

The Living CHURCH

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July 21, 1963

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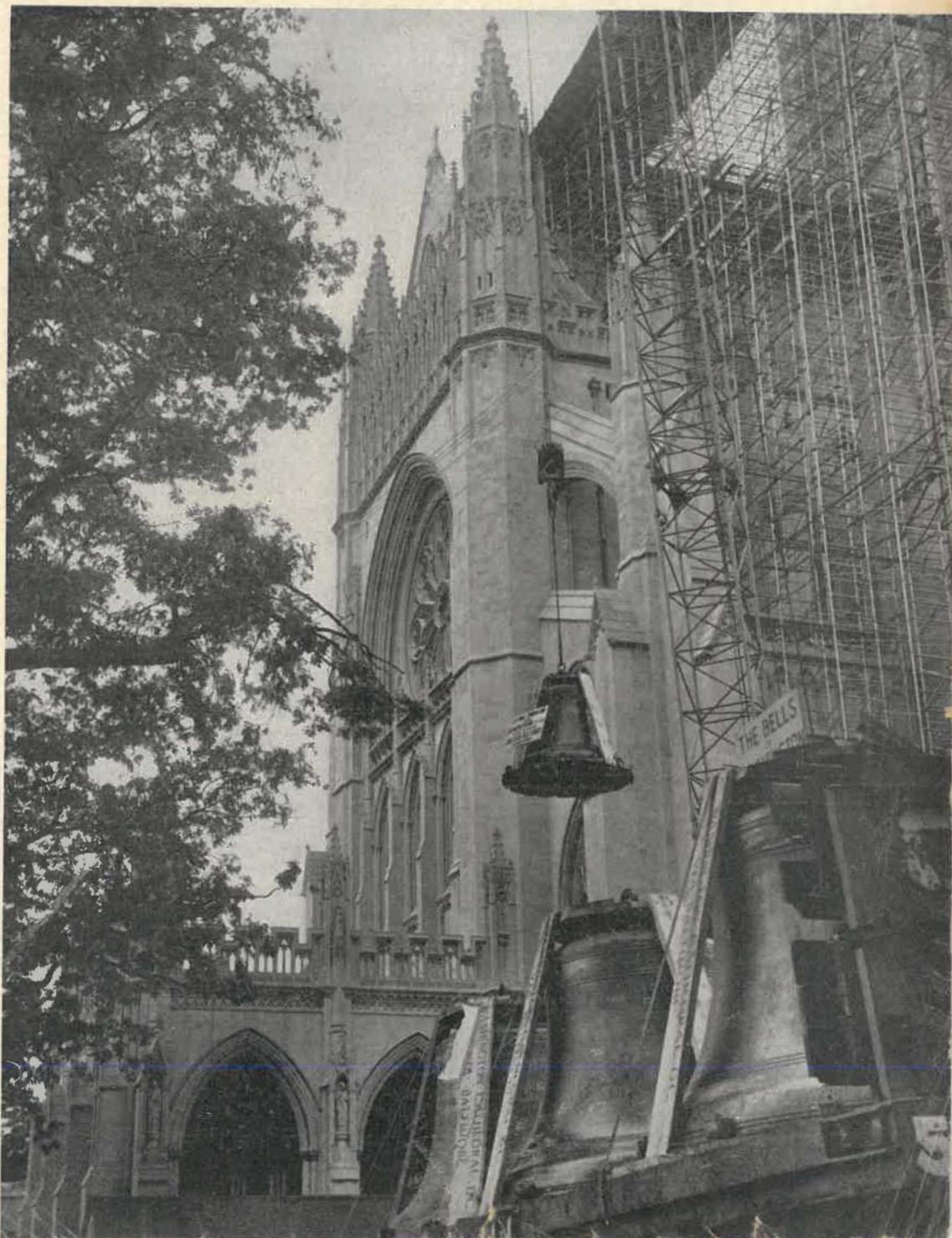
Pp. 4 & 10:

**In Rome,
the Hope
of Brotherhood**

P. 8:

**In Church Schools,
the Necessity
of Excellence**

The bell, inscribed "The Strength of the Hills Is His Also," is shown as it is raised by crane toward the *Gloria in Excelsis* Tower of Washington Cathedral, Washington, D. C. [p. 6].



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.

Why Not Here?

Praise God for the Moore article and your editorial comment on it [L.C., June 2d].

For the past 10 or 15 years I have been trying to figure a way to become a volunteer priest, to make a reality out of a desire that grows stronger by the year, that had its origins in youthful aspirations not based on firm convictions.

How else realize a vocation when one's family (wife and four children, seven to 15) are (1) not as convinced, and (2) like very much the high level of living they've become accustomed to? (I am an advertising agency account executive, 47, and quite successful by industry standards.)

Can this only be done in some domestic or foreign missionary district? My work, my family's life, and my present influence are here.

PAUL BAKER

Bloomington, Ill.

Communication, Please

As a recent convert to the Episcopal Church from a Pentecostal denomination, I have found myself wanting to establish some kind of communication with other converts with a similar background — especially a priest, if possible. Their approach and means of transition into the Anglican Communion would be of value to me in terms of common difficulties. Any leads of this nature would be appreciated.

JERRY RAY ANDERSON

Herrin, Ill.

American *Faux Pas*

There is an old New Hampshire story about a man whose recipe for rabbit pie was "equal parts of horse meat and rabbit — one horse to one rabbit!" I am afraid that the Supreme Court in its recent decision on the place of the Lord's Prayer and Bible in school opening exercises has a similar recipe for democracy — "one avowed atheist equals one thousand professed Christians."

Granted that we were the first officially pluralistic religious culture in human history, whose First Amendment is a compromise of the mutual suspicions of established Anglicans in the south and established New England Calvinists. Granted that the infant republic had enough economic and political problems to overcome in 1791 without perpetuating the religious wars of Europe. But not even free-thinking Benjamin Franklin was prepared to deny that "God rules in the affairs of men."

It is dispiriting, to say the least, to read in the press the off-the-cuff reactions to this decision by Episcopal bishops, presidents of rabbinical associations, and legal representatives of humanistic cults all saying the same things in their relief that an annoying barrier to their agreement on education has

been removed. This shows the extent of the long, slow erosion of the biblical doctrine of man which fashioned our equal division of governmental powers; no sinful man or group of men being trusted completely. When no sectarian group could officially speak for God it became increasingly more comfortable to ignore Him by mutual consent. This is the most evident and bitter fruit of our "sinful divisions" as Christians. But it was never agreed upon in any definitive document, political or religious. We fell into it as the easy way out in avoiding the agony of our separation from God and each other. It is the great American *faux pas*.

I am not insensitive to the claims of religious minorities. After every meeting of a Massachusetts Council committee on Church and state I discipline myself by a visit to a beloved Jewish rabbi friend who disagrees with me completely on every facet of this problem. But every time I conduct worship I say a Creed, and mean what I say. There is only one Source of all things in heaven and earth. He came among us and wrought deliverance from sin for all men, whether they know it or accept it. He goes before us in the awful opportunities and catastrophes of our days. What precondition to thought and action is more necessary than this in facing Birmingham, Moscow, or outer space? What education that consciously ignored this could be called "adjustment" to the past or present environment of Bethlehem, Pa., Mars Hill, N. C., or Corpus Christi, Texas?

Two words which the dissenting Episcopalian, Mr. Justice Stewart, used to describe the majority opinion are the nub of the whole matter. He said it was "insensitive" and "mechanical." When the Court had the responsibility of "rightly dividing" the waters of the Colorado River they "gave" here and "took" there. They *adjudicated* a delicate and complicated economic issue. But when it came to a matter which involved our very knowledge of ourselves as a developing nation, a people "brought hither out many kindreds and tongues," predominantly Christian, they handed over their whole concern to an infinitesimal segment of the citizens. This can only be described as "minoritarianism," the rule of the many by the few.

Mrs. Murray, the victorious atheistic appellant, in an infamous television interview, crowed that she had "just begun" her fight and that she would not stop until she had wiped out every vestige of religion in our government. The Court majority opinion lamely assured us that their dicta did not, nor ever could, threaten the ministrations of chaplains in the armed forces, oaths in court, and prayers in Congress — all officially sponsored acts of worship. But it did not spell out how these acts differed from those which had just been struck down. If there is *no definitive principle* to explain why the Court can say "yea" here and "nay" here

Continued on page 11

ANGLICAN CYCLE OF PRAYER

July

21. Michigan, U.S.A.
22. Mid-Japan
23. Milwaukee, U.S.A.
24. Minnesota, U.S.A.
25. Mississippi, U.S.A.
26. Missouri, U.S.A.
27. Mombasa, East Africa

The Living Church



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The Living CHURCH

Volume 147 Established 1878 Number 3

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

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FEATURE

Parish or Public Schools? William M. Hogue 8

THINGS TO COME

July

- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

August

- 4. Trinity VIII
- 6. Transfiguration
- 11. Trinity IX
- 13. Anglican Congress meeting, Toronto, Canada, to 23d
- 18. Trinity X
- 24. St. Bartholomew
- 25. Trinity XI

September

- 1. Trinity XII
- 8. Trinity XIII
- 15. Trinity XIV
- 18. Ember Day
- 20. Ember Day
- 21. St. Matthew (Ember Day)

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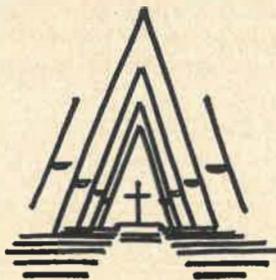
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

July 21, 1963



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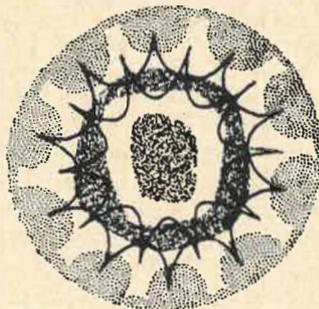
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Sixth Sunday after Trinity
July 21, 1963

For 84 Years:

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

ROMAN CATHOLICS

Kiss of Peace

Three Anglicans, two Russian Orthodox, and a Protestant monk, all Vatican Council observers, had front-row seats, near the altar, when Pope Paul VI was crowned on June 30th. Early the next day, at his own request, the Pope received the six in a private audience, and then dismissed them with the kiss of peace.

