "in future cases of extreme deformity, medical practi-

tioners may be authorized to apply euthanasia."

On the same day, in the House of Lords, Lady Summerskill, herself a doctor, said she would ask the government "whether it can become permissible for a doctor to terminate the pregnancy of a woman when it has been definitely established that Distaval has been administered to her."

According to reports, about 500 babies have been born deformed — some without extremities — to mothers who used Distaval as a sedative during pregnancy. [The drug has never been licensed for distribution in the United States. It is also called Thalidomide.]

## "Grand Evangelism"

"Get back to the grand evangelism of the earlier days of the Oxford Movement, when saintly and devoted priests and sisters won over to the Catholic cause ordinary Churchpeople."

This was suggested by the Rev. Ronald Royle, superior-general of the Church of England's Confraternity of the Blessed Sacrament, as the centenary motto of the confraternity. He spoke at the organization's 1962 meeting, held recently in London, according to the London *Church Times*.

Later in the meeting, the Rev. Kenneth Ross, vicar of All Saints', Margaret Street,

London, told the confraternity members, "The way to understand the Eucharistic Sacrifice and to get others to grasp it is to live a sacrificial life. The Eucharistic life is something much bigger than that section of time spent in church. Sacraments are means to an end, not an end in themselves."

## NEW ZEALAND

### Milestones

The Rev. R. S. Foster has been installed as warden of the College of St. John the Evangelist, Remuera, New Zealand, the only theological college of the Church of the Province of New Zealand. He succeeds the Rev. Canon R. E. Sutton, who was warden for 14 years. Dr. Foster previously was director of ordination training for the diocese of Peterborough, England.

## COLORADO

### Priority Check

A check for \$1,413.19, to be used at the discretion of Bishop Mize of Damaraland [Southwest Africa], has been sent by St. Luke's Church, Fort Collins, Colo.

Children and adults of the parish supported the "Aid to Africa" project, which was given priority by the Rev. Edward F.

Ostertag, rector, in spite of a major building program about to be undertaken by the parish. The money was sent, said Fr. Ostertag in a letter to Bishop Mize, "in thanksgiving for your work in founding and guiding St. Francis Boys' Homes in Kansas, an institution which has benefited many boys from our own state; . . . as a special offering from our parish to the Church in your jurisdiction to further the work there of our Lord's Household; and . . . as a gift to the fathers, mothers, and children in your diocese who are our brothers and sisters in Christ, with the hope that it will be of benefit to them."

## VATICAN COUNCIL

### Religious Tolerance

The question of freedom of conscience for non-Roman Catholics in Roman Catholic countries may be discussed at the forthcoming Vatican Council, according to the Rev. Robert A. Graham, S.J.

In a recent report written by Fr. Graham for Religious News Service, he said that "a start may be made toward enlarging the Catholic Church's recognition of valid subjective elements in religious faith, with the resulting duty on the part of 'officially' Catholic states to recognize consequences arising in favor of their non-Catholic minorities."

[Fr. Graham, a Roman Catholic, uses the term "Catholic" as meaning "Roman Catholic."]

Fr. Graham said:

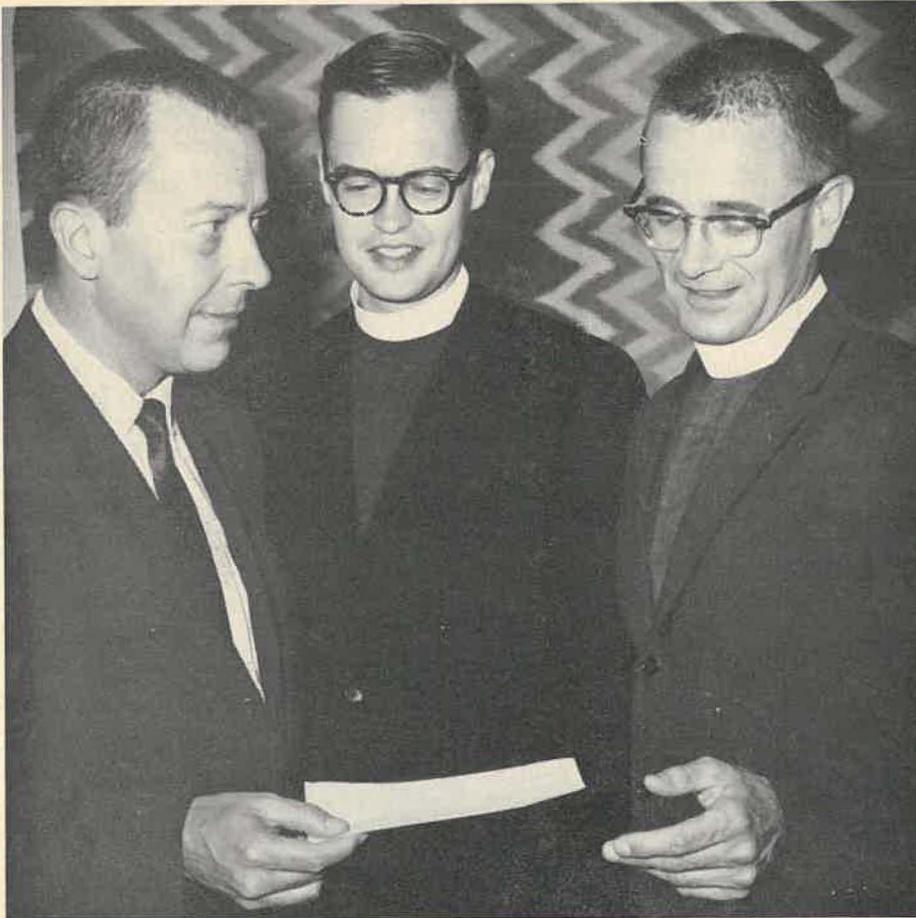
"Reflecting the keen interest shown in the subject was the fact that, according to the Council's press spokesman, a secret session of the Central Preparatory Commission, held in June, heard Augustin Cardinal Bea present four draft decrees, one of which concerned religious liberty. The other decrees, worked out under the cardinal's direction by the Secretariat for Promoting Christian Unity, dealt respectively with Catholic ecumenism, the need to pray for unity, and the word of God as the instrument of unity. All four decrees concerned ways and means, outside the area of theology and dogma, of carrying out the work of conciliation assigned to the Secretariat by Pope John XXIII.

"Dealing in unusual detail with the proposed decree on religious liberty, an official communique declared that 'on this point, the Secretariat treated of the right of men to follow the dictates of their own consciences (duly formed), even in religious matters, and the rights and duties that derive therefrom for the civil society or the state.'

"The communique referred to the state's duty 'to respect in practice this right of its own citizens.' It also identified this problem area with an address on religious toleration delivered by Pope Pius XII on December 6, 1953, before a group of Italian jurists, in which he declared that the Church shows tolerance in the present, as in the past, 'to those who, although differing from the Church, have acted in good faith.'

"Meanwhile, however, Roman readers,

*Continued on page 20*



St. Luke's check for Damaraland: From left, Robert Johnson, senior warden; Fr. Ostertag; and the Rev. R. Michael Darrow, curate.

# The Church School Community—

## *In Work, Play, and Worship*



A lesson at Morning Prayer is read by a student at Bethany School, Glendale, Ohio.

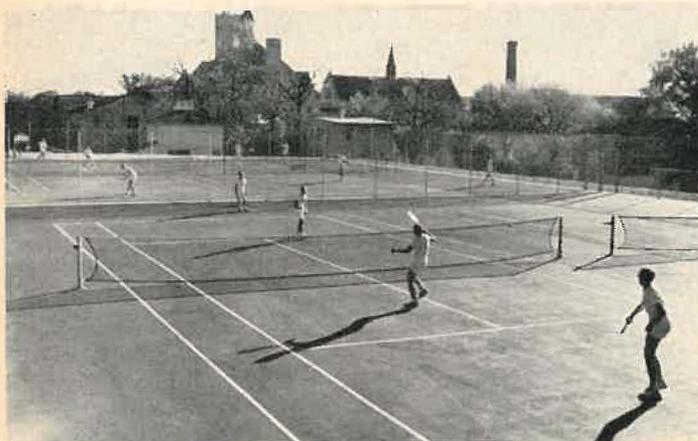
Second graders use their talents in an art class at Annie Wright Seminary, Tacoma, Wash.



Teacher and student in the language laboratory at Stuart Hall, Staunton, Va.



Field Day at Brent School, Baguio City, the Philippines.

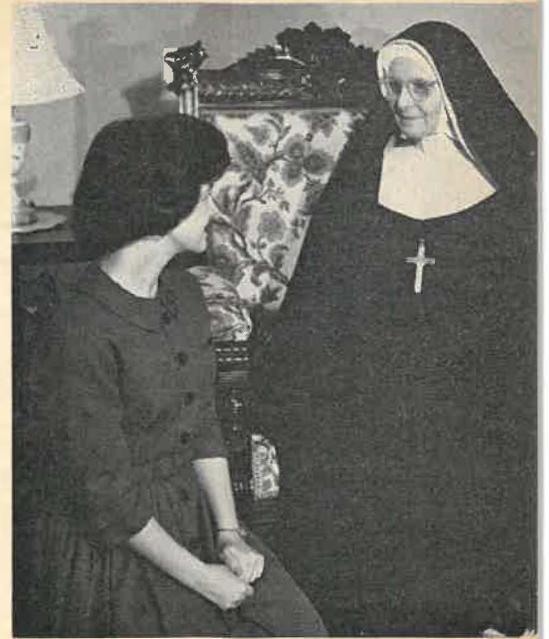


The new all-weather tennis courts at Shattuck School, Faribault, Minn., are put to use.



Texas Military Institute cadets at the Alamo, San Antonio, Texas

Guard at Northwestern Military and Naval Academy, Lake Geneva, Wis., leaves Davidson Hall to assemble for parade.

