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BOOKS

Christ on the Campus

The Church College in Today's Culture. By W. O. Doescher. Augsburg. Pp. 127. \$2.50.

The Christian College in the Twentieth Century. By Bernard Ramm. Eerdmans. Pp. 125. \$3.

It is one of history's paradoxes that the Christian Church has been a principal instigator of learning, but also has sometimes stood as an impediment to intellectual advance. Similarly, the Church has founded more American liberal arts colleges than has any other sponsor, but has also been guilty of some of our least notable college operations (cf. the opening chapters of *Elmer Gantry*).

As a contribution to this vital and contradictory subject, Prof. W. O. Doescher has gathered into one volume, *The Church College in Today's Culture*, some new material, and essays written over the past 30 years of his career at Capital University, a Lutheran institution in Columbus, Ohio, where he has taught philosophy since 1923.

The book considers Christian education in the light of modern technology and understanding of natural science, contemporary culture, the humanities, and present-day philosophy.

In one of the volume's notable chapters, Dr. Doescher faces the question: Are Christ and culture friends or enemies? He affirms that the Christian college's fostering of liberal culture is "a vital and indispensable confession of the Church's faith." But "Christian culture would differ from our contemporary culture, which is the heir of the Renaissance" and man-centered in its point of view, and would instead be theocentric and carried on for the glory of God and not for the vanity of man.

The Church college as pictured by the author is "an academic community composed predominantly of Christians."

This book makes a case for the Church college which will be accepted as valid within the constituency of the Church. But it is the constant function of the Church to speak to the world beyond its own borders — and similarly, the Church college can achieve ultimate validity only in this same larger context. It will seem to many that the Church college should not be such an enclave of faith as here pictured, and that it becomes even more significant as a place of more strenuous meeting between Christ and the world.

The Christian College in the Twentieth Century by Bernard Ramm, professor of systematic theology at California Baptist Theological Seminary, appears at a time when education has become the most sensitive area of our Church-state relationship, and when the place of reli-

gion in education has become a matter of keen general concern.

The major part of Dr. Ramm's book is devoted to an analysis of the contributions to Christian higher education of five notable historic figures. Augustine's monastery at Hippo was in effect an educational institution, and there, as well as in his writings, Augustine set forth his conviction that the Church must be both the user and the critic of the best secular learning. Philipp Melancthon, the 16th century "preceptor of Germany," — "Christian first, humanist second" — gave Lutheranism much of its intellectual thrust. Cardinal Newman held that theology was not only entitled to equal status in a university with the other disciplines, but that it was also the essential illuminer of all the rest. Abraham Kuyper (1837-1920) "saw the heartbeat of a university in a consistent Calvinism intelligently applied within every faculty." Sir Walter Moberly, in contemporary Britain, avers that the Christian college depends for its effectiveness on the Christian commitment, theological insight, and active Christian work of the college's faculty.

Dr. Ramm's analysis and evaluation of the educational contributions of the foregoing notable Christian figures, should make this book a valuable resource for all with responsibilities or interest in Christian colleges. But when the author goes on to set forth the specifications of the Christian college of today, his insights may be less widely applicable. For example, he sees such an institution as having an entirely Christian faculty, governing board, and administration. For a college to proceed on such a policy means it would have to forego some of the best available teachers, and deprive itself of much valuable internal confrontation and intellectual stimulus.

REAMER KLINE, D.D.

The Rev. Dr. Kline is president of Bard College, Annandale-on-Hudson, N. Y., an Episcopal Church college.

Pioneer or Stay at Home

The Gospel in a Strange, New World. By Theodore O. Wedel. Westminster. Studies in Christian Communication Series. Pp. 141. \$3.75.

The Christian Mind. By Harry Blamires. Seabury. Pp. 181. \$3.50.

"How shall we sing the Lord's song in a strange land?" How can layman and clergyman communicate the "good news" in a world grown strange and new?

Some directions are given in *The Gospel in a Strange, New World*, the recently published Kellogg Lectures, delivered in 1962 at the Episcopal Theological School by Theodore O. Wedel. For years the "first presbyter" of the American Church, and a recognized expert in communication in his capacity as

warden of the College of Preachers, Dr. Wedel has spread before us a rich table, both foreign and domestic, new and borrowed, after his own fashion of storytelling. The book reads well.

The "strange, new world" is that of the lonely crowd, a world in which there is mass "communication of," but little "communication between," a world which has become so inured to theological summaries and catchwords that the mere recitation of these no longer communicates anything. In the absence of true communication of the Gospel, "religion" takes over, that is, "religion" in Reinhold Niebuhr's sense, "an ultimate sanction for their dearest desires." The "strange, new world" is one in which man has "come of age," matured, can do without "religion," a world whose categories of heaven, earth, and hell have shrunk into one, and yet a world in which even man-come-of-age knows a feeling of responsibility and the eschatological (a word we must domesticate, says Wedel) "panic of closing doors."

Such a man searches, less for God than for a "gracious neighbor." Under this guise of neighbor the Christian can introduce his searching, secular, one-storied fellowman to Christ with a message of reconciliation which takes the world seriously. In this world, Christ is other people; not just other people (that is the answer of humanism), but other people transformed by redeeming grace, Christians. The pastoral ministry of the individual Christian must be played against the backdrop of a theological Word ministry. (If Dr. Wedel were given to a re-

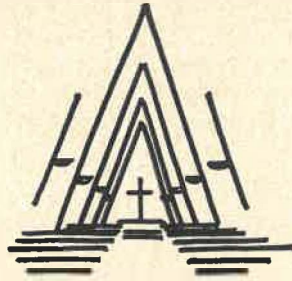


cent sort of book-title, he might have called this one "For God's Sake!")

The Church, which all too often in attempting to communicate the Gospel in the strange, new world reveals itself as a spiritual baby-sitting service, must be renewed into a welcoming community, a training-ground for mission, and a body which in holy mystery continues the life of Christ in history. The new world demands that the personal be taken seriously, that Christians move at the one-to-one level with a strategy of *presence* — availability; *service* — assistance, ministry; and *communication* — not broadcast, but personal listening and receiving.

Where we will go in this new world remains to be seen, but Dr. Wedel has described how to conduct ourselves, and what some pioneers have already seen!

Prof. Harry Blamires, in *The Christian Mind*, attempts to deal with the situation which Dr. Wedel has described, a world where men no longer see things in a spiritual dimension, no longer judge *sub*



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specie aeternitatis, no longer fear hell or desire heaven.

He contends that there is no longer any Christian "mind" and that secularism has won. Even Christians tend to think secularly, nowadays. And *everything* That Is Wrong In The World Today is an example of the victory of secular thinking: the "loyalty" of an Eichmann ("the type of 20th-century man"), sex-appealing ads, the "Establishment," big business and big Church, episcopal appointments, overuse of the auto, educational administrators, etc.

To think Christianly is to think with a mind "equipped to handle data of secular controversy within a framework of reference which is constructed of Christian presuppositions." To think secularly is to consider something "simply in its relationship to the passing existence of bodies and psyches in a time-locked universe." To think Christianly is "mentally (to) inhabit a world with a Heaven above it and a Hell beneath it."

Now that is a sort of shibboleth these days, and from there on the reviewer continued to say, "yes, but . . . !"

Reading the latter part of the book is like attempting to argue with an ultrarightist; everything is so clear, so simple, so one-sided, seen through dark glasses. In the process the author is drawn into some terrible statements. Perhaps we can sympathize with his dislike of the current English wave of religious spectacularism, but when he says, "The latest becomes as important in the pulpit as it is in the salon or boudoir. A Bultmann comes in here: a Dior comes in there. . . . It is a strange delusion that God, in disseminating wisdom and illumination to theologians, automatically awards the highest prizes to those whose temporal births are the remotest from His own," then we are forced to cry "Foul."

When we are given the impression that the news media are responsible for the loss of the voice of authority in the Church, and that "it is more important to the parish priest that Mr. A. has . . . a pet dog, or a fondness for long walks, than that he is a technologist," then we must conclude that Mr. Blamires' "Christian presuppositions" have led him wickedly into the paths of the ridiculous.

There are lots of people to tell us the world is going to the dogs. For a man who can see the need of the personal so well, who speaks understandingly of youth, and articulates the Christian Romanticism of Charles Williams so beautifully, this doom-saying is poor work.

If Dr. Wedel describes for us the strange, new world we are (already) in, and gives travel directions, Mr. Blamires seems to be saying, "Don't go."

ROBERT C. AYERS

Fr. Ayers is the Episcopal chaplain at Syracuse University. He studied briefly with Bultmann, and is a former fellow of the College of Preachers.

Deaconess Undaunted

WOMAN SET APART: The Remarkable Life of Harriet Bedell. By William and Ellen Hartley. Dodd, Mead and Co. Pp. 275. \$3.95.

Deaconesses of the Episcopal Church usually go about their ministry in parishes, institutions, and in mission fields at home and overseas so quietly that they attract little or no attention either from the world in general or from the Church whose handmaids they are. Occasionally, however, one emerges from obscurity in a spectacular way and comes to the notice of writers qualified to bring her story before the Church and the general public.

Such a person is Deaconess Harriet Bedell, whose life story is narrated in the book, *Women Set Apart: The Remarkable Life of Harriet Bedell*, by the well-known writers William and Ellen Hartley. The authors became acquainted with Deaconess Bedell in the Everglades of Florida, and were impressed by her undaunted spirit in her labors for the Indians there when she was over 80 years of age. They have given us this graphic account of her life and work.



Deaconess Bedell

Like many another Church worker, Harriet Bedell received her call to Christian service through hearing a missionary sermon proclaiming the need for laborers in the Kingdom. She was an experienced public schoolteacher of 30 when she offered her services to the Board of Missions of the Church. She was accepted and sent to the New York Training School for Deaconesses as a missionary candidate. Although she did not become a deaconess until later, she kept the desire for this special dedication of herself in her heart through one term of service to the Indians in Oklahoma and another term in Alaska until, during a furlough at the time of General Convention in 1922 in Portland, she was set apart as a deaconess of the Church in the solemn service of dedication to that office by her bishop, the Rt. Rev. Peter T. Rowe.

The authors make a very attractive story of her whole life of service as teacher and religious leader (with practical nursing where called upon), relating how the deaconess, undaunted by problems of poverty, ignorance, disease, and superstition among the Indians to whom she ministered, carried on work in Oklahoma, in Alaska, and later, when lack of funds forced the closing of her school in Alaska, among the Seminoles in the Florida Everglades. Undaunted again by tribal customs which forbade the Sem-

Continued on page 30

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

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THINGS TO COME

August

4. Trinity VIII
6. Transfiguration
11. Trinity IX
12. Special House of Bishops meeting, Toronto, Canada
13. Anglican Congress, 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)
22. Trinity XV
29. St. Michael and All Angels (Trinity XVI)

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

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

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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.

The Church in Exile

Your issue of June 30th prompted me to comment on Church-armed forces relations experienced by me during recent service in the Navy.

Having served aboard both large and small ships and at stateside bases located on the northern, central, and southern Atlantic seaboard, I feel, from personal experience, that the Church has let the serviceman down. If the problem existed within a secular group it would be unfortunate; within the Body of Christ it is damnable.

While an Episcopal serviceman on shore duty may be able satisfactorily to associate himself with a local parish, the serviceman based away from home or attached to a seagoing unit is frustrated and baffled by his isolation from the Church. He has no opportunity for sacramental worship, and "Protestant" chaplains, if available, usually cannot comprehend what his difficulties are. He does not know what category of fish or fowl he is, and is uncertain about what he should do in this situation.

As a young line officer holding supplemental layreader services aboard Navy ships, I was amazed at the number of lapsed Episcopalians or persons with Episcopal sympathies and little or no opportunity for instruction and Confirmation. It seemed that I had come upon a whole province of the Church in exile.

Layreader services were welcomed and helpful to these people, but time and again my associates and myself experienced a conflict of vocation. We could not function as personal, Christian friends to young seamen and still effectively carry out our obligations as officers. Official relationships and lack of competence and authority prevent such lay effort from being a solution.

Young enlisted men told of painful ex-

periences with a "cold" reception at Episcopal parishes. A marked sense of frustration was present along with a desire by many for any possible contact with the Church. Arranged visits by Anglican clergymen in foreign ports had to be diplomatically handled with resident chaplains, because the official position of the Episcopal Church places servicemen under the general Protestant ministry and chaplains could not understand why Episcopalians could not receive their sacraments or ministrations.

Instead of a sound, lively communion with the Church to strengthen them against the difficulties of maturing in an alien and sometimes harsh environment, they must struggle to keep their faith while beset by a young serviceman's problems.

It is my hope that the bishops of the Church will recall their consecrations and the words: "Lovest thou me? Feed my sheep," and apply this counsel to the sizeable flock, with no shepherd or sacrament, that defends the Church Militant against the forces of atheistic Communism. Perhaps then they will appoint a bishop to be a chief pastor to these men and make Confirmation available, and devote more effort to developing a scheme to enable servicemen to remain close to the Church.

Until considerable improvement is made in the ministry to servicemen, all Episcopalians should bear a deep sense of shame for their inaction and apathy in this area.

MELVIN D. MILLER
Electrical Engineer and formerly
Lieutenant (j.g.) U.S. Navy

Adelphi, Md.

Improvement by Arson

I acknowledge with gratitude the donation which I have just received for the restoration of our church. [Cyrene: the school for African boys at Bulawayo, Southern Rhodesia, L.C., December 2, 1962].

Our church is now re-roofed and repainted and refurbished, and looks in some ways finer than before. The murals have not suffered greatly but some careful restoration must be undertaken before they are in good condition again. We have also to make some new carved doors, and to cover the iron roof with thatch. But I hope that in the



Bulawayo church after fire: The murals have not suffered greatly.

end the appearance of the church will have been improved by the arson.

It is being rededicated to "the martyrs and missionaries of Africa" and we are carving the pew-ends with portraits of martyrs.

R. A. EUBANK
Principal

Bulawayo, Southern Rhodesia

Help Needed for Welcome

May I request the hospitality of your columns to ask clergy and/or relatives and friends to send me at an early date the names and addresses (including home addresses if possible) of entering freshmen and new students, graduate and undergraduate, who expect to come to Stanford this autumn quarter? Freshmen orientation begins on September 18th, and I as chaplain, with the help of a team of Canterbury student leaders (who plan to return September 18th for this purpose) would like to make an early call on all the Episcopalians we can possibly contact, to extend to them "the right hand of fellowship" and to welcome them to the Episcopal community of this campus.

(Rev.) JOHN W. DUDINGTON

Episcopal chaplain, Stanford University
Canterbury House
1176 Emerson St.
Palo Alto, Calif.

Sinner and Believer

I am a layman subscriber to LC and I have read more pure unadulterated misinformation of the subject of the race problem in the last six months than I thought was possible.

