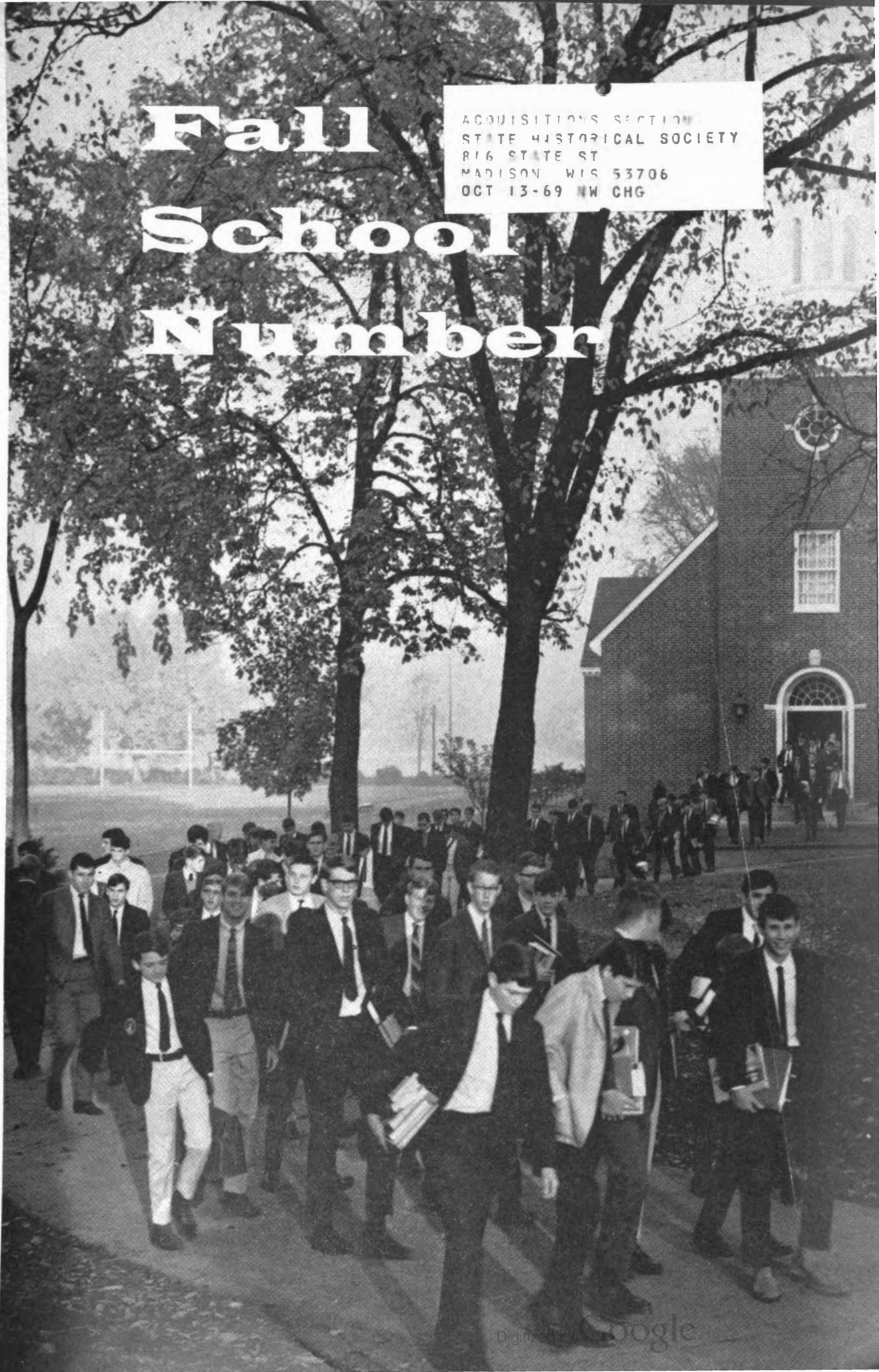


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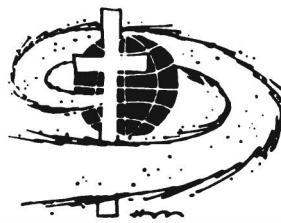
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Around



& About

— With the Editor —

For many thousands whose only knowledge of **Romano Guardini** is through reading his wonderful book, *The Lord*, his death at the age of 83 is a personal bereavement. I am among these mourners. Guardini, an RC priest, was Italian by birth but from the age of three lived in Germany. I wonder if there ever was a savant who carried his burden of erudition more lightly than did this amazing polymath. *The Lord* is a uniquely illuminating study of Jesus quite simply, I believe, because the man who wrote it was the sort of person whom Goethe had in mind when he said that a man can understand only as he loves. Another noteworthy fact about Guardini is that he was a man for all Christians, and indeed for all who would know more about Christ, without being a trimmer of the Faith. One can read *The Lord*, or any other book by him, without the slightest awareness that the author is a Roman Catholic. All that the reader senses is that here speaks a powerful and beautiful mind which is a Christian mind. If the Martian visitor were to ask me for a book from my library that would best explain to him how Christian believers hear the Gospel and see Jesus I would lend him my copy of *The Lord*; and if he seemed a more decent fellow than some Tellurian book-borrowers I know I might humbly ask him to give it back once he was through with it.

Speaking of books, I want to reply to a gentle complaint by a member of the Living Church Book Club. He feels that our current selection—*Affectionately, T. S. Eliot*—is a very poor choice, and asks “How irrelevant can you get?” I don’t really know; but there are those who say that my special charisma for irrelevance is impressive. I respectfully answer, however, with a question of my own: How does one go about being relevant or irrelevant if one wishes to be one or t’other? This book we are talking about is a memoir of **T. S. Eliot** by one who knew him well. If Mr. Eliot had been a Christian sociologist, or politician, or new theologian, or new moralist, rather than a Christian poet, would his life and work be more “relevant”? Do we

need prophets more than we need poets? I don’t know; that’s why I ask. When I try to tot up my own spiritual debt to some Christian poets, Mr. Eliot among them, it gets to be a pretty big sum in a very short time. All that aside, however, if anybody can tell me precisely what it means to be relevant, or irrelevant, I will proclaim his findings from Greenland’s icy mountains to India’s coral strands.

The Lusitanian Church in Portugal belongs to the Wider Episcopal Fellowship and is in communion with the Anglican Churches. The primate of this Church, the Rt. Rev. **Luis C. R. Pereira**, is now in the USA and will be here until around Nov. 26. He is using the rectory of St. Boniface’s Church, in Lindenhurst, L.I., as his “home base.” He is a charming, eloquent, most remarkable Christian leader. If you are interested in engaging him as a guest preacher or speaker, get in touch with the Rev. **Edmund W. Olfifers, Jr.**, rector of St. Boniface Church, 100 46th St., Lindenhurst, N.Y. 11757.

The Rev. **Paul B. Denlinger, Ph.D.**, who reviewed the symposium volume *The New Russia* in L.C., 9/22/68, is a Chinese scholar and a devoted priest who has served as a missionary in China. He knows world communism. When we ask somebody to review a book for us we give him full freedom to “tell it the way it is” as he sees it, and Dr. Denlinger did so. I must disagree with him, however, and agree with Dr. **Peter Day**, in his letter on page 21, about one of his comments. Dr. Denlinger says of Dr. **Paul B. Anderson** that in his chapter in the volume under review he “defends Soviet repression of Christianity as he has done for years.” He is not talking about the Paul Anderson I know. To the best of my knowledge, Dr. Anderson’s record is as Peter Day knowledgeably sums it up in his letter. Here is a case where I as editor wholly disagree with our reviewer.

The word for this week is from **Norimoto Iino**, *A Seven-Hued Rainbow* (Philosophical Library): “Beauty means

*Continued on page 24*

**THE DAY COMMENCES** at most Church-related schools, with worship. On this week’s cover, students at Saint James School, Washington Co., Md., leave the chapel on their way to class.

# The Living Church

Volume 157      Established 1878      Number 17

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and Welfare of the Church of God.*

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### October

- 27. Christ the King  
Trinity XX
- 28. St. Simon and St. Jude
- 29. James Hannington and Companions

### November

- 1. All Saints' Day
- 3. Trinity XXI  
Richard Hooker

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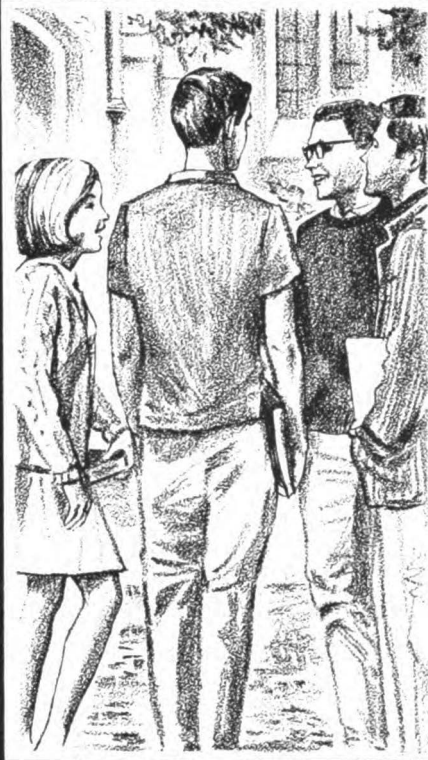
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# BOOKS

**THE SACRED AND THE SECULAR.** Edit. by  
Michael J. Taylor, S.J. Prentice-Hall, Pp.  
239. \$3.95.

"Affirm God without the world, and you lose the world. Affirm the world without God and you lose it just the same," writes Episcopalian Robert F. Capon (p. 179), the only non-Roman Catholic among 15 authors. It about sums up the consensus of a most stimulating book, *The Sacred and the Secular*.