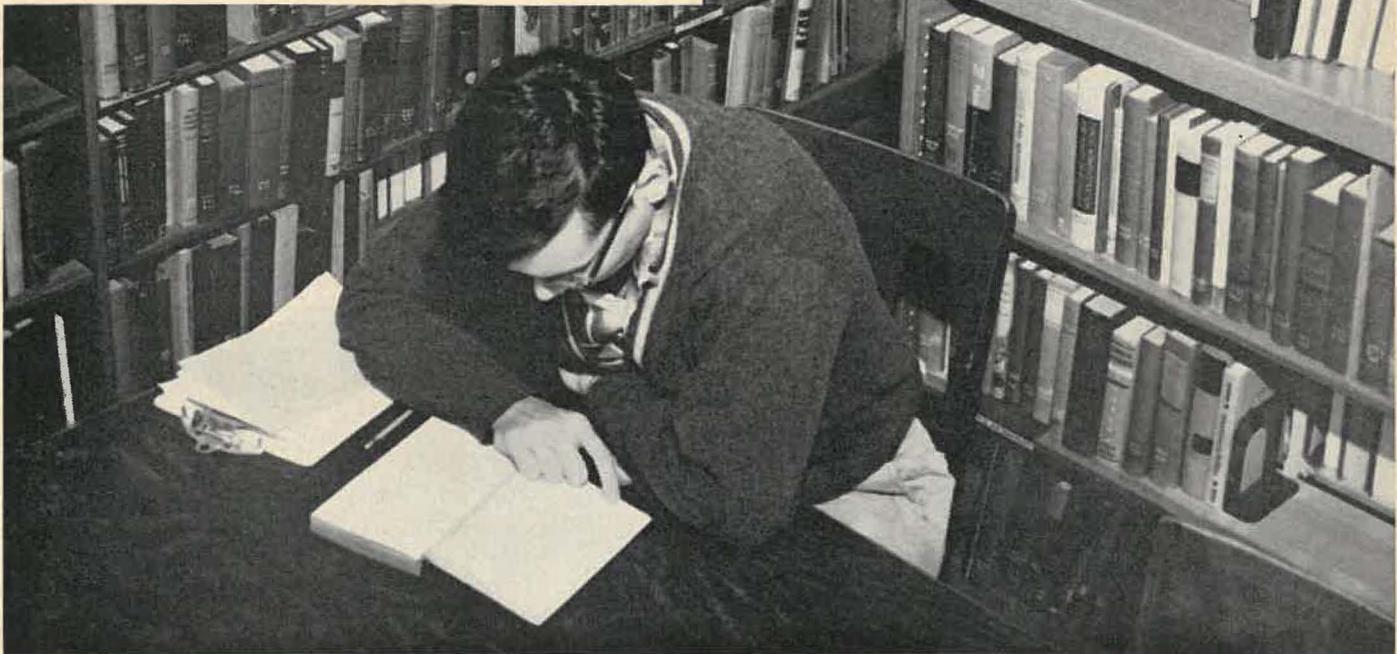


Sister Superior, Sister Mary Barbara, talks with 1962 graduate at St. John Baptist School, Mendham, N. J.

**A**lmighty God, we beseech Thee with Thy gracious favor to behold our Church schools. Let Thy grace pervade the lives of faculty members and students — their community life, their teaching and learning, their recreation, and their worship of Thee; and grant that in humility of heart they may ever look unto Thee, who art the source of all brotherhood, all wisdom, and all renewal, and art alone our salvation; through Jesus Christ, our Lord. *Amen.*

cfh

Shimer College's library reading room is a quiet retreat for study.



Cult,  
Culture,  
Communion,  
and Community—

# The Four C's Of Church Schools

Nostalgic letters from convent school alumnae reveal how much they have come to value the family feeling of their old school. By anxious inquiry and recollection, they recall small experiences, insisting that these were the great things in their school careers. The school outlaw writes, 20 years after graduation, that every time her own children give trouble she remembers what Sister So-and-So told her on such-and-such an occasion. The school atheist writes jubilantly, 10 years after graduating, that she is being confirmed, and asks if she may bring her family to see the annual Christmas pageant.

So frequently does this happen, and among such a varied collection of gifted and dull, rich and poor, that it would seem to be worth analyzing precisely what is so valuable about life in a Church school. A moment's reflection will give us part of the answer: Church school life is enriched by *cult* underlying and supporting *culture*, and by *communion* undergirding and penetrating *community*. Highly endowed secular schools may be able to provide the things that big budgets buy, but large libraries and

endowed chairs can never compensate for these unique C's.

Cult, a way of worship, is the heart of the matter. The Church year alone is a priceless teaching device, providing experience-teaching for every level of maturity. The recurring rhythms of feast and fast satisfy deep human needs and provide for children a continuous round of some of the wonder and excitement of Christmas.

Back to school from the winter holidays, the Church school students find the crèche still in the chapel for the Octave of Epiphany, often observed with a traditional boar's head banquet. On the heels of festival and frolic comes the solemnity of Candlemas on February 2d, with candle procession and antiphons marking the presentation of the Holy Infant and the ritual purification of our Lady.

The Lent and Easter cycle introduces a note of self-discipline and self-denial which teaches a lasting lesson far more profound than one would expect from the



Kemper Hall biology student and teacher:  
In addition to the four C's, stability is  
offered in a restless age.

by Sister Mary Hilary, C.S.M.

student's childish participation during school days. If nothing more, an awareness of penitence presents a standard of sacrificial living seldom encountered in this acquisitive age. And by participation in the whole of Lent, the child sees the celebration of Easter as inevitably linked with the sorrows he is sure to meet in his own lifetime.

The repetition itself is appreciated by children. Old girls will be heard telling wide-eyed new girls what to expect next, and the great thing seems to be that it is all so wonderfully *predictable*. In a world of increasingly accelerated change, the Church might do well to extend and enhance its teaching of the Church year, for here is an anchorage for loyalties that have been cut adrift from local parishes.

Constructed upon the foundation of *cult* is *culture*, and here, too, is an important witness for Church schools. Culture without cult is likely to be a flimsy and artificial art-for-art's-sake affair. For a Christian, beauty is a reflection of God,

and art must be something he can offer up. This touches not only the music and drama that are woven into worship, it touches all art forms and orders them in an integrity they would not have without cult. The Church school choir learns a mass or an anthem not primarily to impress parents on Fathers' Day, but to offer as a joyful act of praise. The production of Housman's *Bethlehem* at Kemper Hall is regarded as an act of worship, with each participant attending mass on the day the pageant is presented.

In art classes, students learn the importance of awareness, of learning to see and appreciate the myriad beauties of God's world. Fr. Gerald Vann, O. P., once wrote that this is the essential purpose of education: "to make us see, to make us see God and the world, and God in the world; so that seeing we may love, and loving we may worship and worshipping we may create."\* Creativity is built upon worship, culture upon cult. Church schools do well to use and promote with utmost vigor this great tool of the educative process.

What cult is to culture, communion is to community. Proximity, we know now, does not create community. Nor do mutual interests, age grouping, economic stratification, nor even blood relationship. Nothing does it but the humbling acknowledgment of our mutual dependence upon God and upon each other, our acceptance of forgiveness which makes it possible for us to forgive and forget offenses which threaten to fracture our own souls and fragment community. If these elements exist — elements provided by the Church's feeding and forgiving Sacraments — then all ages, personalities and viewpoints can co-exist in sympathetic and empathetic community. Nothing but communion provides a firm basis for living together in community. Even among youngsters this is true. The girl who rages that she can't stand her roommate is sobered by the suggestion that she examine her own attitudes and actions and perhaps take them to confession.

Add to all this the plus-factors that an altar-centered community speaks with an authority that is more than human, and a reality that leaves no place for pretense and you have the sturdy structure within which a child can grow and develop with the utmost freedom. His manners and morals cannot but be touched.

Church schools should cherish their unique heritage and transmit it lovingly to the children of this spiritually destitute age. Gadgets and methods are useless when fundamental social, emotional, and spiritual values are missing. Dorothy Sayers in "The Lost Tools of Learning"†

cited the trivium of the Middle Ages as the keys without which youngsters now flounder in a sea of subjects. She pointed out that the medievalists taught grammar to a child when his retention is best, dialectic at his arguing-and-riddle phase, and rhetoric as his adolescent sense of beauty and poetry was at its most intense. Then, and only then, did medieval educators consider that a child was equipped to begin to learn — when he had mastered language, logic, and expression.

Church schools might paraphrase this with "The Lost Bases of Education," for there are emotional and spiritual foundations without which no educational gadgets will produce a learned person.

When, in the 1970s and 1980s, language laboratories have given way to two-way televised tutoring, when team teaching has been replaced by pedagogical panels, and when the modern language

departments have scratched Russian in favor of Chinese, the foundations of the learning process will be the same, just as the tools of learning are reading, thinking, and writing, as they were in the 1300s.

Finally, Church schools then might offer yet another C — conservatism, which they offer their students as *stability* in a restless age. We have become a nation of nomads, without even that built-in and portable stability that nomads had in a rigid, tribal, social structure. Alumnae of Church schools, perhaps more especially of convent schools, can treasure the assurance that the old school is always there, with patterns of tradition that keep the same general outlines even when personalities change. And when they sicken of false values, pretensions, and painted-on virtues, they can return for renewal.

### In the altar-centered community . . .

**Study**



**Athletics**

**Winter Fun**



\**Awake In Heaven*, Longmans, 1948.

†*National Review Current Events*, Pamphlet No. 3, 1961.

# The **OTHER** Parochial Schools

## The Church

has no business

dabbling in education,

unless it attempts

to offer the best possible



by the Rev. Willoughby Newton

Chaplain of Kent School (Girls), Kent, Conn.

*The following article first appeared in the January 20th issue of the Saturday Review, and is reprinted therefrom by permission. This article is now being reproduced in a book to be called Education in America, edited by the editors of the Saturday Review Educational Supplement and published by McGraw-Hill. The book is scheduled for winter publication.*

The widespread attention given to recent enrollment increases in the public schools has obscured the fact that parochial schools are growing still more rapidly. Even less well known is the fact that, since 1941, other Churches have founded one and a half times as many day schools as the Roman Catholics. These new schools have been established by nine different Churches, with Episcopalians, Lutherans, and Seventh Day Adventists leading the list.

The 1960 edition of *Sargent's Handbook of Private Schools* lists 470 that have affiliation with the various Protestant Churches. Two hundred seventy of these are distinctly day schools and of these at least one-quarter have been founded in the last 20 years.

We need not be alarmed by the number—I take it as a presupposition that good parochial education is a good thing, and we can thank God and take courage that there are so many parish day schools offering it. But we must be concerned

about quality; the Church has no business dabbling in education unless it attempts to offer the best possible, which is at the same time an education with the knowledge of God firmly and unapologetically at its center. There is absolutely no justification for, and we should have no truck with, playing at secular education in the church basement.

The difference between a Christian education and a secular education is an essential one. It is not a difference in quality (for the Christian school must maintain the highest standards of academic achievement). The difference is one of kind. It begins with first principles and permeates every phase. They both work with the same material and with equal competence, but Christian education sees literature, history, science, and the other disciplines in the context of the life of man under God, or God's continual revelation of Himself and of His will to man, and of man's attempt to understand that revelation and his own life. The problems of literature, the events of history, and the discoveries of science gain an increased significance in themselves and become meaningfully interrelated when they are understood in the light of the activity of the God who is the Creator, Redeemer, and Sanctifier of man.

