

The Living Church

October 31, 1965

30 cents

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and Christian?**

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**Rear-guard
Action?**

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Salisbury, Conn.: Is the Church
school feasible in our society?
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***EPISCOPAL
SCHOOL WEEK:***

October 31 - November 7, 1965

An open invitation
by JAMES W. KENNEDY



Minister's Shop-Talk

This book extends an open invitation to hear the everyday problems of today's ministry discussed frankly by someone who has been through them himself and who fully appreciates the challenges and frustrations, the spiritual loneliness and deeply rewarding moments.

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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

Our former rector retired last year after a ministry of more than 20 years in our parish. He owns his home, and so lives on in our community. Our new rector makes it clear that he resents it when his predecessor is asked to officiate at baptisms, weddings, and funerals. Should he not be more courteous and understanding in his attitude?

If anybody should be more courteous and understanding it is the former rector, and along with him those parishioners who ask him to come back to perform these ministrations. No end of mischief is done in countless parishes by this kind of malpractice. Any priest old enough to retire is old enough to know better than to put his successor on this spot. It's a free country and the retired clergyman has the right to live wherever he chooses. But if he's going to live on in the parish after he retires he should make it clear that he will *not* be available for pastoral services, and he should stick to that.

? ? ?

In his book Reflections on the Psalms the late C. S. Lewis comments harshly on this verse in Psalm 23: "Thou preparest a table before me in the presence of mine enemies" [KJV]. He remarks that "the poet's enjoyment of his present prosperity would not be complete un-

less those horrid Joneses (who used to look down their noses at him) were watching it all and hating it," and he speaks of the "pettiness and vulgarity" of this attitude. Must this verse be interpreted in this way?

No. In fact, Mr. Lewis's interpretation strikes me as gratuitous, far-fetched, and unnecessary. Here is a godly man who has powerful and hateful enemies, as a godly man is likely to have. They can hurt him. There is no escaping them, and God does not strike them dead; so the man must deal with them. But God does not require him to deal with them with no aid or comfort from on high. He spreads a rich table of His love before His beleaguered soldier and servant — in the very presence of these enemies who are closing in on him and threatening to destroy him. The divine purpose in preparing the table for the godly man, and the man's purpose in partaking of the feast, is not to gloat over "those horrid Joneses" but to prepare a man in trouble to fight his good fight in the strength which the loving God supplies. A modern commentator notes that this was a favorite text in London at celebrations of the Holy Communion when Nazi bombs were falling. I think these Londoners had the right understanding of the text.

? ? ?

I notice that Roman Catholics and most Protestants say "Ay-men" where Episcopalians say "Ah-men." Which is preferable?

The first thing I did when I got this question was to consult Fowler's *Modern English Usage*. I assumed that Fowler would come down strongly for "Ah-men," but no. He always surprises. "Ah-men," says he, is "probably a modern Anglican innovation of about a hundred years' standing," and he is glad to note that Roman Catholics retain the "English" pronunciation, "Ay-men." That's bully for the British. But there is a general divergence between the British and American ways of pronouncing foreign loan words. The British simply Anglicize the word, pronounce it the way that comes most naturally to them. The American rule is to try to approximate the pronunciation of the word in its original tongue, although to this rule there are thousands of exceptions, like Paris, *bona fide*, *sine die*, Peking, Mexico. "Ah-men" is as easy to pronounce as "Ay-men." It is much closer to the Hebrew pronunciation. So — one vote for "Ah-men," while on native soil.

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and the Thought of the Episcopal Church.*

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THINGS TO COME

October

31. Twentieth Sunday after Trinity
Episcopal School Week to November 7th

November

1. All Saints' Day
7. Twenty-first Sunday after Trinity
14. Twenty-second Sunday after Trinity
21. Sunday Next before Advent
25. Thanksgiving Day
28. Advent Sunday
30. St. Andrew

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.

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October 31, 1965

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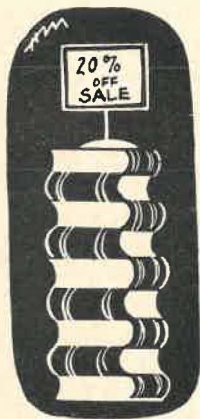
BOOKS

Focus on a Gap

No More Strangers. By Philip Berrigan. Introduced by Thomas Merton. Macmillan. Pp. 181. \$4.95.

Not for writing *No More Strangers*, but later, for acting publicly upon what he had written, Philip Berrigan was removed from his teaching position at Epiphany College and censured by the Roman Catholic hierarchy. He marched in a demonstration opposing the current U. S. policy in Viet Nam. Thus the Churches stone their prophets!

Philip Berrigan is one of the most active priests in this country in working for harmonious race relations and nuclear disarmament. This is a book for "veterans" of the Mississippi Summer Freedom project of 1964, of the Selma to Montgomery Crusade of 1965, as well as for participants in freedom "marches and demonstrations" all up and down this land before and since. Above all, it is a book for Churchmen deeply concerned



for the Church's rightful role as conscience of the world. This is a profoundly Catholic book as well as Reformed. The author focuses on the personal gap between Christians' facile professions of truth and love, and their failure to do same in sanctuary and society. It is a contemporary exposition of St. Matthew 23 with Christians seen as 20th-century Pharisees and Scribes. Between Negro and white, this may be one of the most disturbing books ever written by a Caucasian.

As the book implies, the current official reformation in Roman Catholicism has implications for Protestants and all others. What happens within "Rome" in our day should claim the concern of every Episcopalian. Priests and laity, who are our brothers and sisters in Christ, daily struggle to be born into a new world which is very much shared with us. This text is a helpful handbook for those of us who wish to stand with our brethren.

Bible and Apostles' Teaching; Apos-

tolitic Ministry and Apostles' Fellowship; Sacraments and Breaking of Bread; Creeds and Prayers—Romans and Anglicans have long shared these marks and actions together. Alike, however, we have given to them simply "religious" meanings and ignored their "secular" implications.

These very marks of the Church are the battle equipment for Christian witness in our industrialized world. We are "no more strangers" because having these marks as a gift we can test them on the proving grounds of war and peace, Negro revolution, politics and citizenship, cybernation and industrial mission.

(Rev.) CARL SAYERS

98% of a Loaf

The New Testament. Revised Standard Version. Roman Catholic Edition. Thomas Nelson & Sons. Pp. xvi, 250. \$3.50.

There is now a Roman Catholic edition of the Revised Standard Version of the New Testament. It contains the text of RSV edited for R.C. readers, together with appendices and introductory material. Prepared by the Catholic Biblical Association of Great Britain, it bears the Imprimatur of the Archbishop of St. Andrew's and Edinburg, and of the Bishop of St. Cloud, Minn.

That the explanatory notes (Appendix I) should reflect the teaching of the Roman Catholic Church is hardly surprising. What is, however, surprising is their restraint in this matter: for example, the comments on Matthew 16:18, 19 are hardly more than paraphrases of what the text says of Peter.

The disappointing feature of the project as a whole is the changes introduced into the text and footnotes of the RSV to make the version acceptable to Roman Catholics. It is true that in quantity these are slight, affecting probably only about 100 verses. But they seem so unnecessary. For example: in passages referring to the "brothers of the Lord" (RSV), the substitution in this edition of "brethren" may perhaps soften the impact for readers who are required to believe that the "brothers" were really "cousins"; but the explanatory note to Matthew 12:46 would have stood just as appropriately after "brothers."

And so with regard to the other changes. In all of these passages the explanations deemed necessary for Roman Catholics could have been incorporated in the notes. Any disadvantages resulting from this procedure would have been more than offset by the fact that Roman Catholics, Anglicans, and Protestants would then have shared a common text absolutely identical. This would have given added force to the fine commendations of the Cardinal Archbishop of Boston and the late Cardinal Meyer of Chicago.

Still, 98% of a loaf is surely better than no loaf; and the fact that Roman Catholics and other Christians are now able to use a text of the New Testament in English that is overwhelmingly the same is indeed matter for mutual rejoicing. It may be put down as one of the many fruits of that deeper ecumenical understanding that has come to prevail among us.

(Rev.) FRANCIS C. LIGHTBOURN

From Pigs to Eternity

The Psychology of Religious Experiences. By Erwin R. Goodenough. Basic Books. Pp. xii, 192. \$5.

Erwin R. Goodenough is professor emeritus of religion at Yale University and presently a visiting professor at Brandeis University. His book, *The Psychology of Religious Experience*, is an analysis of the types of response man makes to the "tremendum"—the unknown. Because the tremendum is unknown it is a source of anxiety for man; religion is the way man seeks security and control in the face of ultimate threat.

Professor Goodenough is primarily a historian and he adopts a historical approach to his present subject. He discusses various psychologies developed in the Greco-Roman period, finally interpreting the theology of St. Paul completely in terms of the Jewish Hellenism of Philo.

After a brief chapter noting some of the contentions of depth psychology, religious experience is described under the headings of Legalism, Supralegalism, Orthodoxy, Supraorthodoxy, Aestheticism, Symbolism and Sacramentalism, the Church, Conversion, and Mysticism. Professor Goodenough advocates a "religion of quest," and, quite rightly, he argues against a god of the gaps—a god who is thought to exist only in the areas of human ignorance.

In attempting to discredit the traditional view of God, Professor Goodenough argues that a little child's question, "But who made God?" shows that God is only an arbitrary stopping point in an infinite regress of causes. He sees God as having the same status in being as a hypothesis in the physical sciences. It is also "absurd" to modern man, the author states, to contend that the life of man implies eternity while that of a pig does not.

Ad hominem anecdotes and conclusions from people, conversations, and studies whose arguments lie outside the book are found in almost every chapter. The author's attitudes are expressed clearly enough, but at the same time there is a clear expression of his insensitivity to basic philosophical issues in his attempt to be modern. Professor Goodenough lets his name down when dealing with many of the complicated issues he raises.

(Rev.) ARTHUR A. VOGEL, Ph.D.

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.

Hurricane Coverage

May I thank THE LIVING CHURCH for its full coverage of our disastrous hurricane [L.C., September 26th, ff].

It is difficult to report so confusing an event, especially when normal communications are suspended. The facts were bad enough but even these need to be kept in balance. Your use of Fr. Hyatt's taped interview was as realistic an on-the-spot account as we could want.

We have received messages and gifts from all parts of the Church, and we are most grateful. Nothing so brings home our oneness in Christ!

(Rt. Rev.) GIRAULT JONES
Bishop of Louisiana

New Orleans, La.

Beyond Hayneville

A communication from the Executive Council of the Episcopal Church carries a statement by Bishop Hines relative to the acquittal of Thomas Coleman in Hayneville, Ala. I hope that a comment or two will not be construed as defending the decision of the jury even though it was generally conceded that Jonathan Daniels and Fr. Morrisroe were carrying sub-machine guns.

However, with both the white and Negro races being subjected to an almost unequalled barrage of propaganda calculated deliberately or otherwise to arouse emotions to fever pitch on both sides, the really remarkable thing is that so few acts of this sort have occurred in the south.

After all, this massive assault beats against the battlements of a social pattern of millions that was hammered out on the anvil of "a great civil war" and the agonies of almost 100 years of recovery effort from that fratricidal fury. A quotation from Reinhold Niebuhr in speaking of the problem of integration is appropriate: "We must beware of the self-righteous idealists who do not know the complexity of the problem with which they are dealing. . . ."

Such insight into the complexity of "disparity of cultures" is not going to be learned in ten easy lessons or a short course in social mores whether conducted by the National Council of Churches or in a seminary.

In any event, the Alabama incident ought not be inflated out of all proportion until it pointlessly endangers "the ancient form of trial by a jury of peers." Far more subtle

forces are at work in the night worm-wooding our entire trial system as even a casual scanning of almost any newspaper will indicate.

The cavalier appointment of unqualified men to high federal courts sets a summit judicial pattern that can hardly help but seep down into lower courts and undermine confidence in our entire legal process. The Hayneville miscarriage reflects in extreme form a deep-running disdain among vast numbers of our people for much of the present administration of justice in our courts. It is certainly open to serious question as to whether the increasing number of "out of court" settlements mirrors an increasing reasonableness on the part of people or an uneasy feeling about getting justice in any court within their financial means.

