

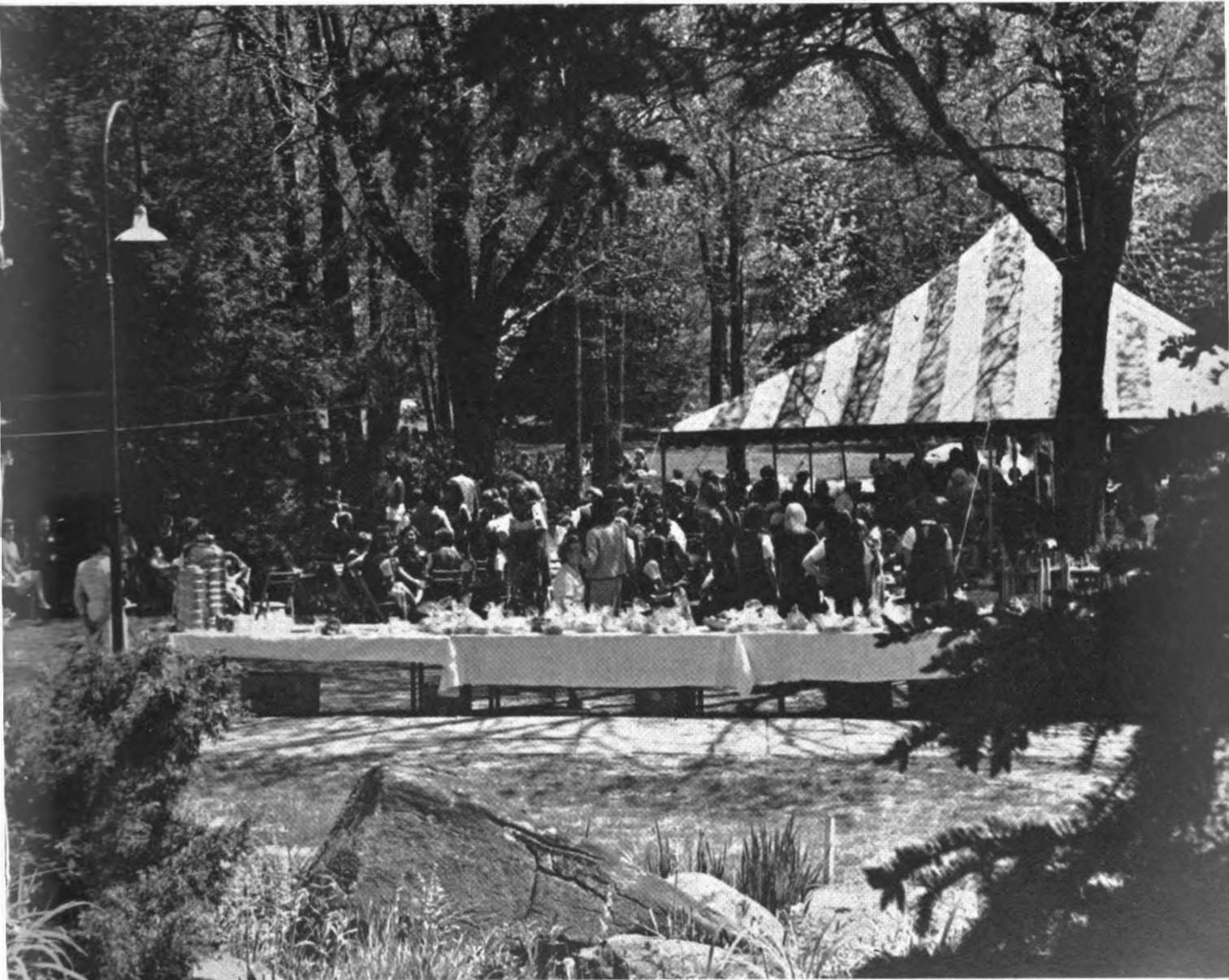
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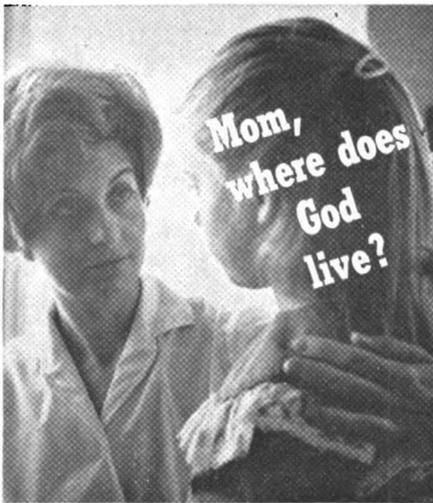
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Centennial celebration at St. Margaret's School for Girls, Waterbury, Conn. [page 13].

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Could you give us some guidance as to the correct usage of pronouns in the service of Holy Baptism when more than one person is being baptized? Whereas it is most gratifying to see the increase in the practice of administering this sacrament at public services, there seems to be no authoritative guidance as to how the priest shall refer to those being baptized when they include both children and adults. I have heard several priests stumble and stutter over "children," "servants," or "persons," varying the pronouns in amazing ways.

All we can suggest is that good English and common sense should be the guides. We offer the following specifics, with reference to the Prayer Book service beginning on page 273.

P. 273. "Have these persons . . . ?" (It is always in order to refer to children as persons; but if only children are to be baptized the term "children" is perhaps better.)

P. 274. "We call upon thee for these children" or "for these thy children and servants." Here again, a child can be a servant.

What follows includes mostly nothing more than the pluralization of the references. But if both children and adults are to be baptized the form "these thy children and servants" seems best. Since each person is actually named, baptized, and sealed individually, no problem arises at that point of the service.

P. 280. "Seeing now, dearly beloved brethren, that these persons are regenerate . . . that these persons may lead the rest of their lives. . . ."

In the prayer before the blessing, always ". . . to receive him (or her) for thine own child"; or, if more than one, "to receive them for thine own children," since the baptized person is made a child of God regardless of his age.

My question is in two parts. (1) Where did the term "sprinkling" originate as a form of Baptism? (2) Is there any information as to when infant Baptism became a practice in our branch of the Catholic Church?

The first part of the question is rather puzzling, since we aren't clear as to whether the question is about "sprinkling" as a "term" or as a "form." Nor are we clear as to whether our questioner wants us to discuss "sprinkling" in other Churches or simply in our own. We have heard of such strange practices as "sprinkling" an infant with carnations or roses or with water sprinkled from a flower, but the first kind of ceremony, however pretty, is simply not Baptism at all; water must be used.

It may be that ministers of some Christian bodies apply water to the recipient of Holy Baptism by sprinkling in the manner in which one sprinkles water on clothing before ironing. We would not question the validity of Baptism so administered. But in the Prayer Book rite and in all Catholic tradition the water is to be poured — not merely sprinkled — on the person.

We suspect that the word "sprinkling" is simply a popular and inaccurate catch-all word which is commonly applied to all methods of administering Baptism other than that of total immersion.

Infant Baptism has been the practice in "our branch of the Catholic Church" for so long as the memory of man runneth.

There has never been a time when infants were not baptized in this Church.

???

When did the celibacy of the clergy get established as law in the early Church?

Not very early, in fact! At the Council of Nicea in 325 A.D. there was a proposal made to require all married clergy to lay aside their wives, but it was rejected. From that time to the present, the Eastern Church has allowed priests and deacons to marry before ordination, but not after; and bishops in the East must be celibate.

In the Western Church, the movement toward enforced clerical celibacy began with the higher clergy. In the 5th century Pope Leo the Great forbade the higher clergy to put their wives away upon ordination, and ruled that they should go on living together as brother and sister. It was not until the 11th century that Pope Gregory VII was able to make clerical celibacy not only the theoretical ideal but the practical rule of the Roman Church.

Varying Value

Hymn of the Universe. By Pierre Teilhard de Chardin. Translated by Simon Bartholomew. Harper & Row. Pp. 158. \$3.00.

Letters from Egypt: 1905-1908. By Pierre Teilhard de Chardin. Preface by Henri de Lubac. Translated by Mary Ilford. Herder and Herder. Pp. 256. \$4.95.

With the appearance of these books, two more selections from the work of Pierre Teilhard de Chardin, the French scientist-mystic, are made available to English readers, although the value of the two volumes varies considerably.

In *Hymn of the Universe*, translator Simon Bartholomew notes, Fr. Teilhard speaks as a man of prayer rather than as a man of science, but, as readers familiar with Teilhard already know, his type of prayer and science cannot be totally separated from each other. The book is divided into four divisions: The Mass on the World; Christ in the World of Matter; The Spiritual Power of Matter; Pensées (Thoughts).

The Mass on the World is a meditation written when Fr. Teilhard was in the desert and unable to celebrate Mass because of a lack of supplies. In the meditation he sees himself as God's priest standing at the altar of the earth, offering the Father "all the labors and sufferings of the world." The universe becomes an immense host. All living things are Christ's Body; every death-force is His Blood. Through the world God becomes a God who can be touched; the universe becomes Presence. Were it not so, Teilhard says, he would die of the cold.

The resurrected Jesus is able to shine through all the forces of the earth and so become "physically" present to the mystic. Teilhard says that he can love such a Jesus through daily contact, whereas his love for a good man who lived 2000 years ago could only remain timid and constricted.

Another account of Teilhard's mystical experience before a picture of Christ, already known through previously published books, is contained in this book. In this experience the outline of our Lord seems to "melt away," becoming one with, and transforming, the entire universe. The universe becomes aureoled and empowered with Christ's glory; Jesus is thus known as the One who unifies the universe's many and the Beauty which contains the universe's beauties.

Such mystical experiences led the author to indestructible peace and to total, immediate involvement in human endeavor "with no stopping for breath." Such involvement in the world, we are told, is the only way we can "attain to

Christ and cling close to Him." Purity is penetration into, not separation from, the universe.

The last 80 pages offer a selection of mystical passages taken from both published and unpublished works. They cannot be neatly summarized but they continue and elaborate the former themes. These thoughts will be found an especially helpful aid for finding God in one's daily life. For Teilhard, "the world is filled, and filled with the Absolute. To see this is to be made free." Work and sorrow, activity and death, are all means of communicating with God.

Letters from Egypt: 1905-1908 translates letters young Teilhard wrote to his parents from his first teaching job in Cairo, Egypt. He reveals himself to be a dutiful son and an interesting commentator on the life around him—both cultural and natural. He admits that he would rather teach than preach and that he would rather discover things for himself than teach! He writes about the local events of his day and describes numerous field trips to collect fossils and other natural specimens, but the book adds nothing incisive to the reader's understanding of the man.

(Rev.) ARTHUR A. VOGEL

The Invisible Monastery

Paul Couturier and Unity in Christ. By Geoffrey Curtis. Canterbury Press. Pp. 366. \$5.75.

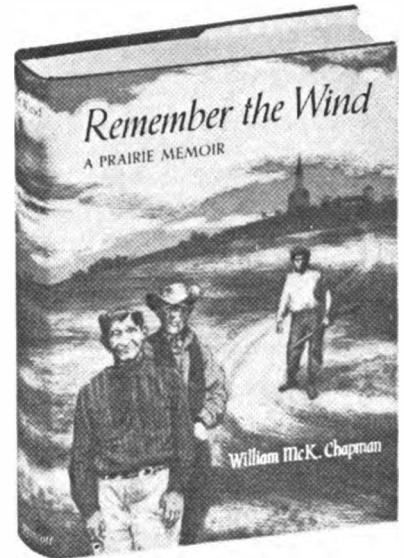
"Visible Christian unity will be attained when the praying Christ has found enough Christian souls of all Communion for Him to pray freely in them to His Father for unity. The silent voice of Christ must sound forth in the voices of all His baptized, in all their supplications made in humility and penitence — for we all bear a terrible burden of guilt in this drama of separation." Thus Fr. Paul Couturier, the obscure French priest-schoolteacher, described the essence of spiritual ecumenism.

In *Paul Couturier and Unity in Christ*, Geoffrey Curtis, an Anglican priest of the Community of the Resurrection, describes the life and accomplishments of Fr. Couturier with special reference to his relationships with Anglicanism, and concurrently provides a history of the movement of organized prayer for Church unity.

The movement began with the Church Unity Octave, organized by an ex-Anglican Roman Catholic priest in the United States who promoted within his new obedience and with a sprinkling of papal sympathizers in other Churches an eight-day period of prayer for the reunion of all Christians in submission to the Holy See. The eight days extended from the Feast of St. Peter's Chair at Rome to the Feast of St. Paul.

Naturally, the only Church in which this observance received official approval

You may never have heard of St. Elizabeth school for Sioux Indian children but when you read Chapman's story of his experiences there, it will be in your heart always.



Remember the Wind

A PRAIRIE MEMOIR

by William McK. Chapman

It was mid-August of 1958 when William Chapman first saw the Sioux Standing Rock Reservation on the South Dakota prairie. Hot, desolate, windswept, it was quite a change from Paris, London and other places to which his fortunes had taken him.

Chapman and his wife, Ann, had moved their family to the West hoping that the dry climate might help their youngest son's asthma. When the Bishop of South Dakota asked them to take over the running of St. Elizabeth's School on the Standing Rock Reservation, they consented — and found themselves in the unaccustomed role of teachers to some sixty enigmatic young Indians.

This book is Chapman's forthright and wryly humorous account of his three years at St. Elizabeth's, which gave him an education in prairie life and Indian ways. Here you'll meet Lyman Bad Yellow Hair, who quit school rather than debase his manhood with dishwashing, and Elita Dog, a maiden with a face like a moon goddess. You'll meet the author's special friends, Ambrose Little Ghost and Harry Bone Club.

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was the Roman Catholic. It was based on the attitude, by no means confined to Roman Catholics in those days, that the way to unity was for one's own Church to convert all the members of all the other Churches.

Fr. Couturier, who never held any position of importance in the Roman Catholic Church, had developed acquaintances and friendships among Russian Orthodox emigrés in Lyons, where he taught in a secondary school, as well as among French Protestants. He saw that the only way in which separated Christians could pray together for unity was to do so in union with the prayer of the great High Priest — "that they may all be one" — for unity "such as Christ wishes and through whatever means He wills."

Instead of praying day by day for the "conversion" of Orthodox, Anglicans, Protestants, etc., Fr. Couturier proposed to pray for their "sanctification." And little by little his concept of the week of



prayer for Christian unity began to overpower the original one until his observance is now supported by the Holy See, the World Council of Churches, and even the Graymoor Friars who began the old observance. In fact, in the latest revision of the Roman Calendar, the feast of St. Peter's Chair was abolished!

However, the spiritualism ecumenism of Paul Couturier is not just a matter of finding an attractive form of words for a week of prayer. It is a matter of the relationship of souls to God and to each other in Him. It is a matter of profound agony of spirit and of rigorous dogmatic honesty. It is a matter of what St. Paul once described as "filling up the sufferings of Christ." Those who pray with heart and mind and soul and strength for the unity of the Church are an "invisible monastery," where the *askesis* is a work of "spiritual emulation." If the unity of the Church is to be a unity in truth and holiness, it will be through the work of those who have caught the vision first enunciated in our times by Paul Couturier.

As Fr. Couturier took over the Week of Prayer, so he also takes over this book. The first six chapters are almost painful hagiography, with two or three adjectives for every noun. But as the book proceeds, the grandeur and simplicity of its theme rises above every fault.

PETER DAY

Armchair Fact-Pack

The Reader's Adviser, 10th Edition. Edited by Hester R. Hoffman. R. R. Bowker Co. Pp. xxii, 1292. \$20.

When you don't want to get up to go to the public library a very handy book to have around is *The Reader's Adviser, 10th Edition*. Actually any of the editions (previously titled *The Bookman's Manual*) would be helpful, but this latest, revised and enlarged by Hester R. Hoffman, includes information on books "up to January, 1964," so you can check up on very recent books and very new authors, as well as the most ancient (2,500 authors, in all).

Covering 34 subjects, periods, and fields of knowledge, the *Adviser*, to quote its subtitle, is "An Annotated Guide to the Best in Print in Literature, Biographies, Dictionaries, Encyclopedias, Bibles, Classics, Drama, Poetry, Fiction, Science, Philosophy, Travel, History."

The preface notes that it is in the chapter on Bibles (which happens to be the longest—107 pages) that "the most drastic changes have been made. Because of the countless volumes in print today on all aspects of religion, it has not been considered within the province of this book to include a separate chapter on Religion, but as it becomes more and more necessary to understand the religious as well as the political viewpoints of other peoples, the 'Bible' chapter has been enlarged in several ways. We have tried to indicate *some* of the reliable sources of information about the major modern religions, with understandable emphasis on the Judaeo-Christian religions."

So although the number of books on religion is too great to be encompassed by the *Adviser*, new sections in its Bible chapter make an impressive survey of the field. In a new section on the "Religions of Mankind," the subdivision on Christianity covers, in addition to "Christian Division and Reunion" and "Creeds and Doctrine," the Church in history: Early, Medieval, Renaissance and Reformation, Post-Reform and Modern. Another new section, "Founders, Reformers, and Religious Leaders," includes almost 50 chronological entries (some of them cross-referenced to other chapters) from Moses to Thomas Merton.

The chapter on Bibles also includes sections on their making, on concordances, commentaries, atlases, dictionaries, encyclopedias and handbooks, archaeology, the Dead Sea Scrolls, criticism and interpretation, Prayer Books, and religious and contemplative anthologies.

The *Adviser's* emphasis, of course, is on books in print (with data on publisher, price, year, edition, binding, etc.), but references are made to out-of-print books.

Each chapter opens with a short survey of its field, then come alphabetical arrangements of reference books, antholo-

Continued on page 36

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DEPARTMENTS

Big Picture	8	Letters	6
Books	3	News	10
Deaths	39	People and Places	38
Editorials	18	Question Box	2
In One Ear	7	School News	13
Letter from London	21	Vestryman's Diary	20

FEATURES

A Parish and Its School	T. D. Wallsteadt	14
Shared Time	Robert W. Renouf	17

THINGS TO COME

August

1. Seventh Sunday after Trinity
6. The Transfiguration
8. Eighth Sunday after Trinity
15. Ninth Sunday after Trinity
22. Tenth Sunday after Trinity
24. St. Bartholomew
29. Eleventh Sunday after Trinity

September

5. Twelfth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. **PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

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

Not New

The news in the issue of July 18th, about the United Church of Christ Youth Forum and the guests who spoke on the "new morality" of our age, will bring sorrow and indignation from every concerned Churchman. It is not new to hear of throwing away the prophets' and Apostles' doctrine, or of substituting for the pure Gospel of Christ the mushy, self-centered theology peculiar to the worldly and selfish of each generation. Nor is it unheard of for a priest or minister to blacken his collar and loosen his vows with bleats of assent to a popular ideology banning an "old-fashioned" Christian ethic.

What is rather unhappy is that a priest today can follow some bishops by casting loose from the teaching of the Church, and not be reprimanded, suspended, deposed, or even questioned on his position. If Dr. Fletcher was correctly quoted and understood in his rather insipid statements, I would join other laymen of the Church in requesting that he be removed from teaching such stuff to our seminarians, and if he persists in his present fashion, that he be allowed to continue his divergent and scholarly instruction without a collar; and if he fail to heed such admonishments, that he further be set apart from the Church, that the world may see that there is still a difference between the *Word of God* and the *word of men*.