By way of oversimplification, it can be said that a secular education strives to inform men; a Christian education to form them. For Christian education is concerned with the integrity, in the

fullest possible sense of that word, of the student. It is concerned with the complete person, with his heart and his soul as well as his mind, for wholeness and holiness are inexorably interwoven. That this is the concern of many of our parochial schools, especially of recent foundation, is seriously open to question.

The questioning begins where the problem begins: at the motivation for the establishment of these schools. Many pastors, prodded by ambition or parents or the Church's governing body, will found a school with nothing more to qualify them than a vaguely pious interest in so-called Christian education and a dissatisfaction with the local public school. They have neither a philosophy nor a theology of education. Indeed, the absence of experience and training, and often of wisdom and understanding, proves no obstacle to the enthusiasm of the educational do-it-yourselfer.

In many cases they are led to undertake the project as a by-product of what has been called the "edifice complex" of modern Protestantism. Parishes peppered across the nation have been and are engaged in expanding their plants, and enchanted as we are with the problems of Sunday school education, we include in these new plants an educational building or parish house. Clever promoters and careful planners alike see that the investment of impressive sums in such structures, which but for Sunday school and an occasional meeting will stand idle through the week, lacks proper justification. They are prompted to suggest the starting of a day school, and away they go.

With no great expenditure of ingenuity, they are able to publish persuasive reasons for the undertaking. Apart from the practical one of making the investment worth while, they generally marshal two others. The first is the need to cope with the problem of religious illiteracy among the young by offering an education with a light lacing of religious instruction. The second is the need to cope with what is thought to be the disintegration and inadequacies of public instruction. That there are often other and less commendable reasons which are not publicized is readily apparent and disquieting.

That many of the Protestant parochial schools of most recent foundation are in the south is illustrative of the problem of mixed motives. There is no question that many of these schools are the result of the earnest concern of good people for the education of their children in an area where public education has long

*Continued on page 29*

As the article appeared in the *Saturday Review*, the author used the term "Protestant" to include Episcopal churches.



Chapel at St. Augustine's College, Raleigh, N. C. Stirrings of mature growth are evident.

# The ACI Colleges

*In the past decade,  
an amazing improvement  
in standards and curriculum*

by **Marvin C. Josephson**

**Director, American Church Institute**

The secular press has been giving much attention of late to the Church-related colleges, particularly those that are tied up with the future of Negro education in the south.

Some people have assumed that when integration comes into full force these colleges will not be needed, an assumption that educational authorities believe is false. The Episcopal Church has a vested interest in this problem with respect to the four institutions to which it makes major contributions through the agency of the American Church Institute: St. Augustine's College, Raleigh, N. C.; St. Paul's College, Lawrenceville, Va.; Voorhees School and Junior College, Denmark, S. C.; and Okolona Junior College, Okolona, Miss.

Last year was a memorable one in the history of the American Church Institute, beginning with a conference held at Seabury House in February, attended by interested Church officials from all over the country. The conferees (who were concerned diocesan bishops, representative members of the boards of trustees of each college, National Council officers, and members of related committees, including some of those in opposition to

segregated institutions) spent most of the time evaluating the educational prospects of these colleges and debating as to whether support of the colleges perpetuated the segregated situation. As an outgrowth of the discussion, a resolution was passed which was later adopted by the National Council to the effect that the colleges constitute an important aspect of the general Church's missionary program.

Spurred on by this vote of confidence, the director of the American Church Institute was able to raise \$50,000 for various capital funds projects of the colleges and later, at General Convention, the Church backed this resolution with significant financial undergirding. The general budget for the colleges was increased 10% for the triennium, and an additional \$40,000 was voted to install a retirement

pension plan for the staff and faculty of the colleges. In addition, the women of the Church, through the United Thank Offering, voted \$150,000 for the erection of a gymnasium-all-purpose building at St. Augustine's College and various sums, totaling over \$50,000 for repairs, training aids, equipment, etc., for the other colleges.

As a result of this newly created interest, the colleges have responded with financial programs of their own.

The board of trustees of St. Augustine's College, upon being informed of the United Thank Offering grant, immediately undertook a fund raising campaign to add materially to the gift. St. Paul's College at Lawrenceville, Va., will conduct a 75th anniversary campaign in 1963

*Continued on page 28*

## Education in the Church School

The Episcopal Church has long been able to boast of a large number of first-class secondary schools—approximately 200. In recent years, as pointed out by the Rev. Willoughby Newton in his article on page 16, the number of Episcopal Church schools has been greatly increased by the addition of parish day schools at the primary level.

Except in a few schools which follow a strict Episcopalian-only policy, it is often true that children of Episcopal Church families are a minority—in some schools a tiny minority—of the student body. Lutheran schools are usually for Lutherans, Roman Catholic schools for Roman Catholics, but Episcopal schools are for anybody and everybody. This does not mean that the Anglican ethos is necessarily lacking on the campus. Rather it seems, somehow, to be a fairly typical expression of the Anglican ethos. For many reasons, historic, sociological, and theological, the Episcopalian does not tend to feel himself a member of a special group fighting to maintain its group identity within the community. He *feels* like a member of the majority, no matter what the statistics say about the ratio of Church members to population (one in 55, according to the latest census figures).

Accordingly, the most pressing reason for the existence of an Episcopal Church school is the need for good education, in the generally understood idea of what constitutes good education. A school of lower quality in secular educational terms than available public schools is probably not going to last very long, whether it be a parish day school or a boarding school.

But when one deals with learning in a world made, redeemed, and sanctified by God, this divine activity naturally impinges on the school curriculum at many points, sometimes predictably and sometimes unpredictably. The recent Supreme Court decision about the prayer set forth in New York state for use in the public schools serves as a reminder that when religion enters the life of the public schools it does so under the threat of being forced to beat an ignominious retreat. Americans may differ as to just how much and what kind of religious emphasis and doctrine is permissible in the school setting, but agreement is general that what is natural and proper within the denominational setting is not necessarily permissible within the public school setting.

The religious question in the public school is not what school and faculty believe to be true about God, but rather what the American public in general feels about the subject. And this is not a very good question in an institution dedicated to the pursuit and transmission of truth.

Agnostic and atheistic parents, and parents who belong to another religion than the Christian religion, are frequently found sending their children to Episcopal Church schools. They do not necessarily want them to

become Episcopalians, but presumably they recognize that knowledge imparted from an unembarrassed philosophical and religious point of view has value even for those who have a different point of view. The absence of any principle of relationship to the totality of human experience is perhaps worse than the presence of a principle with which one disagrees.

The American principle of separation of Church and state seems to us to be a good principle, and a necessary one for our religiously mixed country. But there is no American principle of separation between education and religion. If the majority of the primary and secondary schools in the country are supported by the state and therefore subject in some measure to separation from "the Church," then it is a very good thing for the education of our children that Churches are able to support some schools of their own—not for the sake of maintaining peculiar doctrines but rather for the sake of taking a whole view of life.

In other words, the Church school does not exist to provide a barrier against the penetration of secular ideas so much as to provide an opening for the entry of ideas about ultimate reality.

## Essay Contest

From time to time, someone mildly deplores the state of preaching in the Church of recent years, and maybe someone mildly defends it. But, regardless of the state of preaching itself, certainly the subject generates little heat, and maybe even less light. Not many people have much to say about what preaching is or ought to be.

The truth is that whether or not there has been any decrease in quality of preaching, there has certainly been a decrease in concern about it, a generally diminished sense of the importance of preaching.

At the risk of being somewhat old-fashioned, we think that preaching *is* important, and we would like to hear from—among others—the Church's young people, the Church's future leadership, on the subject.

Accordingly, the topic selected for the 1963 LIVING CHURCH Essay Contest is: "What I Need in a Sermon." All students in Church boarding and day schools (but not Sunday schools) are eligible to compete in the contest. Essays may be any length up to 2,000 words. Prizes in this 20th annual contest will be first, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. In addition, a bronze medal will be offered to any school which wants to conduct an intramural contest on the assigned subject, the winner of the bronze medal to be selected by the school itself.

Full information and rules of the contest will be announced about the time school begins in the fall. Prize winners will be announced in the spring education issue of THE LIVING CHURCH in 1963.

The topic is a large one—purposely so. We hope that some students will take but one aspect of their need for the preached word and others will be comprehensive, that some will consider the content of preaching and

others the effect, that some will be down-to-earth practical in their approach and others idealistic. The important thing is that the subject shall be taken from the personal viewpoint — “What *I* need in a sermon,” not “What others probably think I need.”

We hope the competitors will think hard about the subject, but we hope they will not completely leave out the light touch. We think probably they will listen to sermons somewhat differently from in the past, and that, here and there, their preachers may even preach a bit differently — which might add to the fun.

## Among the Clouds

Our Lord's Transfiguration, which we celebrate on August 6th, is one of the great moments of the Gospels. The feast day is an ancient one in the Eastern Church but was not in the calendar of Western Christendom until the 15th century. Perhaps because it seemed to be a papal innovation, the English Reformers omitted it from the Prayer Book as a major feast with its own Collect, Epistle, and Gospel, and its restoration in Anglicanism began in the American Prayer Book of 1892. Every Anglican revision since has followed the lead of the American Church.

According to St. Mark's Gospel, our Lord took Peter and James and John with Him “up into an high mountain,” six days after Peter's declaration of faith in Him as Messiah. This episode was at Caesarea Philippi, about 10 miles from Mount Hermon, a lofty snow-capped mountain some 9,000 feet above sea level. Some students of Palestinian geography have thought that the mount of Transfiguration was Mount Tabor, an 1800-foot hill rising dramatically above the plain of Esdraelon near Nazareth, but the cloud-shrouded peak with Caesarea Philippi in its foothills seems to fit the Evange-

list's specifications a good deal more accurately.

Snow that melts on the southeast side of Mount Hermon flows into Nahr Baniyas, one of the four streams which unite to form the Jordan. Thence the water plunges down the steep Jordan valley to the Dead Sea, almost 1300 feet below sea level. So from the heights of the mount of Transfiguration, Jesus was soon to descend to humiliation, crucifixion, and death. Mount Hermon, if it was indeed the scene of the Transfiguration, was the farthest point from Jerusalem visited by Jesus during His ministry. But the relation of the Transfiguration to the events soon to befall at Jerusalem was as predictable and inevitable as the flow of the melted snow down the Jordan valley.

Of these things, St. Luke says, our Lord talked with Moses and Elijah on the mountain as the clouds swirled around them. The Law and the prophets were only a preparation for the work He was to do. From the cloud that overshadowed the three, the disciples heard a voice saying, “This is My beloved Son; hear Him.”