Thomas E. Clarke, S.J., suggests in his contribution that whereas Vatican I tends to survive in popular history in terms of the overarching theme of papal infallibility, Vatican II may live in history as the council in which the Church inaugurated the age of *Christian secularity* (p. 6). In his introduction to this collection of essays, Michael J. Taylor, S.J., agrees and feels that Christianity has done more toward liberating the secular from the sacred than any of the older religions; in this sense Christianity *desacralized* the world and permitted man to investigate it fully. The Dutch theologian Edward Schillebeeckx, O.P., admits that this trend of making Christianity less explicit presents one important drawback: what to do about the Church as an objective reality (p. 15). While on the one hand mankind's unity from an anthropological viewpoint must be based on a community of persons (*communio*), there must exist a certain distance between the collectivity of mankind and its manifestation in Christ as embodied in His Church. By his public ministry Jesus plainly intended to gather not a remnant only (an Old Testament idea), but the New Israel, and make it into the eschatological *People of God*. "The Church, then, is God's People with a special qualification: the People of God who through Jesus' death and resurrection become through the Spirit the Body of Christ—*soma Christou*" (p. 21).

Alfons Auer, following a somewhat different tack, admits that because the Christian understanding is always under the sign of the cross, the secularization of the world will always remain to a degree a permanent, immanent *protest* against God (p. 76). Karl Rahner, S.J., the internationally known theologian of Christian optimism, agrees with the basic premise of the book: "Christianity makes man morally responsible to God in his justified desire for an intramundane future—to be created by man himself in unlimited development—and opens this desire to the infinite life of God" (p. 103). Walter J. Ong, S.J., sees this development within a Comtean three-stage pattern of social evolution: the magic stage, the philosophical stage, and the scientific stage. We are now living in a different world from that of earlier man, a world marked by rapidation in all areas of human endeavor, and our task therefore is the

"resituation of man." M. Dominick Chenu, O.P., in a chapter entitled "*Consecratio mundi*," welcomes the Vatican II decisions as a fortunate result of the Church's renewed awareness of herself as the community involved in the world (p. 123). Variations on this theme are analyzed by Patrick A. Heelan, S.J., Theodore M. Steeman, O.F.M., José Maria Gonzalez-Ruiz, and Gabriel Moran, F.S.C.

In a stimulating essay on "The Secularity of Christian Worship," Daniel J. O'Hanlon, S.J., urges us to remember that the Christian and his community are "chosen as God's people, not because of any original merit of their own, and that the real meaning of this choice is that they are called to die for others." In this context arrogance and ecclesiastical triumphalism are no more appropriate than it was for the suffering servant to whose Church we belong (p. 224). The final chapter is written by a Roman Catholic layman, Thomas S. Kline, who engagingly speaks of the role of the layman in the world of today: "Behold the layman. His engagement with the secular: *there* is his priesthood. His preoccupation with the profane: *there* is his prophecy" (p. 232).

Desacralization, in a real sense, represents the theological protestantization (in the classical, not sectarian meaning of the word) of Roman Catholic theology of today.

(The Rev.) ENRICO S. MOLNAR, Th.D.  
Bloy House Theological School  
Pasadena, Ca

+ + + +

**COMMUNICATING THROUGH CREATIVE ACTIVITIES: Unit 3, Parish Teacher/Leader Training Unit.** Pp. 72 paper. **THE USE OF THE BIBLE IN CHRISTIAN EDUCATION. Unit 4, Parish Teacher/Leader Training Unit.** Pp. 63 paper. Seabury Press. \$1.25 each.

These manuals are companion pieces to earlier ones produced in this series last year. Designed for use on the parish level by those responsible for training members of the education staff, each unit is complete in itself and is designed for a specific purpose.

*Unit 3: Communicating Through Creative Activities* is an exciting and valuable tool, fulfilling its announced purpose. "to help teachers and leaders discover and experience some creative methods to use in their work with children and youth." Parish teachers and leaders who attend these five sessions will discover within themselves a new flexibility and freedom to use these teaching methods through creative activities in their own teaching role. Regardless of what curriculum materials are being used within a parish. Unit 3 will provide vital and supportive help to improve the teaching task and will give tremendous assistance to those persons engaged in teaching who frequently find themselves frustrated in their lack of "know-how" in teaching methodology.



On the other hand, *Unit 4: The Use of the Bible in Christian Education*, is fraught with pitfalls. With one or two exceptions it lacks imagination in its methodology. How two separate units produced at the same time could be so opposite is hard to understand. The stated purpose for Unit 4 is "to help teachers/leaders gain increased confidence in their ability to understand each the Bible." The purpose is further delineated by suggesting that those who take the course offered through this manual should (1) discover for themselves some basic ideas of the Bible, (2) experience new ways of approaching Bible study, (3) acquire new skills in their ability to use the Bible.

In the first place the teachers/leaders will not discover "for themselves" simply because the manual focuses in upon certain structured approaches and interpretational concepts and only allows the teachers to discover someone else's ideas. These ideas could more readily be obtained through the reading of the many books about the Bible already produced for parish teachers and leaders. What is reputed to be a "new" way of studying the Bible is not new at all (p. 50). It is a method used for centuries, but in a more simplified form reintroduced by Suzanne de Dietrich.

The most questionable aspect of the stated purpose concerns the acquisition of

new skills in the ability to use the Bible. If teachers are going to gain skill in dealing with the truths in the Bible as they live and work with their pupils, somehow their training must assist them through the use of the very materials they are asked to use in their class manuals. Their training must center in and around the manuals they will use and the age characteristics of the pupils they teach. To "examine the similarities and differences in the two creation stories in Genesis 1 and 2," which is the purpose of the first two-hour session of this Unit 4, may be interesting and revealing but hardly applicable to teachers whose Sunday lessons may not deal with Genesis, or creation, or with form criticism. Children are living in an age of science, not in an age of form criticism. This is where the teacher/leader needs help.

The entire manual (Unit 4) is marred by the presentation of so-called resource materials in which questionable statements are made. For example, "none of the writers, except St. Paul, were eye-witnesses to the events they are describing" (p. 43); "it was for the Hebrews their beginning as the People of God" (p. 27); and section IV, pages 48-49. The session on the Resurrection is the poorest because it fails to highlight the great joy and impact upon the New Testament Church of this mighty act of God and the importance of the Easter message.

I cannot recommend Unit 4 as a manual to train parish teachers and leaders, especially since it will be received as a training manual for Sunday school staff members. As a manual for an adult Bible study class it has some potential, but there are better ones available.

(The Rev.) MAXWELL BROWN  
St. Matthias' Church  
Waukesha, Wis.

+ + + +

**DREAMS: The Dark Speech of the Spirit.**  
By Morton T. Kelsey. Doubleday. Pp. 238.  
\$5.95.

A consideration of the Christian interpretation of dreams is presented by the author of *Tongue Speaking*. Morton T. Kelsey, rector of St. Luke's Church in Monrovia, Calif., reviews the subject of dreams from the viewpoint of ancient peoples to current psychiatric practice. Reference is made to Freud's *The Interpretation of Dreams*, but more emphasis is placed on the studies of Jung. The author's stated purpose is to show "how far we have neglected Christian teaching on this subject . . . and to raise questions and point out directions of inquiry rather than provide test-tube solutions." He is indeed quite critical of our Church for not taking dreams more seriously and recommends Christian dream interpretation as one of the techniques of pastoral care, asserting that ministers should know how to interpret this material since it can

# LEADING A CHURCH SCHOOL

By **Ralph D. Heim**

A goldmine for leaders and those preparing to be leaders of church schools, Ralph D. Heim's new book presents the information and guidelines which can best equip them for their jobs. Mr. Heim, Professor of Christian Education and English Bible at the Lutheran Theological Seminary in Gettysburg, Pennsylvania, develops theories underlying the educational task in their relation to practical issues and problems.

Without becoming unnecessarily technical, he sets forth the principles governing the organization of the church school together with their application in the areas of administration and supervision. Teachers are given guidance that lets them see their role in relation to their total task as well as to the pupils who are to learn and grow in living the Christian faith.

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reveal the state of a man's personality. Four practical suggestions are offered. One, to be open-minded regarding the possibility of a nonphysical reality that can interact with persons; then to keep a written record of one's own dreams and to do this at once upon awakening (they fade away much faster than old soldiers). Next comes the interpretation, a difficult and time-consuming procedure, and finally to discuss these experiences with another person since it is difficult to understand dreams alone. Fr. Kelsey acknowledges the possibility of harm in dealing with the depths of oneself and refers to Jung's opinion that his exploration of this reality brought him to the edge of psychic illness.