Pope Paul greeted the observers in his private library — the same spot where Pope John XXIII received the Archbishop of Canterbury and, later, Presiding Bishop Lichtenberger. The Anglicans in the party were the Rt. Rev. John Moorman, Bishop of Ripon, England; the Rev. Canon Bernard C. Pawley, personal representative of the Archbishop of Canterbury to the Vatican Secretariat for Christian Unity; and the Rev. Wilbur C. Woodhams, rector of St. Paul's Episcopal Church in Rome, Italy. The two Russian Orthodox clergymen were from Moscow, and the Protestant was from the monastic community at Taizé, France.

The observers were greeted with the greatest warmth, according to one of them. Pope Paul spoke with them first in English, as being a language understood by all of them, then asked permission to speak in Italian, with which he is more at ease. Msgr. Jan Willebrands (assistant to Augustin Cardinal Bea, head of the Vatican Secretariat for Christian Unity) translated. The Pope spoke of his joy over the opening of understanding among separated brothers and his prayer that all may someday be brothers in a full sense. He said he would welcome any questions that non-Roman Churches felt should be answered. When he asked his visitors if any would like to reply at that point, the Bishop of Ripon said, simply, "Thank you."

Pope Paul then suggested that all pres-

The Living Church Development Program

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

Previously acknowledged\$5,161.00
Receipts Nos. 4360-4393, July 8-10 322.50

\$5,483.50

ent pray together, using the Lord's Prayer, each in his own tongue, all standing. After the prayer, he bestowed on each the kiss of peace, his hands on their shoulders and theirs on his.

[Canon Pawley has been the guest of Pope Paul before. In 1955, when the Pope (then Giovanni Battista Montini) was made Archbishop of Milan, one of the new archbishop's first acts was to invite six Anglican clergymen, including Canon Pawley, to spend two weeks with him in Milan, so that he might come to know and understand the Anglican Communion.]

RACE RELATIONS

Trial by Jury

Bishop Corrigan, head of the National Council's Home Department, pleaded not guilty to charges that he was trespassing during July 4th civil rights demonstrations at Gwynn Oak amusement park, Baltimore [L.C., July 14th]. The bishop was arrested along with 282 other people when they protested the use of Maryland anti-trespass laws as a means of barring Negroes from the commercial amusement center.

Others arrested included the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Mission; the Rev. J. C. M. Allen, rector of St. Mark's-in-the-Bouwerie, New York City; and the Rev. Roderick French, of the World Council of Churches staff. Among non-Episcopal religious leaders arrested were Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, and Rabbi Morris Lieberman of the Baltimore Hebrew Congregation. All demonstrators were released on bail. Among them were Roman Catholics, Episcopalians, Presbyterians, Methodists, Baptists, and members of the African Methodist Episcopal Church, as well as Jews.

At a hearing in Woodlawn [Baltimore] Magistrate's Court on July 8th, Bishop Corrigan and the others requested jury trials. The trials are expected to start early in the fall.

Bishop Corrigan said it is the Church's business to "be where there is action — it is not for us to hide." He maintained that it is the Church's duty to "reveal" those rights for which the civil rights movement is pressing.

"We are too late to lead" the battle for racial equality, Fr. Allen pointed out. "All we can do is serve it."

In a sermon at Trinity Church, New York City, on July 7th, Bishop Bayne, executive officer of the Anglican Communion, agreed on the necessity for Christians to identify themselves with the civil rights struggle. "Gradualism is dead," he said. "A lot of people are being — and will be — hurt who feel that gradualism will work."

MARYLAND

Bishop Powell to Retire

The recent convention of the diocese of Maryland was told by Bishop Powell of Maryland that he will submit his resignation this year. Bishop Powell will be 72 in October.

The convention:

- ✓ Confirmed that women can be elected as delegates to future conventions, by ratifying a constitutional amendment introduced last year.
- ✓ Set up a planning commission to map out over-all strategy for the diocese. Members of the commission were to be appointed by the bishop.
- ✓ Adopted a 1963 budget of \$598,154, an increase over the 1962 budget by some \$10,000.
- ✓ Approved, on first reading, a constitutional change that would give increased membership in the lay order of the convention. If the change is ratified next year, parishes, organized missions, and separate congregations with fewer than 75 communicants will have one lay representative apiece; churches numbering between 75 and 500 communicants will have two delegates; churches with between 500 and 1,000 communicants will have three delegates; and congregations with 1,000 or more communicants will have three representatives plus a representative for each 500 (or fraction thereof) communicants in excess of 1,000.

ELECTIONS. Standing committee: clergy, Walter Hards, James Madison, Bennett Sims, David Watson; laity, Wilson Barnes, W. Page Dame, Harrison Garrett, Douglas Turnbull. Deputies to General Convention: clerical, Walter Hards, James Madison, Bennett Sims, David Watson; lay, W. Page Dame, Harrison Garrett, William Marbury, Douglas Turnbull. Alternates to General Convention: clerical, Rex Wilkes, Nelson Rightmyer, Henry Rightor, Charles Kraiz; lay, Wilson Barnes, Theodore Waters, John Rich, Henry Naylor. Delegates to provincial synod: clerical, Charles Fox, George Packard, G. Stanley Schwind, Joseph Wood; lay, Morton Busick, Paul Holland, William Athey, W. Frederick Sutton, Jr. Alternates to provincial synod: clerical, Courtland Pusey, Leslie Fairfield, Theodore Bailey, John Grainger.

Bishop under Treatment

Bishop Kinsolving, retired, of Arizona has been receiving daily X-ray treatments in Phoenix, Ariz., following removal of a large brain tumor. The surgery was performed at the Neurological Center, Columbia Presbyterian Hospital, New York City, on May 6th. His treatments are being given at the Barrows Neurological Institute, St. Joseph's Hospital, Phoenix.

The bishop takes a daily swim at a friend's private pool, goes to market with his wife, and often receives one or two friends who are invited for tea.

Mrs. Kinsolving reports that the bishop is without pain and that the X-ray treatments will continue for an unspecified time, after which there will be two months of waiting before results can be known.

He is under the care of Dr. John Green, head of the Barrows Institute and a neurologist of international note. In New York, he was under the care of Dr. Lawrence Poole, a neuro-surgeon.

Bishop and Mrs. Kinsolving began extensive European and Mediterranean area travel after the bishop's retirement last October. Their travels were cut short when he became ill while in Paris, France, in April. He received out-patient care at a hospital there for 10 days.

Advised to return home, the bishop underwent two weeks of tests at the Columbia Presbyterian Hospital, where the large tumor was diagnosed, and brain surgery followed. The bishop is cheerful; as Mrs. Kinsolving says, "We have learned to live day by day."

Bishop Harte of Arizona has asked the clergy to "Please keep the bishop in your prayers and let the Kinsolvings know our devotion and concern."

Bishop and Mrs. Kinsolving reside at 7216 North Third St., Phoenix 20, Ariz., in a home they purchased before his retirement.

RELIGIOUS COMMUNITIES

A Thousand Years

The Orthodox monastic community at Mount Athos in Greece celebrated its 10th century of existence last month, with His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch of the entire Orthodox Communion personally joining in the observance. King Paul of Greece also journeyed to Mount Athos for the 1,000th anniversary celebration.

Many Orthodox leaders attended the observance, and Protestants, Roman Catholics and Anglicans were represented, too. The Archbishop of Canterbury was represented by Dr. Stanley Eley, Bishop of Gibraltar. Among the Protestants were Dr. W. A. Visser 't Hooft, general secretary of the World Council

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Mr. Swanson (in clerical collar) with British cadets and women of his parish: Hospitality among the Americans.

of Churches, Dr. Franklin Clark Fry, president of the Lutheran World Federation, and Dr. Adolf Wishmann, head of the foreign office of the Evangelical Church in Germany. The Roman Communion was represented by two Jesuit priests (both editors of papers published in Paris, France) and by several monks of various Roman religious communities.

The celebrations originally had been scheduled to start on May 25th, but were postponed until June 22d because King Paul became ill. Patriarch Athenagoras did not receive his passport from the Turkish government until quite late, and it was uncertain for a time whether he would be able to make the trip to Greece.

Enroute to Mount Athos, the Patriarch spoke of the need for coöperation among all Eastern Orthodox, and added:

"People are thirsty for Christ in our age. Of the three billion people on the earth, two billion are non-Christians, and that is why we invite all theologians to work for a solution to the problem of spreading Christianity: How will we make it possible for Christianity to live on the face of the earth?"

"It is the duty of the Holy Mountain, Mount Athos, to offer itself for the survival of Christianity."

King Paul, giving the closing address of the week-long celebration, expressed the hope that Mount Athos "may remain forever the most powerful spiritual lighthouse which will illuminate millions of souls far beyond Greece and Orthodoxy."

[RNS]

TRANSATLANTIC

Britons in Boston

In an unusual venture in international relations, some 65 families representing 22 parishes in the greater Boston area entertained approximately 225 officers, cadets, and seamen of Britain's Dartmouth Training Squadron recently.

Careful advance planning with the local British Consul enabled squadron

members, among whom were Nigerians, Ghanians, and Malayans, to spend time with hospitable families in private American homes.

The British naval cadets, on a training cruise, paid a call at the Naval Academy at Annapolis and steamed up the East River past the United Nations buildings, en route to Boston. Their ships, HMS *Tenby*, HMS *Torquay*, and HMS *Wizard*, spent the Fourth of July visiting Cleveland and Toledo where the sailors were entertained by members of Episcopal parishes in the diocese of Ohio.

In Boston, the arrangements were made on behalf of the diocesan armed forces commission by the Rev. Edward I. Swanson, commission chairman and rector of Emmanuel Church, West Roxbury, Mass. The Church of the Good Shepherd, Dedham, treated two dozen cadets to a ham and bean supper and a dance as part of the parish's 90th anniversary celebration. Emmanuel Church had the squadron's Church of England chaplain, the Rev. Ray H. Roberts, as its preacher on Trinity Sunday morning. In the afternoon, on its annual picnic, the parish entertained petty officers and seamen and introduced them to the mysteries of baseball.