The disciples felt that it was good to be there; they wished to build three booths, one for Jesus, one for Moses, and one for Elijah. The whole drama of the life that they were privileged to share had soared upward to a point where it seemed it might hang in space forever, leaving the world far below.

But down the mountain, back to the world, they were led by their Lord, to find right at the foot of the mountain that a dumb demoniac was the first item on the agenda; a boy whose father had not been on the mountain with the disciples and could only respond, “Lord, I believe. Help thou mine unbelief!”

We ascend mountains of transfiguration from time to time in our own lives: in church, perhaps, or at a summer conference, or in prayerful vacation moments amid the glories of God's creation. But from them the way to the cross is straight and swift, except that it is interrupted by the nagging needs of those who have no claim upon us except the desperation of their unbelief.



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# NEWS

Continued from page 11

attuned to the nuances of Vatican language, have observed that the expression 'duly formed' (*debitamente formata*) was not included in versions of the communique issued subsequently by the Secretariat for Promoting Christian Unity, of which Cardinal Bea is president.

"The dropping of the two significant words, according to observers [in Rome], means that they do not accurately represent the Secretariat's own stand on the question and that this body does not wish to give the phrase wider currency. 'Duly formed,' the observers pointed out, is ambiguous. It could be so interpreted as to leave the whole problem where it was before.

"Catholic doctrine has not entirely overlooked the subjective factor in an act of religious faith. It reproves, for instance, Baptism forced upon the unwilling. Never-



Augustin Cardinal Bea  
A draft decree on religious liberty.

theless, events of the 16th century, with the Protestant stress on private judgment, led to a counter stress by Catholic theologians on the objectivity of religious belief. . . .

"Many Protestants argue that toleration in Catholic countries is based on pure opportunism, a concession to external pressure without a basis in principle and therefore reversible when circumstances change. . . .

"In the past, stress on outward religious conformity was political rather than theological, and this arose from the belief in both Catholic and Protestant countries that a single authorized religion was essential for the peace and welfare of the state.

"However, in his talk to the Italian jurists, Pope Pius XII called attention to the specific problem of protecting religion and morality in a world community whose member-states ran through a spectrum of belief from Christianity to professed atheism. In this matter, of which a partial aspect is the 'practical coexistence of Catholic with non-Catholic states,' he proposed a positive law of religious toleration which was to be given world-wide validity and force. . . .

"That there has not yet been any authori-

tative and decisive statement of the highest Catholic hierarchy in favor of religious freedom may be explained by the fact that until now the present controversy among Catholic theologians has not been considered sufficiently ripe for a final decision. However, the Second Vatican Council's recognition of the moral nature of the right of minorities in Catholic countries to practice their own faith would set the Catholic doctrine of toleration on a more permanent theoretical basis."

## RELIGIOUS ORDERS

### For Interested Women

Churchwomen between the ages of 18 and 30 will have the opportunity to attend the eighth annual conference on vocation to the religious life, to be held at the Convent of St. Helena, Newburgh, N. Y., September 1st-3d.

A number of religious communities will be represented at the conference, which is planned to give information about principles of the religious life, and about the work, entrance requirements, and training of communities for women in the U. S.

## ECUMENICAL

### Authority Probed

"An Ecumenical Encounter: The Problem of Authority" was the title and subject of a four-way discussion held in the Cathedral of St. John the Divine, New York City, on Sunday night, July 15th.

About 260 people listened to four theologians discuss problems encountered in the quest for Church unity. Prof. Douglas V. Steere, of the faculty of Haverford College, Haverford, Pa., was the moderator.

First speaker for the evening was Veselin Kesich, Ph.D., associate professor of New Testament and early Christian literature at St. Vladimir's Orthodox Theological Seminary, New York City. "The Orthodox Church believes and claims that the Church is infallible," he said. "The highest authority in the Orthodox Church is in the Ecumenical Councils, but they are not infallible in themselves."

Next, the Very Rev. Msgr. James E. Rea spoke. Msgr. Rea, a papal chamberlain since 1959, is counselor to Roman Catholic students at Columbia University. He said:

"For the [Roman] Catholic, the Church is a mystery. The idea that the supernatural life is to be lived in a community established by, and on, Christ Himself is a commonplace in the Catholic tradition. The community which is the body of Christ is the visible manifestation on earth of the kingdom of God. But it is not to be considered merely a visible society, present and active in history as other human organizations are and have been. . . . The [Roman] Catholic does not accept the Church as a matter of fact or even as a matter of history. . . . he

believes in it as a matter of faith. 'I believe in the holy Catholic Church.' He does not comprehend it, nor does he hope to. . . ."

Msgr. Rea went on to say:

"We are . . . convinced that Christ instituted the hierarchy, that is, the episcopacy together with the papacy, as the established means in the Church for the official proclamation of divine truth. The entire Church as a whole is infallible in what it believes regarding matters of faith and morals, provided the belief is unanimous and has been continuous over a protracted period of time. . . ."

The Rev. Canon Edward N. West, canon sacrist of the Cathedral of St. John the Divine, addressed the gathering next:

"Authority is, to the mind of the Episcopal Church and the other Churches of the Anglican Communion, the delegation of power from the source of all power — God Himself — to and through a responsible community. . . . The Church has, from our point of view, the authority to order its own life and conduct in such a way as best to serve its conservation and proclamation of the divine revelation of God, given by God Himself, to the ultimate end of the absorption of all creation into voluntary and loving participation in the kingdom of God.

"The problem is, and always has been, the criteria by which we may judge whether a particular instance of the exercise of this authority is really in conformity with the guidance and direction of the Holy Spirit. These criteria are Holy Scripture, antiquity, general consent, and that continuous knowledge of a living Lord's will which we come to know through the whole liturgical life of the faithful.

"We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on those themes which are the proper subject matter of scientific inquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the center of its teaching, set forth in its books. . . . As Jesus Christ is the crown, so also is He the criterion of all revelation. . . ."

"We accept the Canon of Scripture as the definitive selection prompted and guided by the Holy Spirit. We regard Holy Scripture as the norm of religious experience, and the clergy of my Communion are admitted to Holy Orders only on the condition that they are persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ, and are determined to teach or main-

#### ANGLICAN CYCLE OF PRAYER

##### August

5. Namirembe, Uganda
6. Nasik, India
7. Nassau, and the Bahamas
8. Natal, South Africa
9. Nebraska, U.S.A.
10. Nelson, New Zealand
11. Nevada, U.S.A.

August 5, 1962

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tain nothing, as necessary to eternal salvation, but that which they shall be persuaded may be concluded and proved by the same.

"We would, for example, recognize clerical celibacy as a proper state for a particular vocation always, provided one remembers that St. Peter and a large number of early bishops did not share it. In the same way, we are deeply sympathetic with the Patriarch of Moscow and the Patriarch of Serbia when we remember that the early Fathers all insisted on prayers for the emperor — and the emperor involved could be any one of that sorry list which preceded Constantine!

"The Apostles and their successors, the bishops, were, and still are, the invariable presidents of the Holy Mysteries. . . . We are an unbelievably liturgical people. For us, the Prayer Book teaches the Catholic Faith in its entirety. . . .

"The Lambeth Conference . . . is . . . the coming together of highly responsible, constitutional officers who are deeply conscious of the mind of a whole diocese, of a whole Province, and of a whole national Church. . . .

"We hold to the Catholic order of Scripture, Faith, Order, and Sacraments — evangelically administered! But in all these criteria you will understand us only if you realize that for us the heart of Christianity lies in worship. And in this worship you should remember that our central and controlling document is thus described by [Edward White Benson, 94th Archbishop of Canterbury]: "The tenor of the Book of Common Prayer is openness."

The Rev. Daniel Day Williams, Roosevelt Professor of systematic theology at Union Theological Seminary, was the last to speak. He said, referring to the phrase in the Apostles' Creed, "I never believed, as a Protestant, that I was anything else other than a Catholic." He went on to say, "The Scripture is our primary and decisive witness to Jesus Christ, who He is, what He is. . . . The final authority lies in Jesus Christ Himself."

Dr. Williams said that the "Protestant principle" is the "absoluteness of God's truth as implying the relative and qualified truth of doctrines, forms, and symbols."

Three Roman Catholic Dominican Sisters from Newburgh, N. Y., attended the forum, as did six Sisters from the Roman Catholic Order of St. Joseph in Philadelphia, and four Sisters of the Episcopal order of the Community of the Holy Spirit.

The forum ended with a session during which questions were asked of the panelists, both by members of the audience and by the panelists themselves.

**SOUTH AFRICA**

**Relaxation**

The practice of excommunicating members who remarry after divorce is gradually being modified by the Anglican Church in South Africa, according to the Very Rev. Patrick Barron, Dean of Johannesburg.

Writing in his parish magazine, he noted that today most Anglican bishops readmit to Holy Communion remarried Anglicans who show a sincere desire to rejoin the Church and receive the Sacraments under a special dispensation.

"This has become a problem throughout the Anglican Church," Dean Barron said.

"Readmission is permitted only where the second marriage has been stable for a number of years, and the persons concerned, by faithful attendance at worship, make it clear that, although they were in error, they wish to be faithful Christians."

Dean Barron said that the granting of dispensations by the Church in no way means the condoning of divorce, but simply offers a "way back" for people who would otherwise be permanently cut off from the Church and the Sacraments.

[RNS]

**Weep**

Quote from Dr. Anthony Barker, of the Charles Johnson Memorial Hospital, Nqutu, Zululand, South Africa, as reported in London, England's *Church Times*:

"Weep for your Church schools in Zululand. Not one is left. Discipline? It is going. We looked in at a village school, and found not only the children but the teacher drunk as owls. We tremble for the future."

Dr. Barker spoke at the recent annual meeting of the Zululand and Swaziland Association in London.

**EAST AFRICA**

**A Look at Differences**

Talks have been carried on this month in Kenya and Tanganyika, East Africa, among delegates of the Anglican, Moravian, Lutheran, Presbyterian, and Methodist Churches in those countries, according to a brief report published in the *Uganda Argus*.

They attempted to examine their differing religious traditions "more closely than before," according to the report.

**JAPAN**

**Memorial Books**

Students at the Bishop Williams Theological Seminary, Japan, receive books paid for from a fund given in memory of an American priest, according to the Rev. W. B. Parsons, Jr., assistant dean at the seminary.

Mr. Parsons says that income from the memorial fund now is sufficient to supply each student with two books. The fund was given, much of it by parishioners of St. James' Church, New York City, as a memorial to the late Rev. Robert Henry Coleman, of Stevenson, Md., an American missionary who served the Japanese Church from 1951 until his death in 1957.