I am minded of the words of a Primate of the Roman Catholic Church, Pope Pius XII, who said in 1950: "The need for the restoration of Christianity which is recognized by good men everywhere bids us to turn our mind and heart particularly to priests throughout the world, for we know that it is chiefly the humble, watchful, and earnest labor of those who live in the midst of the people, and know their anguish and their physical and mental sufferings, that can bring about a restoration of morals by the practice of the precepts of the Gospel, and firmly establish on earth the kingdom of Jesus Christ."*

CHARLES W. BYERS, TSF
Chaplain assistant, post chapel
Ft. Hood, Texas

Yet to Be Heard From

We read with great interest the recent article [L.C., July 18th] on Bishop Dewitt's forthcoming attempt to depose the Rev. William V. Ischie, Jr. Apparently Fr. Ischie's constructive works are better known to the parishioners of Christ Church than they are to the bishop.

To us, Fr. Ischie is known as a vigilant social rehabilitation worker, a provider of food, clothing, and even shelter for the needy, and a pioneer in youth employment services. We regard him as a *friend* as well as a spiritual counsellor.

*Taken from *Priestly Prayers*, by Hubert McEvoy, S.J.

The laity questions why this extensive catalogue of accusations was not brought to light until Fr. Ischie openly opposed the bishop's exploitation of potentially explosive racial demonstrations in Philadelphia, demonstrations which were in defiance of the courts and to which the majority of us were completely opposed.

In endeavoring to "quietly" suppress Fr. Ischie, Bishop Dewitt has opened many fields of speculation, including questions of how much of the parishioners' money goes into support of unauthorized and illegal picketing, and how many other "blackfiles" may be ready for use against priests whose opinions may differ from those of the bishop.

It will not be Fr. Ischie alone who is on trial. His supposed detractors have had their say; his friends and supporters have yet to be heard from.

JEANETTE M. THOMAS

STEPHEN E. THOMAS

Communicants, Christ Church
Philadelphia, Pa.

Pulpit Violation?

Your issue of July 11th contains an article [which] relates to St. Thomas', New York City. For a good many years the rector there has maintained this "ecumenical pulpit," namely, preaching at the regular Sunday service by one Protestant minister after another. This is beyond doubt an open, flagrant violation of Canon 49.

EDWARD N. PERKINS

New York City

From a Finn

May a Finnophile, himself a ravingly-nationalistic Karelian Finn only one generation removed from the old country and a priest of the American Episcopal Church, congratulate you on your excellent article on the Church of Finland [L.C., July 11th]?

Now follow it up with one on the Finnish Orthodox Church, the *second* national Church in Finland, also supported by the government, and boasting several monasteries and a convent, as well as about 75,000 members, an archbishop, a bishop, and a

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For printing this article, I can only give you the greatest of Finnish blessings: "May the sounds of the kantele (Finnish national instrument—a table harp) ring through your heart, and may every home of yours be filled with Suomi's songs." (And, I might add: "May you always possess a sauna!")

(Rev.) GEORGE PORTHAN
Vicar, Trinity Church

Gladstone, Mich.

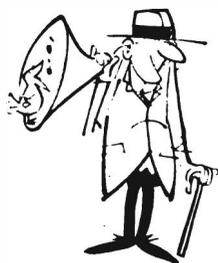
Doctrine and Mystery

In the controversy surrounding the doctrine of the Trinity, one hears over and over again that he should not expect to understand the doctrine, nor should he subject the

doctrine to critical analysis, because it is a "mystery." Taken at face value this borders on blasphemy. If what these persons mean is that God is a "mystery," no Christian would question that. But they seem to go further in ascribing mystery to a particular doctrine about God. Thus they seem to equate the doctrine of the Trinity with God. To equate any doctrine with God is blasphemous.

As I understand it, the Church's purpose in establishing doctrine is to point persons to God, the Mystery. Yet, in directing persons to God, the function of doctrine, as far as doctrine itself is concerned, is clarity. The Church in formulating doctrine has not intended to surround doctrine itself with mystery; just the opposite, doctrine is the Church's attempt to clarify and understand, as much as is humanly possible, God, and in

Continued on page 25



IN ONE EAR

by G. Sage Thrasher

In the aftermath of Luci Johnson's Baptism there is one thing that continues to amaze me, namely the speed with which Bishop Pike of California managed to relay his seven-page critical sermon to the public.

Many clerics across the country who until this time thought they had pretty good pipe lines to the press were caught off guard by the bishop's maneuver, which has won the admiration of public relations men throughout the nation.

Bishop Pike's method really was quite simple. The bishop's press representative, Howard Freeman, formerly handled race track accounts. On that Saturday afternoon when it was vital that the bishop's wrath be made known at once to the nation, Freeman remembered his happy stable days and picked a winner—why not send those seven pages on the leased racing wire hooked up directly to sports departments?

Freeman then got in touch with old friends at the Solano County Fair and, sure enough, they came across at this moment of crisis. From the sports departments, the story reached news desks, wire services, television and radio stations, and people all over got the bishop's message.

With this stroke of genius Bishop Pike clearly has earned a place next to other public relations greats in the PR Hall of Fame. In time to

come his bold maneuver will doubtless no longer be considered legendary, but bishops, cardinals, pastors, and rabbis will not only have imitated him but even surpassed him.

I can see it now on one fine summer day a few years from now. The President has just gotten word that an American astronaut has landed on the moon. So he calls his press secretary because he wants his fellow Americans to share the good news.

A few minutes later the press secretary says: "Mr. President, you can't get through the wires."

"What do you mean?"

"Well, both A wires are carrying criticisms of the Vatican Council."

"What about the B wires?"

"They are carrying the rebuttals."

"And the C wires?"

"They are carrying a testimonial by your daughter."

"Well, you know, this is a pretty big news event. It isn't every day that we land a man on the moon. Do you think we could use the weather or financial wire?"

"I am sorry, Mr. President, but the financial wire is tied up with a report on a recent committee meeting by Churchwomen, and the weather wire is just sending its daily review of Church literature."

"Well, isn't there anything else left? What about the racing wire?"

"I'm awfully sorry, Mr. President, but we can't use that either."

"Why not?"

"They are celebrating the anniversary of Bishop Pike's 1965 sermon."

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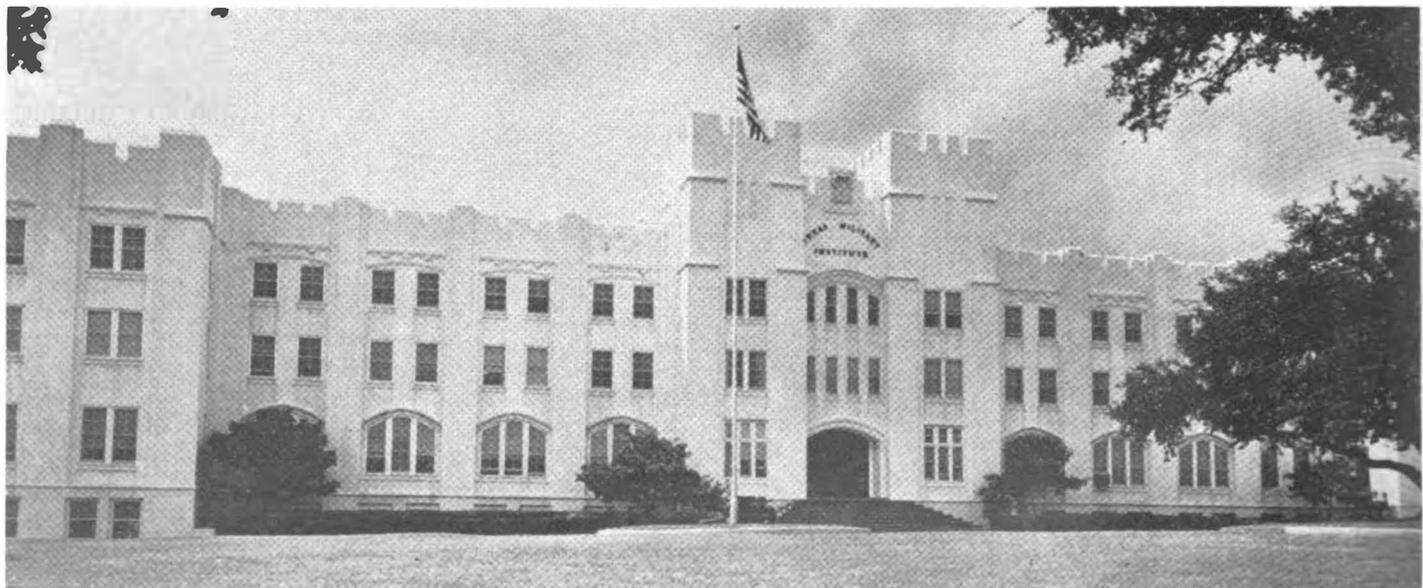
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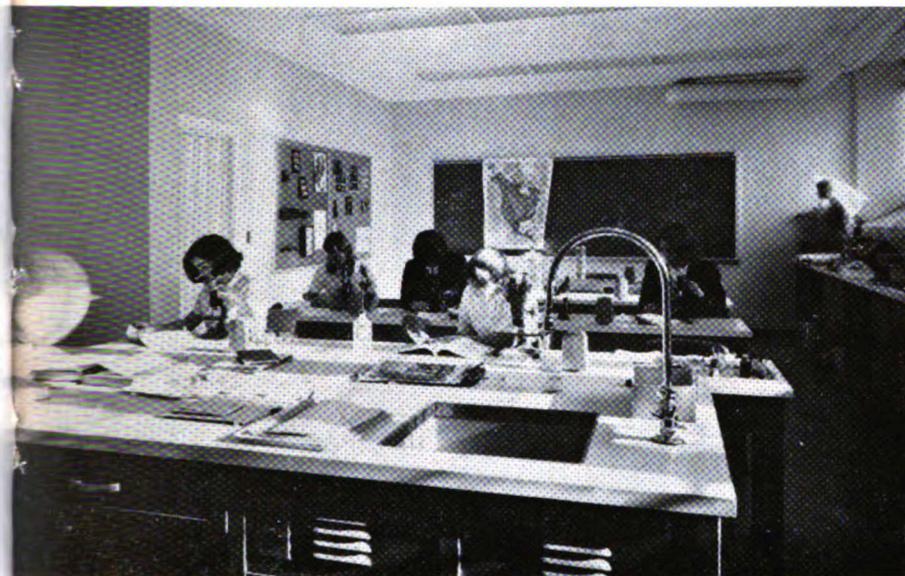
The beginning of the school day at Bethany School, Glendale, Ohio, in the Chapel of the Transfiguration.

Lord of all power and might, who art the author
and giver of all good things; Graft in our hearts the love
of thy Name, increase in us true religion, nourish us with all goodness,
and of thy great mercy keep us in the same; through Jesus Christ our Lord.

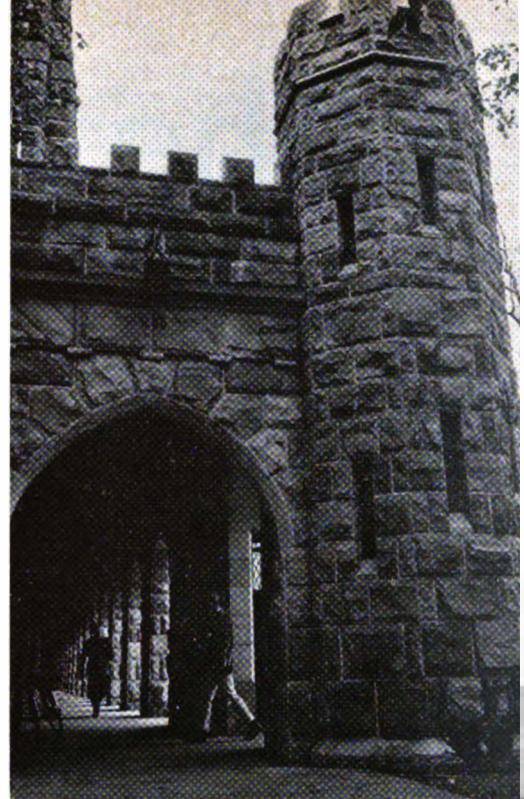
— Collect for the Seventh Sunday after Trinity
from the Book of Common Prayer



Texas Military Institute, San Antonio, owned and operated by the diocese of West Texas.

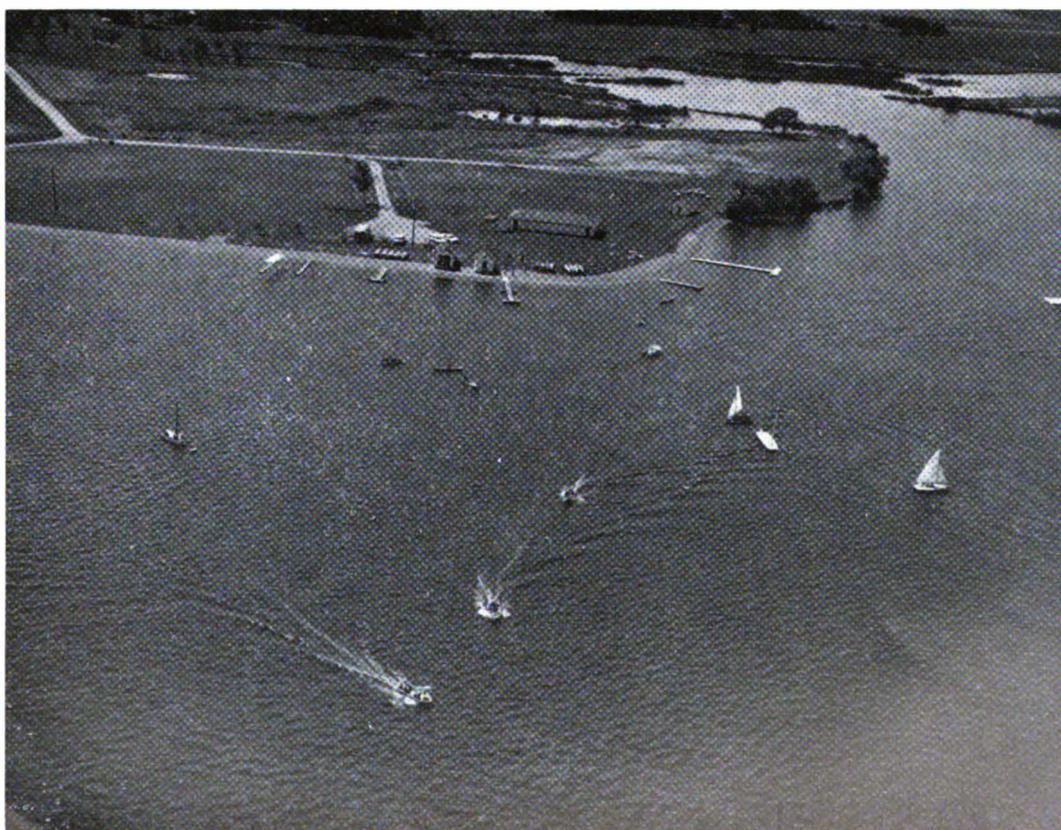


Laboratory at St. Mary's School, Peekskill, N. Y.



Walsh-Ellett cloister and turret stair on the campus of the University of the South, Sewanee, Tenn.

Air view of Shattuck School campus, Faribault, Minn.



The Living Church

August 1, 1965
Seventh Sunday after Trinity

For 86 Years:

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

EPISCOPATE

Bishop Stoney Dies

The Rt. Rev. James Moss Stoney, retired Bishop of New Mexico and Southwest Texas, died July 19th in Albuquerque, N. M. He had suffered a stroke on July 5th.

Bishop Stoney was born in Camden, S. C., in 1888. He studied at the University of Georgia and the University of the South, where he received the B.A. degree in 1911, the B.D. degree in 1913, and the D.D. degree in 1942. He was a member of the 1909 championship football team at Sewanee.

He was ordained to the diaconate in 1913 and served as deacon in charge of Christ Church, Charleston, S. C., until 1914 when he was ordained to the priesthood. He was rector of the Charleston church from 1914 to 1916, and curate at St. John's Church, Savannah, Ga., in 1916 and 1917. He then served churches in South Carolina until 1921, when he became rector of Grace Church, Anniston, Ala., where he remained until his election to the episcopate in 1942. During his 21

years in Anniston, he led many community projects and movements, and was active in founding missions in the neighboring communities of Glen Addie and Leatherwood, as well as serving nearby Episcopal churches when they were without clergy.

Bishop Stoney was consecrated missionary Bishop of New Mexico and Southwest Texas on April 16, 1942, at St. Michael and All Angels Church, Anniston. Upon assuming office, Bishop Stoney and his council set forth a ten-year plan to convert the district into a self-supporting diocese. Diocesan status was granted at the 1952 General Convention. Bishop Stoney retired in 1956 at the age of 68.

Before his consecration, he was on the executive council of the diocese of Alabama for 18 years, and secretary of that diocese from 1925 to 1942. He was a deputy to the General Conventions held between 1925 and 1940, and served as editor of the *Alabama Churchman* from 1925 to 1940.

Bishop Stoney was a contributor to various Church magazines, and was the author of *Lighting the Candle: The Story of the Episcopal Church on the Upper*

Rio Grande, which he wrote after his retirement.

He is survived by his wife, the former Nora Louise Green; three sons by a previous marriage, the Rev. James M. Stoney, Jr., rector of Emmanuel Church, Warrenton, N. C., Col. Paul R. Stoney of the U. S. Air Force, and Dr. William S. Stoney, of Hampton, Va.; and 10 grandchildren.

Bishop Stoney's first wife, Mary Clifton Roberts, died in 1924.

NEW YORK

Blessing of the Animals

by LOIS BALCOM

In these days of varied inter-Church undertakings, an unusual and touching event took place on the morning of July 13th at the Better Living Center of the New York World's Fair, when the animals of the Humane Society's "Peaceable Kingdom" were blessed by three religious leaders.

Believed to be the first such unanimous ceremony expressing religious concern for the humane treatment of animals, it was performed jointly by the Rev. Robert Seekins, Jr., rector of Trinity Church, Troy, N. Y., Dom Ambrose Agius, O.S.B., a Roman Catholic Benedictine monk from Washington, D. C., and Rabbi David Goldberg, of Queens, N. Y., religious consultant for the American Council for Judaism. Among the many recipients of the blessing were Victoria, a red kangaroo; Lady Guinivere, a giant sheep dog; Sir Lancelot ("with two l's"), a Peruvian llama; Donna, a Great Dane; Dapper, an English fallow deer; Happy, a German shepherd guide dog; Aly, a colt; Pierre, a macaw; and a "congregation" of lambs, calves, dogs, cats, puppies, kittens, rabbits, piglets, chickens, ducks, and others—far too numerous to name.

The mood among the animals was mostly harmonious and tranquil. A Shetland pony did, at one point, kick the wall behind the sofa, and a Black Angus calf named Corn tried to leap over the coffee table. A girl attendant calmed the calf while a young man stilled the pony.

The baby lamb took a liking to the rabbi and curled in his arm most of the time. The kangaroo stole the show by nibbling at the donkey's harness, which she evidently found delectable, through-

For the animals, a three-way blessing: Back row, a donkey, Rabbi Goldberg, Mr. Seekins, Fr. Agius, and a pony. Front row, a lamb, a goat, Morgan, a setter, Donna, Sir Lancelot, Lady Guinevere, and Dapper.