Among other parishes taking sizeable groups were the Church of the Holy Spirit, Mattapan; Trinity Church, Melrose; St. Paul's Church, Millis; St. Paul's Church, Natick; and the Church of the Holy Nativity, South Weymouth.

In an appreciative letter to Mr. Swanson, Chaplain Roberts said, "It has been a matter of particular pride to me that it is the Church that has been responsible for offering so much hospitality to us during the visit to Boston, and I am quite certain that the significance of this has not been lost upon the men. . . . We shall not forget what you have done for us."

The British Consul, Mr. James Stewart-

Robinson, expressed his gratitude, and the host families reported great satisfaction with the project. "This is one of the best things we could possibly have done," was a typical comment.

MISSISSIPPI

In Dixie, "Dixi"

On June 29th, the Roman Catholic Bishop of the Natchez-Jackson diocese in Mississippi, the Most Rev. R. O. Gerow, shared in a program on ecumenism with Bishop Gray of Mississippi and with Dr. Roy C. Clark, pastor of the Court Street Methodist Church, Jackson.

The program was presented to more than one hundred members and clerical guests of the Episcopal Laymen of Mississippi in their annual conference at the diocesan conference center. Each speaker attempted to clarify and explain his particular Church's view of Church unity.

Bishop Gray, after his review of Anglicanism's position on unity, paid special tribute to the inspiration of Pope John XXIII and closed his speech with prayers for the repose of the soul of the late pontiff and for the unity of the Church.

Bishop Gerow, 78, stressed his own experiences of the broad need for unity. He concluded his address by telling of some of his observations of the Vatican Council, including his amusement at the fact that all of the formal Latin addresses ended with the significant word, for Mississippians, of "Dixi" ("I have spoken").

Other speakers on the program included the Rev. Herbert A. Ward, Jr., and the Rev. Duncan M. Gray, Jr. Fr. Ward, vicar of the churches in Long Beach and Mississippi City, Miss., read a paper on the need for making the Eucharist the primary service of Sunday as a contribution to unity. Mr. Gray, rector of St. Peter's Church, Oxford, Miss., spoke informally on his experiences of cooperation among local churches.

At the laymen's meeting, Robert B. Rutherford was elected president of the association, succeeding George B. Thatcher. Harry E. Weir was elected first vice-president and D. A. Elliott was elected second vice-president. Mr. Rutherford appointed William Cabaniss as secretary-treasurer.

WASHINGTON

Delivery Date

With a police escort, the 53 bells of the Kibbey Carillon and the 10 bells of the Memorial Ring were taken last month from the port of Baltimore to the National Cathedral in Washington, D. C., where they are being installed in the *Gloria in Excelsis* tower.

Eight trucks were required to carry the 120 tons of bells and supporting beams. The largest of the bells — an E-flat bour-



The bells arrive: Relatives of Big Ben.

RNS

don, in the carillon — is 8' 8" in diameter and weighs 24,000 pounds. The smallest, which tops off the four-octave, chromatic carillon, is 7" in diameter and weighs only 15 pounds.

On June 11th, the British Ambassador to the U.S., Sir David Ormsby Gore, representing the British bell foundries that made the bells, formally presented the smallest bell to Bishop Creighton of Washington. Sir David took the occasion to note that the Whitechapel Bell Foundry, makers of the 10-bell ring, is the same firm that made the Liberty Bell and Big Ben. The Taylor Foundry, which made the carillon, he described as a "comparatively young firm, established only in the 18th century," although he said that the firm continues a line of bell foundries dating back to medieval times.

Bishop Creighton gave a prayer of thanks for the safe delivery of the bells, asked God's blessing on the craftsmen who made them, and prayed that all who

will be called by the sound of the bells will enter God's house with thanksgiving.

The cover picture shows one of the carillon bells, inscribed, "The strength of the hills is His also," being raised to the tower.

The Deafness in All

The service was bilingual — in English and, simultaneously, in the sign language of the deaf. The music sung by the choir of Washington Cathedral was also signed by the Choir of the Deaf from Gallaudet College, and when the cathedral choir sang "The Lord's Prayer," it was interpreted by Gallaudet's Religious Modern Dance Chorus of the Deaf.

This service for the deaf, held at the National Cathedral, Washington, D. C., on June 23d, was attended by some 2,000 people from 40 countries. A large proportion of these were educators of the deaf, attending a week-long "International Congress on Education of the Deaf" at Gallaudet College.

Bishop Murray, Coadjutor of Alabama, who learned sign language in order to minister to deaf people in his diocese, simultaneously spoke and "signed" his sermon. He stressed the importance of communication between persons, pointing out that all people "tend to withdraw from real meeting with others and from real communication with others." He cited areas — such as marriage, labor-management relations, international relations, and race relations — in which a "broken line of communication results in bad trouble between people." He said:

"We who work among deaf people know the difficulties of communication. We know the need for patience. We know the need for the help of God. . . . Perhaps He can use us, not only to help deaf people with communication, but to help others also. Maybe we can make an important contribution to the great problems of mankind by

At Washington Cathedral's bilingual service: From left, Dr. Powrie V. Doctor, executive secretary of the congress at Gallaudet; Bishop Murray; and the Very Rev. Francis B. Sayre, Jr., dean of the cathedral.

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our efforts and our experience and wisdom and skill in communication. Let us pray for the humility and the patience and the skill to help God open the ears and loose the tongues of the deaf and to help overcome the deafness which is in all men."

NATIONAL COUNCIL

Alcoholism Advisors

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, chairman of the National Council's Department of Christian Social Relations, has announced the formation of an "advisory committee on alcoholism and alcohol education."

Primary function of the committee, Bishop Warnecke said this month, is to advise the staff of the Division of Church and Community Studies on its program and to make recommendations to the Department of Christian Social Relations.

Committee chairman will be Ebbe Curtis Hoff, M.D., dean of graduate studies and professor of neurological science at the Medical College of Virginia.

Other committee members are: Bishop Hall of New Hampshire; Dean K. Brooks, M.D., superintendent of Oregon State Hospital, Salem, Ore.; Mrs. Robert H. Durham of Detroit, Mich., member of the General Division of Women's Work; the Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York City; the Rev. James T. Golder, rector of the Church of the Advent, San Francisco; Howard E. Mitchell, director of the Alcohol Project, Division of Family Study, University of Pennsylvania School of Medicine; the Rev. Yvelin Gardner, assistant rector of St. George's Church, Hempstead, Long Island, New York; the Rev. Charles P. Price, who has just become preacher to Harvard University and chairman of the board of preachers; and Mrs. Lee A. Belford, a member of the alcoholism committee of the diocese of New York's department of Christian social relations.

CHURCH IN THE WORLD

The Question Everywhere

Bishop Wright of East Carolina, returning recently from a two-month visit to Brazil [L.C., July 7th] and Africa as the representative of the Presiding Bishop, noted the effect of the racial struggle in the United States on the Church's work overseas.

"Everywhere I went," he said, "the stories of Alabama and Mississippi were featured in the newspapers. The voice of the Christian Church has little meaning overseas unless its words are backed up by a Christian approach to racial matters at home. In every place I was asked immediately and before my message could be heard or have meaning otherwise, 'What is the Church saying and doing about racial justice in America?' This must be answered here at home before

the Christian Gospel is relevant, in any sense, to emerging Africa and Brazil."

In Africa, the bishop visited Anglican missionaries in 10 nations: Starting with West Africa, he moved down the coast south and east, visiting Liberia, Ghana, Nigeria, the Congo, South Africa, Kenya, Southern Rhodesia, Uganda, and Southwest Africa. While in Liberia he traveled with Bishop Harris of Liberia and Bishop Brown, coadjutor, to many remote stations. "The educational program of the Church in Liberia, is unsurpassed anywhere in Africa," Bishop Wright said. "The progress of this country is due in no small measure to the vision of Bishop Harris and the continuing efforts of his coadjutor."

In South Africa the bishop was guest for five days of the Most Rev. Joost de Blank, Archbishop of Cape Town.

ARIZONA

Council Member Recovers

Mrs. John R. (Georgia) Newcomer, of Phoenix, Ariz., member of the National Council, is recovering slowly after a coronary occlusion she suffered on April 27th while visiting friends in Maryland.

After a month at Holy Cross Hospital, Silver Spring, Md., she was flown to Phoenix where she spent a week at St. Luke's Hospital. Since then she has been recuperating at the home of her daughter, Mrs. W. T. Melis, of Tempe, Ariz.

Mrs. Newcomer has cancelled all engagements. She is now allowed up a bit and may receive visitors, but future plans are indefinite. She will spend the remainder of the summer with her daughter in Tempe.

Meanwhile, doctors tell her that when she recovers she may lead an active, though somewhat curtailed, life.

CENTRAL AMERICA

Catechists at Pearl Lagoon

by the Rev. WILLIAM C. FREY

Ten catechists [full-time, paid lay readers], three lay readers, and two rural teachers were the participants at the catechist conference held this spring in the Republic of Nicaragua.