The communique carried on Executive Council stationery is on sounder ground when it calls for the "mounting of a jury selection process . . . the end result of which would be a jury genuinely representative. . . ." But the thicket here is such that it should not be entered into with disregard of the problems legal and other that would arise.

Again, this is not to condone the jury of Hayneville, but it certainly should be made clear that these 12 men are only a part of a complex picture the colors of which so overlap and intertwine that only the most judicial handling can make corrections without destroying the whole.

Let's not balloon the men of Hayneville until they destroy the whole laboriously created picture!

(Rev.) SHERMAN S. NEWTON
Rector, Church of the Holy Nativity
Chicago, Ill.

Editor's comment: It's news to us that it is "generally conceded" that Jonathan Daniels and Fr. Morrisroe were carrying sub-machine guns. "Generally conceded" by whom?

Presbyterian Confirmation

The official ecumenical conversations between Episcopal and Roman Catholic commissions brought agreement that Roman Catholics ought not to baptize conditionally Episcopal converts to Rome, nor should the Episcopalians "confirm conditionally" Roman converts to P.E.C.U.S.A. Both acts were considered an offense against the offending Church's own sacramental teaching and against the ecumenical spirit.

This ought to make us Episcopalians think some more about our confirming, "conditionally" or unconditionally, converts from Presbyterian, Lutheran, Methodist, and other Churches to ours. Is not this also an offense against our sacramental teaching and the ecumenical spirit?

According to our teaching, Confirmation is a completion of Baptism, normally required of our own members before receiving the sacrament of Holy Communion. It confers on the confirmand an increase in the gifts of the Holy Spirit, through the laying on of hands of the bishop, after he has professed publicly his faith in Christ. It is used by various names, in different ways by almost all of the Churches. And it is used by God to strengthen His children in all these Churches. Like Baptism and the Lord's

Supper it is a universal sacrament given by God to all His people. Most Churches are able in principle to accept each other's Baptism. Should not the Episcopal Church recognize more widely the Confirmation of other Churches, wherever it shows the essential character of Confirmation in the universal Church and God uses it to convey His spiritual gifts?

What is this essential character? It is an increase in the gifts of the Holy Spirit, God's strengthening response to the faith of the baptized Christian and the prayer of the Church. In our Church it is mediated by the laying on of the bishop's hands, acting for the whole Church of God, after prayer and after the candidate's profession of his faith. In the Roman Catholic Church the ancient anointing with oil by the bishop is substituted for the apostolic laying on of hands. There is no personal profession of faith by the candidate, and Confirmation is not a prerequisite for receiving the Holy Communion. In the Orthodox Churches also anointing is substituted for laying on hands; the priest after baptizing the person does the anointing, with oil blessed by the bishop, and immediately gives the confirmand the Holy Communion. The confirmand, usually an infant, does not personally profess his faith.

Some of our bishops and priests consider these departures from our method of confirming so serious that they confirm Romans and Orthodox like any other baptized person not already confirmed by our rite. Others, for whom bishops in the historic succession make up for any other ritual defects, do not confirm these Christians when they come into our Church, but recognize they are already confirmed, even though by seriously different rites. Still others recognize their Confirmation because it was intended to convey and was used by God to convey the increased gifts of the Holy Spirit.

So we ought to ask: If despite the serious differences of rite, God uses the Roman and the Orthodox Confirmation, may He not likewise use the Presbyterian, Methodist, Lutheran, and others? And if He does, should we not recognize His work lest He say to us as to Peter, "What God has cleansed, call thou not unclean"? Nowhere does our Church tell us that the defects of the Roman and Orthodox rites do not obstruct God's action, but those of the Lutheran or Methodist do.

We ought generally to recognize not only the Baptism but also the Confirmation of all these other Churches. When their members come to receive the Holy Communion at our altar, they should be welcomed as baptized, confirmed, and communicant members in the universal Church, there by right rather than by our courtesy or liberality. And if they transfer their membership to us, we should receive them forthwith as baptized and confirmed according to the rite of their denomination. They ought, of course, to be further instructed in the faith as this Church receives and expresses it. If they want to add to their former Confirmation such meaningful Episcopal features as their personal, public profession of faith, the laying on of hands by the bishop, and the special prayers, they may be confirmed with the others. But for them and in the eyes of the bishop, priest, and people, their Confirmation should not be

Continued on page 22.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

October 31, 1965
Twentieth Sunday after Trinity

For 86 Years:

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EPISCOPATE

Bishop Gravatt Dies

The Rt. Rev. John James Gravatt, Bishop of Upper South Carolina from 1939 until his retirement in 1953, died in a Lexington, Va., hospital on October 14th following a coronary suffered on his 84th birthday 11 days earlier. Funeral services were conducted in Trinity Church, Staunton, Va., where Bishop Gravatt was rector from 1918 to 1939.

Born in Hampton, Va., Bishop Gravatt was graduated from the University of Virginia in 1903. He received a bachelor of divinity degree at Virginia Theological Seminary, Alexandria, in 1908. Ordained to the priesthood in 1909, he served as secretary to the Christian Missionary Association and the Student Board of Missions before becoming rector of Slaughter Parish, Rapidan, Va., in 1911.

He was rector of Ascension Church, Frankfort, Ky., from 1913 to 1918, and served as chaplain in the United States Army in France before becoming rector at Trinity.

Surviving are his wife, the former Nancy Wayland McClung, of Lexington; a daughter, Mrs. William E. Watt, of Lexington; and a sister, Mrs. Robert Goodwin, of Winchester.

ANNIVERSARY

Celebration in Illinois

More than 500 Churchmen from throughout Illinois, as well as representatives from other Churches, assembled at Jubilee College State Park, near Peoria, on October 10th, to celebrate the 130th anniversary of the founding of the diocese of Illinois and the coming to Illinois of the Rt. Rev. Philander Chase, its first bishop.

A Solemn Pontifical High Mass was celebrated by Bishop Lickfield of Quincy. The Mass was presided over by Bishop Burrill of Chicago, senior bishop in Illinois. Bishop Chambers of Springfield preached the sermon, and Bishop Street, retired Suffragan of Chicago, was Epistoler with Bishop Montgomery, Coadjutor of Chicago, as Gospeler. Deacon of the Mass was the Very Rev. Reginald Groff, dean of the Springfield cathedral, and subdeacon was the Very Rev. Gordon Gillett, dean of the diocese of Quincy's cathedral in Peoria. Attendants to Bishop



Illinois bishops at the grave of Bishop Chase: Three dioceses take note of 130 years.*

Burrill were the Very Rev. William Maxwell, dean of the cathedral in Chicago, and the Ven. Ralph Deppen, archdeacon of Chicago.

Representing the Roman Catholic Church in Illinois was the Rt. Rev. Msgr. George Carton, chancellor of the Peoria diocese; the Protestant Churches, the Rev. John Story, executive secretary of the Peoria Area Council of Churches; the Greek Orthodox Church, the Rev. Ernest Armbiges, pastor of All Saints' Church, Peoria; and Rabbi Donald Heskings, of Temple Anshai Emeth.

Among those present in the congregation were Mrs. Irene Way, a communicant of the Church of Our Saviour, Elmhurst, Ill., a granddaughter of Bishop Chase, and Mrs. Grace Clarke Brown, of Metamora, Ill., a great-granddaughter.

Jubilee College was founded by Bishop Chase shortly after he came to Illinois in 1835. The college site has been purchased by the state and made into a state park.

It was in Peoria 130 years ago that three priests and some laymen representing a total of 28 known communicants of the Church organized themselves into the diocese of Illinois and called a bishop—the Rt. Rev. Philander Chase. His episcopate in Illinois lasted 17 years. When

he died in 1852 the diocese had 1,346 communicants, 48 congregations, and 30 clergy.

In 1877 the state was divided into the three dioceses of Illinois: Chicago, Quincy, and Springfield.

DEACONESSES

Appreciation Expressed

The deaconesses of the Church met October 5th to 8th for their annual conference and retreat at the DeKoven Foundation, Racine, Wis.

The first speaker was the Rt. Rev. Charles L. Street, retired Suffragan Bishop of Chicago, whose subject was the resolutions on deaconesses adopted by the House of Bishops at their recent Montana meeting.

While deploring the sensational and incorrect publicity in the secular press, the conference expressed grateful appreciation for the study and historical research of the special committee which

*From left: Bishop Lickfield of Quincy; Bishop Montgomery, Coadjutor of Chicago; Dean Groff of Springfield; Dean Gillett of Peoria; Bishop Burrill of Chicago; Dean Maxwell of Chicago; and the Rev. Theron Hughes, rector of St. Andrew's Church, Peoria, and chairman of the anniversary celebration.

helped formulate the resolutions which bring the American Church into line with those adopted by the Lambeth Conferences.

The second talk was given by Deaconess Evelyn Ashcroft, who showed pictures of her work in Tadian, Mountain Province, Philippines. Tadian is a central mission from which many outlying villages can be reached. According to the deaconess, the area is populated by poverty-stricken tribes full of superstition and head-hunting traditions. In St. Hilda's Training School, Deaconess Ashcroft trains Filipino women in religion and the practical arts, for work among their own people.

ARKANSAS

Rice for Refugees

Through the efforts of Bishop Brown of Arkansas, rice from the state of Arkansas will help 30,000 refugee children survive the coming winter in Hong Kong.

In a response to a visit last year from Bishop Hall of Hong Kong, Bishop Brown spearheaded the formation of a local committee to solicit rice, a commodity which is not available to voluntary agencies by donations of the United States government. The Arkansas bishop arranged with the Christian Rural Overseas Program, a unit of Church World Service, to collect and distribute the rice.

On September 12th, 40 of Arkansas' rice producers were addressed by Governor Orval Faubus, honorary chairman of the committee. So far, 100,000 pounds of rice have been pledged.

CROP, with the assistance of the United States Agency for International Development, will ship the rice to Hong Kong where it will be distributed from mobile kitchen trucks.

NEWS FEATURE

Visit to the Far East

The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, laid the cornerstone of a new library and commons room building at St. Michael's Anglican Seminary near Seoul, Korea, on September 29th.

The diocese of Pittsburgh selected St. Michael's Seminary from the Mutual Responsibility and Interdependence projects because of the long standing friendship between Bishop Pardue and the Church in Korea. Pittsburgh's first-year offering of \$16,000 has made possible the initial work on the new seminary library, and Bishop Pardue promised the Very Rev. Richard Rutt, dean of St. Michael's, that the second-year MRI offering would follow in 1966 from the parishes and missions in the diocese of Pittsburgh.

The Bishop of Pittsburgh began his trip to Korea after the House of Bishops' meeting in Montana. Arriving in Tokyo, he was welcomed by Bishop Goto of Tokyo, the Rev. Kenneth Heim, liaison officer between the Japanese and Episcopal Churches, and U.S.A.F. Chaplain Gordon Roth.

Bishop Pardue toured St. Luke's Hospital and the diocesan headquarters in Tokyo, and was then scheduled to visit the diocese of Mid Japan. However, the city of Tokyo was hit with a typhoon and earthquake, which shook the hotel where the bishop was staying and tore up the railroad tracks into Mid Japan, thus preventing this part of the tour.

The bishop toured a Shinto shrine with Fr. Heim, where worshipers began their prayers with two loud claps—to get God's attention—and then visited the Tachikawa Air Force Base, where a large reception was held.

Chaplain Roth was Bishop Pardue's escort into Korea. At Seoul, the Rt. Rev.



Bishop Pardue (right) and Bishop Lee
At the seminary, a question.

Paul C. Lee, Bishop of Seoul, Dean Rutt, and the faculty and students of St. Michael's Theological College met the bishop's plane.

During his Korean visit, the bishop was flown along the border between North and South Korea, as well as over places such as Pork Chop Hill. He was entertained at several receptions—events which reaffirmed his inability to eat Korean food—and observed that worshipers in the church remove their shoes [see cut] in oriental fashion.

He noted that the Church in Korea has a rich heritage of sacramental emphasis, and suggested that there was a need to add an emphasis upon evangelism.

After speaking to the faculty and students at St. Michael's Seminary, the bishop was asked: "How may we help you in Pittsburgh?"

Bishop Pardue's visit to the Church in Korea brought to a close the celebration of the 75th anniversary of the Anglican Church in that land. The first Anglican bishop in Korea, Charles John Corfe, landed at the port of Inch'on on Michaelmas Day in 1890. During the present jubilee year the Church has been divided into two dioceses.