On the laps of Rabbi Goldberg (left) and Fr. Agius, a lamb, a Siamese cat, and Lady Guinevere relax, while Mr. Seekins (standing) holds a German Shepherd puppy.

out the ceremony. Some of the religious editors present had brought their youngsters, who from time to time got charmingly mixed up with the Peaceable Kingdom.

Portions of Episcopal and Roman Catholic litanies which expressly refer to the Lord's loving care for all His creatures "who are constituted in a different order than we ourselves" were read by the two priests, while Old Testament texts were cited by Rabbi Goldberg as he spoke of the historic position of Judaism in calling for the kindly treatment of all animals.

All three men have long demonstrated an active concern that goes beyond symbolism: Mr. Seekins is president of the Citizens' League for Animal Welfare in Troy; Rabbi Goldberg and the American Council for Judaism have led the fight for humane methods of *shechitah* (Jewish ritual slaughter of food animals); and Fr. Agius is a vice president and director of the National Catholic Society for Animal Welfare, based in Washington, as well as a director of England's Royal Society for the Prevention of Cruelty to Animals.

The Peaceable Kingdom features over 84 different animals living in harmony with one another and with people. The Fair's newest major exhibit, it is sponsored by the Humane Society of the

United States in association with Animal Talent Scouts, Inc., of New York, and the Seeing Eye, Inc., of Morristown, N. J., and was produced under the direction of an Episcopal layman, the author and commentator, Cleveland Amory. Granting that these animals have been taught—by Animal Talent Scouts, their owners—to live together in love and understanding, they nevertheless offer a dramatic demonstration of the aim of the Humane Society, in which the Churches join: animals living in peace and dignity with men, and men living in peace and dignity with each other.

ETS

Dr. Albright Dies

The Rev. Dr. Raymond Wolf Albright, 63, professor of Church history at the Episcopal Theological School, Cambridge, Mass., died July 15th after a long illness.

Dr. Albright, a native of Akron, Pa., was a direct descendant of Jacob Albright, founder of the Evangelical Church which merged in 1948 with the United Brethren to become the Evangelical United Brethren. He was educated at Albright College, and at Franklin and Marshall College, from which he received the B.A. and M.A. degrees. He received the B.D. degree from Lancaster Theologi-

cal Seminary and the Th.D. degree from the Philadelphia Divinity School. He was ordained in the Evangelical Church and after a short pastorate was appointed professor of Church history at the Evangelical School of Theology, in Reading, Pa., where he served from 1926 to 1952. From 1935 to 1945 he was also professor of Church history at Temple University, Philadelphia.

In 1952 he became William Reed Huntington Professor of Church history at ETS, and was ordained to the priesthood in 1953. He had recently accepted an appointment by the Fulbright Commission to be a visiting professor in Church history at the University of Tübingen for the second semester of the 1965-66 academic year.

He served as secretary of the American Society of Church History from 1943 to 1954 and as society president in 1963. He had been a contributor to theological journals and encyclopedias, and wrote articles and frequently reviewed books for *THE LIVING CHURCH*. Among his publications are: *A History of the Evangelical Church*; *Two Centuries of Reading, Pa.*; *Focus on Infinity, a Life of Phillips Brooks*; and *A History of the Protestant Episcopal Church*.

Dr. Albright was married to Mary Catherine Sherr, who died in 1932. He is survived by his second wife, the former Caroline Ayer Rising; a daughter, Mrs. Fritz Oyen, of Freeland, Mich.; a son, Dr. Raymond J. Albright, of Chevy Chase, Md.; a stepson, Hawley K. Rising, of Lexington, Mass.; and a brother, the Rev. Alton P. Albright, of Leesport, Pa.

ENGLAND

Vatican Visit?

The Most Rev. Michael Ramsey, Archbishop of Canterbury, is likely to visit Pope Paul early in 1966, according to the *Catholic Herald*. It said reports from Rome indicated such a visit had been "discussed in principle," although no formal arrangements have been made.

A Church of England spokesman told RNS that such a visit by Dr. Ramsey might well be made in 1966 but there was nothing that could be said about it at the present time.

It was quite certain, this spokesman added, that Dr. Ramsey would not go to Rome during the Vatican Council session beginning in September.

This is not the first time a visit to Pope Paul by the Archbishop has been mentioned, but there seems now to be an increase as to its possibility. Last summer Norman St. John-Stevas, a noted writer and Roman Catholic member of Parliament, interviewed the Pope and reported:

"Early in our talk I was able to give him a message of greeting from the Archbishop of Canterbury. The effect was electric. At the mention of Canterbury and of England his whole face lighted up,

and he sent an extremely cordial reply. "I had the impression that the Pope is looking forward eagerly to a meeting with the Primate of All England, and I understand that this is now not likely to be long delayed."

An Anglican spokesman said then that Dr. Ramsey would welcome such a visit.

FOR

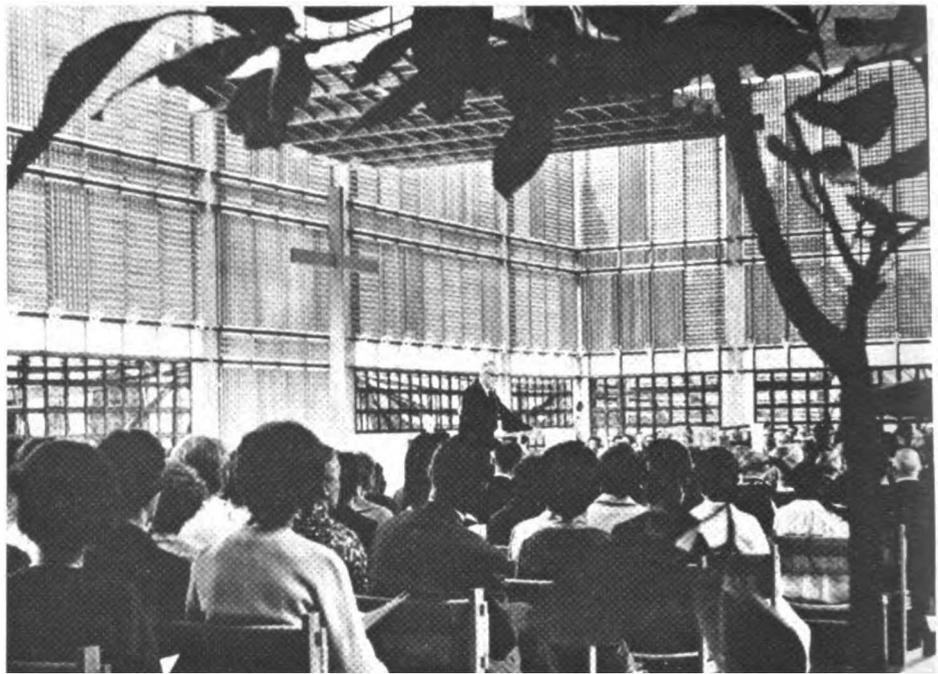
"Without Knowing Why"

The Rt. Rev. William Crittenden, Bishop of Erie, recently charged in Sydney, Australia, that the people of South Vietnam are being "dehumanized" by the Vietnamese war. He told newsmen that members of some families "are fighting on opposite sides without knowing why."

Bishop Crittenden said that the South Vietnamese government has recruited young men from villages for military service—and that in the course of the shifting war these villages often were overtaken by the Vietcong, who then recruited remaining males for duty. Thus it happened that brother fought brother, he said.

Bishop Crittenden is a member of a team of clergymen sponsored by the Fellowship of Reconciliation (FOR), a religious pacifist group in the U. S., which had visited Vietnam, Thailand, and Cambodia to seek on-the-spot information to support appeals for peace, before going to Australia.

On their arrival in New York members of FOR issued an urgent call for an end to military action in Vietnam. Their report said that "both sides" in the conflict were "trapped by their own interpretations" of the situation, and that negotiation through the United Nations was a pressing necessity. [RNS]



RNS

Dr. W. A. Visser 't Hooft preaching at the new Ecumenical Center: A fresh mandate to the Christian task of unity.

WCC

Dedication in Geneva

The Ecumenical Center, Geneva, Switzerland, headquarters of the World Council of Churches, was dedicated in a simple 45-minute service in the center's chapel on July 11th. The WCC's 14-member Executive Committee, which opened semi-annual sessions that afternoon, joined the 200 staff members for the service.

The dedication service was preceded by a brief ceremony outside the center at its main entrance, led by the Rt. Rev.

Henry Knox Sherrill, former Presiding Bishop and one of the WCC's presidents from 1954 to 1961. Bishop Sherrill served as chairman of the international fund-raising committee for the World Council center.

The dedication was seen "live" by tens of thousands of television viewers in France, Switzerland, the Netherlands, Belgium, and Germany *via* Eurovision. It was shown later in the day in Scotland and the USA.

A visible symbol of the commitment of the WCC's more than 200 member Churches of the Protestant, Anglican, Orthodox, and Old Catholic traditions to work together for unity, the Center was built at a cost of \$3,000,000 contributed by its member Churches in more than 90 countries and territories.

Dr. W. A. Visser 't Hooft, WCC general secretary, preaching the sermon, described the chapel as "a place in which the ministry of prayer for unity is performed as a permanent ministry."

He said the formal opening of the center gives a fresh mandate to the Christian task of unity.

"Now that ecumenism has acquired a certain reputation and that so many Churches are coöperating in the ecumenical organizations, now that we have these fine buildings, are we not in danger of saying that the essential has been done, and that the time has come to consolidate and maintain what we have created?"

"That would certainly be a betrayal of the ministry that we have received," Dr. Visser 't Hooft stressed. "Fulfilling the ministry does not mean marking time, it means continuing the pilgrimage, carrying out all the implications involved. Un-

During the convention of the diocese of Western Michigan, Bishop Bennison, diocesan, presented three priests with citations for long service and tippets bearing the diocesan shield. From left are the Rev. Don M. Gury, rector of Emmanuel Church, Hastings, long-time secretary of the convention; the Rev. William C. Warner, rector of Grace Church, Holland; Bishop Bennison; and the Rev. Donald V. Carey, rector of Grace Church, Grand Rapids. All three have served in the diocese for over 30 years.



SCHOOL NEWS

ASSOCIATION

New Name and Status

A new name and greater degree of independence from the Executive Council's Department of Christian Education have been announced for the organization which represents 247 Episcopal-owned and related schools. The National Association of Episcopal Schools, formerly the Episcopal School Association, will hereafter raise its own funds to pay the salary of its executive secretary-treasurer. The salary has been paid by the Council Department in the past. The latter will continue to provide salary and office space for a secretary and will aid in the fundraising program, which has \$20,000 a year for five years as its goal. A new constitution and by-laws have been adopted by the association's governing body, and it has been decided to incorporate in New York State as a nonprofit organization. The Rev. Paul Carter is the new executive secretary-treasurer, succeeding the Rev. Clarence W. Brickman, who retired last December.

CONNECTICUT

Centennial Celebrated

St. Margaret's School for Girls, Waterbury, Conn., has formally celebrated its centennial year. An "Art-on-Loan Show" sponsored by the Alumnae Association, a Waterbury Symphony Orchestra and School Glee Club Concert, and the St. Margaret's "Day Around the World" gatherings in February, were among the events of the school year.

On May 15th and 16th, the final celebration was held, with some 900 guests present for the occasion. The new library and the new arts studio building were dedicated by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. A panel of distinguished educators, moderated by John F. Morse, discussed "Women's Education—What's Ahead?" Included on the panel were Donald A. Eldridge, president of Bennett College, Millbrook, N. Y.; Dr. Eitel J. Alpenfels, professor of anthropology at New York University; John C. Esty, headmaster, Taft School, Watertown, Conn.; Mrs. Elizabeth B. Hall, former headmistress of Concord Academy, N. H., presently directing Simon's Rock, in Great Barrington, Mass.; and the Rev. Willoughby Newton, headmaster, Wykeham Rise, Washington, Conn.

Later, after a basket luncheon served to the guests on the campus lawn, a centennial tribute was presented by students in music, dance, and choric speech. The original production, written and produced by an alumna, depicted the present St. Margaret's and how the past had influenced the life of the school. The perform-

ance concluded with the smallest girl in the fifth grade carrying a torch through the audience, symbolizing the spirit of the school continuing through the next hundred years.

A birthday dinner was served the many hundred guests in the evening, and the cutting of a large birthday cake completed the day's events.

It was announced that \$907,000 had been raised in the Centennial Progress Program drive. With this money a new gymnasium-auditorium was erected, the old gymnasium converted into office space and a faculty lounge, the new library and arts studio buildings were constructed, and a large sum was put into the endowment fund. With the new facilities, it is hoped that in the next 10 years it will be possible to increase the size of the boarding department to meet the ever-rising demand for independent secondary education.

MUSIC

Stereo of Bells

Students of Bethany School, Cincinnati, Ohio, on June 6th heard what may have been the first carillon duet concert in history. Bethany School is operated by the Community of the Transfiguration.

The school's chapel has a set of 35 carillon bells which were installed more than 15 years ago. About 200 yards away was a 35-bell mobile carillon, supplied by the I. T. Verdin Company, Cincinnati.

The audience was seated between the two carillons so that a stereo sound was created. The music was arranged in such a way that the melody alternated between the two instruments, further emphasizing the stereo effect.

Carillonists for the concert were Prof. Wendell Westcott, Michigan State University, and Albert Meyer, carillonist for Bethany. A repeat performance is planned some time this fall.

NEWARK

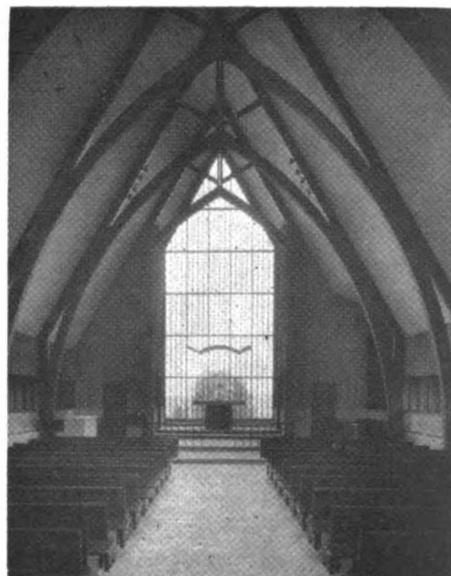
New Chapel

The new chapel of St. John Baptist School in Mendham, N. J., was dedicated on May 30th by Bishop Stark of Newark, with a great number of visiting clergy and

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New chapel at St. John Baptist School.

friends taking part in the procession.

The bishop was received at the door by the warden of the Community, the Rev. Paul C. Weed, of New York City, and the chaplain, the Rev. E. J. Templeton, read the service of Evening Prayer. The Rev. Roy Hendricks, of St. Paul's, Morris Plains, N. Y., was the bishop's chaplain.

The new chapel replaces a room in the school's main building which had been used "temporarily" as a chapel for 35 years. While it had proper fittings and was dignified, the room was too small for the corporate worship of boarding and day students.

The new chapel seats 156 and is used daily during the school year for Morning Prayer, with a weekly Eucharist and a semi-weekly Evensong. The new building is connected with the old by an enclosed passageway, and the pipe organ from the former chapel was rebuilt with a new console by Mr. Arpard Fazakas.

A Baptism and a wedding have already been arranged by students recently graduated.

The old chapel, which was never consecrated as such, will be the library. It is larger than the present library, which is now used to store and display books, as well as serving as a study hall for students. From now on, the old library will be the study hall.

Inside the new chapel, the east window looks out over Mendham and the trees surrounding St. John Baptist School. The height of the ground precludes any obstruction even if there should be more building in the future. The free-standing altar is covered with a light baldachino, and from its center will hang a pyx given in memory of the former chaplain and his wife, the Rev. and Mrs. E. R. Noble.

The altar, the rail, the clock and cross on the tower, the font, the lectern, the canopy, and all the pews have been given

A community is served,

a congregation grows in Christ,

when

A Parish and Its School

are one

by the Rev. T. D. Wallsteadt

**Administrator, the Episcopal Day School
Midland, Texas**

The American Episcopal Church has a long and honorable history in the field of education. The very name "Episcopal" evokes images of academic superiority and scholastic leadership. In our own time, the Parish Day School Movement has mushroomed as a major component in the life of many of our parishes. Yet this movement has also too often been marked by failures, disastrous over-expansion, and a lack of unified parish support. Institutions begun with great enthusiasm have often perished for lack of planning, interest, and support over the long term.

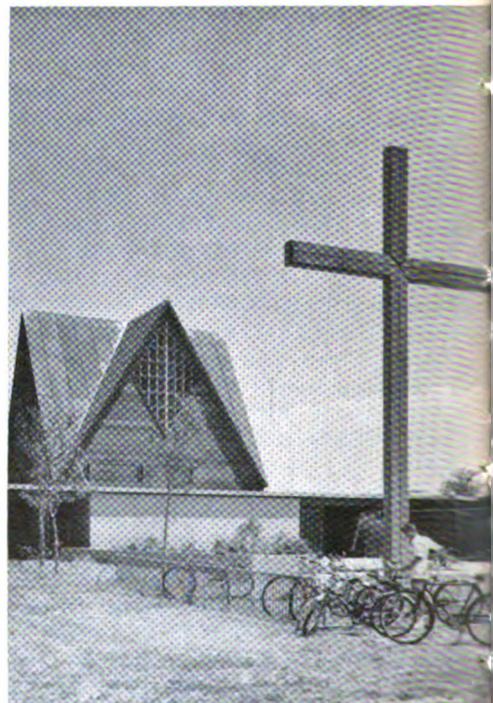
Aware of these dangers, the Parish of the Holy Trinity in Midland, Texas, has developed its own program of day-school education from a kindergarten of 48 children in the fall of 1957 to what is a major community educational institution today.

Opening its doors, as so many of the day schools, in response of the demand of parents concerned over the inadequacies of public education and the need for Christian education in depth, the Episcopal Day School in Midland spent its first five years in makeshift quarters provided by the Sunday school rooms of the parish.

The usual conflicts created by shared quarters and the grudging support of some parishioners marked the early years. More important, however, was the great enthusiasm of the school families. When the demand for the kind of education the school could offer had brought its growth to sixth-grade level, a modern school building, gym, and chapel were erected on a tract of suburban acreage apart from the church buildings. The cost was underwritten in a month's time after the beginning of a fund-raising campaign.

The new facilities rapidly became inadequate with the addition of seventh and eighth grades. The development of a strong curriculum and teaching staff increased the enrollment of the school to 375 pupils, with waiting lists for several grades.

With the coming of the Rev. Francis W. Fowler as rector of the Church of the Holy Trinity in January, 1963, the emphasis on Christian education within the parish and its school took on new dimensions. The rector is also headmaster of the school and the two institutions, parish and school, are under one unified leadership of rector, wardens, and vestry of the parish. The new rector stressed the neces-



In a Christ-centered institution, the chapel stands out.

sity for unity between parish and school. In addition, through teaching and preaching, he brought home to the parish its responsibility for the education of its own children within a Christian framework. He also challenged parishioners with the missionary necessity of carrying Christianity to the children of non-Episcopal families interested in a thorough Christian education for their children. "There is but one parish and one Christian institution: the parish and its school are one. We simply have two parish altars, one in the parish church and one in its school chapel. They are not divided but one, just as Christ and His Body the Church are one," he said.

