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THINGS TO COME

October

29. Trinity XXIII
James Hannington and Companions, MM.

November

1. All Saints' Day
3. Richard Hooker, P.
5. Trinity XXIV

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

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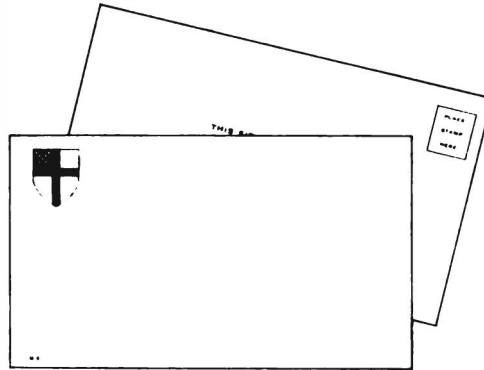
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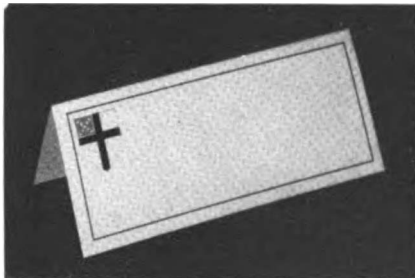
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BOOKS

THE HISTORY OF RELIGIONS: Essays on the Problem of Understanding. Edit. by Joseph A. Kitagawa. University of Chicago Press. Pp. xii, 264. \$6.95.

This lively contribution to the running dialogue between Christians and non-Christians is the first in a series of eight books to be published under the general title of "Essays in Divinity." The occasion for this new series is supplied by the 100th anniversary of the Divinity School of the University of Chicago and by the University's 75th anniversary. Joseph M. Kitagawa, an Episcopal priest and professor of the history of religions in the Divinity School and in the department of Far-eastern civilizations at the University of Chicago, is the editor of this volume as well as contributor of the second essay, "Primitive, Classical, and Modern Religions: A Perspective on Understanding the History of Religions." Jerald C. Brauer is general editor of the 8-volume series.

The History of Religions consists of eleven essays, an introduction by Joachim Wach on the meaning and task of the history of religions, and the general editor's preface. The essays grew out of a series of conferences attended by graduates and faculty members of the Chicago Divinity School only. Dr. Brauer admits that "something is lost by not inviting the best scholars from throughout the world to contribute to the volumes. On the other hand, something is gained by inviting only those men who have been educated or are now teaching at a single center of America long noted for its scholarship and its education of theological professors."

The theme of this volume is the problem of understanding as seen from the perspective of the history of religions (formerly somewhat inaccurately labeled as "comparative religions"). Mircea Eliade has a chapter on "Cultural Fashions and the History of Religions"; Charles H. Long writes on "Archaism and Hermeneutics"; Kees W. Bolle, while pleading for simplicity, has a rather complex chapter on "History of Religions with a Hermeneutic Oriented Toward Christian Theology?" Thomas J. J. Altizer writes on "The Death of God and the Uniqueness of Christianity" and Philip H. Ashby

on "The History of Religions and the Study of Hinduism." Charles S. J. White has a more technical "Note on Field Method in Historico-Religious Studies: The Vallabhasampradaya." "The History of Religions and the Study of Islam" is the theme of Charles J. Adams, while H. Byron Earhart looks "Toward a Unified Interpretation of Japanese Religion." Jerome H. Long writes interestingly about "Symbol and Reality among the Trobriand Islanders" of whom I haven't heard since reading Bronislaw Malinowski several years ago. The book closes with a theologically most stimulating chapter on "The significance of the History of Religions for the Systematic Theologian" by Paul Tillich.

The book is well documented and provided with an index. Anyone interested in the dynamic character of religions and their interpretation will find this volume quite stimulating.

(The Rev.) ENRICO S. MOLNAR, Th.D.
The Canon Theologian of Los Angeles



CHRIST THE REPRESENTATIVE. By Dorothee Soelle. Fortress. Pp. 154. \$3.95.

Dorothee Soelle's *Christ the Representative* bears the subtitle: "An essay in theology after the death of God." Thus she has written from the point of view that the Being Christians call God the Father is, as she somewhat equivocally puts it, "no longer directly present." What Miss Soelle, who is instructor in the institute of philosophy at the Technical College of Aix-la-Chapelle, adds to the death-of-God movement and to what is sometimes called "radical Christianity" is the interpretation of the historical Jesus as the unique individual who represents God to man and who also represents man to God.

The book is essentially about the notion of *representative* per se and about Jesus's function as representative, although it is by no means the case that the author always writes with sufficient clarity. Whatever any one reader may judge to be the value of the thesis of this book, incidentally to the development of her thesis the author provides some interesting and valuable analyses of the loci of representation in human interpersonal relations. The book presupposes considerable knowledge of the new theology and hence it is not to be recommended for initial reading in this important field.

MARY CARMAN ROSE, Ph.D.
Goucher College



THROUGH AN EASTERN WINDOW. By Jack Huber. Houghton Mifflin. Pp. 121. \$3.95.

Jack Huber, a widely experienced professor of psychology, traveled one summer to the East to study Eastern meditation methods. He undertook a five-day course under a Japanese Zen master and a three-week study in a Burma meditation



Christianity and the Arts

By Donald Whittle

How does the faith reflected in a Byzantine mosaic differ from the faith reflected in the work of Raphael? And what about the way in which Roualt poured out the turbulent grace of God. "On the Waterfront" was considered a movie of deeper Christian content than "The Greatest Story Ever Told" says the author. Why and how? "The Cathedral of the twentieth century is . . . something of an anachronism," continues the writer. Why is it? The ultimate questions of man, as revealed in various works of art are discussed in this volume which is an excellent introduction to a meaningful relationship between Christianity and the arts—or a comprehensive application of the Christian faith to the arts—painting, architecture, music, fiction, poetry, drama, cinema.

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The Covers

Front: The Rev. Carl Sword introduces Tim to Mr. Harry Anderson, assistant principal, for registration at Salina Senior High School. St. Francis boys attend local public schools in Kansas and New York.

Back: Home of the drama department at Trinity University, San Antonio, is the Ruth Taylor Theatre. Looking from the stage one may note swivel chairs designed so that the audience may see action on all parts of the three-sided stage.



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center. He emerged from these a changed man. In *Through an Eastern Window*, easily read in two hours, he describes it exactly as it happened, in the simplest of language and with an impact that is the unique mark of an articulate first-hand account of a deeply moving experience.

In a brief epilogue the author speculates upon how various meditation methods bring about growth and change. The Eastern disciplines are concrete and specific, the results profound. The terms spiritual and religious are not used to describe what took place, and I was somehow reminded of the blind man healed by Jesus who when pressed for an explanation of what had happened to him replied simply and in truth, "One thing I know, that, whereas I was blind, now I see."

ANNE HIGH
Christ Church
Whitefish Bay, Wis.

✦ ✦ ✦ ✦

A HAT ON THE HALL TABLE. By Jean Reynolds Davis. Harper & Row. Pp. 152. \$3.95.

Jean Reynolds Davis's *A Hat on the Hall Table*, described as a rollicking romp through the rectory, is exactly that. Rollicking and romping through the chapters of this cleverly contrived but never "cute" tale, the reader becomes so intrigued by Mark and Barbara Nelson and her protective device, "The Hat," that he becomes almost as breathless as the occupants of St. Michael's Rectory. Immediately he finds himself at home, the hilarious unfolding of the lives within and about the rectory making it difficult to lay the book aside.

Barbara blissfully approaches the rectory, a new baby, the spring "bizarre," clergy, and clergy wives, as well as advice and opinions from all directions. With her naive laughter and joy she accepts each problem of raising a family in an ancient monstrosity interrupted constantly by callers and messages. Participating in parish and community life she gradually becomes a surprising new person. With her midnight monologues and sudden awakening to the "new me" she finds her place in the hectic, demanding society which often seems to overcome her.

Those readers curious about life in a rectory will be amused and perhaps amazed. For those who live in a rectory it will produce empathic laughter. Susan Perl's mirthful sketches are an added delight to a thoroughly enjoyable small book.

SUE COOPER
Grace Church
Carlsbad, N. M.

✦ ✦ ✦ ✦

THE VOLUNTARY CHURCH. By Milton B. Powell. Macmillan. Pp. 195. \$5.95.

The Voluntary Church is a book of selections of comments on American religion, made by foreign visitors ranging

from George Whitefield in 1739 to Camille Ferri-Pisani in 1861. The book is built on the editor's premise that the voluntary system of Church support is the outstanding characteristic of American religion, and the various selections are chosen to illustrate its practical working.

The thing that strikes this reviewer about the volume is the complete lack of agreement among the commentators, and their facility in hasty generalization. Crevecoeur is sure that the variety of religion in America will result in complete religious indifference. Cobbett, on the other hand, is enthusiastic for voluntarism and says it will make for better clergy. Achille Murat, in contrast, notes that "no clergy is so costly to the people as the American clergy," and prophesies that religion will die in the United States. Mrs. Trollope finds that religion is confined to the women and that there is no religion whatever on the frontier—the region between the Appalachians and the Mississippi. And the last writer, Ferri-Pisani, tells us that the "increase and achievement of Christian Churches in the last fifty years is immeasurable." My conclusion is that while the selections that Prof. Milton Powell has gathered are amusing, they prove nothing.

(The Rev.) GEORGE E. DEMILLE, S.T.D.
Canon of Alban

✦ ✦ ✦ ✦

A SHORT LIFE OF LUTHER. By Allan W. Townsend. Fortress. Pp. 75. \$1.25.

This concise, well-written paperback is excellent as source material for Luther's life and work. *A Short Life of Luther* begins with his death, pointing out one of Luther's basic beliefs that all life leads to death and eternal life and that one should die with God not only on his lips but throughout his whole being.

Allan W. Townsend has condensed Luther's very full life into comparatively few pages, pointing out the reformer's basic beliefs, many of which have been lost in modern day Protestantism. Through his struggle with God, himself, and Rome, Martin Luther emerges as a titanic figure—yet warmly and authentically human.

NANCY ADAMS WHITE
St. Alban's Church
Wickenburg, Ariz

✦ ✦ ✦ ✦

A CATALOGUE OF SINS: A Contemporary Examination of Christian Conscience. By William F. May. Holt, Rinehart, and Winston. \$4.95.

At a time when many of us were beginning to wonder "whatever happened to sin," William May's book appears to assure us that not only sin, but even sins, are still around. Even the title, *A Catalogue of Sins*, is an affront to the current mood in moral theology and Christian ethics.

May's primary thesis is significant and timely. Given human experience, our

preoccupation with "Sin" without reference to its concrete expression in "sins," is retreat into abstraction. "All such talk about sin apart from its various forms suffers from the danger of saying at once too little and too much; . . . sin exists only in the concrete and never as an abstract whole." Here we have a final exposure of the major pitfall that is the sophisticated Calvinism of neo-orthodox ethical thinking. It is May's observation that in this kind of thinking we become so fascinated with the disease that we overlook the recognition of and treatment of the symptoms. The sinner becomes a subject of description and fascination but he is never cured.

May defines a sin as "whatever we do that violates our life in God." Fortunately, he qualifies this with the profound assertion that "sin is ultimately destructive of the human." After this initial lifting of our expectation in the introduction and first chapter, the rest of the book proves to be a disappointing attempt to squeeze human behavior, as contemporarily observed, into traditional categories of sins. A dull, inverse "reductionism" occurs. May has ignored the dynamic possibilities of a description of sin in its concrete expression afforded by the insights that have emerged from the effectual wedding between modern psychological science and moral theology. Even the lowliest student is wont to say, "did this guy ever have pastoral clinical training or parish pastoral experience?"

(The Rev.) ROBERT T. JENKS
St. Peter's—Chelsea
New York City

✦ ✦ ✦ ✦

THEOLOGIANS AT WORK. By Dom Patrick Granfield. Macmillan. Pp. 262. \$5.95.

On the theory that face-to-face meetings and personal conversations would be the most effective vehicle for portrayal of theologians and their positions for lay people, Dom Patrick Granfield interviewed sixteen individuals whose credentials are excellent. Eight are Roman Catholic, one Jewish, one Russian Orthodox, and six are protestant scholars and authors. The conversations were tape recorded and then edited for publication. The result is not entirely the sort of free-wheeling conversational approach which one might expect—undoubtedly necessarily so to meet the requirements of a compact publication.

The effectiveness of the confrontations varies, from the layman's standpoint, according to the controversial character of statements and positions. For example, the remarks of Rabbi Abraham J. Heschel or Russian Orthodox Prof. John Meyendorff are more contemporarily meaningful than some of the other expositions, unquestionably sound and instructive as the latter are.

The non-theologian can obtain some distinct benefits from *Theologians at*

Work but it should not be approached as a primer or easy-to-read book on a complex subject. It will be rewarding in direct ratio to the effort expended in its understanding. The author is an assistant professor in the School of Sacred Theology, Catholic University of America, and managing editor of the American Ecclesiastical Review.

FRANK STARZEL
St. Thomas Church
Denver, Colo.

Booknotes

By Karl G. Layer

Karl Barth and the Christian Message. By Colin Brown. Inter-Varsity Press. Pp. 163 paper. \$1.95. The book is in four main sections: the subject's life with an outline of main writings, the question of revelation, Barth's natural theology, and lastly Barth's Christological approach to doctrine. The scholarship is sound.

Heaven and Hell. By Emanuel Swedenborg. Swedenborg Foundation. Pp. xvi, 496. \$1. The Swedish theologian's graphic description of the life hereafter. No aspect is left unexamined or undescribed.

Summer Camps and Summer Schools, 15th ed. Porter Sargent Publishers. Pp. 400. Cloth, \$4.40; paper \$2.20. This latest guide surveys more than 1,000 summer camps, tours, academic, and other special programs in the U. S., Canada, and abroad. A new feature is included in the latest edition—a listing of nearly 50 private schools in the U. S. offering study and travel programs abroad. A valuable reference for parents, advisors, educators, and camp directors.

Genesis. By Nathaniel Kravitz. Philosophical Library. Pp. 83. \$3.95. An approach to the first three chapters of Genesis which attempts to interpret them in light of contemporary thought.

The New Theology and Morality. By Henlee H. Barnette. Westminster. Pp. 120 paper. \$1.85. An attempt to summarize and analyze the title subjects, in easily understood terms, by a protestant scholar.

How Do I Know I'm Doing Right? By Gerard S. Sloyan. Pfaum. Pp. 126 paper. \$.75. Traditional and situation morality and ethics in a contemporary world. The author is a Roman Catholic priest.

Feed My Lambs. By James P. Carroll. Pfaum. Pp. 126 paper. \$.75. A guide for Roman Catholic parents in preparing their children for Penance and Holy Communion. Not particularly useful for Episcopalians.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are not asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Perpetual Virginity

I have noted with interest the letter from Fr. Viton on perpetual virginity [L.C., September 17th].

The scriptural interpretations seem forced, and it is far from clear why either St. Augustine or St. Athanasius is more "The Church" than, for example, St. James (of California) who would, I daresay, be quite unwilling to support this notion. The crux of the matter lies in the last sentence. If other children are "inconceivable," then any indication to the contrary cannot be tolerated. I suggest that certain fields of modern physics—relativity and quantum mechanics—may here be of immeasurable value to the Church and theologians, as students in these fields devote much effort to conceiving the inconceivable, then deciding that it really wasn't so inconceivable after all. Some acquaintance with conceptual flexibility might be highly advantageous.

JOHN L. PRATHER
Professor of Physics
PMC Colleges

Chester, Pa.

Alcoholic Clergy

May I add another voice to the call of the Rev. Stanley Compton [L.C., August 6th]?

In his letter Fr. Compton called for consideration of the use of Roanridge Training and Conference Center as a location for the rehabilitation of alcoholic clergy. If this is not feasible then perhaps some other facility or location already owned by the Episcopal Church could be put to use. In the United States, God knows, we have enough by way of physical plant and facilities to place some of it, along with financial assistance, at the disposal of a qualified man (priest or layman) trained in the field of rehabilitation of alcoholics.

Correct me if I am wrong, but from conversation with a brother priest of the Roman Church I understand there are in the United States only two institutions properly staffed working with alcoholic clergy. These are both sponsored by the Roman Catholic Church. One of the two has a waiting list of 500 alcoholic clergy but can accommodate only 40 at a time. The director indicated that he had to turn down the request of one nearby Episcopal bishop for accommodation for an Episcopal priest.

Could we not urge some of the clergy closer to Roanridge to investigate the possibilities of Fr. Compton's suggestion? Perhaps the Episcopal Church and the Anglican Church of Canada could cooperate in such a venture. There are too many alcoholic clergy on both sides of the 49th parallel. They need assistance and little, if anything, is being done to help them at present.

(The Rev.) KEITH W. MASON
Rector of St. Mark's Church

Leominster, Mass.

Suicidal Complex

I heartily endorse the article by the Rev.

Howard C. Olsen, *The Suicidal Complex of the Church Today* [L.C., September 24th]. While the editor tried to counteract the force of the article, news items on pages 7 and 9 of the same issue help to support Fr. Olsen: the rapid increase of "separatist bodies" in Africa, faster than the rest of us; and the actual decline reported in the parish lists of the Canadian Church of 67,000 during 1966.

Our Church leaders all too often seem intent on doing everything possible to discourage the growth of the Church, and Fr. Olsen deserves commendation for stating that so well.

(The Rev.) A. S. TYSON
Rector of St. George's Church
Roseburg, Ore.

Mail from 815

In reference to recent expressions about lack of economy at our Church headquarters, please note that on September 19th each clergyman of the Church was mailed a mimeographed copy of the Presiding Bishop's keynote address to General Convention on September 17th. It was mailed first class: cost 10¢, total cost about \$1,000. It could have been mailed for 1¼¢: cost \$125. savings \$875. Difference in delivery time: one or two days.

When I had a diocesan position and worked and traveled on an expense account. I tried to remember that I was spending money offered on a hundred altars, often at real sacrifice. The money the Church spends is dedicated money.

(The Rev.) W. C. CHRISTIAN
Vicar of Church of Our Saviour
Midlothian, Va.

Christian Century Circulation

Circulation figures for *The Christian Century* [L.C., September 17th] are and always have been public knowledge. These figures easily may be obtained by glancing at the current Associated Church Press Directory. *Christianity Today's* circulation figures also are contained in this directory. Both publications are members of the Associated Church Press and neither publication has ever declined to make its circulation figures public. Incidentally, the 1967 Ayer Directory of Newspapers and Periodicals is far from an official listing of publications. Any number of magazines, religious or secular, do not return information blanks sent out by this directory.

ALFRED P. KLAUSLER
Executive Secretary of
The Associated Church Press

Chicago, Ill.

No Right?

In your editorial, "The Right to Good Neighbors" [L.C., October 1st] it seems to me that you make one of the very basic errors which plagues our country in respect to discrimination in housing. I believe that in this matter there is only one right: the right to choose the place where one wishes to live. There is no such thing as "the right to good neighbors."