NEW YORK

More than Worthwhile

As the New York World's Fair closed October 17th, after two seasons of up and down activity, spokesmen for the major religious exhibits agreed that it had been a more than worthwhile venture for both the religious sponsoring groups and the fair itself.

While the final attendance of 51,600,000 fell short of the predicted 70,000,000, the eight religious pavilions reported they had drawn collectively some 43,000,000 visitors. Even recognizing that this figure represents many fairgoers who viewed



Accident in Virginia

The Rt. Rev. Bravid W. Harris, retired Bishop of Liberia, died of an apparent heart attack while driving near Fredericksburg, Va., on October 21st.

Riding in the car, which left the road and crashed into a wooded area, were Mrs. Harris and Mr. Arthur Ben Chitty.

Mr. Chitty is president of the Fund for Episcopal Colleges and a member of the Living Church Foundation. He is historiographer of the University of the South, Sewanee, Tenn., and has taken a

leave of absence for one year to serve the Fund.

Bishop Harris and Mr. Chitty were en route from New York City to St. Paul's College, Lawrenceville, Va., to attend a meeting of the school's board of trustees.

At press time, Mr. Chitty and Mrs. Harris were hospitalized at Mary Washington Hospital, Fredericksburg. Mr. Chitty sustained a back injury and lacerations. Mrs. Harris sustained multiple injuries and was scheduled for surgery on October 26th.

“Reverence for Life”

The Rev. Marion L. Matics, Ph.D., rector of Christ Church Bay Ridge, Brooklyn, N. Y., has prepared a statement in support of the Clark-Cleveland Bill (H. R. 5647) for the protection of animals used in laboratory experiments, which he planned to read at a recent session of the House Committee on Interstate and Foreign Commerce. However, the meeting was postponed before Dr. Matics had a chance to present his testimony, but his statement was placed in the official record and he intends to read it at a later session of the sub-committee when hearings are resumed, probably in January when Congress reconvenes.

In his statement to the committee, Dr. Matics pointed out that the issue of vivisection as such is not involved in the consideration of H. R. 5647, which would provide, if enacted into law, that all cruel, painful, and deadly laboratory experiments would be subject to reasonable controls, enforced by fair and impartial observers.

“When any being with a central nervous system — whether that being is a dog, cat, monkey, rat, mouse, or anything else that is sentient—is subjected to unnecessary pain, it should be obvious to the conscience of man that an act of evil has been performed,” Dr. Matics said. “Virtually every religion of the world, in one way or another, teaches respect for living beings and an ethic of kindness, gentleness, and compassion. . . . The collective religious conscience of man cries out across the ages in support of the ideal advanced by Albert Schweitzer, ‘Reverence for life,’ and it should be obvious even to the so-called secular man of the present age that human life is not worth living if we renounce the intangible values which give all of our material and scientific achievements whatever genuine meaning they have: and this includes gentleness and sympathy in the face of pain.”

Six Principles

The Clark-Cleveland Bill embodies six principles which have undergirded British law on the subject for the past 90 years. These principles are: (1) unannounced inspection by qualified full-time inspectors of any place where animals are used in experimentation; (2) individual licensing by impartial government authorities of all those wishing to experiment upon live animals, with the right to revoke such licenses; (3) provision that animals suffering severe, enduring pain be painlessly killed instead of being allowed to linger in agony or be used over again; (4) provision for humane care and housing; (5) the requirement that all student work be painless; and (6) the requirement that records be kept so that there will be some way of checking what is done.



Bishop Cole, Coadjutor of Central New York (left), and Bishop Higley pose in the television spotlight before the convention dinner. Seated is Mrs. Walter M. Higley.

more than one of the religious exhibits, spokesmen saw the collective total as an impressive return to the fair for making space available for the many Church-related pavilions.

The Vatican pavilion by far outdrew all other religious structures and stood as one of the top attractions of the entire fair. It reported a two-season attendance of 27,000,000. The Mormon and Billy Graham pavilions both reported final totals at or above the 5,000,000 mark, and the Protestant and Orthodox Center reported a two-year total of more than 3,000,000.

Also, though visitors were not counted, the smallest of the religious structures, a replica of the first Orthodox church in the country, sponsored by the Russian Orthodox Greek Catholic Church in America, drew many hundreds of fairgoers on busy days with its \$500,000 “Virgin of Kazan” ikon. [RNS]

CENTRAL NEW YORK

The Revolution Is On

The convention of the diocese of Central New York, held October 1st and 2d at Trinity Church, Watertown, N. Y., has been described as a “convention on poverty.” “The social revolution is on,” said the Rt. Rev. Walter Higley, Bishop of Central New York, in his convention address. “My only fear is that most of our people in the parishes are not aware of it. How can we sit idly by and ‘do business’ in our churches in the same old way? Old ways are worn out.”

A cause of excitement was the council’s pledge of \$30,000, payable over three years, to the controversial Syracuse Community Development Association and its program of community action to mobilize the social and political pressures of the unorganized poor. After consider-

able debate delegates voted in favor of diocesan participation in the community action project.

Notable “First”

A notable “first” for women was scored when Mrs. Cyrus M. Higley, a communicant of Emmanuel Church, Norwich, N. Y., was elected to the council—the first woman elected in her own right and not as a representative of the Episcopal Churchwomen. Mrs. Higley, and Mrs. Richard Zogg of St. Thomas’ Church, North Syracuse, and president of the diocesan ECW, were the first women delegates to be elected in Central New York to the provincial synod.

The convention also passed resolutions approving:

- ✓ A three-year program to study the Church’s ministry to the poor;
- ✓ A 1966 budget of \$500,000;
- ✓ A two-year trial “working-together” period of the departments of Christian education, Christian social relations, laity, the stewardship division, and the ECW, on diocesan program. (If this is successful, convention may then be asked to approve a change in the canons to establish a new diocesan department.);
- ✓ A Church-supported group life insurance plan for the clergy.

Other resolutions urged New York State to “provide care of unquestioned excellence for the mentally retarded”; called on the federal government to provide birth control information through foreign aid; expressed the convention’s “shock and outrage” at the acquittal of the man formerly accused in the slaying of Episcopal seminarian Jonathan Daniels; and urged parishes to plan joint mission projects.

The convention rejected a resolution which would have denied convention seats to parishes failing to pay their diocesan quotas.

AROUND THE CHURCH

The Rt. Rev. **Frederick Percy Goddard**, Suffragan Bishop of Texas who has served for 37 years in the diocese of Texas, was honored at a testimonial dinner, September 30th, in Houston, marking his **10th anniversary** as suffragan bishop of the diocese. More than 500 people attended the dinner. On behalf of the diocese, the Rt. Rev. J. Milton Richardson, Bishop of Texas, presented Bishop Goddard with a check. "We hope you will use this to take a trip to Europe and the Holy Land" Bishop Richardson said. "It is a symbol of the great love we have for you."

The Rev. **John M. Gessell**, associate professor of pastoral theology and assistant to the dean of the school of theology at the University of the South, Sewanee, Tenn., has been elected a **visiting fellow** for the academic year 1965-66 at the **Episcopal Theological Seminary of the Southwest, Austin, Texas**. He will be one of 25 such fellows who will spend two weeks each at the seminary, engaging in study, research, and reflection on a specific topic related to their present professional responsibilities. He will be in Austin the first two weeks in December.

The Rev. **Lester W. Angwin**, rector of the Church of the Incarnation, Detroit, was presented with a **special award** from the Detroit Committee for Neighborhood Conservation and Improved Housing on October 11th for "his example-setting concern for neighborhood improvement and local problems."

The citation, personally presented to Fr. Angwin by Mayor Jerome B. Cavanaugh and signed by him, reads: "This is to certify that Fr. Lester Angwin has earned the appreciation of the people of

Detroit for an outstanding contribution to the neighborhood conservation program. This award is made in the public interest."

A clergy conference in the diocese of Dallas culminated September 18th with a **service of fermentum** in St. Matthew's Cathedral celebrating the **20th anniversary** of the consecration of **Bishop Mason of Dallas**. Fermentum services date back to the early Christian Church. A dinner honoring Bishop Mason was held September 20th at the Apparel Mart. Guest speakers included the Rt. Rev. John E. Hines, Presiding Bishop, and the Rt. Rev. Gerald F. Burrill, Bishop of Chicago.

Dr. Lloyd S. Carrington, chancellor of the missionary district of the Panama Canal Zone, was **honored** September 19th in a service at **St. Luke's Cathedral, Ancon**. He was presented the Episcopal Church Award by Bishop Gooden of Panama, assisted by the Ven. Lemuel B. Shirley, archdeacon of Panama City, and the Very Rev. Mainert J. Peterson, dean of St. Luke's. Dr. Carrington, 84, has been chancellor in the zone under three consecutive bishops, and has been a member of the council of advice for 45 years. Presently he is serving on the committee on constitution and canons and the bishop's committee on matrimony.

Dr. Carrington is an ex-president of the Bar Association of the Canal Zone. He was treasurer for 35 years and presently is dean of the association. He became a member of the British Empire by appointment of King George VI and during World War II was a member of the British West Indian Committee that raised money to purchase a Spitfire for the Royal Air Force.



Bishop Gooden of Panama, Dr. Carrington, and Archdeacon Shirley
An award to a man of many years' service.

RELIGIOUS ORDERS

"They Do Not Ossify"

"The biggest events of history often start in so small a way they pass without notice," observed the Rev. William O. Hanner, rector of the Church of the Holy Comforter at Kenilworth, Ill., preaching at the Festival Mass in commemoration of the Rev. James De Koven at the De Koven Foundation, in Racine, Wis., on October 3d. As a case in point, Fr. Hanner recalled the event of a century ago when Harriet Starr Cannon and her four companions took their vows before Bishop Potter of New York and the sisters of St. Mary were born.

Since that beginning nearly 300 sisters have been fully professed in the community and have served in various ways.

"As the years have gone by, one thing I have noticed about the Community of St. Mary which strikes me as particularly significant," Fr. Hanner said. "They do not ossify. There is a resilience about these holy women which you respect and admire. They will close an old work and open a new one when the change of time and circumstance make it necessary."

The Mass at the De Koven Foundation was one of several special events marking the centennial year of the founding of the Community of St. Mary.

ALBANY

Local Option

The convention of the diocese of Albany was held October 12th through 14th at Lake Placid, N. Y. A constitutional change, the seating of women at diocesan conventions, was passed at the first reading but must be voted on again at next year's convention before taking effect.

A canonical change, allowing women to serve as wardens and vestrymen, carried on a simple vote and took effect immediately. The vestry resolution now becomes a matter of local option in each parish.

A resolution to affiliate with the State Council of Churches was appended to the report of the ecumenical commission of the convention. A substitute motion deleted the section on the Council affiliation from the original resolution, and the remainder, dealing with general ecumenical approaches and continuing the committee another year, carried without debate. The deleted council section was tabled.

In other action the convention:

✓ Adopted a pension plan for lay workers of the diocese to be financed by assessment on the parishes and missions. The plan is optional for parish employees.

✓ Raised the stipend of all missionary clergy to \$5,000 annually plus rectory, utili-

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EDUCATION

and CHRISTIANITY

In the 20th century,

can man be educated

and still remain Christian?

by the Most Rev. Howard H. Clark, D.D.

Archbishop of Rupert's Land and Primate of all Canada

The following article is the slightly abridged text of Dr. Clark's baccalaureate sermon which he delivered at Trinity College, Hartford, Conn., in 1964.

What an unfinished product man is! He begins as the most helpless of all infants, merely an incarnate hunger. If at any stage in his life he hardens and stops learning, he is done for. A man who knows everything, be he an insufferable teenager or a supercilious university graduate or an arrogant businessman of 50, is something less than human. Even when old age comes, a man who has grown ripe in wisdom and noble in character will still look forward. Even if, like so many in our day, his outlook is wholly secular, he still has his hopes and dreams of what man will become after he is gone. And if he is a Christian, he has before him life's greatest adventure, what Canon Liddon called "the first five minutes after death."

In the 14th chapter of St. John's Gospel, at the sixth verse, we read that "Jesus replied, 'I am the way; I am the truth and I am life; no one comes to the Father except by me.'" Concentrate on the words "I am the truth."