*Dreams: The Dark Speech of the Spirit* raises many interesting questions even though it may impress some people as being rather far out despite its sincerity. For example, one may ask is this a form of prayer? Yet so far as I can tell nothing so simple and spiritual as private communion in prayer is mentioned. Again, what are the fruits of this: To see through a glass less darkly, or, perhaps, to get out of us the best that is in us? If so and if Mr. Vincent Lombardi of Green Bay, Wis., has been guided by dream experiences in his handling of men, such testimony would be of interest to many, unless, of course, his adversaries sought help and guidance in the same way. I believe Kelsey's proposal regarding the

Christian interpretation of dreams requires the support of more extensive observations by people well trained in theology and psychiatry before it can be considered as part of the faith and practice of our Church.

JOHN C. PIERSON, M.D.  
St. Thomas Church  
New York City

++++  
**ABSOLUTELY NULL AND UTTERLY VOID.**  
By John Jay Hughes. Corpus Books. Pp. 348. \$7.95.

Is the papal bull *Apostolicae Curae* about to join the "syllabus of errors" in the Roman ash heap? John Jay Hughes certainly shows good reason for such a suspicion in his book, *Absolutely Null and Utterly Void*.

Although he is a Roman Catholic who was formerly a priest of the Episcopal Church, there can be no doubt as to where Fr. Hughes's true affections still lie. His heart is quite definitely in the Anglican Communion. Approaching the study of the papal bull *Apostolicae Curae*, which declared Anglican Orders to be invalid, Hughes chooses to make an historical, rather than theological, investigation. The innumerable details of premature ecumenism, dark intrigue, and downright "hatred for Christ's sake" which lie behind the papal bull are painstakingly examined.

Even given the whole background of embittering persecution suffered by the

English Roman Catholics, it is impossible for today's mind to understand the utter un-Christian behavior of those who plotted to promote Christ's Kingdom by cutting down the orders of the Church of England. Perhaps the blindness of "triumphalism" caused good men to act as though "the end justified the means," but, were the pontifical commission set up by the aged Leo XIII to investigate Anglican orders to be reconstituted today, Fr. Hughes has proved conclusively that the 1896 performance just *could not* be repeated again. A companion volume on the theological implications of the *Apostolicae Curae* tragedy will be something to look forward to.

Any Anglican interested in enlightening his "benighted Roman" friends would do well to have Hughes's book available.

(The Rev.) DAVID G. KENNEDY  
Roman Catholic Priest of Vermont

++++  
**THE CHURCH AND DIVORCE.** By A. R. Winnett. Mowbrays. Pp. 110. 10/6d.

Canon A. R. Winnett is examining chaplain to the Bishop of Guildford. In 1958 he published *Divorce and Remarriage in Anglicanism. The Church and Divorce* is an extension of that work. It is intended primarily as a survey of the teaching and practice of the Anglican Communion, and the Roman Catholic, Orthodox, and Reformed Churches, in the matter of divorce and remarriage.

The reason this work has created such interest is suggested in the preface: "Here, I have to acknowledge that what I have now written represents a departure from the standpoint which I adopted ten years ago. I have come to attribute greater importance to the actual personal relationship in marriage as distinct from a bond or vinculum believed to exist independently of this relationship, and this in turn reflects the development of my theological thinking in the direction of rediscovering what H. H. Farmer has termed the radical personalism of the Christian Gospel." The excellent final chapter — "A Marriage Discipline For the Future" — spells out what sort of consideration this involves.

Highly recommended.

(The Rev.) ROBERT L. CLAYTON  
Zion Church  
Manchester Center, Vt.

++++  
**THE SEARCH FOR MEANINGFUL EXISTENCE**  
**A Humanist Approach to Modern Man's Religious and Moral Values.** By Charles B. Ketcham. Weybright & Talley. Pp. 184. \$6.50.

Several years ago America was shocked by the "Death of God" theologians. We do not hear of them anymore because they had little to say which had not been said in the 18th century by Hume and Kant, and in the early 19th by Schleiermacher. Strangely, the atheistic theologians were an optimistic lot, a welcome

## PROFILES OF PROTESTANT SAINTS

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Foreword by Richard Cardinal Cushing

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change from the bitterness, nihilism, and despair which had permeated the significant literature of the West until recently. They were the precursors of something to come.

*The Search for Meaningful Existence* is a successful attempt to describe that new attitude toward man, God or *Being*, and the world, which the author calls the New Humanism. It is a superb book if one ignores the first two chapters (of seven) which are badly written. Using the ontology of Heidegger and the insights of Buber, Ketcham develops a significant natural theology which provides a reasonably firm base on which we can build our lives freely, responsibly, and authentically within a similarly oriented society.

(The Rev.) **ROY E. LE MOINE**  
Chaplain, U.S.N (ret.)

**Booknotes**  
By **Karl G. Layer**

*New Delhi to Uppsala. World Council of Churches.* Pp. 220 paper. \$3. Published by and for the World Council of Churches, this volume describes the developments — successes and failures — within the divisions and departments of the WCC since 1961.

*The Apostolic Fathers: Vol. VI: Hermas.* By Graydon F. Snyder. Nelson's. Pp. 165. \$5. A modern translation and commentary on the Shepherd of Hermas. An excellent source material for the student of Church history.

*Contemporary Prayers for Public Worship.* Edit. by Caryl Micklem. Eerdmans. Pp. 141. \$3. Included is material for general use, for the administration of various sacraments, and prayers for the Christian year. The book was originally designed for use in Congregational churches.

*The Neo-Married.* By Howard Hovde. Judson. Pp. 155 paper. \$2.95. Subtitled "A Counseling Book for Couples in the First Few Years of their Marriage," this volume considers such topics as love, sex and family planning, expectations and goals in marriage, family finances, in-laws, communication between husband and wife, and the place of the Church in family life. The author is a Baptist minister.

*Living Questions to Dead Gods.* By Jacques Durandeaux. Sheed & Ward. Pp. 160. \$3.95. The author has personally accepted the challenges to Christianity posed by a world in which man is the creator of his environment, familiar with the procedures of his subconscious mind, and knows himself to be an infinitesimal speck in a universe of relativity. Durandeaux examines his reasons for believing in God and weighs their validity and meaning.

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# *The Church's Schools:*

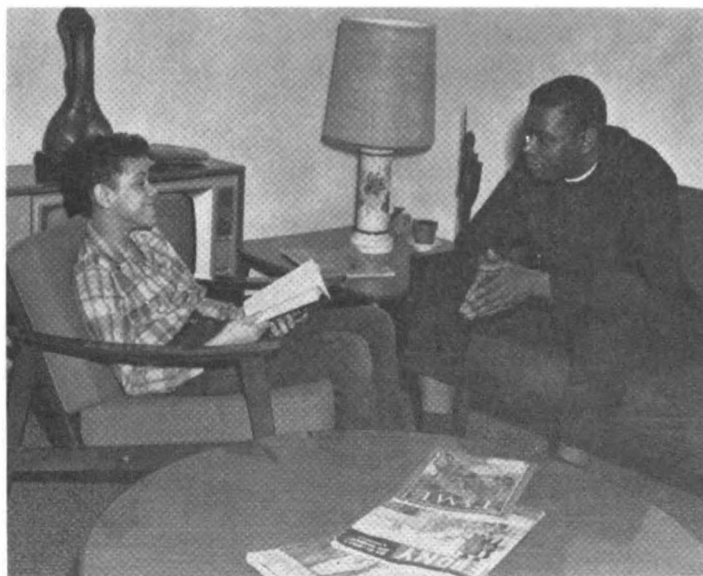
## **A message to all who care**

**M**OST OF YOU KNOW that our 900 schools, their 5,000 teachers, and their 100,000 students constitute an important and rapidly-growing missionary arm of the Church. They represent one of our best opportunities to teach and to serve the new generation; and they have enormous potential in the healing and reconciling of our society.

Today, the thirst for education is rapidly increasing, particularly in two segments of our society: the poor and dispossessed, and the educated. Their desire for an education for their children is increasing much more rapidly than the public ability to supply it. If we have a special ministry in education, it must address *both* these groups. William Temple, the great Archbishop of Canterbury, addressed this point when he said, "In education, as in everything that concerns the spirit, freedom is the one condition of progress . . . There is nothing that so much hinders the effective freedom of our people as the fact that they are left without facilities for the whole development of their faculties." There is one other point which Bishop Temple liked to make when he was writing about education: ". . . real education comes not chiefly through instruction, but chiefly through membership in a society."

These two things must be important aspects of the witness of our Episcopal schools — to serve the human need of self-realization, and to do it within the fellowship of the Holy Spirit. I ask the Church to pray for its schools, to plan for its schools, to support its schools, and to assist them to realize fully their high opportunity and responsibility.

*(The Rt. Rev.) JOHN E. HINES, D.D.*  
*The Presiding Bishop*



**The Rev. C. Allan Ford  
and student at  
The Greer School**



# The Living Church

October 27, 1968  
Christ the King

For 89 Years,  
Its Worship, Witness, and Welfare

## WASHINGTON

### PB Preaches in Cathedral

From the Canterbury Pulpit in Washington Cathedral, the Rt. Rev. John E. Hines, Presiding Bishop, preached at two successive services of Evensong. In the first of the two sermons, Bp. Hines addressed the congregation on the current role of the Church, stating that he heard "judgment upon the Church in so many places of its witness—bound by its own institutional inertia, living so close to the marginal existence as to have its own sensitivity eroded . . . its commitment to stewardship abandoned. . . ." He said that our responsibility as "persons to whom God has given so much is to be able to inquire in all honesty and candor. For it is out of such inquiry that awareness develops. And it is out of awareness that compassion and love capture the human heart . . . compassion and love that flower into commitment which is able to change the world."