### Islands Canon

The Rev. Lester J. Maitland, first person to fly from California to Hawaii (in 1927), has been named canon pastor of St. Andrew's Cathedral, Honolulu. He has been rector of St. Peter's Church, Red Bluff, Calif.

General Maitland, a pioneer army aviator, was civil defense director of Michigan until, two days after the U. S. government announced development of the hydrogen bomb, he resigned with the comment, "The time to pray is now." He was ordained to the priesthood in 1957.

### AUSTRALIA

### School's Out, Briefly

After one week, Roman Catholic parish schools in Goulburn, Australia, which had been closed as a way of calling attention to a request for governmental aid, were reopened. The closing and reopening was voted by some 900 parents of school children. The original intent had been to keep the schools closed for six weeks, but the parents said that the shorter closing had achieved its purpose.

Goulburn's public schools could accept only 220 secondary or high school students and only 420 elementary school pupils. Because Australian law makes attendance at school mandatory, some 1,350 of the 2,200 Roman Catholic school students had applied for enrollment at public schools. Of this number, only 640 could be accommodated, according to Religious News Service.

The Most Rev. Norman Cardinal Gilroy, archbishop of the Roman Catholic Church in Sydney, said shortly before the reopening that the "climate" was more favorable for the granting of aid to Church schools. "It gives hope," he said, "that relief may come in the not very distant future." Goulburn is not in Cardinal Gilroy's jurisdiction.

The schools' action, which had been called a "strike" by some, was defended by the Very Rev. Arnold C. King, Anglican dean of Goulburn, who reportedly called the action "very courageous," although he also is reported to have said, "Roman Catholic people have some claims to consideration in relation to their schools, but I do not think they should

### LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

|                                     |            |
|-------------------------------------|------------|
| Previously acknowledged             | \$5,662.60 |
| Receipts Nos. 3922-3925, July 19-23 | 180.00     |
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be assisted beyond school buildings. Private schools must have some assistance if they are to continue."

Many Protestant leaders, however, called the action "irresponsible." An official of the New South Wales Council of Churches reportedly said, "This action raises the question of whether the Roman Catholics are more interested in getting money than in using their children as a political lever. This sort of direct action makes it difficult to take Church unity moves seriously." And some Protestant leaders called on the state of New South Wales (which includes Goulburn) to "accept responsibility for all primary school education" and the elimination of private educational systems on the primary level.

The Roman Catholic Archbishop of Canberra and Goulburn, the Most Rev. Eris O'Brien, said that "the decision made by [Roman] Catholic parents at Goulburn was not intended as a cheap challenge or threat to the government." He added that it would be a "sound business proposition" for the state to give aid to Church-related schools, contending that it would cost the government far less to do this than to educate all the children in the public schools.

**REFUGEES**

**Flight North Star**

Some 90 Cuban refugees arrived in Minnesota on July 19th. "Flight North Star," sponsored by the diocese of Minnesota, brought them from crowded Miami, Fla., to new homes in the north.

Bishop Kellogg of Minnesota, explaining that he knew they were used to long speeches from Fidel Castro, head of the Cuban government which they had just fled, told the refugees that he was limiting his welcoming speech to "welcome." The



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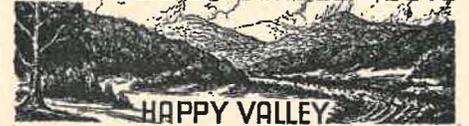
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Cubans cheered, when they heard the translation.

Bishop McNairy, Suffragan of Minnesota, went into a little more detail. He said that the northern state could offer 10,000 lakes instead of the ocean, pine trees in place of palms, and sub-zero temperatures. "But our hearts are warm," he said.

The refugees will be resettled by 25 sponsoring parishes in the Minneapolis-St. Paul metropolitan area.

### MUSIC

## Choral Camp

The seventh annual choirboy camp of the diocese of Western New York, held in Allegany State Park, N. Y., the first week in July, closed with a choral Evening in St. Stephen's Church, Olean, N. Y.

Alastair Cassels-Brown, organist and choirmaster at Grace Church, Utica, was this year's camp director. At the closing service, Bishop Scaife of Western New York presented awards to boys, and a commissioned anthem, "I waited patiently for the Lord," by Ronald Arnatt, was sung.

### SEMINARIES

## Missionaries North

Ten seminarians from the Episcopal Theological Seminary of the Caribbean in Puerto Rico have accepted summer assignments in the continental United States. Nine of these missionaries (all of whom are Latin Americans) speak at least two languages; three of them are proficient in four tongues.

From Haiti, Wilner Millien works in Lancaster, Pa., Wilfrid Dalzon in New York, and Jean Elie Millien in South

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Florida. From Panama, James Ottley is chaplain to Spanish- and English-speaking migrant workers in New York, Dalton Downs is enrolled in the clinical training program at St. Luke's Hospital, New York City, and Fred Raybourne ministers to Cuban people in Miami, Fla. Raul Blasco, from Central America, is assisting with Spanish work in Boston. Ricardo Potter, from the Dominican Republic, has also been assigned to South Florida. From Puerto Rico, Felix Medina assists in York, Pa., and Manolin Palacín works in New York. Other seminarians have accepted assignments in Latin America.

### INTERCHURCH

## Reverse English

"Plugging another brand" is a rare occurrence in commercial advertising, but in Madison, Wis., a Methodist church bulletin board regularly carries a suggestion that people visit other churches.

"To sense the greatness and majesty of God, go to some Presbyterian church next Sunday," is one message that has appeared in front of Wesley Methodist Church. Another was, "Visit the Episcopal Church next Sunday and worship through their beautiful liturgy and rich tradition." Others:

"The Roman Catholic Church presents the sacrifice of Christ—visit there next Sunday."

"The Baptist Church is a warm-hearted fellowship. Go to church there next Sunday."

"The Jewish synagogue has a strong preaching on everyday problems—visit there this Friday evening."

The Rev. Robert H. Hamill, pastor of the church, says he got the idea from a column once carried in the *Christian Century* magazine. Remarking on the episode in *Miracle on 34th Street*, when a New York department store advertised a flower shop sponsored by its competitor, Mr. Hamill said he wondered if a "miracle" might be effected by some church offering a kind word for other churches.

"We are convinced," he said, "that churches do not compete as rivals against one another in the manner of New York department stores. No strong church ever drives another church out of business."

[RNS]

## Traveling Preachers

The annual British-American preachers' exchange program was launched for 1962 on July 17th, at a National Council of Churches luncheon paying tribute to representatives of the visiting British clergy.

At the luncheon, held in the Interchurch Center, New York City, seven of a group of 11 visiting British clergymen heard two speakers — the Rev. Harold A. Bosley, minister at Christ Methodist Church, New York City, and the Rev. Canon G. A. K. Hervey, an Anglican,

rector at Great Salkeld, Penrith, England — discuss the British and American Church scenes.

Mr. Bosley said that "historically the American Churches have been nurtured in the tradition of decency and have prized freedom beyond conformity. The deep divisions caused by the Civil War continue to be a perplexing part of Church thought, life, and policy in this country. All Churches have been affected by this and are wrestling with it." He continued:

"All Churches seek to express their Gospel . . . that all Churches are committed to the one task, namely, of confronting this generation with the revelation of Jesus Christ as the revelation of the will of God. . . . In terms of race relations in our time there is a deep sense of guilt in our churches. We are agreed on ultimate objectives and procedures, yet we find it difficult to interpret this on the local level, whether in Birmingham or New York City, and this is what must be done. The Church must continue to be the means of conscience on matters that lead us beyond the *status quo*."

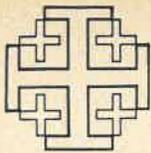
Canon Hervey said that, in the British Church scene, "the great bulk of the population are very glad that the Church is in the background." He said that, as a way of life, "it practically makes no impact at all."

One of the reasons for this, he said, is the rigidity of doctrine and organization of the Churches. "You can't really get along without doctrine," he said, but "I think the Churches have not paid sufficient attention to scientific ways of thought and modern thought generally."

Another factor, said Canon Hervey, is the "great increase of the ecumenical movement. . . . There is a great desire today of the different denominations to understand each other and learn from each other. This exchange of preachers is a tremendous step in that process."

He said that "there has been a considerable religious revival in England within the two extreme wings: Roman Catholicism on one side and extreme Protestantism on the other. The liberal position which was to the fore in the 1920s is now looked on with disfavor by the British theologians, and I think that this is a great pity."

The preachers' exchange, which had its beginning after World War I, is sponsored by the British Council of Churches and the National Council of Churches of Christ in the USA. Besides Canon Hervey, Church of England clergymen in the U.S. this summer include the Rev. Anthony E. Harvey, curate at Christ Church, Chelsea, and the Rev. Thomas Richard Wilkinson, of St. Augustine's Church, Halifax. They will preach in churches of various denominations in Connecticut, Illinois, Massachusetts, Michigan, Minnesota, New Jersey, New York, Pennsylvania, and Rhode Island.



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**AROUND  
THE CHURCH**

Grace Chapel School, Jacksonville, Fla., announces that its second grade will have a second section this fall. The school limits enrollments to 22 children per class. The school also announces a reduction in kindergarten tuition.

Independence Day at St. Margaret's Church, South Gate, Calif., was observed by a service in which local Protestant clergymen and an American Legion post participated. A Cuban refugee family, sponsored by the parish, was among those attending.

At Holy Cross Church, Woodchurch, Cheshire, England, recently, 140 persons were confirmed. Two services had to be held; well over 400 crowded into the church each time.

The Rev. Robert Barnes McKay, rector emeritus of St. Agnes' Church, Little Falls, N. J., recently celebrated the fiftieth anniversary of: his ordination to the priesthood; his marriage to Marielle Perkins; and his appointment as vicar of St. Agnes'. The parish honored Fr. McKay and his wife on June 17th.

Archbishop de Blank of Capetown, South Africa, celebrated his 10th anniversary as a bishop on July 25th (Feast of St. James). The expected presence of 10 of the South African bishops prompted him to schedule a rally on the evening before.

Churchman Robert L. Ashworth, chief of staff at the U. S. Military Academy at West Point, N. Y., has been promoted to the rank of brigadier general. He is the son of the late Rev. Thomas Ashworth, and brother of the Rev. Geoffrey W. Ashworth, rector of Trinity Church, El Dorado, Kan.

St. Mary's Church, Baltimore, Md., plans to construct an apartment building, possibly 15 stories high, for elderly people. More than 500 applications have been received from prospective tenants. The Rev. George F. Packard is rector of the parish.

By appointment of Bishop Richards of Central America, the Ven. Jonas Ewing White is now archdeacon of the North Coast of Honduras. As part of his duties he will act as liaison officer with the diocese of British Honduras of the Church of England.