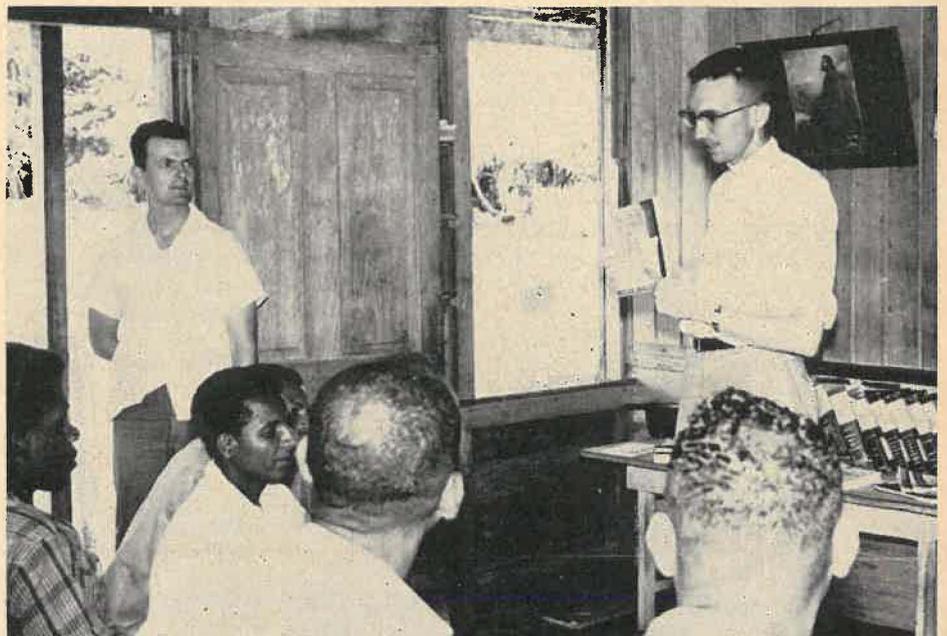
The conference, which has become an annual event, is designed to provide intellectual and spiritual stimulation for the lay workers of the archdeaconry of Bluefields and Pearl Lagoon. (This archdeaconry includes virtually the entire eastern coast of Nicaragua, and has some 15 missions and preaching stations. The archdeacon is the Ven. Laurance W. Walton. He is assisted by two other priests, the Rev. Robert J. Carlson, and the Rev. Lucien E. Churnside. He also has the help of a large staff of catechists, lay readers, and teachers for the various mission schools.)

The scene of this year's conference was the small (population *circa* 200) village of Pearl Lagoon, situated on the shore of the lagoon of the same name, some five hours travel by boat from Bluefields.

The first two days were devoted to a retreat, conducted by the Rev. William Harris, OHC. Fr. Harris stressed the essential nature of prayer and meditation in the life of all Christians, especially of those who are called to any teaching or pastoral function.

Each day of the 12-day conference began at 4:30 a.m. with the rising bell. Morning Prayer was read by the lay readers at 5:30, and the Holy Eucharist was celebrated at 5:45. Each night, Evening Prayer was read at 6:30. The morn-

Continued on page 11



Archdeacon Walton lectures (Fr. Carlson is in doorway): Also, a turtle provided protein.

Parish or Public

Schools?

by William M. Hogue, Ph.D.

One of the phenomena of the Church's life since World War II is the parish school movement, a relatively widespread effort on the part of Episcopalians to establish day schools under the control of local congregations. The reason for this sudden interest in Church-sponsored education among the parish clergy and the people in the pews is a matter of debate, but the fact of the movement is indisputable. The number of parish schools in the Episcopal Church has more than doubled in the last 15 years.

I am not one of those suspicious, albeit public-spirited, citizens who object to parish schools on the grounds that such schools are undermining that bulwark of American democracy, the public school system. There are many people, in and outside the Church, who believe just this. But the existence of parish schools is an implied criticism of public schools. If the public schools were adequate, there would be no need for parish schools.

What is this inadequacy of the public schools that has persuaded so many clergymen to institute parish schools? It is sometimes said that the essential difference between Church schools and secular schools is that one system is godless and the other teaches and practices religion. This is not entirely correct. The public schools are not godless. Quite the contrary. They are the strongholds of religion. Unfortunately, it is not the Christian religion.

The public schools of this nation are, probably unwittingly, systematically propagating anti-Christian beliefs. Public schools are professedly neutral in religion. But how can there be such a thing as neutrality in religion? An education that ignores the source of truth is subtly preaching the religion of secularism and materialism. To make a secularist of a thinking adolescent, you do not have to write on the blackboard, "If there is a God, He is unimportant." This idea will occur to him by the time he has spent 12 years in classrooms where God has not been mentioned.

But public education has been one of the mainstays of the Republic. It is almost an article of faith in the creed of American democracy. To condemn and abandon public education, is this not anti-American?

This question implies a belief in 20th-century America as the best of all possible worlds, but the Church has not yet

begun to preach that the present American way of life is the final answer to the petition that the will of God be done on earth as it is in Heaven. Because our country is an object of loyalty, it is not thereby free from the possibility of criticism; because it is an object of loyalty, it is not thereby miraculously made free of imperfections.

That there are imperfections in the American way of life from the Christian point of view hardly needs substantiation. Our concern is with what has caused or contributed to those imperfections. Most of the citizens of this country are religious illiterates or out-and-out pagans. Have their secularist beliefs anything to do with the kind of education they received? If many Christians think of God only in relation to a single hour on Sunday morning, could there be any connection between this and the fact that throughout their formative and intellectually eager years, God was in evidence only at that hour and was conspicuously missing from nine to three, Monday through Friday? If Church members are inclined to keep God out of their political, economic, and social relationships, is it perhaps due to the systematic exclusion of God from the business of every day — their education — throughout 12 or 16 years of their lives?

If an education which excluded the Christian religion has made us what we are, perhaps an education which included the Christian religion would have made us more nearly what we ought to be. Christians must put Christianity into existing schools or must create schools in which it has a place. In a society where Christians are a decided minority and where they are divided among themselves as to what constitutes Christian truth, there is no likelihood, even if it were desirable, of the Christianization of the public schools. There seems to be no alternative but Church schools. If this is a criticism of public education, if it is un-American, we can answer only that it is the office of the Church to sit in judgment upon human institutions. Loyalty to Christ may require us to criticize Caesar.

And so it has come about, in the middle of the 20th century, that after vainly attempting to provide religious education through the Sunday school, an institution designed in the middle of the 18th century to teach the children of the poor how to read and write, some of the

clergy have decided that the secularist outlook of our people is the product of an education devoid of any religion other than secularism. What they have done about it has been to create schools in which there are formal classes in religion, where there are frequent services of worship, and where God is conspicuous in all areas of the school's life and work. They have done this in the hope that Christianity will become a part of the everyday life of the adult by having been made a part of his everyday life as a child. If secular schools can form secularists, perhaps Christian schools may make Christians.

As a Churchman and citizen, I see this as praiseworthy, even essential. But when I look at our parish schools through the eyes of a schoolmaster, I hesitate. For many of our parish schools have the same curricula, the same teaching methods, the same academic standards, even the same texts and syllabi, as the public schools. Our flight from Egypt is less thoroughgoing than appears at first sight.

Feeling that the academic standards, and above all the curricula, of most public schools are unsatisfactory, I think that their adoption by our parish schools is a mistake. The millions of words written on the subject of our deficient public education in the last decade are an indication that such an idea has occurred to others as well. A proof is the existence of many private schools whose academic achievement is unquestionably higher than that of the vast majority of public schools. This fact is partly explained by the highly selective admissions policy of independent schools. But a more important factor is the level of attainment *expected and demanded* of their students.

Mr. Hogue is presently headmaster at the Tome School, Port Deposit, Md. He was assistant headmaster at St. John's Parish School, Tampa, Fla., from 1958 to 1963, and prior to that a teacher in Washington, D. C., public schools.

The basic deficiency

of public education

is not one of ability,

but of purpose, says the author



Academic achievement is high in schools where the expectations are high and where the curriculum is designed to foster achievement.

Many reputable voices are claiming that, even when we allow for the difficulties under which public education labors — lack of money, shortage of teachers, public apathy, staggering numbers — the public schools have not done all that they might have done. Too many of their graduates, when measured against graduates of independent schools, cannot read or compute with facility, have little knowledge of the humanities, are poorly trained in classical language and literature and are inadequately prepared for college. The tragedy of these failures is that they are the result, not of half-hearted effort or insufficient resources, but of a deliberately adopted philosophy and its resultant curriculum. The basic deficiency of public education is not one of ability, but of purpose.

Many of our parish schools have been content to adopt the curricula and the academic standards of the public schools. It has apparently been the belief of those who founded these parish schools that the proper method of procedure is to graft a course in sacred studies on to the local public school curriculum and to fertilize heavily with sessions in chapel. If the resulting fruits on the tree of knowledge have been somewhat less than luxuriant, it could hardly have been otherwise. A school is essentially a curriculum. A wise Teacher once pointed out that men do not gather figs from thistles.

Are we to sacrifice academic excellence and be content to take religious indoctrination in its place? If we should, it would be an affront to God and a disservice to the Church. God is the God of the multiplication tables fully as much as He is the God of the Nicene Creed. It is as reprehensible for a school to send out a child imperfectly grounded in the one as in the other. All truth is sacred — the term “sacred studies” cannot be restricted to formal courses in religion. All

learning contributes to our knowledge of God. If we fault the public school for obscuring God by ignoring “religious” truth, and then in our Church schools fail to give the child “academic” truth to the utmost of his capacity for receiving it, we are equally guilty.

In a Church school, academic excellence is a theological imperative. A parish school that does not demand academic excellence of its pupils has no right to exist. The only justification for the existence of parish schools is insofar as they are a response to our Lord’s command, “Be ye perfect.” The parish school is simply a means of implementing the one work of the Church — the perfecting of saints, which should include the perfecting of minds. This does not mean that a child must be able to score well on the College Boards in order to be saved, but it does question the existence of Church schools whose graduates do not score well on the College Boards because their schools failed to perfect their minds. Quite apart from the hurt inflicted upon the Church by schools which cannot compete with academically superior secular schools and which therefore bring Christianity into disrepute, we stand in danger of the sin of hypocrisy. We proclaim that our schools are ministers of the God of truth. Are we using the God of truth to camouflage a second-rate academic schooling which is a travesty upon the truth?

We rightly reject the idea that a school with high academic standards is *de facto* a good school from the Christian standpoint. We must not fall into the opposite error of supposing that a parish school with low academic standards is justified because it “teaches religion.” A school is not a good school, no matter how many courses in religion it offers or how many hours a week its students spend in chapel, if its academic standards are low. Unless and until our parish schools equal or surpass the academic achievement in the *best* secular schools, there is some doubt as to the advisability of their existence.

And it is inconsistent to draw back from the public schools on “religious” grounds and yet accept without question their academic standards and their curricula.