In his second sermon, Bp. Hines addressed his remarks to the growing ecumenical spirit: "It is clear today, that a world in peril of its existence is confronting people of religious persuasions, people grouped in communities of faith, with staggering questions. Questions to which no body of religionists content to behave like a sect, can give convincing answers. A fragmented, scarred world is asking whether ever there can be healing in a fragmented religious community which appears to too many to be more inclined to be concerned for the health of its body than for the healing of the world. . . ."

He went on to say that "we are beginning to see a little bit that a God who can be delimited by the narrow understandings of restrictive disciplines is a God who will perish with the collapse of proudly erected human institutions. In this sense," he said, "the 'God is dead' proponents have a powerful point. A symbol, perhaps a tiny one but I believe a real one, of this recovery (of servanthood by the Church) is the action taken by General Convention and joined a year ago by the Women's Triennial through their United Thank Offering, to minister in a non-paternalistic way to the achievement of human dignity, self-determination, and justice by the ghetto-poor of this country."

The Presiding Bishop suggested that it is the Church's responsibility to:

(✓) Deal constructively with the question of what it is to be a man in the biblical sense;

(✓) Provide a context in which people through personal encounter and honest dialogue can come to know the redeeming love of God as present personal reality;

(✓) Provide a vehicle for response to that encounter stemming from genuine concern;

(✓) Demonstrate such a compassion for persons so that they may be led to see God acting through others;

(✓) Help create such a sense of community that within it people who differ widely may discover together that each is struggling with the question "how to be human."

## SCHOOLS

### Centennial Celebration at St. Mary's

The centennial year is being celebrated during 1968-69 by Saint Mary's School, Peekskill, N. Y. "The development of a school from the days so soon after the Civil War to the present is an interesting study," says Mother Frideswide, CSM, headmistress. "It marks a transition from passive reception to active participation on the part of the pupil in all areas of daily life, not least in chapel. What would have been thought, in 1868, of having

girls read the Epistle, as well as the lessons at Morning Prayer, take up the elements at Mass, and be entirely responsible for certain services? In one field only can we be truly nostalgic: The Altar Guild of 1868 undoubtedly sewed better than their great-granddaughters."

### A Full Year for Stuart Hall

Stuart Hall, Staunton, Virginia's oldest preparatory school for girls and one of the oldest in the nation, is celebrating its 125th year with a year-long observance that began with a dinner for alumnae and friends in September and will culminate with the June graduation exercise at which the Presiding Bishop, the Rt. Rev. John E. Hines, will be the speaker. Some of the other anniversary highlights are: a meeting of the county historical society on the campus in November; "Enrichment Day," also in November, featuring Shenandoah Valley folklore and ballad singing; an alumnae style show spanning 125 years of fashion; and a pageant during Alumnae Weekend in May.

In its early days the school was known as Virginia Female Institute. Operation was suspended for a brief period during the Civil War, when the buildings were taken over by the Commonwealth of Vir-

*Continued on page 25*



GREGORY KING NELSON (standing, R) burns a draft card after he and supporters chained themselves together in Grace Church, Los Angeles. The 19-year-old sought sanctuary in the church when a U.S. warrant was issued for his arrest following his failure to appear in court for trial on a charge of not having registered with the Selective Service System. He was cut loose from the chains and taken into custody. [Photo by RNS]

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



One of the formal gardens at Stuart Hall, Staunton, Va.

# The Church Schools

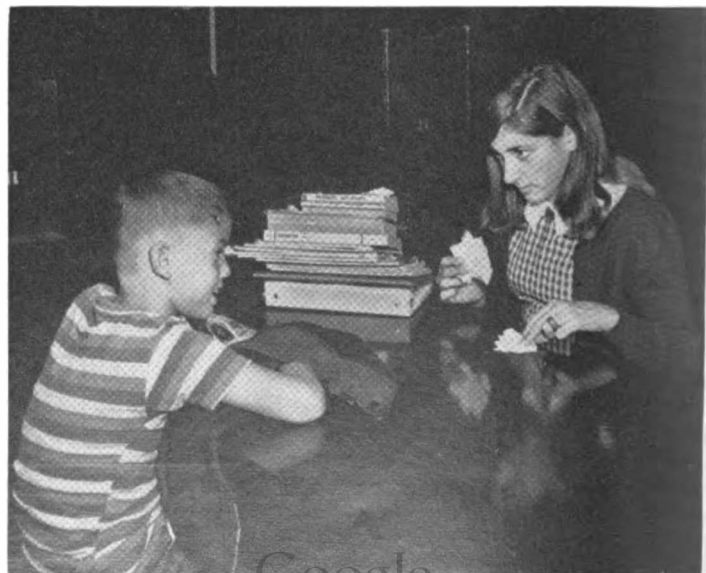


The school nurse at Margaret Hall, Versailles, Ky.



Hamilton Hall, Sewanee Military Academy

Seabury Hall's student tutorial program



# Features in the News

## Post-Lambeth Liturgical Conference

On Aug. 27-28 there was a liturgical consultation in Church House, Westminster, London, attended by a group of bishops who had stayed over from Lambeth Conference and a few priests from the liturgical commissions of some of the English-speaking provinces. The chairman was Dr. Ronald Jasper who is chairman of the Liturgical Commission of the Church of England, and the only lay person present was the secretary of the commission, Miss Daphne Fraser. There were about 30 people all together including a handful of Americans led by the Bishop of Oklahoma, chairman of the Standing Liturgical Commission of the Episcopal Church. The distinction between a liturgist and a liturgiologist now seems to be clear because although all those present would probably unblushingly claim to be liturgists, they were certainly not all liturgiologists. At one point when the embolism to the *Pater noster* was being discussed several of them asked what an embolism was, and a bishop from the South Pacific was heard remarking wryly that it had something to do with thrombosis. The subject of the consultation was liturgy rather than liturgiology.

The first major issue for which a solution was sought was the creation of some sort of clearing house for information about liturgical developments within the Anglican Communion. It became clear that although for some time the Executive Officer of the Communion has been doing his best in this matter, much of what he has been circulating has found a resting place in metropolitan round files. The beginnings of an adequate list of the liturgical consultants of each province and area were drawn up and inevitably it fell to Canon Jasper to organize the implementation of the scheme from London for the time being. The absence of leading American liturgists at the consultation was keenly felt, and suggestions were made about their being invited to assist in the proposed new communications plan.

Discussion of liturgical questions began with a consideration of the modern English versions of the canticles which had been published by the English commission during August. The prose versions received more praise than blame, but the verse versions produced by the

Poet Laureate came in for good-natured ribbing. Canon Jasper insisted that they must be sung to be properly appreciated. The consultants heard them on recordings, but this experiment did not overcome the reluctance of many to go back to the banalities of the metrical psalters.

The suggested new versions of the Lord's Prayer and other common forms were discussed with more enthusiasm. Here the consultants had before them the work sheets of some of the Roman Catholic commissions. Is it wise to aim for the whole world having one single English version of such a key text as the Lord's Prayer? The South Pacific and some other areas are not enthusiastic on the point, though all would agree that all the communions in any one English-speaking area should have a common version. The discussion had to be steered gingerly past those who would have been happy to get down to minutiae on the basis of half-remembered Greek, but parts of the talk about details were worthwhile. In the Lord's Prayer the adjective *epiousion* (as in the present "daily bread" clause) is the trickiest thing in the text. One suggestion is to change "daily bread" to "bread of life." This brings up not merely a point of detail on a ticklish problem of translation, but brings into focus the whole technique of modern translation which appears to the old-fashioned construer of foreign languages to tend towards interpretation and paraphrase. The short time devoted to this subject during the consultation was insufficient for the group to evolve a responsible majority opinion on the matter, but the general inclination was toward accepting the new approach and also bending to the inevitable in expecting to address God in the future as "you." (The success of the Roman Catholics in England in their present translation of the Gregorian Canon has probably been too little appreciated by Anglicans).

There was long discussion of the development of the daily office and the lectionary and calendar. In England the younger clergy are growing more and more impatient with the present arrangements. The lectionary they want expurgated of its less edifying selections from the Old Testament (many areas of the Anglican Communion have never taken

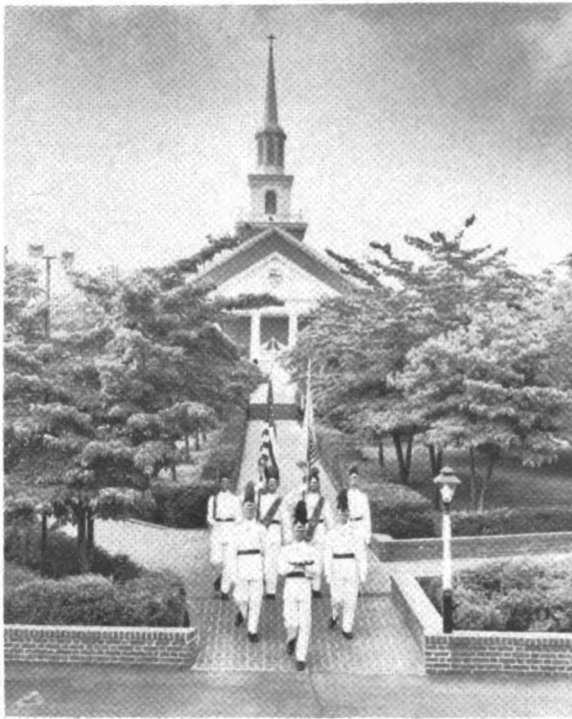
serious note of St. Benedict's warning that parts of the Books of Kings are not suitable for reading to children before bedtime), and they want greater variety in the canticles. The collects are under fire with regard to content, style, and place in the service. Extra-scriptural lections are being asked for—though whether the editorial from *Newsweek* would really be an improvement on the mediaeval lives of the saints is recognized as an open question. In England the in thing to do is to praise the Taizé Office Book, though it is really too complicated for use in parishes.