The Rev. Edwin Grow Bennett, who has headed the college work of the diocese of Pennsylvania since 1959, will be associate secretary in the National Council's Division of College Work, beginning in September.

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## ACI COLLEGES

*Continued from page 17*

which, it is hoped, will bring in substantial funds for capital improvements. Additional diocesan support for Voorhees School and Junior College is being seriously considered, and the college is rapidly moving toward status as a senior four-year college.

There are great stirrings of mature growth evident in these institutions. A recent grant of \$2,000 to St. Paul's College has resulted in a pilot project to develop selection procedures for students of high college potentials. The success of this project was outstanding, and the results are being shared by the other American Church Institute colleges.

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All reports indicate that college enrollment will double in the next 10 years, and that ACI colleges will play a significant role in the development of educational standards in the south. A recent report made by the Commission on Goals for Higher Education in the South has decided that "students should be admitted to institutions of higher learning solely on the basis of ability and quality" and not on a racial basis. The commission, headed by the former Governor of Virginia, Colgate W. Darden, Jr., emphasized that the south was behind the rest of the country in the quantity and quality of higher education. The report recommends that the south take a good look at its racial and educational problems and calls upon college officials to prepare for stepped-up programs in undergraduate and graduate training.

The Episcopal Church cannot shirk its responsibility in this area. With a historical interest in an educated and informed public, the Church has long been concerned with the stimulation of intellectual achievement. By its action in the past year with regard to the American Church Institute Colleges, the Church once more affirms its interest in the educational process. It can meet the opportunities and problems of the future with an effective and purposeful program of support for the American Church Institute institutions, based on academic excellence and achievement.

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## OTHER SCHOOLS

*Continued from page 16*

and notoriously suffered from malnutrition. Then, too, it is true that the economic development in the south with the increase in the number of southerners who can be both proud and prosperous has increased the demand for private education in an area where private education has been largely synonymous with Church-affiliated education. Nevertheless, there is also behind this increase in parochial schools the desire to avoid the responsibilities and consequences of integration in the public schools.

Most educators seem agreed that the impact of integration on public education in the south will be a formidable one, both educationally and socially, and that at the beginning at least the impact will be negative, creating more problems than it solves. That individuals may be justified under one system in seeking relief from this impact and its problems by sending their children to private schools is apparent, but for the Church to become a partner in this by creating jerry-built parochial schools destined to become educational slums raises questions of a serious moral nature. These questions cannot be answered unless they are squarely faced.

This is not to suggest that the increase in the number of parochial schools in the north or the west is less questionable. The reasons for the increase are less provocative, perhaps, but where the odor of snobbery and escapism lies heavy, and private education is promoted as an instrument of status, there is no freedom from moral accountability.

### Cause for Concern

If the moral implications of this phenomenon are a cause for concern, there are other problems of a more practical nature that are no less disquieting. The first of these is the role and responsibility of the pastor. Almost invariably he is responsible for the parochial school; seldom has he the training or the time which adequate supervision require. I hope I will not be thought ungracious if I note that the training of clergy is often inadequate for the multiplicity of duties they are called on to perform. There is nothing in the education provided by college or seminary that immediately qualifies a man for educational leadership, and, unlike most people involved in either public or private education, the pastor organizing or running a parochial school starts at the top and has little chance to learn from experience. The pressure of other parochial duties, and sometimes his own incapacity, generally preclude the possibility of his becoming properly qualified to function adequately as the head of a school.

Indeed, the pressure of duties and the limitations of time are another bur-

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den to the pastor-headmaster. In a recent advertisement for an Episcopal parochial school, the information was given that the school is "under the direction of the rector." And, so it appears, are over 1,700 parishioners, three assistant clergy, an organist, and, one may assume, the plethora of parochial organizations and diocesan commitments that bear heavily upon the time, talent, and temper of the rector of a large parish. In such situations it is easy to see that the school might need much more direction than it gets, and the parish might become restive under the justified assumption that, after all, the school is not the primary concern of the pastor.

### Ticklish Adjustment

The problem in part is of organization. In many cases the problem is solved by appointing an administrative head for the school who has had training and experience as an educator. Even then the adjustment of areas of responsibility is sometimes a ticklish one. The point where the rector's "direction" ends and the administrator's supervision begins is a hard one to determine. Then, too, the governing body of the parish is often reluctant to relinquish its control, and so it keeps a close surveillance over the policy as well as the plant. Often the matter is further complicated by the creation of a supplementary school board to take more direct responsibility for the operation of the school. The possibilities for confusion here are many, especially in the matter of finance.

### Shoestring Operations

The ramifications of the financial aspects of the project are widespread and vital. Almost inevitably, parochial schools start as shoestring operations, and they seldom evolve to a point at which finances are not a pressing problem. Since parishes are reluctant to assume the full or even a large part of the expense of such an operation, once having provided the plant, the school must be, for the most part, self-supporting. This raises two difficulties.

The first is the difficulty of maintaining an adequate salary scale to attract competent and qualified teachers. Except in a very few cases Protestant parochial schools cannot rely on teaching orders to supply the demand for instructors, and so they must compete with all other institutions of learning for the supply of teachers available. The salary scale in public schools is, however inadequate, generally higher than that maintained by parochial schools. As a result, many of the classrooms in parish day schools are presided over by persons not fully dependent on their salaries. While many of these are well-trained and gifted teachers, many also are untrained, poorly trained, and uninspired. They are often well-intentioned ladies who are happily able to mix their avowed love of children

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with supplementing the family income and getting out of the house five days a week. Clearly, this is not the best way to insure the quality of instruction.

The second difficulty created by the penury of parochial schools is the effect upon admissions policy. The problem of admissions is a thorny one for any school, however affluent and independent, but it is intensified for the parish school. The tuition must be kept within the reach of those in the parish or the community who wish to avail themselves of the opportunities offered. Whom, then, does one admit? The child of any parishioner who can afford the tuition? Only those children shown to be competent scholars, whether they can pay or not? There would seem to be little justification for the parish to offer education to the privileged who are not competent and to ignore the competent who are not privileged. Does one admit children from other parishes, other Churches? Does one admit non-Christians? The difficulty of maintaining a full enrollment in order to meet the operating budget is a serious one, and it is accentuated in the parochial situation where so many forces other than monetary are at play.

These are but a few of the problems involved in the establishment of parish day schools. While many of these problems are faced by other types of schools of private and independent foundation, they are less easily faced in the context of meaningful parish life. That they have been faced and solved with some success by many schools is evident. But in parishes where day schools are being created and perpetuated by entrepreneurs who proceed from questionable motivation, who know little about education in general, and who have no insight into Christian education in particular, the problem must become insurmountable and lead to the abject surrender of both principles and standards.

### A Serious Business

Education in our time, as in all time, is a serious business, and it is the business of serious men and women, alive to their responsibilities to the young people committed to their charge and to the God whose children they ultimately are. Amateurs should beware. The Church particularly must avoid offering under the guise of Christian education that which, in fact, is neither education nor Christian. Unless it really knows what it is about and why it is about it, unless it truly understands the nature and role of the Christian school, unless it utilizes the best-trained Christian educators available, not mistaking enthusiasm and piety for talent and insight, it would do well to expend itself in the areas of its more immediate concern. For the Church merely to dabble in education in inexcusable; for it to perpetrate an educational fraud is unpardonable.

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## LETTERS

Continued from page 7

is more economical to rent the films from a distributor who has the equipment for this. The small rental required more than justifies the church in renting its films rather than buying them.

The present trend in audio-visual equipment in all churches is to the use of sound filmstrips. Here again one can buy an economical projector for around \$35 or \$40, or one can buy an automatic sound filmstrip projector that will change the pictures automatically and play the record, but this projector runs over \$100. I do not feel that the latter is necessary for most sound filmstrips that are on the market today. A portable record player is available in practically every parish or mission, and therefore the only cost involved is that of the projector itself.

Furthermore, the sound filmstrip runs approximately 10 to 14 minutes and is ideal in length for classroom teaching. There are very few 10 or 15 minute sound motion pictures, either 8mm or 16, on the market that are good, primarily because the rental price would have to be so much less that it is not practical for a distributor to handle this sort of film, due to the cost of handling. Therefore, most good 16mm sound films are approximately 30 minutes in length and are used as part of the enrichment program of

the church either for Bible study, mission study, youth work, or for inspirational purposes.

In conclusion, I therefore suggest that any church considering buying audio-visual equipment thoroughly investigate the cost of a 16mm sound projector in comparison to the 8mm. I suggest that a 16mm sound projector be purchased for film and the filmstrip compact model for classroom use when audio-visuals are used in this manner.

(Rev.) JAMES K. FRIEDRICH  
President, Cathedral Films, Inc.  
Burbank, Calif.

### No Longer Protestant

As a communicant in the diocese of New Mexico and Southwest Texas, I would like to take issue with your article, "Reserved Sacrament—Christian Norm," in the June 10th issue of *THE LIVING CHURCH*.

Bishop Kinsolving in his article in the May-June, 1962, issue of the *Southwest Churchman* wrote that it had come to his attention that there has been an instance of a "ceremonial procession of the reserved Sacrament from the main altar to the chapel altar and a 40-hour vigil was kept before that reserved Sacrament." He then goes on to state the third of the general rubrics at the end of the Communion service. Bishop Kinsolving also goes on to state that it is unprovided for in the Book of Common Prayer, etc.

In your article on this subject you present the bishop's words as if he is dictating that we in this diocese are not to receive the Holy Communion if we are sick and dying. You bring up this point over and over. I have re-read Bishop Kinsolving's article several times and at no point did he say or even suggest this. The man merely stated the ruling on 40-hour vigils kept during Holy Week. To me, it is unethical and unchristian to misquote and twist the man's words, and I, as a member of this diocese, protest most strongly your presenting our bishop in a wrong light.

Since I do not generally write articles of this type and shall probably not again, I would like to comment as a lifelong moderate Episcopalian on the ending of this article. Having worshiped in several states I take issue with your statements that "reservation is as common as processional crosses, altar candles, etc.,—there is nothing unusually high Church about it, it is the Anglican norm, and Christian norm since earliest times." Up until a few years ago the "high" and "moderate" Churchmen were able to live in peace in a diocese and also in the Protestant Episcopal Church in the USA. However, within the last few years this has not been the case. Anytime a moderate parish or situation can be exploited for their cause the high Churchman immediately throws up a howl, such as your article, and tries to strengthen his cause. Could it be that up until say 10 to 15 years

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The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

ago we had convinced high Churchmen who were informed and happened to prefer more ritual in their worship, but did not care to ape Rome, whereas now we have a goodly number of biological Romans who care to throw off just the chains that bother their personal lives and habits?