In 1964, as dean and associate rector, I was called from a Florida day school to direct the day-to-day operation of the rapidly growing faculty and student body. Sensing a need within this highly educated, prosperous western community, I have emphasized that the school must be academically superior to other community schools. A second-rate Christian school is a second-rate Christ in the community; a standard of excellence, both academic and religious, had to be the goal of our school.

The development of an accelerated program in English-language, arts, mathematics, foreign languages, and science, began unfolding and attracting community interest and support. Experienced Churchmen-teachers in the fields of elementary education, mathematics, and science were brought into the faculty from other areas. Looking beyond the present grade structure, the school administration began to lay the groundwork for a high-school program. A committee of school fathers was organized to raise the money for the new facilities. Some \$125,000 was subscribed in three months to construct the building necessary for the high school—classrooms, science labs, and enclosed botanical garden. An assembly hall and expanded physical education facilities were included in the new program. The facilities are under construction and the school will add ninth grade to its structure in the fall, with the addition of a grade a year as the basic plan for future growth.

The adolescent years of development in junior and senior high school are crucial areas in a child's formation. Parents have come to realize more and more that their children need the Church and its Lord deeply and urgently at this age. A school that can provide a Christian orientation and help the teenager to grow both intellectually and academically has no alternative but to provide a high school opportunity.

The Christ-centeredness of the school is clearly marked by the physical structure of the institution. A modern chapel stands out among the school buildings. Its altar is located in the center of the building and the children "gather around" in the pew. Daily junior and senior chapels



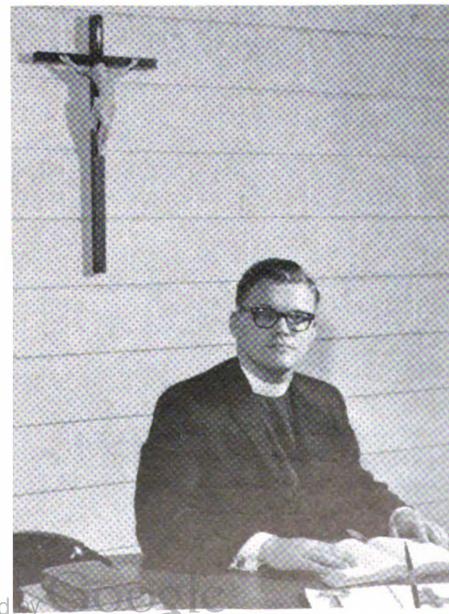
In the chapel, the children gather around the altar.

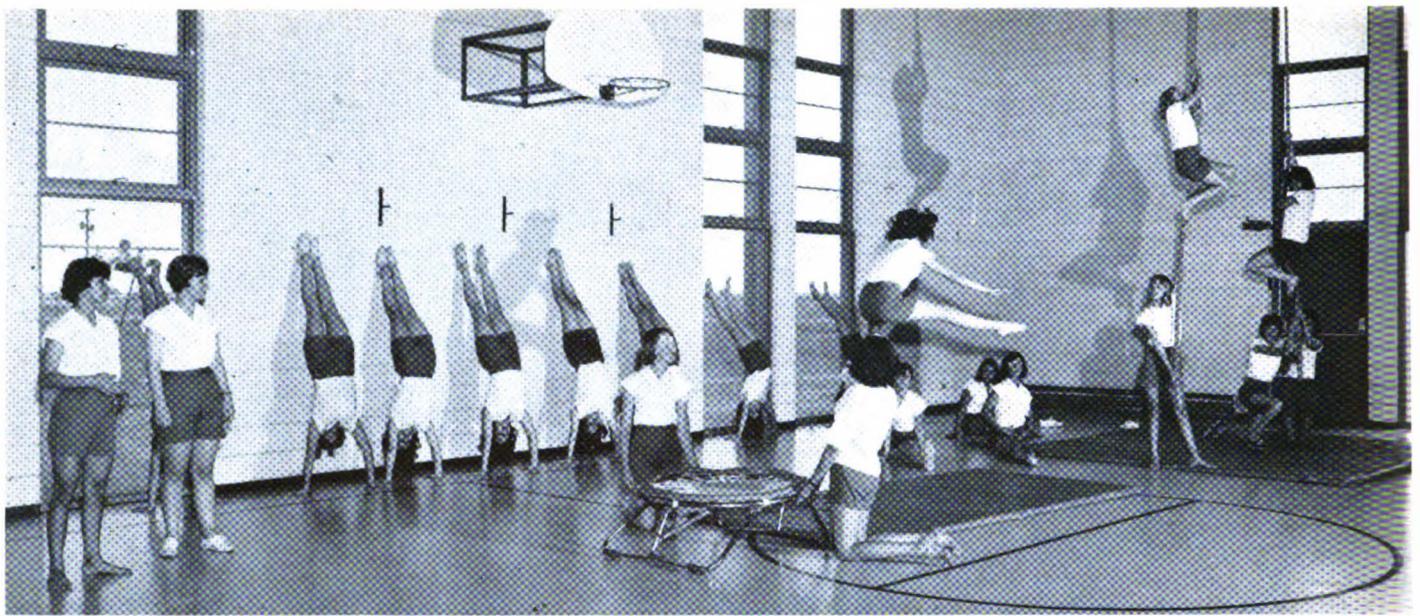
with liturgical worship and Prayer Book teaching by the clergy are the focal point of each day. A sung Eucharist once a week is the high point of the liturgical life of the children. Litany processions in Advent and Lent and the traditional observances of major festivals highlight the devotional life of the school.

Pupils serve on a volunteer basis as an altar guild and as acolytes, without distinction as to Church membership. "Living the Year with Christ" is the motto of the school program, with music, art, and other classes devoting special time to the creation of the murals and choral programs for the chapel life. Classes sing special anthems weekly and many parents and friends of the school visit the school chapel services. Clergy and faculty worship, learn, and eat together with the students daily.

"The eventual growth of the school to the twelfth-grade level can only come about on a carefully planned, grade-a-year basis. In order to offer the best in di-

Below, Fr. Wallsteadt





Girls' gym class at the Episcopal Day School, Midland, Texas.

pline, academics, and Christian education, we must develop our staff, our program, and our facilities with care," said H. J. Rucker, chairman of the school board. "The community interest and support is amazing. It is clear that we serve community as well as parish needs. We are bound to meet those needs in the years ahead."

A complete program of physical education which begins in the fourth grade, including inter-school competition in football, basketball, and track has brought the Episcopal Day School into the city league competition. Two sections of each grade will eventually be offered, with the English, foreign language, math, science, and enrichment courses under the direction of specially trained heads of departments. Five of the staff hold their master's degrees and two others are completing graduate work and will soon receive this degree. Special salary allowances and summer study grants are made to staff members who continue to develop their educational background.

Afternoon French, Latin, and Spanish adult classes are now offered to the community. This fall the adult education program will be enlarged to include evening classes in literature, mathematics, and science. This program will continue to be expanded to meet the local demand for higher education and will eventually be coordinated and accredited with one of the state college systems so that those enrolled in these courses will be able to receive college credit.

In addition to a summer-school program for new students coming into the school and for pupils who need remedial work, the school also offers in-school tutoring during the regular school year. This enables pupils needing special help to receive it during the normal school day. The testing norms of the school's students are two to three years ahead of

the national public-school level, requiring transfer students to receive special tutoring to bring them up to their grade level in the Episcopal Day School.

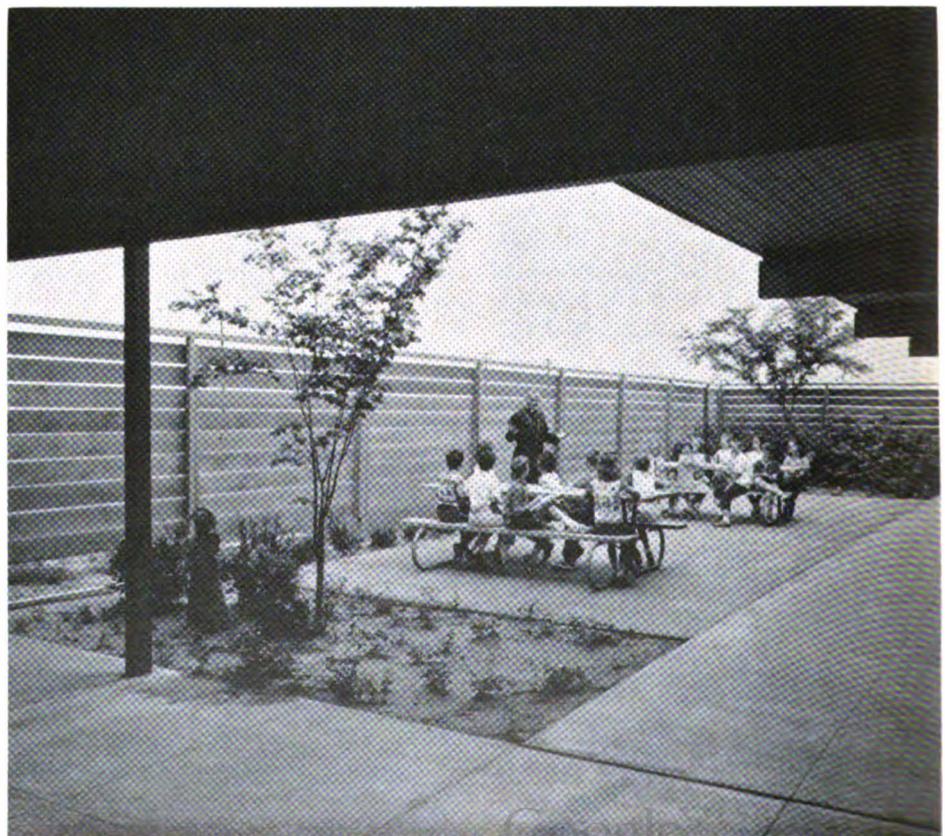
The Carden English Language Method used in all grades in the school stresses the fundamentals of phonetic reading, sound grammar, and disciplined study. A logical conservative approach to learning and to the responsibility of each pupil as a citizen and as a student offers a secure basis for scholastic development. The in-

dividual is more important than any curriculum—the child is a person first and a student second. The limited class enrollments assure this classroom approach and relationship between faculty and pupils. A family atmosphere and close personal contact among all those connected with the school is fostered and encouraged.

The school library has been steadily enlarged by grants, gifts, and memorials

Continued on page 23

Fr. Fowler teaching a third-grade religion class.



SHARED TIME—

answer to a problem?

by the Rev. Robert W. Renouf

Coördinator of program, diocese of Northern California

© 1965, Robert W. Renouf

Divorce religion from education," the Duke of Wellington once said, "and all you produce will be a race of clever devils." These words were uttered over a hundred years ago, yet they seem to express a growing feeling on the part of many American Christians. The "Becker Amendment," so much in the news last year, was an attempt to express this concern in concrete action. If volume of mail was any indication, the "Becker Amendment" was for many Americans the greatest issue facing our country. Proponents of the amendment felt very strongly about it and made themselves heard; many opponents simply said that worship and religious education are the responsibility of the Church and home, and not of the public schools, and dropped the matter.

Most of the emotion has left the issue, yet it is still with us. As we reflect upon all that took place, can we say that either group really came to grips with the issue? I would say they did not. Here is why.

The issue is complex. As Christians we believe that complete education must include religion. Yet in all justice we know that religion cannot be taught in the public schools of America. An answer must be found to the problem. How can education include religion and at the same time not interfere with the separation of Church and state? Proponents of the "Becker Amendment" were mistaken when they said reading from the Bible and the offering of a prayer before the beginning of a school day would make

the content of the classes more Christian than if these things were not done. On the other hand, opponents of the amendment were not very realistic in saying it is the job of Church and home to give a religious education. Sunday Church schools, even at their best, are grossly ineffective and are not doing the job that needs to be done.

It is an oversimplification to maintain that the public schools became "secular" only after the Supreme Court ruled against public prayers and Bible reading. The educational philosophy of most public school systems has been secular for almost 30 years. Relativism and pragmatism have long been accepted educational

Continued on page 24



The religious emphasis would be part of the student's general education.

The Basic Concept

The articles in this week's Church School Number of THE LIVING CHURCH bear upon two completely different phases of the Church's concern for the education of her children.

The Rev. Robert Renouf's article [page 17] deals with his suggested answer to the problems brought into the limelight by the recent Supreme Court decision abolishing required prayers in public schools. The Rev. T. D. Wallsteadt [page 14], on the other hand, describes what one parish has done in undertaking the ministry of education privately in a whole-hearted way in a small city in western Texas.

Underlying both of these articles, however, is a single, basic, philosophic concept, and it is a concept that cannot be brought to the attention of thoughtful Church-people too often. Much of the rest of the world conceives of the Church's concern for education as the desire to place whatever kind of education happens to be available into an atmosphere of prayer. Too often Churchpeople, too, think of the Church school simply as a place where the secular version of education is tucked into brackets of "chapel services."

If that were really all that the Church desired to do in dealing with the education of children, there would be few problems. Church children could somehow get prayed into and out of the public school building outside of the taxpayers' area of (rightful) authority.

It is the basic concept of Christian education as education within the whole Christian approach to truth—any truth—that brings forth the current problems and that justifies the existence of admittedly expensive and labor-requiring Church schools. Public school education has long been divorced from religion, even while the prayers were still said in classes, the hymns were still sung in "assembly," and the "inspirational speakers" still addressed the students under official sanction. "The real battle" in the religion-in-public-schools issue has long been lost—the classroom prayers made little difference in schools where the whole of the educational approach was on the materialistic, pragmatic, man-centered plane.

There are many places where the answer to the problem is to be found in the Church-sponsored schools. And if they truly answer the problem, if they are, indeed, truly Church schools, it is within the content and philosophy of the whole of their curricula that they do so. These are not, as Fr. Renouf says, the whole answer. There are places where such schools are simply not a practical possibility, and there are families who cannot or should not send their children away from home to Church boarding schools. But certainly all Church families ought seriously to consider Church schools for their children.

Fr. Renouf's suggested answer to the problem for students of public schools may not be the whole answer either. There are aspects of it that require a good deal

of working out. Just which courses, for example, can be taught to the Church child within a completely non-Christian philosophy, and which courses would absolutely have to be taught within the Church's milieu, on the dual enrollment system? How will this system work where the Church cannot supply even a part-time day school, for lack of personnel or facilities or interest?

But the fact that there still remains much to be worked out in such a suggestion does not rule out its usefulness. We commend it to your thoughts and prayers.

We also commend to your attention the consideration of what can happen within an Episcopal community which seriously undertakes the job of religious education with the real support and earnest enthusiasm of the lay people of the parish. We think the secret lies somewhere in the concept of one parish with two altars, of one ministry with differing manifestations.

CHRISTINE FLEMING HEFFNER

Weak Point— Shout Loud!

Ten years ago the English philosopher Anthony Flew composed a parable which is evidently becoming a classic, since it keeps getting quoted by theologians (or antitheologians) who want to prove or disprove something by it. The parable is this:

Two explorers come upon a clearing in the jungle, in which they find a beautiful and well kept garden. One of them says, "There must be some gardener who tends this plot."

The other answers, "That doesn't follow at all." So



ON THE DEATH OF ADLAI STEVENSON

This country, and the free world, have had few such gifted people who have served as tirelessly and as effectively as Mr. Adlai Stevenson. He brought to public office classical learning, historical perspective, genuine human compassion, often expressed in moving public utterance with clarity and majestic beauty. Rejected twice by the majority of voters for the highest office in the land, he was able to deal creatively with his frustration by reflecting honor upon a lesser but surely important position of responsibility. Not infrequently his clarion call of hope has been the only discernible one in a welter of confusion. His image is that of the cultured, educated man for whom fear held no decisive victory. He remains the kind of a man only the free world could produce.

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

they watch the garden for days, but no gardener appears.

The believer then says, "He must be an invisible gardener." So they set up a barbed-wire fence and electrify it. They patrol the area with bloodhounds. But no gardener is detected.

The believer is not yet convinced, and argues, "But there is a gardener, invisible, intangible, insensible to electric shocks—a gardener who has no scent and makes no sound, who comes secretly to look after the garden he loves."

His sceptical friend replies, "But what remains of your original assertion? Just how does what you call an invisible, intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?"

This parable is for the arsenal of the atheists. What should the theist say in reply or comment?

The story assumes that the case for or against the existence of God should and can be settled on the basis of empirical evidence; if God exists, and if He visits this world which is presumably His garden, it should be possible for His human creatures to catch Him at it with their empirical devices of detection and observation. If the gardener is real, argued the disbeliever, it must be possible to detect and observe him in his work by man's ways and means of observation. The electrified fence and the bloodhounds are "real"; so if the gardener is "real" his reality must be in the same order of reality as the fence and the hounds. This assumption makes sense—if the gardener's "reality" is such that he can be smelled and he can be shocked.

But anybody who would make the analogical leap from the human gardener in the story to the divine Gardener of the theist's faith must know little about logic, and less about Christian theology. There may indeed be theists whose position could be shattered by the parable, but not Christian theists. It is fundamental to Christian faith that God is pure Spirit, so *of course* "no man hath seen God at any time" (John 1:18).

When Christians speak of the divine Gardener, or Father, or Cosmic Caretaker, or whatever term they use, they are speaking analogically. In the story of the prodigal son, the Christian sees in the father who forgives his son a human image and likeness of the divine Father, and he says that God is like that man or that the man is like God. But he does not conclude that because God and that man have in common a will to forgive that they have also in common the same bodily structure or physical nature. The living God of the Bible and of Christian faith is hardly such that He might stumble into our barbed-wire fence, or even into the sweep of our radar. His being is in a totally different, and higher, order of reality. If we see God at all, it is not because we discover Him but because He discovers Himself to us.

A reasonably intelligent Christian child ought to know that God's being like a man of flesh and blood who forgives his son, in the function of forgiving, does not mean that if God is pricked with a needle He bleeds. Mr. Flew's parable would be a rather devastating bomb to fall upon a theism which sees God in the image of man and somehow encloses God in the order of man's being and reality. But such a vulnerable theism is not

to be found in the Bible or in the Catholic faith.

If we had to use this parable to assert our cause, we should take our cue from the preacher who wrote on the margin of his sermon manuscript "Weak point—shout loud!" It is an ingenious parable indeed, but it doesn't even touch its intended victim, the Christian doctrine of God.

Welcome Back!

An old friend returns to the pages of THE LIVING CHURCH in this issue! Bill Andrews' column, "Diary of a Vestryman," which was published from September, 1957, to April, 1963, and which many readers have been asking for since it ceased publication, appears again in this issue on page 20.

The Rev. E. W. Andrews came to be executive editor of THE LIVING CHURCH shortly after the "Diary" began to be a part of the magazine, and three years later returned to parish life as rector of Trinity Church, Pierre, S. D. He is now rector of St. Mark's Church, Plainfield, Ind., and the fictional ex-Vestryman, whose second term ran out shortly before the column ceased publication, is no longer "ex," having been co-opted by St. Martha's vestry to fill out the unexpired term of a man who moved away from Oakburg.

