

The Living CHURCH

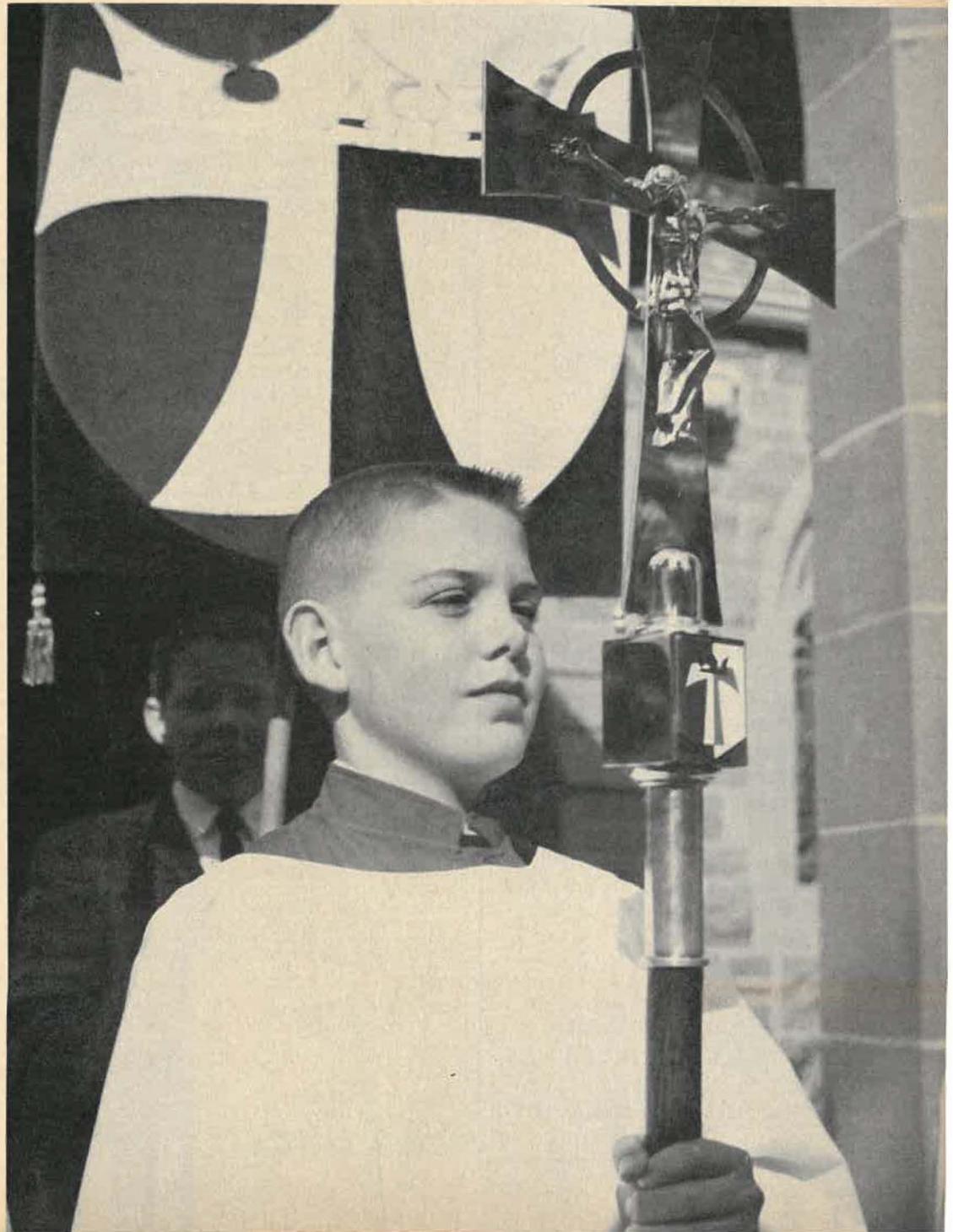
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CHURCH
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Worship is at the center in the life of the Church school. Paul Stroube, a student at St. Matthew's School, San Mateo, Calif., is shown as he led the school procession to the festival of the Eucharist for the Feast of the Epiphany.



**CHRISTIANITY TODAY:
SOME POINTED QUESTIONS**

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- Has theology abdicated its responsibilities to the members of our "scientific" culture?
- How should religion make use of Freudian insights?
- Why is criticism of organized religion swelling so rapidly within the ranks of the clergy themselves?
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- Are there times when extramarital sex can be morally justified?

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Looking Back

Teachers' meetings are apt to be rather feeble as the school year draws to an end. Classes have been rolling along. Pupils and teacher know each other's ways. They are familiar with the course, and can see about how it will end. Yet a strong general teachers' meeting is a real necessity for these reasons: (1) It gives an opportunity to look over the year and evaluate. (2) It helps every teacher, in the light of thus reviewing the work done, to design some strong final lessons, and a suitable final examination. (3) We are all inspired to look forward to next year, when we shall try to do much better.

At one parish's final meeting, a form was passed out on which each teacher was asked to give an opinion of what the class had accomplished. At the top: "In my judgment, our class has accomplished the following since we started last fall." Then these headings, with space for writing.

- (1) Information lodged — summarize briefly.
- (2) Memory work.
- (3) Skills.
- (4) Growth in character, attitude.
- (5) Class growth into a "group."
- (6) What problems were faced?

After each item they were to put numbers, with plus or minus, showing the teacher's estimate of the number of their pupils who had gained and grown, or had not. (Thus, for a class of ten children, after the first point one teacher wrote "7+ and 3—" meaning that she thought that seven had grasped the material, and three had not.)

Before they began writing, it was made clear that this was the million dollar question. "You have all been leaders in our school this year — you have *been* the school. Now — think. What has happened — to the children, to you?" A quiet settled over the meeting as they

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

April

28. Egypt and Libya; North Africa
29. Ely, England
30. Erie, U.S.A.

May

1. Exeter, England
2. Florida, U.S.A.
3. Fond du Lac, U.S.A.
4. Fort Hall, East Africa

began to recall the many Sundays passed. Some found it difficult to give any clear picture. Others had been well aware of the "class process" over the weeks and could report well. All were clearly sobered by the challenge. One teacher had kept a class diary, week by week, after each session, and could reply readily.

The answers were various. Some were vague, some inadequate. But, knowing them and watching them in action all year, this rector knew about what to expect. He knew his staff because, instead of isolating himself during the class period by personally teaching some adult or senior class, he had kept himself free and had visited every class systematically, with personal conference after classes (an excellent, highly recommended policy).

Growing in Grace

It's not easy to measure human life. But when you know people, and are with them frequently, you can see changes. The teachers discussed the topics freely. *Memory work* was fairly easy because each grade had been assigned at least two items for the year, and the teachers could say about how many knew the work or did not.

Skills surprised some, who did not realize what was being learned by attending the Church's worship. There were reports of finding places in the Bible, places in Holy Communion, reading hymns, leading the class in prayer.

Growth in character, attitude called out some vivid reports. Some noted better sharing, and helping other children. The ability to listen and reply. Courtesy increased. Quiet during prayer, eyes closed. Growth was the point, and although a few seemed unable to notice this, many others did, in various ways.

Wrote one, "Three who were problems at the start now are tops in discussion and interest shown. A boy who just laughed at everything now gets into everything."

Then there was the heading on group growth, and some happy reports of large gains here.

But the personal words at the bottom of the page on "What has happened to me?" were the most revealing. As the rector read these over later he knew that much had happened in his school. There was pathos — "I wish I had tried harder." And there was triumphant assurance of success and progress — "This has been the most important year of my life; I have grown. . . ."

Perhaps some readers of this page, if teachers, would care to fill out these topics for their own year's work.

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.

No Tomb

Professor Berman's article in the April 7th issue of THE LIVING CHURCH on the Russian Orthodox Church is very timely. Few religious bodies are so little understood by Americans, even by those interested in Church affairs, as this fellow Christian organization; it is often thought of as a "tool of the Communists," an archaic remnant of medieval ecclesiasticism, splendid but captive, as a recent issue of *Life* put it. We of the Western Churches in our relative security could learn much from the vigor and dynamism of the Russian Church with its liturgy-centered church life daily struggling for survival.

Thirty years ago I heard a Protestant preacher derisively refer to the Russian Orthodox Church as a "tomb." Events subsequently have proved that this Church with its Easter-centered worship might truly be called "The Church of the Resurrection."

PHILIP B. CHASE, M.D.

Farmington, Maine

Not New

Your March 31st issue contains an article in its book section which is misleading, and which I think should be corrected.

I refer to the review of *Unseen Warfare*, of Lorenzo Scupoli. Fr. Leigh-Pink says in his review: "At long last it comes to us . . . in English. . . . The strange thing is that we should have had to wait so long."

There have been innumerable English translations of Scupoli's work. [Twelve] English editions under the name Scupoli are to be found in the British Museum dated 1742 to 1906. Editions under the name Castaniza are to be found printed in Paris and in London.

The review gives the impression that this was practically a new discovery for the English language. Anyone who has any real acquaintance with this field of literature knows this is ridiculous. Others might order the book on the basis of the review and find after receiving it that they already have a copy on their shelves.

(Rev.) WILLIAM J. MATTERS
Rector, Zion Church

Morris, N. Y.

I am most happy to see the review of *Unseen Warfare* [L.C., March 31st]. I do not doubt that it is new to most Episcopalians and a happy choice of the Episcopal Book Club.

However, I believe the reviewer has erred

Notice

Letters about the book, *Honest to God*, by Dr. Robinson, Bishop of Woolwich [L.C., April 7th] will for the present be welcome only from people who have read it.

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The Living Church Relief Fund Audit

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1962, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1962, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received, published, and distributed in 1962	\$ 4,407.76
Received and published in 1962 and distributed in 1963	56.00
	4,463.76
Donations received and distributed from November 1, 1914, to December 31, 1961, as reported in our letter of April 6, 1962	540,760.72
	\$545,224.48

The 1962 donations and distribution does not include a receipt for \$10.00 which was returned to the donor as the gift could not be utilized in accordance with the donor's intent.

No charge was made against the donations collected for expenses incurred by The Church Literature Foundation, as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

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Milwaukee, Wis.

in writing "now translated and printed for the first time in English." The English translation from Theophan's Russian text which the Episcopal Book Club is distributing was published in 1951, and other editions of the book have been available in English for more than 300 years.

A. R. PATTON
Member, St. Paul's Chapel
Professor of Chemistry
Colorado State University
Fort Collins, Colo.

I bow my back to the twin lashes of Father Matthers and Professor Patton. They are of course, quite right, and I am quite wrong. The 55-page *History of Unseen Warfare* by Professor H. A. Hodges, bound in at the back of the 1963 Faber and Faber edition which I reviewed, clearly states "to English readers it has been accessible in one form or another for over three hundred years." I am grateful to both correspondents for drawing attention (a) to my booboo, (b) to the great importance of this work as proved by many editions, and (c) for providing me with this opportunity for the pertinent quotation from Prof. Hodges' *History* that "the present edition, however, is not merely another reprint of the familiar text. It is the first presentation in English of a very interesting variant upon it."

Prof. Hodges tells in detail how in the 18th century a copy of Scupoli's work

Spiritual Combat, plus his shorter work *Path to Paradise*, reached the hands of the Orthodox monk Nicodemus, who translated both under the title *Unseen Warfare*, adding copious notes from the Bible and the Fathers of the Eastern Church. In the 19th century Bishop Theophan translated Nicodemus' version from Greek into Russian, making changes and adaptations "on an even greater scale." It is from Bishop Theophan's Russian text that the present translation into English is made.

Says Prof. Hodges: "While the *Spiritual Combat* as Scupoli wrote it will always repay direct study, the Greco-Russian *Unseen Warfare* has an interest and value of its own . . . it is the Orthodox Church criticizing the Counter-Reformation and quietly but firmly adhering to its own more ancient traditions in the life of prayer. . . . For that growing number of people who take to heart the scandal of schism . . . and who work and pray for a better understanding between Christians of East and West, the lessons which this book can teach are of no small moment. . . . It is as material for reflection on this theme, on the points of identity and difference between East and West in their conduct of the unseen warfare, that this book is offered to the Christians of this country." (Rev.) HARRY LEIGH-PINK

Associate rector, St. Paul's Parish
College chaplain, Bakersfield College
Bakersfield, Calif.

Continued on page 38

The Living CHURCH

Volume 146 Established 1878 Number 17

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

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Second Prize	Louise Seeley 17

THINGS TO COME

April

28. Easter II

May

1. St. Philip and St. James
2. Convocation of the district of South Dakota, at Aberdeen, to 4th
3. Convention of the diocese of Missouri, at Columbia, to 4th
5. Easter III
12. Easter IV
19. Rogation Sunday
20. Rogation Monday
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Convention of the diocese of Erie, at Titusville, to 25th
26. Sunday after Ascension

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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April 28, 1963

THIELICKE



writes

ENCOUNTER WITH SPURGEON

Translated by John W. Doberstein

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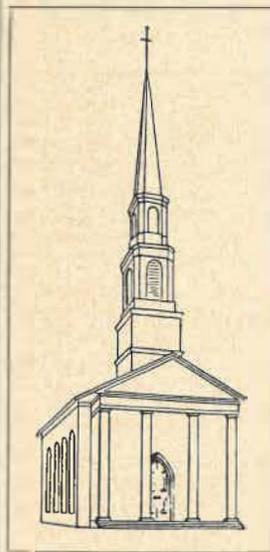
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BOOKS

Delight of a Thriller

The Idea of a University in East and West. By Noah Edward Fehl. Hong Kong: Chung Chi College, \$5, including mailing. New York: Stechert-Hafner, \$6.50. Pp. 402.

To all who wonder about the place of the university in modern life, an Anglican priest, scholar, and teacher has addressed a most provocative study. An American born, the Rev. Dr. Noah Fehl studied theology and the history of religions, then taught for almost a decade at Seabury-Western Theological Seminary. Five years ago he went to Hong Kong to teach in Chung Chi College*, where he has been instrumental in the development of an indigenous university tradition combining the best insights of both Eastern and Western thought. This book, *The University East and West*, is more than merely an analysis of the origin and direction of the university; it is the digested thought of a man who has been deeply immersed in education in the Orient as well as the Occident.

The first part of the book consists of five sections each devoted to an aspect of the history and purpose of a university. The latter portion of the book is a rich feast of excerpts from the great writers who have been concerned with education from *The Book of Rites* (ca. 400 B.C.) to Suzanne Langer, a contemporary. It is not only magnificently printed in a de-

lightfully legible type, but it is profusely illustrated with Chinese iconography and calligraphy [see cut].

The peculiar fascination of this book is that, while it is a responsible and scholarly treatment of the role of the university, the author's style carries one from chapter to chapter without once allowing the apparatus of scholarly research to get in the way. If you are professor, teacher, university student, or even the parent of a child who might one day go to a university, read Dr. Fehl and you will be wiser! In the bargain, you will discover delights in reading which are frequently confined to the detective thriller or gripping novel. Ask your library to get it, and then many people may share it.