As a white person, I take for granted my right to buy a house or an apartment in any location where I can afford to live. No man in the neighborhood I choose has the right to deny me my choice, even if he suspects that I am not exactly the sort of person he

wants in his neighborhood. If I am, say, a person of different nationality, or a professional gambler, or an alcoholic, no one has the right to deny me the house I choose. The only way he can keep me out is by entering into a "gentlemen's agreement" with the real estate agent. This is the usual way of controlling neighborhoods. But it is a kind of conspiracy rather than the exercising of a right. If I choose to buy directly from the owner, I may get the house anyway. The only way my neighbors can maintain the "atmosphere they want" is to take me to court if I misbehave after I have moved in. No one has the right to good neighbors. Above all they do not have the right to control the "atmosphere" of their neighborhood by violating the rights of others to acquire housing. Open housing is a right. Good neighborliness is an achievement.

Nothing I have written above is intended to be a defense of the action of the Negro vandals who ripped up the mayor's office in Milwaukee. Their behavior offended people of both races, even if it gave perverse satisfaction to some Negroes overwhelmed by the frustration of being unable to secure their rights by peaceful and legitimate means.

(The Rev.) CLARKE K. OLER
Rector of Holy Trinity Church
New York City

Editor's comment. If the majority do not have a right, say, to demand that their neighborhood be kept clean and quiet, some good citizens are bound to wonder if they have any rights left.

Thank you for your magnificent editorial "The Right to Good Neighbors." I can hear the howls start but am convinced that 99 percent of our laity are in full agreement. Your recent editorials have kept me from complete despair over what is going on in the Church. This one is a masterpiece. Thank you!

(The Rev.) NICHOLAS M. FERINGA
Headmaster (ret.) of St. Paul's School
Garden City, N. Y.

Clearwater Beach, Fla.

Diaconate

It brings me great sadness to see that the Church is now going to permit the lay administration of the chalice. I see this as a victory for no one. There have been those who had hoped that the Church could recall the historic and valuable office of the diaconate, but the lay administration of the chalice only makes the diaconate appear even more awkward and useless than before. By our actions we show that we do not really believe in the three orders of the ministry we so vigorously defend in ecumenical discussions. For those who see the lay administration of the chalice as a victory for the laity, I submit that this move means that the laity are being given the work of the clergy while being kept out of the "clergy club."

We should probably make most of our lay readers and deacons and allow anyone who can read to be a "reader." I pray for the day when clergy will not be thought of as so "special" and ordination will no longer be a precious thing to be defended, like the initiation rite into an exclusive club, so we may use it as a sacred tool for the ministering of God's grace. Let's have these same lay readers administer the chalice and do a

October 29, 1967

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number of other useful jobs. But, let us also ask God to bless them so they may duly execute their office to the edifying of the Church and the glory of His Holy Name. It looks like a deacon, it walks like a deacon, it talks like a deacon, it does everything a deacon is supposed to do. Why not ask God to give it the grace to do the work of a deacon? Then we call it a deacon.

(The Rev.) JOHN H. STANLEY
Rector of St. Michael's Church
Grand Rapids, Mich.

Civil Rights

In many comments on civil rights I notice considerable confusion of thought. Why does not any very clear line of action appear? I suggest that one factor has been overlooked: namely, that the vast majority of the human race, not only Negroes, has had little or no experience with freedom of any kind.

What proportion of the white race throughout the world, and throughout history, has had any semblance of liberty until well into the 19th century or later? In Africa did not Negro-governed communities have similar inequalities? For example, the inherited system of slavery between, I think, the Watusi and the Bantu tribes. As for the white race, I think that white peonage still exists in

certain parts of the world. And serfs existed in Russia until the end of the monarchy in 1917, at least. With the question of civil rights we are heading into something which the greater part of the world's inhabitants knows nothing, or almost nothing, about—including us. The meaning of Jefferson's "natural rights of man" needs to be studied more carefully than we have shown any sign of doing up to now, together with a way to make them operative.

I suggest two questions: (1) Do those persons who engage in violence really want to be cast upon their own resources, and (2) are they willing to undergo the *hard work* which that would entail? Democracy will not function automatically.

MARGARET KEPHART

Ithaca, N. Y.

Operation Understanding

During the ten years that I edited the *Operation Understanding* edition of *Our Sunday Visitor*, I came to know many Episcopal priests personally and many more through correspondence.

I had come to a place where to remain at *Our Sunday Visitor* would have required compromises with my integrity which I was not prepared to make. But I hope somehow to start up at some other place the kind of easy-going communication we had in the past with *Operation Understanding*. If there are those who would like to be a part of that project when it is started, I hope they will write to me at my home.

DALE FRANCIS

9 Northway Dr.
Huntington, Ind. 46750

Necromancy

The afterlife can be proved in a seance? A pathetic question. Spiritualism is simply another form of pagan necromancy, a crude parody of the Church's teaching on the Communion of the Saints. Perhaps the phenomenon can be explained by fraud, emotionalism, extrasensory perception, telepathy, —even diabolism.

(The Rev.) JAMES BRICE CLARK
Rector of St. Barnabas Church
Omaha, Neb.

Off Base We

I agreed with your enthusiasm for "Love is a Spendthrift" [L.C., September 17th] and began preparing for extensive use of it until impelled to refer to *Webster's Third New International Dictionary*. Suggest you might want to do the same, noting especially the meaning of "spendthrift" when used as a noun.

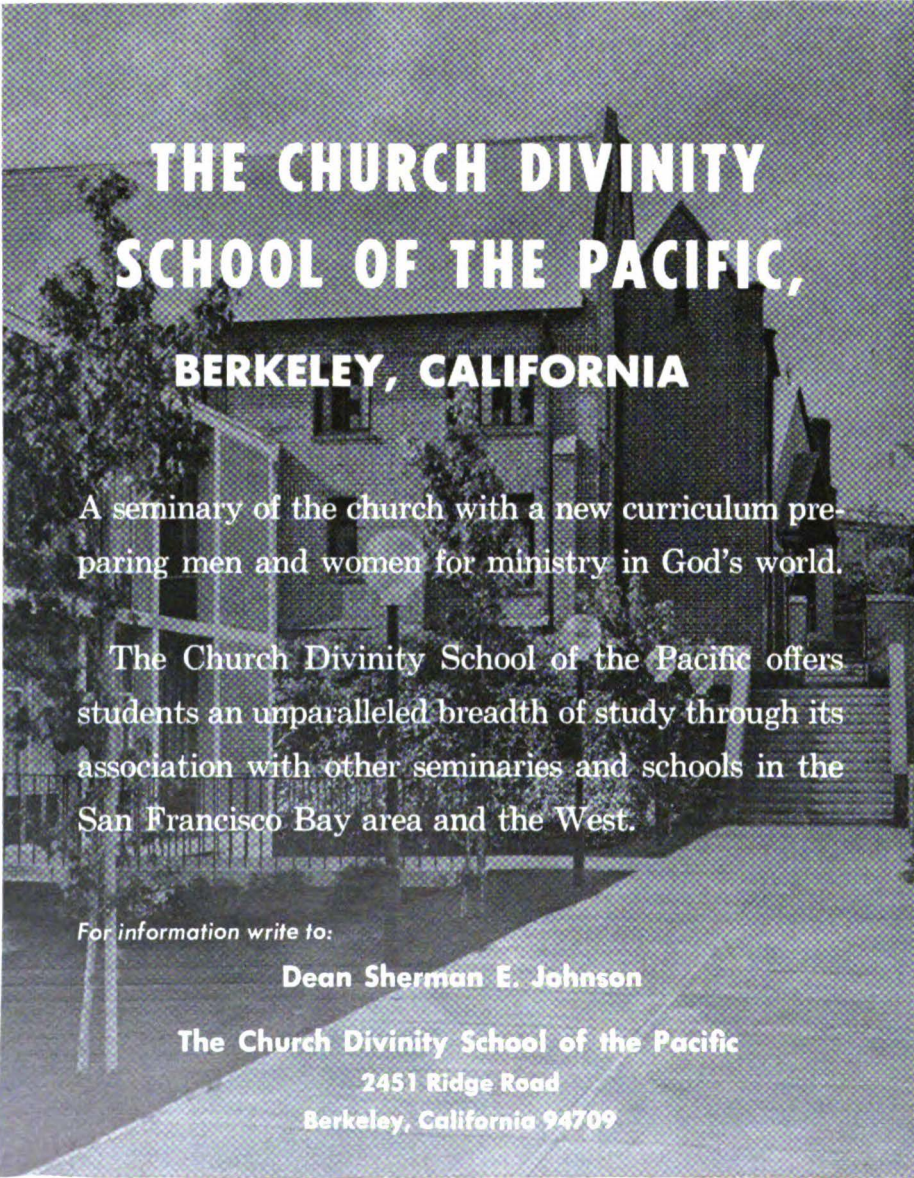
(The Rev.) DANIEL H. FERRY
Rector of St. Paul's Church
Salem, Ore.

Editor's comment. *Webster's Third New International Dictionary*: SPENDTHRIFT (n). "One that spends or used improvidently or wastefully; one who spends his estate (as by drinking or gambling) so as to expose himself or his family to want or suffering or to becoming a charge upon the public."

Here we were, just trying to speak a good word for the people at "815," and now this. We try so hard to go straight, and we always get caught.

Ecumenical Proof Text

How long before a New Testament scholar corrects our misuse of "that they all may be one" as a proof text for ecumenism? This



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text comes from John 17, our Lord's High Priestly Prayer—a passage which can only doubtfully be accepted as a verbatim report. Ecumenism is splendidly valid in its own right. It needs no proof text to support it.

(The Rev.) GEORGE E. GOODERHAM, Th.D.
Vallejo, Calif.

New (?) Morality (?)

It appears from the daily newspapers that the girl victim in the most recent widely-publicized double murder in New York's East Village was an Episcopalian. I cannot help but wonder whether or not our teachers and preachers of the new morality, of situation ethics, of the doctrine that anything is morally right if done with love, feel any personal responsibility for happenings such as this. To me the pattern seems clear and the path straight from the breakdown of "Victorian social judgments" (a favorite phrase with some of our clergy) to experimentation with extra-marital sex, to experimentation with narcotics, to association with characters who according to such judgments were beyond the pale, to the inevitable tragic denouement.

How refreshing it would be if the clergy would occasionally take time out from their preoccupation with politics and sociology to remind the congregations committed to their care of the seventh commandment, or of St. Paul's numerous warnings against fornication, or to preach on such texts as Romans 1: 24-27. I know that they say that the people, especially the young people, do not wish to hear these things, but even if that is so (and how do they know without having tried?), since when has it been the mission of the Christian clergy to preach only what their auditors wish to hear?

STUART MCCARTHY

Bronxville, N. Y.

Conversion

Amen, and again, Amen to the convictions held by the Rev. Sterling Rayburn on Baptism and Conversion [L.C., September 24th]. How the Holy Spirit would manifest Himself if we could once again be the Church of "Holy Commitment" rather than of "Wholly Expedient!"

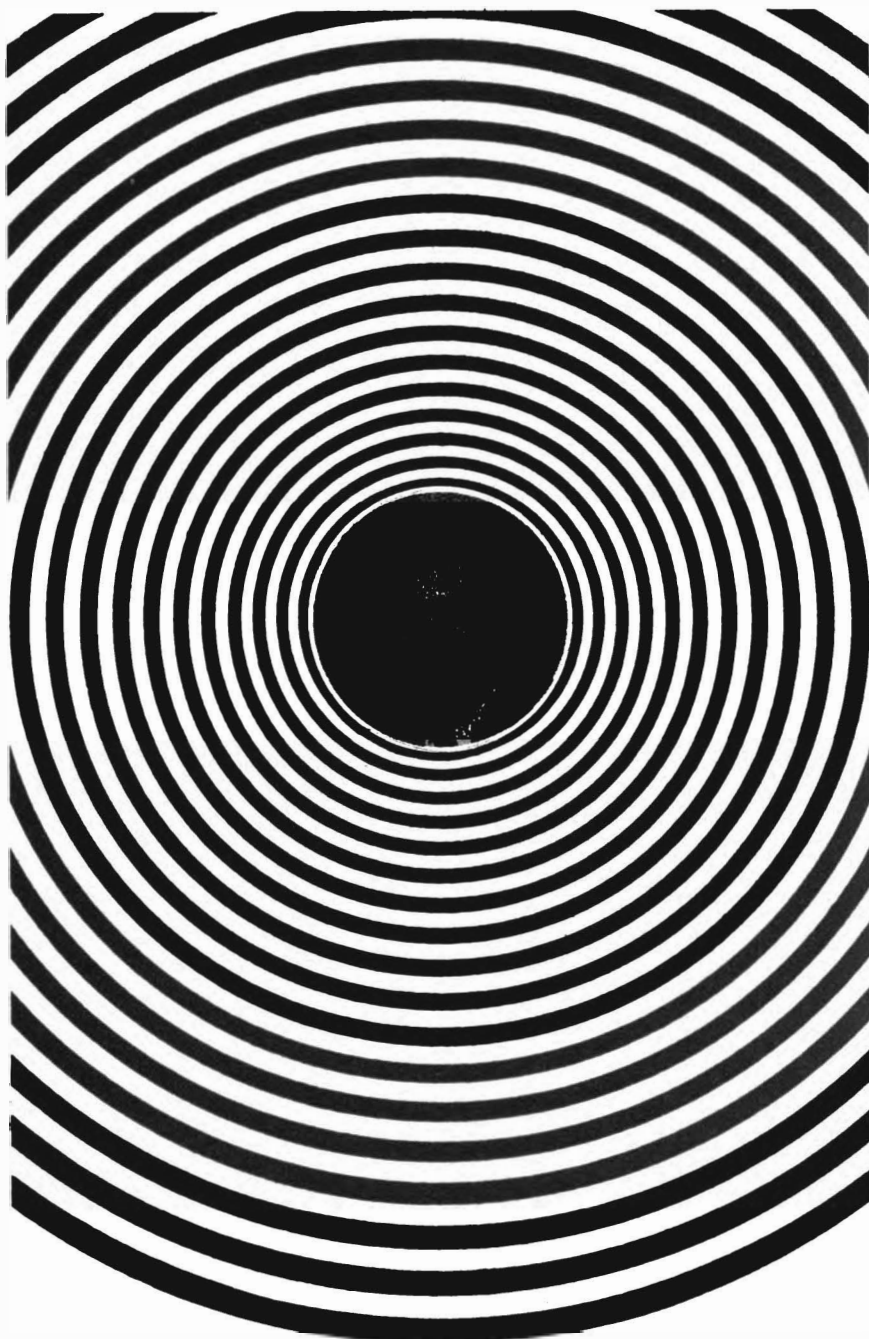
I cannot boast of innocence in this matter. Who among us can? But more and more I long for "proof" from our confirmands that they really understand and believe and will live that most important question of their whole lives, "Do ye promise to follow Jesus Christ as your Lord and Saviour?" How my heart sinks when, though I have worked long and hard to impress on them their responsibilities and the meaning of Baptism, Godparents make glib replies which I am sure they have no intention of remembering or keeping once the child is "done" and the rollicking party over. One is initiated into a club and converted to Christ, but I believe we have mixed our verbs and I feel ashamed.

Perhaps we need a national quiet day when we could all think quietly about where the Church has gone rather than the myriad ways we can splinter and waste our energies—a day when we could peruse our parish register and weep softly. As Fr. Rayburn concludes, "Conversion is the only thing we can do to improve the Church, and conversion will do it."

(The Rev.) LAURENCE D. FISH, SR.

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Trinity XXIII

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MONTANA

Sterling Resigns

On the eve of the eleventh anniversary of his consecration to the episcopate, the Rt. Rev. Chandler W. Sterling, Bishop of Montana, wrote his resignation in a letter to the standing committee of his diocese and to the House of Bishops. In his letter Bishop Sterling said: "At the time of my election . . . I stated that I would give ten years to the work in Montana, God willing, and health permitting. My reasons for this determination were two-fold. I was convinced then, as I am now, that a bishop's usefulness and effectiveness in a jurisdiction naturally declines after this time. His ability to deal with local diocesan problems diminishes rapidly because of the nature of a smaller and isolated diocese through decisions that he has to make, and stands that he has taken."

One layman described the bishop's move as "a surprise but not a shock." Bishop Sterling has met with considerable opposition and resistance within his diocese because of his bold advocacy of some controversial causes, most notably civil rights.

Commenting editorially on Bishop Sterling's resignation the *Great Falls Tribune* said in its issue of October 10th: "Although strong ultra conservatives may welcome the resignation of the dynamic bishop, history will prove, in our opinion, that Bishop Sterling stood on solid ground when he urged his Church and society to accept, rather than blindly resist, the inevitability of change."

At the present time the 56-year-old bishop has no definite plans for the future, if his resignation is accepted. It is certain that at least part of his time will be devoted to writing.

NEW YORK

More on Canterbury

The latest United States tour of the Archbishop of Canterbury lasted just a month, with a sizeable portion of the time spent at the General Convention in Seattle. The visit began in New York and, after a nationwide circuit that included Chicago, Little Rock, Las Vegas and San Francisco, ended in Boston. On his next-to-the-last stop in New York City, the 62-year-old prelate spoke formally four times in two days and the third day conducted a quiet day for the diocesan clergy.



Ambassador Goldberg at Trinity's Lectern

Speaking at an ecumenical service at the Cathedral of St. John the Divine the Archbishop spoke of similar unity services elsewhere in which he had taken part during his trip. "Nothing has moved me more than these ecumenical acts of worship of the kind that could not have happened twenty or ten or even five years ago," he said. "We are fortunate," he told the 6,000 persons gathered in the vast cathedral, "to be living in a time when the more powerful forces of Christendom are not the forces that tear us apart, but the forces for unity. We are fortunate to be living in a time when there is so much effort for Church renewal."

In both his remarks at the cathedral and in an earlier address at the Church of St. Mary the Virgin [L.C., October 22d], Dr. Ramsey stressed the close relationship between reunion of the Church and renewal of the Church. He noted that "the tasks of unity and renewal are not solely or even primarily an ecclesiastical matter. Surely it is not solely nor even primarily the clergy and the Church leaders who are concerned in these things. If Jesus is Lord, Christian unity touches everyone. When the Churches work together in the service of the hungry or in binding up the tragic wounds of the world's need, this is part of the service of the entire Christian community. There is no Christian man or child who cannot share in it."

Dedicates Trinity Institute

At Trinity Church the Archbishop of Canterbury addressed a convocation to inaugurate Trinity Institute, a new ven-

ture designed to help the working clergy find new ways of ministering more effectively in the complexity of today's problems. The Archbishop praised the projected Institute as a part of the efforts for renewal of the Churches. God is to be found, he said "not in the apartness of religious rites but, throughout the history of the world, in the relation of man to man, of man to his neighbor. There God is and there spirituality must be found and practiced. It is in involvement with the world that man finds God."

Goldberg at Trinity

Rich and poor should have access to equal justice in the courts, Ambassador Arthur J. Goldberg, U. S. representative to the United Nations, told more than 800 worshipers at the annual religious service, on October 10th, at Trinity Church, Manhattan, marking the opening of the courts for the fall term.