Let me make my position crystal clear. I recognize I am a sinner and I pray I can improve. I am also a believer in segregation privately exercised to protect the rights and wishes of those so choosing. As to the Bishop Coadjutor of Alabama, he has and will continue to very strongly disagree. He has been outspoken in his ideas and while I think he is wrong it is well for the Rev. Mr. Aulenbach [L.C., June 30th] to discover the inaccuracy of his letter which seems to have been written more to impress himself with his poetical ability than to state fact.

As to Bishop Murray's statement on the Birmingham situation it was a simple, accurate statement of the fact that there was no police brutality by the Birmingham police and that there was considerable unnecessary outside interference which accomplished nothing and created racial hatred where little existed before.

Further, I couldn't disagree more with [the] inference that racial discrimination is America's number one problem. Racial discrimination is an eternal problem throughout the entire world and deserves constant attention, but I suggest a glance at the aims of Communism and a little time spent to try and strengthen our position against a force that says "Destroy God and Church for man is supreme." A few of us believe that to be our number one problem.

The snide remark that the Rev. W. F. Jensen made with reference to the southern schools is a demonstration of prejudice and ignorance of the first order. Have the Rev. Mr. Jensen to get specific, furnish the names and give the case history of the ignorant, abused people who fled north from the terrible south, and let us try to fairly determine

if they merely failed to take the opportunity given them for education or if a band of southern plantation owners with bull whips beat them helplessly to the ground. Of course the school system here in the south has faults and nobody recognizes them more than the south, but there has been a conscientious effort to provide equal opportunities for all. When you parrot St. John to say, "How can a man love God whom he has not seen if he cannot love his brother whom he has seen?" you are first assuming a racial hatred between whites and blacks that simply did not exist and for the main does not exist today, although the solutions offered to the race relation problems are definitely creating more ill will than ever existed before.

M. R. HAZZARD

Birmingham, Ala.

Editor's comment: For another voice from the south, see page 18.

Who Speaks?

In the matter of the Supreme Court's school prayer and Bible reading decision, the National Council of Churches has once again misrepresented the position of many thousands of communicants of its member Churches who find ourselves in complete agreement with Archbishop Iakovos' disclaimer of the Council's action, quoted in part in your issue of June 30th.

If a handful of individuals on the staff of the Council are to continue to issue statements on controversial subjects, should they not be required to accompany them with a caution to the effect that such statements do not necessarily represent the views of the member Churches or of their communicants? I have seen newspaper accounts under headlines to the effect that "Protestants approve" the decision in which the only authority cited for that conclusion is this Council statement.

It is evident from other columns of your June 30th issue that many in the Episcopal Church, including some bishops, deplore the decision. This may well be the majority view among Episcopalians — certainly the NCC does not know whether or not it is.

STUART McCARTHY
Attorney at Law

Bronxville, N. Y.

Editor's comment: National Council of Churches policy statements are made, not by the staff, but by the General Board, consisting of representatives from the member Churches. This particular statement was presented to and piloted through the General Board meeting by an Episcopal member — the Rev. David R. Hunter, director of the Episcopal Church's national Department of Christian Education.

Indian Work

Bishop Sterling's recent letter [L.C., June 23d] about Fr. Hoffman's St. Labre Mission to Indians, in Montana, interested me because of certain obvious parallels with our work here among the Navajo Indians, and also because of the bishop's courageous and ecumenical attitude toward the situation. It is comparatively easy to hear and respond

Continued on page 27

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TRANSFIGURATION

'Tis good, Lord, to be here!

Yet we may not remain

But since Thou bidst us leave the mount

Come with us to the plain.

By Joseph Armitage Robinson, from *Hymns Ancient and Modern*

The Living Church

For 84 Years:

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

Eighth Sunday after Trinity
August 4, 1963

SEMINARIES

Dean Blandy Says No

Bishop Swift of Puerto Rico, in his July newsletter, announced that the Very Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, has turned down an offer to become dean of *El Seminario Episcopal del Caribe*. The Episcopal Theological Seminary of the Caribbean is in Puerto Rico.

The trustees of the Caribbean seminary, meeting in May [L.C., May 26th], elected Dean Blandy as successor to the Rev. Eugene E. Crommett, first head of the school, who resigned last year because of illness.

In view of Dean Blandy's refusal, says Bishop Swift, the trustees must hold a special meeting this summer.

UPPER SOUTH CAROLINA

Consecration Day

The Ven. John Adams Pinckney, Bishop-elect of Upper South Carolina, is to be consecrated on September 18th in Trinity Church, Columbia, S. C.

Consecrator will be Bishop Henry of Western North Carolina. Co-consecrators will be Bishop Thomas, retired, of South Carolina, and Bishop Gravatt, retired, of Upper South Carolina.

Archdeacon Pinckney was elected to the episcopate at the diocese's annual convention this spring [L.C., May 26th], which was held shortly after the death of the Rt. Rev. C. Alfred Cole.

COLLEGES

New in the West

Bishop Hubbard of Spokane has been chosen chairman of the board of trustees of a new Episcopal liberal arts college.

St. Michael's College, to be a part of the University of the Pacific, in Stockton, Calif., recently received initial development fund grants from the vestry of Trinity Church, San Francisco, and from two anonymous Churchpeople in the Province of the Pacific.

Vice chairmen of the trustees are Bishop Millard, Suffragan of California; the Rev. David Trimble, of Prescott, Ariz.; and Edward Colcock, of Seattle, Wash. James Jewell, of Sutter Creek, Calif., is secretary, and Mac R. Stanley,

of Orinda, Calif., is treasurer. Other trustees include Bishop Walters of San Joaquin; the Very Rev. Malcolm McClenaghan, of Sacramento, Calif.; the Rev. George P. Sampson, of Vacaville, Calif.; the Rev. James P. Shaw, of San Francisco; Robert Kieckhefer, of Prescott; and James Leovy, of Hermosa Beach, Calif.

Funds and faculty for the new college are being sought.

RACE RELATIONS

Sewanee Petition

The families of three University of the South faculty members have joined with another white family and four Negro families to ask a U.S. court to enjoin school authorities of Franklin County, Tenn., from operating segregated schools.

Defendants in the proceeding are the county superintendent of schools and members of the board of education. The university families petitioning the court are those of Scott Bates, associate professor of French; Marvin Goodstein, associate professor of economics; and David Camp, head of the chemistry department.

The plaintiffs charged that both Negroes and whites "are deprived of their rights . . . and are injured by being subjected to the inherent evil and inequality of [the] racial segregation in the public schools, which results in daily indoctrina-

A short time before the Rt. Rev. Oliver J. Hart retired as Bishop of Pennsylvania last month [L.C., July 28th], 1,100 cadets at Valley Forge Military Academy staged a full dress parade in his honor. Bishop Hart (fourth from the flagpole in this picture) was the guest of the commandant of the school, Major General Milton G. Baker, a Churchman.

Military maneuvers are nothing new to the bishop. During World War I he was a first lieutenant in the American Expeditionary Force, and in 1942, when he was elected Coadjutor of Pennsylvania, he was a chaplain in the U.S. Army. He served as chairman of the National Council's Army and Navy Division from 1946 until 1950.

tion of the white infant plaintiffs with concepts of themselves as a . . . superior race, while the Negro infant plaintiffs are subjected to said indoctrination classifying them as an inferior race."

ORTHODOX

Committee for Unity

His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, has announced that a permanent pan-Orthodox committee to promote Church unity will be established soon.

The Patriarch made the announcement during a visit to Rhodes last month, where he stopped while on a tour of Greece and Crete. He was made an honorary citizen of Rhodes.

At a dinner in his honor, the Patriarch said the disunity among Christians was "agonizing." He told dinner guests, "Until the day when real unity, according to the Lord's will, is established, the creation of a common front to face the problems of humanity is paramount."

[RNS]

Milestone

Archimandrite Bartholomew, former head of the Russian Orthodox Church mission in Jerusalem, has been consecrated as Bishop of Volgograd [formerly Stalingrad] by His Holiness Alexei, Patriarch of Moscow and of All Russia, according to Religious News Service.

SCHOOLS

Bishop Dagwell's Will

A boys' school may be established at St. Helen's Hall, Portland, Ore., thanks partly to a provision in the will of the late Rt. Rev. Benjamin D. Dagwell, former Bishop of Oregon.

The estate of the bishop, according to the *Portland Oregonian*, has been esti-



mated by its executors at \$270,000. About \$49,000 of this was left to specific persons and institutions, and the residue is to be divided into thirds: one share to aid needy Episcopal clergymen, one share to reduce debts of needy parishes, and one share for the proposed boys' school.

Bishop Dagwell, who died this June [L.C., June 16th], had maintained an active interest in the affairs of St. Helen's Hall.

Bequests listed in the bishop's will reportedly included gifts of \$1,500 each to St. Mary's Church, Keyport, N. J., and the Church of the Ascension, Pueblo, Colo.; \$12,000 to St. John's Cathedral, Denver; \$1,000 each to the Church Divinity School of the Pacific, General Theological Seminary, Seabury-Western Theological Seminary, and Reed College; and \$5,000 each to two hospitals.

WESTERN MICHIGAN

Ideas for Families

Bishop Bennison of Western Michigan has "suggested and strongly urged" to his diocese that:

1) Every family have daily family prayers, and if not daily, at least on Fridays, Saturdays, and Sundays;

2) A passage or lesson from the Bible be read by the family daily and, if this is not possible, at least on Fridays, Saturdays, and Sundays;

3) Every Church school review its program, better train its teachers, and consider the advantages of having Church school on Saturday or some weekday after school;

4) Parishes with adequate land and/or buildings begin to plan for parochial schools to carry through at least the sixth grade.

The bishop made these suggestions at the opening service of the convention of his diocese, held this May at St. Mark's Cathedral, Grand Rapids, Mich. The Episcopal Churchwomen met simultaneously, in Grace Church, Grand Rapids, but joined with convention delegates for the opening service and for the convention banquet, at which Bishop Welles of West Missouri was the speaker.

The convention:

✓ Adopted a total 1964 budget of \$213,000 — largest in the history of the diocese.

✓ Admitted St. David's Church, West Lansing, and the Church of the Holy Cross, Paris Township, Kent County, as missions; and St. John's Church, Charlotte, as a parish.

✓ Approved a \$10,000 life, major medical, and hospitalization group insurance program for clergy and full-time lay workers.

ELECTIONS. Standing committee: clergy, Francis Foley, George Stams, James Holt, Charles James; laity, Kirk Deal, David Eckman, W. Wallace Kent. Executive council: Rev. Messrs. Robert McDougall, Donald Carey, George Timberlake; Richard Cook, William Butler. Deputies to General Convention: clerical, William Warner, Francis Foley, William O'Leary, Benjamin Lavey; lay, Miles Cowles, Chester Byrns, George Perrett, Robert Addison. Alternates to General Convention: clerical, George Hardman, Donald Carey, George Stams, Charles James; lay, L. J. Wetherbee, Jr., George Post, F. William Hutchinson, Charles Yeates.

BRIEFS

PRAYERS: Roman Catholic Bishop John J. Wright of Pittsburgh asked prayers of his people for the "full success" of the July 12-16 Conference on Faith and Order of the World Council of Churches in Montreal. Prayers also were asked in the Roman Catholic archdiocese of Atlanta, Ga.

[RNS]

CHRISTIAN UNITY: To promote understanding between Roman Catholics and other Christian Churches, Paul-Emile Cardinal Lèger, Roman Catholic Archbishop of Montreal, Canada, has announced that he will open an ecumenical center in Montreal.

Cardinal Lèger has appointed the Rev. Irenée Beaubien, S.J., head of the Montreal diocesan ecumenical commission, to be director of the center.

SCHOLARSHIPS: A total of 50 young men have been given grants totaling approximately \$22,000 by the Evangelical Education Society, according to the Rev. E. A. Harding, vice-president of the society and rector of Christ Church, Philadelphia. The grants will enable the men to continue their theological educations. The men represent 25 dioceses and will be attending 10 different theological seminaries from coast to coast.

PAST ERA: Still used in the auditorium of the Seamen's Church Institute of New York is an old theater organ of the type that used to provide entertainment at intermission time in the days of the mighty Wurlitzers. The old instrument can still make music, and also can reproduce waterfront sounds, imitating tramp steamers, water birds, and waterfront bells.

COMPANIONS: Michigan-Alaska diocesan relations [they're "companion dioceses"] were cemented more solidly recently when the Rev. Thomas G. Cleveland, rector of St. James' Church, Tanana, Alaska, preached at St. James' Church, Birmingham, Mich. St. James', Birmingham, in the spirit of the Michigan-Alaska relationship started in 1962, has supplied materials for work in the Alaska church.

SYMBOLIC CENTER: Bishop Kellogg of Minnesota described the new Minnesota Protestant Center in St. Paul, Minn., as "a symbol of the prayers of the Christian people of all Communion" when the center's cornerstone was laid recently. A message of "esteem and kindest regards" from Roman Catholic Archbishop Leo Binz of St. Paul was sealed into the cornerstone. The center, which will house a dozen denominational and interdenominational agencies, is scheduled for completion in October. [RNS]

SPORTS

Champion from Osaka

The Rev. Paul H. Mizutani, a graduate student at Seabury-Western Theological Seminary, won a singles ping pong championship this spring. Fr. Mizutani has two artificial legs.

Joining forces with Gary Gilbertson, a senior at the seminary, he also won the doubles tournament in the intramural league, which encompasses Seabury-Western, Northwestern University, and Garrett Biblical Institute.

Fr. Mizutani is from Osaka, Japan.

MISSIONS

A Year in Africa

The Rev. Richard Young, head of the Bishop Anderson Foundation, Chicago, for the past 14 years, has been appointed research fellow on the Presiding Bishop's Strategic Advisory Committee. He will conduct a year-long survey to find how the Church can help modernize health and welfare facilities in Central Africa.

[The Bishop Anderson Foundation conducts a chaplaincy program in Chicago's medical center district. The foundation began in Fr. Young's home; it now operates on an annual budget of more than \$200,000.]

Fr. Young will conduct on-the-spot studies of hospitals, public health clinics, and health and welfare programs in Nyasaland, Northern Rhodesia, Kenya, Uganda, and Tanganyika. He will consult with Anglicans, Roman Catholics, Lutherans, Baptists, Muslims, and, he expects, African cult doctors, to find out what needs they are meeting and to explore the possibility of setting up an interdenominational health and welfare program.

A \$15,000 grant from an anonymous donor will finance the project. According to the Rev. Joseph G. Moore, the Church's Strategic Advisory Officer, the grant was made because of "a recognition that it is impossible to bring enough Africans to the so-called developed countries to educate them in medicine, dentistry, public health, and nursing in time to meet the needs for the immediate future." He added, "Too often, our Christian denominations have used their hospitals, medical and nursing training facilities, and other educational facilities for purposes of conversion rather than

Continued on page 23

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Many Accents, Single Theme

by the Rev. Canon
ENRICO C. S. MOLNAR

Below is a continuing account of the Fourth World Conference on Faith and Order, held July 12th to 26th at McGill University, Montreal, Canada. A preliminary report was printed in the July 28th issue of THE LIVING CHURCH; still more will appear next week. Canon Molnar is director of Bloy House, in the diocese of Los Angeles.