JULES L. MOREAU, Ph.D.

The Rev. Dr. Moreau, a contemporary of Dr. Fehl at Seabury-Western, is assistant professor of Church history there.

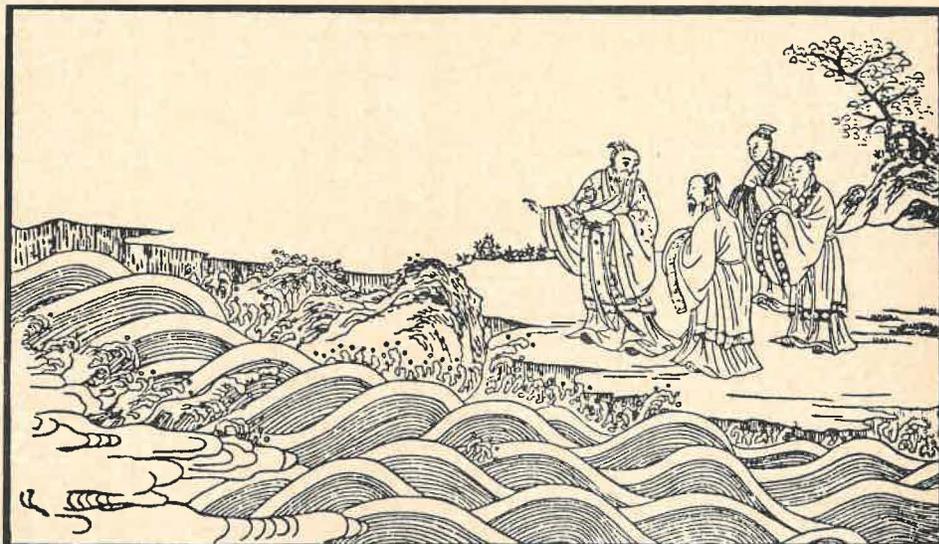
For Parents Who Lack Confidence

The Do-It-Yourself Parent. By Richard & Margery Frisbie. Sheed & Ward. Pp. 209. \$3.95.

Parents who are disturbed about the inadequacies of the education their children are receiving at school will learn from Richard and Margery Frisbie in *The Do-It-Yourself Parent* that they can remedy the situation through family activities that amplify classroom studies. Parents who are not worried about what goes on (or does not go on) in their children's classrooms are given due cause for concern in two opening chapters that paint a grim picture of the increasing infringement of schools upon the right of parents to direct a child's education and the incapacities of teachers to do so. The Frisbie parents have viewed this state of affairs as a challenge and have devised a program of home enrichment of school

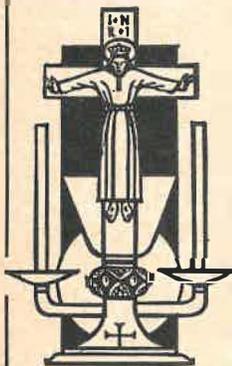
*Chung Chi is supported by the Hong Kong government and by the United Board for Christian Higher Education in Asia of which the Episcopal Church is a charter member. The Episcopal Church has also made special project grants to Chung Chi. Dr. Fehl is chairman of the theology department and of the philosophy of life division. His wife is bursar. The college has recently been made a university college affiliated with the Chinese University of Hong Kong.

— From *The Idea of a University in East and West*, by Dr. Noah Fehl.



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curriculum to increase their children's enjoyment, understanding, and skills, in the fields of reading, science, history, nature, art, music, physical education, and religion.

Unfortunately, the critical tone employed against schools and teachers also crops up unnecessarily here and there throughout the book. A wholly positive approach, as the authors themselves suggest to parents who have complaints about their schools, would be far more appealing. Suggestions, for instance, about introducing the liturgy into the home would be more attractive if they were not accompanied by facetious exaggerations about the suggestions of other writers on the subject; a chapter on physical fitness loses its effectiveness by implying that lifting weights is "indulging in a cult of the body."

On the whole, however, for parents who lack confidence in their ability to improve their children's education, the book does provide helpful guidance as to specific ways to create a stimulating home atmosphere conducive to intellectual development.

DOROTHY ROBY SCHNEIDER

Mrs. Schneider, a Churchwoman, is a mother and writer.

From Heaven, No Telegrams

Why I Am At the Seminary. "Forty-One True Stories by Theological Students." Edited by **Thomas W. Wersell**. Pp. 160. Augustana. Paper, \$1.75; boards, \$2.50.

"Oh, you are joking. I certainly don't have a vocation to the Ministry. I have not received any message or call from God." If you have ever made such a statement or had thoughts similar to it, perhaps you should read *Why I Am at the Seminary*.

In this book, 41 seminarians share their experiences of what vocation is to them and how they came to seminary through a feeling of vocation. No two of the men have had the same experience of a "call." The call came to them in 41 different ways, as different as each of them is in his own person.

There is not a single case in the book where God gave a man a "telegram from Heaven." Yet, there are some factors which recur in almost all the cases and which greatly influenced the men. Witness of other Christians to what God has done and is doing in their lives, family background (good and bad), various forms of service in Church work, and a developing devotional life played important roles in the realizing of vocation.

I should like to single out one factor for special consideration: doubt. In almost all cases, the men recount that their decision to go to seminary was accompanied by doubt; and, many of them say that doubt has not left them in seminary, demanding a constant renewal of will in

the face of doubt. To enter seminary and to remain there for the test of vocation, many required courage, gained through prayer — courage which makes action possible in the face of doubt.

A Lutheran pastor, Thomas W. Wersell, has edited the book, and only two of the contributors are Episcopalians; however, the Episcopal layman can broaden considerably his understanding of vocation and how it is realized by sharing in the experiences of these men.

C. GILFORD GREEN III

Mr. Green is a middler at Nashotah House.

Help for Handicapped

Directory for Exceptional Children. 4th edition, 1962. Porter Sargent. Pp. 656. \$6.

The fourth edition of Porter Sargent's *Directory for Exceptional Children* is twice the size of the previous edition issued in 1958. This handbook covers 3,000 facilities serving mentally retarded, emotionally disturbed, socially maladjusted, and physically handicapped children. Both boarding facilities and day centers are listed, and the entries reflect especially the growth in non-residential programs.

I recall one occasion when I had to make a series of telephone calls to search the address of an institution where I wanted a client to write concerning his handicapped child. On other occasions I have not been so fortunate as to know even the name and location of facilities that might offer much needed specialized and professional help.

The *Directory* will keep the clergyman, educator, and other professional workers in close touch with the many resources and facilities, public and private, that can be utilized in behalf of the handicapped

Continued on page 34

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

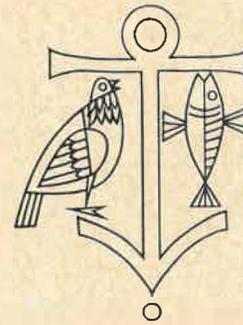
April

28. St. Mark's, Johnstown, Pa.; Christ Church, Harvard, Ill.
29. Holy Trinity, Brookville, Pa.
30. St. Paul's, Plymouth, Wis.

May

1. All Saints', San Diego, Calif.; St. James', Leesburg, Fla.; Church of St. James the Just, Franklin Square, L. I., N. Y.; St. Mark's, Cocoa, Fla.; St. Mark's, Geneva, Ill.
2. Church of the Advent, Boston, Mass.
3. St. Paul's, Brookings, S. D.; Church of the Intercession, Stevens Point, Wis.; Grace and Holy Innocents' Church, Albany, N. Y.
4. St. Augustine's, Kansas City, Mo.; Middlesex Chapter, A.C.U., Westbrook, Conn.; Church of St. Mary, Flushing, N. Y.; St. Augustine's, Rhinelander, Wis.; St. James', Long Beach, L. I., N. Y.

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SHEED & WARD, N. Y. 3



St. Katharine's School, Davenport, Iowa: Five members of the senior class descend steps in front of St. Margaret's Hall, the building which houses the administrative offices and some resident faculty.

Almighty God, we beseech thee,
with thy gracious favour to behold
our universities, colleges, and schools,
that knowledge may be increased among
us, and all good learning flourish
and abound. Bless all who teach and all
who learn; and grant that in humility
of heart they may ever look unto thee,
who art the fountain of all wisdom;
through Jesus Christ our Lord. *Amen.*

— From the Book of Common Prayer

Play day at St. Mary's Hall, Faribault, Minn., brought guests from Summit School, St. Paul, Minn.



A biology project in the greenhouse at St. Anne's School, Arlington Heights, Mass., draws the attention of two interested spectators.



Campus of Manlius School, Manlius, N. Y.: The school, founded in 1869, offers a secondary level, general education, in addition to a "Lower School," consisting of seventh and eighth grades.



Brightening the day for Ted Hough, a Council Bluffs, Iowa, high school freshman, are Lyda Mountain and Judith Albaugh, senior students at Bishop Clarkson Memorial Hospital, Omaha, Neb.



Children at Episcopal Day School, Okmulgee, Okla., look at material for the Lent Mite Box offering.

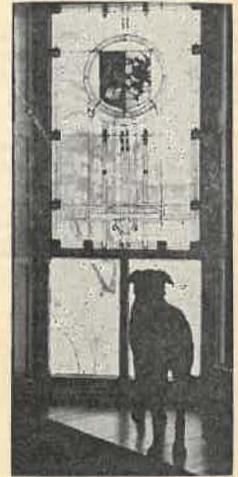
University of the South, Sewanee, Tenn.: Charles Midyette plays the Leonidas Polk Carillon, whose 56 bells, weighted by the 7,500-pound bourdon, make it the third largest in the world in range.



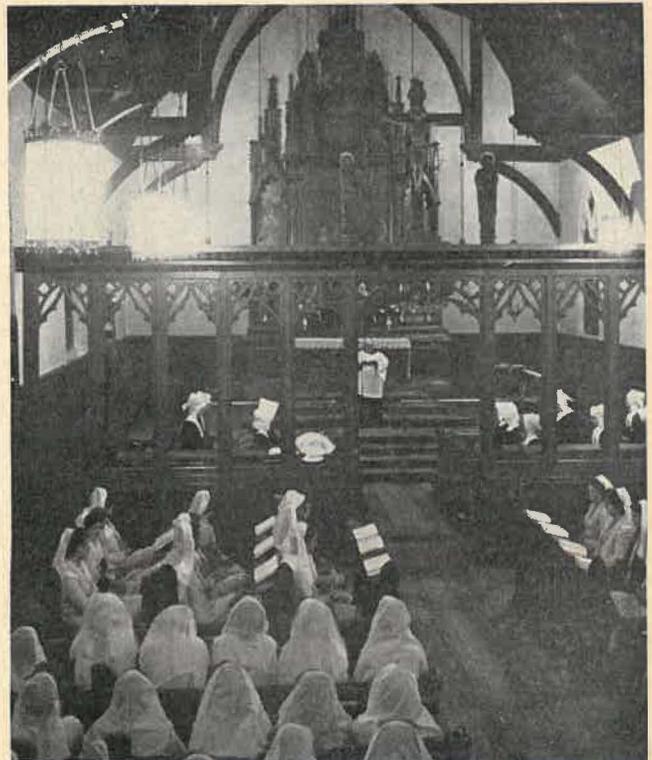
At Woodhull Preparatory School, Hollis, N. Y., cheerleaders take time to pose for a photo.



RIGHT: Jet, the Kemper Hall mascot, stares gloomily out of the library window, uncheered by the school's Latin motto above her, "Fight the good fight." Her "friends" went skiing. BELOW: Evensong in St. Mary's Chapel, at Kemper Hall. Reading the lesson is the Rev. Thomas Withey, school chaplain.



Highlight of the Book Fair at Annie Wright Seminary, Tacoma, Wash., was the appearance of Margaret E. Bell, as guest speaker. Miss Bell is a graduate of the school. She was born in Alaska and lives there now, writing exciting stories for children.



The Living Church

Second Sunday after Easter
April 28, 1963

For 84 Years:

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

EPISCOPATE

Bishop Cole

The Rt. Rev. Clarence Alfred Cole, 53, Bishop of Upper South Carolina for nearly ten years, died on April 11th in Providence Hospital, Columbia, S. C.

The bishop suffered a mild heart attack in February, was hospitalized, and returned home in March. He suffered a second attack shortly afterward, and was hospitalized again.

Bishop Cole is survived by his wife, Catharine Tate Powe Cole, and by their six children.

He was born in Washington, D. C., in 1909. After receiving the Bachelor of Chemical Sciences degree from Benjamin Franklin University, and the Bachelor of Arts degree from Duke University, he studied at the School of Theology of the University of the South, receiving the B.D. degree in 1936. (In 1954, the theological school granted him the degree of Doctor of Divinity.) He was ordained to the priesthood in 1937.

From 1936 until 1938 he was assistant at Grace Church, Charleston, S. C., and from 1938 until 1941 he was priest-in-charge of St. Stephen's Church, Oxford, St. Peter's Church, Stovall, and Holy Trinity Church, Townsville, N. C. He was a teacher at the Porter Military Academy, Charleston, S. C., in 1938. He served as rector of St. Martin's Church, Charlotte, N. C., from 1941 until 1952, then as rector of St. John's Church, Charleston, W. Va., from 1952 until he was consecrated a bishop the next year.

Bishop Porter

Belated news has arrived of the death of Bishop Porter, retired, of Sacramento [now called Northern California], on March 14th, in Stanford Medical Center, Palo Alto, Calif. He had gone to visit a son (Noel E. Porter, former mayor of Palo Alto), and was ill for two weeks before his death.

Besides his son in Palo Alto, he is survived by another son, the Rev. Cedric S. Porter, formerly rector of Trinity Church, Nevada City, Calif.; his wife, Dorathe Hollowell Porter; a daughter, Mrs. Herman T. Rauh; and ten grandchildren. Gifts in his memory have been sent to the Camp Noel Porter Memorial Fund. The camp, operated by the dioceses of

Northern California, was one of Bishop Porter's chief interests.

The Rt. Rev. Archie William Noel Porter was born in Belary, India, in 1885. He studied at the Walthamston Technical Institute in England, then at the University of Southern California, where he received the B.A. degree in 1908 and the M.A. degree in 1915. In 1914, he received the B.D. degree from General Theological Seminary, after having spent some time studying at the Church Divinity School of the Pacific. CDSP awarded him the degree of Doctor of Divinity in 1933. He was ordained to the priesthood in 1911.

He was rector of St. James' Church, Los Angeles, from 1911 until 1917, then served as rector of Trinity Church, San Jose, Calif., from 1918 until 1925. He was Archdeacon of the diocese of California from 1925 until 1933, when he became Bishop of Sacramento. He retired in 1958.

He was a deputy to General Convention in 1928 and 1931. He was the author of *The Bible in the Prayer Book*, *Carry Your Corner*, *The Inside Inn* and *Tahoe Talks*.