Mr. Goldberg urged attorneys, justices, and others in the legal profession to make their own contribution to the war on poverty by assuring that poor people have access to legal advice and receive justice on the same basis as the wealthy. "We in the courts and in the legal profession have a particular contribution of our own to make," said Mr. Goldberg, speaking from a lectern, "namely, to set our house in order by removing . . . long-standing, automatic, suppressed discriminations against the assurance of equal justice to the poor." Recent reports, he said, show that "a whole multitude of legal rights" are denied poor people either because they do not have access to legal advice or because they can not afford the expense of litigation. There has been some—but not enough—improvement in the situation, the ambassador indicated, adding, "We have medicare, but we need something more. We need legal care for all our citizens."

More than 80 members of the legal profession, attired in their robes of office, participated in the procession down the central aisle to front pews. The Rt. Rev. Horace W. B. Donegan, Bishop of New York, presided in the sanctuary. The procession was originally scheduled to start at Federal Hall on Wall Street, but the plan was cancelled because of rain.

Present in the sanctuary were the Rt. Rev. Msgr. Stephen J. Kelleher, presiding judge of the Roman Catholic Archdiocesan Tribunal; the Rev. Dan C. Potter of

the Protestant Council of the City of New York; Rabbi Edward E. Klein of Stephen Wise Free Synagogue; and the Very Rev. George M. Benigson, Dean of Holy Virgin Protection Russian Orthodox Cathedral, New York. The lessons were read by Judge Charles D. Breitel of the New York Court of Appeals and Judge Leonard P. Moore of the U. S. Court of Appeals, Second Circuit.

AUSTRALIA

Archbishop on US in Vietnam

Critics of the American military involvement in Vietnam who have so much to say about conscience "never appear to take into account the need and future well-being of indigenous Christian people of South Vietnam," the Archbishop of Sydney said in his presidential address to the 34th Synod of Sydney.

The Most Rev. Marcus Lawrence Loane strongly denounced those who advocate unconditional withdrawal from Vietnam, an action that would leave the Vietcong masters of the area, would clear the way for wider communist activities, and would have drastic repercussions on the future of American policy and influence in Southeast Asia. He said American troops and the foreign missionaries in South Vietnam could all leave "in perfect safety, but the Christian nationals must stay in the country where they were born." He felt compelled to ask what would become of Vietnamese Christians if a communist government were established in South Vietnam. The archbishop claimed that what happened to the Church in China may happen in Vietnam if the area falls completely under communist control.

Dr. Loane said he was not presenting an argument favoring an escalation of the war, but a reason for holding on until a negotiated settlement could be achieved and a stable government established. The speech was loudly applauded by the 600 members of the synod.

COLLEGES

Ceremonies and Honors at Sewanee

Founders' Day ceremonies of the University of the South, Sewanee, Tenn., began with the traditional academic procession to All Saints' Chapel and included the investiture of new members of the Order of Gownsmen, an organization of upperclassmen with high academic averages, that acts as the student governing body.

In addressing the faculty and student body, Eugene R. Black, special advisor to President Johnson on Southeast Asia economic and social development and former president of the International Bank for Reconstruction and Develop-

ment, tied in his reflections on education with the laying of the cornerstone for the new J. Albert Woods Science Laboratories.

At the construction site of the laboratories, the Rt. Rev. Frank A. Juhan, retired Bishop of Florida and former chancellor of the university, paid tribute to Mr. Woods, a New York financier and alumnus of the school, who died in 1964. The chancellor of the school, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, officiated at the Latin cornerstone laying ceremony.

Fine Arts Center

Under the direction of H. S. Barrett, artist in residence at the University of the South, the Sewanee Summer Fine Arts Center offers five weeks of creative studio work at the university.

Sculpture, commercial art layout, photography, drawing, painting, art theory, and print making will be taught by five resident established artists. Previous experience in art is desirable but not required. Studios will be open six days a week and all courses offered on a non-credit basis.

St. Augustine's Growing

Over 325 freshmen and new students from nine states and the District of Columbia took part in the orientation activities at St. Augustine's College, Raleigh, N. C.

Prior to the student orientation days, the faculty and the personnel staff met for separate workshop sessions. Dr. Prezell R. Robinson, president of the college, addressed the personnel group at their closing dinner. He also presided over the faculty conferences which included lectures by guest speakers.

Program Revamped at Trinity

Trinity University, sponsored by the Synod of Texas of the United Presbyterian Church USA, is a coed institution with a controlled annual enrollment of 2,000 undergraduate and 500 graduate students. The institution itself, which was launched in a farmhouse in Tehuacana, Texas, nearly 100 years ago, includes 41 modern buildings, in San Antonio, all constructed since 1951.

Last spring degrees were awarded to the first graduating class to undertake independent study at Trinity working under a tutor-study plan. The college curriculum has been changed by reducing the number of basic course requirements and requiring independent study of all students. If a student shows a proficient record in English he may be exempted from English classes to concentrate on more electives or major study classes.

SCHOOLS

"Operation Catch-Up"

The Bishop's School, La Jolla, Calif., was one of several area schools participating in a student-to-student summer enrichment program, "Operation Catch-Up." The church, school, and service club supported the program which was under the direction of Mr. Robert H. Cowan, chairman of the history department at La Jolla Country Day School.

"Operation Catch Up" is a community action attempt to achieve the ideal of one child, one tutor, one classroom, according to Mr. Cowan. Approximately 75 children were enrolled in the program, with 20 of them attending classes at The



Bishop's School. Volunteer high school students in addition to several Bishop's graduates tutored the children in reading and writing. Swimming instruction also was given.

Greer: A School and a Home

Founded by the Bishop of New York in 1906, Greer School, Hope Farm, N. Y., which is both a school and home, ministers to otherwise homeless Protestant children. Some of these youngsters represent whole families of children, because the school accepts both boys and girls, from the age of 6 to 13. If necessary, the children may remain until they finish high-school. The school and home is a racially integrated community with cottage living, where the houseparent endeavors to be a substitute for the real parent.

Greer School is a privately-operated, non-denominational child-care agency for neglected and dependent children from the northeastern states. It also operates a foster home care program in the Hudson and Harlem Valley areas. It has its own complete, recognized elementary school with an academic curriculum largely remedial in nature, but its high school students attend the local public school.

Emphasize Individual Acceptance

The keynote of the pre-school workshop for faculty and staff of Kemper Hall, located on Lake Michigan in Kenosha, Wis., was the emphasis on the individual acceptance of each adolescent, and the necessity for each adult involved to be willing to know and be known by the students as persons. Dr. Albert Liebman, assistant clinical professor of psychiatry at Marquette University School of Medicine, addressed the group on this matter.

The boarding and day students of Kemper are being prepared to live the witness of an intensified Christian life. Officials of the school report an enthusiasm in both students and faculty and interpret this as evidence that the gap in Christian leadership can be filled with a committed core of today's young men and women if adults are able to accept them as partners in matters of ultimate concern.

Faculty and Students Plan Together

Prior to the opening of the fall term, faculty and student leaders of St. Agnes School, Alexandria, Va., met at Roslyn, in Richmond, Va., to discuss school plans for 1967-68. An annual event, begun by the headmistress, Roberta C. McBride, the Roslyn conference is held in an atmosphere which allows a free exchange of ideas.

The most important conclusion about courses of action benefiting the school as

a whole was the strengthening of the student government of the girls' boarding school by stressing the importance of the honor code and relaxing some of the small rules which had governed student behavior.

Graduate Courses for Administrators

St. Anne's School in Charlottesville, Va., was host as well as co-sponsor, with the University of Virginia, to a summer study program of two graduate courses for independent school administrators. Thirty men and women from 23 southern states attended the courses held under the auspices of the university's department of education. Two similar classes are scheduled for next summer, meeting a need for schools accredited by the Southern Association of Independent Schools.

St. Anne's School itself continues to be a strong college preparatory school. Eighty-seven percent of the class of 1967 is attending four-year colleges and the rest is in professional schools here and abroad.

Summer Study Conference

One hundred fifty people between the ages of 14 and 21 attended the annual summer Valley Forge Conference for Young People, taking classes in New Testament, the liturgical movement, modern alternatives to Christianity, and the Church in urban society. Director of the conference held for the 33d year at Valley Forge Military Academy, Wayne, Pa., was the Rev. Wilfred F. Penny, rector of Christ Church, Pottstown, Pa.

The conference was founded by the late Rev. William P. S. Lander and Lt. Gen. Milton G. Baker, superintendent of the academy for boys in 9th through 12th grades.

Rebuilding in New Hampshire

At the time of the disastrous 1964 fire at the school, a major part of St. Mary's-in-the-Mountains, Littleton, N. H., was destroyed. Since then buildings have been constructed to accommodate the dining room, kitchen, small chapel, student and faculty lounges, classical music listening room, and student publications. In addition, a new dormitory housing 46 girls has been built. One additional dormitory is to be completed by fall of 1969.

This Church-centered boarding and day school is for girls of all faiths in the 9th through 12th grades, who would enjoy a small school.

100th Anniversary

The 100th birthday of Sewanee Military Academy, a division of the University of the South, Sewanee, Tenn., was celebrated in September with two days of business, a parade, an academic pro-

cession, a festal service in All Saints' Chapel, the retiring of the first-century colors, and the instituting of new colors for the second century.

The academic procession included the headmaster, the Rev. James R. McDowell; vice-chancellor Dr. Edward McCrady; and the Very Rev. George Alexander, dean of the School of Theology, Sewanee. Preacher for the chapel service was the Rev. Canon Charles Martin, headmaster of St. Alban's School, Washington, D. C.

A Self-Evaluation Program

Students at St. Margaret's School for Girls, Waterbury, Conn., started classes in a new building at the opening of the fall term. It was dedicated at a later date by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. In addition to 3 science laboratories, the building contains 8 classrooms, a small lecture hall, and faculty offices. The new laboratories have made it possible to expand the science curriculum, and to remove classrooms from the main building.

The faculty and staff spent the better part of a year on a self-evaluation program prior to the school's recent re-evaluation by the New England School and College Conference. As a result, the school philosophy and objectives were redefined and have been approved by the board of trustees.

Expansion in Kentucky

The new property of Margaret Hall School in Versailles, Ky., comprises 21 acres and includes two large homes as well as other buildings. A new facility yet to be constructed will accommodate 100 boarding students. It also will be used during the summer months for remedial and enrichment programs. The present building, dating from 1903, is too small to meet current and future needs.

It is planned that advanced placement programs will become a normal part of the curriculum of the enlarged school which is by design college preparatory, carrying Latin, French, and math into the fourth year and further when there is need. Day students will continue to be admitted to the enlarged school.

At Margaret Hall, which is owned by the Order of St. Helena, a community for women in the Episcopal Church, girls are enrolled without regard to religion or race.

Trinity Prep in '68

The site for Trinity Preparatory School, Winter Park, Fla., is on 135 acres east of Orlando and Winter Park. The property includes more than a mile of lakefront on its own Lake Martha and Lake Burkett which are joined by a 100-foot canal. Working plans of the school are in the drawing board stage.

The school will be completely oriented

Continued on page 31

Letter from London

Whistle-stop press conferences are a strain on any man, not only because of the nervous tension they involve at the time but also because the ubiquitous (and I really mean ubiquitous!) newspaper will print snippets which may not entirely convey precisely what the speaker meant. All of which is preamble to the fact that the Archbishop of Canterbury's USA pilgrimage had a good UK coverage in secular as well as in religious papers. And some of that coverage has drawn ripples.

Take, for example, Dr. Ramsey's forecast that the Pope will probably emerge as the head of a united Christian Church. Says the Rev. Hubert Janisch, moderator of the Free Church Federal Council: "For the Archbishop at this stage to suggest the Pope's emergence as presiding bishop over the united Churches is very unfortunate; this is one line that everyone in the Free Churches is very frightened of. The Churches believe in the growing together under God of a united Church. The major worry is that the Roman Catholic Church will dominate the whole thing." Mr. Janisch is a Baptist.

His fears are shared by the Rev. David Mingard, general secretary of the Fellowship of Independent Evangelical Churches who comments: "We expected this eventually. It shows us just where we stand. We could not approve of the Pope being head and we would have to take the decision to opt out of a united Church that would accept it."

A Methodist spokesman, however, takes a less gloomy view. He regards the Archbishop's remarks as "looking to a very distant time when we might have world government. It is hardly practical politics to talk of the Pope as being head of a World Church although the signs are that the divisions between the Churches are passing. There would have to be a greater understanding between the Churches before this becomes possible."

An Anglican viewpoint is expressed by Dr. Harry Carpenter, Bishop of Oxford: "I substantially agree with the Archbishop of Canterbury, but he does not suggest as bishop a Pope making the claims which Popes have made in the past."



Inssofar as a trend is discernible, it would probably be true to say that popular opinion in England has veered somewhat against the Anglican-Methodist unity talks. The leaders, however, are valiantly pressing on as is indicated by the statement issued after the recent meeting of the Anglican-Methodist Unity Commission (joint chairmen, the Bishop of London and Dr. Harold Roberts, Methodist):

Statement, 'Towards Reconciliation,' a very considerable weight of comment has been received by the secretariat of the commission. The commission is now considering in detail and making full use of these comments. It is now well on its way to completing the task given to it by the Church of England and the Methodist Church of clarifying various issues in relation to the plan for the union of the Churches, and of preparing a revised scheme along the lines approved in principle in 1965. The final report, which is due to appear in April 1968, will also contain the commission's judgment on alternative suggestions for the bringing together of the Churches.

"Archbishop Lord Fisher was a guest of the commission at its opening session, when he was invited to outline his concerns and develop his proposals for the Churches. Inasmuch as he had originally initiated the movement which led to the 'conversations' between the two Churches, the commission found it helpful to hear his detailed evaluation of the present position. Other representatives of dissentient opinion in the two Churches met the commission and gave valuable evidence. It is hoped to incorporate



some of their proposals into the framework of the scheme which the commission was asked to revise and complete.

"Observers from the Roman Catholic and the Old Catholic Churches were present on this occasion and their comments were of great assistance. At the next session representatives of the Congregational and Presbyterian Churches have been invited to be present. The commission is well aware of the necessity to understand and remain in close touch with other Churches who are equally interested in the prospect of unity.

"The impatience of lay people in both Churches for intercommunion has always been appreciated by the commission. This is one of the first objectives of the present scheme. Unanimous agreement on the place of Baptism, Confirmation, and Public Reception into Full Membership, has already been reached. The final report will also contain a careful statement on the place and function of the bishops who, it is proposed, will be appointed and consecrated in the Methodist Church.

"Questions about the Christian ministry have occupied much of the attention of the commission at this session. A new positive statement on the ministry has been agreed upon and a revision of the draft service of ordination, with the statement, will be published in the near future.

"The Commission meets again in Novem-

ber and January for further residential sessions. In just over six months' time the members of the two Churches will be able to study the complete proposals in ample time before final judgments have to be made. Meanwhile, the commission hopes that more ecumenical experiments will be promoted and continued throughout the country, that united prayer and Bible study will go on, and that Anglican congregations will join on more and more occasions with Methodist and other congregations in service and mission to the neighborhood in which they are placed."

Meanwhile Dr. Alfred Morris, shortly to retire as Archbishop of Wales, has been talking to the governing body of his Church. He said that if the number unable to accept union was small it might be possible to accept their continuance as members (if they desired this) for the sake of the benefits of union. It would be grossly unfair, however, to impose any avoidable disabilities on them for their conscientious inability to accept the changes in the order in which they had been nurtured. "Whether the unavoidable disabilities would be bearable or not is hard to estimate beforehand, but every effort should be made to foresee them and to minimize them," Dr. Morris said. "This does not yet seem to have been done, and for this reason (among others) decisions on the scheme should not be hurried."

The negotiators of Church union said they had "sought to take full account of the detailed criticisms put forward in the discussions of the last four years." How far the changes had mollified the Methodist opposition he did not know, but from the Anglican side there had been a downright rejection of the revised service of reconciliation both by Archbishop Lord Fisher and by an Anglo-Catholic group headed by the Bishop of Willesden. "This Anglican opposition from widely different but weighty sources is a serious setback," Dr. Morris said. "Archbishop Fisher does not take seriously the commission's invitation to send in written comments. One wonders why, if he believes that the authorities of the two Churches are determined to steamroller the scheme through without any great change, even at the risk of causing great splits, he has gone to the trouble of making his criticisms. He also says that he believes that he knows a better way to the desired goal, but gives no hint of its nature. With respect, I think he is unfair on both counts."

While the Archbishop made it clear that he is not greatly worried by the suggested use of presbyter in preference to priest, he went on, "There are other weighty matters which need to be satisfactorily dealt with before we could fairly be asked as a Church whether or not we

"Since the publication of the Interim

Considering certain traditional aspects of the practice of Christianity, how do Episcopal college students compare with those of differing religious backgrounds? Specifically, what are their worship habits, the degree of their interest in religious organizations, their general ethical attitudes, their working knowledge of Christian doctrine as compared with those students who adhere to, say, Roman Catholicism, Methodism, or sectarianism of one sort or the other? These are fair questions; indeed, they are critical ones, for they bear so directly on the effectiveness of our parochial nurture of the young as well as the attitudes and habits of future Churchmen.

As an ecumenical chaplain, one responsible for most non-Roman Christian students on a college campus, I have had opportunity to observe undergraduates from various religious backgrounds, including our own, in a comparative way. My close association with the Roman Catholic chaplain and his work, together with a short advisory term with a some-

where but at church; usually in repose. Why? Why this indifference to the exercise of what has been prescribed as a "bounden duty?"

There exists a variety of reasons, the drabness of much common-prayer worship, to name one; or, for another, the infectious lethargy of a campus Sunday morning. Parental compunction in previous worship habits, or the lack of it, are frequently expressed rationalizations. ("I was always *made* to go to church." "My family never went, so . . .") But, as most clergy realize, this remains a caucus-race of excuses and gets nowhere with the real problem.

Whatever inclination there may be to avoid Sunday services is reinforced by many factors. Certain Episcopal students, for example, lack any reasonable *apologia* for the practice beyond the "ought" level. Some come from parishes where non-attendance practically constitutes a virtue. And parish loyalty, generally regarded a virtue but in actuality a deplorable, outdated vice, constitutes a significant factor

mediately to mind. Convince a person that his or her parish—whether high, low, or broad—possesses a form and theology of worship that is ultimate, instill in him simultaneously the belief that all other Anglican modes are inferior, dangerous, or even heretical, and you have created an Episcopalian who is liturgically crippled, unable to worship anywhere but in his home church. Many such students may be found on our college campuses today.

Student Religious Organizations

Episcopal students stoutly resist joining campus religious organizations, whether Canterbury Clubs or more inclusive groups like the Student Christian Movement. On most campuses the Newman Clubs (Roman Catholic) are far and away the most active religious organizations, followed by the Methodist groups (Wesley Fellowships) and, in certain areas, Lutheran organizations. Fundamentalist gatherings such as the Inter-University Christian Fellowship make up in intensity what they lack in numbers. But Episcopal groups lag far behind, a paltry few usually composed of a handful of loners, converts, and a few matronly coeds.

College chaplains are not likely to worry about such anti-organizational bias because it is *de rigueur* these days to deride "pious in-groups." Notwithstanding, a few diehards believe that religious student organizations may be useful, indeed leavening, in spite of the lack of student interest. For this lack of interest the chaplains must assume their fair share of the blame; but what remains must be assigned elsewhere, and I nominate the local parish in its failure to create and sustain an effective program for youth at the high-school level. Consequently, Episcopal college students possess attitudes about campus religious organizations which run from the apathetic to the positively hostile.