How does a school reach high academic standards? Unfortunately there are no unfailing recipes, but the *sine qua non* of a good school is a good curriculum. The curriculum itself will not guarantee the success of the students subjected to it, but if the curriculum is faulty there is little the students can do to rise over the inadequate goals set for them by it. What constitutes a good curriculum for a parish school? Now there is a topic for some ambitious and foolhardy schoolmaster! Until such a one appears to provide us with a trustworthy guide to the formation of parish schools, I can only suggest that we take for our models schools whose academic achievement has been consistently high. Of course it is easy for the harassed parish priest who adds the direction of a day school to his other duties to hire teachers with public school experience and allow them to continue to teach what they have been teaching. This may relieve him of the headaches of creating a curriculum, but it means that the parish school is likely to be no better than the secular school it is reproducing.

We have, in the Episcopal Church, a number of independent boarding and day schools which are highly esteemed among educators. It is to them that parish schools should look for guidance in developing a curriculum. Unfortunately, independent schools are prone to consider parish schools academically inferior, and parish schools are inclined to believe that the independent schools are Church schools in name only and fail to teach the Faith of the Church. There may be some truth on both sides. But this should not prevent parish schools from appropriating the fruits of long experience and emulating the methods that have brought undoubted academic success to the independent schools, nor independent schools from learning something about the role the Church should play in a school from some parish schools.

It would be a tragedy if the opportunity to create superior schools committed to Christianity should be thrown away by the willingness of the directors to fashion their schools after inferior models. It is not too late to correct past mistakes. We certainly can prevent errors in the future. But the time for doing so is now. The peculiar conditions that have made the parish school movement possible — economic prosperity, dissatisfaction with the public schools, public concern for survival in the space age, competition for college, and all the rest — these conditions will not exist forever. Prudence, a wise opportunism, not to mention a zeal for souls, dictates that the Church seize this chance that may never come again.

Windows Wider

It is of great significance to all non-Roman Christian Churches, to the Roman Catholic Church itself, and it well may be that it is significant to the whole of the secular world and its peace, that the newly-crowned head of the Roman Communion has already made clear his concern for the unity of Christians [page 4]. Not only did Pope Paul VI invite those non-Roman observers of the Vatican Council who were available to be present at his coronation, but one of his first acts as Pope was to invite them to an audience, where he showed his concern for their questions and his hope and prayer for a future when they might truly call each other brothers.

Much has been written in the religious press and secular press about the accomplishments of Pope John XXIII in dramatically and perhaps miraculously winning the rest of Christianity, indeed, the rest of the world, to a new attitude of trust and admiration for the Roman Church, and in equally dramatically revealing a new attitude in the Roman Church toward the rest of Christianity. The seeds of charity were there long before, as individuals and local communities occasionally had come to know. But it took Pope John to bring the seed to flower. It was the warmth of his own personal love for God and men that brought the sudden thaw in the long cold civil war of Christendom, and in a few short years he managed to undo the harm of centuries of hatred and suspicion on both sides.

Advantages and Dangers

But John would have been the first to say that it was not he who did these things, but that it was he through whom the Spirit of God was at work. Because he was a man whom people loved easily, he was a man through whom men could be won to Love. But, as in all good things in this world, the great advantages of this could also be the great dangers. One danger is that such a man might be followed by one who did not share his wisdom. Pope John is dead, and the things that he allowed God to work through him could have ceased with the ceasing of his own strong heart. But they have not ceased — and a world which has been a little tense, a little tentative, waiting a-tiptoe to see if the new tide of charity was now to begin to ebb, can relax and give thanks that John has been succeeded by a man who has already declared himself to be dedicated to the same ends that John was — more important, a man who seems to have given himself equally to the leading of the Holy Ghost.

A second danger was a more subtle one, but equally real. That was the danger that in lamenting the loss of John and dwelling upon his accomplishments, the world might lose what was to be done by him who followed John. Lot's wife is not the only example in history or legend of the dangers of looking backward. We feel that Pope John XXIII accomplished that which he had



RNS

Pope Paul VI: * For him, the hopes and prayers of the devout of many Churches.

been given to do. We look now to see what further things God may have in store for Christians through the man who followed John.

The election of Giovanni Battista Cardinal Montini to be Pope was announced by the traditional statement to the waiting populace, "We have a Pope." The crowd that waited for that announcement was made up of men and women who claimed that Pope. But there was a whole world waiting, this time, for the announcement — a world which asked itself afterwards, "But who is 'we'?"

A Wider Concern

The answer to that question is in large measure up to the man the announcement proclaimed, Pope Paul VI. The Apostle whose name he took made himself responsible for the spiritual welfare of all men, wherever, and in whatever condition he found them. By actions which were among his first as pontiff, Pope Paul has shown that his concern reaches a great deal further than the leadership of one ecclesiastical organization, however large.

God used Pope John XXIII to work His will in a troubled world and a divided Christianity. Pope Paul VI has the hopes and the prayers of the devout of many Churches that he may continue the renewal and the invigoration of the Church, for many; are the Christians who call themselves by differing names but who find within their hearts the same growing longing to be at one with their brothers in the Household of God.

*Pope Paul, former Cardinal Archbishop of Milan, is shown as he preached in Milan 15 days before his election as pontiff.

NEWS

Continued from page 7

ing classes were devoted to lectures and research periods, designed to help the lay readers become more familiar with the use of resource books. Three courses of instruction were offered: Church doctrine, taught by Archdeacon Walton; Church history, by the Rev. H. Gene Norman, vicar of All Saints' Church, Managua, and director of the *Clinica San Lucas*; and Church worship, by the Rev. William C. Frey, of the Church of the Good Shepherd, San José, Costa Rica.

Over the weekend of May 4-5, the participants dispersed to various mission stations, such as Orinoco, Tasbapauni, Ká-kabilla, and Raitipura. Transportation, provided by the archdeaconry, was in the form of the Santa Fe, a 20-foot diesel-powered craft, used by the local clergy to make their visits to the scattered outposts.

These villages are for the most part primitive, lacking basic hygienic practices and having no medical facilities. The economy is agricultural, aided by seasonal shrimping and lobster fishing. There being no doctor for the area, Fr. Carlson, who regularly visits the missions around the lagoon, carries a small medical kit, administering emergency treatment wherever possible.

An extra passenger on the return trip on May 6th was a 200- to 300-pound sea turtle, who graciously provided added protein to the second week's diet, augmenting the staples of beans and rice, yucca and banana. Meals for the conference were prepared by volunteers from the Woman's Auxiliary of St. Augustine's Church, Pearl Lagoon. (Note to any who object to the use of the term "Woman's Auxiliary" — in the somewhat patriarchal society of the Pearl Lagoon, the new terminology has not made much headway.)



Catechists bid farewell to Fr. Harris
They rose at 4:30 every morning.

July 21, 1963

LETTERS

Continued from page 2

there then we are obliged to wait for a succession of other shoes to drop.

There is only one ray of light and hope in this decision, which otherwise is adequately responded to by the latter part of the Epistle for Ash Wednesday (Joel 2:15-18). Both the Court and Mrs. Murray did say that we could teach the "objective" facts about our different religious traditions and the historical place of religion in our heritage as required subjects in the public schools. This, if intelligently done, could mean more than indifferent prayer and indiscriminate Bible reading. Let us initiate this growing practice throughout our country.

(Rev.) MAURICE A. KIDDER
Vicar, All Saints' Church, Chaplain to
Episcopalians, Mount Holyoke College
(Sometime Gray Lecturer on Religion
and Public Education, University of
North Carolina)

South Hadley, Mass.

Shocked

In your issue of June 23d, you printed an utterly shocking report concerning excommunication of an Episcopalian in New Jersey, because he made offensive remarks concerning the colored race. Apparently, you approve the action taken. I myself certainly do not.

Sadly, I begin to think that submission to any and all Negro demands has become the number one objective among our clergy and many of our laymen. I do not applaud the action of Episcopal priests taking part in demonstrations, frankly designed to frighten whites into submission to Negro demands. Negro wants are endless, and in such areas as employment, they are already demanding discrimination against whites.

I regret that the layman, Mr. James Wood, Jr., should have stated his case offensively. Otherwise, I believe that he and I have much in common.

Apparently, the diocese of New Jersey was determined to humiliate Mr. Wood, because of his outburst. If New Jersey is similar to other areas I have observed, it must contain Episcopalian who commit adultery, steal, and sometimes even murder. Is this diocese preparing to excommunicate all these people because they do not make proper penance?

I submit that the Bishop of New Jersey and clergy of Good Shepherd parish are reverting to the outworn practices of the medieval papacy.

D. STEWART QUERN

Charlotte, N. C.

Armed Forces Reprints

Reprints are now available of the special material from the Armed Forces Number (June 30th) of THE LIVING CHURCH.

The 20-page reprints will be sold in lots of 10 or more, at 12½ cents apiece, plus postage. Orders may be sent to THE LIVING CHURCH, 407 East Michigan Street, Milwaukee, Wis., 53202.

BOOKS

Icon in the Living Room

The Eastern Orthodox Church: Its Thought and Life. By Ernst Benz. Translated from the German by Richard and Clara Winston. Aldine Publishing Co. Pp. 230. \$5.

Among the many books which have recently appeared on the subject, *The Eastern Orthodox Church* by Ernst Benz has a distinctive place. It carries a good balance between history and dogma on the one hand and personal experience in liturgical life on the other. These two elements, according to the author, are combined in the veneration of icons, and he therefore devotes his first chapter to this topic. His treatment of icons is in terms of their aid to piety, not as a contribution to Church art. Anyone visiting an Orthodox home, writes Dr. Benz, will find an icon in the eastern corner of the living room. "The concept of icons themselves is a central point of dogma which crops up again and again in all aspects of Orthodox theology."

The history of liturgical development is nicely given, with a rather sketchy description of the components of the Eucharistic service. Here, as in dealing with dogma and canons, there are references to the corresponding concepts in the Roman Catholic Church. Adolph von Harnack is quoted as saying that dogma was a product of "Hellenization of Christianity on a grand scale." Dr. Benz holds that Orthodox theologians, while admitting or even priding themselves on the influence of the Greek spirit, nevertheless see "the formation of dogma as a divine and human process modeled upon the incarnation of the divine Logos in the man Jesus Christ." Dogma as incarnation contrasts with the "legal relationship" between God and man which, he says, is characteristic of the West. In the East, there is little emphasis upon justification, but more on sanctification, perfection.