Rochester Consecration

Presiding Bishop Lichtenberger has taken order for the consecration of the Rev. George West Barrett as Bishop of Rochester. The consecration is to be in Christ Church, Rochester, on May 11th.

Bishop Donegan of New York is to be consecrator, and Bishop Stark, retired, of Rochester and Bishop Corrigan, director

of the National Council's Home Department, are to be co-consecrators.

Bishop-elect Barrett was elected on the second ballot of a special convention held in Rochester on February 5th [L.C., February 17th].

Bishop Hart to Retire

The Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania since 1943, has resigned, according to an announcement by Presiding Bishop Lichtenberger. Bishop Hart's resignation will be effective July 18th, his 71st birthday.

Succeeding Bishop Hart as Pennsylvania diocesan will be Bishop Armstrong, Coadjutor of Pennsylvania.

ARIZONA

Twice Burned

Fire caused extensive damage to St. Mary's Church, Phoenix, in the early morning hours of April 15th, Easter Monday.

Estimate of loss on the 50-year-old building could not be made immediately. The parish hall and Sunday school rooms were destroyed. The church building had holes in the roof, but was approved for temporary use by the city building inspector. An office can be maintained as soon as repairs are made.

Church records were saved with small water and smoke damage.

Local residents turned in the alarm at 1:57 a.m. Fire fighters, with the Rev. Lewis H. Long, rector, battled the blaze until 4:37 a.m. Thinking the fire extinguished, they left, only to be called back at 5:15 a.m., when a second, and more damaging, blaze flared.

The start of the fire has been traced to the acolyte sacristy, but the cause is debatable. Senior Warden Charles M. Goodson believes that the origin of the fire was in faulty wiring in the old building. Vandalism is a possibility. One fire fighter thought a spark from the thurible might have caused the fire, but Fr. Long pointed out that the fire started many hours after Easter services.

Vandals have entered the almost-completed new rectory, less than a mile from the church, several times in the last two months. They have cut electric wiring and strewed parts of the electric boxes about, broken windows, spattered mud on the



The Rt. Rev. Clarence Alfred Cole.

floors, splashed white paint on the inside walls, and thrown rocks.

St. Mary's Church had outgrown its present location, and during the past year purchased five acres at another location, where the rectory is being built. While the parish had not planned to build a new church immediately, Mr. Goodson said that the vestry, meeting the night of the fire, voted to start building on the new location, if at all possible, rather than rebuild or repair the building on the old site. Damage caused by the fire was covered, to an estimated 80%, by insurance.

DISASTERS

Committed to the Deep

When the U.S. nuclear submarine, *Thresher*, was lost in the course of deep diving maneuvers on April 10th, 129 Americans lost their lives. Some of them were Churchmen, although the names of these had not become known at press time. A few days after the disaster, Presiding Bishop Lichtenberger sent this telegram to the Hon. Fred Korth, U.S. Secretary of the Navy:

WE HAVE ALL BEEN SADDENED BY THE NEWS OF THE LOSS OF THE SUBMARINE *Thresher*. I WOULD LIKE TO TAKE THIS OCCASION TO SEND YOU MY DEEP SYMPATHY ON BEHALF OF THE PEOPLE OF THIS CHURCH. THE SACRIFICE OF THE LIVES OF THE 129 PERSONS ABOARD IS OF A MAGNITUDE TO REMIND THE REST OF US THAT WE REMAIN IN THEIR DEBT. THERE IS NO SERVICE WHERE GREATER DEDICATION IS DEMANDED AND GIVEN THAN IN TODAY'S NAVY. YOU WHO HAVE THIS HIGH CALLING, AND ESPECIALLY THE FAMILIES OF *Thresher*, ARE IN OUR PRAYERS NOW.

SEMINARIES

Coast-to-Coast

The Very Rev. George M. Alexander, dean of St. Luke's School of Theology at the University of the South, and the university choir, have been invited to participate in the Columbia Broadcasting System's "Church of the Air" broadcast on May 5th.

Arrangements for the broadcast were made by the Rev. D. Williams McClurken, executive secretary of the National Council's Division of Radio, Television, and Audio-Visuals. William W. Lemonds is director of the university choir.

OKLAHOMA

The Auld Sod

One of the going-away gifts presented to the Rev. Joseph S. Young and his wife at an appreciation dinner given on Easter Day by St. John's Church, Norman, Okla., was a small section of the rectory lawn. Fr. Young has served St. John's for a dozen years, but is soon to become

rector of St. James' Church, Wichita, Kan.

"This little plot of ground," commented Dr. William H. Keown, former senior warden of St. John's, "represents much of your blood and sweat — and a whole lot of our water!"

Bishop Powell of Oklahoma was among the more than 300 parishioners, townspeople, and visiting clergymen attending the dinner.

MORALS AND ETHICS

Any Problems?

The Rev. Joseph Fletcher, professor of Christian ethics at the Episcopal Theological School, Cambridge, Mass., and a vice president of the Human Betterment Association, was lead-off speaker of a panel of five men who, early this month, discussed the subject: "Does Voluntary Sterilization Pose an Ethical Problem — for the Physician, for the Clergyman, for the Family?"

Sponsor of the conference was the clergymen's committee of the Human Betterment Association. The conference



was held at the Carnegie Endowment International Center in New York City on April 3d.

Dr. Fletcher claimed that "a loving relationship" is the important thing in marriage. Acknowledging that procreation is a good thing, he pointed out that making love "is a good thing, also." He said that he, personally, favors what he calls "human control" in family planning, but he listed for his listeners five methods of effecting birth control: complete abstinence, periodic abstinence, use of contraceptives, sterilization, and abortion.

As to the use of any of these, Dr. Fletcher maintained that "it is good or bad according to the wisdom applied" to the specific case. He said that present "moral problems" arise because of our "success, rather than our failure."

Afterward, Dr. Fletcher told THE LIVING CHURCH: "The notion that human efforts to control birth and prevent conception is an interference with God's will is a doctrinal and ethical error — in short, it's poor theology.

"In terms of the doctrine of stewardship, God makes us all responsible for the gifts He gives us, including the force to procreate. Theologically, people have not only a right, but an obligation to control reproduction. Like any other method, sterilization is good if it fits the need."

SPORT

Bishop Backs Ban

Bishop Burroughs of Ohio has called boxing a travesty, and urged Christians to do everything possible "to put an end" to it.

In a recent statement he said he considered the sport "a denial of our Lord's emphasis on the sacredness and value of human personality."

"Five men have been killed in the boxing ring in the U.S. since the first of January," Bishop Burroughs said. "I sympathize with the men who dealt the fatal blows. They had no desire to kill, surely, but they had the requirement to knock into insensibility their opponents in order to win their fights.

"Lack of proper training, a general lowering of physical fitness, and 'unfortunate accidents' are held to be the reasons for these deaths," he said, but added:

"To encourage their potential violation of the Sixth Commandment, and to pit man against man under the guise of American entertainment, is, in my judgment, a denial of our Lord's emphasis on the sacredness and value of human personality.

"I encourage Christian people to do everything possible to put an end to this travesty on all that we know as good sportsmanship." [RNS]

ECUMENICAL

Primate-to-Primate

Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of All England, will address Roman Catholic ecumenists at Louvain University while on a visit to Belgium May 2d to 4th, according to a recent report.

Dr. Ramsey also will make a courtesy call on Leo Josef Cardinal Suenens, Archbishop of Malines-Brussels, and Roman Catholic Primate of Belgium. [RNS]

YOUNG PEOPLE

More than Suds, Sex, Sun

The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, was, so to speak, the omnipresent priest on the sands of Daytona Beach, Fla., during Holy Week. Fr. Boyd broadcast by radio for three straight hours each day for five days, and his program was picked up by many, many transistor radios along the beach.

The beach was a gathering place for a crowd of young people — upwards of 50,000 of them, according to some estimates, and most of them of college age. They came during spring vacations.

They weren't there solely for "suds [beer] and sex and sun," says Fr. Boyd, who interviewed about 150 of them during his radio broadcasts. "The drivenness of such a vacation suggests that they

were searching for meaning. Our discussions brought this out. One student and I had a very interesting discussion about *The Catcher in the Rye* and the whole problem of the censorship of literature; and then with others — we had very honest religious discussions. It's a thing that you don't do every day; they were so totally honest about it. It gave me a beautiful opportunity to define morality, for instance, and discuss God and man, and Church unity. Most of these students had rejected formal, organized Christianity. What I attempted to do was to destroy the images of Christianity that had caused the students to reject it."

The unusual "mission" to the young people was sponsored by the Division of College Work of the National Council, and the college work divisions of the Sewanee province and the diocese of South Florida, together with the Halifax (Fla.) Area Ministerial Association.

Fr. Boyd was busy at night, too. With Woodie King, Jr., of Detroit, he presented his drama, "Study in Color," in two coffee houses near the beach. This drama is a biting indictment of racial prejudice. Both coffee houses had "standing room only" during the nights Fr. Boyd and Mr. King were there. In a third coffee house, Fr. Boyd did a reading — "Jerry and the Dog" — from Edward Albee's *The Zoo Story*, explaining the story's theological significance before doing the reading.

The blazing sun on Good Friday shone on an unusual service, conducted by the priest with the aid of a sound truck — with a congregation dressed in bathing suits and shorts, some of them sipping beer, some smoking, but all of them quiet. Afterward, one of the students told the priest it was the most meaningful religious service he had ever attended.

A smaller congregation gathered on the beach, inches from the ocean, before dawn on Easter Day. Card tables with a



Daytona Beach Resort Area Photo

Fr. Boyd contemplates young people at Daytona Beach: Worth a sunburn.

covering spread over them served for an altar. Blankets did for kneelers.

"I could scarcely read from the Prayer Book, because it was so dark," Fr. Boyd told THE LIVING CHURCH. "But by six o'clock, when the Eucharist was finished, the light had become bright. And it was one of the most moving things — the waves were coming in, the wind was blowing — a magnificent experience." Afterward, priest and congregation moved down the beach to where a sound truck was waiting, and Fr. Boyd led a 6:30 a.m. service, with a number of students and townspeople attending.

Fr. Boyd's effort was not the only attempt to "reach" the vacationers religiously. A unit of the Inter-Varsity Christian Fellowship, led by the Rev. Ed Beck, former basketball player and present Methodist minister, made its way among the young people. A Dixieland band was part of this group, as were a number of well known athletes and a popular singer.

What results did Fr. Boyd see, personally, from his episode at the beach? "Well, I have a sunburn, for one thing," he said, although he denied that his back had been harmed from "twisting" with the young people. He also said he felt that the effort had been well worth while — that the young people had needed someone with whom they could talk honestly, about religion and about the things uppermost in their lives.

"I may do a great deal more listening, from now on," he said. "In coffee houses, on campuses — wherever young people want to 'spill their guts.' And I wonder if we should start a chaplaincy to high school students. . . ."

WEST AFRICA

Milestone

The Rt. Rev. Adalakum Williamson Howells, OBE, Bishop of Lagos in the Church of the Province of West Africa since 1955, died last month at the age of 57.

Bishop Howells was consecrated Assistant Bishop of Lagos in 1952, exactly 32 years after the consecration of his father. The elder Bishop Howells was sometime Assistant Bishop on the Niger.

[D.M.]

ENGLAND

Disillusioned by Fact

African Christians are often "disillusioned" upon visiting England, the Archbishop of Canterbury said in a radio program broadcast recently in London, England.

Dr. Arthur Michael Ramsey said that many come to Britain expecting to find a deeply Christian civilization, only to discover "abandonment of the faith," and a "divided Church."

"They've known Christianity from English missionaries," he noted. "They've had a rather idealized view of it. They come here expecting a deeply Christian civilization, but they find a country where there's so much abandonment of the Christian faith by so many people, and our divisions and so on, and it is very discouraging."

Dr. Ramsey also agreed that another

Continued on page 29



Daytona Beach Resort Area Photo

"Study in Color," Fr. Boyd and Woodie King.

EDUCATION NEWS

SEWANEE MILITARY ACADEMY

Seven-Minute Limit

Senior students and faculty members of the University of the South's School of Theology have been enrolled as speakers and preachers for daily chapel services at the Sewanee Military Academy, Sewanee, Tenn. Their sermons or lectures, however, are limited to seven minutes each.

The program was arranged by the academy's chaplain, the Rev. Paul D. Edwards, and by the Rev. John M. Gessell, of the theological school faculty. Says Chaplain Edwards (himself a graduate of the University of the South): "One of the biggest problems in seminary training is giving the student a chance to practice what he has learned while still in school, and our isolation here in Sewanee compounds this situation. Our program is a symbol of coöperation between schools within the University of the South."

Cadets at the academy got a special treat on February 13th. The Rev. Canon Bryan Green, a noted missionary in the Church of England, preached in All Saints' Chapel at the university. Canon Green was in the midst of a mission to the diocese of Tennessee [L.C., March 24th].

ST. MARY'S-ST. ANDREW'S

New Sound at Sewanee

This anonymous report, a reply to our question, "What interesting things have been taking place at your school recently?" came to THE LIVING CHURCH offices this month. We hope our readers enjoy it as much as we did.

It's difficult to form a 100-piece marching band out of a student body of 73 — particularly if only eight of them play musical instruments. In fact, if only eight

people play musical instruments, it's pretty hard to start a band at all.

But Sewanee, Tenn., is no ordinary place. On one side of town is St. Mary's School, where the above-mentioned eight musicians resided. On the other side of town is St. Andrew's School, where some other musicians were beginning to think in terms of "On, Wisconsin" and the "Notre Dame Victory March." Social relations between St. Mary's and St. Andrew's being what they are, it was not long before the musically minded of the two schools discovered one another.

"How about a two-school band?" somebody asked. "That would give us SIX-TEEN members!"

As circumstances would have it, one of the Sisters of St. Mary (at St. Mary's School) played the violin, and one of the Holy Cross Fathers (at St. Andrew's School) played the clarinet, and both were willing to add "Band" to their teaching schedules. With the permission of the respective superiors, the St. Mary's-St. Andrew's Band was formed.

Meeting two evenings a week, after study hall, at St. Mary's, the small group gradually acquired a repertory that extended from "Themes from Die Fledermaus" to pure Sousa. The rendition, owing to 16 different stages of instrumental development, was something less than symphonic, but from the start, enthusiasm and verve were noticeable characteristics.

In due course, St. Andrew's football games were being enlivened by halftime band programs, and when the Father Superior of the Order of the Holy Cross and the Mother Superior General of the Community of St. Mary happened to

AT HOME ON THE RANGE — the rifle range, that is, at Shattuck School, Faribault, Minn. The young man on the right is having trouble with slipping spectacles.



SNOW IS FOR SOFT LANDINGS. Winter fun at St. Anne's School, Arlington Heights, Mass.

arrive in Sewanee for visitations to their respective houses, the SMS-St. A Band was ready to provide a concert.