It is instructive to compare this attitude with that of Methodist students. Most seem to have been associated with rather vigorous high-school groups. They see the maintenance of such association in college as something of a duty. Until Episcopal students are given a similar high-school background they will continue to be reluctant to join campus religious organizations, however imaginative and useful their programs may be.

Ethical Attitudes

Episcopal students lack a code of specific religious strictures such as that possessed by fundamentalists, sectarians, Orthodox Jews and, to a lesser extent, Roman Catholics and conservative Baptists and Methodists. For them there are no religiously-sanctioned prohibitions against the use of alcohol, tobacco, or pork. It is not a part of their religious system that they refrain from dancing, gambling, or attending the theatre. Nor

EPISCOPAL STUDENTS

what fundamentalist group, has given me an additionally broad spectrum from which to judge, and I here enter my impressions of the Episcopal student as compared with all others. Note that I use the word *impressions*. What follows must not be thought of as being based on one of those survey and statistical analyses so deeply valued by practitioners of the social sciences. My methodology is merely one of biased observation. Also, some etiology has been suggested. The analysis of underlying causes must not, however, be thought of as being comprehensive; rather as suggestive.

Church Attendance

Presently, college students, whatever their stripe, tend to avoid church. Students from a fundamentalist or sectarian background are the best at church-going, followed at some distance by Roman Catholics. Methodists do fairly well at it as do conservative Baptists. But Episcopalian students are notoriously lax in this regard. On Sunday mornings students of our Communion are often to be found any-

where but at church; usually in repose. Why? Why this indifference to the exercise of what has been prescribed as a "bounden duty?"

There exists a variety of reasons, the drabness of much common-prayer worship, to name one; or, for another, the infectious lethargy of a campus Sunday morning. Parental compunction in previous worship habits, or the lack of it, are frequently expressed rationalizations. ("I was always *made* to go to church." "My family never went, so . . .") But, as most clergy realize, this remains a caucus-race of excuses and gets nowhere with the real problem.

Whatever inclination there may be to avoid Sunday services is reinforced by many factors. Certain Episcopal students, for example, lack any reasonable *apologia* for the practice beyond the "ought" level. Some come from parishes where non-attendance practically constitutes a virtue. And parish loyalty, generally regarded a virtue but in actuality a deplorable, outdated vice, constitutes a significant factor

in poor church attendance among college Episcopalian students. We know *why* parish loyalty is instilled by clergy into the minds of parishioners. In urban and suburban situations where people have the choice of several parishes there exists a polite but recognizable struggle for members. Such allegiance is promoted, it must be admitted, by insinuations that one church (*my church*) surpasses all the rest—doctrinally, liturgically, homiletically, musically, and architecturally. Even the personality of the rector somehow figures in all of this. What this means for the college student is, quite literally, that there is no place (church) like home (*my church*).

While the dismal results of this kind of misguided parish loyalty are the same, the weapons of its furtherance are many and varied. Churchmanship comes im-

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are Episcopalians bound to a set of religious prescriptions such as Sunday observance, obligatory confession, or occasional fasting (Book of Common Prayer notwithstanding).

Further, Episcopal students tend to lack a theology which prevents the lack of such a religious code from deteriorating into sheer antinomianism. For the most part Episcopal college students are antinomian. I do not mean that they act in the traditional antinomian fashion. Rather I mean that they are without religiously grounded rules, that their behavior is determined by other than the traditional dictates of Christian morality. To be sure, some contemporary theologians pooh-pooh religious observances as vestiges of a childish religion quite inappropriate to a come-of-age world. Others question if there be any genuine relationship between the jots and tittles of religious codes and the broad issues of social concern, between Pharisaism and Christian ethics in its widest context. Yet, it may be wondered (1) if college students, not to mention their elders, can in any sense be thought of as being theologically mature, and (2) if the psychology of religious scrupulosity has been fully appreciated. The dangers of piddling religious prescriptions and proscriptions have been endlessly pointed out. But their values tend to be overlooked. Minor religious taboos might be the genesis of spiritual pride but they can also be tremendously useful when contending with the Christian's in-the-world-but-not-of-the-world dichotomy. Moreover, they provide the Christian with a persistent means of identification. I think it was Chesterton who observed that while eating fish on Friday did not protect one from the sin of gluttony at least it served as a reminder that Fridays were an important element in the economy of the Christian remembrance of Christ's passion.

Without a practical system of identification and separation—spiritually dangerous though it be—the Episcopal student is bereft of an identifiable relationship between his religion and the fusions and confusions of his daily life. Because he does not take the Church seriously on small matters he tends to be rendered incapable of attending to Church teaching on great ones. In short, before engaging in cheap attacks on Pharisaism, ancient or modern, Christians would do well to learn its greatnesses and weaknesses from within.

What Episcopal students do possess is a set of standard middle-class mores. Behavior is based upon such factors as reputation, success, cost, image—in other words, the values of the market. How dismal to reflect that when Episcopal adolescents are faced with existential decisions on the use of pot, or what is to transpire in the back seat of a car, or how to react to Vietnam and the draft,

or the choice between a contribution to one's wardrobe as opposed to one for the relief of world hunger, the outcome is more likely to be determined by the climate of prevailing social convention than the admonitions of a Paul.

What ethical issues concern students most? I recently put that question to a group of students, asking them to give their answers in order of importance. Sexual morality was not only unanimously deemed to be of greatest importance, it was so heavily weighted that other issues, such as integrity, concern for fellow man, respect for the dignity and possessions of others, tended to be regarded as unimportant. It was only by vividly recalling my own adolescence that I could appreciate the inconsistency of a massive concern about sexual behavior on the one hand and a general disregard of the fact that stolen street signs provided for this campus the main decor for dormitory rooms on the other hand.

Ambivalence aside, sexuality *does* provide engrossing subject matter for student conversation and then some. How to deal with the persistent sexual demands of late

in

adolescence provides the underlying motif for many a campus discussion. And the methods of dealing with them vary considerably. Conservative Protestants and sectarians tend to possess tremendous resources for sublimating the sexual drive. They become athletes or extremely studious. Behind this transference of libidinal energy lies a most potent conviction that sexual dalliance is at odds with a strict adherence to God's will. But Episcopalians as a rule have neither a pious, intimate God-relationship nor a tendency to champion a religiously-reinforced virginity.

Beyond what has been gained from the home—which is usually determinative regardless of religious orientation—the Episcopal student receives very little from the Church by which he can support his sexual resolves. He hears next to nothing from the pulpit on the matter. Even when the subject is mentioned it is generally done so in such an oblique manner as to preclude apprehension. Moreover, in their mad trample to be liberal, to be up-to-date and ethically fashionable, many clergy have marvelously transformed the subject into an academic problem to be bandied about in a dialectic fashion.

Undue emphasis is paid to infrequent exceptions to standards of behavior which our religious tradition tells us are useful and good. Sex is often the topic for high-school youth fellowship programs. Valiant though the attempt may be, these half-bashful sallies into adolescent sexual behavior where everyone finally agrees

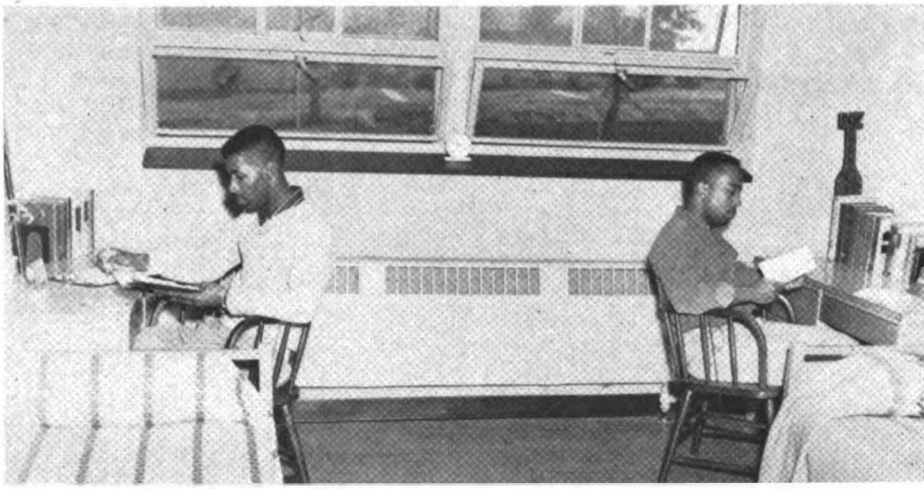
C O M P A R I S O N

that it is nice to be good, cannot replace clear homiletic injunction.

Doctrine

The pattern which has so far emerged—that which depicts the average Episcopal student as one who is not quite sure

Continued on page 30



**St. Augustine's College:
the men's dormitory**



A Pictorial School Précis



**Boynton School:
work in the fields**



**Greer School:
the dining hall**

TEACHING

and

LEARNING

It's that time of the year when the inevitable question is being asked: "We're looking forward to having you teach sixth grade again this year. You *will* be with us again this year, won't you?" And you are trying to figure out

ing care of those needs, and they prefer to keep it non-sectarian. No, the mission of the Church is not so much the fostering of virtue as it is the forgiveness of sin. And perhaps you've noticed that pupil interest picks up sharply whenever

some graceful way of saying no. "I'm thinking of taking a sabbatical." No, you did that two years ago; you'll have to think of something else. It's not that you mind leaving the Saturday night party before it's over; that's probably good for you anyway. And it's not the empty chairs in your classroom each Sunday morning; there isn't really very much you can do about that. If the parents won't get them up and dressed and off to church, you can't very well go and get them.

But it's what happens *with those who are there*, with varying degrees of regularity, which troubles and depresses you. You live in constant hopes that something meaningful will come alive out of your materials and your program. And some days you have the feeling you're succeeding, but more often it's a frustrating, patience-trying experience. You're beginning to wonder if you're really cut out for the job. Who ever told you it was so easy to teach Sunday school? Well, it isn't easy. It's the toughest, most thankless job in the world. Perhaps it will reassure you to consider some of the reasons why this is so.

The course you are teaching has a very low priority in the system of things. The child doesn't have to pass Sunday school to get into prep school or college; there are no college boards in religious education and no academic credit is given. Piano lessons or dancing class rank higher in the system of priorities. And skiing or vacation trips are legitimate excuses for absence. You can't expect much motivation. If you are teaching Christian doctrine (as opposed to clay-modeling and kindergarten arts and crafts), you are trying to explain an oriental, mystical, metaphysical, metaphoric system of concepts to the most literal, empirical, scientific, materialistic, occidental people on earth. The Communists in Russia or China have much more talent for abstract concepts than do American

young people. They even have people who write and read poetry. The American boy who is two years ahead of class average in math and doing honors work in science has real difficulty understanding the gift of the Holy Spirit. "Seek not happiness or wealth in this world, but salvation in the world to come," you find yourself saying to the best-dressed, best-fed, best-housed, best-entertained people the world has ever known. What need have they of heaven when they are already living in Utopia?

What then is the mission of the Church in the modern world? Is it social awareness you ask yourself? And you start getting all worked up about prejudice and discrimination until you find out that the congregation and the vestry aren't all that interested in integration. It was tried in a big church closer to town and attendance fell off sharply. Charity! The needy and the poor, the halt, the lame and the blind! The United Fund or the Community Chest does a pretty thorough job of tak-

you start talking about sin. And everyone wants to participate in the discussion.

But presiding over a group discussion of sin is an extremely dangerous occupation even for a highly skilled, trained psychologist. Too often the individual forgets his constitutional protection in the Fifth Amendment and permits invasions of his own privacy which verge on indecent exposure. And there is little or no sense of guilt. Eventually the discussion finds its way to one all-inclusive question: What *is* sinful? Is sexual intercourse outside wedlock always sinful? Not even a great many of the staid, conservative bishops of the Church say yes to that one. It's very confusing. What then are we to do, you ask. And I'm frank to admit I don't know the answer. There are committees and study groups at diocesan level and higher working hard on the question of what to do about Christian education. So you see you have a lot of company to share your frustrations. Perhaps they'll come up with some good answers although I doubt it. We'll probably have to work this out for ourselves.

Meanwhile there are some things we do know. There's a need: not the Church's need for somebody to preside over the weekly free baby-sitting session, but the need of the children—a sort of ill-defined craving, a hunger for something not included in their diet at school or at home. The precise nature of the need is very hard to define and varies from one child to the next and even changes from day to day for any one child. It seems to have to do with a need for something bigger than one's self. Maybe the permissive psychologists left the children in mass insecurity lacking the healthy restraints and reassuring guidelines of old-fashioned moral precept. In any case, the youngsters have a crying need, a yearning for the ultimate truth, and we can't resist trying to help them find it. Love is the first abstract spiritual concept they learn

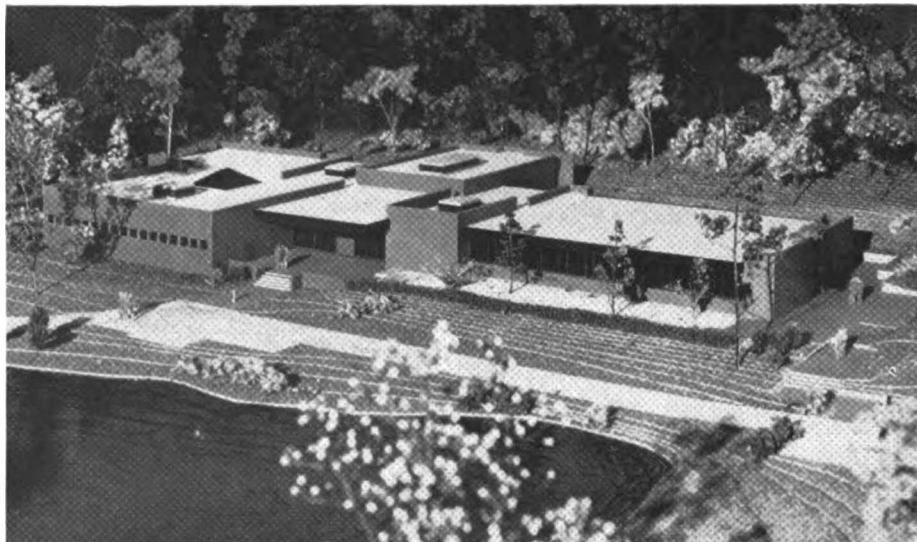


By Robert R. Anderson

Communicant of Christ's Church
Rye, N. Y.

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**St. Margaret's School
Waterbury, Conn.**



**St. John's
Nursing School:
award students**



St. Mary's-in-the-Mountains, Littleton, N. H.



**St. Agnes School
Alexandria, Va.:
faculty-student
conference**

The action of General Convention which accepted the report of the special committee on theological education in the Episcopal Church, together with its recommendations, is the beginning of a necessary dialogue. What is the next step? How shall the report in fact be implemented? What is the specific meaning of the recommendations which General Convention accepted? What may we expect from the board of theological education to be appointed by the Presiding Bishop, and what policy should its executive secretary adopt? What recommendations should he make to the seminaries?

I have elsewhere attempted to show the essential failure of the report to grapple with the vexed issues in theological education today. Briefly, I have suggested that the problem of curriculum development seems to be met only by suggested administrative and organizational changes, and that the question concerning the environment for theological education seems to be met by recommending that the seminaries move into the cities. These suggestions are not irrelevant, but they are not adequate to the situation we face. It is more difficult than this. A board and an executive will not solve them on these recommendations alone. The report as adopted by General Convention remains an unimaginative and simplistic attempt to approach a critical and complex problem. But we will soon have a board and an executive, and they must get to work.

A fundamental question is related to the model of the ministry of the future. This will directly affect the design of theological curricula. I submit the model of the chaplaincy, on the historical ground that the residential parish is no longer normative. In a society in which the chief values are those related to autonomy, anonymity, and mobility, the care of souls in village cultures is impossible. The chaplaincy is a model designed to permit mobility and flexibility in bringing ministry and ministerial resources to bear on specialized populations with specialized needs for the next generation or two. It does not require fixed assets such as buildings and programs. Indeed, it probably functions better without them. The traditional parochial ministry, in this perspective, will cease to have to bear the insupportable weight of success we now place upon it. It will become one of several varieties of functional ministerial chaplaincies in any community.

The model of ministry as chaplaincy, stripped of its current institutional limitations, clarifies several essential issues in the ministry today. First, the ministry is a shared ministry, shared with Christ by both clergy and laity, and shared ecumenically in association with all ministries seeking the care of souls and the heralding of the Gospel to people who care to hear. It is not a ministry restricted to

denomination, to location, to any one tradition. It is a collegial ministry, a chaplaincy in which the needs of people determine in part its form. And second, such a ministry is free to pursue whatever these needs and the limitations of any situation suggest. The ministry is free to become involved in the life of God in the world, free of institutional distractions, and free to know fully people's needs and limitations. It is free to innovate with creative imagination whatever efforts appear to be appropriate. It is free to be a part of the world, not on the Church's terms but on the world's terms, to discern and express the Christian Gospel precisely within this shared life, as a particularly sensitive priest has stated.

The Pusey Report:

But, he notes, this ministry is not free to force its "God-talk" on a situation but is free to discern and voice the "talking-by-God" within the natural language of the situation.

But what seminary will claim that it can educate men to be able to do this? Nothing in the Pusey Report prepares us to face the radical implications of the values of autonomy, anonymity, and mobility in contemporary life. The report's shortcomings are most painfully shown up here. Its simplistic understanding of curriculum revision as consisting of certain administrative reforms, and its naive sociology focussed almost compulsively on our mid-century phenomenon of technopolitan urbanization will not

would mean to educate men and women who can "discern and express Christian Gospel precisely within the [lives they are] sharing." This point of intersection, as T. S. Eliot wrote, is discerned only by saints; and we are not saints! But we are entering the final year of a three-year study of curriculum. In March of next year we will hold a five-day consultation on the curriculum for professional theological education. It will be regional and ecumenical, an attempt to discover root solutions to new problems forced upon us by the kind of change in which knowledge now has a half-life of five years and in which we cannot ask what our students need to know since what they need to know is not yet known.

The working alone of a few seminaries, however, calls for a wider dialogue. How shall all of us assure to the Church a policy flexible enough to underwrite all seminaries' needs to be continuously innovative and responsive to new conditions? If we take seriously the model of the ministry as chaplaincy in response to the emergence of the three contemporary values I have noted in this essay, it will have far-reaching implications for the shape of the curriculum for theological education. This curriculum must be conceived as the total environment in which the student lives and learns. In this context, there are three fundamental curriculum issues which arise as basic principles for future curriculum reformu-

What Next?

greatly help us. The current technopolitan urban sociology is almost certain to shift into other social modalities since our cities are increasingly revealed as unviable social, economic, and political forms. Any proposal which links theological education to a temporary sociological construct is not helpful.