July 17th — The accents are many and varied; some faces are clean shaven, other faces are bearded and some heads are tonsured, but there is a single theme to unite the delegates who meet in Room 111 of the McConnell Engineering Building, McGill University, to ponder the relationship of Scripture and Tradition.

It was an object lesson in charity and good will to listen, while sitting between the Rev. H. C. Hahn, a Moravian from West Germany, and Dean N. Nicolaescu, an Orthodox from Rumania, to clergymen of the most disparate national and divergent religious Communion exploring theological ways and ecclesiological means of achieving a common synthesis which might affect all Christians, the relationship of Scripture and Tradition, and their relevance to modern man. Charing one of the sub-groups, for example, was Lutheran theologian E. Molland from Norway. Sitting in the somewhat drab lecture room, equipped with earphones to hear translations, were his fellow Christians from every continent of the earth. Shirt-sleeved clerics of various Protestant denominations, and Anglican, Orthodox, and Roman and Old Catholic priests in black shirts and white collars, discussed dispassionately the profound themes of faith with Eastern clergymen, grave and resplendent in black and purple robes and golden chains with pectoral icons. To the Protestant tendency to formulate the principle of "Sola Scriptura" [Scripture alone, or Scripture Supreme] the Orthodox responded with an equally positive "Sola Tradition" [Tradition alone].

For hours the delegates discussed quietly, without recrimination or rancor, but with humor and forbearance, the respective positions and interrelations of written and oral tradition, as well as Tradition (with a capital "T") and traditions. It was an inspiring experience to listen, for example, to scholarly Evangelical Prof. E. Dinkler from Germany, exegetically finding textual evidences in his Greek New Testament, complemented by the charm and wisdom of patriarchal Orthodox Archbishop Basile of Belgium, who was equally at home with the Church Fathers and apologists. Some hilarious moments were provided, as

when, e.g., Fr. G. H. Tavard, S.J., rose to defend a valid Protestant position. Room is not available here to reproduce the highly technical language of these and other theologians. To THE LIVING CHURCH reporter who was assigned to this section (every press representative was assigned — and restricted — to one particular study section, a fact which did not make everyone happy), there was added poignancy in the contrast of the setting of the Engineering Building with the highly esoteric nature of the theological dialogue. In the halls with exhibits of aerodynamics there echoed strangely the theologians' statement that "tradition is the memory and the life of the Body of Christ." One could not help but wonder at times how much of the Christian's theological language made sense to the engineer, bending in the adjoining hall over a chunk of diorite.

July 20th—As far as glamour and journalistic appeal is concerned, the Conference at Montreal has entered what a French correspondent of the Montreal Presse has

referred to as *la période grise*, a grey period: All delegates, at this half-way juncture of the conference, are engaged in a most painstaking process of theological defining and refining, in which every word is laboriously weighed and scrutinized as if under a microscope. They are trying to arrive at formulae on Church, churches, tradition, worship, and ministry that could be accepted without too many mental reservations by Anglican, Orthodox, Roman Catholic, and Protestant representatives alike.

The plenary sessions at the Winter Stadium of McGill University are the only occasions in which oratory relieves the necessary monotony of theological laboratory. Here, some statements are made which are welcome by journalists, such as when, on July 18th, William Stringfellow, an Episcopalian, a New York attorney, and a member of the Faith and Order Commission in the World Council of Churches, made a brutal and harsh criticism of the FAO work. In his opening remarks he maintained that "modern man doesn't care a

John Taylor, WCC



hoot about faith and order deliberations," because, among other things, the deliberations are conducted by "mostly academic theologians, ecclesiastical dignitaries, and Church professionals" who "talk to themselves about themselves . . . and their vested interests in the status quo of Christendom." Instead of "theologically substantive or authentically prophetic statements" on the racial issues, he said, Church leaders have issued pronouncements filled with "empty phrases, theological banalities and pietistic indifference." [Condensed text of Mr. Stringfellow's remarks begins on page 20.]

Press representatives find the daily press conferences, where ecumenical leaders answer questions, much more fruitful. On the day after the striking Stringfellow address, Dr. W. A. Visser 't Hooft, Secretary General of the WCC and a veteran ecumenicist, told the press that "faith and order is only a branch of a much larger organization whose other branches concern themselves with such concrete problems as refugee relief and the easing of racial tensions. But in the work of the other WCC branches, theological points of faith and order crop up all the time, hence the importance of the FAO deliberations." He also emphasized that "the WCC is not a Church, certainly not a super-Church, and definitely not the *Una Sancta* — the One Holy Church. . . . On the other hand we must ask ourselves whether the WCC is nothing but an organization in the most secular and mundane sense of the word, or whether it has, as the French say, an 'ecclesial' quality and reality."

Dr. Visser 't Hooft expressed hope that a breakthrough might be achieved at the Montreal Conference on the formulation of the "churchly reality" of the WCC. However, when pressed to elaborate the issue, he said that since the section reports were not yet ready for publication it was premature to make any definitive statements. With a wry smile, the General Secretary said he felt slightly jealous of the Roman Catholic Church with its vast resources of trained people since the WCC can hardly deal so efficiently with all the problems presenting themselves practically at the same time. In order to cope with the increased volume of problems, the WCC would need a much larger staff, he said, yet it lacks particularly ecumenically trained helpers. Through this lack, there is danger of "ecumenical dilettantism, as you may have noticed in some phases of this conference," he added, smiling.

Russian Conquest

At another session, the top leaders of the Russian Orthodox Church conquered the press delegates with their simplicity, charm, humor, and subtlety in answering questions. The difficulties under which this Church lives were alluded to by Archpriest Vitaly Borovoy, professor of

theology at the Leningrad Academy. The leader of the Russian delegation, Archbishop John of New York and the Aleutians, Exarch of the Moscow Patriarchate of North and South America, neatly sidestepped the question of whether there might be a reconciliation in view between the Orthodox and Roman Churches.

"In Russia we have a saying, that swallows are the first sign of spring," the archbishop said, smiling. "Now two swallows have gone south [two Russian priests have attended the Second Vatican Council]; and two swallows have flown north: Two Vatican representatives are in Moscow participating in ceremonies marking the golden jubilee of the consecration of Patriarch Alexei. The festivities are taking place in the 14th century Monastery of Zagorsk. Maybe this is a sign of spring," said the Patriarch. Earlier, Archbishop John said that the desire for the unity of the Church is strong in all sections of the Russian Orthodox Church. "This desire for unity is expressed by us in every service in a special prayer," he said.

First Full Part

The Eastern Orthodox Churches of Russia, Rumania, Bulgaria, and Poland became members of the WCC at its 1961 Assembly. And this is the first international ecumenical conference, observed Dr. Visser 't Hooft, in which the Orthodox delegates, constituting almost one-fourth of all the delegates, have taken full part in theological deliberations. Henceforth, Orthodox theology will have to be increasingly reckoned with in ecumenical deliberations. THE LIVING CHURCH was told by an Orthodox delegate that "we Orthodox clergymen have ceased to be just a bizarre addition of Oriental splendor in an ecumenical folklore." This is verified by reports from all the 15 subsections of the Montreal conference, in which the statements of Orthodox theologians are carefully listened to, analyzed, and incorporated in the minutes.

"Ecumenical theology will never be the same after Montreal," bemoaned a Protestant delegate. These are the marks of Montreal at mid-point.

July 21st — Delegates, observers, and guests of the Fourth World Conference on Faith and Order joined in an important ecumenical gathering this evening in the great, marble auditorium of the University of Montreal. The auditorium was packed to capacity. There were at least 400 Roman Catholic priests, monks, and nuns present.

One of the reasons for the importance of this gathering was the presence and active participation of Paul-Emile Cardinal Leger, Archbishop of Montreal. This is believed to have been the first time that a Cardinal of the Roman Catholic hierarchy has participated in such an

event, and as such it marked a new development in the annals of ecumenism.

The meeting consisted of prayers, Scripture readings (Ezekiel 34: 11-16 and I St. John 4: 7-11), and hymns. The lessons were read by Fr. Russell Breen, chaplain of McGill University's Newman Club and member of the ecumenical commission of the Roman diocese of Montreal, and by the Rev. Ronald Rowat, superintendent of missions for the Montreal and Ottawa synod of the Presbyterian Church in Canada. Several choirs participated in the ecumenical gathering. The choir of the Anglican Church of St. James the Apostle joined the Orthodox Choir of Montreal and *Les Petits Chantres de l'Oratoire* for the singing of the Lord's Prayer during the service.

Dr. Visser 't Hooft explained in fluent French and English the meaning of the Conference on Faith and Order, and the Rev. Dr. George Johnston, principal of the United Theological College, Montreal, spoke on the theme, "Toward a Protestant Catholicity," saying that "most of our divisions are too ungodly, too unbrotherly, too much self-defeating. They make our missionary zeal unattractive and they reduce the Gospel to irrelevance in the modern secular world. . . . The ecumenical movement cannot be ignored, for the ultimate driving force behind it is, we believe, the Lord God Himself. He has opened our eyes to the purity, holiness, and evangelical nature of the Church. He has challenged us by His gracious work in the so-called younger Churches and in the ancient Churches too. He has taught us by the studies of fellow Christians who expound the Fathers of the undivided Church. He has spoken to us out of the Scriptures, given for revelation, belief, and obedience. Catholicity has been located even in a Protestant milieu, and we seek with all who serve the one Lord, the renewal and reunion of the Church."

Image of Things to Come

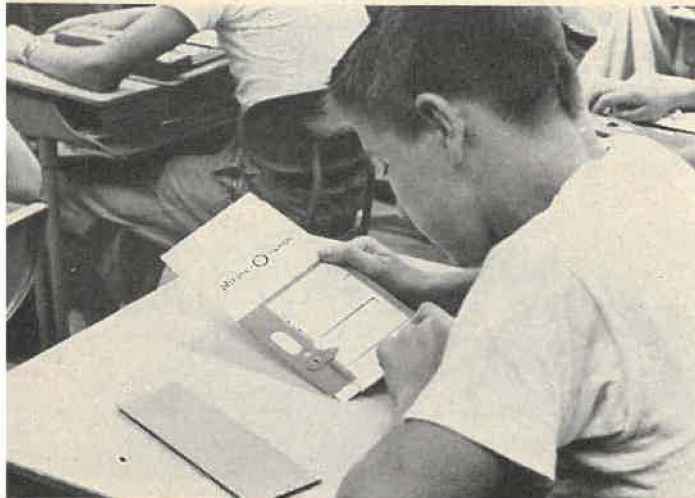
Principal Johnston was followed by His Eminence Athenagoras of Elaia, Greek Orthodox Metropolitan in Canada, who spoke on the "Theology of Unity." In the very opening sentence he remarked that "what we witness tonight in this history-making togetherness is perhaps an image of things to come." And, he went on, "We have spent a long time in isolation. It is now imperative that we come out of our own enclosure as the Ecumenical Patriarch, His Holiness Athenagoras of Constantinople, had recently recommended. The protective walls erected long ago to separate and protect ourselves from each other's intervention seem now, more than ever, unbearable, anachronistic, and contradictory to what we all stand for. We must leave them and come out and confess to each other in all sincerity how we feel.

Continued on page 20

In the Church schools:

WORSHIP

LEARNING



Shattuck School, Faribault, Minn.



St. Hilda's and St. Hugh's School, New York (Photo by Paul Parker)

PATRIOTISM



All Saints' School,
Sioux Falls, S. D.

Essay Contest for 1964

The subject chosen for the next Church School Essay Contest is: "Is the U.S.A. a Christian nation?" The winners will not be judged on whether they answer "yes" or "no" but on the intelligence, insight, and literary skill they show in presenting their points of view.

The contest is open to all students in primary and secondary schools related to the Episcopal Church giving courses for academic credit. Winners will be announced in the April 19, 1964, Church School Number of THE LIVING CHURCH. Deadline for mailing the essays will be March 6, 1964.

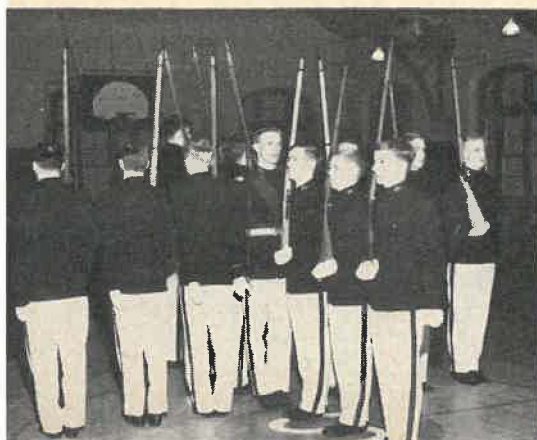
Further details will be given in a formal announcement in a later issue. We look forward to receiving an unusually interesting and cogent group of essays.

SERVICE



Bethany School,
Glendale, Ohio

DISCIPLINE



Shattuck School, Faribault, Minn.

Choate School, Wallingford, Conn.

ATHLETICS



St. John the Baptist School, Mendham, N. J.

BEAUTY





The Rt. Rev. Wilburn C. Campbell.

IS IT A CHURCH SCHOOL?

by the Rt. Rev. Wilburn C. Campbell
Bishop of West Virginia

Is a Church-related or Church-affiliated private school under a different judgment from the secular private school or the public school? I think it is.

There are many reasons and mobile motivations supporting private schools. It is not my purpose in this article to analyze or criticize them. I have been asked to pass judgment on the standards, the *modus operandi*, or the *raison d'être*, as it were, which would justify a private school being recognized as a Church-related, sponsored, or affiliated school.

There are three fundamental golden rules by which the days of a school ought to be measured and numbered if it is to bear the imprimatur of the Church, at least in every situation where the decision is mine. In the Pauline sense, one might call these rules the justification and sanctification of a Church school education.

The first golden rule really should measure all private schools. Is it willing and able to pioneer in new areas of education and the learning process? With self-limited enrollment, selective to a degree in admissions, a private school, secular or Church, is free from the limitations of conformity, public school boards, and compulsory, uniform, inflexible standards which of necessity burden and strait-jacket public schools.

Fewer students in class allow greater opportunity to give attention to the individual. Learning levels can be tailored to the student and not the student to the learning speed of the group, where so

often the slowest determines the rate for all. The Church school should properly challenge in a constructive and wholesome approach the methodology and standards of the public schools. It should serve as a laboratory for future learning disciplines.

If a Church school exists simply to avoid the democracy of the public school or its non-religious atmosphere, then its existence does not justify its relationship to the Church. Nor should a Church school be a refuge for the problem child (unless that was the expressed purpose for establishing the school — and a most worthy purpose, too), the rich delinquent, or the social climber.

Rather, this first golden rule would insist that the Church school be equipped to offer a different and more creative curriculum and that it must strive to do a better job in terms of measurable tests of learning aptitudes and skills.

The second golden rule is: Does the curriculum include a serious effort to help the student acquire a theological education? Please do not jump to a false conclusion. I do not mean that the Church school should prepare students for the ordained ministry or become a means of slyly proselytizing students and thereby bringing them to Confirmation.