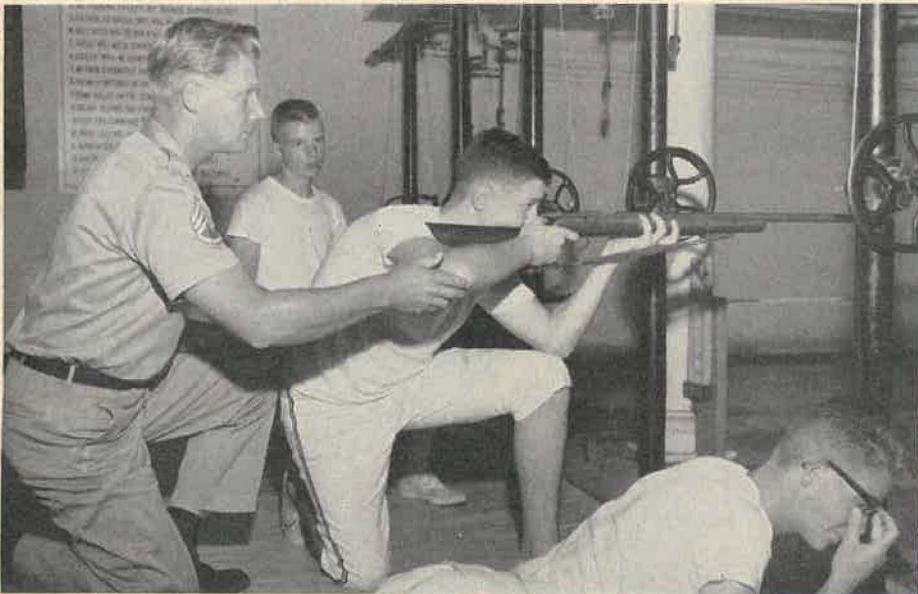
"Geel!" one of the previously unimpressed members of the audience said afterwards, "You-all really sounded GOOD!" The Croix de Guerre could hardly have made the heart swell more.

It took a lot of selling to sell \$200 worth of chocolate bars around Sewanee, to raise enough money for a bass drum, parade drum, and sheet music. And it took a good bit of energy to put on "Snack Dances" to earn funds to pay the rent on a sousaphone and a glockenspiel. Uniforms were out of the question, but band members invested in distinctive scarlet berets, that were nothing, if not visible, on the football field. The SMS-St. A Band raised its own money in what one of the group described as "an every-member scrounge," managing to scrape up more than \$350 in six months of projects.

Scraped up, also, were four new members — two boys and two girls who were encouraged to begin studying their instruments by the chance of playing in a band. Since the beginning of this term, the band has consisted of a bass drum, a parade drum, four trumpets, three trombones, six clarinets, one sousaphone, a glockenspiel, a tenor saxophone, a flute, two violins, and a piano. [The piano, presumably, does not march.]

One member, Keith Markey, currently a senior at St. Andrew's, and founder two years ago of the Raintree County Grenadiers (a nationally recognized drum and bugle group) has written special arrangements of marches, popular music, and theme music for the band. Other members have undertaken to give instrumental instruction to new members.

Faculty members at both schools have volunteered as drivers for band trips, helped prepare refreshments for the





"STRAINS" OF MUSIC emanate from these choristers, seniors at the DeVeaux School, Niagara Falls, N. Y. From left: Thomas Logan, Thomas Payne, Lloyd Randall.

band's fund-raising "Snack Dances," and given moral support to band projects.

It's a small band — nothing spectacular, and still very amateur — but, somehow, it has enriched the lives of students at St. Mary's School and St. Andrew's School. Perhaps it has also enriched the lives of all who helped to form and support it — as one is usually enriched by being a part of the growth of others.

One of the Sisters wrote a march, for example, and dedicated it to the SMS-St. A Band. It is called, "The Victory March of the Saints," and one of the verses — sung to a soaring march tune — declares:

Now, let us raise unto the courts of Heaven,
Voices and hearts that dare to hope and sing;
Not for mere earthly prizes have we striven,
Nor do we strive for some mere earthly king. . . .

What interesting things have been happening in our school recently? Well, we started a band —



The Play of *Daniel* was presented recently by the girls at the St. John Baptist School, Mendham, N. J., who sang the entire play in Latin. At left is Martha Wetherell in the title role. She is the daughter of the Rev. William R. Wetherell, rector of All Saints' Church, Orange, N. J. The girl who looks like a lion is Andrea Roff, who won honorable mention in this year's L.C. essay contest.

Recently the ninth grade students at Bethany School for Girls, Glendale, Ohio, dramatized the Gospel for the feast of the Presentation of Christ in the Temple (Purification of the Blessed Virgin Mary), and linked the Gospel with the vision Mother Eva Mary (foundress of the Community of the Transfiguration, operators of the school) had in a dream of holding the Child Jesus in her own arms.



Dr. Albert C. Jacobs, president of Trinity College, Hartford, Conn. Other officers are Dr. Edward McCrady, vice chancellor of the University of the South, Seawanee, Tenn., vice chairman; Kenneth C. Parker, public relations director at Trinity College, secretary; and Clifford E. Orr, director of public relations at Hobart College, Geneva, N. Y., treasurer. I. Dwight Fickes recently was appointed executive director. The board of directors includes Presiding Bishop Lichtenberger and the presidents of the member colleges.

Member institutions include (besides Trinity, Hobart, and the University of the South): Bard College, Annandale-on-Hudson, N. Y.; Kenyon College, Gambier, Ohio; St. Augustine's College, Raleigh, N. C.; St. Paul's College, Lawrenceville, Va.; and Shimer College, Mt. Carroll, Ill.

More school news on page 24

VOORHEES COLLEGE

Move Up

Voorhees School and Junior College is no more. From now on it's Voorhees College.

The school, in Denmark, S. C., will drop its high school program at the end of this year, according to John F. Potts, president. This move, and the change of name resulting, were approved by the board of trustees.

FOUNDATION FOR EPISCOPAL COLLEGES

Programs for the Day

In observance of National Christian College Day, April 28th, the eight member institutions of the Foundation for Episcopal Colleges, Inc., planned special programs in their respective cities.

The colleges banded together in the foundation last year [L.C., September 30, 1962], "to promote Christian higher education in the tradition of the Episcopal Church." Chairman of the foundation is

A BUNCH OF THE BOYS were whoopin' it up after a concert. This gleeful glee club is at the University of the South, Seawanee, Tenn.



1963 Living Church

Essay Contest

Winners

Subject: What I Need in a Sermon

First Prize Essay

by Charlotte Porter

The winner of a gold medal and \$100 for her first-prize essay, Charlotte Porter is interested in anything that has to do with the sea. She won the Muriel Prendel Wood Sailing Cup for sportsmanship and because of this she has become the owner of a turnabout named the "Charlotte Russe."

Charlotte, who is 14, is a 10th-grade student at St. Mary's School, Peekskill, N. Y. Other schools she attended are Kemper Hall, and St. Michael's, a dame school in Boar's Hill, Oxford, England.

At St. Mary's, Charlotte is an honor student and a member of the glee club, and the drama workshop. She is fond of music and plays the oboe in addition to the piano. She has won prizes for her water colors and wood carvings.

She is the daughter of the Rev. and Mrs. H. Boone Porter, Jr. Fr. Porter is professor of liturgics at General Theological Seminary.



Charlotte Porter

It's hard to pinpoint exactly what I need in a sermon. Some sermons are long and boring. Others either bellow the wrath of God or whisper in a weak voice. Although it would help me to listen to a well written and brief sermon delivered in a well modulated voice, the purpose of a sermon isn't to create an English composition, but to bring man closer to God.

Too many sermons are too general. They don't make an individual feel that he is anything special to God, but rather that he is one of a flock of sheep lumbering aimlessly down a pasture. A sermon must make me feel that I am a special sheep, one that the shepherd really cares about.

A sermon also must center around a specific point or idea. This idea must be illustrated easily and clearly to everyone. The similes and metaphors used should be effective, yet unflowery. Also new examples must be given, ones that pertain to us today and our new age.

However, with all these modifications, a sermon must always symbolize God's voice and show His relationship to each individual. It must show me that God is not just good and forgiving, but that He is a living God, a God with personality. It must show me what I am in relation to others as well, and how I can use this relationship in everyday life.

Today, too many sermons are lectures about many irrelevant things — politics, donations for women's clubs, and the morality of the younger generation. I can read about these things in the newspapers; from a sermon, I want to learn more about God. I want to learn and attempt perfect goodness from His example and not from lectures on the sins of man or current events and political blunders.

I want a sermon to make me feel that God is with me in church, and that He is really present in the sacrament. Too often I feel that the church is just an empty shell with no inhabitant. I want to be assured that God is right there beside me to help me, not just in church on Sunday, but everyday, everywhere.

Perhaps a sermon is the hardest thing in the world to write, for it must not only please me, but also all the other individuals in the congregation; yet if a sermon brings one of those people just a little closer to God, it has accomplished its purpose.



Gretchen Greiner

Gretchen Greiner is in her senior year at Kemper Hall, Kenosha, Wis. She has many interests, chief among them being dramatics. She has appeared in school plays and is president of *Troubadours*, the honorary dramatics society. She is a member of St. Matthew's Church, Kenosha.

Gretchen plays golf and skis. Her father, an automotive engineer, skied for Dartmouth. She has a 14-year-old brother and a sister who is a Kemper Hall sophomore. She plans to attend DePauw University, in Greencastle, Ind.

by Gretchen Greiner

The success of a sermon is two-thirds dependent upon the priest and one-third dependent upon the congregation. We look to the priest for content and delivery and he, in turn, depends upon us for our attention.

The priest, in order to effect a harmony between himself and his listeners, must be a master builder. First, he must use the utmost care in choosing a subject. Does he wish to instruct, inspire, provoke thought? Whatever he determines as his paramount objective, the others are bound to infiltrate to some degree — if he chooses to *teach* by citing an example from the Bible and demonstrating how the situation is pertinent today, he may

inspire some of the congregation into action and he can hope that he will spur at least a few hardy souls into *intellectual activity*. Nevertheless, for the sake of clarity and directness an over-all objective should be chosen.

Secondly, the priest must consider the method of attack or the construction of his sermon. He may wish to use frequent illustrations, to parallel his biblical account to a present-day happening, or to startle his listeners into action by placing the weight of his message at the conclusion. Careful thought must precede the framing of this plan: Are the construction and the objective complementary? Does the first serve to highlight and en-

rich the point of the second?

After these preliminary decisions have been made, the actual writing must be done. This is a most difficult kind of writing, I believe. For the sermon is not written in order to be printed and read, to be carefully studied in order to be comprehended. It is written to be delivered orally and its meaning must be clear enough to be absorbed as fast as the words are spoken. This is why a priest must decide *as he is writing*: What words will best paint the picture or set the scene? What words will best describe, explain, or emphasize? Will I catch and hold interest here by words or by gestures? Delivery can add a great deal to the effect of a sermon, but only if the words have been arranged in the most advantageous manner. Words can be highlighted by motions, by pauses, by variation of pitch and tempo. But these accents will prove effective only if the words have been put together well.

Yes, you may point out, but you have listened to sermons in which the subject was carefully chosen, the presentation was creative, the choice of words was excellent, and the delivery effective, and still there was something to be desired. This is because the success of a sermon also rests on the character of the priest. He must be devoted to his ministry and

Continued on page 23

LIVING CHURCH ESSAY CONTEST PRIZE WINNERS

First Prize: Miss Charlotte Porter, St. Mary's School, Peekskill, N. Y.
Gold medal and \$100.

Second Prize: Miss Gretchen Greiner, Kemper Hall, Kenosha, Wis.
Miss Louise Seeley, Annie Wright Seminary, Tacoma, Wash.

(Since the vote of the judges resulted in a tie for second place, both students receive a silver medal and \$50; no third prize is awarded, because the next essay is in fourth place.)

Honorable Mention: Miss Marcia Chang, St. Andrew's Priory, Honolulu, Hawaii; Edward Farrar, Cathedral School, Orlando, Fla.; Miss Andrea Roff, St. John Baptist School, Mendham, N. J.; Miss Noriko Oura, St. Anne's School, Arlington Heights, Mass., whose article appears on page 18.

What I Need in a Sermon

by Louise A. Seeley



Louise (Lulu) Seeley

Louise (Lulu) Seeley, a senior at Annie Wright Seminary, Tacoma, Wash., entered the school in the kindergarten at the age of four. Her parents, Mr. and Mrs. Byron D. Seeley, are both artists, and her mother teaches art at the school.

Lulu is interested in music and writing, and for four years she has been a member of the school's creative writing group. She is vice president of the student body; a member of the choir; and a flag bearer for chapel services. Lulu will attend Pomona College.

The ideal sermon is an active conversation between minister and congregation. Since it is impossible for men to comprehend the Lord's intention unless it is presented in a form relative to the human situation, the most stimulating method of discovery is the human way of sharing ideas — conversation. The people may seem passive. But the sermon should make them want to answer the minister, or to question him, or to challenge him. He, in turn, should be anticipating their mental struggles so that their arguments will be answered.

The thoughts which he cannot force into the mold of language and the feelings which language can only suggest become inspiration. Inspiration is the first of three attributes of an effective sermon; the other two are fear and calm. If one quality is present, the sermon is certainly worthwhile. But if all three exist, it is possible for the minister and people to share a complete image of God.

The usual interpretation of the word "inspiration" is hobbled to a type of sentimental poetry recited by American children of the 19th century and designed to teach them moral lessons. But it was more likely to instigate feelings of self-righteousness or guilt than to motivate charitable deeds. The wisdom that is needed to keep pace with a succession of wars and atomic weapons is comprised

of shock and potential action. An inspiration is necessary which will demand first that the people ask themselves questions and then that they act on the answers they receive. Christianity provides not simply the answers, but also a Guide for the course of action.

The example of Christ makes possible one of the most effective principles of the Christian religion: belief before understanding, acceptance before insight, action before faith. When Jesus called to the fishermen, His disciples, He expected them to follow even though they did not yet know that He was the Christ. The Old Testament Jehovah was a God of justice. The obedience of His chosen people was stimulated by a fear-inspired respect for His judgments. In the same way, our love for Christ makes possible our acceptance of the Gospel. As opposite as these two forms of motivation may be, they are both essential. Fear and love balance to create the Christian faith.

Credit must be given to the old traveling preachers who were intent on infusing their congregations with the fear of God.

Their castigations echoed the dynamic words of the Prophets, and the Christ's anger at the money-changers in the Temple. The terror of Adam and Eve chastised and the fate of the builders of the Tower of Babel bear a warning to

modern man. The experience of awe has a place in a sermon.

But for the conversation to remain Christian, fear must be tempered by calm. The greatest subject a minister can approach is the love of Christ. We need to be told that we have the privilege of allowing this love to pass through us, from God to mankind, even like a stream gushing through a crack on the side of a mountain to coax spring violets out of the earth. We want to be reassured that our God will love us whether or not we pretend that we are more important than a small rock. And we cannot help wanting to know if the strange ideas that occur to us are part of God's plan. A sermon which discusses the despair and hope of Job, the warnings of the Prophets, the exultations of David, and the love of Christ is capable of inspiring the most proud cynic to seek truth in the perfect Example.