How shall seminaries meet the conditions of continuous social change which mocks all attempts to re-fix institutional structures and calls us to flexibility in the ministry of the Gospel? At Sewanee, we have determined that the process of updating calls for more than a new fixed structure which will be momentarily modern. We hope that we are facing the almost impossible task of asking what it

lation. These issues must be included into the dialogue inaugurated by the adoption of the Pusey Report by General Convention, and must in turn be put into operational terms for the seminaries:

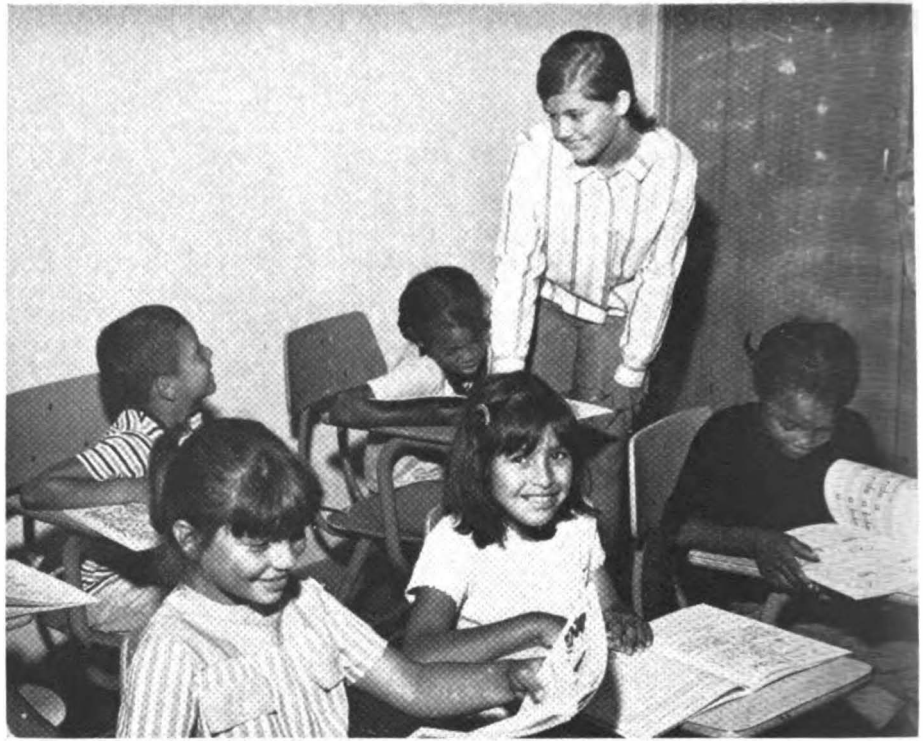
First, curriculum is the total environment in which learning goes on, and its design should be dictated by those features which will maximize the possibilities of learning. It is compounded of the obvious traditional subjects of learning, the total life of the community, the values and purposes set forth for the student and the institution, together with the possibility of experiencing personal change and of being an agent for change, of learning the art and skill of responsible

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By The Rev. John M. Gessell, Ph.D.

**Associate Professor of Pastoral Theology
The School of Theology of
The University of the South**

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**Kemper Hall:
Christmas party
for crippled
children**



**Boynton School:
exercise for
mind and body**

Brent School: the chapel is the center



Thou shalt not be afraid for the sickness that destroyeth in the noonday.

(Psalm 91:5-6)

The *Demon of Mid-day* is the name of a well-known French novel which deals with the moral career of a middle-aged priest. With the book I have nothing to do directly, but the fanciful title is taken from the Latin translation of the ninety-first psalm in which "the sickness that destroyeth in the noonday" is rendered *daemonium meridianum*, "the mid-day demon."

The psalmist may have been thinking of sunstroke, and probably was. But the French author interprets the words as the temptations which assail a man, not in the middle of the day, but in the middle of life. Though he does not use the word, he was doubtless thinking of the state of mind known to theologians as "acedia," that characteristic sin of the monastery, a sort of compound of gloom, irritation, and sloth, the sin against which experts on the spiritual life never cease to warn those whom they are directing. Yes; and we can find acedia raging not only in monasteries, seminaries, and religious houses, but in the world at large. A man, whether cleric or layman, may have overcome the temptations, the errors, the dangers of youth, only to fall prey in middle life to the attacks of the demon in the noonday, "the sickness that destroyeth in the noonday." Sometimes, when I view the apparently helpless acquiescence of the middle-aged statesmen of today in the perilous drift of our civilization towards disaster, I wonder if they are not suffering from a kind of laymen's acedia.

The sins of the middle age are sins of the mind. That is why middle life is a more dangerous period than youth. Few spectacles are more tragic than the deterioration in character which sometimes sets in during the fifties. The flame flickers, the divine fire burns low. The motto of life is the Russian word *nichievo*: "What does it matter?" The middle-aged, having survived the gusty, riotous, fleshly part of life, think they can now let down and take their ease. They are less inclined to crusade for anything. They like compromise, not least with their own weaknesses and imperfections; they lose active hope; by their very failures they tend to become fatalists. "What does it matter?" The mid-day demon gets them in his grasp.

It is a queer world in which this particular devil walketh about seeking whom he may devour. Superficial feelings and superficial expressions are a substitute for going out and taking off one's coat and

This is a sermon which was preached by the Very Rev. E. J. M. Nutter, D.D., Dean of Nashotah House for 17 years, in the Chapel of St. Mary the Virgin, Nashotah Seminary, in 1931. It will be of infinite value for any priest in the times of temptations, trials, and tribulations.

The Demon of Mid-Day

really doing something. Frothy catchwords and cliches take the place of the discipline of steady, quiet, continuous work. We are beset by shallow slogans and phrases of the day, a kind of pseudo-scientific and semi-psychological jargon, picked up and garnered from some newspaper or popular magazine and then delivered with terrific and reverberating emphasis as the convictions of a lifetime, whereas we are pretty sure that a year ago the man had never so much as heard of them (or preached on and prated about and published abroad as the one and only scheme of salvation which can save society), whereas we feel certain that twelve months hence the dervishes will have gone off howling after some newer things. And all this is a substitute for the hard mental discipline of thinking things through, finding firm ground and standing flat-footedly on it. People are so frightfully busy in these days; they are preoccupied; they have lots and lots of things to do; they are energetic as puppies chasing their own tails; their fancies, their interests are easily captured by something else, by anything but what they are doing, by whatever seems to offer in another sphere the titillation and stimulation which their jaded imaginations demand. So you will find that whether it be reading or thinking or working or playing, it all tends nowadays to become desultory, fitful, unreal, unstable, diffuse.

Into this silly world the young priest steps, armed with the sword of the Spirit, the awful fire of the Holy Ghost, covered by the shield of faith, protected by the breastplate of righteousness, and crowned with the helmet of salvation. No explorer in earth's history whose path has led him into untrodden worlds, no Marco Polo or Columbus, no Stanley or Perry or Byrd, none of them, ever set out on his wanderings with more eagerness, with a more joyous sense of wild adventure and



glorious hope, than does the young warrior priest when he first rides forth on his quest for the Holy Grail, sealed and anointed with the chrism of Christ. Well he knows what is before him. Well he knows that while there are plenty of pleasant places before him on his road, many green and lovely valleys with sweet waters, there are also matted and pestilential jungles through which he must hack his way, frowning crags for him to climb, arid wastes through which his feet must trudge. He knows that while he will often feast with his people and rejoice with them, it will also be his duty and his privilege to swelter and shiver and struggle and suffer and starve with them. But he is ready. He has experienced the bliss of communion, the buoyancy of absolution, the flame of the Spirit. He feels and relies on the nearness, the comfort, the love, the support of his great

Continued on page 27

By The Very Rev. E. J. M. Nutter, D.D.

Sometime Dean of Nashotah House
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Until recently most people who studied the New Testament even casually thought they could characterize the Gospel according to St. Luke very easily. They would agree with the verdict of the sceptic Renan who called it the "most beautiful book in the world." The special beauty of the book came from qualities that might be expected in the work of one called "the beloved physician" by St. Paul (Col. 4:14), qualities of compassion and sympathy for the underdog. The book was thought to display its author as one who had great interest in women, the poor, outcasts, and even sinners. To this gentleness of spirit was added a sensitivity to beauty that made its possessor a literary artist. Yet it was also felt that, like many idealists, he was rather an impractical sort and not a pro-

recounted as the text for a sermon or lesson. This meant that the Gospel writers had as material to work with, not long, connected sequences of stories about Jesus, but had instead a number of individual stories, most of which had been passed down separately. Thus the work of connecting all these stories into an orderly sequence was the work of the evangelists. For about 35 years, form critics concentrated their attention on the separate stories in order to trace our tradition about Jesus back to its earliest stage. In the last dozen years or so, though, they have begun to look at the forests instead of the trees, entire Gospels instead of separate stories, and have discovered that the Gospel writers did not merely put together sources in a mechanical, "scissors-and-paste" sort of way. Rather, they

The Beloved Physician and Critical Surgery

found thinker—someone who would have found much in common with the chaplain in *The Lady's Not for Burning* who said, "I wish I were a thinking man, very much. Of course I feel a good deal, but that's no help to you." In fact, to put it bluntly, he has been called the "dim wit among the evangelists." (quoted in R. H. Fuller: *The New Testament in Current Study*, p. 89)

This picture of St. Luke was based on the "literary" or "source" criticism of his Gospel which held that he had put it together from three sources of information about Jesus, namely, the Gospel of Mark; a collection of the sayings of Jesus which Matthew also used, designated by scholars as "Q"; and a collection of material unique to him which is referred to as "L." The stories peculiar to Luke which occur in the L source are where we get evidence of a concern for the downtrodden. Thus our image of Luke has been derived from the fruits of source criticism. Since the time of World War I, however, scholars have been relying more on a technique known as "form" criticism than they have on source criticism for insight into the meaning of our records of the life of our Lord. Form critics have shown that stories about Jesus were passed down by word of mouth for at least 30 years before they were ever written down. In this oral transmission the whole life story was not told at once; rather, a single saying or deed of Jesus would be

engaged in a creative editorial process by which they selected and arranged their material about Jesus in order to express their own theological insights into the meaning of His life and work. The study of their editorial work, or redaction, is referred to as "redaction-history" (German: *Redaktionsgeschichte*).

Redaction-historical study of the Third Gospel has entirely revolutionized the attitude of biblical scholars toward St. Luke, so much so that Lucan studies have been referred to as the "focus" (C. K. Barrett) and even the "storm center" (W. G. van Unnik) of New Testament criticism. And far from being thought a dim wit, St. Luke is now generally regarded as one of the most original theologians of the early Church. The responsibility for this revised attitude lies largely with Hans Conzelmann whose book, *The Theology of St. Luke*, was first published in Germany in 1953 and in America in 1960. In it he employed the technique, first employed by Ernst Lohmeyer, of using the geographical setting of events in the Gospels as the key to their theological interpretation. By not considering the infancy narratives, Conzelmann is able to see in Luke's Gospel the life of Jesus divided by geographical indications into three parts: (1) the gathering of witnesses in Galilee, 3:1-9:50, (2) the journey of the Galileans to the Temple, 9:51-19:27, and (3) the teaching in the Temple and the Passion in Jerusalem,



19:28-end. One of the differences between Luke and any other Gospel is that in the Third Gospel all the Resurrection appearances occur in Jerusalem. It is there also that the Ascension takes place and the disciples remain assembled in expectation of the gift of the Holy Spirit. The geographical tie that Jerusalem makes between the events of the Gospel and those of Acts is understood by Conzelmann to indicate that the two books were conceived by their author as a unit. Jerusalem was the *locus* of Israel, the center of the religion of the Law and the Prophets. It was at Jerusalem that the religious leaders of Israel caused the one who fulfilled the Law and the Prophets to be put to death. As a result Jerusalem was secularized and



RNS

Raphael: St. Luke

Acts, by the story of the Church afterwards. The other Gospels do not include a period of the Church in their redemption history. They expected the Second Coming to occur momentarily and so their own time did not seem to them to have theological significance. Luke, however, in the view of Conzelmann, lived in a time when it had become apparent that the Second Coming was not to be immediate, and the disappointment of the Church in its expectation created a crisis of faith. Luke, then, wrote his Gospel and Acts to show the Church that the divine plan had never called for the world to end so soon; all along God's intention had been that there be a period of the Church in which men could live in the world with the memory of the salvation they had seen in Jesus and in the hope

plural, and (3) the summaries of progress in the spread of the Gospel which occur from time to time. The speeches, according to Haenchen, are better indications of what Christian preaching was like around 90 AD when Acts was written than of what it was like during the time of the apostles. The expansions of the travel journal aim in the direction of presenting the Gospel to Graeco-Roman culture and the summaries show how the center of the Church was moved from Jerusalem to Rome.

One of the New Testament scholars whose opinion has been most influential in Lucan studies has never written a major work on the subject but has only voiced his views in incidental statements in articles. He is Ernst Kaesemann, the disciple of Rudolf Bultmann who re-

Recent Scholarship and Luke-Acts

of the Kingdom of God which they would see at the end of time. The theological purpose of Luke-Acts, then, was to console the Church about the delay of the Second Coming.

Ground had been laid for Conzelmann's work on Acts by Martin Dibelius, one of the founders of the form-critical movement. In 1923 he wrote the first of a series of articles which was finally collected and published in English in 1956 as *Studies in the Acts of the Apostles*. In this work he maintains that the method of form criticism is inappropriate for the study of Acts because the Church had not passed down oral tradition about the apostles as it had about Jesus. Since Luke was the first Church historian, any material he had could not have been used in the same way before. The profitable technique for studying Acts then is to study Luke's style in order to ascertain his purpose in writing. Dibelius thus gave St. Luke credit for literary creativity. Building on the foundation of Dibelius and Conzelmann, Ernst Haenchen wrote a major commentary on Acts, which unfortunately exists only in German and which seeks to examine the theology that shaped Luke's writing of Acts. Haenchen sees Luke's creative work and, thus, his theological construction to lie mainly in three parts of Acts: (1) the speeches, (2) the expansion of the travel narrative, which used to be called the "we" sections since they are written in the first person

newed the interest of Bultmannians in the "quest of the historical Jesus," and his belief is that Luke defended the Church of his own time against the threat of Gnosticism (the belief that men are saved by acquiring a secret *gnosis* or knowledge that has been handed down privately) by his advocacy of "primitive catholicism." He said:

"Luke has overpainted and re-shaped history in order to defend the *Una sancta apostolica* against the assault of the Gnostics and other heretics of his day. We can only understand him as an historian, if we have first understood him as a theologian. As a theologian he can only be understood from his doctrine of a legitimate Church." (*Essays on New Testament Themes*, p. 148)

A book-length treatment of the subject has been given by Charles H. Talbert in *Luke and the Gnostics*. In it we learn a little of what is meant by *primitive catholicism*. The way that the Church defended itself against the threat posed by Gnosticism was to bring into question the authenticity of the secret tradition they taught. It claimed that its own traditions about Jesus had come from eyewitnesses, that its interpretation of the Old Testament was that of Jesus, and that its knowledge of what Jesus did and taught was accurate because it had been passed down in a legitimate succession of teachers. This is very much the sort of defense against the Gnostics that Irenaeus and Tertullian were to make a century

the center of Israel as it was re-constituted by Jesus was moved to Rome. The book of Acts is the story of how the center was moved from Jerusalem to Rome. Thus we see that geographical factors indicate another division of time into three parts, but this time the span of time involved is not just the life of Jesus but is human history. First, there was the time of the Law and the Prophets, the period of Israel; this ended with John the Baptist. Next was the period of Jesus's ministry, the time of salvation. Last of all comes the time of the Church which began after the Ascension and will end at the Second Coming.

What distinguishes Luke from the other Gospels is that it is followed by



(which is to some extent a state of confusion) is the excellent collection of essays presented to Prof. Paul Schubert of Yale, *Studies in Luke-Acts*. Included in this volume are articles by the dean of Lucan scholars, Henry Cadbury, and the modern virtuosi, Conzelmann, Haenchen, and Kaesemann, as well as contributions by a number of other distinguished scholars. One of the most important services this book performs is to make Philipp Vielhauer's essay "On the 'Paulinism' of Acts" conveniently available to English readers. Vielhauer's argument that Acts contradicts what the Pauline epistles say about the life and teaching of St. Paul has been the basis for the assumption of most of the writers we have mentioned that the author of Acts could not have been a companion of St. Paul in his missionary activity.

The one article from this abundance of important ones that we will single out for special mention, though, is "Interpreting Luke-Acts in a Period of Existentialist Theology," by Ulrich Wilckens. Wilckens does not so much challenge the interpretation of Luke's theology made by the existentialists as he brings into question the value judgment placed upon it. When Conzelmann says that Luke wrote his two-part work to console the Church for the delay of the Second Coming, he is saying that Luke abandoned the early Church's awareness that Christ had brought to an end all preoccupation with the things of this world and had left the Church free to live with regard only to God, to be in the world but not of it. With his doctrine of the period of the Church Luke was trying to domesticate Christians in history rather than allow them to be completely open to God's future. When Vielhauer says that St. Luke could not possibly have been a companion of St. Paul, he is saying that Paul preached the authentic Gospel and that Luke had abandoned it. Wilckens says this rejection of Luke is a part of the rejection of history made by crisis theologians from Barth and Bultmann on, and it was "not formulated as a result of historical-critical exegesis of the New Testament. It sprang, rather, from reflection on contemporary experience." (p. 71) Then he goes on to demonstrate exegetically that the difference between Luke and Paul is not as great as had been claimed. Paul's very missionary activity indicates that he shared with Luke an awareness of the theological significance of their own time. Since the existentialist rejection of history is an effort to credit God with all good and man with none, it will be seen as a modern manifestation of the Reformation desire to emphasize justification by faith alone. Thus Wilckens's analysis of the theological motivation for holding Lucan theology in contempt is in accord with what we have suggested above.

A very recent book, translated into

English by R. H. Fuller and his Austrian-born wife, Ilse, has moved, rather in the spirit of Wilckens, to a much more appreciative view of Lucan theology. Helmut Flender, in *St. Luke: Theologian of Redemptive History*, has employed a throughgoing redaction-historical method to reject Conzelmann's theory of a three-part time scheme, and has seen Luke's structure to arise from the dialectical relation of the earthly and heavenly modes of Christ's existence. This is to say that everything that Jesus did can be viewed bifocally as at once an observable historical event like all other events of history and at the same time a supernatural event of heavenly significance. Thus Flender is able to see St. Luke as a theologian who not only dealt creatively with the problems of his own age but who also has something to say to ours since "his situation was much more like ours than the apostolic age." (p. 4) By reclaiming history for the Church, Flender is able also to give a biblical and theological basis for Christian social action in a way impossible for all ahistorical theologies.

Much more could be said. We could mention R. P. C. Hanson's very good popular commentary on Acts in the "New Clarendon Bible" series and Bo Reicke's paperback on *The Gospel of Luke*. Enough has been said, however, to show that Luke-Acts is indeed the "focus" and "storm center" of New Testament studies.