But certainly a Church-related or affiliated school has an obligation to do all it can within the limits of time and age experience to see that every student has a knowledge of the Bible, a familiarity with the religious traditions and history

of the Church, and an insight into the sacramental life of work and worship.

Now, when religious education is being curtailed in public schools and when the Christian faith is being challenged by a pagan world, it is high time to make available, in however limited a sphere, Church schools where religious training is fundamental and the student learns that religion and a working faith undergird all life and all learning.

Quite obviously such a theological education involves compassionate understanding of religious traditions other than that of Anglicanism. A Jewish student or a member of any religious group should be religiously at home in a Church school and should acquire a sounder educational foundation for his own faith and insight into Anglicanism.

Such a responsibility on the part of the school should not be assigned exclusively to the chaplain or to the ordained men on the teaching or administrative staff, then dismissed lightly by the rest of the faculty members as being outside their field of reference and competence.

The student should be exposed to religion at its best and should be assisted by skilled tutors in developing a reasonable and working religious faith and experience of his own.

A concern to confront every student with God in Christ and to help every student acquire a living faith should be expressed by every teacher.

Every teacher should have some competency — or at least conviction — in

Bishop Campbell

gives three "golden rules"

for any school

that is to bear the imprimatur

of the Church

this area. A religious test is unthinkable for a faculty member in a secular school — private or public. It ought to be a basic test in a Church school, part of the golden rule that emphasizes theological education as part of the learning experience offered every student. Again, let me make myself clear. I am not talking denominationalism or sectarianism. But I do mean that every teacher in a Church school should be committed to a fundamental belief in God as revealed by Christ. I wouldn't want Americanism taught by a committed Russian.

The third golden rule is: Is the Church school in fact Christian? Is it God-centered and Church-oriented? Stated in the briefest terms, does the Christian imperative love ethic motivate the trustees or the board, the headmaster, the faculty, and the governing spirit of the student body? Now, I am well aware of the many reasons advanced by trustees and boards of Church schools to protest that the environment prevailing at their particular school is Christian. To measure up to this golden rule every such reason must measure up to the Christian love standard.

Since such a love ethic as taught by our Lord cannot be forced upon people nor reduced to blackboard formulae for knowledgeable absorption, then it follows that serious thought and honest commitment must be given to see that every reasonable effort is put forth to achieve this motivation.

Certainly the place to begin is in the

area of admissions. Will the students be accepted regardless of race or religion? It is obviously necessary to protect the very existence of a Church school by selective admission principles which will insure its Church-related structure. Yet such a protective pattern does not demand a policy of absolute exclusion by reason of race or religion. The golden rule of the Christian love ethic used as a measuring rod demands the opposite.

Again, must all students be "socially acceptable" and come from a predetermined (but confidential and secretive) social structure? If so, then this golden rule most assuredly faults such a policy. The Christian love ethic requires that serious efforts be made to see that any student who could benefit from attending such a Church school, and in turn could make a contribution to the school community, be enrolled regardless of social standing or financial resources.

This golden rule measures more than the enrollment of the individual students. What of the student body? It is imperative that deliberate and conscious effort be made to insure that the spirit of the campus community be underlined, undergirded, and supported by this same Christian love ethic. Whether character and virtue can be taught may be debatable, but certainly the example of Christian love on the part of the administration and the faculty can become contagious. Conscious planning and deliberate soul-searching will do much to bring about an academic and social inter-relationship

between students and between students and faculty in which this love ethic can come into being and bring with it a new life dimension within the student.

The point is, this love relationship among students and within a community does not happen by mere chance and cannot be left to its own devices. If you cannot demand grace by law, you can demonstrate grace by action. Indeed, another way to explain this third golden rule is to say that a Church school seeks by every effort to "live under grace."

A Church school which measures up to these three golden rules has justified its high privilege of teaching in the name of our Lord. Further, it may well be blessed by the Holy Spirit, and its students may increase in His manifold gifts of grace, which are truly the goals of education and life: *wisdom* balanced and enriched by *understanding*; *counsel* supported and realized by *ghostly strength*; *knowledge* controlled and motivated by *true godliness* — all summed up and given a sense of the eternal through *holy fear* of the Lord, the source of all wisdom and knowledge and life.

Now some people may raise the question: "What should be the structural relationship of such a school to the Church?" I think this question relatively unimportant, but yet it must be thought out by those responsible for operating the school and those who are entrusted with the government of the Church.

If the school is a parochial one, somewhere in the bylaws provisions should be made for the rector and vestry to be represented on the governing body. If the school is independently incorporated, the charter should indicate that the school acknowledges itself to be an agency of the parish and as such accedes to, recognizes, and is loyal to the doctrine, discipline, and worship of the parish and the Episcopal Church.

If the school is a diocesan or area one, the chances are that it will be incorporated under the laws of the state. No doubt the governing body will be broadly representative of the geographical area which it serves. Nevertheless, careful provisions should be made in the charter and in the bylaws to safeguard the golden rules, to insure its loyalty to the Episcopal Church and to reflect the leadership of the bishop (or bishops) and communicant members of the diocese (or dioceses).

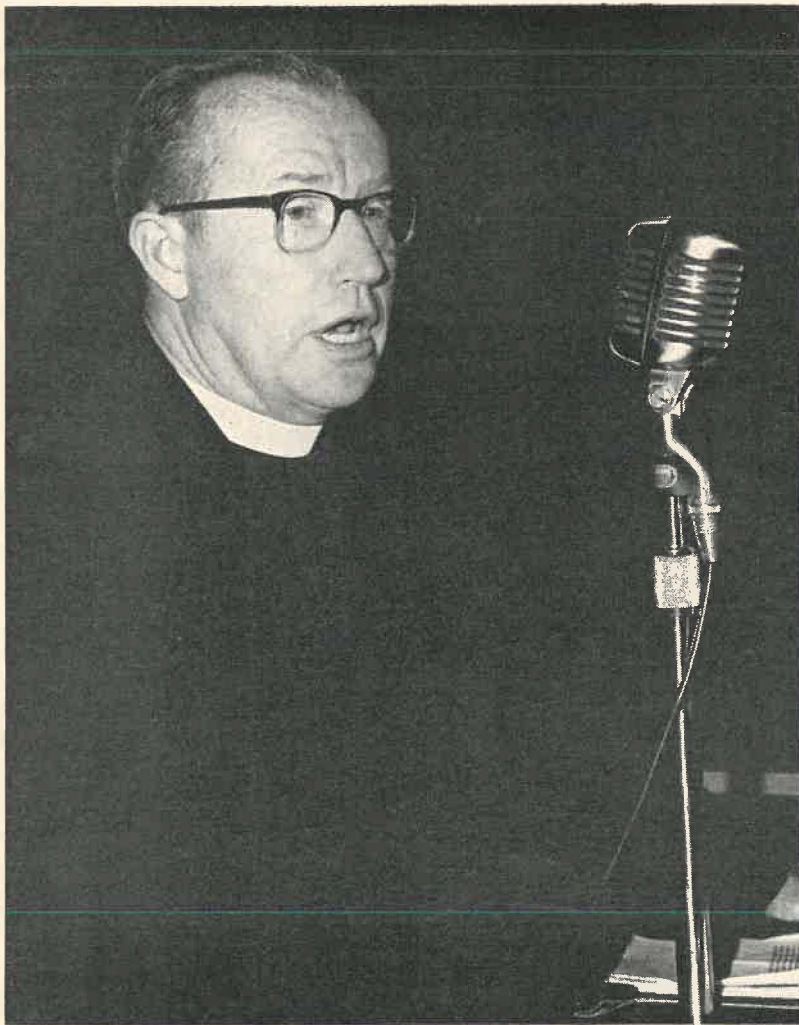
Certainly a school claiming to be Church-affiliated or Church-related should be accountable in a real and tangible fashion to the Church, and the Church should not lend its name to a school and then disclaim any responsibility when the school makes decisions contrary to the golden rules — or to the expressed doctrines and disciplines of the Church.

Within this area of reference the structural relationship can, and probably will, vary with the legal enthusiasms of men learned in the law.

The Vocation of a Christian Teacher

by the Rev. John Heuss, D.D.

Rector, Trinity Parish, New York, N. Y.



Dr. Heuss: The answer is not simple.

How does one today define the vocation of a Christian teacher? Obviously, the first obligation of a Christian teacher is to become as proficient as possible in the ability to communicate the subject matter he teaches and to be a master of the teaching methods by which that content can best be communicated. As St. Paul clearly states in his remarkable twelfth chapter of the Epistle to the Romans:

"Having then gifts differing according to the grace that is given to us . . . let us wait on our ministering: or he that teacheth, on teaching."

As each of you is well aware, there is much public debate and no less private anxiety in the United States about the whole art of teaching in public schools today. Thoughtful Americans are asking whether our traditional educational system is as good as it needs to be in a rapidly changing global, urbanized, and increasingly technological society. At a time when it is clearly evident that the survival of free democratic life depends upon a highly educated citizenry, we are forced to ask ourselves: Can our country afford to waste the precious years of youthful learning on anything except the basic content of good learning?

Each one of you knows that the answer to this question is not a simple one. How do you teach a child from a Spanish-speaking home the multiplication table at the customary age, when he

From a sermon given by Dr. Heuss at the annual service for the Protestant Teachers' Association of New York City, on February 10th.

scarcely understands spoken English? How do you teach a six- or eight-year-old child from a broken home who has witnessed human degradation at its worst and is filled with terrifying inner fears

"The important thing is to be the best possible teacher under the circumstances."

that paralyze his ability to trust any human being? How do you reach the mind of any youngster who has, since babyhood, spent hours vacantly staring at a television tube? How do you win the imagination and enthusiasm of a young person for good books or algebra when his emotions for years have been conditioned to respond primarily to violence and brutality on a television screen?

You and I know that the question of education is not a simple choice between a return to *McGuffey's Readers* or the use of so-called progressive teaching methods. Your ability to teach is conditioned by the home, by the cultural level of the neighborhood, by the climate of life which surrounds a child before he gets into a classroom.

If you ever think that you have a hard job as public school teachers, take some consolation from the fact that we who are relying principally on Sunday schools have an even harder task. You at least have the body of a child in your classroom five days a week for five or six hours. In most churches we have these same children for a total of 13 days, between the ages of five and sixteen. There may be much that is bad about public education in America, but whatever the condition of the public school may be, it is still a better educational instrument than is a typical old-fashioned Sunday school.

So, let us lay aside as much as we can the burden of our dissatisfaction with our teaching task. The important thing, it seems to me, is to be the best possible teacher under whatever the circumstances in which we have to carry our noble profession of teaching.

The second obligation of a Christian teacher has little or nothing to do with his ability to communicate the content of the course he teaches. It has, rather, to do with the spiritual and moral quality of his own personal life. Whether we are skillful teachers or clumsy teachers, you and I are constantly communicating in a language not made of words the true image of what we really are as persons. It matters little how brilliant anyone may be, or how many degrees he may be en-

titled to string behind his name — if he is at heart a pompous fool, it is that which he will communicate to those who sit before him in a classroom. A child who may be distressingly slow at English grammar is amazingly smart in evaluating the true character of his teacher. If the teacher is a self-pitying wretch or a vainglorious fraud, even the dullest pupil will know it without a word ever having been spoken.

On the other hand, if the teacher has real character; if he truly lives by a code of ethics which he professes; if he has patience, warmth, and true concern for his children, these things too will be quickly made known to those whom he teaches.

Let us not fool ourselves. We can never communicate in our teaching what we ourselves are not. That is why one of

"A child who may be slow at English grammar is amazingly smart in evaluating the true character of his teacher."

the most important personal tasks of a good teacher is to grow in all those good qualities which make for a truly Christian person's spiritual life.

Let me ask you, do you faithfully try to live up to the teachings of your Church day by day? Do you keep the Ten Commandments? Do you strive to live in accordance with the Sermon on the Mount? Do you faithfully worship God every Sunday in His Church? Are you a good member of your family? In short, do you take your religion seriously? I know far too many who call themselves followers of Christ, but whose lives do not in any noticeable way distinguish them from the pagan society which increasingly surrounds them.

A Christian is one who follows Christ and actively, Sunday after Sunday, expresses the Lordship of Christ by worshipping God in His Church. Churches today, especially in the great cities, are being seriously damaged by their members who fail to live up to the demands of a worshiping fellowship. I urge you as teachers, work at your religion. Don't let the Christian religion carry you like a heavy weight upon its back. Never did mankind need Christ and His Church as it does today. Therefore, be faithful members of the Church to which you say you belong.

Finally, it is the obligation of a Christian teacher to reach out in love toward the pupil and help him to learn to become a loving, trusting individual. The human soul is a great mystery. It is the most unpredictable of God's creations. Yet, one thing we do know. No child can love another human being unless he in turn has been greatly loved by someone else. We also know that the full powers of a child's mind or personality cannot be released until, through being loved, he responds in trust toward some other human being.

In days gone by, home life in America was stable. Today it is all too often the seedbed of mental and social sickness. Fortunate are you today if most of your pupils come from stable homes where fathers and mothers provide the environment where children can learn to trust the adult world or the world of the street on which many are forced to play.

Unhappily, in a big city like New York these homes are few. If a child does not learn to love and trust his father and mother, his only real chance to learn trust may be from his school teacher.

This is a difficult part of your daily work. Yet, a truly good teacher recognizes it, and tries to help boys and girls, as they are growing up, to become people who have the ability to trust other people. If their homes fail them, and their teachers in school fail them, then we are truly sowing the wind and society will reap the whirlwind.

I will only say this about this vital obligation of the teacher: He cannot teach others to love and be trusting if he

"The full powers of a child's mind cannot be released until, being loved, he responds in trust toward some other human being."

truly does not love people and trust them himself. Of all the acts of teaching, perhaps this is the most important one of all.

Doubtless there will be many times when each of you will wonder why you ever chose to become a teacher. It is not an easy life. Working conditions are far from good. The pay is not equal to the responsibilities.

Yet without you and the thousands of dedicated people like you, our country would not long survive.

Voice of the Moderate

IN THE LIVING CHURCH of July 7th, we called for southern moderates to "come forward speedily to exercise as much influence as they possibly can" in the present racial crises. But what is the position of southern moderates, and what kind of influence can, and do, they exercise? We think the following letter from one of our readers may be for many their first knowledge of what it is like to be on the firing line of prejudice, and what it costs in plain, everyday America to live by one's principles.

We believe that the ending of the letter is the answer to those who say that the south would solve its problems better without interference, and to those who say that legal action is useless because "you can't legislate equal treatment."

The writer is a communicant of a parish of over 500 in a southern city of over 150,000.

Being one of the "moderates" that you are "paging" [L.C., July 7th], I must say that the lack of understanding of our problem by non-southerners who share our views is even more disheartening than the prejudices of our local white associates.

I am writing this to try to give you an inkling of what goes on in the more hard-core areas of the south, which differ greatly from the more enlightened spots such as Atlanta, North Carolina, and Tennessee. You simply cannot be so cocksure of what the southern moderate should do or can do in some parts of the south. The fact is, hundreds of them have been doing just what you suggested for years, but they've been silenced, banished, or ostracized.