Everyone wants to rearrange the order for reciting the Psalter, and it looks as though trying to do so is the most popular pastime of the world's liturgists, for there are many systems offered for consideration.

Even more of a problem is the renewal of the lectionary. In England all the main ecclesiastical bodies, with Roman assistance and advice, have proposed a new scheme in which the period before Christmas will be made much longer so that Christmas and Easter become the two great hubs of the Church's year. Septuagesima and her sisters will go for good, and the Sunday next to St. Andrew will no longer be the beginning of the Church's year. Rome may well evolve some similar plan, but her lections will be shorter than Anglicans would like (except in places like Polynesia where the language is so prolix that three verses are said to be plenty for one pericope). And of course the lectionary of the office will need to be integrated with a new eucharistic lectionary so that together they make one whole. It is no longer sufficient to allow that Matins should be shortened before the Mass, because too many people are celebrating evening communion.

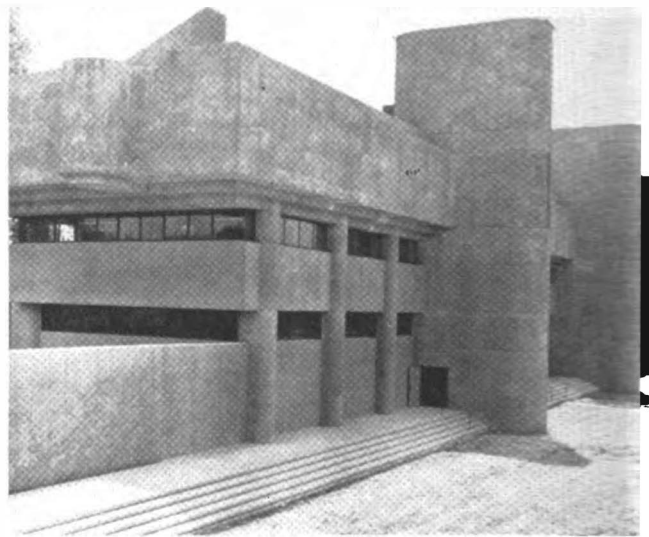
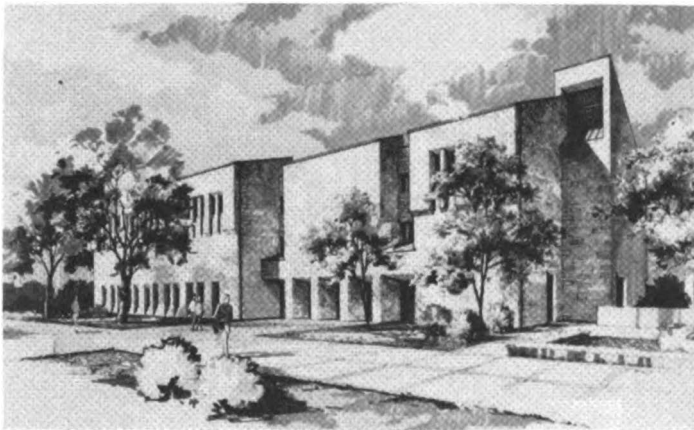
Discussion of the eucharistic liturgy ranged far and wide, and once or twice fairly deep. All I can do in this sort of report is to mention some of the points of interest.

The general shape of the liturgy seems to have been agreed on by most people, except for the vexing question of "preparation" or "the penitential section." Even the function of this element in the Mass is not clearly agreed upon by all. There remain pockets of Anglo-catholic resistance which want to keep it and keep it right at the beginning of the service. There are many, and their prestige is great, who believe it should be before the offertory. There are some who would like to see the priest's absolution omitted. I



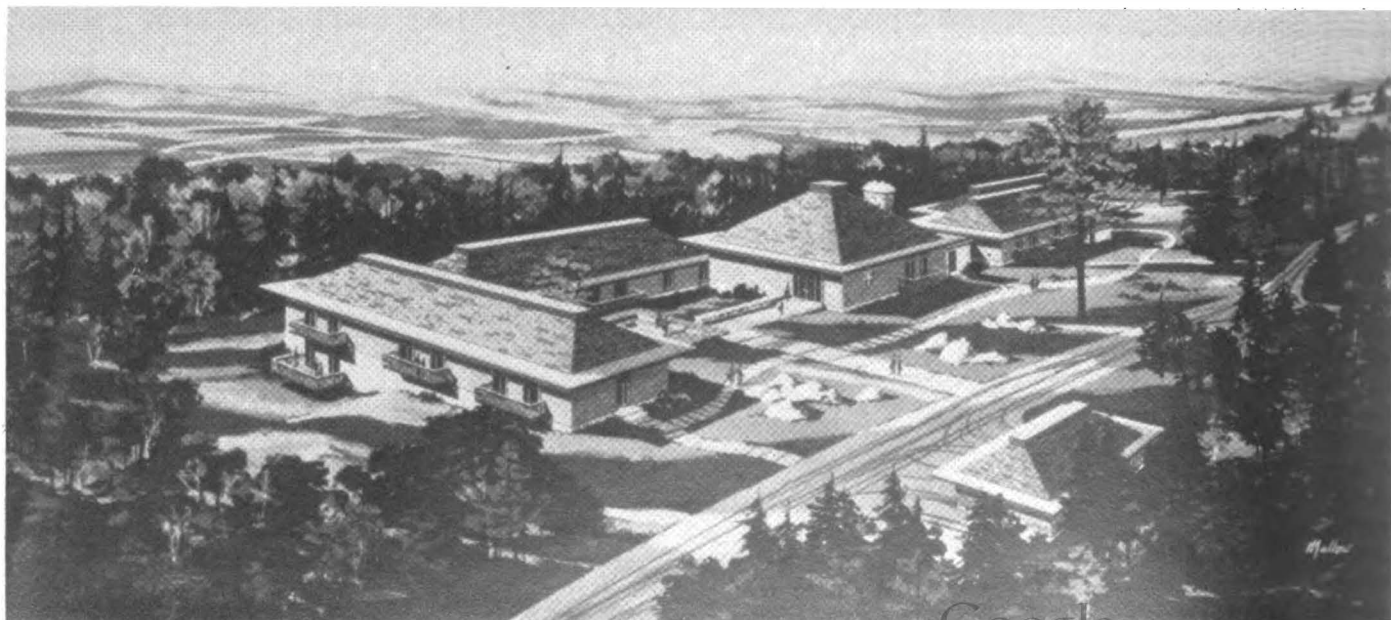
**Valley Forge Military Academy, Wayne, Pa.**

**Kenyon College's Biology Building**



**The Trinity (New Haven) Life Sciences Building**

**St. Peter's School, Peekskill, N.Y.**



**A classroom session at the Rectory School, Promfret, Conn.**



see no reason to hide my own conviction that it should be left out entirely, though I will forbear to list the reasons.

In discussing such matters as the place of the penitential prayers and other elements such as intercessions and thanksgivings, an Australian bishop interjected that without much ingenuity you can make some sort of devotional or theological justification of almost any liturgical practice. A bishop from India voiced the repeated insistence of Indian Christians that penitence comes out of praise, and not the other way around.

I think that the majority of those present thought that the *Kyries* are now redundant and could be dropped, and most agreed that if we are to enliven the intercessions by inserting more explicit intentions appropriate to each congregation and occasion, then we should also adopt Bp. Gore's conviction that the same should be done about thanksgivings, although no one seems quite sure whether the place for these specific thanksgivings should be in the canon or somewhere else. Some people claim that litany-form prayers are not suitable to our days, but others regret that we do not seem to be developing the tradition of dialogue between the officiant and the congregation which is now such a lively part of our tradition. It was agreed that we need to create more versicles than "The Lord be with you" and "Lord, hear our prayer," and by the same token we would probably do well to develop some of the congregational acclamations during the consecration that are commonplace in the Eastern rites, that have just been reintroduced in the new brief Roman consecration prayers, and that have become an important emotional climax in the liturgy of South India.

Three points of disagreement emerge, one important and two less so, but interesting nonetheless. The important one concerns the offertory. The tendency to de-emphasize the offertory worries some, especially if their liturgical and social theology revolves around the year 1928. This is clearly a distinctive feature of much of Anglican thought, and it will be interesting to see whether it maintains its vigor.

The second concerns the kiss of peace. Both the American and the English revised liturgies have put it early in the service, well before the canon. The reaction can probably be summed up by saying that those who have never used any form of *Pax* greeting before are pleased with this, but those Anglo-catholics who have been used to having it immediately before the communion are by no means convinced that it should now be moved back to its pre-Nicene place. As to the way in which it should be performed, and whether it should be accompanied by any action in the congregation, there is widespread uncertainty and embarrassment. Some Anglo-saxon congregations

are little less embarrassed at being urged to shake hands than they would be if they found themselves in parts of Polynesia where the appropriate thing to do is to sniff your neighbor's face. It is impossible to predict what will happen to the kiss of peace.