Books mentioned in the article

- THE NEW TESTAMENT IN CURRENT STUDY.** By R. H. Fuller. Scribner's. Pp. 147. \$2.95.
- THE THEOLOGY OF ST. LUKE.** By Hans Conzelmann. Harper & Row. Pp. 255. \$5.
- STUDIES IN THE ACTS OF THE APOSTLES.** By Martin Dibelius. Out of print.
- ESSAYS ON NEW TESTAMENT THEMES.** By Ernst Kaesemann. SCM. Pp. 200. \$2.52.
- LUKE AND THE Gnostics.** By Charles H. Talbert. Abingdon. Pp. 127. \$2.75.
- LUKE THE HISTORIAN IN RECENT STUDY.** By C. K. Barrett. Epworth. Pp. 76. \$1.19.
- HISTORICITY AND CHRONOLOGY IN THE NEW TESTAMENT.** Ed. by D. E. Nineham. SPCK. Pp. 160. \$2.45.
- STUDIES IN LUKE-ACTS.** Ed. by Leander Keck and J. L. Martyn. Abingdon. Pp. 316. \$7.50.
- ST. LUKE: THEOLOGIAN OF REDEMPTIVE HISTORY.** By Helmut Flender. Fortress. Pp. 179. \$4.95.
- THE NEW CLARENDON BIBLE: The Acts.** By R. P. C. Hanson. Oxford. Pp. 262. \$5.
- THE GOSPEL OF LUKE.** By Bo Reicke. John Knox. Pp. 89. \$1.



after Luke, but Talbert does not define Gnosticism carefully enough for us to be certain that there was such a full-blown system as early as the writing of Luke-Acts.

This does permit us to see, however, the theological motivation of the critics who read Luke this way. They are afraid of anyone's making an idol of the Church, absolutizing it in such a way that it is thought capable of conveying salvation in a manner that is independent of the present action of God. They are afraid, in short, that the Church will be regarded as what the Germans call a *Heilsanstalt*, "an institution dispensing salvation" (C. K. Barrett: *Luke the Historian in Recent Study*, p. 71). As Protestants who believe in justification by faith alone they distrust all forms of Catholicism as efforts on the part of man to save himself, either by his own efforts or by magic and spells. They see *primitive catholicism* as the original decline of the Church that set it moving in the direction that necessitated the Reformation. But Barrett, himself, does see in Acts a legitimate self-defense of the Church against Gnosticism while denying that "Luke's is a theology which differs essentially from that of primitive Christianity" (p. 71). He discovers in Acts instead a sound emphasis on the preaching of the Word. In reply to all of this we can only say that the idolatrous Catholicism feared by these scholars is one that the mainstream of catholic teaching has never upheld. Hans Küng's doctrine of justification is acceptable to Karl Barth. Catholics fear idolatry as much as Protestants. As to our interpretation of Acts, whether we see in it a Church "in which the institutional arrangements—ministry, sacraments, and calendar—have their part to play in the preservation and propagation of the Word," most Anglicans would probably agree with the words with which R. R. Williams, the Bishop of Leicester, closed his essay on "Church History in Acts: Is It Reliable?" in *Historicity and Chronology in the New Testament*:

"In the last resort it is, I expect, because I still believe in a Church like that, that I am able to see in Acts a legitimate stage in the historical evolution of the Church's understanding of itself—an anticipation of a future historical development that we have, in fact, lived to see." (p. 160)

The best indication we have had lately of the present state of Lucan studies

What Happened At Seattle:

III. The "Pusey Report"

In his review of *Ministry for Tomorrow*, the report to the General Convention of the special committee on theological education, Bishop Moody strongly criticized the report as a whole — its premises, its argument, and its recommendations [L.C., September 3d]. Some friends (we hope they still are) who didn't like what he said have asked us why on earth we asked him to review it. That's easily answered. We see no reason whatever why we should choose as the reviewer of a book or report somebody who presumably is going to approve and endorse it as a matter of course, in a kind of Pavlovian automatism. When, for example, we know that the author of a book is a staunch liberal, we're prone to invite a staunch conservative to review it; or vice versa. All we ask is that the reviewer should know what he is talking about, and Bishop Moody does.

We have carefully read and re-read this so-called "Pusey Report," checking our reaction against that of Bishop Moody. Our over-all verdict is less adverse than his. But it is far from enthusiastic, and since it is now decided, by act of the Convention in accepting this report, that there will be a central board for theological education which will exercise some kind of *episcopate* over the seminaries, we feel moved to record some pertinent convictions of our own, hoping that they will be heard and knowing that they are shared by many.

The "Pusey Report" is the work of a committee, and the prevailing mind of this committee, as expressed in the report, is certainly reductionist in its theology. Bishop Moody declares forthrightly, and we must agree: "The whole report leans to the 'left' — the liberal, socialist, religio-political, activist type of thinking which is dominant in the leadership of the Church today." The committee's working concept of the Church is pathetically jejune: the Church is seen as "the company of those who remembered what God had done for them through their Lord, Jesus, who met regularly to keep that memory alive and, by the grace of the Holy Spirit, to continue his work in the world." Here there is no Resurrection, no mighty, reascended Lord abiding forever with His living members, but only a gratefully remembered Jesus, a sacred memory. The Church as the Body of Christ, the Church of the Bible, the Creed, the historic Church, and the Book of Common Prayer, is something very different from the Church as evidently seen by the committee. We could itemize several other assumptions and statements in the report which reduce theology to sociology and Christian love to social service.

The work of the seminary is to prepare a man, in mind and spirit, for the ministry of priesthood; or, if you prefer, for the priestly ministry. It would be untrue to say that the report totally ignores this primary func-

tion of the seminary, but it would be true to say that it reduces this function to one of the secondary tasks of the seminary. The well prepared priest (the report prefers such terms as "clergyman" and "minister") as envisioned in this report is primarily an effective servant of his fellow men, especially in leadership in works of social reform. To borrow a now-familiar Christological term, the new priest is to be pre-eminently "the man for others" as a trained professional agent of the Christ who is "the man for others." As we read the Pusey Report, this man-for-others Christology is implicitly adopted, and its concept of ministry follows from it.

Since the man-for-others Christology is unscriptural and uncatholic the same must be said of the concept of ministry that logically follows from it. The New Testament, the Church, and the Prayer Book unite in proclaiming Christ as the *God* for others, who because He is "for others" was made man. He is the great High Priest who forever lives and makes intercession for us; and so His priest in the Church militant is indeed a man for others, but as a human sacrament of the eternal priesthood of Christ, not as a social worker or political *agent provocateur* of the forces of uplift.

We all need to be asking ourselves what we think a good, authentic, true priest ought to be like, and for this reason we are publishing elsewhere in this issue (page 21) a sermon on the subject, preached about a generation ago, which has deservedly become something of a classic statement on this subject. Our friend the Rev. Frank R. Alvarez, rector of St. Paul's Church, Miami, was recently moved to send Dean Nutter's sermon to us with the thought that it might be welcome to our readers. We publish it, with Fr. Alvarez's introductory comment, because it seems especially timely now that the Church is being challenged to think about what kind of priests it wants the seminaries to produce. It seems rather pointless to try to answer the other questions before answering this one.

Also in this issue (page 19) we publish an article by the Rev. John M. Gessell, Ph.D., dealing with another aspect of theological education. Dr. Gessell, of Sewanee, criticizes the "Pusey Report" for its lack of specificity concerning changes in curricula. He sets forth his views hoping that this will be "the beginning of the dialogue." We share his hope. We need a good deal of thoughtful, candid, searching, cooperative dialogue on the training and preparation of priests for the Church of tomorrow.

Proposal for a Christian Christmas

About a year ago we saw a picture of a homeless child of Vietnam which so worked upon our mind and conscience that we came out with a conviction that there's something badly wrong with our way of celebrating the birth of Christ with conventional "Christmas giving." We wrote an editorial for our Christmas issue proposing that we all start planning our "Christmas giving" for 1967 with a new mind altogether. We believe

A Prayer

For One About To Depart This Life

Almighty God, our heavenly Father, give us increase of faith that confidently we may commit our loved one _____ to thine eternal keeping, knowing that he will continue to grow in grace in thy nearer presence, through Jesus Christ our Lord. *Amen.*

that a large portion of what most American Churchmen spend for gifts for friends, bosses, and customers is not real Christmas giving at all. Both giver and receiver are fully aware of this.

So what's our proposal? That this Christmas we take some of the money we would otherwise spend on such giving and give it to God's poor instead. Through the past ten months we've asked many people for their practical suggestions as to how best to go about this, and taking all these into account we come up with this program which we submit to our readers:

(*) *Let each parish and mission make this a project of the whole congregation. This means parish planning and preparation, starting now. A suitable think-and-talk piece to introduce the idea would be a copy of our editorial in which we sent our conception forth: Notes Toward a Christian Christmas. Copies of this are available upon order. (See the advertisement on page 7 for details.) A parish might want to design for its own members a special Christmas card for the giver to send to the "receiver" saying something like this: "As a Christmas gift to you, I am sending X dollars to The Presiding Bishop's Fund for World Relief. All of it will go to the relief of people in dire*

physical need — hunger, sickness, or homelessness. I'm sure you'll like this a lot better than anything I might send you."

(*) *To promote the project, the rector can get good descriptive material from "815" to supplement our editorial piece and whatever he may wish to prepare himself. A little brochure entitled The Presiding Bishop's Fund for World Relief, which begins with a letter to all Episcopalians from Bishop Hines, is available upon request from the Executive Council. It tells the story of the people who will be benefited by such giving — the war refugees and victims of the Near East, of Vietnam, and Cuba, famine victims of India, victims of economic dislocation in the United States as well as elsewhere. We think that the best agency for Episcopalians who want to do this kind of Christmas giving is the Presiding Bishop's Fund, which does not have its own program but joins its strength with the World Council of Churches, Church World Service, the Anglican Communion, the Wider Episcopal Fellowship, the Eastern Orthodox Churches, and other agencies (World YWCA, Heifer Project, Inc., etc.).*

(*) *Two requests: If you want to use our editorial Notes Toward a Christian Christmas for parish distribution, please order very soon. Second, we're intensely interested, naturally, in knowing how our idea works out in practice this first time around. So, after Christmas, if clergy and parish leaders would report to us on what response they got, it would be most helpful in planning for Christmas 1968.*

We hope our program for making Christmas giving more Christian will prosper, for the sake of those least of Christ's brethren who do not prosper; and also for the sake of those of us who have lost the joy of Christmas giving because our giving is so largely mere "must" giving. If you are a clergyman, or a layman who has the ear of the rector, or even if you have not, please give this idea a thorough and thoughtful once-over-deeply, now.

The Woman at the Well

The sky was hot and cloudless as they went
Along the broad Judean dusty way
That led them north; then as the sun was bent
Toward the twilight of that summer day
They reached a town, and there as shadows fell
He stopped to rest beside the ancient well.

Reading the story I can almost feel
The evening air that warmly touched His face,
Can see the woman come and shyly steal
A glance at Him, a stranger in this place;
And hear Him ask for water as she stands
Holding the pitcher in her work-worn hands.

I think about her: how once long ago
Doing her daily tasks she never knew
What wonder waited at the sunset's glow
When she gave water to a thirsty Jew.
How could she dream before the day was done
A kindly act would let her know God's Son?

Kay Wissinger

I Watched My Mother's Hands

© Jane Carter 1967

After the face was veiled,
Beautiful still in death and etched
with service, they tapered
to final prayer.

Hers the wisdom, shared by hands with heart,
instinctively shaped loaf, calmed frightened beast;
twined with love's own lambencies
woman to child, to man; elevated
human labors to their natural dignities.
Hers the certitude, the willingness,
of fingertips with tool or singing string,
with ritual of seed and clod,
taught palms in offering.

*Laborare est orare,
Orare est laborare.
Depart in peace. . . .*

Jane Carter

DEMON

Continued from page 21

Captain. Toil, weariness, even martyrdom itself are to be but incidents in a glorious, a victorious campaign. Nothing is impossible. He beareth all things, believeth all things, hopeth all things, endureth all things. A happy warrior, the world is at his feet.

*My good blade carves the casques of men
My tough lance thrusteth sure
My strength is as the strength of ten,
Because my heart is pure.*

But it is a stubborn world as well as a silly one. At once our priest begins to feel the force of all those modern tendencies which go to make men and women unreal. He finds that in the ministry of the word and sacraments he is not going to be exempt from the pressure of all but universal custom. He discovers that false sentimentality is more pleasing to his flock than the rigors of the Gospel, in fact, that his people have little or no interest in a demanding religion. The high romance to which he has been looking forward with such eagerness is simply not there. His work is mostly commonplace, largely chores of one kind or another; for the priest's life gives few opportunities for the use of chargers and trumpets and banners and swords. The quest for the Holy Grail becomes as unsubstantial and fanciful as the search for the rainbow's end and the pot of gold. Phrases, catchwords, slogans abound, even in the presentation of the rival Christian theologies; and no men of the world are more easily caught in that snare than the clergy. The world is around and about and above and beneath our priest day and night. He is swaddled, smothered, suffocated by it. To protest against its superficial conventionalities, to fight against its insidious sappings of his faith and courage, appears as futile as beating off flies. After all, one enlisted against dragons, not flies; but the flies seem always with us and the dragons out of reach. The hot, hard, pitiless glare of reality will surely have enveloped us all by the time that noon hour of our priestly pilgrimage has struck. Most of us by that time will have felt the stirrings of acedia with its disillusionments, its discontent, its boredom, its sloth. The question is, how shall we treat it?

"Thou shalt not be afraid for the sickness that destroyeth in the noonday." Yet some are afraid; some yield; some become desultory. They cease trying to concentrate on their work. *They turn formal and professional.* The offices are recited and the daily Mass said, if at all, as ends in themselves and not as the means to the mightier and greater end. They begin to assert their priesthood, their commission, their office as the ground of their claim to be heard and obeyed by their people; whereas the real ground of that claim is

surely what they have said and done and thought and taught in interpreting and presenting their priesthood and making it real through Jesus Christ. And as the sickness that destroyeth in the noonday creeps on, paralyzing their work, the zeal fades, the fire sinks, the sword rusts, the sheep are not fed, sinners are not absolved, the sick die uncomforted.

*The dusk comes gathering grey, and the
darkness dims the West,
The oxen low to the byre, and all bells
ring to rest;
My horse is spavined and ribbed, and his
bones come through his hide,
My sword is rotten with rust as I shake
my reins and ride.*

The demon of mid-day has got him. And as he looks over the latter years of his ministry he sees no souls saved, not even the ten that could have saved Sodom.

Thank God, that is not true of all. After thirty years have passed, there are still those in whom the fire of the Holy Ghost burns just as fiercely as on that distant day when first the young knight was girt with his sharp and sundering sword. Thank God there are warriors for whom the sickness that destroyeth in the noonday has no terrors. They have not been afraid. Never have they allowed themselves to be deceived by statistics or numbers or compliments or crowds. Not in obedience to or conformity with ecclesiastical vows or customs do they say their daily offices, but because they know that those offices are a ladder up which they can climb to God. Not because it is an edifying custom or because the parish is used to it do they celebrate daily, but because they know from their own deep experience that day by day they must be given their daily Bread if their souls are to live. To them men go as to brothers, not as to members of an ecclesiastical caste; yet withal the priest is always there, unmistakable, unescapable, plain, distinct. No presidents of corporations they but merchants of the supernatural from whom men can, if they will, buy incalculable treasures without money and without price. Like rocks they stand, firm and sure and strong; and when the rod of God's love smites them, as it does, it brings forth kindly streams of water for the drinking of the flock.

Yes, even them does God smite, for whom He loveth He chasteneth. The life of discipline and service, of worship and prayer, is not easier for them than for their more accommodating brethren. Their crosses are even heavier for they carry them. Their disappointments are no lighter for they feel them more. Over and over again the scourge of God falls smashing on their backs: when some boy to whom they have given years of prayer is false to his baptism; when some worldly parish will not see Jesus; when their religion is misunderstood, ridiculed, or maligned; when the bread they have cast so liberally on the waters delays so long

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in its return. Many a time will such a man go down to the gates of hell in travail, weariness, and woe. Often and often the cry will be wrung from his very soul, "My God, how can I endure?"

*Would I could see it, the Rose, when the light begins to fail,
And a lone white star in the West is glimmering on the mail;
The red, red passionate Rose of the Sacred Blood of Christ,
In the shining chalice of God, the Cup of the Holy Grail.*

But the catholic life will tell. "Thou shalt not be afraid for the sickness that destroyeth in the noonday." The fire glows again, courage revives, the demon is defied, the ceaseless quest goes on. Thus we can prepare for a beautiful old age, like Overbury's "good man, who feels old age rather by the strength of his soul than by the weakness of his body." The troubles and disappointments of the ministry have broken the solid crust of habit and checked the growth of pride. "Blessed is he who has found his work," says Carlyle; "let him seek no other blessedness." And what other blessedness can there be for the priest? When wisdom and judgment have ousted the heat and impetuosity of youth, when impatient intolerance and heady fanaticism have been mellowed by experience into a real, genuine love of human souls, then the true beauty of the priestly character has its chance to shine. The demon of mid-day has done his appointed work for him; and in resisting him to the death the priest has learned how firm is the rock on which he has built his faith. Foursquare he stands, perplexed no more by problems, serene in spirit, confident in hope, with his bitter struggle past, with the shadow of his disappointments gilded by the gleam of sunset. What can the priest ask more than that God shall accept and bless the offering of the rich, ripe fruits of his silver years?

Glory of warrior, glory of orator glory of song,

Paid with a voice flaying by to be lost on an endless sea—

Glory of virtue, to fight, to struggle

To right the wrong—

Nay, but he aimed not at glory, no lover of glory he;

Give him the glory of going on, and still be.

And when at last the bell shall sound to compline, the younger generations rise up and call him blessed. His little hells have gone, dissolved like mist. The West is shining now, clear and bright, with jasper and emerald and gold, the jewels of the City of God. Like Israel, he calls his sons around him. Riding from far and near the warriors come, "these from the east and west, and these from the land of Sinim." Not to praise him do they come, for that he will not wish; not to tell him of the reverence and honor in which they hold him, for that he knows right well without their words; but to

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exult with him, to triumph with him, to rejoice with him, to give thanks with him to Almighty God for His infinite goodness and mercy.

*It will happen at last, at dusk, as my horse limps down the fell,
A star will glow like a note God strikes on a silver bell,
And the bright white birds of God will carry my soul to Christ,
And the sight of the Rose, the Rose, will pay for the years of hell.*

PUSEY REPORT

Continued from page 19

criticism as a means of reflection and revision.

Second, the curriculum for theological education can no longer afford to ignore the fundamental insights of behavioral science through which new understandings about the person come to us and from which we catch indispensable clues for education, for learning theory, and for curriculum building. The curriculum builder must utilize all available resources in order that the *person* be the center of his concern. One of the fundamental objects of good curriculum design is to assure that learning is in and for the *here and now* and not for some undefinable and elusive future. If the latter, the learning is already outmoded by the time learning occurs, and the person moves out of the center.

Third, the curriculum is primarily concerned for man as a temporal being. Each person has a unique destiny, and his personal biography and his shared history should be exemplified in the purposes of his education and in the learning processes which involve him. Education is the process in which the individual's unfolding biography becomes meshed with the unfolding history of his people. He is learning as an historical being under the conditions of finite existence. His life is never fixed but always emerging. Thus, education as a human enterprise recognizes, assumes responsibility for, and maximizes the consequences of this awareness of man's temporality.