This helps to explain the major difference between monasticism in the West and in the East. Although both stem from the same root, Western monks tend toward functional expression of religion — "care of the sick, theological scholarship or ecclesiastical politics." Dr. Benz notes that Eastern monks, on Mt. Athos, for example, are not noted for their scholarship but rather for their asceticism. A monk normally enters the "angelic state," somewhere between heaven and earth. Hence the rare combination of heavenly and earthly wisdom found in the spiritual counselors, *starsi* of the Russian Orthodox Church.

There is an excellent chapter on missionary work, disproving allegations of inactivity in spreading the Gospel. Here, too, it has been the monastics as individuals rather than "missionary orders," of

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which there are none in Orthodoxy, who have gone out to high adventure and great success in the course of the centuries. The role of the Orthodox Church in culture and politics is discussed, and the author correctly notes the "almost total gap in historical research" in this field. One may hope that in his chair as professor of ecclesiastical and dogmatic history at Marburg he may himself turn to this task. However, on this point as elsewhere the author reveals that his study and experience have been chiefly within the framework of classical and Russian Orthodoxy, very little, apparently, with the modern Greek Church. In this respect he is closer to Father John Meyendorff than to Timothy Ware, both of whom have books on this identical subject. Dr. Benz closes his work with an evaluation of the weaknesses, chiefly nationalism, and the strength of Orthodoxy, the liturgy itself. In this he is correct.

PAUL B. ANDERSON

Dr. Anderson, an associate editor of THE LIVING CHURCH, is a consultant for the National Council of Churches on relations with Orthodox and other Eastern Churches.

Jewel Unchained

An Apology of the Church of England.

By **John Jewel**. Edited by **J. E. Booty**.
Cornell University Press. Pp. xvii, 145.
\$4.

Just why *An Apology of the Church of England* was chosen for publication by the Folger Shakespeare Library is not explained by the editor, except that it is one of a series of Tudor and Stuart documents that the Library intends to bring out. The importance of the influence which this 16th-century book had upon the Church is brought out by the fact that as late as 1938 there were still found chained copies of it in 13 English cathedrals and parish churches.

The book's history is interesting. With the death of Queen Mary in 1558 many of the Marian exiles returned to England, and made possible the Elizabethan Settlement. Among the exiles was John Jewel, who in the following summer was chosen Bishop of Salisbury.

Jewel had shown his religious inclinations in a sermon which he had delivered in 1552, when he received his B.D. degree. In 1560 he preached a second sermon which had echoes of the first, and which prepared the way for the *Apology*.

Because the Pope had prevented the English from having a free voice at the Council of Trent, the *Apology* was meant (to quote the editor) "to explain the position of the English in relation to the Council and to the world; it is in a sense conceived to be a means by which to have a free voice. The truth will be shown that the Scriptures and early Church

fathers support the English who have left the Roman Church with just cause and have 'returned to the apostles and old catholic fathers.'"

The *Apology* is divided into six parts. After explaining that he will refute the rumors and lies spread among the English clergy, Jewel promises to demonstrate the errors of the papists that prevent the English from joining the Council; and he proceeds with a summation of the doctrinal beliefs of the English Church, and denies that the English have fallen into various sects. He then seeks to expose the immorality that exists even in Rome, and contends that the Pope never had the authority to call a council. He ends by pointing out how the English Reformation was carried out lawfully under "the most famous prince," Henry VIII.

He calls the Pope almost everything except a counter-Protestant minister, but then the thought probably never struck him that the modern Church of Rome was just as truly founded by the counter-Reformation as any of the Protestant Churches was by the Reformation. His attack upon the Pope, while justified, seems a bit rough to our minds, but Jewel wrote in an age when adversaries went for each other in the most unrestrained way.

Jewel wrote his treatise in Latin; in 1564 it was translated into English by no less a person than the mother of Francis Bacon. Its impact upon the times is reflected by the books, printed in Antwerp and Louvan and listed in the bibliography, which attacked the bishop in kind.

NORMAN J. THURSTON

The English Reformation is one of Fr. Thurston's special fields of interest.

Books Received

SPIRIT IN MAN. By Rufus Jones, founder of American Friends Service Committee and a Federal Council of Churches president. Based on his lectures delivered at Stanford University, 1941, on theory of knowledge, worth, and immortality. Foreword by Elton Trueblood. Peacock Press. Pp. 77. \$2.95.

GUILT. Its Meaning and Significance. By John G. McKenzie, emeritus professor of social science and psychology and author of several other books relating to human behavior and religion. Abingdon. Pp. 192, including index. \$3.25.

THE ROLE OF THE SELF IN CONFLICTS AND STRUGGLE. By Edward Leroy Long, Jr., associate professor of religion, Oberlin College. Westminster. Pp. 156. \$3.75.

ONE LIFE TO LIVE. The Image of the Christian. Five lecturers relating faith to daily life. By the Rev. Arndt Halvorson, professor of homiletics, Luther Theological Seminary, St. Paul, Minn. Augsburg. Pp. 93. Paper, \$1.75.

JOURNEYS AFTER ST. PAUL. An Excursion into History. By William R. Cannon, dean, Candler School of Theology, Emory University. Macmillan. Pp. 276. \$4.95.

UNDERSTANDING THE LORD'S PRAYER. By the Rev. Canon Henri Van den Busche, president, University College of the Holy Ghost, Louvain. Translated by Charles Schaldenbrand. Sheed & Ward. Pp. 144. \$3.

PEOPLE and places

Ordinations

Deacons

(New deacons are listed below with the churches they will serve, often as curate.)

Richard Abbott (Virgin Islands), St. Paul's, Fredriksted, St. Croix, V. I.

Robert F. Adkins, Jr. (Mass.), St. Thomas', Taunton, Mass.

Robert A. Affleck (N. Calif.), Grace Mission, Wheatland, and St. Timothy's, Gridley, Calif.

Charles DuVal Aiken, Jr. (Va.), Christ Church Parish, Lancaster.

Herbert L. Aman (Lex.), Church of Advent, Cynthiana, Ky.

John Day Andersen (Conn.).

Robert F. Andrews (Chi.), Chapel of Intercession, Thornton, Colo.

Robert H. Armstrong (Va.), St. James', Richmond.

J. Stiles Baird (L. I.), St. Mary's, Monegan Lake, N. Y.

Thomas Copes Barnes (Va.), St. John's, McLean.

John Henry Barrett (R. I.), assignment not listed.

Harold C. Baum (Mich.), Grace Church, Utica, N. Y.

Thomas F. Beck (Newark), St. James', Upper Montclair, N. J.

Thomas S. Bigelow (N. Mex.), St. Clement's, El Paso, Tex.

Jim Vincent Bills (S. Ohio), Trinity, Hamilton.

John Peter Black, Jr. (Pa.), assignment not listed.

John W. Blow (Ala.), St. Luke's, Scottsboro, and St. Philip's, Fort Payne, Ala.

Dr. Sjeord L. Bonting (Wash.). Dr. Bonting will help on a volunteer basis with services at St. Luke's, Bethesda, Md., in addition to his work as a biochemist at the National Institutes of Health.

John Allen Bower (Chi.), Christ Church, Waukegan, Ill.

Ralph E. Bower, Jr. (Spok.), St. John's, Okanogan, and Transfiguration, Twisp, Wash. (Retired Lieutenant Colonel, USAF.)

Frederick A. Bowles (W. N. Y.), St. Simon's, Buffalo.

William M. Branscomb, Jr. (Va.), Rivanna Parish, Columbia and Bremono Bluff.

Robert G. Bretscher (Conn.), St. Paul's, Wallingford.

Robert C. Brook (Mich.), graduate study at Michigan State University and will serve St. Augustine of Canterbury Mission, Mason.

George C. Brower (N. Y.), Christ Church, Suffern.

Byron Howell Brown, Jr. (L. I.), Christ Church, Babylon, L. I.

Reed Haller Brown (Vt.), St. Paul's, Burlington. The Rev. Mr. Brown is the son of Bishop Brown of Albany.

Robert G. Browning, Jr. (Pa.), assignment not listed.

Gerald Burt (Maine), Grace Church, Bath.

Jack Burton (S. Ohio), St. Timothy's, Forestville, Cincinnati.

George W. Busler, Jr. (Pa.), assignment not listed.

Ralph Milledge Byrd, Jr. (S. C.), St. Andrew's, Mount Pleasant.

Wilfred S. Callender (L. I.), St. Philip's, McDonough St., Brooklyn, N. Y.

A. C. Cannon, Jr. (U.S.C.), Nativity, Union, S. C. Hugh G. Carmichael (S. Ohio), St. Paul's, Columbus, Ohio.

George Garrett Carpenter (Wash.), St. John's, Mt. Rainier, Md.

Edward C. Chalfant (S. Fla.), Ascension, Clearwater.

Jean Henry Chance (Fla.), Trinity, Melrose, and Holy Communion, Hawthorne, Fla.

George Reginald Clark (W. Va.), Church of the Good Shepherd, Hansford.

Thomas D. Clay (Lex.), Christ Church, Richmond, Ky.

Donald D. Clemons (Okla.), assignment not listed.

George Clendenin (San Joaquin), St. Thomas' Mission, Avenal, Calif.

William Elden Cole, Jr. (Pa.), assignment not listed.

Walter A. Collins (Mass.), St. Paul's, Brockton, Mass.

Charles R. Colwell (Maine), St. Margaret's in the Bronx, N. Y.

Edward Cole Coolidge (Conn.), former Presbyterian minister, assignment not announced.

Herbert C. Crandell, Jr. (Mich.), St. Paul's, Flint.

Francis B. Creamer, Jr. (Conn.), graduate study at Trinity College, Toronto, Can.

James Franklin Crow (Okla.), assignment not listed.

William Wayne Davis (Pa.), assignment not listed.