The third area of disagreement surrounds the priest's blessing at the end of the service. In the English revision it has been left out and advocates of this practice claim that congregations are quite happy with the new arrangement. There seems to be a consensus of opinion that the form in the American revision is portentously pompous, but large sections of the Anglican Communion are still far from convinced that Holy Communion is a blessing so great that it makes the celebrant's blessing redundant. Nor are they unable to express their point cogently.

It seemed clear that the bases of liturgical concern in the group at this consultation were principally two: the communication of meaning to the congregation ("relevance") and the liturgical expression of theological truth ("involvement"). What was lacking was much sensitivity to the creative element in liturgy, to the importance of artistic integrity in the total design of the liturgy

as well as of individual parts and phrases within it. That unity which has been achieved in our traditional liturgies by such means as the use of the collect formula at both ends of the service, the reprise of the *kyrie* melody at the dismissal (where this has been done!), and other literary devices seems to be endangered in the production of modern liturgies which are all too often characterized by congregations as "bitty" precisely because they lack artistic unity. Calling the Mass a drama would be hooted down in modern liturgical circles as outmoded pietism, and you get a better hearing if you describe the Eucharist as a happening. But happenings have a tendency to formlessness, and the wider public (which we hope to see at the liturgy) prefers a musical comedy. Not the least value of considering the Mass as a musical comedy (and much could be said in favor of that view theologically) would be that we should be forced to take account of a theology of creative play in our sometimes rather ponderous deliberations on liturgy. There is no need to dwell on the appalling effects of a liturgy from which all elements of play are missing.

✠RICHARD RUTT

## Lambeth Pilgrimage To Holy Island

On Aug. 17, a Saturday, 3,000 pilgrims, led by seven bishops, walked barefoot across the sands to Holy Island off the coast of Northumberland. The pilgrimage, sponsored by the Diocese of Newcastle, was in thanksgiving for the contribution and witness of the Church of Northumbria, and for the strengthening of the Anglican Communion. It was arranged in connection with the Lambeth

Conference then meeting in London so that some of the bishops might participate in the visit to one of the cradles of the Christian faith in Britain.

The Lindisfarne Community on Holy Island was founded in 634 by St. Aidan, a monk from Iona. For over 200 years it was the seat of the bishops of Northumbria, most famous of whom was St. Cuthbert (685-7). The Celtic monastery



B. E. Parfesser



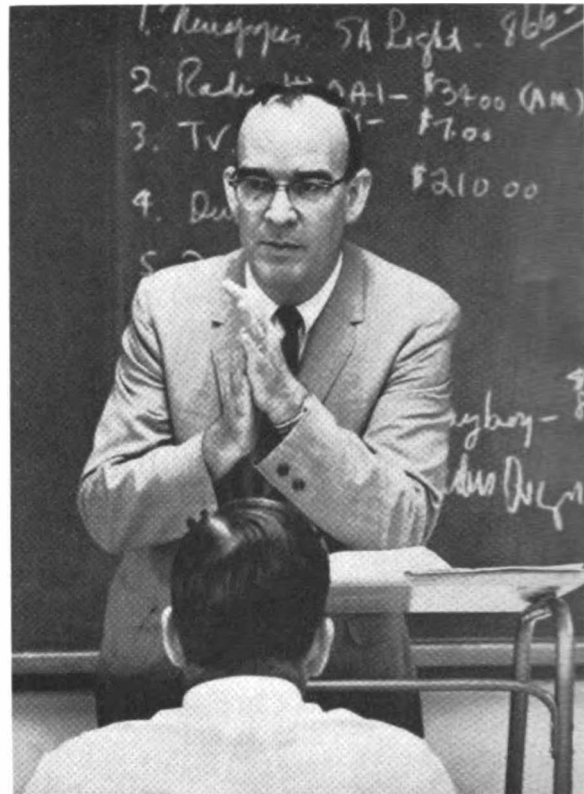
An art class at St. John Baptist School, Mendham, N.J.



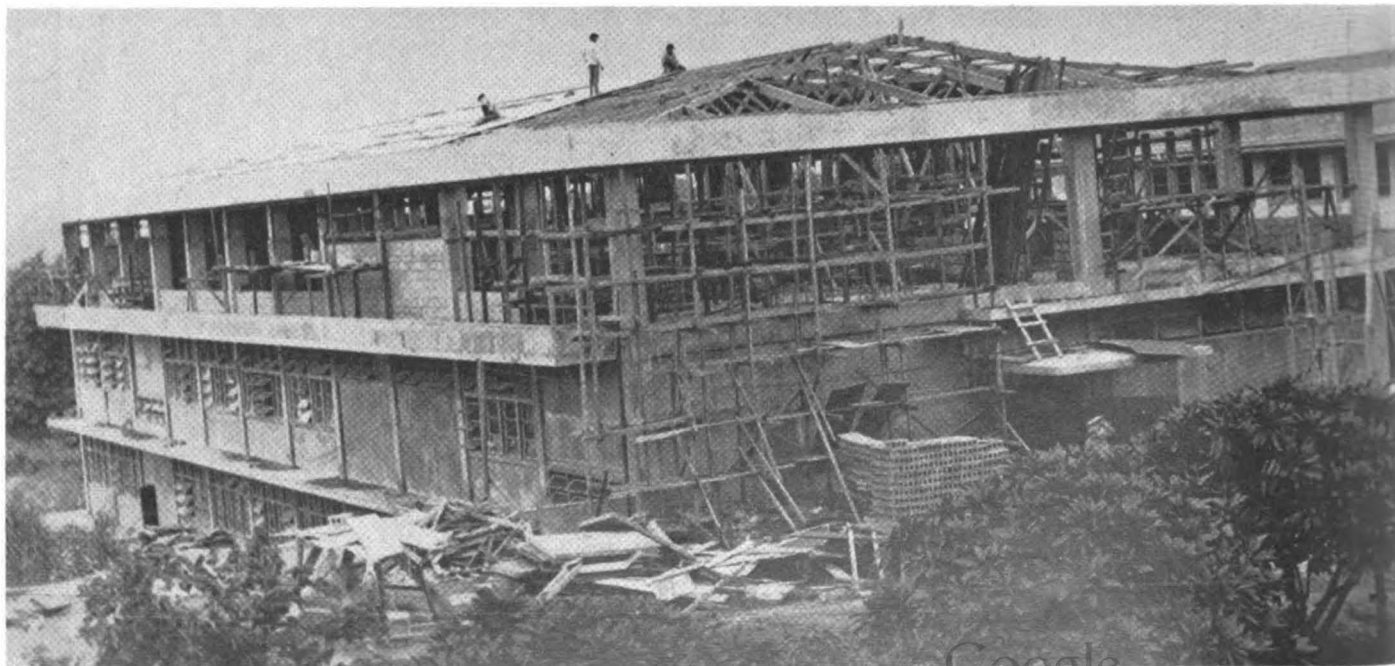
The Kentucky seminary's country campus: Cathedral Domain



The nearly complete science building at Trinity, Quezon City



A classroom session at Trinity, San Antonio



was destroyed by the Danes in 875 and no trace remains today; the existing ruins are those of the 12th-century Benedictine abbey church.

Some 80 buses and hundreds of private cars brought the pilgrims to the point on the mainland from whence they began the march across the wet sands at low tide, following the old pilgrimage route. They arrived in a hail storm, but by the time they reached the island the sun had come out and stayed out all day. Crozier in hand, the Rt. Rev. Hugh Ashdown, Bishop of Newcastle, led the way, preceded by the crucifier with rough wooden cross. Accompanying him were the Rt. Rev. James A. G. Housden, Bishop of Newcastle in New South Wales, Australia; the Rt. Rev. Albert Chambers, Bishop of Springfield, Ill.; the Rt. Rev. Alfred Voegeli, Bishop of Haiti; the Rt. Rev. Josias Mtekatoka, Assistant Bishop of Malawi in Central Africa. Also the Rt. Rev. Daniel de Pina Cabral, Bishop of Lebombo in South Africa, and the Rt. Rev. Trevor Huddleston, C.R., former Bishop of Masasi in East Africa and now Suffragan of Stepney in the Diocese of London. All ages were represented, including many teenagers and children. A group of young people from Newcastle had set out three days earlier, walking all the way and staying overnight in parish churches. Monks, nuns, and priests hiked up their skirts as they walked along, frequently through ankle-deep water. The religious were Anglican Franciscans from Almouth Priory, and Sisters of the Holy Name (Malvern Link) and the Holy Paraclete (Whitby).

At 1 P.M. the procession formed on the island. In the line were the seven bishops in copes and mitres, parish choirs, diocesan clergy, members of the religious orders, and a number of Roman Catholic priests. To the singing of the Pilgrimage Hymn of the Northern Church it led the pilgrims into the ruins where an altar was set up in the priory garth. All joined in the hymns and the Merbecke setting of the Mass.

Bp. Ashdown was chief celebrant and gospeler at the concelebrated Eucharist. The Eucharist was offered "in thanks for those who made Lindisfarne the powerhouse of mission in our own land, and for those who carried the Gospel to all parts of the world." In his sermon Bp. Huddleston stated that the world problems of unbelief, poverty, nationalism, and race are all part of the revolutionary social change through which God is calling His people to commitment and a renewal of faith in Him as Lord of all. Was Holy Island an escape from the world? he asked. No, . . . "for here the revolutionary Gospel reached out to men and made them question where they stood, and made them decide."