Coming, May 19th —

**The Spring
Book Number**



Noriko Oura

by Noriko Oura

Though the following essay is not one of the prize-winners, it is of special interest as the product of a student who is a recent convert to Christianity, and who has only been speaking English for six months. Noriko, whose father is a Buddhist, received Christian instruction from the Cowley Fathers in Tokyo. She was baptized in 1962, and the Christian name of Anne was added to Noriko. She came to America in 1962 and at present is doing postgraduate work at St. Anne's School, Arlington Heights, Mass., particularly in the study of English. At present she is preparing for Confirmation, and will receive the laying-on-of-hands in the school chapel in May.

What I Need in a Sermon

I need a sermon which includes the Way of a Christian. The path of a Christian is narrow and hard in this world. If I wish I lived as a good Christian, this world has many temptations and also this world too different from the time when the Bible was written, but the Bible is the truth that is never changed. The Bible is the most rich treasure of a sermon. Sometime I discourage to live as a soldier of Christian; in such a time, a sermon always encourage me to have a better Christian life. I feel often I cannot to understand those stories of the Bible that is full of many miracles and the other stories. A sermon is good opportunity to explain them to me in plain language or connection of present. I hope any sermon is close to my life. If however the sermon is too intellectual, there is no relation between the sermon and me. There is nothing.

I live as a Christian daily; a sermon should connect my daily life and so I need to understand it.

When I was in Japan, I had a good chance to listen to a certain Father who

came from New York City, N. Y. He told us about Moses' Tenth Commandment, "Thou shall not kill." Most people shall never kill anyone in their lives, but how many times we are angry with others. So, anger kills the minds of others. Most of us never know how our anger kills others. Moses means not only physical murder but also spiritual murder. Of course there are many kinds of angers, one of which we might call anger in love such as a teacher is angry with a lazy student. The anger cannot be seen by person — it is one of invisible things. But it is ugly and makes people miserable and unhappy. There is no different as murder to kill others.

I did not know "Thou shall not kill" meant until I had heard this sermon. I am always reminded of this sermon. If I have heard a certain sermon, it must suggest something to me; of course I must learn some lesson from the sermon. A sermon is based our daily life. Therefore I need a sermon which includes some lesson of Christian life also close to my daily life.

Christianity and



**The true measure of a Church school
is not in its outward policies, but in its
private attitudes, says the author**

by the Rev. Thomas N. F. Shaw

One of the most interesting, and potentially most exciting, developments of the past few years has been the enormous growth of Church schools of one description or another. The bulk of this growth has been in the parish day school movement, and a great share of the newly formed schools is within the boundaries of the Episcopal Church. As with all new movements, there is considerable confusion as to just what makes a "Church" school, how such a school differs from other independent institutions, and what advantages and what dangers seem to lie ahead as this trend continues in our society.

An attempt to define the "Church school" presents real difficulties. We might say that such a school is one that is either sponsored or financed by a particular Church. We might say that a Church school is one that conducts a

daily worship service for the school family. We might insist on the requirement that the headmaster be a member of the clergy. Each of these definitions is, in its own way, accurate for a large portion of those schools that attempt to give not merely education, but Christian education. However, I submit that none of them comes to grips with the essential quality that separates the Church school from other independent schools the country over.

The essential ingredient, to my way of thinking, that makes education truly Christian, is an internal quality that may or may not have any connection with the external criteria that I have already suggested. Sad to relate, there are many, many schools governed by Church bodies, holding daily chapel services, and even directed by the clergy that are not, in the true meaning of the term, "Church schools." Either they are nothing more than good schools with Christian window dressing, or else they have become so

deeply involved with denominational training that they cease to be "schools" within the generally accepted meaning of that word.

The true measure of a Church school is not in its outward policies but in its private attitudes. That which distinguishes a school dedicated to the service of God through service to the children of men is to be found more in the way in which it regards the individual child than in its organizational structure. This is, by its very nature, an intangible and subtle thing, and perhaps the clearest outward expression of Christianity in a school is the attitude toward discipline.

The Church school, like any other institution involving quantities of human beings, must have rules as the minimum basis of its corporate life, but over and above the rules, the Church school shares a deep conviction that the individual soul deserves the school's fullest consideration; that penitence is more important than punishment; that making mistakes is not only a part of growing up, but is also a part of living at any age; and that however much we may despise the sin, it is our Christian obligation to cherish the sinner.

Now these are fine phrases indeed. What do they really mean? To me, they mean that the school must try, and try, and try again to help the child in trouble, realizing that the infractions of rules, the disturbances in class, the bullying on the playground are indications that the child is not at peace with himself. We are commanded to love our neighbors as we love ourselves. How hard it is for the most mature among us to love ourselves — and how much harder for the child or for the adolescent, beset with doubts, shaken by secret fears, and caught in the conflicts of an adult world which he cannot fully comprehend and which, when comprehended, are often senseless.

In the Church school, therefore, the obligation to be both just and merciful — an obligation placed upon every teacher, every parent, every counsellor of youth — is even more imperative. The real difficulty comes in the fact that it is so much easier to be merciful than to be just; so much easier to ignore and to forget than to forgive and to strive for better things; and above all, so much easier to confuse forgiveness and punishment which are not at all the same thing. God has promised that we, when we do truly and earnestly repent, will be forgiven. He has not promised us that we will not be punished when we have done those things which we ought not to have done.

When the rich young man asked Jesus what he must do to enter the kingdom of heaven, he did not receive an easy answer. Rather, he was told to "sell all that he had and give to the poor," and the young man went away sorrowfully. There is a lesson for school people and for par-

Continued on page 32

The Essays

What young people want in sermons is, by and large, what anybody wants in a sermon — that it be about the things that are on their minds, whether biblical, theological, or moral. This makes it a little difficult for the preacher to try to preach to everybody at once, as our young essayists show, for different people have different things on their minds.

Our three prize-winning essays are, we believe, fairly representative of the 47 submitted, in subject-matter and approach. We felt that LIVING CHURCH readers would also wish to see a most thoughtful essay by a young Japanese Christian [see p. 18].

It was a pleasure to discover, after the winners had been selected, that first prize went to the daughter of a priest well known to LIVING CHURCH readers. It was a relief to find that the top three all came from different schools, and with a remarkable geographical spread, at that!

The inability of the judges to decide between second and third places was the first such occurrence in the history of the contest, requiring us to make good on our promise to provide duplicate prizes in case of a tie. Congratulations to the first and the two second prize-winners! (In this case, there is no third prize, because the next best was fourth, not third.)

The essays indicated that Church school students don't like the scolding type of sermon, and are not particularly moved by sermons on current affairs. In this, they are probably much like their elders. It was observable that for a preacher to "lecture" means much the same as for a lecturer to "preach" — each word is a synonym for ranting when placed in the other context!

Our thanks to the schools and to the pupils, for their work in making the essay contest a success. Suggestions will be welcomed for the subject of next year's contest, which will be announced in our August Church school number.

Advanced Christianity

As noted in another editorial, the papal encyclical, *Pacem in Terris*, remarks that the social and economic life of traditionally Christian countries often seems to contain very little Christianity. It is suggested that the cause of this is that most people's Christianity remains at the elementary level, while their training in science and similar subjects goes on and on and up and up.

At their best, the many secondary schools that serve the Church offer a genuine course in "advanced Christianity" — not exclusively in terms of theological, biblical, and ecclesiastical information, although these have

their important place — but in terms of a Christian approach to every area of knowledge.

At their best, the schools also afford an experience in Christian community; an opportunity to show that wise, forgiving, loving decisions do work in this world and that meeting objective standards of excellence — or failing to meet them — is a part of everyone's experience to be assimilated and used constructively.

The article by the Rev. Thomas N. F. Shaw [page 19], though it emphasizes the rapidly increasing group of parochial schools, most of which operate at the primary level, deals with the principles that lie behind the secondary boarding and day schools as well. Perhaps the graduates of these schools will help to bring a more mature Christian faith and outlook to the secular fields of endeavor in which they will ultimately work.

Everybody is embarrassed, at the moment, over the failure of a particular school to consider a Negro child for admission. It is hard to escape the identification of the school with the Episcopal Church and even harder to escape the inference that some egregious immaturities of Christian outlook remain among grown-up Christians responsible for the education of others. And this, of course, is true of other schools, whose weaknesses have been mercifully veiled from public attention. It is true of all of us, individuals and institutions alike, that we are sinners. Perhaps the best lesson a pupil — or a school — can learn or teach is that something is supposed to happen after the sin: repentance and amendment.

For neither education nor any other existing Christian resource can guarantee to eradicate sin in this world. But Christianity does show us how to deal with it.

Peace on Earth

The encyclical, *Pacem in Terris*, issued by Pope John XXIII on Maundy Thursday, is eminently worthy of the attention it has received from governments, the press, and the general public. It forthrightly asserts that the present system of sovereign nations "no longer corresponds to the objective requirements of the common good" and proposes that "a public authority having worldwide power" be established to deal with the common concerns of the world, and especially with the maintenance of world peace.

This public authority, the encyclical says, must not be imposed upon the nations by force, but the nations should voluntarily join in creating it and submitting to its decisions. In addition to dealing with issues between nations, the Pope proposes that the supra-national authority safeguard and promote the rights of the human person "by direct action when required."

The encyclical praises the UN's Universal Declaration of Human Rights as "an important step on the path toward the juridical-political organization of the world community." Of the UNO in general, it says: "It is our earnest wish that the United Nations Organization — in its structure and in its means — may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being

will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable, and inalienable rights."

On the whole, the encyclical remains in the field of general principles. It says, "There are no political communities which are superior by nature and none which are inferior by nature," and warns the nations that order between them must be "built upon the unshakable and unchangeable rock of the moral law." But it offers no clear guidance about what should be done about a nation which is transgressing the moral law by invasion or domination or subversion of another nation.

Moreover — and this is a point of genuine philosophical importance — the voluntary entry of nations into a world organization with power to enforce its decisions may depend in no small measure upon that organization's expected policies on such practical issues as Berlin, South Vietnam, and the other places where Communist power and Free World power are in confrontation. Neither the USSR nor the United States can, in loyalty to their own ideas of truth and right, submit to the decisions of a world organization whose decisions may be based on what they regard as falsehood and wrong. The higher ground of a philosophical position may be the main source of conflict in today's world; the lower ground of compromise and co-existence may be the only ground on which a peaceful way of settling international disputes can be built. Politics remains "the art of the possible" even when it is transferred to a world-wide stage. It is not necessarily facilitated by winning adherents to a given set of principles, but rather by winning men of different principles to a common course of action.

His Holiness' forceful words about the necessity of disarmament refute both those who argue in favor of a balance of terror and those who urge unilateral disarmament. "The stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned. Nuclear weapons should be banned. And a general agreement should eventually be reached about progressive disarmament and an effective method of control." The classic doctrine of the "just war" is no longer applicable to disputes between states: "It is hardly possible to imagine that in the atomic era war could be used as an instrument of justice."

"There is reason to hope, however," the encyclical continues, "that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common. And that they may also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love which tends to express itself in a collaboration that is loyal, manifold in form, and productive of many benefits." We interpret this as an appeal for negotiations between the Communist and anti-Communist nations, undertaken in good faith and with expectation of workable agreements.

In its 15,000 words, the document covers many subjects, basing its argument on the concept that men are not merely governed by the amoral physical laws of nature, but by a natural moral law based upon human

intelligence and freedom. They have rights, which imply duties. And one of their duties is to claim their rights. This is specifically applied to the area of race relations. "Racial discrimination can no longer be justified, at least doctrinally, or in theory," the encyclical says. ". . . He who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them."

We appreciate the relevance of this paragraph to the question of sit-ins in churches. Some commentators have asserted that the sitter-in has not come to church for a religious purpose, but apparently the Pope would disagree.

Religious Freedom

The encyclical's remarks about religious freedom constitute a part of the growing body of official Roman Catholic pronouncements that seem to favor freedom not only for Roman Catholicism but for other Churches and religions as well. "Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly." We do not know what Latin word lies behind the word "upright" in the translation supplied by the Vatican press office, but we trust that it signifies the general idea of "honest" rather than the general idea of "correct." Freedom of public worship for Protestants is still an issue in some Roman Catholic countries. And beyond the issue of freedom of worship lies the issue of freedom for religious propaganda, not only in Roman Catholic countries, but in Communist, Mohammedan, and other nations. Perhaps a fuller statement on this subject will come from the Vatican Council.

The paragraphs of the encyclical addressed to the Roman Catholic faithful are of great interest. It is pointed out that "in traditionally Christian nations, secular institutions . . . are not infrequently but slightly affected by Christian motivation or aspiration." The encyclical sees in this fact an inconsistency in the minds of Christian people between their religious beliefs and their action in the temporal sphere, and points out that scientific training is continued up to high levels, but religious training often remains at an elementary level.

In dealings with non-Roman Christians and with non-Christians, the encyclical asserts that there is "vast field of understanding" possible with "human beings who are endowed with the light of reason and with a natural and operative honesty."

One continuing note of Roman Catholic social thought which many other Christians would not accept is the subjection of the layman's political life to ecclesiastical authority. "It must not be forgotten that the Church has the right and the duty not only to safeguard the principles of ethics and religion but also to intervene authoritatively with her children when there is a question of judging about the application of those principles to concrete cases."

Finally, the encyclical emphasizes the truth that "there can be no peace between men unless there is peace within them." The Pope quotes St. Augustine: "God commands the soul and the soul commands the body, and there is nothing more orderly than this."

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sorts and conditions

THE QUESTION, "Who am I?" seems to weigh heavily on people today, especially young people. Neither a philosophy nor a theology rules the broad field of human knowledge. In physics and chemistry, we learn that we are a collection of atoms and molecules. In biology, we learn that we are blood brother to the ape and the frog. In psychology, we learn that we are the battleground of unmentionable lusts and suppressed memories. And so on through the other sciences, none of which seems to discover the integrity of the human person by its instruments and techniques of observation.

IN AN EARLIER period of our national existence, we at least knew who we were in terms of our relationships with other people. We lived in a certain neighborhood of a certain town, we knew the other people on the block and they knew us. Progress had its impact on us, of course, but at a pace we could accept. An elderly highway engineer remarked to me not long ago, "I can remember when people were glad that a new road was being planned beside their property." Nowadays, new roads are for the benefit of strangers who whiz by without stopping, and the roads we benefit from are those on which we whiz by other people's houses.

THE FAMILY was a fairly large and stable group in that earlier time, consisting not only of parents and children, but also of grandparents and assorted cousins and aunts and uncles. Even the minimal family of today, consisting of parents and children, is a voluntary association from which one parent may decide to withdraw by the legal process known as divorce.