Since this pretty well covers the thinking of myself and quite a few others in this diocese, I shall bring this to a close with the remark, I can understand why we are falling among the Protestant religions — perhaps we are no longer Protestant.

(Mrs. J. Robert Fuller)

BARBARA H. FULLER

Albuquerque, N. Mex.

I do like THE LIVING CHURCH — so much news; so much fun; so many wonderful laughs!

After reading the news story concerning the Eucharistic Festival [L.C., July 15th] I've got to say I'm heartbroken that we don't have a queen in the USA who can translate bishops.

Just imagine the possibilities of New Mexico and Southwest Texas being translated to Fond du Lac and Fond du Lac being translated to New Mexico and Southwest Texas — what an exhilarating effect upon Church life in both dioceses and what capital news THE LIVING CHURCH would then have to report. But lo, no queen, we'll have to be satisfied with the status quo.

(Rev.) DUNCAN R. MCQUEEN

Rector, St. Mary's Church

Warwick, R. I.

Together with your other steady readers, I have been following with interest the reaction to the strange statement of the Bishop of New Mexico on the subject of reservation and allied devotional practices [L.C., June 3d]. I have no doubt that much heat has been generated by the statement, and that much discussion has ensued, both pro and con. After a while, however, some of us start choking on the stale air of 16th-century Protestantism, and just then comes a breath of fresh air in the description of the Eucharistic Festival in the diocese of Fond du Lac [L.C., July 15th].

I submit that for those seeking an answer to the question which has been tossed about for several weeks in the columns of THE LIVING CHURCH, a bit of quiet thought will

bring about the realization that Bishop Brady has provided the reply — not in words, but in deeds! Thank God for the apostolic bishops who dare to be loyal to Him by bringing their flock to adore the Sacred Presence of their Saviour in the most Holy Sacrament.

(Rev.) ALFRED T. K. ZADIG

Vicar, St. Andrew's Church

Mastic Beach, L. I., N. Y.

### Valle Crucis Foundation

In the July 15th issue, in reference to the now-defunct monastic community at Valle Crucis, Miss Alexander is apparently misinformed — this Valle Crucis foundation was not the first monastery of the Order of the Holy Cross. It had no connection whatever with the order, which was formed some 30 years later. The correct title for the Valle Crucis foundation was the Society of the Holy Cross.

(Rev.) JOHN R. NEILSON

Curate, Grace Church

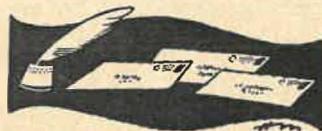
Merchantville, N. J.

**Editor's note:** Our apologies to all, and especially to Miss Alexander. The fault was ours.

### Church Art

"The Clergy and Art" [L.C. June 27th] has described very well the responsibility of the clergy to liturgical art.

Would it not solve many problems and improve the quality of church art if there could be a commission sponsored by the denomination to function as a source of professional advice and as an agency for artists? With service to the Church as its chief aim, it would be a welcome help to the clergy and attract artists with ability. "Suit-



ability, good taste, and harmony" thus assured, donors would more readily come forward.

Such a commission would be invaluable in encouraging young artist-craftsmen to devote their talents to the Church, a field forbidden to most because of the lack of organization except in large companies turning out inferior products.

Individuals who possess a lively concern for this most important means of preserving and promoting the Christian Faith would rejoice to have a permanent organization with which to cooperate financially or otherwise. It might be that some foundations already dedicated to the development of art in America would also wish to contribute.

HILDA PETERSON TERRY

(Mrs. Duncan Niles Terry)

Rosemont, Pa.

**Editor's comment:** There not only should be, but is, a Commission on Church Architecture and the Allied Arts, with just such functions as those our correspondent mentions. Bishop Sherman, Suffragan of Long Island, is chairman of the Joint Commission, which has an excellent membership.

## The Episcopal Theological Seminary in Kentucky

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# PEOPLE and places

## Appointments Accepted

The Rev. Roy W. Black, formerly vicar at St. James' Church, Springfield, Mo., is now curate at the Church of the Good Shepherd, Kansas City, Mo. Address: 1803 E. Sixty-Seventh St. N., Kansas City 18, Mo.

The Rev. Gaston D. Bright, formerly rector of St. Michael's Church, Easley, S. C., is now assistant at the Church of the Transfiguration, New York City. He will also do graduate work at GTS.

The Rev. Robert E. Bursgreen, formerly in charge of the Church of the Nativity, Union, S. C., is now rector of All Saints' Church, Cayce, S. C.

The Rev. Thomas T. Diggs, formerly rector of Holy Trinity Church, Tiverton, R. I., will on September 1 become vicar at the Church of the Resurrection, Warwick, R. I.

The Rev. Robert W. Duncan, who has been on the staff of Barry House, Brant Lake, N. Y., serving the Adirondack missions, is now assistant at the Church of the Good Shepherd, Rosemont, Pa. Address: 1111 County Line Rd., Bryn Mawr, Pa.

The Rev. Robert O. Gardiner, formerly in charge of St. Stephen's Church, Boston, is now vicar at the Church of the Good Shepherd, Boston. Address after September 1: 22 Appleton St.

The Rev. Stephens T. Gulbrandsen, formerly in charge of Trinity Church, Gretna, Va., and St. John's, Mount Airy, will on September 1 become curate at St. Luke's Church, Denver, Colo.

The Rev. Duncan M. Hobart, formerly rector of St. Paul's Church, Meridian, Miss., is now rector of St. James' Church, Jackson, Miss. Address: Box 4463, 3919 Oak Ridge Dr., Jackson 6.

The Rev. Joseph Howell, formerly rector of All Saints' Church, Western Springs, Ill., will on September 1 become rector of St. Augustine's Church, Wilmette, Ill. Address: 1130 Wilmette Ave.

The Rev. Thomas F. Hudson, formerly in charge of St. John's Church, Winstonsboro, S. C., and St. Stephen's, Ridgeway, will on August 26 become rector of St. Michael's Church, Easley, S. C.

The Rev. Herman B. Huff, formerly vicar of St. Augustine's Church, Augusta, Ga., will on September 1 become vicar at St. Patrick's Church, Albany, Ga. Address: 2209 Homewood Ave.

The Rev. Donald M. Hultstrand, formerly a

teacher at Breck School, Minneapolis, Minn., is now rector of St. Mark's Church, Canton, Ohio. Address: 340 Forty-Ninth St. N.W., Canton 9.

The Rev. Dr. George V. Johnson, Jr., formerly chaplain missionary for the Mobile Chapel of the diocese of Upper South Carolina and editor of the diocesan publication, is now rector of the Church of St. Michael and All Angels, South Bend, Ind.

The Rev. John R. Johnson, formerly in charge of St. Peter's Church, Great Falls, S. C., is now locum tenens at St. Paul's Church, Summerville, S. C. In September he will go to New York to do graduate work at UTS.

The Rev. George R. Kahlbaugh, formerly rector of St. Paul's Church, Greenwich, N. Y., and St. Stephen's, Schuylerville, is now executive director of youth, education, camps, and conferences for the diocese of Albany, with headquarters at Ringwood (an estate on Otsego Lake, near Cooperstown, given to the diocese last year).

Ringwood will be developed as a youth center. Barry House on Brant Lake will continue to function as a diocesan conference and retreat center and as headquarters for six northern Adirondack missions. The Kahlbaugh family will live temporarily in a rectory at Sharon Springs, N. Y.

The Rev. C. Lester Kinsolving, formerly vicar at St. Andrew's Church, New London, N. H., and chaplain to Episcopal students at Colby Junior College, is now vicar at St. John's Church, Clayton, Calif. Address: Box 178, Clayton.

The Rev. Gilbert E. Laidlaw, who formerly served Holy Apostles' Church, Perry, N. Y., will on September 1 become vicar of Christ Church, Calumet, Mich. Address: 339 Pewabic St., Laurium, Mich.

The Rev. Joseph N. Leo, Jr., formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa., will on September 1 become rector of Christ Church (Old Swedes), Bridgeport, Pa. Address: 258 W. Valley Forge Rd., King of Prussia, Pa.

The Rev. Robert Lord, formerly vicar at St. Stephen's Church, Sierra Vista, Ariz., will on August 15 become assistant rector at St. Barnabas' on the Desert, Scottsdale, Ariz. Address: 6715 N. Mockingbird Lane. Fr. Lord, a former journalist, was recently chosen as the first chaplain of the Arizona Press Club.

The Rev. Thomas J. McElligott, formerly director

of Christian education for the district of North Dakota, is now director of Christian education for the diocese of Minnesota. Address: 309 Clifton Ave., Minneapolis 3.

The Rev. Alfred Mead, formerly rector of St. Alban's Church, Augusta, Ga., will on September 1 become the first archdeacon of Georgia. Address: Diocesan House, 611 E. Bay St., Savannah.

The Rev. Richard C. Nevius, formerly at St. Augustine's College, Canterbury, Kent, England, will on September 1 become curate at St. Paul's Church, K. St. N.W., Washington 7, D. C. During the summer he will be serving two churches in England.

The Rev. John J. Ormond, formerly rector of the Church of the Advent, Williamstown, N. C., will on September 1 become rector of St. Paul's Church, Petersburg, Va.

The Rev. Raymond L. Phillips, formerly in charge of Trinity Church, Abbeville, S. C., is now in charge of the Church of the Incarnation, Gaffney.

The Rev. Roger K. Steinhauer, formerly acting chaplain at the Chapel of the Resurrection, Florida State University, Tallahassee, is now vicar at the Church of the Redeemer, Jacksonville, Fla. Address: 6004 Terry Rd., Jacksonville 16, Fla.

The Rev. C. O'Ferrall Thompson, formerly in charge of the Church of St. James the Less, Nashville, Tenn., is now rector of St. John's Church, Chase City, Va. Address: 148 Academy Lane.

The Rev. Anthony P. Treasure, formerly in charge of St. Mark's Church, Islip, L. I., N. Y., is now rector of St. Andrew's Church, Buffalo. Address: 3105 Main St., Buffalo 14.

The Rev. Hugh P. Turton, formerly vicar at St. Stephen's Church, Hoyt Lakes, Minn., will on September 1 become curate at St. Paul's Church on the Hill, St. Paul 5, Minn.

The Rev. Claudius I. Vermilye, Jr., formerly vicar at Christ Church, Alto, Decherd, Tenn., and St. Mark's, Sewanee, is now rector of St. Anne's Church, Tifton, Ga.

The Rev. Donald S. Walch, formerly curate at St. Martin's Church, Providence, R. I., is now junior priest at the Standing Rock Indian Reservation in South Dakota. Address: P.O. Wakpala, S. D.