Our former rector was the object of untold abuse. Simply because his views were known, every effort was made to oust him. It was said that any minister who held these views should be run out of town. Only one member of the vestry, my husband, wholeheartedly backed our rector in his stand not to violate the Canons of the Church by excluding anyone.

The result was that our whole family received the silent treatment. Rumors about our alleged integrationist activities were rampant. No one ever came to any of us to ask our views or to verify a story. All we got was icy politeness.

Our rector took another call because he felt he could no longer reach a large portion of his flock. Our new rector is young and bends with the wind. Our worst racist has control of the church in the areas that he wants to control. Many fine people are still on the vestry and active, but they keep their position only by avoiding this issue — as far as our parish is concerned, the race problem is swept under the rug.

Similar episodes happen with great frequency. Undoubtedly many never come to my attention, yet I know of many. I know of one curate who has finally left. Though the rector supported his stand, he realized that he was not able to fulfill his mission to these people in the face of repeated attacks. I know of a deacon who is in a precarious position in his diocese because he wrote a letter to a newspaper expressing his views. The bishop was asked to remove him from the missions which he served, and he

obliged. He also postponed the deacon's ordination to the priesthood for at least six months.

This is nothing new. Throughout the history of the south, people who did not conform have either had to be silent, become outcasts, or leave the south. The southerner lives in a world of fantasy. He is not taught in school or college to be receptive to opposing ideas and to evaluate them objectively. Read Cash's *The Mind of the South*, an old book but still the best on the subject. Though changes are taking place slowly in some parts of the south, in the hard-core areas we have no open discussion, no controversy. The Presiding Bishop's statement on race was ignored. I doubt that many Churchpeople even know of it, since they rarely read Church periodicals.

If Medgar Evers was killed by an Episcopalian it would be surprising only in that the upper-class southerner rarely commits the act of violence himself. He incites the lower class white to do it for him, then gives him legal protection when he does. Many Episcopalians fall into the category, among them people in our parish who come every Sunday to early Communion. If you'd like to come and interview any of these people sometime, I'll be happy to supply the names.

My husband and I get along now by leading a more or less dual life. We have seen our liberal friends and relatives change their views in order to fit more comfortably into the community. We can no longer talk with them, but we see them socially, though less frequently. We have a small group with whom we are congenial, people who still dare to attend civic meetings on the subject of race relations, but we do not publicize our attendance. It just brings threatening, anonymous calls in the middle of the night. My husband's business suffered for a while, but he has managed to recoup.

This has always been our home. We try to live according to our beliefs. We feel that just being in the community is the only influence we now have, for people know our stand, and our very presence might confront them with their conscience. However, any apparent activity on our part, any statement, would result in our having to leave. Some moderates must remain.

I see no solution except to continue as we are doing. When the government forces integration on us, people will discover that their fears are unfounded, and then it will at last be possible to reach their hearts and minds.

A CHURCHWOMAN

Libera nos, Domine.

The Ninth Vow

When a man is ordained priest he takes a series of vows before God, before the ordaining bishop, and before the assembled congregation.

The questions asked on this occasion by the bishop (to be found on pages 541 ff. of the Prayer Book) may be summarized as follows:

Do you believe God has called you to this office?

Do you believe in the Holy Scriptures?

Will you teach, administer the sacraments, and exercise discipline faithfully?

Will you combat bad teaching and evil-doing?

The substance of this editorial has appeared in THE LIVING CHURCH once before, but we feel that it still needs to be said.

Will you pray and read the Bible and study spiritual matters?

Will you and your family lead a Christian life?

Will you work to maintain peace and love in the parish and among all Christian people?

Will you respectfully and cheerfully obey and cooperate with your bishop?

We think that there is something missing in these vows. As they stand they cover the man's responsibility to God, to the Church, to Christian people generally (including his own flock and family in particular), and to his chief pastor, the bishop.

But there is nothing in these promises about the man's fellow presbyters; there is in them nothing indicating that the man himself is being admitted into a distinct group, a body, an order; and there is nothing to suggest that he has any responsibility toward this order, to hold up the hands of his brother priests, to support and succor them by word, deed, and prayer. We think that something of this sort should be included in the next revision of the Book of Common Prayer.

The emphasis we have placed on the omission implies that we think something is lacking in the relation of the clergy to one another. We do think so; and after considering the matter for a long time, we think the lack is important enough to require mention even though to dwell upon it may seem to be a criticism of the pastors to whom we owe respect, affection, and gratitude.

The priests of the Church have taught us all we know about religion, have guided us through doubts and temptations, have visited us in sickness, and comforted us in sorrow, and have done so at a great personal cost in comparison with the worldly rewards they might have received if they had entered other fields of service. Our quarrel is not with them, individually or as a group, but rather with the apparent lack of appreciation they have for one another.

All too often, laypeople are shocked to hear what seem to be derogatory personal remarks by one priest about another. Those laypeople who are drawn into predominantly clerical circles hear an amazing amount of such talk. This is not merely a matter of our own observation but one that has been corroborated in the experience of others.

Sometimes derogatory comments are based on differences in Churchmanship; but more often they are not. One of the commonest sources of complaints is the failings of the previous rector of a clergyman's present parish or those of the present rector of his former parish.

There are other points at which it seems to us that brotherliness sometimes fails. Pastoral jealousy over which sheep belong to which flock sometimes seems equal to the competition for customers in the business world. In some dioceses, a new priest (who may be young or middle-aged) has to wait for years before he is made to feel by his brother clergy that he "belongs"; and in most dioceses, the young priest who needs help and encouragement from his seniors is all too likely to be left alone until his problems become great enough to be worth the personal attention of the bishop.

In general, the clergy seem to be spectators of each other's joys, sorrows, problems, and triumphs rather than participators in them. If we are wrong in drawing

this conclusion, we shall rejoice to be corrected. But if there is a measure of justice in the criticism, we believe that there are remedies that could be applied.

For one thing, the Church might well incorporate, in the next revision of the Book of Common Prayer, an extra ordination vow, which might read as follows:

"Will you hold in reverence and honor the order to which you are about to be admitted, succoring your brother priests by word, by deed, and by prayer; and sealing your lips from accusation and detraction, except when it is your duty to speak according to the law of God and the Canons of the Church?"

One's instinctive reaction to the addition of one more vow to a long list is — "Don't!" A priest to whom we broached the idea said, "If we keep adding vows, we'll never get through with the service." Sharing this initial prejudice, we still feel that this ninth vow would serve a useful purpose that is not quite fulfilled by the existing eight.

Undoubtedly, over the centuries, the high ethical standards shown by doctors in dealing not only with patients but with each other have been developed and fostered by the Hippocratic Oath.* And if the cure of bodies has been set forward by the fact that the laity are taught by doctors to have confidence in doctors, perhaps the cure of souls would be set forward by the clergy's teaching the laity to have confidence in the clergy.

The reasons for the promises made by the candidates for ordination are, as stated by the bishop, "that this present congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties." Both reasons seem to us to commend the inclusion of such a vow as we have suggested. And the meaning of it is dramatically carried out in the action of the service, when all the priests present come forward and lay their hands on the head of the new priest while the bishop ordains him.

Of course, no such vow is automatically effective. Even with an ordination promise such as we have suggested, with the support and prayers of his bishops and fellow clergy, and of his people, a priest still needs to be first and foremost a man of prayer himself, who sees his work as a privileged vocation in which it is not he as an individual who counts, but the whole beautiful and complex structure of the mystical Body of Christ. In that Body he has lifegiving and strengthening relationships to those above him, to those below, and to those beside him, for the greater glory of God and the salvation of souls.

*The Hippocratic Oath: "I will look upon him who shall have taught me this art even as one of my parents. I will share my substance with him, and I will supply his necessities, if he be in need. I will regard his offspring even as my own brethren, and I will teach them this art, if they would learn it, without fee or covenant. I will impart this art by precept, by lecture, and by every mode of teaching, not only to my own sons but to the sons of him who has taught me, and to disciples bound by covenant and oath, according to the law of medicine.

"The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption, and especially from any act of seduction, of male or female, of bond or free. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not to be noised abroad, I will keep silence thereon, counting such things to be as sacred secrets."

FAITH AND ORDER

Continued from page 12

"The Old Rome of the late and saintly Pope John XXIII; the New Rome [Constantinople] with Patriarch Athenagoras; Canterbury with its illustrious Archbishop Michael leading the unity-loving Anglican Communion; Geneva with its world-embracing task of the Council of Churches; America and Canada with their rich Christian witness and readiness to share their spiritual and material abundance, all join their voices in prayer and their authority in effort . . . for the preparation and widening of the road which the people of Christ may walk together and help the world out of spiritual and moral chaos."

In the third and final address of the evening, Cardinal Lèger began by saying, "I have been invited, as Archbishop of the Roman Catholic Church of Montreal, to take part in this evening of Christian fraternity and to join with you in common prayer for Church unity. It is with joy that I accepted the invitation knowing that the words of our Lord are especially significant on an occasion such as this: 'If two of you agree over any request that you make on earth, it will be granted them by my Father who is in heaven.'"

The archbishop emphasized, "We know that this desire for unity is inspired by the very Spirit of our Lord for, according to the words of St. Paul, we have not

unity. Yet, he pointed out, it is this very sacrament, because of our various interpretations, which prevents us from "celebrating together the eucharistic prayer of unity."

The Cardinal gave high words of praise to the efforts and statements of



RNS

Cardinal Lèger: "We need the Eucharist."

French Reformed theologian Roger Mehl, who gave the keynote speech of the Montreal conference.

In conclusion, Cardinal Lèger said:

"It is on their knees that men must continue their difficult search for peace. In a divided world, where blocs set themselves against each other, where peoples have become restless, Christians must search for truth, practice justice by respecting the rights of all men, and seek to establish the climate of freedom which is necessary for men who want to live in charity. If the Churches do not bring this peace to the world, if they do not give the witness of unity in Christ, the 20th century may well lose its opportunity of salvation."

The closing prayer for unity with responses, in French and English, was read by the Rt. Rev. Kenneth Maguire, Anglican Bishop of Montreal.

The entire program (referred to officially in English as an "Ecumenical Gathering" and in French as a "*Soirée de Fraternité Chrétienne*") was said or sung in English, in French, in Greek, Rumanian, and Church-Slavonic. The Anglican choristers wore blue cassocks and white cottas; the Greek choir was vested in black gowns; and the Roman Catholic choirboys wore cream-colored albs with cinctures.

The service was closed with the combined choirs, aided by a choir of nuns, singing together the Lord's Prayer, to a Byzantine setting. The sight of these men, women, and boys, in the vestments of their respective traditions, was a fitting and moving finale for this historic, ecumenical occasion.

Protesting Voice

by WILLIAM STRINGFELLOW

Partial text of an address by William Stringfellow, an Episcopalian and an attorney in New York City, to the Fourth World Conference on Faith and Order, on July 18th.

Perhaps some apology is due for my tardy arrival at this conference, but I shall make none.

While you have been, I trust, discussing here the issues of faith and order and, I imagine, caucusing discreetly about the politics of the World Council of Churches, I have been in New York, involved in some of the issues which occupy and preoccupy the daily attention of people in secular life:

- ✓ A young, unmarried, pregnant girl — who said she was afraid to confide in either her parents or her minister — came to see me to find out how her child-to-be could be adopted.
- ✓ A convict wrote to ask if a job could be found for him so that he could be paroled from prison.
- ✓ A college student, unable to find summer work, borrowed \$30.
- ✓ A woman, who had found another man, wanted a divorce from her alcoholic husband.
- ✓ A new writer and some young actors decided to produce an off-Broadway play and needed someone to negotiate the deal.
- ✓ Some of Harlem's Negroes were arrested because they protested discrimination in the city.
- ✓ Somebody was lonely and wanted to talk.

Now you have invited me to examine here "the charge that faith and order habitually speaks in terms that are irrelevant to the real needs of the thinking man of today."

What I have to say about that can be put very briefly:

The reasons that detained me in New York — the problems of these people I have mentioned — represent the real issues of faith and order. The real issues of faith and order are simply the ordinary issues of life and death in this world. The real issues of faith and order have to do — concretely — with illegitimate childbirth; and those in prison, or out of work, or broke, or estranged, or filled with confidence in themselves and their talents, or persecuted, or harassed by the premonition of death.

The real issues of faith and order have to do not so much with the nature and structure of the ecclesiastical institutions of the Church as with the everyday needs of men in the world.

Why is modern man — "thinking man," but also, I would hasten to add, unthinking man — almost wholly indifferent and indeed unaware of the movement called "faith and order"? This modern thinking — and unthinking — man does not care a hoot about the faith and order movement because faith and order

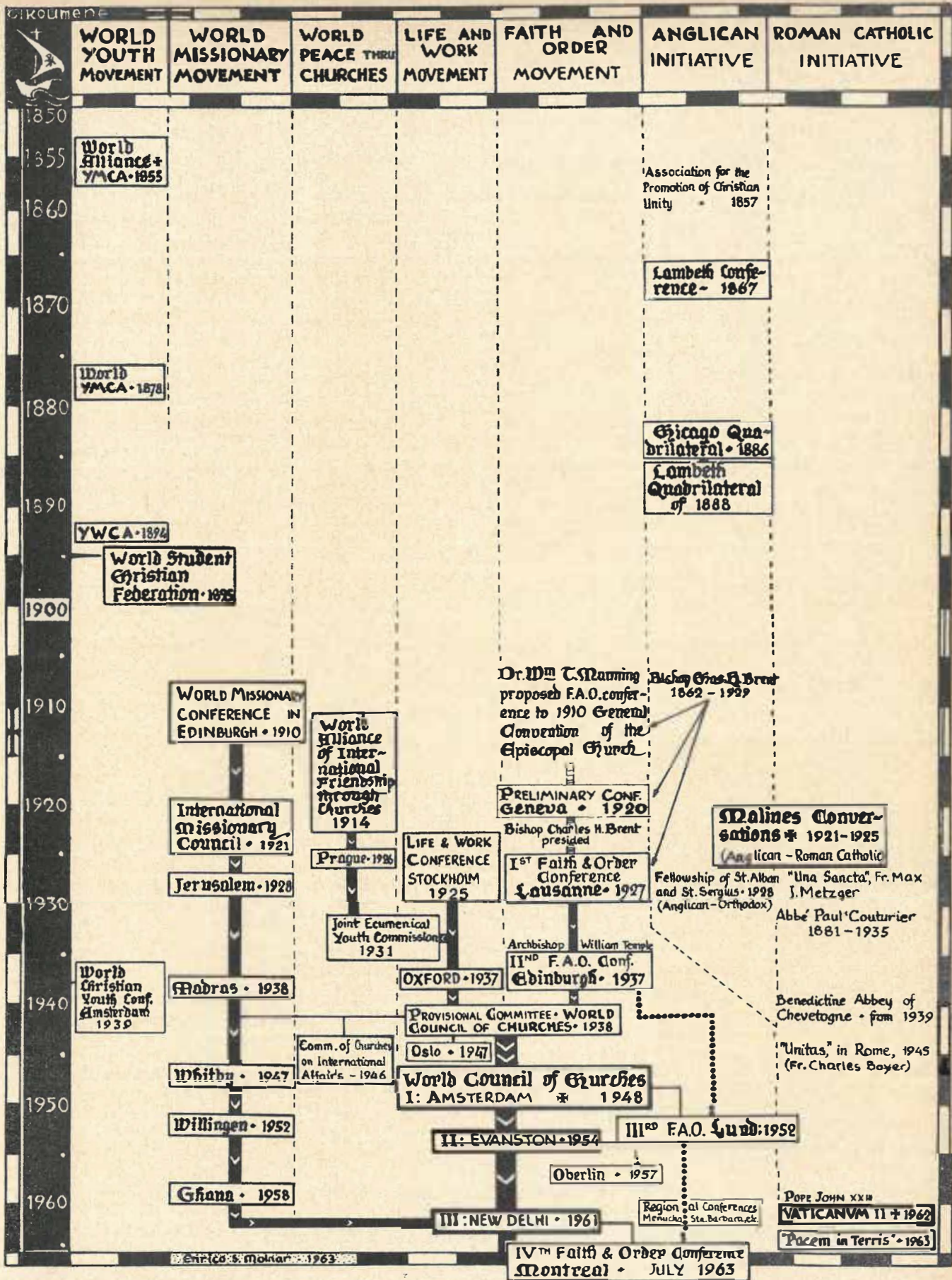
Continued on page 22



RNS

Orthodox delegate: More than Oriental splendor.

received a spirit of slavery, to govern us by fear, but 'a spirit of adoption which makes us to cry out, Abba, Father.' " He acknowledged the significant work of the faith and order movement throughout the world. However, he warned that, in order to arrive at a true Christian unity, "we need more than prayer, we need the Holy Eucharist," which is the sacrament of



MONTREAL 1963 AND THE STREAM OF ECUMENISM

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BOYS

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FAITH AND ORDER

Continued from page 20

apparently does not care about him.