The pilgrims remained on the island until sundown when the tide was low again and the return trip could be made. They jammed the island's church for Evensong before boarding the buses that drove them back over the causeway to the mainland. The offering at both services was given to the Overseas Development Fund of the Church of England.

DOROTHY MILLS PARKER

## Inner-City Outreach

On Palm Sunday 1968, the author of this article had just finished preaching at the 11 o'clock Eucharist when he smelled smoke. Quietly leaving the church to ascertain the reason for the smoke, I found large fires burning within three blocks of the church, and people seemed to be running in every direction. I returned to the church, and prior to the consecration of the elements, asked the people to leave quietly, as it would be safer if they went home before any further disturbance. The congregation was smaller than usual because of the forecast of rioting, but still there were a good many people present who filed quietly out of the Church and returned to their homes.

That afternoon, I walked about the area in my cassock and stood and watched store after store being looted while police cars passed by filled with policemen who seemed to be unable to control the situation. It wasn't until the National Guard

arrived with fixed bayonets in the latter part of the afternoon that some order was brought out of chaos. Two of the stores, which were church property, had been looted; and of 78 small grocery stores in the general neighborhood, only 11 were able to open within the next several weeks. St. Michael and All Angels', along with other Baltimore midtown churches, rose to the occasion and provided food and clothing for the people in the so-called ghetto area who had been burned out during the riots. It was a wild time, and one we hope will not be duplicated ever again in this area.

The week following the riots, I (rector of St. Michael and All Angels') and the clergy of the other midtown churches (including two Roman Catholic churches, a Lutheran church, three Methodist churches, and two Baptist churches) gathered to discuss the possibility of action. It was determined to bring together the leadership of the militant

groups in the city and the leadership of the moderate Negro residents of the area, to talk about long-range plans for rehabilitation of the area. I chaired the first meeting; and there were representatives from the various militant groups, as well as from the area, gathered in the Great Hall, numbering some 45 persons. Among them were some of the top leadership in the city who came to the meeting to see what might be done in order to bring about a unity of purpose and action among all the people of midtown Baltimore. This initial effort has grown into something which might well be a prelude for better understanding among our people, and a new order of things.

The group has continued to meet, and they elected officers as an executive committee who were to meet each Monday. This resulted in a large meeting held on Aug. 24, when MUND—the Model Urban Neighborhood Development corporation—held elections at the old Polytechnic High School in midtown Baltimore, for 20 members of the midtown area. This group will receive federal funds for renovation, rehabilitation, and building in the midtown Baltimore section where there now reside some 20,000 Negroes and a small community of whites. As far as can be ascertained, this is the first effort of this nature in the country and the mayors of Baltimore and Washington were both present when the results of the election were announced at 6 P.M. A large group of neighborhood residents assembled at the former Polytechnic Institute to hear the leaders of MUND discuss what had taken place and to hear them express their appreciation for the interest and help of the midtown citizenry. I gave the invocation at this meeting; and I have never been more thrilled than at the enthusiasm of the group and the implications of what this holds for future growth of Negro-white relations. This does away with paternalism, by which money was channeled through a city agency and doled out to the neighborhood. The people in the neighborhood, both militant and moderate, feel that they are now given the opportunity to operate their own program and to stand as equal citizens.

The Church in midtown Baltimore has had a great deal to do with such a program; and when one thinks of the support of the churches in this area by the many suburbanites who travel many miles to attend their parish church, there must be a real gratitude expressed to these people who have made it possible for this mission to the inner city. If this kind of development as expressed at the MUND election of Aug. 24 were held in each urban area throughout the United States, it could be the end of the deadly riots which have caused so much heartache and damage as well as physical violence during the past few years.

In a letter written Aug. 30, the headmaster of an overseas Episcopal school described the situation within which we must educate our children. His comment is both an observation and a criticism:

"As I write this letter, Czechoslovakia is being invaded and children in all parts of Vietnam are being shot, bombed, and burned. How to make prayers for peace more relevant to this generation of students is completely irrelevant to a world in which Episcopal schools may be unique, but class, race, and nationalist hatred and violence are all too common."

In the same letter he states that "pre-occupation with children's worship" and some sort of "uniqueness" about Episcopal schools seems to be "malevolently superfluous to these times. . . . These are the times for turning out, not in; for turning on, not off." No person of conscience and particularly no person who cares about the education of the young can be immune to the piercing accuracy of these

involved. But it is important to remember that, to the same categorizers, *all* of life these days seems disconnected and disintegrating.

One does not need to minimize the great dangers we are in at home and abroad to suspect that dark view may be as inaccurate as is one that is Pollyanna bright. The Christian stance has always been one that required the close look, a certain reservation of judgment, and a desire to see the picture as wholly and steadily as possible. The same threatening time which produces the world's misery is also a time in which God Himself is at work and at warfare with the darkness. They are times which have stimulated education, have greatly increased the need for it, and have created a moral climate in which we are beginning to understand that every man must have a maximum education as his birthright. There is a very real sense in which education has been pushed into the very center of the redemptive work which must be un-

willingness to provide it. If the Episcopal Church has a ministry to education and through education, it must address *both* these groups.

On a proportionate basis, the Episcopal schools are the most rapidly growing segment of the Church. Few Episcopalians are genuinely aware of this fact. The schools are growing at approximately ten times the speed of the parochial church at every comparable level: that is, the percentage increase of new schools is approximately ten times that of new parishes, there are ten times as many new teachers on a percentage basis as new clergy, and ten times as many new students as new communicants. Presently, there are 889 Episcopal schools of which the National Association of Episcopal Schools has record. Of these schools, 497 serve the pre-school level. Public education in America is not generally available for three-to-five-year-old children, though in some states and in larger cities provisions are now being made. In the Episcopal, the pre-schools are to be found in every sort of parish: in urban ghettos, in village churches that serve farming communities, in downtown parishes, and in the suburbs. Many of them provide daycare services for the children of working mothers. This large pre-school concentration in our Church is a significant and pioneering piece of work which meets a national need. Along with this, it is very interesting to know that pre-school education is providing the main theoretical source material on which the new advances in learning theory are being made. Early childhood is now seen as a time in which there are amazing educational opportunities. No longer are the concepts those of the mere custody of children to relieve parents for a few hours every day, nor is the phrase "play-skool" or "kiddy-ranch" an honest description of any Episcopal pre-school.

At the other end of the grade-level spectrum there are 127 schools covering the high-school years. Their number includes some of the most distinguished of American secondary schools. These schools have undertaken four major lines of advance in recent years:

1. They have dramatically widened their racial integration. A number of our schools participated in the formation of the Independent School Talent Search Program in 1963, which has provided opportunity for hundreds of gifted Negro students. Of course, many of these schools had been integrated for a generation or more before that and were able to organize the project out of their own experience. Significantly, the same group of schools are pursuing a parallel project to secure teaching positions for Negroes in independent schools.

2. They have greatly intensified their efforts to provide scholarship funds. Though, as everyone knows, the costs of education have increased at about three times the rate of most other services (except medicine,

*Continued on page 23*

# Episcopal Schools For Today

remarks. His concluding statement is that the Church's commission, and therefore the commission of the Church's schools, is "to serve God's broken and alienated people."

At first glance, the Episcopal schools seem an easy mark. A procession of sociologists has studied the high place of the Episcopal Church on the scales of social influence and affluence. Words like "rank," "wealth," "establishment," "position," "influence," and many more stud the pages of their reports. The schools have been tarred with the same brush as the parent Church. Moreover, we have become more acutely aware of the enormity of the human needs of our time than were our forefathers: this is largely due, of course, to the efficiency of our modern communications. The awareness heightens and adds to the distress of men of Christian conscience. More than ever before, we live in a time of anguish for mankind. To the categorizers, the schools seem immune, unaffected, and unin-

dertaken: a great majority of mankind has assigned to education the task and the hope of feeding the multitudes, solving the problems of war and peace, healing the sick and injured, and filling up the heart with beauty and love. On every continent, new nations and old ones see education as the core of social reconstruction.

With this heightening of need and opportunity as a background, it is interesting to consider the mission of the Episcopal schools. The thirst for more and better education increases rapidly, particularly in two segments of our society: the poor and dispossessed, and the educated. Their desire for an improved education for their children is rising at a much more rapid rate than the public

**By The Rev. John Paul Carter**

**Executive Secretary  
National Association of  
Episcopal Schools**



# Swallows

# Porpoises



# Men

Many farms in northern New England are blessed with the presence of swallows. Some farms seem to have swallows and some don't, and it is undoubtedly a subject for philosophical debate as to why this is true. In my own case, by some lucky happenstance, my farm has always been blessed with their presence, and one of the reasons may be that there are holes cut into the upper section of the barn, allowing the birds free entrance and exit and a chance to nest in the rafters. This reason cannot be the sole answer to the mystery, however, for many other farms which do not have swallows also have similar openings in the barn, so the reason for the presence of swallows must be, as I have insisted to neighbors who have expressed envy of my good fortune, that they want to remain among people who really appreciate them, who enjoy their antics, and who love to watch and observe them. This past summer, at my farm in New Hampshire, the birds were not there when I first arrived, much to my disappointment, but a couple of days later, after I had settled in, they suddenly appeared flying across the front and back porch, through the barn area, and sitting on the electric wires feeding their young.