Veteran readers of this magazine, to whom Oakburg and the diocese of Metropolis and St. Martha's will seem not like fiction but like places and people they know well, will welcome the column back again, knowing that they will find in it a combination of wry comment on the state of parish life as they know it, warm knowledge and understanding of both human pettiness and human greatness, and constant needling reminders of what the Church ought to be. Newer readers, who may never have visited St. Martha's, Oakburg, have a treat in store.

Welcome back, Vestryman! More to the point, welcome back, Bill Andrews!

CHRISTINE FLEMING HEFFNER

He Found Me

He found me listening enchantedly
To Cherubini's *Requiem in E*.
He found me lazing, watching, on the lake,
The swan, the drake.

He found me in my hell of hells within,
Wracked by despair and rottenness and sin.
I did not seek. I fled Him as a foe.
He found me, though.

HENRY HUTTO

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DIARY OF A VESTRYMAN

RETURN TO THE WARS

(fiction)

by Bill Andrews

Author's note: It is almost exactly eight years ago that the "I" of this diary was co-opted to fill a vacancy on the vestry of St. Martha's Church (which you will not find in the *Episcopal Church Annual*) in a suburb of Metropolis (which is not in the atlas) known as Oakburg (which not even the Post Office lists). He served for several years as vestryman and junior warden, and this column dutifully recorded his adventures.

There has been a gap of a couple of years since the last published report, a gap occasioned by the author's involvement in the life of some very real parishes which are quite different from St. Martha's. However, many kind people have expressed a desire to hear more about St. Martha's and its vestryman-diarist.

So, here we begin again—not where we left off, but leaping into the midstream of today's parish life as seen through the eyes of one who was co-opted to the vestry in 1957, elected to a three-year term, 1958-60, then elected junior warden for the term 1961-63. In 1964, he happily returned to the role of a back-bench layman, worshiping faithfully, teaching a junior-high Church school class, and serving as an unobtrusive member of the Christian social relations department of the diocese of Metropolis. Last month Giant Motors transferred its assistant regional manager to San Diego, and this left a vacancy on St. Martha's vestry. At once the vestry, as it did in 1957, acted to co-opt our diarist to fill the vacancy.

And now, read on.

July 27, 1965. It was, to my surprise, a happy experience to find myself back at the conference table, sitting among the vestrymen, poring over the monthly financial statement of St. Martha's, debating how to go about repairing the sump pump, and hearing discussion of what new approach was needed to make this fall's every-member-canvass produce more revenue for the parish and for missions. It was just as I remembered it—many of the same faces around the table, many of the same clashes of viewpoint, the same rector. . . . Yet nothing was really quite the same.

I've only been off the vestry a year and a half. But I think my memories of vestry life are mainly the memories of the first exciting months of my tenure—and that was eight years ago. It is with something of a shock that I realize that it was six years ago when, after a long and weary search, we called Fr. Carter as our rector, and that means he has spent half his ministry with us. The lean youngster who

came to us from a small parish in a mountain state has gotten a little grey around the edges, a little less lean about the middle, a little less eager and fiery, a little smoother, and a lot more tired. There is talk at diocesan headquarters that he is being seriously considered for election as bishop coadjutor of the diocese of Easthurst.

McGee, my old cohort in fighting against stick-in-the-mud parish policies, is older, quieter, more prosperous, and a good bit duller than I remembered. And John Lacey, hot-headed, wrong-headed, and good-hearted John who usually voted against my favorite projects, has become an old man, querulous, complaining, defeated.

Henry Corrington, our grand old man, the aristocratic sage of the parish, who did much to clarify my thinking in my first years on the vestry, is dead now, may he rest in peace! It comes as a shock to realize that I am now senior in age to all but two of the vestrymen and senior in years of vestry service to all but one. Some of the youngsters at the vestry meeting call me "Sir"!

However, enough of this nostalgic yap of the slightly-past-middle-aged! The important point is that St. Martha's has problems—new, tough, difficult problems. For Oakburg is no longer a booming suburb. The ranch houses have filled the vacant lots, and the building boom has passed on to newer suburbs, some of them suburban slums, others attracting the richer Oakburgers with pretensions to a slightly higher social status. After 15 years of steady growth, both Oakburg and St. Martha's have settled down to static population and membership totals.

This makes Fr. Carter acutely unhappy. As he told us tonight, St. Martha's grew slightly slower than the population during the boom, and it should be continuing to catch up with that growth. But it isn't doing any catching up. Financially, we are in bare balance—that's at least some improvement over the old days when growth forced us into heavy expansion expense before the pledge income rose to meet it.

"It is time," Fr. Carter told us tonight, "for us to strike out into the heart of the community. I want a preaching mission sometime in 1966—a real effort to reach the unchurched of the community."

John Lacey objected at once. "The trouble with you youngsters," he growled.

"is you aren't satisfied to let well enough alone. We have a good parish, but you want statistical growth, so you want to stir things up. We can't afford to jeopardize what we have with mission whoopla."

McGee, by reflex action, spoke against John's view and in support of the rector. For once, I managed to keep quiet.

One of the new men on the vestry (Jayson Mabrie, 36, proprietor of Mabrie's Furniture Store at the shopping center) backed up Lacey. "I know we want to grow," he said. "But isn't it really more important, Father, that we deepen the spiritual life of the congregation we have? Let's concentrate on that for a couple of years, then try a mission."

A voice across the table snapped, "No! This is the time. The rector's right." (I identified the speaker now: Louis Moore, 29, who teaches my son math at the township high school.) He went on: "This parish is getting stale and staid. This is the

time to stir some dust and wake people up. Let's have the mission, Father, and I hope you bring in a good rabble-rouser with a brass band. I didn't come into the Episcopal Church figuring a good choir and a set of balanced account books would get me to heaven!"

I suppose I should have offered a prayer of thanksgiving. What I really did was say under my breath, "Hooray!" For I see that all the old wars are still to be fought, and that Jesus Christ has supplied the vestry of St. Martha's Church with some new, eager, and militant soldiers of the faith.

It's good to be back to the wars again—and even if I and McGee and Lacey and the rector and Oakburg and St. Martha's are all getting older, fatter, and wearier, there are new hands to carry the ever-new cross and new voices to shout the old battle cries with the clarity and naiveté that once were mine.

Letter from London

By its 1965 National Conference the Methodist Church in this country stands committed to go forward towards union with the Church of England. There were 601 votes in favor of seeking closer relations and a mere 14 against.

Rather more surprising to many people, the Conference gave a three to one (467-165) general approval to the scheme put forward in the 1963 Anglican-Methodist Conversations Report. They are, however, to set up a negotiating committee and they have given it a fairly hefty task of getting clarification about such things as the meaning of the form of service of reconciliation, open Communion, the use of fermented wine and the disposal of the elements, and relations with world Methodism.

It will probably be three to four years before these matters come back to the Conference for a final decision.

At the opening of the Conference the President read a joint letter from the Archbishops of Canterbury and York conveying the decisions of Convocations last May which approved the setting up of a joint negotiating commission with the Methodists. Representing the Church of England at the Conference were the Bishop of Winchester, Dr. Allison, and the Dean of London, the Very Rev. Robin Woods.

One of the decisions taken by this week's Church Assembly is not likely to help Anglican-Methodist relations. By 291 votes to 188 the Assembly decided to retain unchanged the present method of the appointment of English bishops. It is probable that many people who voted in favor of the present system were of the opinion that the changes proposed were

so insignificant that they were not worth bothering with.

The debates in top places go on. Meanwhile Britain wonders if it is a Christian country. A secular magazine of sociological bent, *New Society* has just commissioned a high power "systematic probability sample." Some 79.7% of the replies said Britain is still Christian and 90% favored a continuation of the regulation which applies to all state schools that all students get Christian religious education unless their parents request they be excused. Only 4.9% of all parents withdraw their children.

The same survey also showed that 63.4% of the people of this country claim to be Church of England and 10.1% Roman Catholic, while the total percentage of those who claim to be practicing Christians of some sort or another is 93.

It is reported that the Roman Catholic Bishop of Baltimore has given \$10,000 to the restoration fund of the village church of Wardour, Wiltshire, the village from which Lord Baltimore went during the reign of Charles I to found the state of Maryland.

For the first time, two Anglican ordinands, John Morrison and John Arrow-smith, have concluded a course of study in the Roman Catholic seminary of the Mission de France at Potigny.

More than 20,000 people took part in this year's annual Roman Catholic pilgrimage to Glastonbury. For the first time in 400 years the pilgrimage was held in the abbey ruins at the invitation

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of the Anglican Bishop of Bath and Wells, Dr. Henderson.

A start has been made on dismantling Wren's church of St. Mary Aldermanbury in the City of London ready for shipping to Fulton, Missouri. The fabric—which weighs 650 tons—is being taken apart stone by stone. The work will take about 18 months.

Meanwhile another famous church building is in the news. Coventry Cathedral is feeling what the provost, the Very Rev. Harold Williams, has called the "tightness of money being experienced throughout the country." For this reason the building of a £65,000 refectory and lecture hall has been postponed.

The cathedral costs £100 a day to run. Said the provost, "One of our greatest hindrances in the past has been the illusion of affluence. We can finally dispel this."

The refectory and lecture hall are planned for the site where Lady Godiva's original cathedral and priory stood.

A series of racial incidents in which the burning cross sign of the Ku Klux Klan has been fixed to the houses of immigrants in Britain has elicited from the Archbishop of Canterbury and other leaders a plea to meet immigration problems "worthily."

An off-beat incident which may help to point the difference between broadcasting at our end and yours: We cannot under any circumstances buy air time to advertise or promote religion.

Not long ago there was a massed *Cymanfa Ganu* (ask any Welshman; he will tell you it means a religious music festival, just like the sort of thing they presumably have in Heaven) in a London concert hall. An enterprising recording company made a disc on this occasion and it includes 16 famous Welsh hymns.

As a commercial enterprise, the recording company can buy time on Britain's commercial TV network to advertise its products—but not if they have a religious tinge! After the company had arranged to have its promotional slot the Independent Television Authority saw a dirty word on the record sleeve—"hymns." But that meant time was being bought which would—inadvertently—advertise religion. Never! Had the recording company used the word "tunes" instead of "hymns" the disc, it seems, would have caused no offence.

Thought for the week (or longer): This is an age "when what is called ecumenicism is the prevalent orthodoxy: ecumenicism, not so much now of confession or of order (which are becoming matters of secondary concern) but of action." The Rev. F. N. Davey, director of the Society for Promoting Christian Knowledge.

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THE HEADMASTER

PARISH SCHOOL

Continued from page 16

and an annual Book Fair. Also helping to expand the library is a birthday book plan sponsored by the school. Children, on their birthdays, will give a book chosen from the school selection list as a thanksgiving offering. A professional librarian catalogues new acquisitions and supervises library use by pupils.

The science program is based upon experimental laboratory work and the observation and recording of natural phenomena. Like the modern mathematics Cuisenaire Rods program, it stresses the natural order and law revealed in our world and universe. The theological principles of creation and natural law, as well as a study of logic, are treated in classroom and laboratory.

Principles

The principles upon which the Midland Episcopal school operates can be stated briefly:

First: A healthy and successful Church day school can come into being only when there exists a vital unity between the parish and school. The school must be seen as an educational arm and responsibility of the parish in the community. It must be "our school" not "that school" to parishioners. To this end, all parish children must be given the financial assistance necessary for them to attend the parish school.

Second: If the day school is seen as vital to parish evangelism, its growth must not be allowed to lag. When a program is needed in the community, the school must be planned and financed to meet that need.

"It costs too much" is a basic untruth. The education of tomorrow's Christian leadership is never too expensive. It never "costs too much" to educate Christ's children.

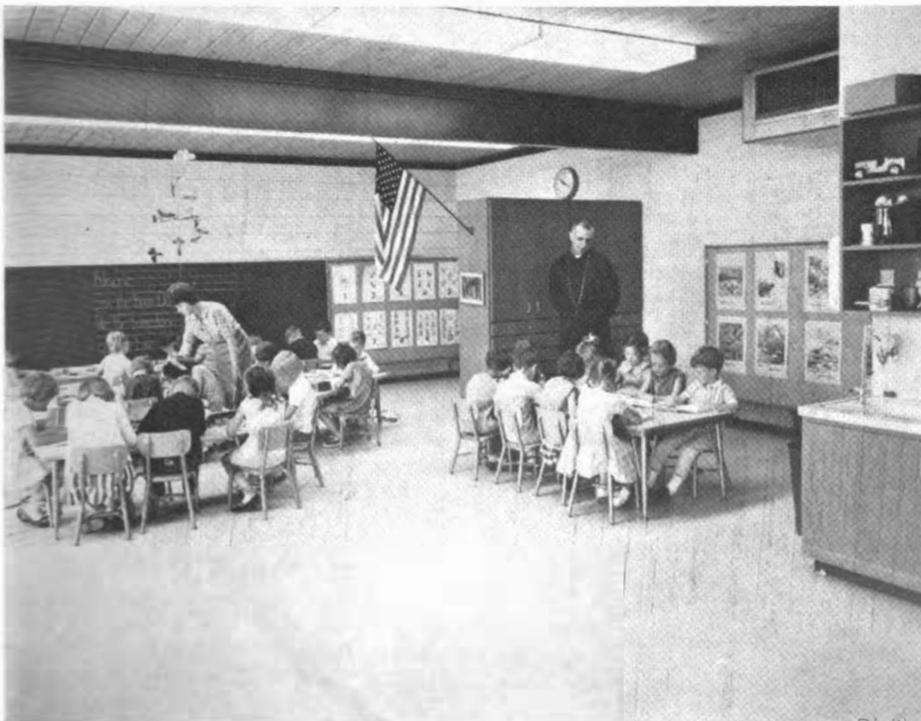
Third: The day school must never be content to be a pallid carbon copy of the public schools. It must not only equal them academically, but must be superior to them. Constant research and experimentation in academic areas within the school, with its relative freedom of action, gives the parish day school a distinct advantage. It is not bound by outgrown state standards or county requirements. It is able to present Christian-oriented ideas as superior to the general run of public education.

The day school must lead, not merely follow.

Fourth: Most important of all, the Christ-centeredness of the school must permeate all its programs, plans, and daily life. To be true to itself, it must be Church-centered without apology. It must offer a full devotional, educational, social, and liturgical life in Christ. Pupils must be recognized as developing personalities, needful of human and religious education, love and fellowship. Clergy, faculty, parents, and students alike will find the unity and continuity they need as individuals in this kind of school atmosphere and instruction. To aid parish growth in Christ is the primary goal of the day school. If it fails in this, it has failed to justify its existence. If it succeeds, it will need no defence, for its Christian worth will be clearly demonstrated.

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SHARED TIME

Continued from page 17

philosophies in America. It would be almost impossible to find any public school system that has a Christian orientation and Christian aims. God, religion, Revelation, and the supernatural have not been part of most curricula for many years. Most educational philosophy is man-centered, not God-centered. Prayer before class will not change this basic philosophy, and we kid ourselves into complacency if we think otherwise.

The real battle in the "religion in public schools" issue should be fought on the level of educational philosophy. Secularism is the philosophy behind a vast majority of the public school systems. The aim of much modern education is primarily materialistic. If we would examine the aims of most public school education we would see that no mention is made of God, religion, or an eternal destiny. Naturalistic philosophy pretty much controls modern education and stress is placed almost exclusively on the training of the mind. Spiritual values are neglected, and only that which is in the empirical realm is considered. Again, a prayer before class will not change this basic philosophy, and the real problem will not have been faced.

Nor can we simply say the Church and the home are responsible for religious and moral training. As a Christian I believe that complete education must include religion. Yet I also know that most homes and most Churches are not doing an adequate job. The result could well be a "race of clever devils," unless religion and education are reconciled.

Many Christians who are concerned about the problem advocate a separate school system of Church schools. There can be no doubt that we need many more good Church-centered day schools. But there are practical problems: finances and available personnel are two. Church schools can only be a partial answer to the national problem.

However, there is another answer. It is not new and it is not easy. But it has worked in many areas and, best of all, it has worked with the blessing and support of the local public school system and authorities. It is a "shared time" program, more and more being referred to as "dual school enrollment." What exactly is it? The Committee on Church and Public School Relations of the National Council of Churches gives the following definition:

"Dual school enrollment is an administrative arrangement in which the school time of children is shared between public school and Church day school. Students who are enrolled in a Church day school are also enrolled in a nearby public school for part of their general education."

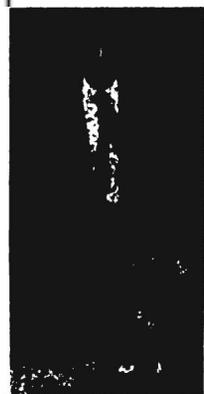
In such an arrangement, the student would take some courses in the public schools. He would have all the advantages the public school system offers, both edu-

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cational and social. The student would be an integral part of the public school community. Yet, by taking other courses in the Church school the religious emphasis would be part of his general education. In the Church school, the student would not only be taught religion, Bible, and ethics, and other "religious" subjects, but also history, social science, and other subjects that need a religious orientation if they are to be truly understood.

Of course, there are some real problems in such a program. Trained professional teachers would be needed, as well as adequate buildings, classrooms, and equipment. But much can be said for the program. It is legal and it has been tried in many communities. If such a program were to become widespread it would mean our children would have the advantages of the public school system (and they are many) and at the same time receive an education in a school based upon a Christian philosophy of education. This, it would seem, is a big advantage of the program.

The cost to the Church would include money, time, interest, and personnel. Is it worth it? To many educators the answer seems to be "yes." At least the program bears investigating. We must become



more realistic in the training of our children. We can go merrily on our way saying the Church and home will do the job of religious training, and not really face the truth that we are not doing an effective job, that it is inadequate for 20th-century America. Or we can ignore the fact that in our pluralistic society the public schools cannot be religiously oriented, that at best they can be neutral toward religion. We can fight to have a prayer and a little Bible reading restored to the classroom and thereby feel "all is right." In each case we shall be less than realistic.

Education is indeed incomplete without religion. If religion and education are to be united in our day some kind of a cooperative effort between the public schools and the Churches must take place. "Shared time" or "dual school enrollment" offers the Church such a united program. It offers the Episcopal Church an opportunity to minister to more of God's children and to work closely with secular education. A great missionary opportunity faces us in this area of education. The time to act is now.

LETTERS

Continued from page 7

this the only mystery appropriate to any doctrine is Him to whom the doctrine points, namely, God Himself.

If this is so, then all doctrines are open to analysis. In truth, it is the Christian's responsibility to critically examine the doctrines of the Church. This needs to be done if for no other reason to avoid ascribing to doctrines what belongs to God alone. If the Holy Spirit has been guiding the Church in her formulation of doctrine, there is nothing to fear; truth can stand on its own two feet.

Let it be clear that I am not calling the doctrine of the Trinity into question. Rather, what I am calling into question is the all-too-frequent tendency to ascribe to doctrines attributes that belong solely to God, thereby exempting these doctrines from analysis and evaluation.

(Rev.) L. JOHN LARSON
Vicar, Church of St. Anne

Fremont, Calif.