Arthur T. Dear, III (S. Fla.), St. Stephen's, Miami.

William Rutherford Dennis, Jr. (N. C.), St. John's, Battleboro, and Epiphany, Rocky Mount.

Stanley M. Donham (Okla.), perpetual deacon; ordained at St. Christopher's, Midwest City.

Joseph A. Dubay (Ore.), Emmanuel, Coos Bay, Ore.

Edwin Duckworth (Wash.), Trinity Church, Newport, and Oldfields Chapel, Hughesville, Md.

John Hays Duff (Cent. N. Y.), assistant missionary in the Chenango County mission field.

Robert C. Dunlop (L. I.), St. John's, Huntington, L. I.

Peter C. Ensor (Mass.), St. Andrew's, Wilmington, Del.

Geoffrey Evans (Lex.), Ascension, Mt. Sterling, and St. Alban's, Morehead, Ky.

Paul F. Evans (W. N. Y.), St. Paul's Cathedral, Buffalo.

Douglas P. Evett (W. Mich.), St. James' Mission, Pentwater, Mich.

Thomas H. Ferris (Lex.), transferred to the diocese of Kansas.

William J. Fischler (Pa.), assignment not listed.

Curtis G. Fralick (C. N. Y.), assistant missionary in the Tompkins and Seneca County mission field.

Donald W. Frazier (N. C.), Christ Church, Cleveland, N. C.

Warren G. Freeman (Mass.), Trinity, Melrose.

William G. Gayle, Jr. (La.), St. Andrew's, New Orleans.

Walter A. Gerth (Lex.), St. John's, Corbin, Ky.

Owen S. Gibson, III (Okla.), assignment not listed.

Victor E. Gibson (Ore.), St. Luke's, Gresham.

Charles Henry Gill (Wash.), St. John's, Bethesda, Md.

Charles F. Glaenzer (Va.), Bromfield Parish, Washington, Va.

Paul Dillon Goodard (Chi.), St. John's, Lancaster, Pa.

Daniel H. Goodrich, III (Mich.), St. Edward's, Fraser, and St. Paul's, Romeo.

Leighton B. Gough (Vt.), will work in Connecticut.

Michael L. Gowing (Mich.), St. Timothy's, Flat Rock.

Colin B. Gracey (Mass.), Trinity, Concord.

Malcolm M. Graham (Vt.), Trinity, Rutland.

Wells Newell Graham (Lex.), transferred to South Florida.

David E. Green (Mich.), graduate work at Graduate Theological Union, Berkeley, Calif.

James McIver Green (W. Kan.), Immanuel Church on the Hill, Alexandria, Va. (Ordained by Bishop of North Carolina.)

Charles Jefferson Griffith, III (Ark.), St. Barnabas', Foreman, and Christ Church, Mena, Ark.

Charles L. Grover, III (C. N. Y.), will do mission work at Evans Mills, Great Bend, and Antwerp in North Country mission field.

Arthur Clayton Hadley (Ind.), St. Stephen's, New Harmony.

Robert Tom Hall (Conn.), graduate study at Drew University in New Jersey.

George Jay Hampshire (N. C.), will help with the formation of a new mission at Raleigh, N. C.

Allan S. Hancock (Kan.), will be vicar of St. Philip's, Topeka; Grace Church, Wetmore; and St. Thomas', Holton, Kan.

Frederick T. Hancock, Jr. (Okla.), St. Mark's, Perry, and St. Mark's, Blackwell, Okla.

Continued on the next page

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Continued from the previous page

Richard J. Handley (Lex.), St. Matthew's, Lexington, Ky.
 John H. Harwell (Ala.), St. James', Livingston, All Saints', Butler; Episcopal chaplain to Livingston State College.
 Vernon Richard Hawkins (Calif.), assignment not listed.
 James D. Hendryx (W. N. Y.), will work in Silver Creek, Forestville, and Irving area.
 Paul Hershbell (Mass.), St. John the Evangelist, Hingham.
 Robert D. Herzog (Wash.), All Faith, Huntersville, and Dent Memorial Chapel, Charlotte Hall, Md.
 Maurice Joseph Higgins, Jr. (Okla.), assignment not listed.
 Thorburn W. Hills (Mass.), Grace, Lawrence.
 David S. Hoag (Maine), Christ's Church, Rye, N. Y.
 Morris E. Hollenbaugh (S. Ohio), St. Andrew's, Dayton.
 Sidney Seymour Holt (N. C.), Christ Church, Rocky Mount.
 Paul F. Hoy (Okla.), assignment not listed.
 Robert A. Jewett (Newark), Christ Church, Bloomfield and Glen Ridge, N. J.
 Harold Vance Johnson (W. Mich.), St. John's, Lafayette Square, Washington, D. C.
 Robert Clyde Johnson (Fla.), St. Andrew's-by-the-Sea, Destin, and St. Thomas', Laguna Beach, Fla.
 Robert Hodges Johnson (Fla.), St. Martin's-in-the-Highlands, Jacksonville, St. George's, Fort George, and Our Merciful Saviour, New Berlin, Fla.
 Donald Avery Jones (Chi.), Emmanuel, Rockford, Ill.
 Ralph Edgar Kelley (Fla.), St. Stephen's, Jacksonville.
 Harry Scott Kirby (Va.), Cathedral Church of St. Luke and St. Paul, Charleston, S. C.
 Jeffrey L. Kittredge (C.N.Y.), St. Peter's, Auburn.
 Lincoln M. Knox (Mass.), Grace Church, Yantic, Conn.
 Donald W. Krickbaum (Wash.), will be on staff of

Bishop Richards of Central America, in San José, Costa Rica.
 Clarence Murray Lancaster, Jr. (Ark.), St. Mark's, Little Rock.
 Laurence Larson (Chi.) St. Paul's, De Kalb, Ill.
 Alfred Laveroni (L. I.), assignment not listed.
 Richard H. Lewis (Mich.), St. Thomas', Detroit.
 James B. Likowski (Ore.), St. George's, Roseburg.
 Lucien D. Lindsey, Jr. (Okla.), assignment not listed.
 William M. Longstreth (Pa.), assignment not listed.
 Henry Irving Louttit, Jr. (S. Fla.), Trinity, Statesboro, Ga.
 John B. Lovatt (S. Ohio), Church of the Redeemer, Cincinnati.
 John G. Macort, Jr. (Pa.), assignment not listed.
 Alan Newell Mason (R. I.), assignment not listed.
 John Skain Mason (Pa.), assignment not listed.
 Frederick J. Masterman (W. N. Y.), St. Matthias' Church, East Aurora.
 Maurice A. McClure (Ind.), St. John's, Mt. Vernon.
 David McCord (Lex.), St. Patrick's, Somerset, Ky.
 Durstan R. McDonald (Pa.), assignment not listed.
 Charles W. McMahon (Mich.), assignment not listed.
 Donald W. Menzi (Mich.), graduate study at Hebrew Union College, Cincinnati, and part-time work at Calvary Church, Cincinnati.
 James P. Metzger (S. Ohio) St. Edward's, Columbus.
 Harry Sinclair Mills (Pa.), perpetual deacon; ordained at Good Samaritan, Paoli.
 Robert James Mitchell (W. Mich.), St. David's Mission, West Lansing.
 Peter A. Molnar (N. Y.), Chaplains' School, U.S. Army.
 James Edgar Morris (Pa.), assignment not listed.
 Paul Henry Moser (W. Va.), St. Matthew's, Wheeling.
 Charles Hurt Murphy, Jr. (Ala.), St. Stephen's, Brewton, and St. Mary's, Andalusia, Ala.
 Thomas Allen Neyland (Chi.), assignment not listed.

Alfred M. Niese, Jr. (Newark), Trinity Cathedral, Newark, N. J.
 Borden W. Painter, Jr. (N. Y.), St. John's, New Haven, Conn.
 Charles Wilson Patterson (N. Y.), tutor at GTS.
 William N. Peabody (S. Ohio), Holy Trinity Church, Oxford, Ohio.
 William N. Persing (Conn.), Good Shepherd, Hartford.
 William Martin Peterson (Va.), St. John's, Centreville.
 Stewart Pierson (N. Y.), Calvary, Pittsburgh, Pa.
 Thomas Frederick Pike (N. Y.), St. Mark's in the Bouwerie, New York.
 Ellis Nathaniel Porter (S. C.), Church of the Redeemer, Pineville.
 Roderick K. Potter (Maine), St. Luke's, Farmington.
 William J. Redmon (W. Va.), Old St. John's Church, Colliers, and Church of the Good Shepherd, Follansbee.
 William Reeves, Jr. (Conn.), Iolani School, Honolulu, Hawaii.
 John Albert Rogers (Conn.), Trinity, Wethersfield.
 John S. Rogers (Maine), St. Paul's, Holyoke, Mass.
 William H. Rose (Lex.), Emmanuel Parish, Winchester, Ky.
 Remier Schacht (Pa.), perpetual deacon; ordained at Holy Comforter, Drexel Hill.
 Edward William Schmidt (N. Y.), Christ Church, Pelham Manor.
 Robert C. Sellers (Tex.), St. John the Divine, Houston.
 Richard Michael Shaw (N. Y.), Calvary, Summit, N. J.
 William M. Sheraton (L. I.), assignment not listed.
 Morgan L. Silbaugh (C. N. Y.), St. John's, Phoenix, N. Y.
 Edward Raymond Sims (Chi.), St. Hilary's, Wheeling, Ill.
 Clinton D. B. Smith (N. Mex.), St. Philip's, Belen, and Epiphany, Socorro, New Mex.
 Leland Smith, Jr. (Vt.), work in Connecticut.

CLASSIFIED

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BOOKS WANTED

WANTED: Copy of "Prayers for Priest and People of the Parish and the Home." Edited by: The Rev. John Wright, D.D., L.L.D. *Third edition* (revised and enlarged). Published by: Young Churchman Co., Milwaukee, Wis., 1908. Reply: Rt. Rev. Charles W. MacLean, 65 Fourth St., Garden City, L. I., N. Y.