In sum, we can make any kind of structural changes we wish, for these are the easiest of all changes to make. Money can be found when commitment dictates it. But the cost will not be worth it, the expenditure of funds will go down the drain unless we take seriously the issue involved in designing adequate educational environments. Organizational change and fund raising take on relevance only in relation to this basic issue. I suggest that those responsible for the curriculum for professional theological education move beyond the limitations of the Pusey Report and assume responsibility for designing and criticizing specialized environments for learning which embody the values of a given society at a given time. Whom can we get to do this kind of imaginative pioneering for us?

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EPISCOPAL STUDENTS

Continued from page 15

of his religious responsibilities, allegiances, or behavior—carries over into the realm of doctrine, of which Episcopal students have little or none. Once again the Roman Catholics and Fundamentalists possess the best dogmatic equipment. And while they tend to concentrate their doctrinal interests on such peripheral matters as papal authority or verbal inspiration of the Bible, when pressed they are able to demonstrate a commendable grasp of Christian basics.

Episcopal students are not able to do so well. Indeed, theirs is a lamentable situation. And it is only because the most fragmentary theology contains the incipient elements of a systematic theology that it becomes possible to portray the typical beliefs of the college students of our Communion. For instance, the average doctrine of man is more Pelagian than anything else. "I think," said one, "that all of religion is bound up with the Golden Rule." This without any appreciation of the distinction between a man's knowing the good and his capacity to *do* the good. A typical doctrine of God would be more unitarian than trinitarian. One need not worry about tri-theism; the problem is rather the loss of God in the cold reaches of unitarian transcendentalism. Consequently, the prevailing Christology among Episcopal students veers towards popularized Nestorianism, doctrines of the atonement to theories of moral exemplification.

Late adolescent Episcopalians are quite syncretistic in their religious outlooks. "All religion is good," comprises a popular sentiment. Sadly, the label "ecumenical" often attaches to this attitude. It takes but a cursory acquaintance with the Bible to know that one of the main motifs of the books which comprise it is that all religion is *not* good. Religion must be viewed as a neutral force, just as sus-

ceptible to corruption or exaltation as is politics, business, or education. To say, for example, that all education is good (plausible though it sounds on the surface of it) is to blind oneself to the fact that much education going on in the world, both formal and informal, is positively perverse. Similarly with religion. Thus, the judgment "all religion is good" constitutes far more than inaccuracy; it robs the Judeo-Christian tradition of one of its deadliest thrusts; to wit, it is precisely in the midst of our religion that we require the judgment and grace of God. That is how the scriptures view it. Yet it may be noted that an acquaintance with the Bible, like doctrine, has not been made by most Episcopalians.

The Positive Side

Having noted these deficiencies, I would not conclude without stating one hopeful thing about Episcopal students. I refer to the lack of alienation that seems an element in our student-Church *Gestalt*. The point might be clarified by noting that conservative Protestants and Roman Catholics, who know their religious responsibilities and beliefs well, often find that any rebellion against the religion of their childhood means a bitter separation. Religious rebellion can become an ugly affair, turning children against parents and, even worse, an individual against himself. For the Episcopalian, however, abandonment is not the equivalent of alienation; and if one of our students forgets the Church, fails to support a religious organization, or engages in some dubious moral enterprises, he usually senses that the separation has been one-sided, that with repentance will come restoration without censoriousness or condescension.

Many things could be said for one approach as opposed to the other. In the maelstrom of adolescence the child of the permissive parent, I must admit, proves to be a safer, if somewhat duller, entity.

The Search

Even after the briared crown, the spear,
Men will mistake, O Lord, Thy way; obsessed
With ease, drunk with Thy Grace, we would arrest
Thy goading hope, blunt out Thy cleanly fear.
We curse Thy wisdom, that Thou wilt not hear
Man's petulant, soul-smouldering prayer for rest,
Wailed over blackened centuries of quest,
Prayer that dry bones may bleach content and sere.

But Thou, O Lord, wilt frame from holy doubt
Socratic questions, til we grope Thee out,
Wilt stroke us with Thy loving scourge, until
Steel fibres fuse into our fleshly will.
Thy wrath, O Lord, is love; who knows not this
No freeborn bondsman of Thy kingdom is.

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NEWS

Continued from page 12

toward college preparation and will include grades 7th-12th, with grades 7th-11th commencing in September 1968. By that time two permanent buildings will be ready for use, with the classroom building utilizing triangular rooms made with flexible walls.

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One of the advantages of a boarding school in the midst of the Pacific Ocean is that of being a true crossroads for its students. Seabury Hall, Makawao, Hawaii, on the Island of Maui, is just that. The new girls this year represent California, Saipan, Hawaii, Wake Island, Guam, and The Philippines. The entire student body comes not only from several corners of the world, but from different economic and racial backgrounds as well. An informal motto of the school could be: Our Strength Is In Our Diversity, Not Our Sameness.

Seabury Hall opened in the fall of 1964 in spite of having no regulation dormitory available for its boarders. Today, in addition to the original house, there are the chapel, faculty quarters, headmaster's house, dorms, classrooms, labs, playing fields, and a swimming pool. The Rev. Roger Melrose has been headmaster of the school since its inception.

New Headmaster for St. James

The new headmaster of St. James School, Faribault, Minn., comes to his position with a number of years' experience in work with boys. The Rev. Allen F. Bray III had been chaplain and director of religious activities at Culver Military Academy since 1958. At St. James School he will be in charge of boys in the 4th-8th grades, both boarding and day, with a total enrollment of no more than 80.

In summer, St. James School also has a school with camp open to boys in 2d-8th grades.

SEMINARIES

"New Look" at Seabury

A radically new curriculum, the result of two years of planning and study, went into use at Seabury-Western Seminary in Evanston on September 25th, with the beginning of the Michaelmas Quarter.

The traditional seminary curriculum, now abandoned, had as its cohesive principle the preparation of the student for the canonical examinations prerequisite to ordination. The new principle is the preparation of the student for "a whole life of study and service," in the words of the Very Rev. Charles U. Harris, dean



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of Seabury-Western. "We decided to recognize without shame a principle that had always been operative even when unmentioned, namely, that it is impossible to cover in three years all that a priest needs to know," Dean Harris said. In further comment he added: "The ragtag-and-bobtail look of traditional curricula has been changed and we now propose a core of three areas: Christian heritage, Christian theology, and Christian ministries. The last area includes homiletics (preaching), liturgics, Christian education, and pastoral theology."

In conjunction with the new curriculum, the educators plan to increase their use of the city of Chicago and its unparalleled resources as a laboratory for the "doing" of theology. Many courses formerly taught by the lecture method will be replaced by seminars, individual counseling, round-table discussions, and field work.

New and unique to any seminary curriculum, according to Dean Harris, will be training in community living, and the new class now entering will have the experience of initiating the program. The seminary itself will become a laboratory in Christian living. The forces which unite communities and which divide them will be analyzed as men and women seek to bring the reconciling love of Christ to bear upon human relationships, the dean explained.

Diversity Behind the Ministry

The 70 students of the School of Theology of the University of the South in Sewanee, Tenn., represent diversity of occupational backgrounds as well as geographical locations.

Only 15 of the men entered seminary directly from college, while 18 came from business or industry, many having been in executive positions. Five represent the Armed Forces; 3 were research scientists; 2, engineers; and 8, teachers. Other professions represented are social work, government, and TV. Four were clergymen of three other Churches before becoming Episcopalians.

The University of the South, which is owned by 21 southern dioceses, includes Sewanee Military Academy as well as the liberal arts college and the seminary.

NURSING SCHOOLS

Categorical Awards

At the fall commencement for the School of Nursing of St. John's Hospital, Brooklyn, N. Y., 28 students were presented with diplomas after three years of study. The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, presided. The hospital is one of several under the auspices of the Diocese of Long Island. Miss Ellen C. Stark, director of the

school, administered the Nightingale pledge.

Awards were given to five students who best represented the specified qualifications for the Bishop Sherman Award, Bishop DeWolfe Memorial Award, Medical Board Award, Board of Managers Award, and the Women's Board Award.

EPISCOPATE

Bowen Dies

The Rt. Rev. Harold Linwood Bowen, retired Bishop of Colorado, died September 11th at his home in La Jolla, Calif., following a brief illness. He was 81. Requiem Eucharists were celebrated in several churches in the San Diego area and memorial services were in Glenwood Springs, Colo., as well as in Denver. The Burial Service was read in St. James-by-the-Sea, La Jolla, and interment was in California.

He attended St. Stephen's College and was graduated from the University of Oklahoma in 1909 and from Seabury Divinity School in 1918. Ordained to the priesthood in 1911, he served churches in the Dioceses of Oklahoma, Nebraska, Quincy, and Chicago. He was rector of St. Mark's Church, Evanston, Ill., when he was elected Bishop Coadjutor of Colorado in 1947. He became Colorado's diocesan in 1949. During many of the preceding years he had been on the faculty of the Evergreen Conference in Colorado and from 1937 to 1947 he was dean of the conference.

During his episcopate, the missionary program within the diocese was expanded, St. Luke's Hospital, Denver, was enlarged, and Parkview Hospital, Pueblo, became a diocesan institution. At the time of his retirement, in 1955, Bishop Bowen was honored by the Churchwomen in the diocese with their establishment of the Bowen Fund that aids clergy and seminarians in need of emergency financial assistance.

Survivors include three sons, Howard, John, and Charles, and two grandchildren. His wife, Elizabeth, died several years ago.

Thomas Dies

Funeral services for the Rt. Rev. Albert Sidney Thomas, retired Bishop of South Carolina, were held October 10th in St. Michael's Church, Charleston, S. C., with interment in the churchyard. Bishop Thomas, 94, died October 8th in a Columbia nursing home after a long illness.

He was a graduate of The Citadel (1892) and from the General Seminary (1900), and was ordained to the priesthood the following year. At the time of his election to the episcopate he was rector of St. Michael's Church, and was subsequently consecrated ninth Bishop of the Diocese of South Carolina in that church in 1928.

Bishop Thomas was the author of nu-

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Centennial Year 1967

merous historical and theological articles, and wrote the Cadet's Prayer for The Citadel and a similar prayer for Camden Military Academy. His hobby was wood-working and he contributed many furnishings to South Carolina churches. He also designed St. David's Church, Cheraw, S. C., and donated the tower for St. John's Church, John's Island, as a memorial to his wife, Emily, who died in 1955.

Survivors include his brother, the Rev. Harold Thomas, retired priest of the Diocese of South Carolina, two sons, Henry and Albert, a daughter, Mrs. Gerald Scurry, a sister, nine grandchildren, and one great-grandchild.

MASSACHUSETTS

Ecumenical Refugee Relief

The manufacturing town of Lowell, Mass. has shown the rest of the country how to export another product—charity. Under interchurch sponsorship, the city held a week-long Near East Refugee Relief Week to help the estimated 1.5 million persons scattered by the recent Arab-Israeli conflict.

The idea was engendered when the hierarchy of the Syrian Orthodox Church in America asked its parishes to take up collections for the Middle East refugees. The Rev. Thomas E. Green, pastor of St. George's Syrian Orthodox Church in Lowell, decided to promote the project locally as an ecumenical venture. The response from all the other churches was instant and powerful. One Churchman commented: "It has helped make visible to everyone in town that we have more urgent reasons for cooperation than for the usual disconnected way of doing things."

OLYMPIA

\$50,000 with No Strings

A proposal for the Church to give \$50,000 with no strings attached to the Negro community of Seattle to help finance a self-help program of housing rehabilitation and job training in the inner city has been made by the Rt. Rev. Ivol Curtis, Bishop of Olympia.

In his pastoral letter he told his congregations in western Washington that the project would be a local follow-up to the Presiding Bishop's urban crisis appeal made at General Convention. Bishop Curtis said that the local plan was made "by Negroes and will be carried out by Negroes with the help of FHA and the business community."

In brief, the Seattle Community Organization for Renewal Enterprises (SCORE) will administer a program which will: provide residential rehabilitation in the Negro central area of Seattle; acquire deteriorated properties, rehabilitate and sell them to low income central area residents at cost; and provide employment and training opportunities for unem-

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ployed central area residents who will provide the labor in rehabilitating the homes, under supervision. Training and supervised employment will be under the direction of the Seattle Opportunities Industrialization Center, another central area community organization.

The seed money which the Episcopal Church would provide will make possible the purchase of a block of five homes in need of rehabilitation. On the sale of the properties under a special FHA program financed by local lending institutions, funds would be released for the purchase and rehabilitation of additional houses. The entire program would be under the supervision of Walter R. Hundley, executive director of the Central Area Motivation Program (CAMP), which would also provide services to screen applicants for housing and provide staff follow-up through counselling, budget assistance, and home maintenance information. Mr. Hundley has said that the rehabilitation of 500 homes in the central area would "break the back" of the city's poverty program.

Bishop Curtis said the funds needed would not affect the 1968 diocesan budget, but that \$40,000 would come from the Diocesan Jubilee Thanksgiving Fund and \$10,000 from unrestricted gifts which had been made to the diocese.

JERUSALEM

Revised Prayer Books in Order

Religious authorities in Jerusalem plan to delete all references in Jewish prayer books "bewailing the shame of Jerusalem's division" and the isolation of the Wailing Wall in the Old City, it has been announced.

The Rabbinate decided that because the entire city of Jerusalem is in Israeli hands after 20 years, Jews need no longer pray, "We, the most oppressed of peoples, our Holy City in ruins, and the slave of our enemies."

GENERAL CONVENTION

Educational Heads Meet

Something new in educational liaison was experienced at the recent General Convention when deans of Episcopal seminaries were invited to a breakfast meeting by presidents of Episcopal colleges. With a single exception, the eleven seminaries and nine colleges were represented.

Presiding over the group was the chairman of the college group, Dr. Albert E. Holland. Discussion was varied and extensive, ranging from theological education without commitment to ordination to what security there might be for a priest when a reduced parish budget can squeeze him out of a job.

The presentation of the Pusey Report

to Convention encouraged many questions from both groups of educators, but it was decided to reserve answers for future meetings even though questions continued on an informal basis.

SOUTHERN OHIO

RWF Meets

The Society of RWF, formerly the Rural Workers Fellowship, held its annual meeting in Columbus, Ohio, at the time of its "National Consultation on the Church in Community Life in non-Metropolitan Areas." During the meeting the following officers were elected: President, the Rev. L. Maxwell Brown, Waukesha, Wis.; vice presidents, the Rev. C. R. Elliott, Halifax, N. S., and the Rev. Walter McNeil, Port Angeles, Wash.; secretary, the Rev. Jennings Hobson, Purcellville, Va.; treasurer, the Ven. Charles F. Rehkopf, St. Louis, Mo. Four persons were named to receive the RWF award.

Members of the society assembled for breakfast on September 16th, in Seattle during General Convention. The Rt. Rev. William Davidson, Bishop of Western Kansas, addressed the meeting. Announcement was made of the RWF Awards as selected by the board of directors: The Ven. Charles Braidwood, Archdeacon of Michigan; the Rt. Rev. Herman Page, retired Bishop of Northern Michigan; and the Rev. William D. Chapman, director of the Missouri Delta Ecumenical Ministry, Kennett, Mo. Each of the award winners will be presented with a certificate and a citation at some meeting in his own diocese.

ROMAN CATHOLICS

More on CLEO

A temporary agreement has been reached between the Roman Catholic Bishop of Trenton, the Most Rev. George W. Ahr, and the Christian Laymen's Experimental Organization (CLEO), a group of 40 Roman Catholic laymen in Toms River, N. J., who have been trying out departures from traditional Roman structures and liturgy.

Both sides made concessions at a meeting of Bishop Ahr with six of the members and their chaplain, the Rev. George J. Hafner. Bishop Ahr agreed to suspend the impending excommunication which has faced the group since mid-September, to consider a prospectus which CLEO will draw up for an experimental parish, and to investigate whether his canonical powers give him the right to approve such a parish. CLEO agreed to suspend experimental celebration of the Eucharist and to continue, for the present, only as an informal discussion group. Meetings of CLEO, according to Fr. Hafner, will probably include some sort of informal prayer service or "liturgy of the word." A lay spokesman for the group said that

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the final organization to be outlined for Bishop Ahr's approval will probably be "more in line with existing experimental parishes."

Fr. Hafner, now living with two members of the community in Toms River, will not return to his former parish assignment, but he and CLEO members said that he can be considered on "a sort of leave of absence" while the experimental parish proposals are being drawn up and considered by the bishop.

CALIFORNIA

Myers on the New Catholic Church

The place of the Christian Church in the metropolis is basically an "ecclesiological problem," and it awaits the discovery or appearance of the "New Catholic Church." This appraisal was presented by the Rt. Rev. C. Kilmer Myers, Bishop of California, in an address before the 53d annual meeting of the National Conference of [Roman] Catholic Charities meeting in San Francisco.

He said he did not know the marks of the New Catholic Church. "My mind is haunted only by hints, by bits and pieces, by faint glimmerings. And the reason for this, I think, is because the New Catholic Church is still hidden, still is secret. It is, at this point, the clandestine Church. . . . Some are desperately afraid of it, we bishops chiefly. Some are threatened by it. Some are caught up in an enormous enthusiasm of the Spirit for it but are unable to find the right words to describe the reasons for the quickening."

The bishop stated that the first two marks of the new Church are unity and humanity. Three others are: "the moving around, the by-passing of those marks, whatever they are, of the Old Church which ensured its triumphalism"; servanthood—"the Lord washing the Apostles' feet, not the proud mitre I wear in my cathedral church"; and personalism. In discussing the content of the five marks, he said Christian education, not nurture, is a factor. The education requires three steps: immersion in the action of the movement; knowledge of the society in which the Church moves in mission; and use of action-theologians (he uses three—an Anglican, a Presbyterian, and a Roman Catholic).

Bishop Myers concluded his address to the Roman Catholic delegates by discussing Black Power. He insisted that the power-holding groups should give up some power to those presently powerless, conceding that the "content of this action will threaten and frighten many." Unless there is this transfer so that in some sense power may be shared, the bishop said there will be no unity of the human family in metropolis. "But when the poor gather, fully conscious of their dignity and

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NEW JERSEY

A First at Rutgers

St. Michael's Chapel at Rutgers University was consecrated on Sunday, October 1st, by the Bishop of New Jersey, the Rt. Rev. Alfred L. Banyard, assisted by the Rev. Canon Clarence A. Lambelet, Rutgers chaplain. The Rev. Charles G. Newbery, rector of Christ Church, New Brunswick, N. J., conducted Evensong following the consecration.

The new chapel is the first "denominational" structure to be dedicated exclusively to serving "the academic community" at Rutgers. Adjoining the chapel is Bishop Croes House which contains a student center and offices for the chaplain and secretary. The Rev. John Croes was principal of Queen's Grammar School (now Rutgers Preparatory) from 1801 to 1808 and in 1816 became the first Bishop of New Jersey.

An inaugural lecture was given in the chapel on St. Michael's Day, September 29th, by the Rev. Dr. John Macquarrie, speaking on 'The Doctrine of Creation and the Education of the Human Race.'

MISSOURI

A "Basic Difference?"

Two Episcopal clergymen of South St. Louis who have been asked to resign their parish positions by the Rt. Rev. George L. Cadigan, Bishop of Missouri, have refused to do so and are preparing to defend what they consider "their canonical rights in this situation." They are the Rev. Walter W. Witte, rector of St. Stephen's Church, a predominantly Negro congregation, and the Rev. William Mathews, who serves St. Stephen's as a perpetual deacon.