The Rev. Edward O. Waldron, formerly vicar at St. John's Church, Mount Vernon, Ind., will on September 1 become rector of St. Alban's Church, Augusta, Ga., and chaplain at the Convent of the Sisters of the Order of St. Helena. (During August he is supplying for the vicar at St. Mark's, Albany, Ga.)

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**DIRECTOR OF RELIGIOUS EDUCATION** for suburban New York City parish. Lower grades. Excellent facilities and community. All Saints Church, Leonia, N. J.

**HISTORY AND SPEECH** teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

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**PRIEST**, age 36, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-818.\*

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\*In care of **The Living Church**, Milwaukee 2, Wis.

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### THE LIVING CHURCH

The Living Church

The Rev. John H. Widdows, formerly curate at Christ Church, Pelham Manor, N. Y., is now rector of St. Peter's Church, Lithgow, Millbrook, N. Y.

The Rev. Wayne B. Williamson, formerly rector of St. Paul's Church, Elko, Nev., will on August 15 become rector of Trinity Church, Reno, Nev.

The Rev. Allan M. Wright, formerly assistant at the Church of the Atonement, Westfield, Mass., is now serving as the first vicar of the new St. Mark's Church, East Longmeadow, Mass.

### Resignations

The Rev. James A. King has given up his work as assistant at St. Andrew's Church, Newport News, Va., but will continue to be priest in charge of St. George's Church, Stoneybrook, Va. Address: 3 Warren Dr., Denhigh, Va.

### Marriages

Miss Rosa Maria Florez, of Costa Rica, and the Rev. John Walker, teacher at St. Paul's School, Concord, N. H., were married on June 23 in Detroit. Mrs. Walker, who was a nurse in training in Costa Rica, will attend the Concord School for Nurses.

### Honorary Degrees

Southwestern College, Memphis—Doctor of Divinity: Rev. Frank Newcomb Butler, rector, St. Luke's, Jackson, Tenn.

### Armed Forces

Chaplain (Capt.) Robert H. Hawn, who has been at Fort Benning, Ga., was recently assigned to Europe. Chaplain Hawn first received an Army Commendation Medal for meritorious service as chaplain and as executive officer of the chaplains' section. (He has also served the Episcopal congregation on the post.)

Chaplain (Lieut. Col.) Arthur H. Marsh, formerly command chaplain at the headquarters of the Northern Area Command in Germany, is now Air Defense Command chaplain at Ent Air Force Base, Colorado Springs, Colo.

### Changes of Address

The Rev. C. T. Abbott, Jr., vicar at St. Andrew's Church, Cottage Grove, Ore., formerly addressed at 1801 W. Main St., should now be addressed at Box 581, Cottage Grove.

The Rev. Charles R. C. Daugherty, of St. Andrew's Church, Leonardtown, Md., will be in England until June of 1963. Address: 27 Monastery St., Canterbury, Kent.

The Rev. Stanley W. Easty, Jr., priest in charge of St. Thomas' Mission, Great Bridge, Va., may be addressed at Route 3, Box 82, Hickory, Va.

The Rev. W. Brown Patterson, tutor at GTS, has received a grant from the Rhodes Trust in Oxford, constituting a third year appointment on the Rhodes scholarship he held earlier (1953-1955). He will complete a research project in English history. Address after September 1: 16 St. Andrew's Rd., Old Headington, Oxford, Eng.

The missionary district of Wyoming reports a change of box number in Laramie, from 17 to 1007.

### Living Church Correspondents

The Rev. R. Keene Smith, 201 Fifth Ave., S., South St. Paul, is now correspondent for Minnesota.

The Rev. William E. Crews, 724 Zia Rd., Santa Fe, N. M., is now correspondent for New Mexico and Southwest Texas.

Mrs. Robert W. Hoyt is now correspondent for the diocese of Oregon. Address: Diocese of Oregon, 11800 S.W. Military Lane, Portland 19.

Mr. Harold W. Lynn, Box R, Balboa, Canal Zone, is now correspondent for the missionary district of Panama.

### Depositions

John Simpson-Atmore, presbyter, was deposed on June 28 by Bishop Smith of Iowa, acting in accordance with the provisions of Canon 64, Section 3-c.

John Newton Sinclair, presbyter, was deposed on June 23 by Bishop Higgins of Rhode Island, acting in accordance with the provisions of Canon

53, Section one (8), and Canon 17, Section 7, of the diocese of Rhode Island and Canon 64, Section 3, of General Convention, with the advice and consent of the clerical members of the standing committee; action taken for causes not affecting moral character.

### Births

Mr. Craig Biddle, III and Mrs. Biddle announce the birth of their third child and first son, Craig Alexander, on June 26. Mr. Biddle is a Newark postulant at VTS.

The Rev. Richard W. Corlett and Mrs. Corlett, of All Saints' Church, Hoosick, N. Y., announce the birth of their second son and third child, Christopher Scott, on June 30.

### DEATHS

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

The Rev. William MacDougal Hay, retired priest of the diocese of Springfield, died July 18th, in Bridgeport, Conn.

Fr. Hay was born in Canada in 1883. He attended Middlebury Academy, Wyoming, N. Y., received the A.B. degree from Queen's University, Kingston, Ontario, in 1905, and was graduated from the theological school of that university in 1908. He was ordained to the priesthood in the Anglican Church of Canada in 1924, and served in the Canadian Church until 1940, when he came to the United States to become rector of Christ Church, Stretator, Ill. He served Christ Church until 1942, when he became priest-in-charge of St. Bartholomew's Church, Granite City, and was responsible for churches at Glen Carbon, Edwardsville, and Wood River, Ill.

Fr. Hay retired in 1951, and moved to Stepney, Conn., where he assisted at Trinity Church, Bridgeport.

He is survived by two daughters living in Connecticut, and a son, who resides in Vancouver, B. C.

## ATTEND SUMMER CHURCH SERVICES

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

#### TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

#### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

#### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

#### ST. MARY'S

Culver City-Palms  
3647 Watseka Avenue  
Rev. Robert W. Worster, r  
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;  
Thurs, Fri, Sat, 9; C Sat 5-6

#### ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

#### SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues  
Sun Masses 7:30, 9, 11; Daily Mass 7

#### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

#### WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,  
Rev. A. E. Livesay, associates  
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;  
Daily MP 10; HC Wed & HD 10

#### ST. PAUL'S

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

#### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

#### FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &  
HD 9; C Fri & Sat 4:30-5:30

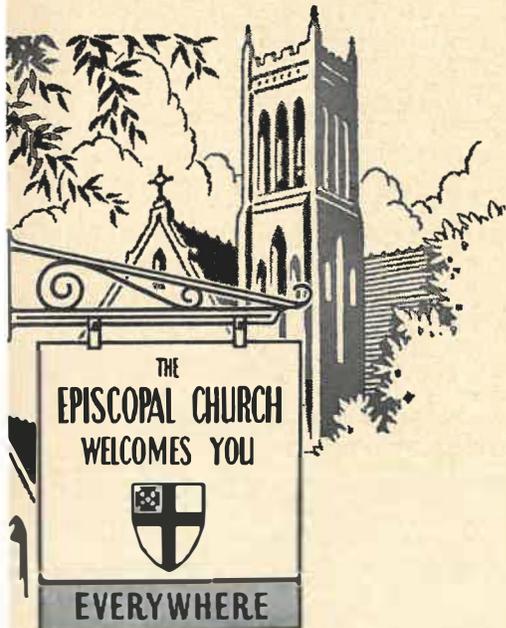
#### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL  
2750 McFarlane Road  
Rev. Canon Don H. Copeland, r  
Sun 6:30, 7, 8, 10; Weekdays 7:30

#### ORLANDO, FLA.

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

*Continued on next page*



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; oppt, 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, Evenson; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

**ST. PAUL'S** 50th & Dorchester  
Sun HC 8, 9, MP 11 (1S, HC 11); Daily HC, Mon-Fri 7; Sat 9:30

## PORTLAND, MAINE

**CATHEDRAL CHURCH OF ST. LUKE** State St.  
Very Rev. Charles O. Brown, dean  
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS**  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8 (Low Mass), 9 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## NEWARK, N. J.

**GRACE** 950 Broad Street  
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c  
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HC 7:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun Low Mass 8, Sol High 10; Daily Mass 7 ex Thurs 10; C by appt

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdys HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

The Living Church

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC & LOH 12 & 6; HD HC 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun MP & Sung Mass 10; Thurs MP & Mass 7:15

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. C. H. Graf, r; Rev. A. MacKillip, asst.  
Sun HC 8, 11; Daily HC 7:30

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

## RESURRECTION

Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri 4:30-5:30; Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP, 9:30 HC; EP daily 6

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt



ST. PAUL'S CHURCH  
CHICAGO, ILL.

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C Sat 4

## TROY, N. Y.

**CHRIST & ST. BARNABAS** 2900 Fifth Ave.  
Rev. Edward Kronvall, Jr.  
Sun Low Mass 9; Daily as anno

## WATKINS GLEN, N. Y.

**ST. JAMES'** (the Grand Prix town)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Wed 9:30

## FRONTIER CITY, U.S.A. (Okla. City, Okla.)

**ST. RAPHAEL'S, The Travelers' Church on Rt. 66**  
The Little Pioneer Church of Frontier Days  
Sun MP 8:30, 11

## JIM THORPE, PA.

**ST. JOHN'S** 3rd & Center off Pa. 903  
Rev. R. H. Hutchinson, r  
Sun HC 7:30 (ex July) & 9; MP 8:45

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

## SEWANEE, TENN.

**ALL SAINTS' CHAPEL** Univ. of the South  
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**EPIPHANY** 38th & E. Denny  
Rev. E. B. Christie, r  
Sun 8, 11; Wed 7:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at Sumner  
Very Rev. Richard Coombs, dean  
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

## TACOMA, WASH.

**CHRIST CHURCH** Division and No. "K"  
Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat); HC 10 Wed & HD; 7 Thurs

**ST. MARY'S—Lakewood** 10630 Gravelly Lake Dr.  
Rev. George H. Ziegler; Rev. John J. Miller  
Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses 7:30, 8:30, 9:30, 11 Sol Ev 7:30; Daily Mass 7:15; C Sat 7 & 8:30 & by appt

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL** 23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Samuel E. Purdy, Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Artículo 123, No. 134  
(in downtown Mexico City)  
Sun 8, 9:30, 11; Thurs 11

## PONCE, PUERTO RICO

**HOLY TRINITY** Abolition Street (near Darlington building)  
Sun (Spanish) 7, 9, 6, English 11

## GENEVA, SWITZERLAND

**The American Church (Emmanuel Episcopal)** 4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. William Brewster, Jr.  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)