Can we repeat that and accept it whole-

heartedly in the century? In the 20th century can a man be educated and still remain Christian? In this secular world, can we say that Jesus Christ is the truth?

Well, in the first place, it does mean that the Christian is concerned for truth. Let us be clear about that. A school with a Christian foundation must be passionate in its devotion to truth. It is one of our axioms, so basic that if a man tells us that he is irrevocably convinced that Christianity is not true our only answer is that he must then reject Christianity. We cannot be happy if he accepts Christianity merely as a bulwark of society or a useful myth.

Reason is and must be respected in a Christian school. A Christian foundation is no excuse for not using our brains. Your education is a failure unless you leave school committed to the life of reason and to the patient service of truth.

Now this is not an automatic quality in mankind — certainly not in students. Some of us show a remarkable skill in enduring three or four years of university life while remaining immune to the excitement of intellectual adventure.

In Canada we had one professor who tried to impress this upon a group of students at a summer school. "If a student," he declared, "does not think, his

head might as well be a cabbage." So the students had a chat with the cook. When the professor came in to dinner he found upon his plate a cabbage boiled whole. He was equal to the occasion. He arose and said, "I see that some student has got into hot water."

I am afraid that cabbages graduate every year from Church schools and colleges — men and women who have done nothing more than remember enough to pass an exam, learn certain procedures, men and women who are capable only of absorbing the prejudices of their environment, whose conversation is merely a patter of their groups' accepted dogmas.

A Christian should never be satisfied with this. We are committed to the truth, and the truth we must serve.

Of course, the Christian is committed further. He is committed to Jesus Christ. Like St. Peter he has said to Christ, "Thou hast the words of eternal life." He is Christ's man. When the issue is clear, when the chips are down, what he has learned from Christ or through Christ is decisive for his action.

And that, for many in the intellectual atmosphere of today, is just the trouble. Why? In the first place, because we have what I can only call a desire for openness. The scientific attitude colors our thinking. This means, among other things, not jumping the gun with an answer before the evidence is in, testing our hunches and inspired guesses by patient experiment, keeping to any hypothesis only as long as it is useful.

I have talked to students who even worry about the very idea of a Christian college. They think that it threatens this openness. They wonder if commitment to Christ will not burden them with so many presuppositions, even prejudices, that their minds will be closed.

Well, there is this to be said for the Christian. You *know* his prejudices. He makes no secret of them. They are written in his Creed. As you listen to him speak, as you read what he writes, you know where he stands.

But many of the voices in our secular world have successfully concealed their



RNS

We are uneasy with evidence that cannot be caught or seen.

prejudices even from themselves. You will find a sociologist explaining everything about some religious sect without even examining the possibility that they act as they do because they believe. And another writer will scornfully dismiss all miracles because he starts with an unexamined definition of miracles that no wise Christian would ever accept.

Every age has its bias, and it is not easy for those who live in that age to recognize the bias. Ours is a secular age, one that finds it easy to live, as John Buchan put it, with no "invisible means of support." We are uneasy with all evidence that cannot be caught in a test tube or looked at through a microscope.

And some of us talk as if no age but ours knew the truth, for only now has science fully come into its own. They can see in the past only what one writer called "the childish dreams which have so far supported man." The philosophers, the mystics, and the saints of yesterday are not listened to, and we are told that God is dead, that the very Word God is dead, and that there is no other world than this.

Is this openness, this inability to listen to the ages or to assess the testimony of wise and holy men of other times? Then thank God we still have Christian schools and colleges and Christian believers who

in the Communion of the Saints have had their 20th-century bias straightened out. There *can* be openness if every age is allowed to speak to us and if the man of faith is treated with the same respect that is given to the agnostic. There have been times when men suffered from the intolerance of believers; today we suffer from the intolerance of unbelievers.

But when we proclaim Christ to be the truth, another difficulty is also felt in our time. This world has become one world, and we rub shoulders with other world religions in a way that is wholly new. Here in the United States there are Buddhist missionaries at work. In Canada we have at least one Moslem mosque.

And thus the desire for tolerance, like the desire for openness, works against the Christian conviction that Christ is the truth. Again and again young people tackle me on this. Christianity, they say, is all right for us, but why should we force it on other people? Arnold Toynbee, for instance, argues that Christianity must purge itself of its traditional belief that it is unique, a belief, he claims, that inevitably produces intolerance and pride.

I must confess that I am not sure what this means. If Christianity is true and Judaism is true, and Buddhism, Hinduism, Islam, even the agnostic — if they all win and they all get prizes — what has happened to truth? For they do seem to cancel each other out. G. K. Chesterton may have been reactionary, but I think he made a point when he said: "Nobody understands the nature of the Church or the ringing note of the Creed descending from antiquity who does not realize that the whole world once nearly died of broadmindedness and the brotherhood of all religions."

But let us look at this more closely. What is it that Christianity claims to be unique? It is not our Western philosophy or our Western theology or our Western power of religion. We know — or should know — that when it comes to religion Western man is a neophyte compared to the man of the East. Study the sacred scriptures of Hinduism and you will reverence the depth of their thoughts about God.

The Christian exclusiveness is something different. It is a belief that God was at work in the history of a people — Israel — and supremely in the life of one Man — His incarnate Son — for the salvation of the world. We do not claim to have entered into all the meaning of that fact. We look eagerly for the day when the Christians of the East, with their genius for religion, will teach us meanings that we have not dreamed of.

Lesslie Newbigin expressed it this way: "Only love can beget love. But where shall love be found? It is not in man. We must ask it of God. But how shall God show His love if not in deeds? And if they are deeds they have a date and a place. Is it irrational to look to

particular and local events as the possible source of a universal faith?"

And then Newbigin goes on to say, "It is because of what I have called the total fact of Christ that the idea of Christianity is credible."

But our encounter with the great world religions has taught us something. If Jesus Christ be the truth, we should have realized long ago that His truth is not the kind that needs an Inquisition or a heresy trial to be maintained. It is a truth that shines more brightly when Christians walk in respect and free loving encounter with those who cannot yet be Christian, who look as if they never will be Christian.

This does not mean that we are called to be Milquetoasts. Our Lord said that He came not to bring peace but a sword. There is conflict — inevitable conflict — between the strong faiths that are held by mankind. But that conflict may issue in the victory of loving truth when men who contend for what they believe, yet are able to respect those who differ.

I read once that Abraham Lincoln said something like this. "It is not a case of defeating the enemy. I want him to cease to be my enemy by becoming my friend." And it is because I believe that Jesus Christ is the truth that that is exactly how I feel about the Buddhist, yes, and the agnostic.

I have not tried to develop the facts that Jesus Christ is the way and that He is life. Certainly if a man believes Christ to be the truth, he will find Him the way, for he will have to be His disciple. And he will find Christ the life.

But why don't we act so that we show more clearly that He is life? Let me even say: Why don't we have more fun?

Well, if Christians are sometimes too solemn, I can make a similar complaint about young men and women today. I wish they enjoyed life more. Some of them are almost like robots; they plan their life as if it were a scientific experiment. C. S. Lewis called such people "men without chests." Others, despairing of real joy, go out for what they call "kicks" in senseless destructiveness or brutal violence or a beatnik abdication from society.

I know there is plenty wrong with the world. Our Lord did, too. But it was "for the joy that was set before Him" that "He endured the cross, despising its shame."

I hope young people have a good time in school and then in college. I hope that they have a good time in the world. It is a dangerous world. It is a tragic world. Yet it is a glorious world. For, as Christ's man, I believe that God is at work and that Christ is King. I believe that when the history of this second half of the 20th century is written, it will be revealed as a time when again the kingdom and the power and the glory of God was revealed.



Chapel at Salisbury School, Salisbury, Conn.

When the Smoke Clears

Is the Church school fighting a rear-guard action?

by the Rev. Edwin

M. Ward

Headmaster, Salisbury School,
Salisbury, Conn.

Last winter a priest who is a graduate of one of the Church's older Church boarding schools made an important decision about his son's secondary education. He would not go to a Church school. When asked why, the father replied, "Because I do not want my son immunized against the Christian faith by spending four years in a Church school."

Last spring, another graduate of an independent Church school addressed the graduating class of one of the country's strongest and oldest Church schools. The speaker, a full-time civil rights worker, warned: the boys will have to work hard after graduation to overcome the effects on them of years of insularity in a Church boarding school.

A couple of years ago, one of the Church's highly-rated independent secondary boarding schools removed its requirement of chapel attendance and

instruction in theology because the "Church school is no longer feasible in our society."

These, and many other similar remarks reflect the frustrations which most traditionally-based, independent Church boarding schools are experiencing. They are on the defensive, being charged especially by Church members with snobishness, ineffectual Christian education, meaningless worship, lack of involvement in the social problems of our times, and a secular-dominated philosophy of education.

It is interesting to note here that the Church as a whole is being charged with the same deficiencies, both from without and within, which only serves to point up what has always been true: The Church school is neither more nor less than the Church itself at work.

Today, there is no one more sensitive to the deficiencies of the Church than

the Church school student himself. Rejection of the Church by adolescents has always been common regardless of where they are or what their theological environment. However, today there are some cultural factors which intensify the difficulties involved in reaching an adolescent, even with all of the advantages that the best Church school has to offer. There are many of these cultural factors, but three stand out:

I

The rejection of authority: Ours is a society which is dangerously confused about the need for authority, structure, and discipline. There are different opinions as to why this is so, but few cultural historians or contemporary commentators would deny that it is so.

This rejection of authority undoubtedly is related to the individualism, evolving out of the Renaissance and Reformation movements which in turn had their effect on the philosophy by which most of the political thinking of the citizens of this country is governed, consciously or unconsciously, in our time. It undoubtedly is fed by the fact that the most vital and engaging literature and drama of our day expresses more than any single philosophy the fragmentation and near-nihilism of secular existentialism. It most certainly involves the suspicion of dogma and the accompanying relativism which has dominated philosophies of education in our time.

Who knows for sure what the ultimate roots of this revolt against authority might be? The obvious fact is that it is there, and the traditional Church school with its emphasis on order, structure, and discipline becomes unintelligible in a day such as ours. And, up to the present, at least, the Church school has always stressed these facets of preparation for life, precisely because they are Church schools deriving from a Church which, itself, has always taken order, structure, and discipline seriously.

II

The hypocrisy of the Churches: The young people of our society are ruthlessly honest. If there is a universal adolescent hero-figure today, it is the man who has the freedom and courage to call the shots as he sees them, to be what he is, and say what he thinks, without reference to mores or super-imposed social standards or amenities. The keystone of the ethical arch of teen-age society is "Practice what you preach." It doesn't matter what you preach so much as whether you practice it.

Almost every adolescent fad or cult in the last 15 years has been partially if not wholly based on a desire to express, as immediately and honestly as possible, adolescent feelings without reference to mores, rational standards, or socially arrived at conventions. To hesitate for an instant in deference to these conventions is the end of freedom, individuality, and,

ultimately, personal fulfillment.

This year we observe the 10th anniversary of the death of James Dean, "The Rebel without a Cause" and the patriarch of the movement. And though his grave is now only infrequently visited, and bed-time prayers are no longer concluded in his name, his spirit lives on in the pale imitations of today—the Beatle haircut, the tortured dances, the tight pants and short skirts, each a primitive attempt to be primitive, direct, and honest.

In the eyes of the adolescent, the Church practices none of these virtues. It has replaced primitive beauty and clarity with ecclesiastical trappings and theological intricacies. It has substituted devious compromise, political maneuverings and casuistry for directness. In his eyes, it has traded honesty for expediency in order to preserve the status quo, to serve the "establishment" and enforce a stultifying discipline on the free spirit. In more than one Church school, the most sensitive social consciences are to be found among the agnostics or secular humanists who have rejected the Church on the grounds that its hypocrisy is an indication that God is to be found more immediately and directly outside its walls than within.

It is not without significance that Dietrich Bonhoeffer, who raises so many serious critical questions about the established Church, meets with almost uni-

versal and immediate acceptance and recognition wherever he is presented in a Church school today.