BUT the search for an answer in a mere assertion of individuality winds up in a blind alley. "Who I am" is, in large measure, "what I am." It is my place in a family, in my work, in my city and nation; the books I like to read, the pictures I like to look at, the music I choose to hear. It is my deepest beliefs and the community with which I share those beliefs. The difference between personal integrity and the lack of it is not the difference between individual and group existence, but rather the difference between having a deep and abiding relationship to others and merely being huddled close to others.

THE WORLD into which Christianity came had a remarkable similarity to

today's world. It too was a world of philosophical and theological confusion. It was a highly mobile world, as is well shown by St. Paul's epistles with their numerous greetings to and from friends far away. Ties of nationality and kinship tended to dissolve in the cosmopolitan Greek culture and imperial Roman system of government and commerce.

IN MODERN America, we tend to think of Christianity as fitting best into the relatively stable and secure world of recent generations, but the fact is that it originally spread and articulated itself in a world much like our own.

CHRISTIAN BAPTISM was the Church's powerful answer to the question, "Who am I?" "You are a member of Christ, a child of God, an inheritor of the kingdom of heaven." As the epistle to the Hebrews puts it, "Here we have no continuing city" — like Abraham, "we look to the city which has foundations, whose builder and maker is God."

BAPTISM is a sacrament of relationship. We enter into this relationship one by one, but the thing into which we enter is "a chosen race, a royal priesthood, a holy nation, God's own people," as I Peter 2: 9 says.

IT IS somewhat like jumping off a cliff. Our little leap does not provide the awesome power that takes charge of us when we launch out. All that we do is surrender ourselves to its operation. But, of course, Baptism is a leap into life; a death to the shallow relationships of lust and greed and pride; a birth into the deep relationships of faith and hope and love.

THE DEPTH of the New Testament's teaching about baptism can be fully appreciated only against the background of present-day understandings of social psychology. We cannot buy ancestors. We cannot achieve status by grasping for status symbols. We cannot become good men by doing good deeds. There is no salvation for us unless there is a way of giving us "that which by nature we cannot have," as the Prayer Book bluntly asserts.

WE CANNOT become "somebody" by trying. We have to be born that way; born, that is, of water and the Spirit, into a new life that is as real and as organically ours as the life into which we were born as babies. We do not achieve integrity. God thrusts integrity upon us.

PETER DAY

SECOND — GREINER

Continued from page 16

to the theory and history he has studied. And he must truly wish to impart this knowledge to the congregation. He must preach to men because he loves them and wishes to acquaint them with the same inner peace which he has found by discovering the love of God. He must preach with the hope that someday some man will hear, not with his ears only, but with his heart and mind and soul. An instinct tells us when a man speaks not only *about* God, but *with* God because God's love shines through him. And this instinct inside us will sit up and listen and beat against the walls of the mind saying, "Hey, you, wake up! This man means what he is saying."

Some examples of a well-planned sermon delivered effectively by a devoted man are Fr. Andrew's sermons, compiled under the title *The Symbolism in the Sanctuary*. In these sermons, Fr. Andrew endeavors to explain the material and spiritual function of the several objects found in the sanctuary, telling how each one is symbolic of an incident in the life of Christ or of some aspect of the character of God. He then uses the example to clarify some point concerning the relationship between God and man. In this way he tells us the function of the tabernacle — to house the Blessed Sacrament which symbolizes the eternal presence of God everywhere in the world. In the same way, says Fr. Andrew, the body serves as a house for the soul. For the body is "that which your soul possesses and through which your soul expresses itself." Thus the answer to the question, "Do you have a soul?" is "no. I do not have a soul. I *am* a soul and I have got a body." The love and dedication with which Fr. Andrew addresses his parish is evident, even in a written version.¹

Thus, I, as a listener, am eager to hear a sermon on any theme: Church history, Bible text, problems of the Church today. There is so much to learn about God. But I recognize that delivering a sermon is an art. For I know that I learn more quickly by example — by having a point proven before my very eyes. I am more apt to digest an idea and take it home for purposes of deliberation if it has been presented creatively. In order to do this the priest must choose a subject which he has studied about, thought over, and prayed about, and which he sincerely wishes his people to grasp. He must address the congregation with the same love for man which Christ had as he delivered the Sermon on the Mount. For our instinct helps to recognize sincerity and love in a man and, recognizing this, we are eager to take his words to heart. Is there a better way of teaching God's love than by love itself?

¹Fr. Andrew, S.D.C., *The Symbolism of the Sanctuary*. 1927, London, A. R. Mowbray & Co.



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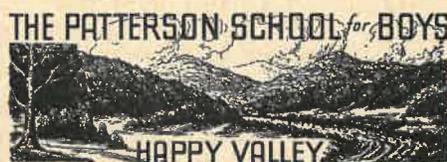
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SCHOOL NEWS

Continued from page 14

SEMINARIES

Year of Experience

Middlers from three different seminaries have been given parish training fellowships at St. Michael's Cathedral, Boise, Idaho, for the coming academic year, according to the Very Rev. William B. Spofford, Jr., dean of the cathedral.

Recipients of the grants are Michael Annis, of Episcopal Theological School (from the diocese of Indiana); Jeffrey Cave of General Theological Seminary (from the diocese of Los Angeles); and Whorton Sinkler of the Church Divinity School of the Pacific (diocese of Los Angeles).

Purpose of the training — which will involve three months in St. Luke's Hospital, Boise, six months in St. Michael's Cathedral, and three months in a western town-country mission field — is to give men, between their middler and senior years at seminary, the chance to have one year of clinical experience and extensive experience in the pastoral ministry, under supervision.

ST. THOMAS' SCHOOL

The Pipers' Tune

Students at St. Thomas' Episcopal School, Houston, Texas, together with parishioners of St. Thomas' Church, have looked to the Scots for recreational example. They have sprouted a bagpipe band.

"In our small school, we're not going to get a brass band, but all you need is one piper and you have a show. It's the same thing with highland dancing — one dancer and you're having fun," says the Rev. T. Robert Ingram, rector of the parish and the school. His remark was reported in the *Houston Post*.

Fr. Ingram told THE LIVING CHURCH that Saturday afternoons and Monday evenings are set aside for rehearsals of the group, and that boys in the school get additional practice on the pipes during school hours.

"Young and old join in the dancing at parish picnics," he added.

THE BISHOP'S SCHOOL

Many Things New

The Bishop's School, La Jolla, Calif., is acquiring, or planning to acquire, new classrooms, a new laboratory, new dining facilities, a new music hall and auditorium, and improvements in old buildings. And it recently acquired a new headmistress.

Dr. Ruth Jenkins, for the past 20 years headmistress of the Annie Wright Seminary, Tacoma, Wash., will assume duties



Dr. Jenkins: To La Jolla.

at the Bishop's School on August 1st. Commented Bishop Bloy of Los Angeles, in announcing her appointment: "Dr. Jenkins comes to the Bishop's School at the height of a distinguished career. The trustees consider it most fortunate that such an outstanding educator will become headmistress at the start of the extensive development program now under way."

Dr. Jenkins, daughter of the late Thomas Jenkins, sometime Bishop of Nevada, graduated with honors from St. Helen's Hall, Portland, Ore., attended Reed College in Portland, and graduated from Oregon State College of Education and the University of Oregon. She has done graduate study at Mills College and the University of Puget Sound. The latter institution, in 1952, awarded her the honorary degree of Doctor of Humane Letters.



The Rt. Rev. Alphaeus H. Zulu, Assistant Bishop of St. John's, in the Church of the Province of South Africa, struck an informal pose as he addressed a history class recently at the DeVeaux School, Niagara Falls, N. Y.

The Living Church

Vox Populi

The following are excerpts from papers submitted by pupils taking courses in Christian doctrine at St. John Baptist School, Mendham, N. J. The contributor claims they are unchanged:

Simony is being united together in perfect harmony.

Diocletian: the head of a diocese.

Thomas a Becket was appointed by William II to be Archbishop of Constantinople.

Human sacrifice died out because the people didn't like it much.

Catechumen: the burial place of the Jewish people.

Troubadours of God: written documents which finally put the clergy in their place.

Celibacy of the clergy: the celebrating Mass whether he is a good man; it has no effect on the communicant.

Papal Bull: a false document used to get something that was wanted by the clergy.

Ikon: a signature used by the Pope.

Torah was the mother of Samuel.

Duns Scotus: a group of books written by Fra Angelico.

Apostate: the successor of the Apostles.

Apostate: one of the steps in becoming a monk.

The pyx is the head piece for the Bishop.

Episcopal: when you believe Catholic but not the Pope.

Huguenots: a tribe of barbarians who went to war with France.

Asceticism is when you live by self denial. You have only two figs instead of one fig a day. This usually kept you unmarried.

Three heresies were Arianism, Monasticism, and Gnosticism.

With Benedict's rule men could worship God and yet not go mad.

The Treasury of Merits was the place where the Popes kept their money.

IOLANI SCHOOL

Modernizing Math

Iolani School, Honolulu, is in the process of up-dating its mathematics program, to meet requirements of the present age.

Some of the characteristics of the new program, as seen in the upper school, were described in an issue of the *Iolani Bulletin* by Robert Burdick, chairman of the mathematics department:

(1) The student is taught "why" as well as "how." In conventional courses a student could do quite well by copying the methods of the teacher or the procedure of the textbook. He seldom learned why the particular methods were used.

(2) The use of deductive reasoning is emphasized throughout. In previous courses

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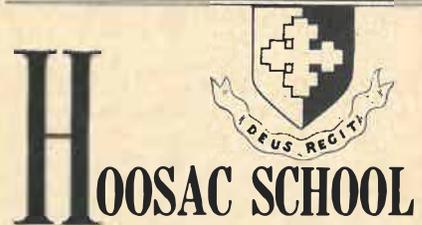
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such was done only in the case of geometry.

(3) The structure of mathematics is emphasized. All of mathematics has as its basis a very few axioms or postulates.

(4) The discovery method of teaching is preferred. The student is led through a series of exercises calculated to lead him to the general principle involved before a statement of the principle is formalized in the text.

(5) Strong emphasis is placed upon precise language. The texts are designed to be read and understood by the student. This circumstance has proved to be one of the greatest sources of difficulty during the past year [the academic year ending last June]. Students who have been in conventional courses find it hard to believe that a mathematical text is to be studied in a fashion similar to other subjects.

(6) The presentation throughout all the texts emphasizes unifying mathematical ideas such as the function concept and the real number system.

(7) The group of texts is designed around the "spiral approach." The student keeps coming back to and expanding on concepts previously studied. Such treatment means reinforcement of ideas with a better probability of retention by the student.

(8) It should be understood that this curriculum does not constitute an easy way of learning mathematics. It demands a sustained effort on the part of the student.

COLLEGES

Teaching Churchmen

Faculty Episcopalians of upstate New York held their conference for 1963 on March 23d and 24th at Hobart and William Smith Colleges, Geneva, N. Y. Some 60 faculty members from 14 upstate New York colleges and universities attended.

This ninth annual conference was under the chairmanship of Dr. Theodore T. Odell, professor of biology at Hobart and William Smith Colleges, who was as-



The interior mysteries of the frog are revealed in zoology class at Shattuck School, Faribault, Minn. The giant frog in the foreground is a model.

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IT'S BIBLE CLASS TIME at St. Margaret's School, Waterbury, Conn. Taking notes are, from left: Christina Dowell, Julia Dunham, and Karen Schofield.

sisted by Benjamin P. Atkinson, dean of Hobart College. It was sponsored by the four dioceses of upstate New York [Albany, Central New York, Rochester, and Western New York], by the Division of College Work of the National Council, and by the committee for college work in the second province.

Conference leader for this year was the Rev. Robert C. Dentan, professor of Old Testament at General Theological Seminary.

Dr. Dentan gave four talks on "The Religion of the Old Testament and Its Meaning for the Christian Today." His talks were interspersed with discussion periods during which those attending raised questions and debated issues raised by Dr. Dentan.

UNIVERSITY OF THE SOUTH

Scholars and Scholarships

Sewanee now has its 15th Rhodes Scholar. Joseph L. Price, a chemistry major from Meridian, Miss., was recently informed of his privilege to study at Oxford University in England on funds bequeathed by Cecil Rhodes.

The Woodrow Wilson Fellowship Foundation has announced its award winners for 1963-64. The fellowship awards for the University of the South will go to Walter P. Brooke, Sewanee; Robert L. Brown, and Harry H. Cockrill, Jr., Little Rock, Ark.; Charles S. Hoover, Shaker Heights, Ohio; Stephen H. Moorehead, Cocoa, Fla.; Harry C. Mullikin, Georgetown, Ky.; Thomas T. Wilheit, Jr., Gainesville, Ga.

The Woodrow Wilson National Fellowship Foundation is supported by funds from the Ford Foundation, and aims to encourage promising young scholars to enter college teaching.



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AROUND THE SCHOOLS

Mail for the National Council's Unit of Parish and Preparatory Schools, and for the Episcopal School Association may now be sent to the Episcopal Church Center, 815 Second Avenue, New York 17, N. Y.

Scholarships for four upper school students at **St. Bernard's School, Gladstone, N. J.**, are provided by proceeds from the annual horse show sponsored by the school's parents' association. This year's show is to be held on May 25th.

At **St. Alban's School, Washington, D. C.**, early this month, Bishop Creighton of Washington dedicated the new Lawrence Swimming Pool Building. The building includes a 75-by-42-foot pool that conforms to standard competition requirements, and a gallery that will seat nearly 300 people.

The ministry to married students at **Michigan State University**, which is conducted by **All Saints' Church, East Lansing, Mich.**, has benefited from a gift of \$15,000 from the United Thank Offering of the Women of the Church. The money will be used toward purchase of land for a chapel and student center.

A hockey and soccer field house, as well as faculty housing, are goals of **Kent School, Kent, Conn.**, in its current capital funds campaign for nearly four and a half million dollars. The money also is to pay for construction of the girls' school, just completed there.

Half a year has been lopped off the curriculum of **St. Luke's Hospital School of Nursing, Denver**. Beginning next September, the school will feature a 30-month program, instead of the present program that covers 36 months.

Now in its second century is the **Watkinson School, Hartford, Conn.**, which hit the 100-year-old mark last August. The founder, David Watkinson, wanted the school's internal economy to be "conducted as far as practicable on the model of a well regulated Christian family, and [to] provide for the industrial as well as the intellectual, moral, and religious training of children entrusted to its care." The school now concentrates on college preparation rather than industrial training.

On August 11th, **Bishop Clarkson Memorial Hospital, Omaha, Neb.**, will graduate its first class from the school of nursing since the three-year diploma school was reactivated in 1960. Shortly after the class members receive their diplomas in a ceremony at Omaha's Trin-

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The Registrar

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ity Cathedral, 22 of the 35 graduates will begin their professional careers as nurses at Clarkson Hospital, according to Hal G. Perrin, executive director.

This is a continuation of a series of firsts for the graduating seniors. In September of 1960 their freshman class of 50 was the first to move into Kiewit Hall, the new dormitory and school of nursing building that combines residence floors with classrooms, offices and library facilities. The opening of Kiewit Hall marked the reactivation of the nursing school that was the 35th nursing school in the nation when it opened in 1888. The school closed in 1955 when the hospital was planning the move from the old location.