Defining Attitudes

Now that Miss Johnson has made us aware of the implications of conditional Baptism, what effect will this have on those sincere presbyters of ours who have baptized in full—not conditionally—some from the Roman Communion as well as the Protestant denominations because the candidates "never felt (sic!) they had been baptized"?

And when do we face the responsibility of defining attitudes toward other Communions, denominations, and sects in a manner "understood of the people"? A case in point is Mormonism. Wouldn't it be wise to seek truth and not be prejudicial in our attitude? Are their converts to our Communion to be baptized, conditionally baptized, or received? I've heard priests who espoused each of these.

Or do we leave this all to local clergy, people, or situations? That's what happened in the nation's capital, isn't it?

(Rev.) KALE FRANCIS KING
Rector, St. Mary's Church

Emmett, Idaho

Faith and Works

Mr. Quincy Ewing's letter [L.C., July 4th] concerning my article, "Why Make It So Difficult" [June 13th], tackles perceptively and with justification the difficult question of faith versus-or-with good works on which the last phase of my personal statement of faith had been focussed. I saw it as climax because faith is both alpha and omega of Christianity.

My formulation, "man finds safety in faith and not in good works," did seem in its bluntness to pose an either/or proposition. It perhaps reflected too indiscriminately my reaction against the common Protestant thesis (alas, sometimes accepted by Episcopalians) that it isn't what you believe or even whether you believe that counts, it's only what you are and do. This attitude contributes insidiously to the erosion of the faith as I understand it from our Lord's teaching and that of the Catholic and apostolic Church.

One has to start from a conviction that faith is essential. Then one comes to good works, and here the going is harder. The

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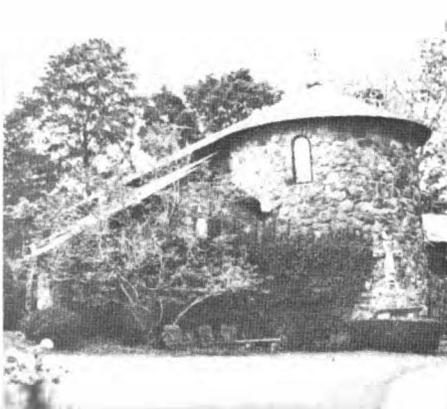
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baptized infant, to take an extreme, knows nothing of good works (nor of bad, either), but though he die in infancy he is saved by the faith expressed for him by his godparents. In another case, unhappily less rare, a person of faith may sin against the Lord's teaching and against his fellow men, and yet if he be truly believing, and repentant and intending "to lead a new life," he is saved no matter how immediately or constantly he falls from grace again because of his weakness. Or someone who has been a thorough "stinker" all his life may come to faith at the very end and find salvation. These are some indications that good works are not the precondition to safety that faith is.

Nevertheless, I would agree with Mr. Ewing that in most cases real faith is bound to result in a different and better life on earth, in other words in some measure of good works. I am not sure how this ought best to be stated. My statement was too flat and was unintentionally exclusive. Mr. Ewing's formula perhaps goes rather far in implying that good works must be bracketed with faith as a *sina qua non* for salvation.

As usual, I find comfort and guidance in the Book of Common Prayer, which perfectly tailors the cloth to the poor human frame, when it leads us to beseech God that we may "do all such good works as thou has made for us to walk in."

PERRY LAUKHUFF

Norwalk, Conn.

My heartfelt thanks to you for publishing "Why Make it So Difficult?", and to Perry Laukhuff for writing it.

As an "average layman," exposed more than I deserve to be to the New Theology, I am grateful to Mr. Laukhuff for articulating so well on paper many of the thoughts that I have not been able to express. I, too, was told by a wise priest and by some wise religious, as well, to "love God." Trying to do this as best I can has, I believe, kept my faith from being destroyed by the confusing (and confused) crosscurrents of thinking that go on in our Communion today.

It seems regrettable, to say the least, that some who have souls committed to their charge are instructing them in partial Truth.

Two things come to mind: (1) the words of our Lord, "unless ye become as little children . . ." and (2) the remembrance of the story that St. Thomas Aquinas never finished writing his massive *Summa* after his vision of God. The Truth, as over against his own puny theological speculations, was too awesome.

So, long live THE LIVING CHURCH for publishing articles like this one, editorials like the series on the New Theology, and the article in the same issue on the Trinity, by Bishop Moody. There is sanity, still!

SUSAN BRANDAU

Nashville, Tenn.

Other Ways to Betray

I disagree with your critic, the Rev. George H. Brant, who regrets your publication of Bishop Wetmore's letter to the Presiding Bishop [L.C., June 27th]. The *Church Times* (June 18th) has an editorial on St. John the Baptist, which I quote in part:

"Telling the truth to the world must always involve, among other things, the second activity for which the Baptist is honored by the Church. He certainly gave an

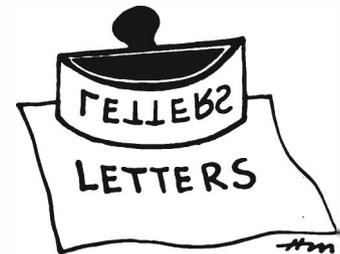
example of boldly rebuking vice. Is not this too an example which the Church needs to follow much more courageously than it is doing at present? Often today spokesmen for the Church, especially when engaging in public debate, give the impression of confusing compassion with easy condonation of what is vicious and evil. Infinite compassion towards wrongdoers (and, no less, to their victims) is an essential part of Christian duty. That is beyond all question and all doubt. But there are other ways for the Church to betray its Lord than by harsh severity. Sentimental belittling of the sinfulness of deliberate breaches of purity and honesty and unselfishness is another and more subtle form of treachery, and one to which those Christians who are eager to please the world are very prone."

(REV.) REGINALD G. STEWART

Rector, Church of St. Mary the Virgin
Chappaqua, N. Y.

Fr. Brant [L.C., June 27th] says with regard to procedures of the bishops in administering the marriage Canons, "Surely we can trust the bishop to do his job!"

The problem is not that we may not trust the bishop to "do his job," as best he may, but that the bishop in trying to administer



the marriage Canons can hardly trust himself in deciding what the peculiarities of these Canons actually mean.

These Canons cannot, because of the novelties and ambiguities they contain, be reconciled with the Prayer Book service of Holy Matrimony. Each bishop, trying to administer them, has to be the final judge as to what the uncertainties of the Canons mean.

An eastern bishop writes me that in his experience he finds these Canons ambiguous, hard to understand, and difficult to administer, but he does his best with them.

HERBERT J. MAINWARING

Wollaston, Mass.

Safety, Peace and Justice

I am sympathetic with the spirit of a recent letter from a South Carolina priest which protests clergy participation in civil disobedience [L.C., May 30th]. Irenic in spirit, it reflects the deep concern of a sincere man in the midst of a difficult situation.

Issue must be taken, however, with the argument that our Lord repudiated all political activity and that because of His complete "spirituality" no Christian clergyman should ever demonstrate against even the most unjust law. Civil disobedience is equated with force, largely on the grounds that federal troops have been called in to protect demonstrators.

I would like to suggest something beyond the usual argument that our Lord drove money-changers from the Temple in what was certainly an act of force. It is this: The

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ancient Roman law can be compared to our modern federal law. We have a duty to be good citizens as well as good Christians. But to what shall we compare our state laws, both good and bad? It is not amiss to liken them to the provincial laws of Judaea, which were binding on the populace so long as they did not conflict with those of Rome.

Our Lord did not come to set aside the law of His land but to fulfill it. Just the same, He came into violent conflict with it on numerous occasions. His claim to Messiahship was blasphemous and hence illegal. His gathering of mobs was sedition. The Palm Sunday entry into Jerusalem with its Messianic implications could have precipitated a dangerous revolt. Healing on the Sabbath was about as much of a crime in that theocratic society as a step towards integration today in a state forbidding it.

It will be argued that Jesus never used Roman force against local threats. But St. Paul did! In Acts 23 we read of how the Apostle was protected by a Roman armed guard against a band of conspirators—the "naked force" of an entire Roman cohort conveyed him to Caesarea.

We cannot equate the present limited use of troops to protect demonstrators with the injustices and cruelties of Reconstruction days. Then, uneducated people were manipulated for exploitation by carpetbaggers. Today literate people are denied the right to vote because of their skin color and senseless, petty civil discriminations are exercised which were unknown in the south of the '70s and '80s.

To say that non-violent civil disobedience is but a step from armed rebellion and that it constitutes force divorced from the Golden Rule may be true. But does not a Christian worship a Lord and honor Apostles against whom these same charges were justifiably made? Is our well-meaning brother of South Carolina an unwitting disciple of Caiaphas, man of law and order, or of Jesus Christ—to the ruling powers of His day a disreputable rabble-rouser?

As for Burke's attack on force when it asserts tyranny, can anyone seriously contend that Negroes and civil rights demonstrators are really the tyrants of Alabama and Mississippi today? Who is levying the taxes down there and who is not being represented? Now really!

Where was the American colonist's respect for "*salus populi suprema lex*" in Revolutionary days? I doubt if our correspondent's ancestors held back from fighting the British at Camden because of this tidy but sometimes sterile motto.

So long as a real effort is made to keep civil rights demonstrations from issuing in violence, I do not think any American Christian who knows the history of his faith and his country can argue that they are out of bounds for a Christian priest. We had better not try to be more law-abiding than our Lord or our own 18th-century patriots. They did not put "safety and peace" above justice; we do so at our moral and spiritual peril.

(Rev.) BENJAMIN AXLEROD
Chaplain, Episcopal Hospital
Philadelphia, Pa.

Apologists for the cause of civil disobedience usually fail to make an essential distinction between the right to violate, for conscience' sake, an unjust law (including



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demonstrating against it by lawful means), and the supposed right to violate other laws, against which no conscientious objection is raised, or the breach of the rights of the general public and its individual members in the course of such demonstrations.

Sit-ins in public or semi-public establishments by integrated racial groups to demand service or access which the law denies to Negroes; parades, marches, and the like which are sanctioned by the authorities, and the continuation of political activity on a university campus where it has been prohibited by the university authorities are examples of the first category of civil disobedience. Examples of the second, which are not in fact civil disobedience but rather indiscriminate lawlessness and total anarchy, are parading without a permit (unless there is strong grounds to believe that denial of the permit is a part of the attempt to enforce the unjust law), sit-ins or lie-ins in the White House by supposed tourists, lie-downs in Pennsylvania Avenue in Washington which obstruct the normal flow of traffic (both of which coincided with the Selma demonstrations), seizing possession of a university administration building and refusing to vacate after normal closing hours (the tactics of the free speech advocates at the University of California), and seizing possession of a United States Post Office building and staging a lie-in in the lobby thereof (which took place in a peace demonstration in San Francisco recently).

The issue is not the right or duty of a Christian to violate or demonstrate against what he believes to be an unjust law. Most moral theologians would agree to his right and some would even call it a duty. But disobedience to laws against which he is not protesting (traffic regulations, sanitary regulations which require buildings to be cleaned at night, and those guaranteeing the rights of citizens to go about their normal business unobstructed by sidewalk-blocking mobs, etc.) cannot be put into this category. To condone lawless conduct in the course of protesting an unjust and entirely unrelated law is to state a case for the end justifying the means—a proposition unacceptable to moral theologians.

When laws designed to protect the public safety and insure the well-being of the public at large are utterly disregarded in the course of demonstrating against an unjust law, the result is anarchy, the undermining of the legal structure of society, and the thumbing of the nose at constituted authority as such. Neither Christian conscience nor civic duty can condone pressure tactics against an unjust law by such means.

(Rev.) FRANCIS W. READ
Member, State Bar of California
Vicar, St. Columba's Church
Inverness, Calif.

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WALLA WALLA, WASHINGTON

NEWS

Continued from page 12

til we have shown the world that we are united, like the early Church, in 'the Apostles' teaching and fellowship' and in 'the breaking of bread and . . . prayers,' our task is far from finished."

The chapel, which is executed in contemporary design, is intended primarily for staff use, although it also will be used for services held in connection with ecumenical meetings at the center. It will not normally be used for Sunday services or for the functions of a parish church. It is envisaged, however, that services of Holy Communion will be held from time to time according to regulations of the various member Churches of the World Council.

Messages of greeting on the dedication were received by the World Council from Church leaders around the world. They included one each from Augustin Cardinal Bea, president of the Vatican Secretariat for Christian Unity, from the Ecumenical Patriarchate, the Congo Protestant Council, the Protestant Brotherhood at Taizé, France, and the Basle Mission. Greetings were also received from the United Nation's High Commissioner for Refugees expressing appreciation for the WCC's work for refugees and hopes for continued warm collaboration.

The center has been in use by staff members since 1964, when the office sections of the building were completed. However, formal dedication was delayed until July 11th, pending completion of the chapel, the main conference room, and other portions of the center block, and to coincide with the meeting of the Executive Committee.

Aid for All Vietnam

The World Council of Churches has appealed to its member Churches for \$100,000 to underwrite relief and rehabilitation work in Vietnam. The aid will be given in northern as well as southern Vietnam through special contacts established with Churches there.

The appeal was issued by the Committee of the WCC Division of Inter-Church Aid, Refugee, and World Service in quarterly session in Geneva.

All WCC aid supported by funds raised in the appeal will be conducted under auspices of the East Asia Christian Conference (EACC), the region-wide body of Churches and Church agencies.

Two weeks ago EACC appealed to its members for \$20,000. Of this amount, \$8,500 already has been subscribed by Churches in Australia, New Zealand, Malaysia, Indonesia, and Japan.

With these funds EACC is providing rice, dried fish, and salt on a regular basis to 15,000 persons.

EACC has set up an office in Saigon to administer the aid and is in the process

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of recruiting personnel. Churches in the Philippines, Japan, Australia, and New Zealand have offered to underwrite the costs of medical teams.

NATIONAL

Birthplace of the Bill of Rights

An unusual Independence Day observance was held on the Old Village Green in front of St. Paul's Church in Eastchester, N. Y., on the morning of July 5th. In addition to the celebration of the 189th anniversary of the signing of the Declaration of Independence by the city of Mount Vernon, the event signalized St. Paul's own celebration of the 300th anniversary of the founding of the parish in 1665, and the 200th of the erection of the present church in 1765.

It was on this historic village green of St. Paul's that there took place the famous election of 1733 out of which, through the trial of the pioneer journalist, John Peter Zenger, on a charge of libel, our Bill of Rights was born. Mr. Zenger reported the trial in his *New York Weekly Journal*. His acquittal two years later not only established the principle of the freedom of the press, but was regarded as such a milestone in the history of American civil liberties that years later Congress incorporated the decision into the Bill of Rights itself. Accordingly, St. Paul's has come to be regarded as the birthplace of the Bill of Rights.

Appropriately, this year's celebration on the green was dedicated to the theme of "Freedom of Religion: What It Means under the Bill of Rights." A distinguished clergyman from each of three Churches presented an address on the interpretation

of this theme by his Church. They were the Most Rev. Joseph M. Pernicone, Auxiliary Bishop of the Roman archdiocese of New York; Rabbi David I. Golovensky, past president of New York Board of Rabbis; and the Rt. Rev. Charles Francis Boynton, Suffragan Bishop of New York. Bishop Boynton was introduced by the Rev. Jonathan L. King, priest in charge of St. Paul's. The public was invited to tour the Shrine of the Bill of Rights after the ceremonies. [L. B.]

WASHINGTON

Internationalists

by CLYDE HALL

Nearly a score of men and women stepped forward when volunteers were called for to serve as members of the world affairs committee of the diocese of Washington at an organization meeting convened by the chairman, the Rev. E. Pinkney Wroth, Jr., rector of St. Paul's Rock Creek Parish. The meeting, sponsored by the department of social relations, was held July 15th in Satterlee Hall, St. Alban's Church, on the Washington Cathedral close.

Called suddenly to the White House, the Hon. G. Mennen Williams, an Episcopalian, who is assistant Secretary of State for African Affairs, was not able to address the meeting. His associate, Mr. Fred L. Hadsel, Director of the Office of Inter-African Affairs, read the Secretary's speech, which set the theme:

"I am pleased to see that the Church in the last several years—almost as a corporate entity—has concerned itself wholeheartedly with the promotion of brotherhood and the advancement of civil rights in this country. I respectfully suggest that this concern would

The 10,000th "Episcopal Church Welcomes You" sign was blessed May 30th by Suffragan Bishop Moore of Washington, at the Chapel of St. Philip the Evangelist, Washington, where the sign is located. Looking on [from left] are the Rev. Samuel Frazier, assistant vicar of St. Philip's, the Rev. Charles Walden, vicar, and John Elder, director of the department of mission of the diocese. A special offering was taken at the church to pay for the sign, but as the 10,000th sign, it was made free of charge by the manufacturer as a gift to St. Philip's.



properly be an important aspect of the work of the world affairs committee."

The Rt. Rev. Paul Moore, Suffragan Bishop of Washington, and the Rev. Herschel O. Halbert, Jr., associate secretary of the Executive Council's Division of Christian Citizenship, who came from New York for the meeting, shared the platform with Mr. Hadsel. Bishop Moore said that he felt the Church should have a foreign policy of its own. "We, as clergymen, need to be informed on world affairs, not amateurs," the bishop said. "Many feel that it is all right for us to work out problems within our own parishes, but if we seek to work across state lines, that's pretty bad, and if we get into world affairs, we've gone too far. If it is dangerous for non-professionals to express themselves on world affairs, it is even more dangerous when citizens don't express themselves." Fr. Halbert pointed out that Episcopalians are baptized internationalists, a concept emphasized by Fr. Wroth, who noted that laymen are themselves the Church and are therefore, *ipso facto*, in world affairs.

CHICAGO

Exchange Visits

"Operation Understanding," a program of exchange visits between members of different Churches, will be launched October 10th in Chicago. For six successive Sundays Episcopal, Presbyterian, Lutheran, Roman Catholic, Greek Orthodox, and Jewish houses of worship will open their doors to members of other Churches.

Host clergymen will present their Churches' basic tenets, while laymen and women will greet, explain, and serve as guides during the visits. The schedule includes a visit to St. James' Cathedral on October 24th and to St. Andrew's Greek Orthodox Church on November 7th.

On each Sunday members of other Communions will be invited to visit the host church or synagogue from 2 to 5 p.m. There will be refreshments and social activities. The seven clergymen regard the operation as a pilot project in Chicago. If it proves successful on the city's north side, it may become a city-wide program next year. A similar program was held last year in New Orleans.

LAYMEN'S WORK

MRI the Theme

Mutual Responsibility and Interdependence will be the theme of a course for laymen to be available next season to dioceses throughout the country, according to an announcement made to THE LIVING CHURCH by the Rev. Howard V. Harper, executive director of the Executive Council's General Division of Laymen's Work.

The Rt. Rev. Thomas Henry Wright,

August 1, 1965

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ANNOUNCES

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Bishop of East Carolina and chairman of the Joint Commission on Mutual Responsibility, has appointed two members of the Commission, Mrs. Theodore O. Wedel and the Rev. John Heuss, to cooperate with the Laymen's Work Division in the preparation of the course. Mrs. Wedel has long been associated with laymen's activities through the women's division, and Dr. Heuss is rector of Trinity Parish, New York City.