III

The current intellectual ferment: We live in a period of cultural history which might best be symbolized by the scientist Heisenberg's principle of indeterminacy in describing the atom. Just as the basic physical property of the universe, the atom, cannot be described with absolute certainty and confidence, neither can we arrive at philosophical or theological truth which is not threatened by relativism. The Western mind is still reeling from the three cultural shocks of the modern period; the Copernican Revolution, Darwinian Evolution, and Freudian Devolution. The last, perhaps, is the most unnerving of all—the loss of confidence in the validity of man's reason, the overall effect of which has been to reverse the extreme confidence in the evolutionary process of human nature and substitute only a halting and tentative acceptance of the uniqueness and glory of the human being.

Educationally, the result of this is a skepticism and even cynicism in regard to the Christian claim that there is truth and that there are community standards by which one should govern his decisions and actions. In Bonhoeffer's words, there is "no ground beneath our feet" and the more an adolescent learns of the tenta-



Football practice at Salisbury School: Education for community life can be accomplished by working, playing, and praying together.

tiveness of modern scientific theory of the bankruptcy of past political systems and the apparent relativity of philosophical and religious "truth," the more convinced he becomes that all truth is relative and that it is only the naïve or weak who must commit themselves to one point of view rather than another. This, to say the least, presents difficulties for the Church school which, unlike secular educational institutions, is dedicated to the faith-assumptions that truth is not relative but can be known in its fullest through the concrete and historical revelation of the Hebrew-Christian tradition.

These are the cultural factors which make the work of the traditional independent Church school especially frustrating at this time. In a real sense, the Church school is fighting a rear-guard action which at times seems futile. And yet, history has been turned more than once by rear-guard actions which have persisted in spite of tremendous odds until there was a turn in the campaign as a whole.

The traditional Church school does have a vital role to play in the campaign because of the principles which govern its life. They are reducible to four assumptions which describe the uniqueness of the independent Church school as well as its strength:

(1) Education and growth take place best through *personal* encounter between pupil and teacher rather than through mass processes. For this reason, the Church school has always maintained a very high ratio of faculty to students, usually at great expense.

(2) Education is partial and distorted if the faith-dimension of human existence is ignored. Reason demands the corrective and perspective of faith, the ultimate expression of which comes through Jesus Christ.

(3) Good education includes education for community life which during these years, can best be accomplished in the boarding school life: working, playing, learning, and praying together.

(4) Education or civilization is impossible without order, discipline, and structure, to which the Church boarding school necessarily is committed.

These are not the most popular educational principles of our society. Still, they are what have produced for centuries the best in Anglican secondary school education. They are being severely threatened and challenged. However, the death-knell of the independent Church school has been sounded before. And it's true, it may be fighting only a rear-guard action. Still, when the smoke clears, and the cultural battles of this particular age are over, the Church school just *may* have played a significant and contributing role in the ultimate victory by its loyalty to the Christian principles of personalism, faith, community-life, and order in education.

Do we need

ALL SOULS' DAY?

by the Rev. Paul Reeves

Rector, St. Stephen's Church (Coconut Grove), Miami, Fla.

The historians tell us that the origin of All Saints' Day lay in a Syrian festival of "All Martyrs," observed as early as A.D. 360. This observance was adopted in Rome about A.D. 610, and its date set on 1 November in 835. The observance of All Souls' Day began in Cluny only about the year 1000, but was not generally adopted until the 14th century.

Massey Shepherd notes in his *Prayer Book Commentary* that "the Reformers eliminated All Souls' Day from the Calendar, chiefly because of their distaste for 'masses for the dead' (cf. Article xxxi), but also because they recognized that the New Testament affords no warrant for the distinction of 'all saints' and 'all souls.'" This is reminiscent of the commentary in Easton and Robbins', *The Eternal Word in the Modern World*: "... in Anglican tradition 'All Saints' is 'All Souls' as well; this accords better with the New Testament doctrine of 'sainthood.'"

Leaving aside rubrics and strict obedience to the Prayer Book, we may ask ourselves: Do we need an "All Souls' Day"? And behind this question looms another: Does the observance of All Souls' Day, in addition to All Saints', distort or obscure the meaning of sainthood?

The changes in the meaning of the word "saints" are instructive. In Apostolic times, it seems to have meant, simply, all Christians. Somewhat later it came to connote persons of eminent holiness. In the medieval Church it came to be applied only to Christians of eminent holiness who had been canonized.

In both Testaments the word rarely is applied to individuals; the Bible seems to regard "saintliness" as a quality of those who belong to a particular group—in the Old Testament, Israel, and in the New, the Church. Thus, "saints by effectual calling" seems to be the basic sense of the word, and thus, "saintliness" is conduct proper to one who has the privileged status of the "elect of God."

What then of November 1st and 2d? The Prayer Book collect for All Saints' Day addresses God as One "who hast knit together thine elect in one communion and fellowship." Surely, this one Communion and fellowship embraces the saints militant here on earth and the saints expectant in paradise, as well as the saints triumphant in Heaven. If we follow St. Paul, the state of being "in Christ" is an experience both mystical and eschatological.

To separate "all saints" and "all souls" introduces a hierarchial distinction that is foreign to biblical and Apostolic thought. Each Eucharist offers intercessions "for all thy saints departed this life in thy faith and fear"; thus each Eucharist is a commemoration of all saints and all souls.

The first collect provided by the Prayer Book for a Requiem Eucharist gives us opportunity to emulate the practice of the Eastern Churches, that is, to have many celebrations for the departed souls. The hymn, speaking of us and all the saints, seems to make a distinction: "We feebly struggle, They in glory shine." But it goes on to add: "But all are one in Thee, for all are thine. Alleluia!"

To the Alleluia we add: Amen!

The Only Sorrow— Not Being a Saint

To all God's beloved . . . called to be saints [Romans 1:7, RSV].

The communion of saints is a many-splendored reality. In this ecumenical age, one facet of it gets special devout attention from Christian minds: the "blest communion, fellowship divine" of all who are in Christ. The members of this communion may belong geographically to widely separated places, ecclesiastically to widely separated parts of the Church, historically to widely separated centuries; but in the communion of saints none of these separating facts ultimately separates. The divine love which binds all in one is mightier than time, space, death or any other sundering power.

Another Calling

This is indeed one of the glorious themes of All Saints, but not the only one. Another is the calling of all Christians to be saints—to be *alive*, in a way and a degree that other men are not alive. Léon Bloy truly said, "There is only one sorrow—the sorrow of not being a saint." By this he meant that the only real tragedy is that of not being the complete person which God calls and enables one to become. Ordinary men are undeveloped, incomplete; saints are fully developed, complete. That is the difference. And the holy Gospel appointed to be read at the All Saints Eucharist, in which Christ proclaims His beatitudes, comes as an appropriate reminder—and description—of the new, higher, richer, more joyful, and complete life to which He invites His faithful ones saying, "Friend, come up higher."

The fact that the saint is a stronger and happier person than the non-saint needs all the saying and proclaiming and demonstration it can get today. The devil is behind all the nonsense talked and written about saints, the object of which is to make the life of the saint appear pitiable rather than enviable. Wise and good men are tricked by, and into, this nonsense. Clifton Fadiman, a first-class literary critic and man, is a victim of it. "No saint," he says, "has ever been a good literary critic. Also vice versa." Evidently he has forgotten St. Thomas More and the host of other saintly contradictions of his assertion. Here is the trick the devil wants to bring off — the trick of making it appear that a person becomes a saint by lacking, or getting rid of, something that would be a strong asset in the natural man, such as the ability to be a good literary critic.

People do not become saints by lacking or losing anything worth having. A saint is made when God's grace has done its work with human nature; and in this as in all its operations grace does not destroy nature, it perfects it. If, for example, a man is a literary

critic, and is made into a saint, he becomes a better literary critic, because to him is given in the course of his sanctification a right judgment in all things.

The sorrow of not being a saint is the sorrow of not being the complete person God calls and enables one to be. And the Church of God, as it celebrates and proclaims the communion of saints, has a special responsibility in our day for correcting the grotesque misconception of sanctity which evidently prevails in most modern minds. Holiness of life, the life more abundant of the saint who is a more finished product of grace than are other men, is not weakness but strength; not futility but effectiveness; not life-denying but life-affirming; not a passionless emptiness but an exuberant fullness and vitality of being. When in the beatitudes the Master of life pronounces "blessed" the saints whose lives are marked by humility, meekness, compassion, purity of heart, He means that they are happy, prosperous, strong, enviable above all men. In a sermon preached for the Feast of All Saints seven centuries ago, St. Thomas Aquinas said something that is as true now as it was then, and was as modern then as it is now: "The saints possess most fully everything that a man here could seek whether by sinning or by not sinning. Thus the merit of the saints stands revealed to us in their having reached the goal towards which we are striving, and in their possessing whatever we can desire."

The saints have everything. All Christians are called to be saints. Every soul has free, full access to the mighty grace which can make him a saint. This is a big part of the Gospel; and there has never been a time in Christian history when it has needed more vigorous proclaiming and more thoughtful exegesis than today.

GUEST EDITORIAL

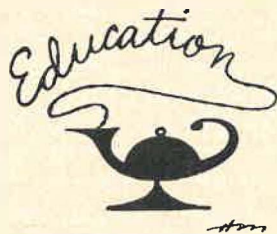
Pray and Witness

This week the call goes out to the whole Church to "Pray and Witness for Christian Schools." The need to pray and witness for the most sophisticated and venerable old-line eastern Church school is no less urgent than for a tiny nursery school opening in the parish house in some such unlikely place as Pahrump, Nev. For all the Church's schools, then, we are called to give some thought during Episcopal Church School Week.

The National Association of Episcopal Schools is this very month entering into a third phase of its history under the leadership of its new executive secretary, the Rev. John Paul Carter. The first phase, some 25 years ago, saw some few heads of schools gathering together in several different groups — girls' schools, parish day schools, and some regional groups concerned about their common problems. The second phase brought these and other Church schools together into an Episcopal School Association with leadership in the hands and heart of the Rev. Clarence W. Brickman, since

retired. But membership consisted proportionately of more new and small schools needing and seeking help than of the schools in a position to give leadership out of their longer life and greater experience. Nonetheless, progress was made, in great measure due to leadership provided and financed through the Department of Christian Education in the Church's Executive Council.

Throughout those "pioneer" years of the E.S.A., the Church's schools were growing in number and strength until today there are over 600 schools affiliated with the Church or under its direction in parish or diocese. Study initiated in several areas including curriculum



standards and criteria, admissions policies and teacher training programs made comparatively slow progress because of limited staff and funds. The impact of the Church's schools both within the Church and in the field of education has, for this as well as other reasons, not been very great.

Indeed, it is a sad commentary on the leadership of our Church schools in the field of education that not one head of a Church school was known to be present, if even invited, to the recent White House Conference on Education. Asked recently by one of my colleagues, who for years attended national conferences of independent schools, whether the Episcopal Church schools took any part in such activities and program, I hung

Presiding Bishop's Statement

I think it was Howard Mumford Jones who suggested that one of the ironies of our modern day is that society has to fear only the educated man. Primitive man offers no threat to the continuation of human society. This inaccurately quoted observation highlights not simply the importance of education but the importance of education which is able to encompass the enduring basis for moral and ethical decisions on the part of human beings.

The Church's legitimate concern for education is implicit in her allegiance to her Lord, Christ, the Truth. The Church's concern for education is explicit in educational institutions which accept the responsibility for an educational process which aims at the good life for the whole man in the midst of God's creation.

It is a privilege for me officially to endorse and commend Episcopal School Week, October 31st to November 7th, and urge the recognition of its claims upon us all, not simply for one week—but for all time.

(Rt. Rev.) JOHN E. HINES
Presiding Bishop

my head in shame for all the meetings for nearly a quarter of a century where I have represented an Episcopal school. Where has been our witness? As college preparatory schools, many Church schools have borne witness to sound academic training but to what avail in our own schools has been the program of Christian education if it shows no more than that?

And this failure of our Christian witness lies not alone, I believe, within the schools but should be shared by the Church which originally nurtured its schools but too often, as the schools prospered, lost contact except in a nominal sort of way. Parish day schools, on the other hand, which account largely for the great increase in the number of Church schools, are more closely tied to the Church, but too many lack financial support in sufficient measure to pay even minimum salaries to their teachers and as a result run the risk of a sub-standard academic program.

It is not enough to have a strong academic program on the one hand, or a strong program of religious teaching on the other. Somehow, both must be present in every Church school.

The solution to these and other problems facing the schools of the Church must be faced not alone by schools choosing to join the N.A.E.S. but by all of our schools, hand in hand, if we are to share the great opportunities that lie before us.