If, in the first place, the faith and order movement understood that the everyday issues of life and death in this world contain the substantive issues of faith and order in Christianity, then surely this movement would risk and establish contact with the world outside itself. Specifically, that would mean, among other things, that involved at every echelon of the faith and order movement would be, not only or mostly academic theologians and ecclesiastical dignitaries and Church professionals and ecumenical politicians, but also parochial clergy and ordinary laymen. Yet, in the present and inherited arrangements of the faith and order movement, the participation of parish clergy and ordinary laypeople is prevented for the most elementary reasons: They aren't invited, and, even if they were, they could not afford the time or expense to come. When, in the councils of this movement, has there been heard the voice of, for just one example, a Christian who works in a factory for a living?

Yet such a voice could tell us what the world is like that the Church is called to love and what the needs of the world are which the Church is called to serve.

The world does not listen to the faith and order movement because faith and order does not listen to the world. Let it be faced — the thing has become an academic, professionalized, esoteric, elite, ecumenical monologue in which the world is seldom heard or addressed, but in which, for the most part, professors, theoreticians, patriarchs, politicians, and, alas, bureaucrats talk to themselves about themselves, each other, and their various vested interests in the status quo of Christendom.

If it is true that the ordinary issues of life and death in the world are the substantial issues of faith and order for the Church, then, in the economy of God, it may well turn out that the historic error in the ecumenical movement of modern times, insofar as it is represented by the World Council of Churches, is the separation of faith and order from life and work.

Take just one issue of life and death in the world. Take the racial issue in America.

As you may have heard, the racial crisis in America, in both north and south, now has the stature of an insurrection. This nation is in travail. And where have the Churches of America been in the years in which this agony has festered?

If one examines the pronouncements of the preachers and the Church assemblies over the past 30 years, it is difficult to locate a coherent, theologically sub-

stantive, or authentically prophetic statement about the relations among the races in either the Churches or society in the United States. What can be found, aplenty, are empty phrases, theological banalities, and pietistic indifference. What can be found, most often, are recitations of the most elementary humanistic superficialities about equality, brotherhood, tolerance, and liberty. And, while these promises of humanism are influential ideas in the ethos of the American nation, they come nowhere near embodying or expressing the concern of the Gospel for the races and sorts and conditions of men on the face of the earth and nowhere near representing and upholding the character of the Church as the community in history in which the unity of all men in God and in the worship of God is already manifest. This is to say, simply, that, by the Word of God, the substantive issue in the racial crisis is Baptism — not the survival of the American experiment, not democracy, not the vanities of humanism, but Baptism. For Baptism — this agenda item for faith and order — is the sacrament of the unity among men wrought by God in overcoming the power and reign of death; in overcoming, that is, all that alienates, segregates, divides, and destroys men in their relations to each other, within their own persons, and in their relationships with the whole rest of creation. Baptism is the central issue in the racial crisis because Baptism is the sacrament of the reconciliation of all men, not merely the sacrament of the unity of the Church, but of all men and of all creation in the life of God.

The issues of the world's life are the real issues of faith and order. No more persuasive and convicting, no more beautiful and innocent, evidence of that has been beheld in this generation than the witness of Pope John, beloved by the world. He knew that the cares of the world are the responsibilities of the Church, and the concerns of the faithful, and, in fact, the joys of the faithful.

So he left his throne to visit the poor in the slums of his diocese of Rome, he went to see the prisoners who could not come to see him, he welcomed the Jews as Joseph, their brother, he blessed a circus. He was a pious, and human, and humble vicar of the Lord by being a servant of this world.

Faith and order is called to a similar, and as simple, service.

The freedom of God in His ministry in this world is not at all coincident with nor captive of this faith and order movement. And if those within that movement will not see, for example, that Baptism is the secret by which a society is healed of racism, then God, in His terrible generosity with Himself in the world, will simply find His own way of working His own will, and do without the faith and order movement.

NEWS

Continued from page 10

solely for the purposes of uplifting all the people of the area. This policy has tended to limit the effectiveness and outreach of these institutions. If the Christian Church is to achieve its mission to the total community, one of its major concerns must be to assist, in every way it can, the health of all the people."

OKLAHOMA

First at Casady

Oklahoma City's Casady School will admit its first Negro student this fall, according to an announcement made July 12th by Robert Woolsey, headmaster.

Mr. Woolsey said the student will be admitted in September to Casady Middle School's eighth grade class. She has been attending an all-Negro school operated by the Roman Catholic diocese of Oklahoma City and Tulsa.

The headmaster said that Casady School "always has been integrated, but no qualified Negro candidate has heretofore appeared." School officials said that three other Negroes had applied for admission during the past seven years, but were rejected because they did not meet qualifications.

"I think the school is going to be very accepting," Bishop Powell of Oklahoma commented. "We've had directions [to admit a qualified Negro] from the diocesan convention for the last four or five years."

NEW YORK

Rights Are for People

A near-capacity crowd found its way through a driving rainstorm to the cathedral house at the Cathedral of St. John the Divine, New York City, on July 14th, for a forum titled: "An Ecumenical Encounter: Religious Liberty."

Speakers at the forum were the Rev. John B. Sheerin, CSP, editor of the *Catholic World*; and the Rev. William Lee Miller, associate professor of social ethics at the Yale University Divinity School. The Rev. Canon Peter Chase was moderator.

Fr. Sheerin emphasized that there is no official Roman Catholic teaching concerning religious liberty, but that, as Pope John XXIII said, every man has the right to worship God privately and publicly. He remarked that, while error has no rights, neither has truth; only people have rights, and a man's duty is to obey his conscience.

Dr. Miller, speaking of the American scene, said that the state treats the plurality of beliefs and non-beliefs with neutrality, which, he said, is not the same thing as absolute separation of Church and state. We should not, he said, claim the American state is religious, non-



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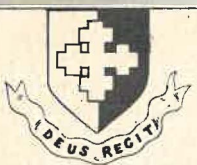
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religious, or pro-religious, because the state is impartial toward religion.

A general discussion ended the forum.

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SPAIN AND PORTUGAL

Iberia Revisited

by the Rev. Canon C. M. GRAY-STACK

I was asked this year if I could go to the Evangelical Council in Madrid, and though that seemed a new ménage for me, I like the Spaniards and Portuguese and thought I should take any chance that came my way to meet up with them.

(Actually, in Europe, an "evangelical" appears to be any Christian who is neither Roman Catholic nor Orthodox.)

When I got to Madrid I discovered that the Council was a meeting place for the Episcopal Church, the Evangelical Church (a union of Presbyterians with Lutherans and Methodists), the Federation of Independent Evangelical Churches (which might be described as 17th century independency in 20th century Spain), and an offshoot of the Southern Baptists. *Los Hermanos* — the Plymouth Brethren — cooperate with these Churches in many ways, but have not joined the Council. Of the Council members, only the Episcopal Church and the Evangelical Church are members of the World Council of Churches.

My wife and I set off for Madrid after a vestry meeting on Easter Monday. We drove all night to Dublin; next evening we were in Paris, and the long train journey from there ended in Lisbon on Thursday night. We shared our carriage with artisans returning to Lisbon from work in Paris. (Owing to the low rate of pay in countries like Spain and Portugal, many of their citizens work abroad.) It was quite an exciting journey, because a Portuguese girl kept singing anti-Spanish songs till her compatriots told her to stop, lest we all end up in prison! In

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Lisbon, we were met by the bishop's Citroen *deux chevaux* automobile, and brought to his home in Vila Franca de Xira. [The bishop is Dr. Luis C. R. Pereira, Bishop of the Lusitanian Church.]

The Lusitanian Church, like other Churches, is engaged just now in liturgical reform and has sent proposals to the American liturgist, Dr. Massey H. Shepherd, Jr., for study and comment. My visit allowed me to be present at the ordination of a former Presbyterian minister to the diaconate, during which the interesting new eucharistic form was used. I also heard a suggested prayer for the ordination of a deacon used for the first time. The new liturgical orders have been issued for experimental use, that the Church may discover what they are like in the place where they are intended to be used — the house of God. Some of the services currently being revised are those for Confirmation and for Ash Wednesday. The revision of the latter is an interesting revision of the Irish penitential service.

From Vila Franca we moved on to Seville, where we stayed with the pastor there, the Rev. Manuel Valasquez, and saw the holy table at the Church of San Basilio. When the present bishop of the Spanish Church, Dr. Santos M. Molina,



was pastor at Seville, a crowd of roughs broke into the church during a choir rehearsal, pulled an old lady around by her hair, beat up the pastor, and made a fire of Prayer Books on the altar. The fire was extinguished by Roman Catholics who lived near the church, but by then the altar had been seriously damaged. When the altar was restored, the top with the burned marks on it was preserved, "as a relic," to quote the present pastor. It was from that "relic" that we received the Holy Sacrament on our first Sunday in Spain. After the celebration, I spoke to the congregation through an interpreter.

While we were in Seville we went up to Cordoba and saw the marvellous mosque-cathedral, with its memorial to the Roman clergy who died in the "Communist Rebellions" — by which they mean the Civil War.

From Seville we went to Valencia, and

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met the Rev. Arturo Sánchez Galán. Besides taking charge of the local congregation, he is running a holiday camp on the Mediterranean shore north of Valencia. This is a lovely place out in the country, to which we drove one day and sampled the joys of Mediterranean bathing and Spanish outdoor cooking. I hope that some young American Churchpeople will find their way to this ecumenical camp; those who might be interested ought to write to the pastor at Turia 74, Valencia. The Spanish people are there in the summer months, but at any time the camp could be opened and operated for visitors. There is still much to be done at the camp, and a group of visitors on holiday could make a welcome contribution to this experiment on the part of our sister Church in Spain.

We attended church on our second Sunday in Spain in Madrid, where I preached in the cathedral, with a bishop



translating my words. I was very glad to meet American Churchpeople who worship there regularly, although there is an American chaplaincy in the city.

Later in the week, I attended the Evangelical Council. It became plain that Churches having definite links with outside Churches were in a really advantageous position, and that this may be one of the good things that will come out of the relationship of full communion established by the Irish and American Churches with the Spanish Church.

At present the future position of the non-Roman Churches in Spain is not certain. There is no doubt that the situation has been greatly improved, both through the personal influence of Pope John XXIII and because Roman bishops have met representatives of other Communion at the Second Vatican Council. As a result, the "Committee of [Roman Catholic] Metropolitans" seems ready to approve, or not to oppose, a new civil statute dealing with the rights of the Evangelical Churches. What precise form that statute will take we do not know as yet. Undoubtedly, the Spanish government's readiness to review the situation owes a great deal to foreign influence and the importance of the tourist trade. If visitors would ask for the local Episcopal church and insist on finding it, they would do a lot to help the local church.

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LETTERS

Continued from page 7

to a "Macedonian call," but some very real courage and vision are required to hear the voice of the Holy Ghost when He speaks as He did in Acts 16:6,7.

Twenty years ago I volunteered to open a mission to the Navajo Indians in the Utah strip of their reservation, where at that time no Christian mission of any sort existed. Like Fr. Hoffman's, our mission was and is supported by volunteer offerings and staff. But the important point is that, although after the discovery of oil and uranium on the reservation scores of missionaries heard the "Macedonian call," the Roman Catholics, who for a half-century had been doing excellent evangelistic work in the southern and central parts of the reservation, have stayed out of ours. They know that the Catholic faith is being taught and (I think) most of them are convinced that Catholic sacraments are being ministered, and as long as we continue in that state I believe that they will not want further to confuse the natives by coming in except, as many have done, as welcome visitors.

Among our contributors are a number of Roman Catholics, both lay and clerical. It would be an expression of brotherly love and of the true ecumenical spirit if many of our Churchpeople sent offerings to St. Labre Mission, Ashland, Mont., with a brief explanation as to why it is being done.

(Rev.) H. BAXTER LIEBLER
Retired

Bluff, Utah

Positive Reaction

I sometimes get a bit tired of what may be called negative reaction, perhaps because it is negative and not positive. (To say what a thing is not is never to say what it is.) I'm thinking about the latest decision of the Supreme Court making 'unconstitutional' the reading of the Bible and the recitation of the Lord's Prayer in public schools, a decision that points out that it is not the task of schools to inculcate religious beliefs or habits of worship.

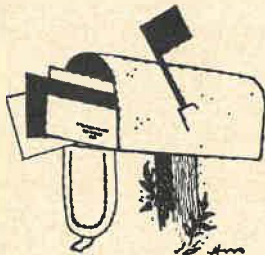
It is my belief that we are a Christian nation, and that it may very well be the duty of schools to inculcate religious beliefs and habits of worship as part of the overall exercise of education. It is difficult for me to believe that a child is harmed by reading the Bible; and, as far as the Lord's Prayer is concerned, it really is quite universal. As someone stated not long ago, there is little of Trinitarian doctrine to be found in the Lord's Prayer. So these things hurt children? I don't believe it.

That this country was founded upon Christian principles there can be little doubt. Our founding fathers had great faith in God, and this faith in God led them to be most thankful for God's providence. Hence, the Fourth of July, Thanksgiving Day, and so on.