The committee has begun work on the formulation of the course. It is expected to consist of four sessions: mutuality, responsibility, interdependence, and the meaning and application of MRI insights in the parish. A group of some 15 leaders will be given special training in its presentation. Although a lecture by the leader will inaugurate each session, the course is to be based primarily upon group participation. Detailed arrangements for the scheduling of the group leaders' activities in various parts of the country have not yet been completed. [L. B.]

ECUMENICAL

Encouragement

Eastern Orthodox Patriarch Athenagoras of Istanbul on June 21st sent a message of encouragement to a Roman Catholic-Orthodox symposium in Vienna. The message citing the increasingly better relations between Orthodoxy and Roman Catholicism was read by Metropolitan Meliton of Heliopolis, president of the third Pan-Orthodox Conference at Rhodes, Greece, held last November.

The conference had voted to postpone a collective Eastern Orthodox approach to Rome for unity talks until the close of

The Rt. Rev. Henry Knox Sherrill, former Presiding Bishop (second from left) laid the cornerstone for the new \$1,500,000 library-classroom at the Episcopal Theological School, Cambridge, Mass., which will bear his name. Others taking part were,

the Vatican Council. However, it authorized individual Churches to continue exploration with Rome on means for establishing new relations aimed at a possible ending of the 1054 schism.

[RNS]

NIPPON SEIKOKAI

Learning Experience

On July 13th, on the eve of his return to Japan, the Rev. Paul Y. Sato of the Nippon Seikokai, sent a message to the Executive Council expressing his gratitude for the training he had received in the General Division of Research and Field Study. Fr. Sato had been studying in New York for the last year in anticipation of his appointment as executive director of the Unit of Research and Strategic Planning for Evangelism of the Nippon Seikokai.

Working under the direction of the Rev. John McCarty and later the Rev. Paul Hawkins, Fr. Sato studied research methodology and techniques, visited many parish churches and church-related institutions, and, as he said, "learned a great deal . . . about all sorts of social issues to which the Church needs to address itself."

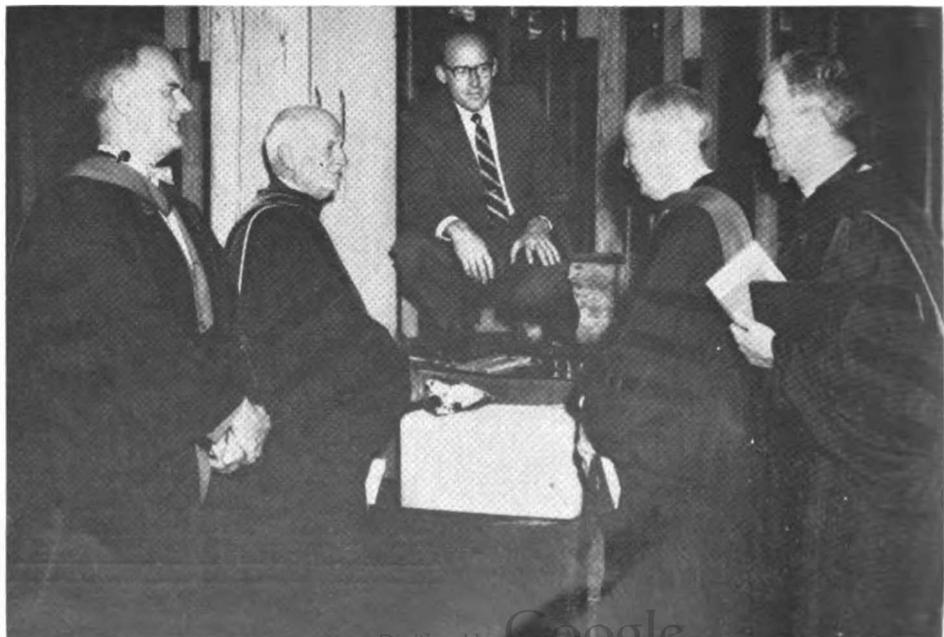
SOUTH FLORIDA

Twenty-year Testimonial

The convention of the diocese of South Florida honored its diocesan, the Rt. Rev. Henry I. Louttit, at a testimonial dinner at his 20th anniversary of consecration. On behalf of the diocese, the Rev. G. Paul Reeves, rector of the Church of the Redeemer, Sarasota, and president of the standing committee of the diocese, pre-

from left: Mr. William A. Coolidge, a trustee of the school; Mr. George Macomber, president of the construction company; Mr. James Garfield, president of the board of trustees; and the Very Rev. John Coburn, dean of ETS.

RNS



sented Bishop Louttit with a check of \$6,000 for a vacation. Accepting the gift, Bishop Louttit told the convention, "I am deeply grateful for this testimonial dinner and for your friendship, affection, and loyalty. God put me in a place with a group of clergy and laity where I could hardly fail."

In action, the convention defeated a resolution which would have permitted women to serve on vestries and as delegates to convention. Holy Trinity Church, Fruitland Park, was admitted as a parish. Holy Faith, Port St. Lucie; Holy Faith, Dunnellon; and Gloria Dei, Cocoa, were admitted to convention as organized missions.

The convention adopted an operating budget of \$278,160 and a program budget of \$1,023,602.

SOUTH AFRICA

Bishop Lavis Dies

The Rt. Rev. Sydney Warren Lavis, 92, former Bishop Coadjutor of Capetown, died while on a visit to Pietermaritzburg, South Africa. A native of England, Bishop Lavis came to South Africa 67 years ago to devote his life to service to the poor.

Bishop Lavis studied for the ministry at St. Boniface's College in Westminster and at St. Augustine's College in Canterbury. He was chairman of numerous charitable organizations and in 1958 was made freeman of the City of Capetown—a rarely bestowed honor. He is survived by a son, a priest, and two daughters, who are married to Anglican clergymen. [RNS]

AFRICA

Election

The Very Rev. Timothy Olufosoye, a 47-year-old African theologian at British Columbia University, Vancouver, has been elected Anglican Bishop of Gambia and the Rio Pongas in West Africa, announced Archbishop C. J. Patterson of West Africa.

Bishop-elect Olufosoye is from Ondo in Western Nigeria. He was ordained in 1946 and in addition to holding a number of appointments in Nigeria, he has served in a parish at Lancashire. He attended Anglican Congresses held in Minneapolis in 1954 and in Toronto in 1963. [RNS]

BETHLEHEM

Half Outside

The offering of more than \$250 received at the annual meeting of the Churchwomen of the diocese of Bethlehem was split equally between Dr. Kenneth Heim, for his activities in Japan, and the Urban Summer School Project which the diocese will conduct in Allentown, Pa.

"In making this division," said Mrs.

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Wallace Durand, newly elected president of the ECW, "we have followed the example set by the diocese in giving one-half to work outside the diocese and one-half for work within our borders."

Officers installed by the Rt. Rev. Frederick John Warnecke, Bishop of Bethlehem, included Mrs. Durand, president; Mrs. Raymond Hird, vice-president; Mrs. Donald Barnum, social relations secretary; Mrs. John McCormick, Christian education secretary; and Mrs. Raymond Allen, United Thank Offering secretary.

CANADA

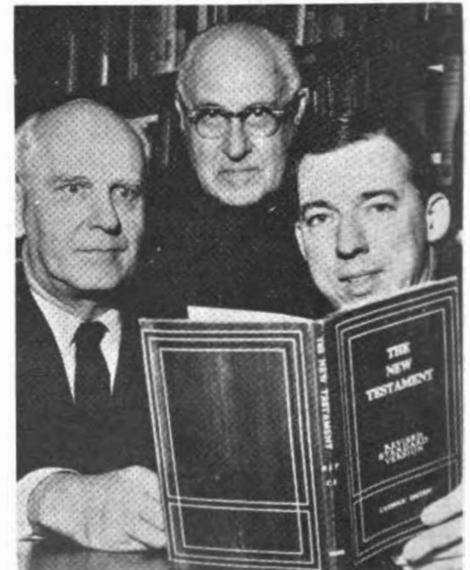
Editorial Rejoicing

The prospects for union between the Anglican Church and the United Church of Canada were hailed in a recent editorial by the *Roman Catholic Register* in Kingston, Ont.

Entitled "Good Christian Men Rejoice," it said that Roman Catholics would join with other Canadian Christians in expressing happiness at the unanimous agreement between committees of experts of the two Churches on principles of the union [L.C., January 3d].

The *Register* called the plan a historic and deeply moving document. "For the Catholic reading the principles of union, the reaction could not be one of surprise at the number of statements with which he differed, but rather of pleasurable interest at the degree to which much of the exposition appeared to reflect his own convictions," the *Register* said.

[RNS]



RNS

The Roman Catholic edition of the New Testament in the Revised Standard Version is examined by three Church leaders, Dr. Gerald F. Knoff (left), associate general secretary for Christian education of the National Council of Churches; the Rev. Dr. Frederick C. Grant, professor emeritus of biblical theology, Union Theological Seminary (standing); and Fr. Walter M. Abbott, S.J., associate editor of *America*. The edition is being published by Thomas Nelson and Sons.

AROUND THE CHURCH

The General Theological Seminary was host to the annual conference of the American Theological Library Association from June 14th to 18th. The group numbers about 110 librarians from accredited theological institutions throughout the United States and Canada. Among many practical problems discussed, the care and conservation of rare books was emphasized. The conferees visited the Pierpont Morgan Library, New York Public Library, the Cathedral of St. John the Divine, and several theological libraries on Morningside Heights.

The Rev. Robert C. Swift, 44, rector of St. Luke's Church, Dallas, Texas, since 1956, has been elected president of the Dallas Pastors Association.

The University of the South reports that in June it granted the first earned degrees to women in its history. Mrs. Janis Lane, of Huntsville, Ala., and Mrs. Elizabeth Murolo, of Wolcott, Conn., completed work for the master of arts degree in teaching during last summer's Sewanee Summer Institute for Science and Mathematics.

Another precedent was broken when a degree was awarded posthumously to the late Rev. Paul Bernard Kelley, OSB, of Elkhorn, Neb. Fr. Kelley completed the requirements last summer but died during the year.

Former Republican Senator Barry Goldwater has made available to members of Christ Church of the Ascension for a church site 8½ acres of his original 40-acre desert homesite in northeast Phoenix, Ariz.

The 1964 presidential candidate donated half of the land and sold the other half at the original purchase price, although the land's value has risen many times.

The congregation now meets in rented quarters. Started about a year and a half ago, the church has 481 members. The Rev. George McN. Ray is the rector.

The Rev. George C. Anderson, founder of the Academy of Religion and Mental Health, has been named lifelong honorary president by the organization, a non-profit interreligious affiliate of the American Association for the Advancement of Science.

Construction is under way on a \$650,000 parish activities building at the Church of the Incarnation, Dallas, Texas. The 44,000-square-foot, two-story structure will contain classrooms for the parish day school and Church school on Sundays. Included in the project is extensive remodeling of the present parish house. Both projects are to be completed by August 15, 1966.

Mr. William Stringfellow, Episcopal layman and author, has been named to the editorial board of *Ramparts* magazine. A lawyer, Mr. Stringfellow in 1963 acted as counsel to Episcopal clergy arrested during a "prayer pilgrimage" in Jackson, Miss. He is a Church representative on the Faith and Order Commission of the World Council of Churches and a member of the board of the Church Society for College Work.

The new John Long Jackson Center at Southeast Louisiana College, Hammond, La., was dedicated on May 13th by the Rt. Rev. Girault M. Jones, Bishop of Louisiana. The dedication was attended by more than 200 persons, including the widow of the late Bishop of Louisiana after whom the center is named. Completion of the center marks the first step of three proposed buildings. Future construction will include lounge areas and other facilities.

Church members of eastern North Carolina met on May 9th in New Bern to observe the 20th anniversary of the consecration of the Rt. Rev. Thomas H. Wright as Bishop of East Carolina and the 250th anniversary of the founding of Christ Church, New Bern.

An Episcopal bishop on June 16th was elected chairman of the Community Relations Board of Dade County, Fla., an organization created to solve integration problems by peaceful discussion. The Rt. Rev. James Loughlin Duncan, Suffragan Bishop of South Florida, was chosen to succeed Bishop Coleman F. Carroll, Roman Catholic Bishop of Miami.

The Rev. Jack C. Biggers, assistant at St. James' Church, Jackson, Miss., was scheduled to leave the latter part of July for Malawi, Central Africa. Fr. Biggers, who is unmarried, will serve on the staff of the Rt. Rev. Donald S. Arden, Bishop of Malawi, and will be on the salary scale of the indigenous clergy instead of the American Church's overseas clergy. Only on this basis was his entrance into the country acceptable.

The Rev. G. Carlton Story, D.D., on June 13th observed the 50th anniversary of his ordination in St. Aidan's Church, Boulder, Colo. Since retiring in 1960, Fr. Story has been assisting the Rev. A. B. Patterson, rector of St. Aidan's. For 40 years Fr. Story worked in the diocese of Chicago and for many years he served as trustee of the diocese and as chairman of the finance committee. He also was made a lifelong canon of St. James' Cathedral in Chicago. Fr. Story was ordained in St. Paul's Cathedral, Fond du Lac, Wis., by the Rt. Rev. R. H. Weller, D.D., then Bishop of Fond du Lac.

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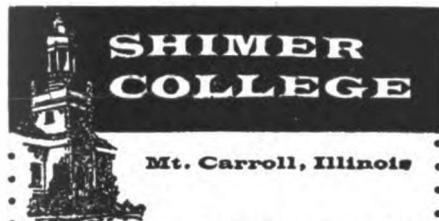
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BOOKS

Continued from page 4

gies, and reading lists. Next, chronologically, are listed the major authors and their works. The most significant authors get thumbnail biographies, and many of the books listed are briefly described and evaluated.

Although *The Reader's Adviser* is a standard handbook for librarians and booksellers (it originated in a book salesmanship course), it seems a likely standard reference book for home, parish, or other small library. Not only is it packed with information, it is a pleasure to read. Easily could it become as well-thumbed as a desk dictionary.

The Reader's Adviser will never replace the public library, but it could save you some trips there and save you some time once you get there—or to the bookstore.

INGEBORE MERRYFIELD

Return to the Spotlight

Women and Religion. By Margaret Brackenbury Crook. Beacon. Pp. 272. \$5.95.

Margaret Brackenbury Crook, who holds an honors degree from London University, was the first woman to have sole charge of a large church in England when she was admitted to the Unitarian ministry. She begins her treatise, *Women and Religion*, with the statement that "women have a heritage in religion to regain, develop, and carry forward," and adds that this is not a feminist movement, but a matter of concern to men and women, offering benefit to both.

This well-documented study (9 pp. "notes") traces the status of women in religion from the earliest written records to the present, under seven main headings: The Heritage of Women in Religion; In the Beginning, Eve; Women under Israel's God; Women in the Earliest Christian Circles; The Feminine Principle in Religion; Toward a Balanced Partnership, and, finally, Rethinking Our Concepts of God and Humanity.

The leadership of the Jewish heroines and the prominence of women in the first five centuries of the Christian Church is seen as deteriorating to a secondary position resulting from the "self-realization of the masculine mind so strongly evident in Judaism, Christianity, and Islam from their beginnings to the present day." Problems in changing religious thought have resulted from women's persistent adherence to accustomed methods, and as religious leadership fell more and more to men, women's lives became more and more domestic until they are "to be quietly helpful and keep away from the spotlight."

With the emergence, in the late 19th century, of women as journalists and writers, and the development of college

opportunity for women, their capabilities were more recognized. Now "women are coming with best welcome into the Protestant Communion as religious educators."

The book is intensely interesting. It will undoubtedly provoke controversy.

ANNE W. DOUGLAS

Not for Galvanizing

The Liturgy Revived: A Doctrinal Commentary of the Conciliar Constitution on the Liturgy. By Louis Bouyer. University of Notre Dame Press. Pp. 107. Paper, 95¢.

The greatest concrete achievement to date of Vatican Council II was the promulgation at its last session of the *Constitution on the Liturgy*. In *The Liturgy Revived*, Père Louis Bouyer, the renowned French theologian and liturgist, gives a brief but profound commentary on both the theological and practical importance of this document.

For Bouyer this Conciliar Constitution has fourfold significance:

(1) It puts the stamp of official approval on the Liturgical Movement;

(2) It goes behind the usual rationalistic and abstract formulations of theology to the older and fresher biblical and patristic emphasis on salvation history;

(3) It enjoins a biblical renewal "as a necessary prerequisite for any liturgical renaissance";

(4) It seeks to foster, not a tinkering with the ritual, but a total renewal of the Church based on "full, conscious, and active participation" in the Liturgy, understood as the proclamation and renewal of Christ's Passover.

For these reasons Bouyer believes that this Constitution "will remain as one of the most striking religious events of the twentieth century."

In these days when so much attention is being given to liturgical revision every priest ought to ponder carefully Bouyer's concluding words:

"The liturgy is not a new trick, to be used as any other pastoral device, to galvanize artificially the lives of the faithful. Those who are to make people live by it are to be the first to do it for themselves. We cannot be the priests of a religion of which we are not truly the faithful."

(Rev.) RICHARD CURTIS VETTER

Beware the Disguise

The True and Living God. By Trevor Huddleston. Doubleday. Pp. 120. \$2.95.

Few people interested in the problems of the Church's witness in the rapid change of Africa's social structure will ever forget Trevor Huddleston's book, *Naught for Your Comfort*. Largely because of the attack on *apartheid* detailed in that book, the author was recalled to England in 1956, where he rejoined his monastic brethren at the Community of

the Resurrection. He returned to Africa in 1960 as Bishop of Masasi in Tanganyika (now Tanzania).

Trevor Huddleston's new book, *The True and Living God*, is made up of eight addresses delivered to students at Oxford during a mission to the University preached in 1963: the World; What Is Man?; Things; Evil; Sin and Forgiveness; Jesus Christ; the Church; the Hard Core. His approach to mission preaching reminds me of the late B. I. Bell's.

Because each chapter was written to be spoken, the structure is simple and direct and these pages appeal to an even wider audience than the author originally contemplated. In the compass of a slim volume there are distilled for us the essential truths of the Christian religion in forceful and vigorous style. Moreover, Bishop Huddleston uses his African experiences as priest and bishop to illustrate the hard core of Christianity in the contemporary world of crisis and change. In the final pages we are reminded that penitence, worship, and service are the marks of discipleship in John 13 and throughout history. And in this era of M.R.I., all Churchmen can learn from Bishop Huddleston's challenge:

"Perhaps the most devastating criticism of colonialism—that it did not care sufficiently, or did not act in time to give back to Africa in exchange for so much material benefit and power the skills it could so easily have taught. I speak of Africa for it is the place I know and the place I love. But I speak of all countries in need of development for all lands confronted, as Tanzania is, with the three enemies: poverty, ignorance, and disease. What a field for Christian service! But only if it really *is* service, and not a disguised form of the thing which seeks privilege or power or even, only, thanks."

A fine book for every Christian in days like these.

(Rev. Canon) FRANK V. H. CARTHY

Out of the Garden

Children and Others. By James Gould Cozzens. Harcourt, Brace & World. Pp. 343. \$5.95.