The proposal to every *Church* in the Anglican Communion as outlined in Section III of the statement of "Mutual Responsibility and Interdependence in the Body of Christ" is no less a call to every *school* in the Episcopal Church (1) to increase support in money and manpower, (2) to study its own obedience to mission, (3) to seek the way to receive as well as give, (4) to test and evaluate every activity in its life as a Christian school and, finally, (5) to develop channels of communication with companion schools both in our own country and across the seas.

In the face of this call the National Association of Episcopal Schools begins a new era of leadership in the Church and in education under the direction of the Rev. John Paul Carter. The N.A.E.S. is not just another organization to which to belong and pay dues, and to hold meetings. It is, rather, the agency through which we can together seek ways to fulfill our vocation as a witnessing Christian community of schools in our land and Church and throughout the world. It is for this you are called to pray.

RUTH JENKINS
President, National Association
of Episcopal Schools

Who Needs Absolution?

It is an outrage against truth and justice to speak, as some journalists do, of the Vatican Council's "absolving" the Jewish people from collective guilt of the blood of Christ. The Council declaration itself does not use or imply this word. Some reporters evidently think that it correctly describes the Council's attitude and action. Thus a recent Religious News Service story states that the Council in its declaration "absolves Jews

God's Creatures

collectively for the crucifixion of Christ." This suggests to the reader that the Church in her splendid charity is absolving these very guilty Jews. For absolution is the declaration of the forgiveness of sins, and it is in order only when a wrong has been done. But if, as the Council affirms, the Jewish people collectively did not crucify Christ, absolution is out of order. What is in order is acquittal of the Jewish people, a finding of not guilty; and this is in fact what the Council's declaration says.

Also in order, we believe, is some honest-to-God confessing and repenting by Christians, too many of whom have taunted the Jews as Christ-killers and have let the slanderous anti-Semitic charge of deicide serve as a justifying pretext for hating and abusing Jews. If the Vatican Council had acted in brave humility and had sounded this note of penitence in its declaration there would have been joy in the presence of the angels of God and in the hearts of all men of good-will. This was not done by the Council fathers. But now that they have spoken as positively as they have, and have gone as far as they have, it may be that Christians are being prepared by the Holy Spirit to take further steps toward truth and justice in this most controversial of all legal cases.

Meanwhile, if anybody needs absolution, it is Christians who have howled "Christ-killers!" at God's ancient people Israel.

We hope that many of our readers will feel moved to write to their Congressmen urging them to vote for the Clark-Cleveland Bill (H. R. 5647) when it comes before them [see page 8]. The object of this bill is not at all to forbid the use of living animals in scientific experiments, but to regulate this practice in such a way as to reduce to a minimum the suffering of these creatures whose dying is for the healing of mankind. To call this an anti-vivisection bill is to confuse the issue. It is nothing of the sort. The reasons why Christians should practice, and work for, the humane treatment of all sentient creatures are well expressed by Dr. Matics in his statement prepared for the House Committee.

In God's ordering of the universe, man is God's viceroy over all creatures. He is charged with responsibility for ruling all things with the mind and purpose of the Maker of all things visible and invisible—whose name and nature is love. "A righteous man regardeth the life of his beast," wrote a godly man of long ago [Proverbs 12:10]. He knew the will of God. And God's law of kindness toward all His creatures remains in force. The faithful obedience of that law is always important Christian business.

Letter from London

Quite a few eyebrows have been raised over the decision to cancel the October meetings of the Convocations of Canterbury and York "because there is not enough urgent business to warrant members attending" says the official announcement.

There are those who say that since the Convocations are purely clerical bodies and since they occupy themselves so much with things like canon law revision, their cancellation may not matter. There are also those who say that the less time spent in London or elsewhere at its committees, the more the Church will do its job.

On the other hand, the cancellation is roundly denounced by people who say that in a world of wars, suffering, injustices, and immorality, the suggestion that the Church has nothing which can be designated "urgent business" is . . . well, the range of adjectives used is fairly wide!

"The secular picking of bishops, like a cancerous growth, spreads its ramifications through the whole body of the Church, poisoning its life-blood in many insidious ways. Among other things, it poisons the relationship between a bishop and his clergy, so that he sometimes becomes, not a father in God, but a father

in law." So said the Rev. Canon Christopher Wansey when he visited Spaxton Church to preach a sermon in defense of the Rev. G. W. Grubb. Recently Mr. Grubb was judged unworthy to continue as rector of Spaxton and was found guilty under the Incumbents' Discipline Measure, a measure which is shortly to be discontinued.

Canon Wansey called on the Bishop of Bath and Wells, Dr. Henderson, to withdraw the proceedings against Mr. Grubb.

"The charges brought against Mr. Grubb amount to half a row of legalistic beans. Technically guilty of these he may or may not be. That, and the severity of the sentence, it is for the Court of Appeal to decide. But if this is the legalistic spirit in which the bishop approaches his clergy, may Heaven preserve me from ever serving in the diocese of Bath and Wells.

"Yet what can you expect but legalism, when the bishops of our Church, the successors to the Apostles, are not chosen by the Church at all, but are the blue-eyed boys of successive prime ministers? Blue-eyed boys tend to have a cross-eyed view of Christian realities."

Canon Wansey has become known as a leader of the campaign against the present forms of appointment of English bishops and after his sermon an official spokesman for the bishop said, "Mr.

Wansey's views are well known and he is entirely free to express his opinion. The bishop went to endless trouble to try to solve the problems in Spaxton and every pastoral effort was made to try to reach a settlement. Legal proceedings were brought only as a last resort."

Mr. H. Morris, secretary of the parochial church council, who did not attend the service, said: "Mr. Wansey was speaking merely as an outsider who has had information given him by only one side in the parish differences."

The world knew all about Schweitzer. Not quite so many people knew about Henry Holland. Yet there were not a few of the cognoscenti who would say that as a missionary doctor Henry Holland was the greater man.

His recent death at the age of 90 will leave a great gap as well as a host of memories, and at least 100,000 cataract sufferers in India (a figure equal to the entire blind population of Britain) have cause to bless his name.

Son of a parson, Henry Holland proved his outstanding brilliance as a medical man right from his undergraduate days. He could have had a scintillating career in England. He rejected it in favor of service in India in the name of Christ. Sixty-five years ago he joined the Church

Missionary Society hospital at Quetta.

Early on, Holland began to specialize in eye surgery and quite apart from the 100,000 or so people he treated himself, he helped a myriad more by establishing "eye camps" in which he led teams of surgeons to perform operations by the hundred. At the age of 85 he was still supervising such a camp in Pakistan and on this occasion the team did 2,500 operations in six weeks.

A notable moment in Holland's notable life was in 1935 when the great earthquake at Quetta killed some 20,000 people in the space of 30 seconds and destroyed Holland's hospital. His remarkable book, *Frontier Doctor*, tells of his improvisations and his incredible work at this period. In 1936 he was given a Knighthood.

Sir Henry Holland's two sons are both following in his footsteps with a distinction second only to their father's.



One of the most distinguished Anglicans east of Suez, Dr. Ronald Hall, Bishop of Hong Kong, has announced his resignation, to take effect on June 30, 1966.

Bishop Hall, who was 70 in July this year, has led the Hong Kong diocese since 1932. Ordained in 1920, he had previously served with distinction in the first world war, during which he was awarded the Military Cross and bar.

In his early Church days, he worked with the Student Christian Movement and the Y.M.C.A. From 1955 to 1962 he was chairman of the Council of the Church in South-East Asia, an informal association of Anglican dioceses not at present belonging to any province.

It was announced early in August that Dr. Michael Ramsey, Archbishop of Canterbury, had, at his own wish, surrendered metropolitan responsibility for the diocese of Hong Kong and Macao to the Council of the Church in South-East Asia until such time as the Church in China could be reunited.



Just a year ago now, I was investigating refugee conditions right along the area where the India/Pakistan fighting has been going on. Perhaps this sort of experience more than ever brings home the horror of it all.

One thing which brings it all into a different sort of focus is the information that St. Paul's Cathedral, Ambala, the 108-year-old seat of the Bishop of Amritsar, has been destroyed by bombs. Two one-thousand pounders hit the nave and scattered masonry for about fifty yards.

MRI on the one hand, savage destruction on the other. Just one more illustration that anyone who attempts to think of the world mission of the Church is forced constantly back into the heart, the innermost heart, of Christian theology.

DEWI MORGAN

NEWS

Continued from page 9

ties, and car allowance, and passed a resolution inviting all independent parishes to reexamine their rectors' salaries and follow suit;

✓ Donated \$4,000 to the Rev. William Craig, director of St. Francis Boys' Homes, for use in establishing "Camelot," a Home in Lake Placid;

✓ Received various gifts, including \$5,000 from the Episcopal Churchmen for use at the Beaver Cross Conference Center for Young People at Springfield Center, N. Y., and a new red Eucharistic set of vestments from the diocesan altar guild, made by Mrs. Robert Frink, guild directress;

✓ Held joint sessions with the Churchwomen of the diocese and received a record U.T.O. of \$9,868.95, bringing the year's total to \$21,035.67;

✓ Approved a budget of \$511,281, of which \$162,752 represents the quota assigned by the national Church and \$75,866 goes to missionary work within the diocese.

ORTHODOX-LUTHERAN

Plans Underway

Eastern Orthodox and Lutheran leaders have announced that plans are underway for theological conversations between American representatives of the two Churches, with the first meeting to be held early next year.

The joint announcement was issued by the co-sponsors of the talks, the Standing Conference of Orthodox Bishops of the Americas, through its chairman, Archbishop Iakovos, and the National Lutheran Council, through its president, Dr. George F. Harkins. Spokesmen for the two groups said the Orthodox-Lutheran conversations were "especially desirable" and should be "most fruitful" since their respective doctrinal positions "are harmonious in so many ways."

The talks, it was noted, "will pick up an unfinished task of history," in that at the time of the Protestant Reformation in the 16th century conversations were held and correspondence exchanged between Lutheran and Orthodox representatives in which one of the primary concerns was a consideration of 'Scripture and Tradition.'

VATICAN COUNCIL

Approval Expressed

Enthusiastic approval of the Council's declaration on the Jews was expressed in Geneva by Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. He called the declaration a "clear expression of the biblical truth which has been obscured in all Churches." Anti-Semitism, he said, is "a denial of the Christian faith itself." And in New York City, the President of the National Council of Churches, Bishop Reuben H. Mueller, called attention to the "sweeping

importance" of the declaration, despite the fact that "the Council statement did not say everything that everyone might have desired."

The Council's declaration concerning the Jews was a part of the schema on non-Christian religions which was approved by a vote of 1,763 to 250. The schema places the Church on record as opposing any form of anti-Semitism, and also directs major attention to other religions such as Hinduism, Islam, and Buddhism, calling for recognition of all that is positive and good in each.

An earlier text of the statement on the Jews had said that the Church "deplores and condemns" anti-Semitism. In the text as finally accepted, only the term "deplores" is used. This was explained by Augustin Cardinal Bea, President of the Vatican Secretariat for Promoting Christian Unity. He pointed out that in formal Council language the word "condemn" is reserved for heresy and "deplore" for sins and errors. He said also: "It will be seen that the text omits the phrase previously used, 'guilty of decide.' The reason is that this term has given rise to many misunderstandings. The secretariat was aware of the psychological importance of this expression, but felt that if such an expression has been widely misunderstood, then pastoral prudence and Christian charity demand that it be not used and that the truth contained in it be expressed in other words."

Birth Control

Some priests and nuns walked out in silent protest when an English Jesuit archbishop sharply criticized the Council for its refusal to consider changing the Church's stand on birth control. The incident took place at a press conference in Rome, called by 70-year-old Archbishop Thomas D. Roberts, who said he had invited the British press to the conference because he could not get support to speak at the Council.

"I am told to shut up," declared the archbishop whose views on birth control, divorce, conscientious objection, and clerical celibacy have been described by critics as ultra-liberal. He told the British newsmen that the Roman Catholic Church was "years behind England in clear thinking." Concerning contraception he said: "It is not a question of what the Pope thinks. He doesn't know himself what to do." Millions of Roman Catholics practice contraception with "terrible anguish of conscience," said the archbishop.