This is a Christian country, and we should never forget it, for in so doing, we forsake the very principles that led our founding fathers to write that magnificent thing called the Constitution. If this is not true, then what kind of country are we? Jewish? Ethical culturalists (whatever that is)? Islamic? Pagan? If not, then what? Let's be positive. Our fathers were Christian, based upon the teachings of Christ, and nothing else.

And so goes my mind; accepting the idea that this is a Christian country, and accepting the idea that the Constitution is remarkable in that it reflects the highest integrity as found in Christ, then how on earth can any court make the decisions as found in the Supreme Court? I think that they are fantastically poor.

Presiding Bishop Lichtenberger came out with a classical negative statement on this whole thing. He said in effect [L.C., June 30th] that it is now quite clear that "public authorities are required to show neutrality toward all groups of believers and non-believers." I disagree that this should be.



Public authorities are merely representatives of the people, and they should hold their jobs only as long as they truly represent the people — the majority, that is. He then went on to suggest that we "should be grateful that the Constitution does not permit the government to define and give preference to some general version of Christianity or of Judeo-Christian religion." What's that again? What do these words mean? *The authorities are the servants of the people, not their masters.* Let's be positive about this! They are servants to the majority. I see no hint that in reading the Bible and in saying the Lord's Prayer that freedom of religion is endangered under the Constitution. *Any authority is a poor servant who allows the minority to rule the majority. Minorities are to be protected, but they are not to be protected so that they may in effect rule the majority!*

There is little doubt but that Bishop DeWolfe of Long Island was correct when he said the danger implicit in the decision lies in its direction toward a completely *secular philosophy*, one which would prohibit the free exercise of religion. Here is a positive statement for you to think about.

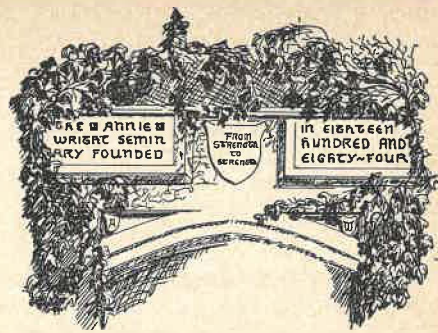
Our founding fathers read the Bible, said their prayers, and thanked God for His aid and succor. Our present day fathers meekly bow their heads to a secular philosophy and tell us we ought to be thankful that our heads are not chopped off completely. Per-

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haps we ought to answer this secular philosophy with a secular word which I now refrain from using.

It is an interesting thing that the only dissenter to the Court's decision of June 17th was Justice Potter Stewart, an Episcopalian. He also dissented in the first decision, July 8, 1962.

(Rev.) PAUL L. LATTIMORE
Rector, St. Andrew's Church
Hartsdale, N. Y.

Finding the Balance

Dr. Chaplin's review of Betty Friedan's book, *Why Women Are Discontented* [L.C., May 19th], points to the fact that the religious dimension to a woman's life was rather neglected in the book.

Those readers who would like a book dealing with the richness of life possible to women should read Josephine Benton's book *The Pace of a Hen* (United Church Press, 1505 Race St., Philadelphia, Pa. Pp. 100, \$2.50).

It has been loved by everyone to whom I have loaned my two copies — and, because it is the kind of book to be lived with, dipped into from time to time, enjoyed, and shared, maybe your readers would find it as helpful as we have.

The author is obviously God-centered. She is a truly loving, caring woman, in whom the fruits of the Spirit are quite evident. I know because I know her.

The book has many insights for us all. The general thesis is that our central task is to find the balance in our lives:

worship
work + family
recreation

The theme is not new, nor original with Mrs. Benton, I realize. But the simplicity and beauty of her writing bring the message home to all of us.

She has a new book coming out soon, called *Gift from a Golden String* (same publisher). It could be as good or better than *The Pace*.

Mrs. ROBERT FEILD
Woodbury district president
Episcopal Churchwomen
Woodbury, N. J.

Basis for Thought

Occasionally in your excellent magazine there is an article or editorial that is truly outstanding. Such an outstanding editorial was "Sunday Morning" [L.C., July 14th].

I think it most important that we constantly give thought to keeping everything we do relevant to our world. Your thoughts on bishops some weeks ago and this editorial on Sunday morning activities and worship should be the basis for some deep thought by all Churchpeople.

(Rev.) JOHN C. RUBACK
Chaplain (Major) U.S.A.
Fort Sill, Okla.

Your July 9th editorial plea for more time in Church on Sundays is good. At present we are trying to crowd into one brief hour a Eucharist, an *agape*, a Church school, a sermon, and a host of time-consuming and often pointless ceremonies. This one-shot operation frustrates conscientious clergy and fails to satisfy earnest Christians. I have little hope that your ideal of a full half-day of relevant Church life will be welcomed in

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many quarters, but I rejoice that you are sounding the trumpet.

Your second paragraph stating that the General Confession in the Communion service is still said "by one of the Ministers" in the Church of England, sent me to my old Prayer Book. The full rubric reads "Then shall this General Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers: *both he and all the people kneeling humbly upon their knees, and saying. . .*"

As a boy in England, I was taught in my parish that in our case the minister was the altar server who was to lead the congregation in the Confession and all other responses. I suppose that where a minister in a higher order was present, it would be his duty to lead the people. Never do I recall in the many English churches I have visited, that the people failed to say the General Confession. The rubric shows that it is not to be said by the priest in the name of the people, but by one of the ministers. Since the priest communicates, it is obvious he will join the rest of the communicants in making his confession, led by one of the ministers. Your inference that the General Confession in England is not a "people's prayer" seems not to be supported by rubric or actual fact.

(Rev.) CHARLES L. CONDER
Rural Dean

San Diego, Calif.

Editor's comment: The 1662 form of the rubric, quoted above, seems to conflict with itself, and we are glad to have our correspondent's testimony as to how it is interpreted in practice. Before 1662, successive English Prayer Books adhered to the 1549 rubric, which read: "Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees."

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James wrote in his epistle: "My brothers, what use is it for a man to say he has faith when he does nothing to show it? . . . Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourself warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith, if it does not lead to action, it is in itself a lifeless thing" [James 2:14].

I suggest that you, the reader of this letter, stop for a moment and pray that the Holy Spirit might guide you as to what action you can take to help our brothers "with not enough food for this day."

CHARLES A. SPARKS, JR.
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BOOKS

Continued from page 4

inoles from becoming baptized Christians, she set up an industrial work to help them earn a livelihood, traveling through swamps to visit and minister to their needs, until at the age of 85 she was forced into partial retirement when Hurricane Donna destroyed her mission house, though as she says "there is no retirement in the Lord's service."

As a missionary deaconess myself, I have been thrilled with this account of a sister deaconess and hope that it may be widely read and may inspire more women to offer themselves in like joyous service to our Lord in His Church.

KATHARINE PUTNAM

The reviewer, a missionary to China (Shanghai district) from 1917 to 1950, was made a deaconess there in 1920, was interned by the Japanese in 1943, returned to China in 1946 after being exchanged. She finally left when the Communists made further work impossible in 1950. She is now retired and living in the Leamy, a Church home in Philadelphia, after several years of interim work in the U.S. In June she attended her 50th class reunion at the University of Chicago.

Fight Next Door?

Sacred and Profane Beauty: The Holy in Art. By Gerardus van der Leeuw. Translated by David E. Green. Holt, Rinehart and Winston. Pp. 357. \$6.50.

Religion begat beauty and neither has been complete since their estrangement. Man first danced to his gods, sang to them, housed them, depicted them, enacted sacred drama. Exploring how, when, and why religionists came to suspect beauty as a sensual and transitory snare, and artists abandoned the holy as delusive, is the secondary objective of *Sacred and Profane Beauty* by Gerardus van der Leeuw. It is a dazzling display of erudition. Each of six art forms is examined in turn — the dance, drama, poetry, pictorial arts, architecture, and music — its origins cited, its religious role analyzed, and its alienation traced by a profound neo-Calvinist theologian who can be witty, expansive, and opinionated by turn.

With great Dutch orderliness he marshals masses of evidence to support the thesis which constitutes his primary objective — to develop a theological *aesthetique* which will enable beauty to return as a prodigal to the arms of its stern parent. This he does by attempting to develop a theology of the image as more inclusive than Reformed Christianity's theology of the word. In some of these passages, the Anglican reader will feel uncomfortably that he has blundered into a family fight next door.

It is puzzling to a simple Christian

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believer. Theological terms appear to have acquired new meanings and shed the old. The author speaks of grace and sacrament, but nowhere does he hint that faith, grace, and forgiveness lead to wholeness in this life and glory in the next. He questions Calvin and berates Barth, but in the end it all comes to the same gloomy eschatology that has estranged not only art, but man himself, from the holy. Van der Leeuw concludes with a cosmic analogy between art and Creation, beginning with the dance and ending with music. Oh, not the mystic music of adoration before the Throne, but the formless cacophony of divine demolition!

Nevertheless, van der Leeuw was a prophet out of his time. He wrote this book in 1932 and revised it before his death in 1950, after a distinguished career as professor of the history of religion at the University of Groningen in the Netherlands. Mircea Eliade suggests in the preface that his versatility prevented his receiving the recognition he deserved. It may be that his depth, also, obscured his true value at a time when theological froth was capping the waves.

The book has awakened widespread interest among theology students. Perhaps among them is one who will complete van der Leeuw's task by exploring art's more recent estrangement from meaning and from order and by articulating a sacramental approach on which it may return to both.

SISTER MARY HILARY, C.S.M.

Sister Mary Hilary is presently engaged in writing the history of the Community of St. Mary.

No Rancor

The Challenge to Reunion. "The Blake Proposal Under Scrutiny." Compiled and edited by Robert McAfee Brown and David H. Scott. McGraw-Hill. Pp. 292. \$6.50.

The Challenge to Reunion is well worth careful reading and study, for as its subtitle indicates, it brings the well known Blake Proposal under scrutiny. This proposal, made by Eugene Carson Blake in Grace Cathedral, San Francisco, on December 4, 1960, was that the Episcopal, Presbyterian and Methodist Churches and the United Church of Christ achieve organic unity.

Although not an official pronouncement, *The Challenge to Reunion* is a symposium written by eight members of the Presbyterian Church and by four representatives each of the other three bodies. They confine themselves to the proposal, and do not deal with the matter of bringing other Churches into the union. This is, of course, as it should be, but it presents a weakness of the book.

However, the different points of view are stated without rancor and with the

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utmost sincerity. The position of the Episcopal Church is given by one of the editors in the introduction: "That Episcopalians hold that this action [the laying on of hands] by bishops to be necessary seems in the eyes of many to imply that those not ordained in this fashion have not been properly ordained and are therefore less than true ministers." To all practical purposes this is exactly the viewpoint of the Prayer Book, regardless of how one may wish to interpret it.

The book also furnishes a good history of the Ecumenical Movement, beginning with the Chicago-Lambeth Quadrilateral of the Anglican Communion.

Dr. Blake's sermon, in which he made the proposal, is included in the appendices, and the book proper concludes with his view of his proposal after two years. He still believes that organic unity can be achieved with the historic episcopate, so dear to Episcopalians, preserved in its proper place.

Interestingly enough, the strongest criticism to his proposal seems to come from one of the Presbyterian contributors.

NORMAN J. THURSTON

Fr. Thurston is retired rector of St. James' Church, Newark, N. J.

Distressed Soul's Journey

Through Mine Own Eyes. The Autobiography of a Natural Mystic. By Katharine Trevelyan. Holt, Rinehart and Winston. Pp. 243. \$4.50.

Through Mine Own Eyes by Katharine Trevelyan is not a book for the conventional reader who puts life and people into neatly labelled pigeon holes. Some others, able to appreciate it more profoundly, may ponder a little on the difference between a true mystical experience and a more usual "religious experience" and wonder if the two are not sometimes confused. They will be reassured by the approval of such thinkers as C. S. Lewis and J. B. Phillips, who have already sung the book's praises in England, and will, I hope, be tempted to read this rare book for themselves.

The author is a member of the distinguished Trevelyan family which has included many great statesmen, historians, and poets. She has written what some feel to be a spiritual masterpiece and a remarkable contribution to existing literature. It is an autobiography describing the pilgrimage of a distressed soul to faith and peace which may be possessed even in our uncertain time.

If the author had written with less beauty and discipline of style, or had been less sensitive and less honest, the result might easily have been a sentimental and even ludicrous account of the half-century of her life. The story as it is, told with both passion and restraint, is an exquisite piece of writing. Katharine Trevelyan's journey is in some ways that



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Miss Trevelyan was sure of the reality of God from her early childhood, although she lived in an agnostic family. In her adult life, beginning at the time of her first marriage, when she was living in Germany, she became acutely aware of the evil forces in the world. She knew "the dark night of the soul" over a long period, and even had periods of mental unbalance. She was repeatedly renewed by religious experiences which ultimately transformed her life. Despair was not easily overcome, but when the forces of evil finally retreated she entered her present new life, serene and hopeful.

This is no ordinary work, and it is intended for mature people among the clergy and laity. Some highly suggestible readers who are at present pursuing only a faint light may be perplexed by it, but surely all will be moved by the infinite compassion and perception of a great mind and heart.

DORA P. CHAPLIN

Dr. Chaplin is associate professor of pastoral theology at General Theological Seminary.

Books Received

COMMITMENT. By Willard Uphaus (his life story), who was imprisoned for refusing to give New Hampshire's attorney general names of guests at World Fellowship's summer camp. McGraw-Hill. Pp. 266. \$4.95.

WHO NEEDS PEOPLE? Automation and Your Future. By Robert E. Cubbedge, associate editor, *Newsweek*. Robert B. Luce, Inc. Pp. 114. \$3.25.

LET US PRAY. A Minister's Prayer Book. Compiled by Paul D. Lowder. Upper Room. Pp. 95. 75¢ each; \$7.50 a dozen.

A NEW LOOK AT BIBLE TRANSLATION. By Louis V. Bischoff. Says dustjacket: "This book offers evidence that widely held Christian doctrines are not only erroneous, but immoral, and that no Biblical basis exists for such doctrines." Philosophical Library. Pp. 380. \$7.50.

CALLED TO TEACH. By Charles D. Spotts. Deals with satisfactions, demands, temptations, etc. of teaching in the Church. United Church Press. Pp. 111. \$2.50.

THE SUNDAY SERMONS OF THE GREAT FATHERS. Volume 4: From the Eleventh Sunday after Pentecost to the Twenty-fourth and Last Sunday after Pentecost. Translated and edited by M. F. Toal. Henry Regnery. Pp. 491. Hand edition, \$4.50. Deluxe edition, \$7.50.