Children and Others is a collection of 17 stories by James Gould Cozzens. That should be enough to compel our attention. Of late, many critics have seen fit to attack Cozzens because he doesn't say what they like to hear, or doesn't say it in the way in which they would like to hear it said, or both. All of this is permissible, even salutary, but some of the denigrators seem to be grinding axes of their own.

The sensible reader will seek the facts. He will turn to this latest publication and discover for himself whether or not the writer can entertain, inform, perhaps even enlighten him. I think he will render a favorable verdict on all counts.

Perhaps the ten stories which deal with childhood and youthful experience are the

most moving. The never-faltering details and the never-failing narrative honesty make them the finest stories I have read in a very long time. They yield rich pleasure, they satisfy as only good writing can, they have the look of durability.

(Rev.) WILLIAM TURNER LEVY, Ph.D.

The Acid Test

The Epistle to the Hebrews. By Hugh Montefiore. Harper & Row. Pp. ix, 272. \$5.

A valuable addition to a useful series of commentaries published jointly in the United States by Harper & Row and in Britain by A & C Black is *The Epistle to the Hebrews* by Hugh Montefiore. These commentaries, of which seven have already appeared, all have relatively small introductory portions, with more attention directed where it belongs, to the text and commentary.

The commentary proper consists of a new translation prepared by the author. Many of these translations are showing strong affinity for the New English Bible, probably many of these authors were members of the officially anonymous committee which prepared it.

During a recent seminar on the Epistle to the Hebrews, my students and I used this book intensively (the acid test of such a book), and we agreed that it is a valuable addition to the growing literature on the Epistle to the Hebrews.

(Rev.) JAMES L. JONES, Th.D.

Praying "Pen in Hand"

No Other Wealth. "The Prayers of a Modern-Day Saint, Bishop Charles Henry Brent." Edited by Frederick Ward Kates, with a biographical memoir by the Rt. Rev. Malcolm Endicott Peabody. The Upper Room. Pp. 143. \$1. \$10 a dozen.

Charles Henry Brent (1862-1929), Bishop successively of the Philippines and of Western New York, was not only a great Anglican leader but a pioneer in that ecumenical outreach which has come to such fruition today. It is eminently fitting, therefore, that Frederick Ward Kates, believing that "to know a man is to pay heed to his prayers," has, in *No Other Wealth*, brought together a great number of prayers by Bishop Brent—about a fourth of them here published for the first time.

There is no question that Bishop Brent had a rare facility for praying "pen in hand," and that the material which forms this collection is of the highest order of its kind. Somewhat more doubtful is its usability by others—so much of it is too personal and too ephemeral to lend itself to such a purpose. But not all. The most generally usable (not unexpectedly) are the shorter pieces—those more or less in Collect form. Of these, the best in my opinion are: Nos. 9, 10, 13, 15, 17, 60.



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ORGANIST-DIRECTOR, retired college teacher, M.A. Musicology, seeks relocation and part/full-time employment, eastern United States. Experienced all age levels. Healthy, alert, personable. Several active years anticipated. Clerical work considered. Reply Box B-260.*

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62, 85 (one of the very best), 98, 150, 161, 169.

One of these prayers (No. 150) has found its way into the Book of Common Prayer (cf. "For the Unity of God's People," B.C.P., p. 37).

Some of Brent's language is a little too ornate (e.g., "Bathe with golden showers of blessing, O Lord, thy servants. . . ." No. 153), but there is fine material in this collection, so ably edited by Fr. Kates, even if to some extent it has to be sorted out.

(Rev.) FRANCIS C. LIGHTBOURN

Books Received

MAX. A biography by David Cecil. Houghton Mifflin. Pp. 507. \$6.95.

PASCAL'S RECOVERY OF MAN'S WHOLENESS. By Albert N. Wells. John Knox. Pp. 174. \$4.25.

THE CHURCH AND URBAN RENEWAL. By George D. Younger. Lippincott. Pp. 216. \$4.50.

THE GOSPEL ACCORDING TO ST. MATTHEW. Text and Commentary for Students. By Alexander Jones. Sheed & Ward. Pp. 334. \$5.

THE WIND IN BOTH EARS. By Angus H. MacLean. Beacon Press. Pp. 144. \$4.95.

LUTHER AND AQUINAS ON SALVATION. By Stephen Pfürtnner, O.P. Sheed & Ward. Pp. 160. \$3.50.

FREEDOM AND FAITH: New Approaches to Christian Education. Westminster. Pp. 156. \$3.95.

MEN FOR OTHERS. By Stanley J. Rowland, Jr. Friendship Press. Pp. 175. Cloth, \$3.50. Paper, \$1.95.

ANSWERS TO YOUR QUESTIONS ABOUT THE BIBLE. By J. Carter Swain. Vanguard. Pp. 441. \$6.95.

NO RUSTY SWORDS. Collected writings. By Dietrich Bonhoeffer. Harper & Row. Pp. 384. \$4.50.

THE POSITIVE THINKERS. By Donald Meyer. Doubleday. Pp. 358. \$4.95.

PAUL OF TARSUS. By Joy Harrington. World. Pp. 216. \$3.95.

AFTER DEATH, WHAT? By William B. Ward. John Knox Press: Chime. Pp. 95. Paper, \$1.

THE CHRISTIAN NATURAL THEOLOGY. Based on the Thought of Alfred North Whitehead. By John R. Cobb, Jr. Westminster. Pp. 288. \$6.50.

YOUTH'S COMPANION TO THE BIBLE. By Ralph D. Heim. Fortress. Pp. 245. Paper, \$1.95.

A BRIEF HISTORY OF PREACHING. By Yngve Brilioth. Fortress: Preacher's Paperback Library. Pp. 228. \$2.95.

THE WAY IN THE WORLD. By Roy P. Adelberg. Friendship. Pp. 127. Paper, \$1.75.

BE YOURSELF—YOUR BEST SELF: Making the Most of Your Student Years. By Joseph E. Kerns, S.J. Sheed & Ward. Pp. 147. \$3.50.

MY DEAR MR. CHURCHILL. By Walter Graebner. Houghton Mifflin. Pp. 118. \$4.

DESMOND AND THE PEPPERMINT GHOST. The Dog Detective's Third Case. (For second readers on up.) By Herbert Best. Illustrated by Lillian Obligado. Viking. Pp. 93. \$3.

OBADIAH THE BOLD. A story about a little Quaker boy who wanted to be a pirate, written and illustrated for children by Brinton Turkle. Viking. Unpaged. \$3.50.

YOUNG PEOPLE'S BIBLE DICTIONARY. By Barbara Smith. Designed for 10 to 16 year olds. Westminster. Pp. 161 plus maps. \$4.50.

JUMP TO THE LAND OF GOD: The Adventures of a United States Air Force Crew in Tibet. By Lt. Col. William Boyd Sinclair, USAF. Caxton. Pp. 313. \$6.95.

BOUNDARIES UNLIMITED. Telephone devotionals. By Neil Wyrick, Jr. John Knox: Chime. Pp. 96. Paper, \$1.

PEOPLE and places

Appointments Accepted

The Rev. Paul C. Kintzing, Jr., rector of St. John's, Bala Cynwyd, Pa., will be rector of St. Stephen's, Providence, R. I., on September 1st.

The Rev. Douglas Mould, former rector of St. James', Clovis, N. M., is rector of Grace Church, Hutchinson, Kan. Address: 7 Hyde Park.

The Rev. William C. Rainford, assistant at St. Mark's, St. Louis, Mo., is assistant at Christ Church Cathedral, St. Louis, Mo.

The Rev. O. John Schaefer, former resident in clinical training at Medical College, Richmond, Va., is assistant institutional chaplain in New Orleans, La. Address: 2919 St. Charles Ave.

The Rev. Thomas C. Shepherd, curate at St. Andrew's, Toledo, Ohio, will be chaplain and instructor in sacred studies at Trinity-Pawling School, Pawling, N. Y., on September 1st.

The Rev. Eugene N. Stillings, former rector of St. Andrew's, Greencastle, Ind., is assistant to the rector of Grace Church, Madison, Wis.

The Rev. Robert C. Walters, former vicar of St. Paul's Mission, Fort Benton, Mont., is vicar of Christ Church, Rochdale, Mass. Address: 4 Carleton Rd.

The Rev. Robert A. Winter, assistant rector at St. Mark's, Riverside, R. I., will be rector of St. Mark's, Warren, R. I., on September 1st.

Ordinations

Priests

Southern Virginia—On June 22d, the Rev. Howard W. Saunders III, assistant at St. Andrew's, Newport News, address, Box 1095, Warwick Station, Newport News (23601); on June 25th, the Rev. Kenneth Ross Townsend, rector of Calvary Church, Dinwiddie, Spony, Goodwynsville, and Good Shepherd, McKenney, address, Dinwiddie (23841); on June 27th, the Rev. Milton K. Wright, rector of St. James', Boydton, St. Timothy's, Clarksville, and Christ Chapel, Boydton, address, c/o St. James'.

Deacons

Missouri—On June 19th, Robert Hamilton Betts, assistant at the Church of St. Michael and St. George, Clayton, address, 6345 Wydown Blvd. (63105).

Southern Virginia—On June 24th, Arcelous Elliott, Jr., in charge of Christ Church, Halifax, and Trinity, Boydton, address, Box 796, Halifax (24558); James W. Haggard, curate at Eastern Shore Chapel, Virginia Beach; Philip E. Weeks, in charge of All Saints', South Hill, St. Andrew's, Baskerville, and Grace Church, Palmer Springs, address, 500 N. Thomas St., South Hill (23970).

Diocesan Positions

The Rev. W. Murray Kenney, rector of St. Mark's, St. Louis, Mo., has been appointed eucumenical officer of the diocese of Missouri. Fr. Kenney continues as rector of St. Mark's.

Marriages

The Rev. William A. Gilbert and Mrs. Gilbert of St. Paul's, Ventura, Calif., announce the marriage of their daughter, Miss Margaret-Evelyn Gilbert to Mr. William Ladd Storey, Jr. The ceremony was held in St. Paul's on June 19th, and was read by the bride's father.

Miss Joyce MacDonald, Detroit, Mich., and the Rev. Dale G. Sarles, vicar of St. Barnabas' mission, Minto, Alaska, were married at St. Paul's Church, Detroit, on June 19th. The Sarles are en route to Minto, making the 4000 mile trip in a new, red truck, which they will deliver to the missionary district of Alaska.

Births

The Rev. George T. Cobbett and Mrs. Cobbett, of St. Timothy's, Catonsville, Md., announce the birth of their first child, Thomas Trueman, on May 10th.

The Rev. Daniel W. Hardy and Mrs. Hardy announce the birth of their third child, Daniel Wayne, in Oxford, England, on February 18th. Fr. Hardy has been studying at Oxford University, for the Ph.D. degree.

The Rev. John B. Hills and Mrs. Hills, of St. Alban's, Ft. Wayne, Ind., announce the birth of their son, David Andrew, on June 11th.

The Rev. David K. Johnston and Mrs. Johnston, of St. Peter's Church, Lonaconing, Md., announce the birth of their first child, Martha Miriam, on May 12th.

The Rev. James R. Leveque and Mrs. Leveque, of the Church of St. Michael and All Angels, Baltimore, Md., announce the birth of their fifth child, Joseph Paul Tunstall, on June 4th.

Degrees

The Rt. Rev. John E. Hines received the honorary D.D. degree from Kenyon College on May 30th.

The Rev. Joseph A. Erickson, Jr., of Claremont, Calif., was awarded the Th.D. degree by the Southern California School of Theology, in Claremont. Dr. Erickson is director of counseling at St. Martha's Parish, West Covina, Calif., and a pastoral counselor in private practice in Claremont.

The Rev. Canon Noble L. Owings, executive assistant to the Bishop of Los Angeles, received the D.D. degree, *honoris causa*, from the Church Divinity School of the Pacific on June 3d.

The Rev. Jerome F. Politzer, vicar of St. George's, Salinas, Calif., was awarded the S.T.M. degree from the Pacific School of Religion, Berkeley, Calif.

The Rev. Thomas A. Roberts, rector of Christ Church, Lexington, Ky., received the D.D. degree, *honoris causa*, from the Episcopal Theological Seminary in Kentucky on May 28th.

Mrs. Marietta Tree, United States Ambassador to the United Nations, received the honorary LL.D. degree from Bard College.

The Rev. Joseph Scott Young, rector of St. James', Wichita, Kan., received the D.D. degree, *honoris causa*, from Seabury-Western Seminary.

DEATHS

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

The Rev. Norman von Post Schwab, of "Crossways," Sharon, Connecticut, died June 25th in Sharon. He was 62.

Mr. Schwab was born in New Haven, Conn. He received the B.A. degree from Yale University in 1926 and the B.D. degree from the Virginia Theological Seminary in 1929. He was ordained to the priesthood in 1930. He served Calvary Church,



New York City in 1929 and 1930. From 1931 to 1935 he served Trinity Church, Asheville, N. C. He served St. Peter's Church, Cambridge, Mass. from 1935 to 1938. In 1938 and 1939 he was priest in charge of St. George's Church, Schenectady, N. Y.

Mr. Schwab travelled widely on behalf of the work of Moral Re-Armament and had discontinued his work in the ministry to devote his full time

to the program. He had worked in Africa, the Far East, and many European countries.

Surviving are his wife, the former Sarah Elizabeth Bradley, and six children.

The Rev. C. M. Dwight Wood, perpetual deacon at St. Paul's Church, Port Huron, Mich., and former director of the St. Clair Regional Planning Commission, died in Port Huron June 11th after a lingering illness. He was 72 years old.

Mr. Wood was born in Caro, Mich. He was a graduate of the LaSalle College of Engineering and the School of Theology of the diocese of Michigan. In addition to his duties at the church, at the time of his death he was serving as a consultant to the Regional Planning Commission. He had resigned as director in 1964. Prior to coming to Port Huron in 1957 he had worked as planning director of Lansing for four years, and industrial commissioner for the Detroit & Mackinac Railway. He served as a lay reader at St. Paul's Church for six years before his ordination in 1964.

Surviving him are his wife, Edith; a son, Paul P. Wood; three grandchildren; and two great-grandchildren.

Charles Pickett, father of the Rev. Charles Pickett IV, of the Church of Christ the King, Guayaquil, Ecuador, died June 19th at his home near Richmond, Va.

Mr. Pickett, a lawyer, was formerly a vestryman of Truro Church, Fairfax, Va., and a member of the Society of Cincinnati. He was an army veteran of World War I.

Surviving, in addition to his son, are his wife, Mildred; a daughter, Mrs. Joseph Kirchner, Jr., of Portsmouth, Va., and two brothers, William and Clay, both of Portsmouth.



GO TO CHURCH THIS SUMMER!

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

- CHICKASAW (MOBILE), ALA.**
ST. MICHAEL'S 300 Grant St.
(Just off U. S. 43 N, 4 mi from downtown Mobile)
Sun HC 7, Family Eu 9; Daily as anno
- GUNTERSVILLE, ALA.**
EPIPHANY DeBow St. at O'Brig Ave.
Rev. Hoyt Winslett, Jr., r
Sun HC 7:30, Parish Service 9
- LITTLE ROCK, ARK.**
TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

- LA JOLLA, CALIF.**
ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri
- LOS ANGELES, CALIF.**
ST. MARY'S 3647 Watszeka Ave.
Rev. R. Worster; Rev. H. Weltzel
Sun Masses 7 & 10; Daily Mon, Tues, Wed 7;
Thurs, Fri, Sat 9; C Sat 5-6
- SAN FRANCISCO, CALIF.**
ADVENT 261 Fell St. near Civic Center
Rev. James T. Goldet, 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
- NEW WALK, CONN.**
ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I. Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

- CORAL GABLES, FLA.**
ST. PHILIP'S Coral Way of Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30
- FORT LAUDERDALE, FLA.**
ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25
- MIAMI, FLA.**
HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9
- 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

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. a., 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.

- WASHINGTON, D. C.**
ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, MP & Ser 9:30 & 11; Daily 10
- ST. PAUL'S** 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; C Sat 4-7
- 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

- 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

Continued on next page

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

GO TO CHURCH THIS SUMMER!

Continued from previous page

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

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 15 HC; Wed 7:30 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
Rev. William C. R. Sheridan, r
Sun HC 7 & 9

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
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

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

OLD NORTH CHURCH OF PAUL REVERE FAME
193 Salem St.
Rev. Howard P. Kellett, v; Rev. G. Earl Daniels,
Assoc
Sun 11 MP; 1st Sun HC; open daily

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 & 9:30 HC (Chapel), 11 MP & Ser (HC 15);
11 Nursery; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 MP (HC 1st Sun); Daily MP 7, EP 7,
Wed HC 6:30, 10

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
Rev. William C. Warner, r; Rev. D. L. Clark, c
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
Rev. Herbert S. Brown
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

The Living Church

BROOKLYN, N. Y.

ST. PAUL'S 199 Carroll (MA54126)
Mass Sun 9:15 & 10:15 (Spanish); Daily 7 ex Wed
& Sat 9:30; HH 1st Fri 8; C Sat 5

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun HC 7:30, 8:30, 10, 11

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
Ep Tues & Thurs 5:45 Church open daily for prayer

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

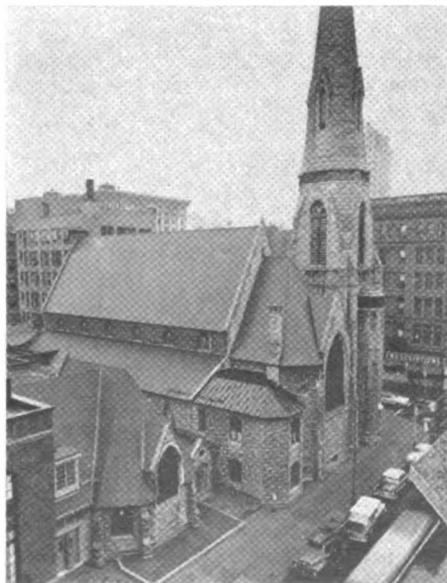
ST. IGNATIUS' Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care!); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, 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. Woppler
Sisters of the Holy Nativity
Sun Mass 7:30, 9, 11 (High); EP 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

ST. MICHAEL'S 225 West 99th St.
Rev. William F. Corker, r
Sun 8 HC, 9:30 Ch S, 11 MP (15 HC)

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



ST. PAUL'S CHURCH
SYRACUSE, NEW YORK

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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. Wood, 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

SYRACUSE, N. Y.

ST. PAUL'S Cor. E. Fayette & Montgomery Sts.
Sun HC 8, 9, 11; Daily 12:10

CLEVELAND, OHIO

ST. JAMES E. 55 at Payne Ave.
Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30; C Sat 4-5:30

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isackson, r
Sun HC 9, 10 (1st & 3d); MP 10 (2d & 4th)

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

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu
Daily H Eu 6:30, Wed & HD 10; C Sat 5

DENISON, TEXAS

ST. LUKE'S Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

ROCKPORT, TEXAS

ST. PETER (The Big Fisherman) N. Live Oak
The Rev. Harold W. Edmonson, r
Sun HC 10:45; Wed HC 7:30; Daily MP & Int 7

RICHMOND, VA.

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D., r
Sun HC 8; MP 10; Wed HC 7:30 & 10

PARIS, FRANCE

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

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8 HC, 10 MP & Ser (HC 15) July & Aug. only