In operation this year for the first time at **Christchurch School, Christchurch, Va.**, is the new John G. Scott Dormitory. The building houses 100 students and three faculty families, and includes dining, kitchen, and lounge facilities.

A new library, classrooms, and school store have been added to the facilities at **St. John's Military School, Salina, Kan.**, with the completion of a new two-story red brick library building.

The building, dedicated in September, was named in honor of Col. Remy L. Clem, current superintendent and rector. Col. Clem became superintendent of St. John's in July of 1936 and was ordained to the priesthood in 1941.

The first floor of the building is devoted entirely to library operations.

Housed in the basement are the school store, quartermaster department, snack bar and barber shop.

English and reading classrooms are on the second floor.

The \$80,000 building was partially constructed with funds donated by members of the St. John's Foundation, an organization of parents, alumni, and friends of the school.



New addition to St. John's Military School, Salina, Kan.

NEWS

Continued from page 12

problem faces Christianity in Africa. "Undoubtedly, with African nationalism growing," he said, "there is inevitably a tendency to reject Christianity as being a white European importation, and that is one of the difficulties." [RNS]

AFRICA

Restraint

An amendment to the Somali Republic's constitution which makes it illegal "to spread or propagandize any religions other than the true religion of Islam" went into effect with its ratification recently by the National Assembly of that country.

The amended article of the constitution reads: "Every person shall have the right to freedom of conscience and to profess freely his own religion and to practice its rites, subject to any limitations prescribed by law for the purpose of safeguarding morality, health, and public security.

"However, it shall not be permissible to spread or propagandize any religions other than the true religion of Islam." [RNS]

MICHIGAN

Commissioner's Witness

Detroit's police commissioner George Edwards, a Churchman, addressed the Michigan chapter of the Episcopal Society for Cultural and Racial Unity [ESCRU] on March 19th, when more than 300 members of the organization gathered at the first anniversary dinner of the chapter. The dinner was held in the diocesan cathedral center, Detroit.

Calling the racial problem the most challenging one in the U.S. today, he urged his listeners to continue their work, and expressed belief that groups like ESCRU, meeting as friends and neigh-

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bors, could "do the job." The Rev. Joseph Pelham, rector of Trinity Church, Farmington, Mich., and national president of ESCRU, greeted the diners and spoke briefly on plans for the organization.

Four new members were elected to the executive committee: the Rev. Erville B. Maynard, Jr.; the Rev. Howard McClintock; Mrs. Ethel Oliver; and Mr. George Heath.

Highlight of the evening came with the presentation by Bishop DeWitt, Suffragan of Michigan, of a plaque of the diocesan seal to Commissioner Edwards and his wife. The award was made in the name of Bishop Emrich of Michigan, and commended Mr. and Mrs. Edwards for their Christian witness in the field of politics and the Church. Bishop DeWitt was the celebrant at a service of Holy Communion which preceded the dinner.

Commissioner Edwards and Mrs. Edwards are parishioners of St. Joseph's Church, Detroit.

IRELAND

by the Rev. CHARLES M. GRAY-STACK

Tale of Two Vessels

We have booked a ship!

For the Church of Ireland pilgrimage to Iona this June, we have booked the S.S. *Devonia*, which is big enough to carry 1,000 passengers. The ship will leave Belfast, in Northern Ireland, on June 11th, two days after the feast day of St. Columba, in whose honor the pilgrimage is being held.

At Iona, the "big ship" will meet the little boat, a curragh. The curragh is a wood-framed boat designed along the lines of that used by St. Columba in his journey to Iona 14 centuries ago.

The curragh has been made by a Donegal Churchman — Jim Boyd — and will leave the river Foyle in Derry on Whit Tuesday, June 4th, carrying 14 oarsmen, chosen from the many Churchmen who wanted to go on the tough part of the pilgrimage. When the big ship and the little boat meet in Iona, they will be joined by pilgrims from England and Scotland. Most of the pilgrims on board the *Devonia* will share the dormitories, but the bishops will get cabins, as will an 84-year-old Churchwoman.

Between Two Years

On St. Patrick's Day, 1962, the "Patrician Year" ended in which we and our Roman brethren in different ways celebrated the conclusion of the ministry of our "national apostle."

This year is the "Columban Year," when we remember how, in 563 A.D., St. Columba set out on his missionary labors in what is now called Scotland. (Originally, "Scot" meant an Irishman, and just as English settlers in New Eng-

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

land gave English names to American places, so Irish settlers gave Scotland its name.)

During the week before St. Columba's Day, 1962, a Church of Ireland conference met in Limerick to link the Patrician and Columban Years. A record of this conference has now been published, under the title, "The Celtic Church, Past, Present, and Future," and may be purchased from its editor, the Rev. C. G. Fox, St. Mary's Vicarage, Killarney, Kerry, Ireland. Including postage it would cost only 45 cents. It includes papers by the Archbishop of Dublin (Dr. George Simms) on the Book of Kells (which came from a Columban monastery), and one by Dean Emerson of Christ Church, Dublin, on the present state of Patrician Scholarship. The Rev. Charles M. Gray-Stack wrote the third paper, on "Celtic Liturgies, 1662, and Modern Revisions." Some of the more popular addresses were summarized by the Rev. G. W. Chambers, and others by the Bishop of Limerick (Dr. Robert Jackson).

This conference represented the link between two years; its report will tell interested readers much about the history of the oldest Church in the Anglican Communion, as well as about that Church's hopes for the future.

WEST MISSOURI

Pastor, Preacher, Man of Prayer

The Rev. Richard Mitchell Trelease, 76, retired rector of St. Paul's Church, Kansas City, Mo., died on April 8th. Complications had followed a bout with influenza.

Dr. Trelease was rector of St. Paul's from 1930 until 1958. During that time, the church more than doubled in membership and became well known throughout the midwest.

Dr. Trelease was born in Torquay,

England, and often recalled singing, as a boy, in the choir of Westminster Abbey. He also took part in the memorial services for Queen Victoria.

After coming to this country, he prepared for a career in business; later, he decided his vocation lay in the priesthood. He graduated from the University of California, and studied at the Church Divinity School of the Pacific. He was ordained deacon and priest in 1918. CDSP awarded him the degree of Doctor of Divinity in 1944.

He served from 1918 until 1920 as director of religious education at St. Mark's Church, Berkeley, Calif., then he served as vicar, and later as rector, of All Souls' Church, Berkeley, until 1927. From 1927 until 1930 he was general field secretary for the National Council.

During his pastorate at St. Paul's, he served on the diocese's standing committee and executive council, was six times a General Convention deputy, served on the National Council, and was director of many agencies which work with young people.

Bishop Welles of West Missouri awarded him the Bishop's Cross in 1955 at the time of the 25th year of his rectorate at St. Paul's. In his citation, Bishop Welles called him a "faithful, wise pastor; a devout priest; a winsome preacher; a scholar; and a man of prayer."

He is survived by his wife, Ruth Walker Trelease; a daughter, Mrs. Rosemary Day; and two sons: the Rev. Richard M. Trelease, Jr., rector of St. Paul's Church, Akron, Ohio, and the Rev. Murray L. Trelease, a missionary in the Yukon Valley in Alaska.

NO GLOOM LOOMS for the Rev. Leicester F. Kent, who retired last fall as rector of St. Paul's Church, Kingsport, Tenn. Parishioners gave him this loom when he moved into his new home at Mountain City. Fr. Kent is deft with the weft, and already has completed 10 yards of the 26 yards of drapery material he is making.



April 28, 1963

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CHRISTIANITY AND EDUCATION

Continued from page 19

ents in that fragment of the Gospel. Let us be sure that our love for an individual child is great enough to permit us to punish him when he is naughty, to fail him when he has not earned the right to pass, and even — in the last resort — to expel him from our school if for some valid reason that particular child cannot be helped by this particular school. But always when we do these things, let us be prayerfully certain that we act in love for the child, and not merely because such a course of action is the most convenient for us.

By exactly the same line of reasoning, it is from time to time the obligation of the Church school to accept a child who has been branded by society as "un-acceptable," and then to work and to strain and to resist all outside pressures to bring that child to the fullest development of his potential.

In a sense, one of the differences between the Church school and its secular counterpart is that the Church school, acting in love, striving for higher goals, should be expected to make *more* mistakes, because it undertakes to try to do more.

What about the teaching of religion? Surprisingly, perhaps, I feel that a required course in Scripture, in doctrine, or in ethics is almost incidental. The true Church school does not separate religion into a particular thirty-minute period of the day, because religion must be in all of our teaching as it is in all of our lives. It is quite clear that a teacher of literature or of history cannot be totally without bias. The Church school faculty begins with a bias. The Church school faculty begins with the conviction that there is a Christian interpretation of literature and history, and that this interpretation can and should be conveyed to even the youngest child as well as to the adult. When, in the light of Christ's teachings, an individual or an event is evil, that fact is rightfully a part of the knowledge of the child, and I cannot believe that it is correct to emasculate our teaching in the name of scholastic "objectivity."

When mathematics or science evidences the glory and symmetry of God's created earth, that fact is as important as the chemical content of a mineral which He has used in that creation. The faculty of a Church school, therefore, must recognize their obligation — and their opportunity — not only to be teachers, but to be Christian teachers who know, and who convey to students, that all truth is God's truth, all light His light, and all knowledge but fragments of His perfect knowledge.

This, of course, places an extra burden

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upon the faculty, and it is essential to remember that the teacher in a Church school must start with academic qualifications which are as good or better than those required in secular institutions, for within the limitations of our common humanity, the Church must ever strive for a perfection in every activity in which it participates. That a school is a Church school is no excuse for academic standards that are not clearly defined, for intellectual goals that are not firmly determined, for programs of study improperly organized, or for policies of admission, promotion, and graduation that are not first thought through and then conscientiously adhered to.

A vague idealism is not enough, and we must confess that there is a danger in this modern trend of parish schools — a danger that a parish will have a desire to enter into the field of education which is not matched by a level of competence that does justice to the children or the Church. We Americans have the highest standard of public education in the world. If any independent group — and the term includes parishes — desires to sponsor a school there can only be one justification, that the independent school does a better job in the total education of the children entrusted to its charge.

We are commanded — you and I — to love the Lord our God with all our heart, with all our soul, and with all our mind. It would be foolish to try to separate these three forms of man's response to God's mighty acts, but it seems clear



that the primary task of the Church school is to so train the minds of children that they can respond in love to God. If and when the desire to be "religious" outstrips the desire to be academically excellent, the Church school will be in a difficulty at least as great as that of the many secular institutions in which the desire to be good outstrips the desire to be godly.

If there is one word that best describes the current resurgence of interest in Church schools, the word is "exciting." It is exciting to see the Church turn once more to its ancient interest in education. It is exciting to see how the whole family is drawn together by a common interest in the new schools that are being born and in which parents and children and teachers can learn and work and worship together. Above all, it is exciting to be involved in a work which is teaching the child to gain knowledge and understanding of his world and of himself, to the end that he may give of himself to the greater glory of his God, his country, and his world.

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BOOKS

Continued from page 7

child and his family and make for more appropriate referral.

One must approach such a handbook, however, with the realization that it cannot be fully accurate or complete. New centers are established at a fast pace and personnel changes are frequent. Since I know the Wisconsin situation best, I checked for accuracy and completeness of the *Directory* in that state, and although there were omissions noted, I found the handbook satisfactory in most respects.

CARL MARTIN

The reviewer, who has directed a family service agency, is now assistant professor of social work extension, University of Wisconsin.

In a Land of Deep Darkness

God and Caesar in East Germany. "The Conflicts of Church and State in East Germany Since 1945." By **Richard W. Solberg.** Foreword by **Bishop Otto Dibelius.** With 14 documentary illustrations. Macmillan. Pp. 294. \$4.95.

There is, in *God and Caesar in East Germany*, a jolting discussion of the Christian Church in East Germany, with special reference to the role of the state in its brutal attempt to undermine the Church's independence and integrity. The author, Dr. Richard Solberg, correctly states that there is a profound concern in many parts of the world that the true story of the embattled Christians behind the Iron Curtain be known. His book is intended to draw back the curtain and to make clear to American eyes the manner of courageous witness that has been borne for 15 years by men and women seeking to fulfill, in a Communist land, the Christian's responsibilities both to God and to an anti-God Caesar.

Since the German Reformation this part of Germany had been the Protestant stronghold. Here Martin Luther had lived, and here the central acts of the Lutheran Reformation had been carried out.

After the conclusion of the second world war we watched from our comfortable American seclusion how, within a

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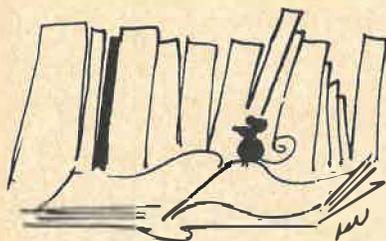
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few months, East Germany was evacuated by nine million refugees to the West, and, under the leadership of Walter Ulbricht, a jailbird with prison experiences in Berlin, Prague, and Paris, embarked on a policy of fundamental enmity toward the Church and the Christian faith.

"Religion is the opium of the people." This classic statement of Lenin is the cornerstone of East Germany's policy towards the Church. Dr. Solberg makes it clear that between the atheistic-materialistic view of the world and society and the Christian view of God and man in history no true Communist has ever found a common ground. And no Christian can indefinitely cooperate with a God-denying Caesar. The book is an eloquent documentation of this thesis.

A pastor sought approval to reprint a Bible-text card for the Christmas season with the verse from Isaiah 9:2: "The people who walked in darkness have seen



a great light; those who dwelt in a land of deep darkness, upon them has light shined." Across the face of the Bible text an official rubber-stamped, in black ink, the words, "Printing permit denied." Reason for denial: The verse contained concealed political implications.

We who live in a free country where we may enjoy the luxury of quibbling over liturgical minutiae or ecclesiastical nomenclature should read Dr. Solberg's book about our fellow Christians in a Communist country, where they are compelled to spell out their faith in raw black and white, and face the consequences.

Dr. Solberg is chairman of the history department of Augustana College. He has served as religious affairs advisor to the U.S. High Commissioner in Germany; and as a senior representative in Germany, Lutheran World Federation, Department of World Service. His account of the conflicts of Church and state in East Germany since 1945 are based on first-hand observations and reliable sources.

Personally, I found only two minor points of disagreement.

(1) The occasional expressions of Luthero-centric orientation. Germany was not the cradle of the Reformation. There have been other cradles, elsewhere, before, and after Luther. Geneva was not in Germany. Cranmer, Erasmus, Itus, Waldo, Zwingli were not Germans. In the foreword, Bishop Dibelius writes: "The crucial question is whether the character of coming generations shall receive the

April 28, 1963



COULD YOU WEAR IT?