Aid to Schools

The Council voted overwhelmingly to include in its revised schema on Christian education a declaration upholding the right of parochial schools to government aid, and another stressing that education is the joint responsibility of parents, Church, and government.

The vote drew a prompt attack from

Mr. C. Stanley Lowell, associate director of Americans United for Separation of Church and State. "This doesn't sound much like aggiornamento to me," Mr. Lowell commented. "It sounds very much like Cardinal Spellman's old line. It is lamentable that this insistence that Protestants and others should be taxed to pay for Catholic schools has now been incorporated into Catholic doctrine. This rigid demand for separate schools for which the entire public is taxed will wreak havoc with ecumenical relations in the United States if it continues to be stressed. The Catholic leadership will certainly rouse anti-clerical sentiment against itself if it persists in this program. It is to be hoped that wiser counsels will prevail and that there may be firm acceptance by the American Catholic hierarchy of the separation of Church and state."

Laité

The first layman ever to address an ecumenical council (so far as is known) did so when Eusebe Adjakpley, of Togo, African regional secretary of the International Catholic Youth Federation, addressed the Council in the name of the 57 laymen and women admitted to the Council as auditors. Mr. Adjakpley is a Negro. Garbed in the brilliant national dress of his homeland, he was greeted with applause as he approached the microphone in St. Peter's Basilica to deliver his address.

After paying homage to missionaries "who have given their life and their blood whether they be from Africa, Asia, or elsewhere," he went on to declare that "the world is becoming one—a world in which every man is becoming more aware of his dignity and less ready than formerly to bear the inequalities and injustices from which he suffers." Mr. Adjakpley noted that "traditionally Christian countries are going through radical de-Christianization," while at the same time there are wide sectors of human development pushing forward "without any apparent reference to religious thought and experience."

WASHINGTON

Presidential Appointment

by CLYDE HALL

St. Alban's Parish has been honored by the appointment by President Johnson of one of its most dedicated laymen, Oliver Gasch, as a judge of the United States District Court. The judgeship caps a long and distinguished career of nearly a quarter-century for Mr. Gasch, who has been a Federal lawyer, a U. S. Attorney for the District of Columbia, and a past president of the D. C. Bar Association.

A member of St. Alban's Parish for nearly a decade, Mr. Gasch, with Mrs.

Gasch and their son, Michael, has been an active participant in the affairs of the parish and of the diocese of Washington. He has served most recently as chancellor of the diocese and represented it as a deputy to the triennial General Conventions of the Church in 1961 at Detroit and in 1964 at St. Louis.

In administering the oath of office to Mr. Gasch, Acting Chief Judge George L. Hart, said: "You come to our bench superbly prepared, with wide experience and practice before all branches of our court over a period of many years."

UPPER SOUTH CAROLINA

Favorable Reaction

The annual clergy conference in the diocese of Upper South Carolina was held October 4th through 6th at Camp Gravatt, the diocesan conference and camp center.

After an address by Bishop Pinckney of Upper South Carolina, the clergy voted to have included in the diocesan health insurance program additional life insurance benefits totaling \$5,000 for each clergyman and \$1,000 for each dependent of every clergyman in the diocese.

Bishop Pinckney discussed and received favorable reaction for the institution of a "Bishop's College" or "School of Religion" wherein Church school teachers, day school teachers, perpetual deacons, and others interested could receive special instructions in Church liturgy, doctrine, and discipline.

The bishop also announced he had designated the Church School Advent offering to be used toward the purchase and/or replacement of the kitchen equipment at Camp Gravatt.

MICHIGAN

"Candidly Alarmed"

"Candidly alarmed" by polls showing that white voters in Detroit were not supporting Negro candidates for the Detroit City Council, the Rt. Rev. Richard S. Emrich, Bishop of Michigan and chairman of the Citizens Committee for Equal Opportunity (Detroit), issued a statement at a breakfast meeting October 11th on behalf of the Committee. The statement said:

"We are united in our concern that the Common Council of Detroit represent in its members the total interests of all the citizens of the entire city. We are candidly alarmed by the studies and polls which have indicated that there is a lack of significant white support in our city for Negro candidates. It is morally just and realistically correct that white voters demonstrate their support for qualified Negro candidates. White voters and Negro voters jointly must realize the City of Detroit and its continued growth belong to everyone and that voting



Harris & Ewing

Mr. Gasch: "... Superbly prepared."

for candidates for the Common Council should include qualified white and Negro representatives alike to make certain that the Council is representative of the entire community and that all can make progress together."

Simultaneously, Bishop Emrich and others asked an "open door" policy for Negro candidates at political meetings.

The statement came six days after the Interdenominational Ministerial Alliance, composed of influential Negro clergymen, had threatened to quit the biracial liberal slate of Council candidates because of evidence of lack of support for qualified Negro candidates in the white community.

All Episcopal parishes have been requested by Bishop Emrich to provide opportunities for Negro candidates to be heard. A letter has been sent out by Dr. G. Merrill Lenox, executive secretary of the Detroit Council of Churches, urging a similar effort.

The Rev. James Sheehan, a member of the Archbishop's Human Relations Committee, said Roman Catholic groups will be asked to invite Negro candidates to speak *when possible*.

The Detroit Pastors' Union, representing more than 800 Protestant and Orthodox ministers in the greater Detroit area, followed the Citizens Committee's footsteps unanimously approving a resolution urging that "our churches give opportunity for a widespread public hearing of qualified Negro candidates for the Common Council."

Bishop Emrich said the Citizens Committee for Equal Opportunity is making a stand to keep the city from being taken over by extremists. He called upon every candidate to pledge a public commitment to the principle of equal opportunity for every citizen in employment, housing, and education; support for adequate, impartial, and effective law enforcement in the city; personal and public

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Bishop Emrich: Alarmed by the polls.

disavowal of efforts of any individual or group which wishes to exploit racial tension.

On being queried, Bishop Emrich made it clear that the Committee in no way is supporting any particular candidate or candidates.

WORLD RELIEF

Appeal to Churchpeople

An appeal for contributions of money and supplies to the Presiding Bishop's Fund for World Relief has been sent to the membership of the Episcopal Church, channeled through the parish clergy.

The Fund provides Episcopalians with a direct, immediate means of relieving suffering and supporting rehabilitative and self-help programs throughout the world. It is administered by the Presiding Bishop and his Committee for World Relief and Inter-Church Aid.

The committee's financial goal for 1965 is \$850,000, and nearly half of this sum had been received by the middle of the year. Checks should be made payable and sent to: The Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

The following breakdown will give some idea of how the money is used this year:

Church World Service (sending U. S. government surplus food; clothes, shoes, and bedding; health and medical supplies; food and grain contributed by U. S. farmers; farm animals, seed, farm implements; U. S. personnel to supervise community development) joint programs supported by the Episcopal Church and 16 other Churches\$190,000;

World Council of Churches (principally services to refugees: providing food, clothes and shelter; re-training and relocation programs; health services; work

camp; programs enabling pastors to go with their churches)\$128,000;

Wider Episcopal Fellowship (scholarship grants; aid to developing churches in Holland, Austria, Yugoslavia, Spain, Portugal; aid to the Mar Thoma Seminary in Kottayam, India; aid to the Philippine Independent Church for repairs to typhoon damage)\$70,000;

Eastern Orthodox Churches (support for seminaries in Ethiopia, Yugoslavia, France, U. S.; assistance to industrial training programs, youth hostels, and other services maintained by the Greek Orthodox Church)\$34,000;

Refugee and Relief Operations of the Episcopal Church (relocation services for Cuban refugees in diocese of South Florida and elsewhere; disaster relief throughout the U. S. for flood, earthquake, tornado, and other damage) ..\$175,000;

Anglican Communion (funds to St. Augustine's College in Canterbury; grants to the Bishop of Gibraltar and Fulham for chaplaincy services to U. S. personnel; emergency grants to the dioceses of Nandyal in India and Trinidad in the West Indies; general provisions for Anglican emergencies; support toward maintenance of the Anglican Executive Officer; scholarship grants to Anglican leaders for study in U. S. graduate schools) \$106,000;

Other Agencies (Y.M.C.A. World Alliance; Heifer Project, Inc.; International Christian Youth Exchange, and other specialized programs)\$85,000;

Reserve for emergency needs \$62,000.

Women of the Church are urged to contribute yard goods and sewing supplies to help Vietnamese refugee women in making seriously needed clothing for themselves and their families. Because of difference in custom and stature, this appeal is for fabrics rather than for used clothing. It has been ascertained that most Vietnamese women know how to sew.

Donors are asked to assemble the following items in each gift parcel: 4 yards of white cotton cloth; 4 yards of black cotton cloth; 5 yards of printed cotton cloth; sewing needles; and suitable thread.

Parcels should be marked "for Vietnamese refugees" and sent to the nearest Church World Service Center for processing and shipment overseas.

This is a project of Church World Service, which has its headquarters at 475 Riverside Drive, New York, N. Y. 10027. Donations may be sent to any of the following Church World Service Clothing Centers: 919 Emerald Ave., Modesto, Calif. 95352; 137 N. Fair Oaks Avenue, Pasadena, Calif. 91101; 3855 Elm St., Denver, Colo. 80207; 201 S. Main St., Nappanee, Ind. 46550; P.O. Box 188, New Windsor, Md. 21776; 718 Bayard Ave., St. Louis, Mo. 63108; 637 W. 125th St., New York, N. Y. 10027; 7307 Ardmore St., Houston, Tex. 77021; and 1911 Main St., Vancouver, Wash. 98660.

Announcing . . .

The 1966 Church School Essay Contest

Sponsored by *The Living Church*

Subject: New Prayers for the Prayer Book.

Contestants will write prayers for possible inclusion in the Book of Common Prayer at its next revision. The winning entries will be submitted to the Standing Liturgical Commission of the Church for consideration for such use.

Prayers should be in good liturgical form, should be on some subject for which no prayer is now provided in the Prayer Book, and should not exceed 150 words in length.

Suggested subjects: *For Medical Research — For Refugees and Displaced Persons — For the Conquest of Poverty — For the Good Use of Science — For the Realization of the Brotherhood of All Men.* These are only suggestions.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Prayers to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 150 words or less. The manuscript must be mailed and postmarked not later than midnight, February 28, 1966, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 7, 1966. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 24, 1966, Educational Number of *The Living Church*.

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Peekskill 9, New York

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THE LIVING CHURCH

LETTERS

Continued from page 5

conditional, nor unconditional, but supplemental, adding certain features not in their original Confirmation.

This is the practice in Grace Church, Manchester, N. H., permitted by the bishop and understood by the people. It is in line with certain Anglican tradition and the ecumenical spirit. It is the practice in other places, too, and ought to become general. Certainly the sacrament of Confirmation should never be used as a Protestant Episcopal ceremony for changing Congregationalists into Episcopalians. This is about as uncatholic and scandalous a misuse of this sacrament as any could be. Yet it is all too prevalent in our Church.

(Rev.) BRADFORD YOUNG
Rector, Grace Church

Manchester, N. H.

The Other Side

In the October 10th issue of THE LIVING CHURCH you reported on page 8 that I "resigned as director of urban work hoping to be made diocesan director of Christian social relations. The council did not act according to his wish." This is inaccurate.

At no time did I ever resign from the job as director of urban work. No letter of resignation was ever submitted, no termination date given. The word resignation was never used by me. The council of the diocese terminated the job of director of urban work. The job which Bishop Pike asked me to take was that of program associate for social relations—not director. The council did not allow that switch of hats. They felt a man in stewardship was more necessary. While it was primarily a matter of priorities which caused the council to take its action, there can be little doubt that the opportunity was taken to ease me out of diocesan office because of my participation in many abrasive social issues in the San Francisco community.

I feel your story gives an inaccurate picture of the facts and a wrong impression of the mood of things in the diocese.

(Rev. Canon) ROBERT WARREN CROMEY
San Francisco, Calif.

The Bishop's Audience

I have read with interest and much soul searching the articles and letters concerning the Bishop Pike controversy. There has been much written defending as well as attacking the Bishop of California. One matter, however, which no one has mentioned is the audience to whom Bishop Pike addresses himself. James Pike is the Bishop of California whose see city is San Francisco. It is in this cosmopolitan, urban community that the bishop lives day by day. Studies done in the Bay Area have shown that only between 19 percent and 22 percent of all the people in that area have any kind of affiliation with any religious institution; Protestant, Roman Catholic, Anglican, Orthodox, or Jewish. When I served in the Bay Area this was an appalling fact to me: Out of five people on the street, one had any affiliation with a religious institution.