CAUTION

REYNOLDS — Caution is recommended in dealing with a man using the name of John Reynolds, who has no connection with St. Mary's Episcopal Church, Asheville, N. C. Further information from the Rev. Paul Chaplin, rector, 339 Charlotte St., Asheville.

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DIRECTOR of Religious Education for parish 40 miles east of Los Angeles, near Claremont colleges. Write: Rev. J. A. Erickson, St. Mark's Parish, Upland, Calif.

PRIEST-TEACHER with teaching experience, to be associate, and share teaching 7th grade day school. Fr. Reinheimer, 2626 Glebe Road, Arlington, Va.

WANTED — Curate. Moderate Churchman. First or second curacy. Full ministry. Emphasis Church school, youth work. Diocesan scale. Reply: Rev. Alexander Anderson, Calvary Parish, 532 Center Street, Santa Cruz, Calif.

WANTED — Priest to say daily Mass at convent school during month of August. Reply Box K-960.*

WANTED — Retired person as companion for cultured lady living in Georgia. Good home conditions plus small salary. Reply to: R. B. C., "Wrayswood," Farmington, Ga.

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

CHURCH MUSICIAN, young woman, 30, SMM 1963, AAGO 1962, 15 years' experience, looking for position in parish and/or teaching. Excellent references in liturgical service playing, choir training, recital work, teaching of organ, piano, theory. Available September 3. Reply Box R-959.*

MARRIED PRIEST with family, seeking real challenge as rector or assistant. Prayer Book Catholic; excellent education; wide pastoral experience; good references. Reply Box C-962.*

PRIEST, married, 56, B.D., M.A., experienced in parish and mission, invites correspondence in regard to vacancy, west coast preferred; references. Reply Box B-956.*

PRIEST, married, 32, suburban, urban, rural, and mission experience, desires correspondence regarding vacancy; references. Reply Box M-961.*

PRIEST - MUSICIAN - EDUCATOR, Mus.B., M.A., B.D., seeks Organist-Choirmaster position with pastoral responsibilities and/or Director of Religious Education, or Chaplaincy (school, college, religious community), with teaching of piano, theory, school music, and religion. Reply Box A-963.*

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The Living Church

William J. Snow, II (S. C.), Christ Church, Denmark, S. C.; St. Alban's, Blackville.

Robert L. Sorenson (Mich.), St. Andrew's, Gaylord.

John H. Stanley, Jr. (Chi.), St. Augustine's, Wilmette, Ill.

Birk S. Stathers, Jr. (W. Va.), St. David's, Cross Lanes; St. Timothy's in the Valley, Hurricane.

Richard L. Stinson (Newark), St. Luke's, Hope, N. J.

John Curtis Stone (N. C.), temporarily assigned to Camp Vade Mecum.

Walter H. Taylor (S. Ohio), Christ Church, Cincinnati.

Clark A. Tea, Jr. (W. Mich.), assignment not listed.

Peter Glyn Thomas (N. C.), temporarily assigned to Camp Vade Mecum.

Frank Tomsett (Mich.), part-time, All Saints', Detroit.

Jan J. Toof (Chi.), Grace Church, Oak Park, Ill.

Glenn P. Totman (Fla.), Bethany Hall, Hilliard; St. James', Macclenny.

James A. Trippensee (Mich.), to serve in the Windward Islands.

Timothy C. Trively (N. C.), Good Shepherd, Rocky Mount.

Frank R. VanDevellder (Va.), graduate study, Drew University, in New Jersey.

Howard Van Dine (Vt.), perpetual deacon; ordained at St. Paul's, Burlington.

Norman Van Walterop (San Joaquin), St. Dunstan's, Modesto, Calif.

Cecil C. Wagstaff (Chi.), St. Andrew's, Louisville, Ky.

Charles E. Waldo (Okla.), assignment not listed.

Gary R. Wallace (N. Calif.), Good Shepherd, Cloverdale.

William J. Walsh (Pa.), perpetual deacon; ordained at St. James' Church, Perkiomen.

William C. Wantland, Jr. (Okla.), perpetual deacon; ordained at St. Mark's, Seminole.

David M. Webb (Lex.), St. David's, Pikeville, Ky.

Wilson H. Willard (W. Va.), St. James', Charleston; chaplain, West Virginia State College.

Robert E. Williams (Ore.), assistant chaplain, Good Samaritan Hospital, Portland.

Nathaniel R. Winslow, Jr. (Newark), St. John's, Passaic, N. J.

Willard Perry Winterrowd (La.), Cheyneyville-Le Compte mission field.

William Jerry Winterrowd (La.), St. James', Alexandria, La.

Harry A. Woggon (N. C.), Holy Comforter, Burlington, N. C.

Robert F. Wollard (Mich.), St. Columba's, Detroit.

Thomas B. Woodward (Kan.), chaplain to Episcopal students, University of Kansas, Lawrence.

John Robert Wright (Ind.), will study at Oxford, England.

Stewart C. Zabriskie (N. Y.), Incarnation, New York City.

New Orleans, La., may now be addressed at 1600 Hinman Ave., Evanston, Ill.

The Rev. William B. Stimson, retired priest of the diocese of Pennsylvania, formerly addressed in Yardley, Pa., and in Wood's Hole, Mass., may now be addressed at R.R. 1, Washington Crossing, Pa.

DEATHS

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

The Rev. William Harold Deacon, retired rector of Grace Church, Lawrence, Mass., died in Lawrence, on June 10th. He was 61 years of age.

He was born in Stoughton, Mass., in 1902. He studied at the Burdett Business College, Boston, Trinity College, Hartford, and the Episcopal Theological School, Cambridge. He was ordained to the priesthood in 1930. Before becoming rector of Grace Church, in 1959, he served St. Luke's Church, Malden, St. Mark's Church, Fall River, and St. Peter's Church, Cambridge, Mass. In 1943 and 1944 he was chaplain of the Massachusetts State Senate, and from 1944 to 1949 he was chaplain of the Middlesex County Court. He served as a member of the diocesan council and the board of missions.

Mr. Deacon is survived by his wife, three sons, and three brothers.

David Stuart Howden, son of the Ven. and Mrs. F. Newton Howden, died in Waterbury, Conn., on July 8th, after a two week illness. He was two years old.

Archdeacon Howden is rector of Trinity Church, Waterbury, and archdeacon of New Haven county.

David is survived by his parents, and his brothers and sisters.

Helen C. Peck, retired provost of the National Cathedral School, Washington, D. C., died July 1st, in Charleston, W. Va. She was 94 years old.

Miss Peck, who for many years handled the personal problems of the girls at the school, retired in 1940. After her retirement she worked for several years as a volunteer for the Community Chest.

Births

The Rev. W. Michael Cassell, Jr. and Mrs. Cassell announce the birth of their third child and second son, Andrew Wood, on June 8. The Rev. Mr. Cassell is now rector of the Church of Our Merciful Saviour, Penns Grove, N. J., but will on September 1 become assistant at the Church of Our Saviour, Jenkintown, Pa. He will also do graduate work in religious thought at Temple University.

The Rev. Edward Hartronft and Mrs. Hartronft, of St. John's Church, Neosho, Mo., and St. Nicholas', Noel, announce the birth of their fifth child and third daughter, Greta Gayle, on May 15.

The Rev. John Mark Kinney and Mrs. Kinney, of Grace Parish, Dallas, Texas, announce the birth of their fourth child and second son, Chad Christopher, on May 12.

Adoptions

The Rev. Robert A. James and Mrs. James, of Holy Trinity Church, Bartow, Fla., announce the adoption of Margaret Elizabeth, born January 30, 1963. She arrived May 22 and was baptized on June 9.

Changes of Address

The Rev. Henry W. Lancaster, Jr., who is serving Grace Church, Pine Island, Minn., and St. Peter's, Kasson, has changed his address from Pine Island to Box 295, Kasson.

The Rev. Malcolm H. Miner, formerly addressed in Pacific Grove, Calif., may now be addressed at 1116 Shafer St., Seaside, Calif. He is vicar of St. Matthias', Seaside.

The Rev. W. A. Simms, retired priest of the diocese of Western Michigan, formerly addressed in

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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS
Washington Blvd. at Normandie Ave.
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 DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

SAN FRANCISCO, CALIF.

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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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

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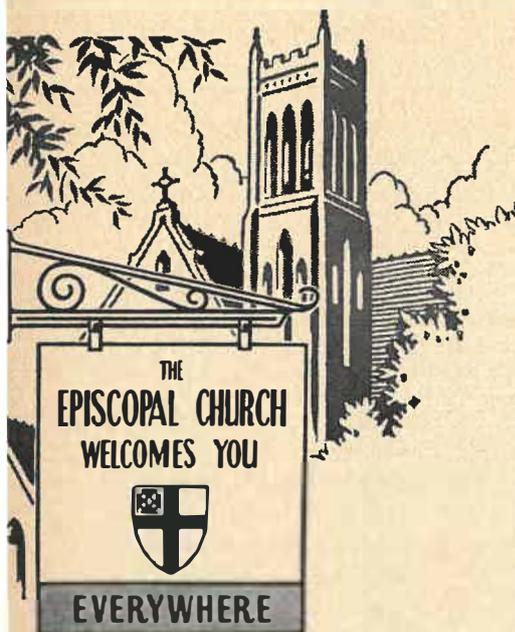
ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

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Continued on next page

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, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C. (Cont'd.)

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, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

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), 9 (Sung Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

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

ELKO, NEV.

ST. PAUL'S 8th & Sage (on Rt. 40)
Sun HC 7:15 & 9

LAS VEGAS, NEV.

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

WELLS, NEV.

ST. BARNABAS & ST. LUKE'S (on Rt. 40)
Sun HC 11:15

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

The Living Church

SEA GIRT, N. J.

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

TRENTON, N. J.

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

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

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 (6 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, Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 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.

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. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

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

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. STEPHEN'S The Bronx, Woodlawn
Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

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

THE PARISH OF TRINITY CHURCH

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

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

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

CHAPEL OF THE INTERCESSION

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & 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, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

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

WATKINS GLEN, N. Y.

ST. JAMES'
(Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

RICHMOND, VA.

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



ST. LUKE'S CHURCH
RICHMOND, VA.