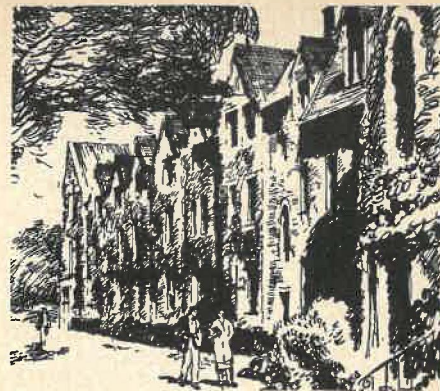
THE WORD OF GOD On Faith, Hope, and Charity. By Romano Guardini, professor of religion, University of Munich. Translated by Stella Lange. Henry Regnery. Pp. 113. \$3.25.

THE RATIONALITY OF FAITH. An Historical Critique of the Theological Reason. By Carl Michalson. Scribner's. Pp. 160. \$3.50.

A REASONED FAITH. Collected addresses by John Baillie, dealing "in simple terms" with "matters of belief and the Christian's application of his faith to everyday problems." Scribner's. Pp. 180. \$3.50.

CONTEMPORARY CATHOLIC THOUGHT. Faith, Hope, and Love in the Modern World. Selections from Maritain, Teilhard de Chardin, etc., edited by Barry Ulanov. Sheed & Ward. Pp. 310. \$6.

EQUALITY AND EXCELLENCE. A Christian Comment on Britain's Life. By Daniel Jenkins. London: SCM Press. Distributed in U.S. by Alec R. Allenson. Pp. 216. \$4.50.



BARD COLLEGE

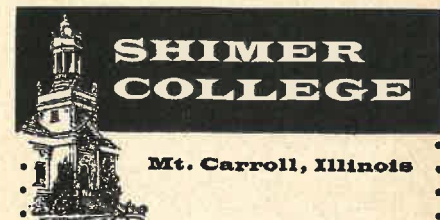
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PEOPLE and places

Changes of Address

In the diocese of Southern Virginia several churches have had a change of address due to incorporation of new cities and annexation of surrounding areas: St. Thomas, Great Bridge, is now addressed at Great Bridge, Chesapeake, Va.; St. Christopher's, Churchland, now Churchland, Chesapeake, Va.; Emmanuel Church, Kempsville, now Kempsville, Virginia Beach, Va.; Old Donation Church, Bayside, now Bayside, Virginia Beach, Va.

Offices for the Rt. Rev. Dr. Cedric E. Mills, first resident Bishop of the Virgin Islands, have been established at the Marché Bldg., St. Thomas, U.S. Virgin Islands.

The department of public relations of the diocese of Los Angeles and also the *Episcopal Review*, official publication of the diocese, should now be addressed at 1220 W. Fourth St., Los Angeles 17, Calif.

The Rev. Rodney Brace, retired priest of the diocese of Bethlehem, formerly addressed in Lancaster, Pa., may now be addressed at 1636 N. E. Fourth Pl., Fort Lauderdale, Fla.

The Rev. Philip Broburg, retired priest of the diocese of Rhode Island, who has been officiating at St. James' Church, Eatontown, N. J., may now be addressed at 1608 Galway Dr., Edina 24, Minn.

The Rev. Clayton E. Crigger, who recently took charge of a new mission in the Princess Anne Plaza area of the diocese of Southern Virginia, may be addressed at 437 Dauphin Lane, Princess Anne Plaza, Virginia Beach, Va.

The Rev. Raymond W. Davis, rector of Truro Church, Fairfax, Va., has had a change of box number from 245 to 260, Fairfax, Va., 22020.

The Rev. William E. Krueger, priest of the diocese of Milwaukee, formerly addressed in Decatur, Ill., may now be addressed at Box 342, Watertown, Wis.

The Rev. Charles M. Miller, new rector of Christ Church, Bethel, Vt., and St. John's, Randolph, will live at 4 Prospect Ave., Randolph.

The Rev. Charles A. Perry, now associate rector of St. Paul's Memorial Church at the University of Virginia, may be addressed at 1859 Fendall Ave., Charlottesville, Va. Mr. Perry, before entering the ministry, was employed by the U.S. Atomic Energy Commission in the field of congressional and public relations; at the University of Virginia he will have special responsibility for work among graduate students and married students.

The Rev. A. C. Rountree, Jr., formerly addressed in Mesquite, Texas, where he was vicar of St. Mary's Church, may now be addressed at 14206 White Heather, Houston, Texas. He is a student at the Institute of Religion, Texas Medical Center, Houston.

Mrs. Robert E. Sargent, secretary of the American branch of the Fraternity of the Resurrection, formerly addressed in Staten Island, N. Y., may now be addressed at 11 Montague Terr., Brooklyn 1.

The Rev. E. A. St. John, assistant to the Bishop of Montana, formerly addressed in Helena, Mont., may now be addressed at St. Luke's Church, 209 W. Third St., Dixon, Ill. Fr. St. John will continue to be assistant to the Bishop of Montana but for the next five or six months will be supply rector at St. Luke's while the Very Rev. Vernon L. S. Jones is in Europe.

The Rev. Perry Michael Smith, formerly in the diocese of West Missouri, serving Trinity Church, Marshall, and St. Paul's, Carrollton, may now be addressed in care of St. Luke's Church, Evanston, Ill. He will do graduate work at the University of Chicago.

The Rev. Woollen H. Walshe, Jr., non-parochial priest of the diocese of Louisiana, formerly addressed in Stanardsville, Va., may now be addressed at 2932 St. Paul St., Baltimore 18, Md.

The Rev. Dr. Royden K. Yerkes, formerly addressed at the Bishop McLaren Center, Sycamore, Ill., where he was director, may now be addressed at the Westminster Place Apts., 1 Calvin Circle, Evanston, Ill., 60201. The Bishop McLaren Center was recently closed.

Religious Orders

The Rev. Brother Paul, S.B.B., was elected Superior of St. Barnabas' Brotherhood for a term of three years, at a greater chapter meeting held in July.

Church Army

Several cadets were recently commissioned as captains in the Church Army: Raymond A. Ferguson, serving the Indian field at White Earth, Minn.; Robert R. Penny, on the staff of the Cathedral Church of St. James, Chicago; and William D. Roberts, who has been serving the Summerfield-Ansted fields in West Virginia.

New assignments: Cadet Lloyd Brown, as teacher-director of St. David's Parochial School, Box 428, Riverhead, L. I., N. Y. Cadet Fred M. Bradish, St. Augustine's Chapel, Trinity Parish, New York. Cadet William S. Stein, to do promotion for the Church Army; address, 157 Montague St., Brooklyn 1. Captain Kenneth Ballinger, St. Paul's Church, New Haven, Conn. Sister Elsie Isaacs, who just completed a sabbatical tour of the Church Army in England, assigned now to the training center, 124 Pierrepont St., Brooklyn 1, N. Y. Captain Malcolm Potts, who has been serving St. Michael's Home, Ethete, Wyo., assigned now to a year's tour of duty with the Church Army in England.

Laymen

Mr. Shaler Bancroft, who has been comptroller of Kenyon College, Gambier, Ohio, will on September 1 become treasurer of Hobart and William Smith Colleges, Geneva, N. Y. He will succeed Dr. H. Newton Hubbs, who has retired.

Mr. Areeleous Elliott will study for holy orders under the supervision of the Rev. Henry W. Havens, Jr., of St. John's Church, Halifax, Va. Mr. Elliott will also serve as layman in charge of Christ Church, Halifax; St. Luke's, Kenbridge; Trinity Church, Boynton; and St. Luke's, Chatham. Address: Christ Church, Halifax.

Mr. John D. Spangler, formerly a foreign service officer with the U.S. Department of State, will on August 5 join the staff of the Overseas Mission Society, Washington, D. C., as associate secretary.

CLASSIFIED

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PIPE ORGAN SERVICE, tuning, rebuilding, maintenance. H. A. Howell Pipe Organs, Box 404, Dixon, Ill.

POSITIONS OFFERED

FOR COMPANY AND PART-TIME assistance housekeeping and motoring, lady living alone desires congenial gentlewoman; maid employed. Country house vicinity New York; Episcopal Church available. Reply: Owner, 65 Knollwood Road, Short Hills, N. J.

WANTED—Priest to conduct Sunday services, August 25 and September 1 in Bronx, N. Y., housing and stipend. Reply Box G-964.*

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

POSITIONS WANTED

CHURCHWOMAN, 15 years' advertising and publicity experience, wishes compatible position with parish, diocese, National Council or school. B.A., references. Reply Box C-966.*

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.*

MATURE PRIEST, serving small parish, seeks change. Interested in institutional work, curacy, assistant. Seven years' experience curate and rector. Previous business experience, accounting, church office and secular field. Reply Box V-965.*

ORGANIST-CHOIR DIRECTOR; B.S. Medium-size parish providing active parish life for children. Reply Box P-967.*

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

PRIEST, married, 25 years' experience in varied ministry. S.T.M. degree. Wishes to return east. Preferably near a college. Wife a college teacher. Will consider assistantship. Salary secondary. Reply Box M-958.*

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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*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis., 53202.

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THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Homes, Gresham and Sandy, Holy Trinity elementary school, St. Paul's Press, St. Paul's Retreat House, St. Paul's Mission for overseas medical aid and St. Peter's Priory in South West Africa. Second Order — The Sisters of St. Paul. There is a Third Order for men or women in the world. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Oregon. An Active Order for Lay Brothers and Sisters. Inquiries welcomed from possible postulants.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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THE LIVING CHURCH

The Living Church

Mr. Spangler's assignments have taken him to Cambodia and India, among other places. While in Cambodia he played a major part in establishing Trinity Church, an international Anglican parish in Phnom Penh. His duties with the Overseas Mission Society will include general administration, membership growth, and financial growth. He is 34 years old, is married, and has one son.

Women

Miss Elizabeth Wynkoop, formerly director of Christian education for Bruton Parish, Williamsburg, Va., will on September 1 become director of Christian education at St. James' Church, West Hartford, Conn.

Depositions

Robert Hypse Fletcher, presbyter, was deposed on July 11 by Bishop Minnis of Colorado, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Lyle Edmond Hampton, presbyter, was deposed on June 28 by Bishop Turner of Kansas, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Seminaries

The Rev. John M. Gessell, Ph.D., recently was appointed assistant to the dean of the School of Theology at the University of the South, effective September 1. He has also been promoted from assistant professor of pastoral theology to associate professor.

The Rev. George I. Hunter, Jr., has been appointed acting director of field work at ETS for the academic year 1963-1964. He will continue to serve as associate executive secretary of the department of Christian education of the diocese of Massachusetts and director of the diocesan conference center.

Honorary Degrees

Indiana Central College — LL.D.: Rev. Dr. Glen A. Blackburn.

Nashotah House — D.C.L.: Mr. Wilson King Barnes; LL.D.: Mr. Edwin White Webster; D.D.: Bishop Chambers of Springfield, Bishop Montgomery, Suffragan of Chicago, and the Rev. Dr. Don H. Copeland. (We previously reported that the Rev. Charles H. Graf received his D.D.)

Masters' Degrees

Nashotah House — S.T.M.: Rev. Boyce McLean Bennett, Jr.

Marriages

Mrs. Maria Louise Coddling, widow of Laurence Coddling and daughter of the late Dr. Jean F. Wolfs and Mrs. Florence Wolfs, of Montclair, N. J., was married on June 23 to the Ven. Henry M. Biggin, administrative assistant to the bishops of Newark.

Births

The Rev. Dennis R. Walker and Mrs. Walker, of the Church of the Epiphany, Valdez, Alaska, announce the birth of their second son and third child, Timothy Kent, on June 15. (Timothy's father was also recently elected first vice-president of the Alaska Association for Mental Health.)

Adoptions

The Rev. Dale Blackwell and Mrs. Blackwell announce the adoption of a daughter, Rebecca Elizabeth, born on June 7, 1963. Fr. Blackwell is chaplain at All Saints' Episcopal Hospital, Fort Worth, Texas.

The Rev. Marshall J. Ellis and Mrs. Ellis, of the Church of the Holy Communion, Tacoma, Wash., announce the adoption of a son, Marshall William, born June 6. The Ellises have three other children, Linda, Mark, and Monty, who have lived with them as foster children for three years.

DEATHS

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

Rev. George Herbert Palmer, rector of Grace Church, Westwood, N. J., died of a heart attack on July 16th, at his home. He was 42 years old.

Fr. Palmær received the B.A. degree from Carroll College and the B.D. from Nashotah House in 1945. He did graduate work at Berkeley Divinity School and Yale Divinity School. In 1945 he served as curate of St. James' Church, Glastonbury, and

St. Luke's, South Glastonbury, Conn. He was ordained in 1946 by Bishop Washburn. Fr. Palmer was vicar of St. James' Church, Hackettstown; Christ Church, Stanhope; and St. Peter's, Mount Arlington, N. J., from 1946 to 1949. He became rector of the Westwood parish in 1949. He was a member of the diocesan departments of Christian education and of finance and was chairman of the budget committee. He was a member of the Westwood Board of Assistance.

He is survived by his wife, Mary Barbara Heilmick Palmer; two sons; a daughter; his mother, a brother, and two sisters.

Rev. John Clement Rousseau Peterson, 57, retired rector of St. Paul's Church, Grand Rapids, Mich., died July 18th at St. Mary's Hospital, Grand Rapids, after a long illness.

Fr. Peterson was born in Chicago. He received the B.A. degree in 1932 from Western Reserve University. In 1935 he graduated from Nashotah House and was ordained by Bishop Ivins of Milwaukee. He served churches in Wisconsin, Maryland, Indiana, Pennsylvania, and New York, and he served as chaplain in the U.S. Army in England during World War II. He was secretary of the committee on constitutions and canons in the diocese of Albany.

Fr. Peterson spent two years as a novice in the Order of St. Benedict at Nashdom Abbey, England. He came to St. Paul's in 1959 and retired in 1963. He did considerable work on the committee on canons for the diocese of Western Michigan.

He is survived by his wife, Marie Leisher McKee Peterson; two sons, John M. and William A.; a brother, the Rev. Canon V. A. Peterson of St. James' Church, Cleveland; and two sisters.

Albert Sydney Herlong, father of the Rev. W. Fred Herlong, rector of St. James' Church, Apopka, Fla., died June 24th in Leesburg, Fla., following a short illness. He was 77 years old.

Mr. Herlong was born in Ward, S. C. He established A. S. Herlong, Inc., citrus packers, was a former member of the Florida Citrus Commission, the Citizens' National Bank, Leesburg, and president of Okalawaha River Citrus Process Cooperative.

Other survivors are his wife, Ida; two sons, Byron and James; two sisters and a brother.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

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

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.

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

SANTA MONICA, CALIF.

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

NORWALK, CONN.

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.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.
Frequent guided tours.

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 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 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, 1S, 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. Tally 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

The Living Church

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

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 (& 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.

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; 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 Damosch, 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 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30



CHRIST CHURCH
MEXICO CITY, MEXICO

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) 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

MEXICO CITY, MEXICO

CHRIST CHURCH Artículo 123, No. 134
(in downtown Mexico City)
Rev. Thomas D. Bond, associate r & p-in-c
Sun 8 HC & Meditation, 9:30 Family Service & Ch S, 11:15 MP or HC & Ser; Thurs 11 HC

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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