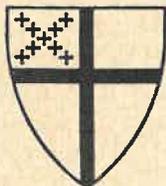
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

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stamp of atheistic materialism, or whether those values which came in to the world with the Christian faith shall be the foundation of human society. The decision in this struggle will be made in Germany." In Germany alone? Isn't it only one of the battlefields on a worldwide ideological front? Equally dramatic battles for the people's allegiance are being fought in Poland, Bohemia, Hungary — and, in a Buddhist context, in Southeast Asia.

(2) I feel the condemnation of Martin Niemoeller as an appeaser is unjustified. One may not agree with Niemoeller's theology, but this does not make him a friend of the Communist cause.

Alongside Dr. Solberg's book should be read the deeply moving collection of sermons, *A Christian in East Germany* by Pastor Johannes Hamel (London: SCM Press, 1960, 75¢).

ENRICO C. S. MOLNAR, Th.D.

Dr. Molnar, canon registrar, diocese of Los Angeles, and director of Bloy House, center for the diocesan Theological Training School, was educated in Czechoslovakia (Oriental Institute of Prague) and in the U.S., to which he came in 1939.

Youth: a Problem for Adults Only?

The New Aristocrats. By Michel de Saint Pierre. Pp. 207. Houghton Mifflin. \$3.95.

"'Father is a stranger': so he had always thought, until by chance, he saw the doctor (his father) exchanging a passionate kiss with a young nurse. 'The filthy old lecher!' the boy had thought. . . . That day, the day of the kiss, he had had the sensation of a light being extinguished inside him, and that the death of that light had left an empty space where his heart used to be."

This is Dennis, one of the "new aristocrats," hurt, alone in a world of sham and hypocrisy. Dennis, who at 17 had lost his faith in God and had chosen once and for all to "attach himself to nothing and to no one," hostile toward the Church, yet caught in the machinery of a parochial school he attended, taught by Jesuits.

"I am prepared to straighten out any question with my class — but not with him. And yet I am responsible for him. That soul, which I have just called gross, has been entrusted to me. Had I any reason for shaking him? I don't know. I don't know anything. God dispenses light as He pleases. I find the going very hazardous."

This is Fr. Maubrun, Jesuit, instructor in philosophy. It is he who represents the other side of the conflict, seeking somehow to "reach" Dennis.

Michel de Saint Pierre has given us in *The New Aristocrats* a moving and realistic picture of the problems of youth today. An added value in the book for the Christian is that the setting is *Christian* and involves *Christian principles and practices*. St. Pierre, one of France's most



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popular authors, has won the French Academy's distinguished Grand Prix du Roman for his earlier novel, *Les Aristocrates*. In *The New Aristocrats*, he brings new light on to the scene of youth and its conflict today.

What is the "youth problem"? What are the answers? While St. Pierre gives the definite idea that "the youth of today are a new breed who have taste and quality but don't know what they really want," he nonetheless states the problem in another way with these words which he places in the mouth of his problem child, Dennis: "Have they ever asked us what we ourselves feel about our alleged 'badness'? It would appear that youth is a problem to be dealt with by adults only."

The answers are not spelled out for us which is all the better, but they are obvious. There is no question but that this book will be of great interest to any and all having anything to do with young people in our day.

In reading this book, it is a good idea to maintain a true perspective. All young people are *not* like Dennis. It is unfair to generalize but it is always tempting to do so. If the book is read with this in mind, excellent insight into a specific manifestation of a youth problem is available to the reader.

WILLIAM H. FOLWELL

Fr. Folwell, a former president of the Florida Episcopal School Association, is rector of All Saints', Winter Park, Fla., which carries on an effective Episcopal Young Churchmen program.

Booknotes

You can't find out that the Virgin Mary is the Mother of Jesus in Webster's oft-maligned *Third New International Dictionary*, but you can in Webster's *Seventh New Collegiate Dictionary* (based on *Third International* and published this month).

One of 7th *Collegiate's* concessions to conservatism missing in 3d *International* is the use of capitalized entries. The *Collegiate* also retains, as student aids, these features which are missing from 3d *International*: a gazetteer, biographical dictionary, vocabularies of abbreviations and of rhymes. The 7th *Collegiate* also has a pronunciation key at the bottom of each right-hand page.

However, 7th *Collegiate* is an abridgement of 3d *International*, and users will find them both praiseworthy or blame-worthy for much the same reasons.

Purists will object to the "anything goes if it is used" basis for some entries, and those who would rely on a dictionary for clearly defined correct usage will go unsatisfied.

On the other hand, as the preface states, 7th *Collegiate* is a "prime linguistic aid to interpreting the civilization and culture of today."

Publisher's publicity release says, "Re-

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surgence of interest in religious rituals of all faiths is evidenced by broader-than-ever coverage of this vocabulary area. Terms such as World Day of Prayer, spiritual bouquet, and High Holiday are included for the first time in a desk dictionary." We also find defined in 7th *Collegiate*: charisma and Christology, but not glossolalia.

The *Seventh New Collegiate*, scheduled for April 3d publication by G. & C. Merriam Co., has 1244 pages and retails for \$5.75 unindexed and \$6.75 indexed. It has 130,000 entries, including 20,000 new words and meanings. The Preface notes that it "follows the practice of its predecessors in including only a limited selection of slang, dialect, and obsolete terms and meanings." It omits all words labeled "vulgar" and cuts down on smear words and subject labels, points out Priscilla Tyler, second vice-president of the National Council of Teachers of English, and thus "has a larger proportion of entries in standard English than *Third International*."

Increasing demands for **Clothed in Salvation**, A Book of Counsel for Seminarians, by the Very Rev. Walter C. Klein, dean of Nashotah House, has prompted Seabury-Western to publish a second edition of this slim (pp. 115) but valuable book which first appeared in 1953. Primarily for men entering seminary, the book also appeals to those already in clerical and religious orders and has had considerable sale outside the Episcopal Church. The subject is a crucial one at a time when 1962 statistics indicate a 12% decrease in the number of candidates for the sacred ministry. The \$2.50 price of this book might be a worth-while investment for every parish library.

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LETTERS

Continued from page 4

Unfortunate Paradox

THE LIVING CHURCH has been taken to task unmercifully and ungenerously by several writers since its editorials on the usage of the terms *Catholic* and *Protestant* [L.C., January 20th, ff] — and this represents an unfortunate paradox in the life of the Church today. So very much has been gained in the effort to reconcile the old issues of Churchmanship. Low Churchmen have joined enthusiastically in helping to recover and properly identify the real meaning and use of the word "Catholic." Why is it, then, that so many High Churchmen find it difficult to recognize that the Church is also Reformed and Protestant? (Some even use the unkind and unconvincing device of pretending that this point of view does not exist historically at all!)

Many of us, then, are equally jealous that the Church clearly "protest the errors which have crept into parts of Christendom," Roman and otherwise; and we hold very urgently to the importance of reforming the Church to its historic, apostolic truth. Can one really argue that the Church can be fully Catholic if it is not earnest to so reform at all times?

(Rev.) WARD McCABE
Rector, St. Mark's Church
Santa Clara, Calif.

Wafers

What are "wafers"? "For in the night in which he was betrayed he took wafers. . . ."

(Rev.) H. W. SHIPPS
Vicar, St. Mark's Church
Albany, Ga.

Editor's note: A wafer is "A thin circular disk of unleavened bread used in the celebration of the Eucharist in the Roman Catholic Church and in many Anglican churches," according to the *Century Dictionary*, which quotes Archbishop Parker's *Injunctions* (1559).

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DEATHS

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

The Rev. Egisto Fabbri Chauncey, retired priest of the diocese of Southern Ohio, and rector emeritus of St. Peter's Church, Weston, Mass., died in Weston, on April 1st.

Dr. Chauncey was born in Paris, France, in 1874. He studied at Groton School, Harvard, and Cambridge [Episcopal] Theological School, where he received the B.D. degree. He received the D.D. degree from Miami University. Ordained to the priesthood in 1901, he served St. George's Church, New York City, as curate, from 1900 to 1904; Holy Trinity Church, Brooklyn, N. Y., as associate rector, from 1904 to 1906; St. Mark's Church, Mt. Kisco, N. Y., as rector, from 1906 to 1913; Trinity Church, Columbus, Ohio, as rector, from 1913 to 1936; the American Church in Florence, Italy, as rector, from 1936 to 1940; and St. Peter's Church, Weston, from 1941 until 1956, when Dr. Chauncey retired.

Survivors include a son, Henry, of Princeton, N. J.; a daughter, Miss Edith T. Chauncey, of Weston; seven grandchildren; and one great-grandchild.

The Rev. Charles Dayton Newkirk, retired clergyman of the diocese of Central New York, died in Syracuse, on April 5th.

Fr. Newkirk was born in Grand Rapids, Mich., in 1892. He studied at General Theological Seminary and was ordained to the priesthood in 1929. He was priest-in-charge of the Church of the Good Shepherd, at the Onondaga Indian Reservation from 1928 to 1938, and rector of St. Andrew's Church, Syracuse, from 1929 to 1942. In 1934 and 1935 he was priest-in-charge of St. Alban's Church, Syracuse, and St. Mark's Church, Jamesville, N. Y. Fr. Newkirk was priest-in-charge of Christ Church, Manlius, and St. Mark's, Jamesville, in 1942 and 1943. He was locum tenens at St. Paul's Church, Watertown, N. Y., in 1945, and assistant at St. Paul's Church, Syracuse, from 1947 to 1950. From 1950 until his retirement in 1958, Fr. Newkirk was an assistant at St. Paul's Church, Flint, Mich.

He served as dean of the 4th district convocation of the diocese of Central New York from 1940 to 1943, and was a retired chaplain of the New York National Guard.

The Rev. Francis B. Roseboro, retired priest of the diocese of Pennsylvania, died April 1st, in Chestnut Hill, Philadelphia.

Fr. Roseboro was born in Lewisburg, W. Va., in 1888. He studied at Fredericksburg College, received the B.A. degree from Johns Hopkins University in 1903, and was ordained to the priesthood in 1912. He served as master at Hoosac School from 1907 to 1914, and curate at Christ Church, New Haven, Conn., from 1914 to 1924. He was curate at Trinity Church, Bridgeport, Conn., in 1924 and 1925, and curate at St. Paul's Church, Brooklyn, N. Y., from 1925 to 1930. Fr. Roseboro served as curate at St. Elizabeth's Church, Philadelphia, from 1930 to 1933, when he became vicar of the church. He retired in 1952.

He is survived by a son, James W., of Cleveland, Ohio, and a brother.

The Rev. William Landless Shannon, 59, who retired from the ministry a year ago, when vicar of St. Peter's Church, Casa Grande, Ariz., died April 7th, in Hoemako Hospital, Casa Grande, after a complicated illness.

Fr. Shannon was born in Durant, Okla., in 1903. He received the B.S. degree from Oklahoma A. & M. in 1930, the B.D. degree from Yale Divinity School in 1937, and took graduate studies at the University of the South. He was ordained to the priesthood in 1942, having previously been a minister with the Disciples of Christ.

Fr. Shannon served a number of parishes in Texas, and went to Arizona in 1957 from California.

He was assistant to the dean at Trinity Cathedral, Phoenix, and priest-in-charge at San Pablo and El Buen Samaritano missions, Phoenix, before becoming vicar at St. Peter's Church in 1960.

After retirement, Fr. Shannon continued to live in Casa Grande where his family now resides. He is survived by his wife, Mildred; a son, W. Landless, Jr.; a daughter, Elsie; eight brothers; and three sisters.

The Rev. Louis Eugene Wettling, Jr., who was vicar of Holy Trinity Church, Raton, N. M., died March 31st, at Raton.

Fr. Wettling was born in Omaha, Neb., in 1893. He studied at the University of Nebraska, and General Theological Seminary, and was ordained to the priesthood in 1918. During his ministry, he served Holy Trinity Church, Callaway, Neb., Church of the Annunciation, Oradell, N. J., and St. Stephen's Church, Chicago. He went to the Raton church in 1958.

Surviving are his wife, the former Frances E. Van Camp, and one son.

William Hampson Crow, vestryman of Christ Church, Short Hills, N. J., died April 11th, in Georgetown Hospital, Washington, D. C. He was 59.

Mr. Crow was born in East Orange, N. J., and lived in Maplewood, N. J., before moving to Short Hills 18 years ago. He was a graduate of Lafayette College, and entered the New York architectural firm, founded by his father, several years later. Mr. Crow, who was senior member of Crow, Lewis, and Wick, had a part in designing the orthopedic wing of Orange Memorial Hospital, Orange, N. J. His father designed the original hospital buildings.

Mr. Crow's firm were also architects for Hackensack General Hospital, N. J., for the last 40 years, and designed the original East Orange (N. J.) General Hospital building.

Other buildings the firm planned included St. Charles' Hospital, Port Jefferson, L. I.; Good Sa-



maritan Hospital, West Islip, L. I.; St. Joseph's Hospital, Far Rockaway, N. Y.; St. Luke's Hospital, Bethlehem, Pa.; and Charlotte Hungeford Hospital, Torrington, Conn.

He was a member of the American Institute of Architects and the Manhattan Club in New York.

He leaves his wife, Anita Wiedenmayer Crow; two sons, William B. of New York, and Lt. Stuart Crow with the Army in Korea; and his mother, Mrs. William David Crow of East Orange.

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PRIEST, experienced moderate Churchman, married, desires vestry correspondence. Reply Box H-914.*

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Sun Masses 7:30, 9:15 (Sung), 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 FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7

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 4-7

ST. THOMAS'

18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robert N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

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

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-
well, 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

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; 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.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. M. 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

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (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 Mot, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; 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, 15, 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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Ev 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

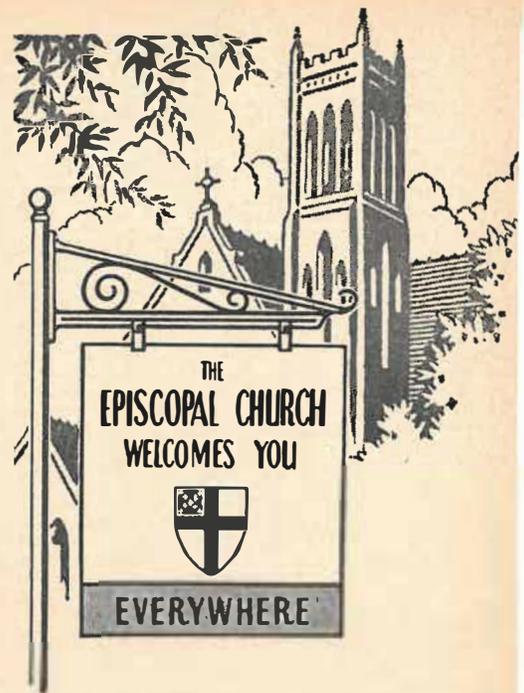
Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); 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, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight



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

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 12:10 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), 12:05 (HD also at 7:30); Int & Bible
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 min-
utes 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 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass
(MP 15 minutes before each Mass); EP daily 5

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

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, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

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

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