Secondly, an ethics professor at a Bay Area theological seminary when asked how

many effective churches were in the Bay Area replied: "Six." When asked if he were kidding, he proceeded to name them.

Living daily in this knowledge would not anyone feel a compulsion to make the Gospel relevant? Perhaps the criticisms of Bishop Pike are justified and some of the defenses overstated, but are any of us speaking more clearly to this four out of five audience—or more to the point, are we being heard and granted audience?

(Rev.) DELBERT L. ACHUFF, JR.
Vicar, St. John's Church

Caruthersville, Mo.

Burial Office

Your reply [L.C., September 12th] to the question regarding use of the Burial Office for suicide is excellent. I agree, of course, with the general tenor of your remarks. I would like, however, to go further and to say that the Church as the body of Christ on earth is here to minister His love and mercy to sinners of whatever variety. I have never been able to see any justification for the Church refusing to pray for a suicide, a murderer, or an excommunicate person. While some of the words of the Prayer



Book Office would naturally have to be changed in such a case, it seems to me that they need our prayers more than anyone. The only justification for dispensing with the Burial Office might be in the case of an assured saint—if there were such!

(Rev.) ROBERT S. S. WHITMAN
Rector, Trinity Parish

Lenox, Mass.

The Ultimate Weapon

The letter of the Rev. F. Nugent Cox [L.C., October 3d] was one of the most shameful I have read in your magazine as to his solution to curb the bishops, priests, and deacons he considers to be unfaithful to the cause of Christ. Shades of the Inquisition! Only this time instead of the rack and the screw, he suggests the "power of the purse," the ultimate weapon in the minds of many.

Perhaps the above letter was of minor importance to you but in these days when the almighty dollar is used as a weapon of intimidation and coercion to force men of principle to recant, it would seem to me that a few lines of the editor's pen would be in order.

(Rev.) F. LEE RICHARDS
Rector, St. Stephen's Church

Cohasset, Mass.

Editor's comment: The work of the Church must be financially supported regardless of apostate prelates and pastors; therefore we cannot second Fr. Cox's motion to withhold such support as a way of bringing the offenders to book. But we share his concern about those in high places who compromise and deny the faith, and we do not believe that we are of the mind and spirit of the Inquisition.

advertising in **The Living Church** gets results.

Appointments Accepted

The Rev. Paul J. Christiansen, former curate of All Saints', Bayside, L. I., N. Y., is assistant at the Church of the Ascension, New York, N. Y. Address: 14 W. 11th St.

The Rev. William R. Coats, former rector of St. Cyprian's, Hampton, Va., is Episcopal chaplain at the University of North Carolina, Chapel Hill, N. C. Address: 304 E. Franklin St.

The Rev. James P. Crowther, former instructor at St. Mark's School, Southborough, Mass., is assistant rector of the Church of the Good Shepherd, Raleigh, N. C. Address: 21 S. McDowell St. (27601).

The Rev. David V. Gutherie, Jr., former assistant rector of Holy Trinity, Greensboro, and Episcopal chaplain at the University of North Carolina—Greensboro, N. C., is assistant professor of history and political science at Madison College, Harrisonburg, Va.

The Rev. Andrew Kunz, former associate rector of Trinity Church, St. Louis, Mo., is now rector of the church. Address: 600 N. Euclid (63108).

The Rev. Herbert W. Sanderson, former rector of St. Paul's, Vergennes, Vt., is associate rector of St. Peter's, Bennington, Vt. Address November 1st: 211 School St.

The Rev. H. Bruce Shepherd, former rector of St. Matthew's, Bogalusa, La., is chaplain at Duke University, Durham, N. C.

The Rev. William F. Starr has been appointed Episcopal advisor to Columbia University, New York, N. Y.

The Rev. Kenneth W. Taber, former assistant at St. Thomas, Baltimore, Md., is assistant rector of Holy Trinity, Greensboro, N. C. Address: Box 6247 (27405).

The Rev. Herbert N. Tucker, former rector of Holy Innocents', Henderson, N. C., is Episcopal chaplain at the University of North Carolina, Chapel Hill, N. C.

The Rev. Donald A. Webster, former associate rector of St. Peter's, Bennington, Vt., is rector of Trinity Church, Rutland, Vt.

Ordinations

Deacons

Lexington—Ralph S. Carpenter, former Presbyterian minister, chaplain at the University of Kentucky Medical Center, and instructor of clinical pastoral training at the Episcopal Theological Seminary in Kentucky; both institutions are in Lexington, Ky.

San Joaquin—Robert Edwin Lederer, assistant at St. Columba's, Fresno, Calif.

Southern Virginia—William Pegram Johnson III, curate at St. Stephen's, Newport News, Va., address, 372 Hiden Blvd. (23606).

Spokane—Robert Scott Dills, assistant at St. Timothy's, Yakima, Wash., address, Box 2097 (98901).

Restorations

The Rt. Rev. James A. Pike, Bishop of California, acting in accordance with the provisions of Canon 65, Section 2, remitted the Sentence of Deposition pronounced on Charles Peter Boes, on March 6, 1959, and restored him to the Order of the Priesthood on September 20th.

The Rt. Rev. James A. Pike, Bishop of California, acting in accordance with the provisions of Canon 65, Section 2, remitted the Sentence of Deposition pronounced on Angus Dun, Jr., on February 6, 1959, and restored him to the Order of the Priesthood on September 20th.

Births

The Rev. John Butcher and Mrs. Butcher of St. Paul's, Winslow, Ariz., announce the birth of their daughter, Mary Monica, on September 13th.

The Rev. Paul S. Downie and Mrs. Downie of St. Paul's, Corunna, Mich., announce the birth of their daughter, Mary Catherine, on September 28th.

The Rev. Thomas G. Garner, Jr., and Mrs. Garner of Westover Parish, Charles City, Va.,

announce the birth of their son, Thomas Gailor III, on August 27th.

The Rev. Richard J. Handley and Mrs. Handley of St. Matthew's, Lexington, Ky., announce the birth of their daughter, Sharon Michelle.

The Ven. F. Newton Howden and Mrs. Howden of Trinity Church, Waterbury, Conn., announce the birth of their daughter, Stephanie Ann Elizabeth, on August 15th.

The Rev. Oswaldo Kickhofel and Mrs. Kickhofel of the Church of the Holy Spirit, Montenegro, Rio Grande do Sul, Brazil, announce the birth of their son, Gustavo Adolfo, on March 31st, in Porto Alegre, Brazil.

The Rev. Fenton H. Kovic and Mrs. Kovic of St. Paul's, Tucson, Ariz., announce the birth of their son, Colin Charles, on May 22d, in Show Low, Ariz. [L.C., September 26th].

The Rev. George LaBruce and Mrs. LaBruce of St. Thomas', Snell Isle, St. Petersburg, Fla., announce the birth of their son, Joshua John Ward, on August 26th.

The Rev. C. Lloyd Lipscomb and Mrs. Lipscomb of St. Paul's, Winston-Salem, N. C., announce the birth of their son, William Henry, on August 20th.

The Rev. Ralph G. McGimpsey and Mrs. McGimpsey of St. John's, Saginaw, Mich., announce the birth of their daughter, Katherine Anna, on August 11th.

The Rev. William D. McLean III and Mrs. McLean of St. Michael's, Racine, Wis., announce the birth of their son, Thomas Drennan, on August 13th.

The Rev. Duncan R. McQueen and Mrs. McQueen of St. Mary's, Warwick, R. I., announce the birth of their daughter, Laurie Elizabeth, on August 5th.

The Rev. Charles E. Schnabel and Mrs. Schnabel of the Church of the Nativity, Mineola, L. I., N. Y., announce the birth of their daughter, Christine Anne, on September 23d.

The Rev. Elton O. Smith, Jr., and Mrs. Smith of St. George's, Kansas City, Mo., announce the birth of their daughter, Alison Ann, on September 20th.

The Rev. Robert H. Steilberg and Mrs. Steilberg of Trinity Church, South Boston, Va., announce the birth of their son, Matthew Henry, on September 14th.

The Rev. David G. Wood and Mrs. Wood of St. Andrew's, Lexington, Ky., announce the birth of their daughter, Heather Ann.

DEATHS

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

The Rev. Joseph Sawin Ewing, rector of South Farnham Parish (St. John's Church, Tappahannock, and St. Paul's Church, Minor, Va.) and chaplain of St. Margaret's School, Tappahannock, Va., since 1950, died September 26th at his home after a long illness.

The Rev. Mr. Ewing was born in Mattoon, Ill., in 1899. He attended public schools in Caldwell, Idaho, and the College of Idaho. He received the B.S. degree from Northwestern University in 1922 and the B.D. degree from the Virginia Theological Seminary in 1929. Mr. Ewing was ordained to the priesthood in 1930. He was missionary in charge of St. Paul's Church, Klamath Falls, Ore., for two years. From 1932 to 1941 he was vicar of St. Paul's Church, Brookings, S. D., and provincial secretary for college work. He was vicar of St. John's Church, Norman, Okla., and student pastor at the University of Oklahoma from 1941 to 1950. Mr. Ewing was appointed dean of the Tappahannock Valley convocation in 1961.

Surviving are his wife, the former Margaret Ely Ellis; two sons, Joseph B. Ewing, of Tappahannock, and John M. Ewing, of Alexandria, Va.; a sister, Mrs. Eten Van Arsdell, of Seattle, Wash.; and one grandson.

FOR SALE

COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia, 25601.

PICTURES, Crosses, Crucifixes, pamphlets. Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Falls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

BANGKOK VICARAGE AND CHAPLAINCY—Christ Church, Bangkok, Diocese of Singapore, requires from May 1966 priest to minister to an English speaking and largely Anglican expatriate congregation. Free travel, house and car. Salary Tcs 8,000 = US \$400 = £ Stg 138 per month. Six months home leave after three years; renewable contract. Preference given to middle aged man with overseas experience. Further details from The Church Warden, Christ Church, 11 Convent Road, Bangkok, Thailand.

POSITIONS WANTED

MATURE CHURCH WOMAN desires work as nurse or other work in a Religious Community. Will supply references. Contact St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. 02108.

PRIEST, 35, married, 2 children, Catholic, presently rector small parish, desires change. Will consider parish or chaplaincy. Highest recommendations. Reply Box P-284.*

TENTMAKER PRIEST: Experienced in hinterland missions. Successful businessman before ordination, but seminary graduate. Will work for little or no stipend with congregation trying to strengthen itself. Reply Box W-281.*

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THE LIVING CHURCH

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ST. MARY'S 3647 Watseska Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 & 10; Daily Mon, Tues 7; Wed,
Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

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

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD
7:30; 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,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

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

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

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;
Wkdays 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; Ev 4;
Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed
8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45.
Church open daily for prayer

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

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Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

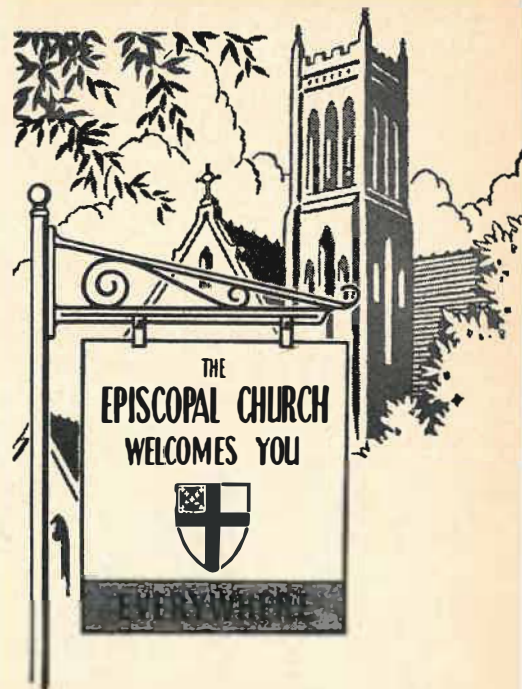
HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
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, 9 (Sung), 11 (Sol); Daily ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.



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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

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; Moss daily 7
ex Tues & Thurs 10; C Sat 4-5

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