Mr. Witte was arrested outside Kiel Auditorium in St. Louis on October 6th while engaged with others in a demonstration protesting the Veiled Prophet Ball. This demonstration was led by the Action Committee to Increase Opportunities for Negroes (ACTION), with which both of the clergymen have been closely associated. They charge that the Veiled Prophet ball and parade, a traditional community event in St. Louis, is racially discriminatory. "It is an institution which involves many Episcopalians of wealth and position who are friends and neighbors of the bishop," Mr. Witte said.

In a public statement, Bishop Cadigan said that "for some time there have been misunderstandings about procedural matters and the seeming inability of Mr. Witte to relate to the program of the diocese." He states further that in a conference last June he urged Mr. Witte to resign and that he understood that the

rector had accepted this decision. "The stance of the Diocese of Missouri on the issue of racial reconciliation has always been one of leadership," the bishop said.

Mr. Witte spoke of a basic difference between the attitude of the two clergymen and that of their bishop toward the freedom movement, saying: "He feels that the Church's role is one of reconciliation, and we feel that it must be one of active involvement in the name of the Church."

NEW ZEALAND

The Bishop Resigns

From his home in Kohupatiki, Hastings, N. Z., the Rt. Rev. Wiremu Netana Panapa said that he has been confined to bed for the past seven months because of trouble with his legs. As he can no longer carry on with his duties as Bishop of Aotearoa, he has resigned.

Bishop Panapa, who is 69, has been Bishop of Aotearoa since 1951, and has been responsible for the pastoral care of the Maori members of the Anglican Communion in the area. He is also Suffragan Bishop of the Diocese of Waiapu. He was ordained to the priesthood in 1923, and served in Auckland, Te Kuiti, Kaikohe, Rotoria, and Taupo, and as a chaplain to the Armed Forces during WW II. His predecessor, the late Rt. Rev. F. A. Bennett, who was consecrated in 1928, was the first Bishop of Aotearoa. The appointment is made by the bishops of the four dioceses in the North Island.

A Churchman who knows him well has reported that Bishop Panapa, "a stalwart Maori bishop of the Maori people, beloved by all the tribes, is an outstanding orator and preacher."

87% Would Choose Ministry Again

Given their lives to live over again, 87 percent of a group of 313 priests surveyed in New Zealand would again choose the ministry, according to the Rev. Canon R. S. Foster, warden of St. John's Theological College, who conducted a survey on the subject. Ten percent who said they would not again select the priesthood indicated that their ministry has been "worthwhile," but that they might have been attracted to other avenues of service.

Canon Foster said that priests know what their job is but are frustrated because they cannot adequately pursue it since clergy are called on to do so many things—"from choosing the pig for the parish fair to preparing the hall for meetings." Only 54 percent of those questioned said they found adequate time for study, only 48 percent found enough time for sermon preparation, and only 58 percent were able to say Morning and Evening Prayer daily. But 63 percent found time for "daily or at least regular meditation."

On other issues covered in the survey, 58 percent hold that confirmation is a

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prerequisite for Holy Communion, 71 percent think the Anglican Church should be more discriminating in the administration of baptism, and 71 percent disagree with the idea that the parish system is out of date.

COCU

Blake Hopes for Miracle

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said that "it will take a miracle" for the plan of union for 10 non-Roman Catholic Churches in the Consultation on Church Union to receive approval. "But I've seen ecumenical miracles," he added.

In an informal news interview in New York, he spoke enthusiastically and candidly about the feasibility of the goals of COCU being attained. A document of structure and organization for a united Church is being written, he said, now that the step has been approved by the Consultation members. He suggested that even greater controversy over COCU will be produced by the release of the plan. "If we were able to put COCU to lay people now, in an advertising way, they'd vote for it. But later, when a plan of union becomes available, lay opposition will develop." The clergy will remain divided over COCU but will probably offer majority support "when it finally comes down to it," he noted.

Waiting to include Roman Catholic and Orthodox bodies "is a good way to delay 'reunion of Christ's Church'," he said in reference to those who oppose COCU on the grounds that it is narrowly conceived. In relations between the WCC and the Roman Catholic Church, there are three areas of focus: dialogue, which includes the clarification of theological understandings; abrasive issues, including mixed marriages, religious liberty, and population control; and dynamic relations including service and joint Christian witness. As to the latter situation, he said that it is perhaps not possible for member Churches in the WCC and the Roman Church to have a "single witness" at the moment, but he believes that the Churches can "stand together" in a witness and they can work together in the areas of international peace, justice, and development.

Dr. Blake spoke of the racial dilemma in the United States and commended the recently formed urban coalition "as the most positive sign" he has seen that the nation is trying to deal with the implications of poverty and with urban problems.

He was asked to comment on responses to remarks he made at the August meeting of the WCC on the Island of Crete [L.C., September 10th-17th]. At that time he stated in his general secretary's report: "It is this widespread modern agreement that there is no transcendent God which threatens most deeply the ecumenical movement." During a press conference

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at the same meeting he indicated that his criticism of "the new theology" sprang from a concern that the Roman Catholic Church and other non-WCC bodies not have the idea that the theology of the World Council is "the new theology." Both remarks have subsequently produced critical comments, some questioning Dr. Blake's critique of the modern theological situation, and others wondering if his reason for opposing "the new theology" were substantial.

He pointed out at the New York interview that his central committee report had emphasized the Christocentric theology upon which the WCC is based. In addition to noting the widespread absence of a belief in a transcendent God in the report, he also said at the Crete meeting: "I believe it to be highly important that we do not give reason to anyone to suppose that we as a World Council of Churches are calling into question the being of the God and Father of the Lord Jesus Christ." In explanation to this, he said in New York, "In so far as any new theology might resist this, it must be resisted." Along with Pope John XXIII, Dr. Blake said that he takes a pastoral view of exponents of "new theology." He said that he does want non-member bodies of the WCC to know that Christology is central to the Council.

EUROPE

Group Would Abolish NATO and Warsaw Pacts

Delegates to the fifth assembly of the Conference of European Churches meeting in Poertschach, Austria, urged that steps be taken to move toward the abolition of the North Atlantic Treaty Organization and the Warsaw Treaty Organization. NATO is composed of most western European nations, the U. S., Canada, Greece, and Turkey. The Warsaw Organization was created in 1955 as a 20-year defense pact involving eastern European nations under communist control.

The 300 delegates stated that "we must work toward banning nuclear weapons through disarmament, effective demilitarization, and the consequent freeing of funds for peace use in all parts of the world." They also urged a non-aggression pact as the "first step toward the abolition of NATO and the Warsaw pacts." The conference said that "force of arms cannot be accepted as a means of gaining territory or solving political differences." European nations were asked to use their resources to work toward social and economic justice in the area divided by the Arab-Israeli tensions.

Application of the 1954 Geneva Agreements was suggested as the solution to the war in Vietnam. These agreements, signed by 19 countries, ended the French colonial rule of the area, separated North and South Vietnam, and made provisions

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Dr. Glen G. Williams, a clergyman of the Welsh Baptist Church and member of the staff of the World Council of Churches, was elected full-time executive head of the CEC.

NORTH CAROLINA

Students to Panama

Ten high school students from the Diocese of North Carolina went to Panama for six weeks last summer under the Companion Diocese Youth Exchange Program, expecting to "help people who need help the most." The young people were "eager to work" and, with missionary zeal, wanted to "do something for someone they thought was in need," according to the director of the program, the Rev. Kenneth W. Taber II, assistant rector of Holy Trinity Church, Greensboro, N. C.

Instead, the students found that they were the ones to benefit most from the experience of living with Panamanian and Canal Zone host families, attending Spanish-oriented schools, and entering into local parish life. Said one afterward, "I feel I've left no mark on Panamanian society. But the mark on myself is great and not to be overlooked." One student learned that "while customs and languages differ, people are basically the same." Another suggested that "our Church could look at the way the Panamanians devote their lives to Church or maybe it's that they bring Church into their lives instead of trying to squeeze it into Sunday mornings."

The 1967 session is the third and final exchange of young people between the two dioceses whose companion relationship expired in September.

AROUND THE CHURCH

Approximately 200 people attended the Family Camp of the District of Eastern Oregon, held at Ascension Summer School, in Cove—the largest gathering of record for this annual diocesan event. The families stayed in dorms, trailers, or tents for the weekend of lectures and sermon by the Rt. Rev. James A. Pike who also celebrated the Holy Communion according to the proposed new liturgy.

The Rev. Canon Louis Weil of the District of Puerto Rico and a member of the faculty of El Seminario del Caribe, was on the summer school staff of La Salle College in Philadelphia, lecturing on the Sacred Liturgy to Roman Catholic priests and religious. He also lectured at a meeting of Roman Catholic professors of liturgy prior to that Church's Liturgical Conference, August 16-20, in Kansas City, Mo.

priests of the Episcopal Church manage to meet it is always "reunion time," for all four are graduates of the University of the South, and only one, Maj. John McGrory, is not a graduate of its School of Theology. He is an alumnus of the General Seminary. The double graduates are: Lt. Col. W. Scott Bennett, the Ven. Edmond Browning, and the Rev. Furman C. Stough.

The Rt. Rev. C. Kilmer Myers, Bishop of California, has named a Jesuit theologian, the Rev. Joseph Wall of Alma College in Los Gatos, Calif., to his three-member Council of Theological Advice. Fr. Wall was recommended for the position by the council chairman, the Rev. Dr. Shunji Nishi, Episcopal chaplain at the University of California. The third member of the council is the Rev. Benjamin Reist, theology professor at San Francisco Theological Seminary (Presbyterian) in San Anselmo. The council will prepare a report dealing with the whole area of human sexuality — including homosexuality.

A coffee house for alcoholics was opened recently in Albuquerque, N. M., by five Episcopal churches. Called a "coffee house with a difference," the project is located in St. John's Cathedral. Martin Mann of New York, executive director of the National Council on Alcoholism, attended the opening. Working closely with the churches is the Alcoholism Research and Training Center.

Distinguished Congregations

Many readers have asked recently whatever became of our Distinguished Congregations award winners. Their perplexity is due to the fact that we are getting around to publishing the stories of these congregations later than usual this year. General Convention news and articles have forced this postponement. But we hope to announce the winners, and to present their parochial profiles, beginning very soon.

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LETTER FROM LONDON

Continued from page 13

could accept the scheme of Anglican-Methodist union on its present lines. The negotiators at one time were asking for a decision in 1968, but have now seen that this would be impossible. The matter is so important that consideration of it ought not to be under the pressure of a timetable fixed by ourselves."

To add to the discussion, Archbishop Lord Fisher in a letter to the *Times* has somewhat clarified his previous statements. He sees the greatest practical obstacle to reunion in the division between



Episcopal and non-Episcopal Churches. He believes that the Anglican-Methodist commission has already found agreement in its essential doctrines to justify full communion while leaving room for the coexistence and patient discussion of divergencies. He has no doubt that the Church must be episcopal in its order and so he suggests that the Methodist Church in Great Britain should take episcopacy to itself, not as part of a negotiated settlement with the Church of



England nor indeed at the hands of the Church of England. Presumably he means that it could be received from some body like the Church of South India. Simultaneously the Church of England should eagerly give its approval to the free interchange of communicants to and fro between the two Churches. He then thinks that subsequently the existing ministers of the two Churches could be reconciled without any suspicion of ambiguity or subterfuge.

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TEACHING

Continued from page 17

to identify—love of mother, love of teacher, love of school, love of others, love of God, is not a difficult projection. We find we must share with them our individual experience of God as He reveals Himself to us. The Father-Creator, the grace and consolation of the Holy Spirit, redemption in the Risen Christ—this is our mission and our message. But how to share, how to convey the message, that's the problem. Experience is most effectively shared through the arts of poetry, painting, music, and drama, but our artistry is pitifully weak. Fortunately we have available to us the poetry and painting, the music and drama produced by the greatest artists, and we must learn to use them more effectively.

Most important, sharing is a two-way street, and we must be ready and willing to receive as well as to give, to listen at least as much as we talk, and we'll be surprised to find we receive as much as we give, maybe more. Perhaps you will have the good fortune to see one of your students bow his head in reverence, or one of your former students receiving Holy Communion in humble devotion and your back will straighten a little and you may find you're having trouble with something in your eye. It's all the reward you're going to get in this world. But it's enough.



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PEOPLE and places

Ordinations Priests

Albany—The Rev. Frederick B. Burnham (son of the Rev. Bradford H. Burnham), on the staff of the Church of the Good Shepherd, Ruxton, Md., and a graduate student at Johns Hopkins University. Address: 1605 Melby Court, Baltimore, Md. 21234.

Central New York—The Rev. Jeffrey D. Knox, assistant missionary in the Roonville Field, N. Y. Address: Port Leyden, N. Y. 13433.

Milwaukee—The Rev. Ben M. Cape, Jr., curate at Trinity Church, 1717 Church St., Wauwatosa, Wis. 53213; and the Rev. Terry G. McCall, curate at St. Luke's, 614 Main St., Racine, Wis. 53403.

New Mexico and Southwest Texas—The Rev. Donald E. Whalen, curate at Trinity-on-the-Hill, Los Alamos, and priest in charge of St. Stephen's, Espanola, N. M. Address: Box 793, Espanola, N. M. 87532.

Virginia—The Rev. Benjamin P. Campbell, assistant rector of Christ Church, Lancaster County. Address: Lancaster, Va. 22503.

Perpetual Deacon

Michigan—Victor J. Lovett, assistant at St. James', Detroit. Address: Church Office, 11491 W. Outer Dr. (48223).

Marriages

The Rev. William B. Olnhausen, curate at St. John the Evangelist, Flossmoor, Ill., and Miss Dianna Lynn Klein were married June 10th, in St. John's.

The Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida, and Mrs. William Cotter Gaither were married October 7th, in All Saints', Winter Park, Fla.

Laitie

Innocent Goodhouse, lay reader, formerly with the Standing Rock Reservation, S. D., is continuing his Church work at St. Luke's, Fort Yates, N. D., and assisting the priest in charge of the mission.

Ralph R. Robinson, vestryman of St. John's, Cohoes, N. Y., and member of the Albany County

(N. Y.) Board of Supervisors, is also chairman of the planning commission for Cohoes, where a major downtown restructuring is in progress.

Paul Lindsley Thomas, director of music and organist at St. Michael and All Angels', Dallas, Texas, played a new Jean Langlais concerto at a recent organ and orchestra concert at the church.

Retirement

The Rev. Charles H. (Jack) Berry, rector of St. Paul's, Owatonna, Minn., since 1957, retired September 1st. Address: 9715 Nona Kay Dr., San Antonio, Texas 78217.

The Rev. William Ernest Brown, rector of St. Anne's, Calais, and St. Luke's, Woodland, Maine, since 1955, retired September 15th. Address: Drawer BB, Calais, Maine 04619.

Renunciations

On August 31st, the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone, acting in accordance with the provisions of Canon 60, and with the advice and consent of clerical advisors, accepted the voluntary renunciation of the ministry by Allen Maxwell Stahl.

On September 5th, the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Hugh Sausay, Jr. This action is taken for causes which do not affect his moral character.

On September 14th, the Rt. Rev. C. Kilmer Myers, Bishop of California, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing March 12, 1967, by John-David Arnold. This is for causes which do not affect his moral character.

On September 15th, the Rt. Rev. Norman L. Foote, Bishop of Idaho, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the council of advice, accepted the renunciation of the ministry by Warren L. Howell. This acceptance is for causes which do not affect his moral character.

Armed Forces

Chap. (Capt.) Allen W. Brown, Jr., 507 Carteret Pl., Fayetteville, N. C. 28301.

Chap. (Capt.) Alfred F. Laveroni, Staff Chaplain's Office, Fort Belvoir, Va. 22060. He is the former rector of the Church of the Atonement, Brooklyn, N. Y.

Chap. (Lt. Col.) Howard B. Scholten, 8 Millay Pl., Mill Valley, Calif. 94941.

New Addresses

St. Stephen's Parish, 9191 Daly Road (Mt. Healthy-Finneytown), Cincinnati, Ohio 45231. (It's a new building, too.) The Rev. Joe D. Mills, Ph.D., is rector.

DEATHS

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

The Rev. A. R. Eldon Garrett, retired priest of the Diocese of South Florida, died September 6th, while on vacation in Ontario, Canada.

At the time of his retirement in 1962, he was rector of Holy Comforter Church, Miami, Fla. He was received from the Anglican Church of Canada in 1929. Survivors include one daughter, several sisters, and one brother. Interment was in London, Ontario.

The Rev. Louis Lops, 87, retired priest of the Diocese of Newark, died July 11th, in Miami, Florida, where he lived.

A former Roman Catholic priest, he was received in 1913. At the time of his retirement in 1944, he was priest in charge of Holy Innocents, Garfield, and Christ Church, Passaic, N. J. Survivors include his widow, Pauline, and several children.

The Rev. George Lyman Paine, 93, retired priest of the Diocese of Massachusetts, died September 5th.

The Rev. Ernest Sinfield, 63, chaplain of the West Virginia State Penitentiary, died September 2d.

Survivors include his widow, Jane, and one son.

The Rev. Benjamin Buckingham Styring, 79, retired priest of the Diocese of Connecticut, died July 9th.

At the time of his retirement in 1957, he was rector of St. Paul's, Willimantic, Conn. Survivors include his widow, Ruth, and a nephew. Services were held in St. Paul's, with the rector and the Rt. Rev. John Esquirol officiating.

Flora Lowrey, communicant of the Church of the Incarnation, Dallas, Texas, died September 19th.

After retiring from a lifetime of high school teaching, she became librarian of her parish church. Survivors include three sisters, and one brother.

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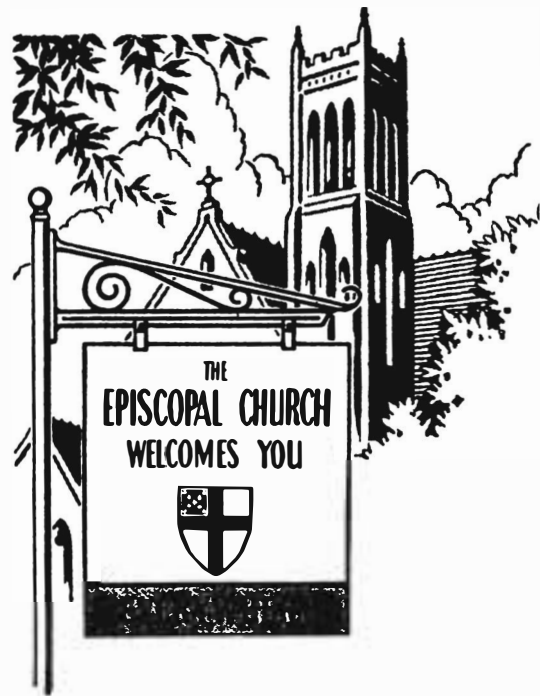
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

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HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

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

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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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; Thurs 10

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 (6 & HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8 & 5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open daily for prayer.

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 15; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, 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
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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.
The 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.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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
The Rev. Carlos J. Caguiat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs 7:45, Wed 9:30; Fri 7; C Sat 4-5

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

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