No bird I know of enjoys the sheer pleasure of flying as much as swallows. They dart all over the place, soaring, gliding, swooping, dancing in the air. They love to do this more particularly at dusk—just following sunset—and one can sit on the back porch watching the sun go down and the changing hues of the sky, and, at the same time, enjoy the swallows. They put on a real show for you—going high into the heavens, gliding with the wind currents and then swooping down, coming as close to each other as possible, and often swinging in under the porch—just as if they were performing in a circus. At times you almost feel that you should applaud the performance. Swallows love to fly. Swallows express the joy of creation by flying in all sorts of patterns and formations as a means of expressing the fun and play of their natures.

In the marine world the same thing could be said of porpoises. Nearly everyone, I'm sure, has had the experience of being on a boat in the ocean or has been standing on the shore and has seen porpoises jump and play. Porpoises leap high into the air as they move through the water, not with any real purpose in mind, marine biologists tell us. They are not

hunting food; they are not feeding; they are not breeding; they are not protecting their young. They are playing, jumping into the air and diving back into the water just for the sheer fun of it. They are performing—doing what comes naturally—just for the joy of doing it.

Worship should be like this. If an analogy can be made—worship, for human beings, should be the area of activity where the joy, the exaltation, the exuberance of living (of being given the breath of life and of being placed in this beautiful world), should be most naturally expressed. The act itself needs no justification. Man doesn't need a reason for worship. He is merely trying to express himself in terms that would indicate something of the joy that he feels in being a child of God and an inheritor of the Kingdom of Heaven.

On the human level, man's natural tendency is to see that everything that is done in life is what he calls "good for something." We look askance at everything that doesn't have proven and discernible purpose. We keep asking the eternal question: "Well, what is that good for?" when we see something new or unusual. We require measurements to give things and actions value. But not so with



By The Rev. John W. Haynes

Rector of Calvary Church  
Wilmington, Del.





worship. Worship needs no such yardstick, no such measurement for its justification. Its justification is the joy of doing it for its own sake. Men call worship *liturgy* (a word that means "work"); but the rudimentary existence of worship among human beings is simply that it is natural and right for them to express themselves this way. Life is nowhere else so naturally expressed as in worship, and the element of work in it should not overshadow its basic *raison d'être* which is the joy and goodness of life itself.

Back in 1937 at the beginning of the Liturgical Movement, a Roman Catholic, Romano Guardini, wrote a book entitled *The Spirit of the Liturgy*. His basic argument was that liturgy is misconceived when men burden it with deep and austere purpose. Its only purpose is one of response—to feel and express the presence of God in our midst; and he likened it to child's play. All of us adults at some time have observed children at play. Their play seems to have no real purpose behind it except to express joy and excitement. It is designed merely as a medium to exercise youthful powers—youthful exuberance, youthful joy—pouring forth its life in an aimless series of movements, words, and actions, all of which are basically purposeless. This is what play is; it is life pouring itself forth aimlessly. And when this doesn't happen in play, play then becomes work. When it becomes an activity with an aim, it loses its playfulness—and then becomes work.

Basically, worship should be like children's play. Worship is not meant to subject man into the performance of certain chores, like repeating Psalms, confessing sins, saying prayers, and so on. It is rather a free vehicle in which man can let himself go—man can take wing and lose himself—man can express, above all else, the basic, deep-down joy that his nature harbors. It is a rich and wonderful act, only because there is no burden in it. Anglicans continue to say in the Collect, for Peace at every Morning Prayer service, "O God . . . whose service is perfect freedom."

Now this, we know, is basic to worship. Worship needs no justification any more than porpoises or swallows need justification for whatever seems natural for them to do. There should be no element of work in it, no wearisomeness in it. It is all sheer joy. And this should be true except, of course, on hot Sundays, when

the temperature is high and the humidity is high. Worship then appears to be a burden, as anything else appears as a burden, unless man can do it in air-conditioned glory, which is not true for most Episcopalians in most parish churches. One has to admit quite openly that this element of joy in worship is largely dissipated by the climatic conditions of many areas. In the close, humid atmosphere that prevails in Wilmington where I try to exercise a ministry in a section of the Lord's vineyard, many people who attend church for worship do so largely out of a sense of duty and not out of the sense of joy and high hearted exuberance for living which is native to the action.

Worship, wherever and whenever it takes place, whether the climate is hot or cold, humid or dry, is something that needs no justification. The reason for doing it is built-in; it is the performance of it, itself. And in our day and age people forget this because the atmosphere of our modern age is to tie man's religious life (as is true of everything else) to something that can be measured, something that is "good for something." And we ask people for *results* when they go to church, ask them what they got out of it, what benefit they received, what they learned, as if the value of it could only be determined in measurable terms. Worship, men say, must be good for something or it, at best, is superfluous, or at worst, mischievous. And this is a wrong approach to the whole subject. It reminds one of the story of the man who was once asked by his neighbor why he went to church. The man was a Yankee, and not quick to express himself. "Well, why do you go to church?" his neighbor asked. "Do you get anything out of it? Do you feel better for it? Do you hear a rousing sermon? Does it make you a better person? Does it put you in a good frame of mind?" Finally, the Yankee responded. "When you're through asking your questions, I'll tell you why I go to church. *I enjoy it.*"

The period, or age, however, in which we live, is changing somewhat. There is a real movement against society's fixation upon achievement. We have been orientated around this for some time now, and some people even when they have achieved and reached the top in their professions, realize they have done it to the neglect of other values. This week, a person called me to say he was leaving Wilmington, resigning his high position in the community and going off to some "out-of-the-way place to see if he could order his life differently." "I may starve," he said, "but at least I'll have a chance to do some real living and not be pressured by things that are of secondary importance." Today we all know of the Hippie movement. Well, basically, this movement, it seems to me, is a refutation of some of the false fixations of our

society—fixations on achievement, on wealth, on position, even on personal growth. It is like a father of a young boy who was telling me the other day he didn't understand his son at all. "My son is not only failing in school, he's enjoying it," he said. "He is dedicated to failure as a goal in life—and, my Lord, he's achieving it."

Any student of liturgics would probably admit that to achieve what we have been talking about when it comes to the subject of worship is going to require a real revolution. A few slight changes in the liturgy, the dropping of a few Elizabethan words, the re-ordering of the service, the singing of new folk music, is not going to do it. The development of something celebrational in character (which is the aim of worship), is going to require some re-doing and most people do not quite know how it is going to be achieved. Many sections of the Church have fallen back on other options. The protestant world has, of course, rested on the proclamation of the Word to accomplish it, where the real business of worship is the sermon—and all else is merely preliminary, opening exercises. This has perhaps run out, not because great preachers have run out (although this seems to be true), but simply because *words* as a vital medium of communication have run out. Today people are saturated with the sound of the human voice—and they certainly do not go to church just to hear more words—expressed by someone who speaks less professionally than the people they hear over radio and television all week. Words seem to be smothering people today—too many and too much.

The answer for the Church, in the considered opinion of many, rests elsewhere. It rests in the design of worship as an enactment of something essentially basic to man's ultimate need. It must be a celebration of what God is, what He does in creation and redemption, and what is salient to man's spiritual health. It is, simply, making central the Gospel, the presence of God in our midst, the incarnation of God in the person of Christ, who has broken into the fabric of human history to be man's friend, man's guide, man's Lord and Savior. This, in its simplest terms, is all it really is.



## A Rose for a Fifth Avenue Furrier

Just possibly not all readers of this magazine read the *NYTimes*, every word, every advertisement, and so we want to tell you about the ad for Georges Kaplan, Furriers, at 730 Fifth Ave., which appeared in the *Times* of Sept. 21. In fact, we might as well quote most of it because it is worthy of any editorial page. The ad text begins with the arresting caption: *If You Respect Life Wait Twenty Years Before You Buy Your Next Leopard Coat From Us*. The text continues:

"Albert Schweitzer spoke of reverence for life.

"Life, life of some of the most beautiful animal species — leopard and cheetah — is fast disappearing from Africa. The fantastic prices that cheetah and leopard skins bring at the fur dealers have created a black market in wild cats all over Africa. Most of the skins are killed by poachers and illegally shipped to Europe and America.

"A few more years of this senseless destruction and there will be no more wild cats in Africa.

"We are, today, one of the world's finest furriers, and we fully realize that to refuse to sell leopard and cheetah coats will cost us many sales and many customers. Yet there has come a point in my life when decency and reason must prevail over monetary profit.

"In the name of nature, in the name of beauty, in the name of life, we ask every woman in America to think conscientiously about the disappearance of these graceful animals.

"If prices come down because of decreased demand, it will no longer be worth-while for poachers and hunters to

destroy the remaining wild cats. So please, help us to make it unfashionable to destroy a nearly extinct species.

"Nature has always given — and generously — to man a plentiful supply of fur animals to wear. It is part of the human tradition to wear furs. In the Bible Adam and Eve are given by God the pelts of animals with which to cover themselves.

"There are so many beautiful pelts available today from all over the world, the fur shops abound with them.

"So buy and enjoy wearing all other furs, but spare the too fast disappearing leopards and cheetahs. In twenty years, or more, if these animals flourish again, your daughters will wear them."

The ad is signed by Jacques Kaplan, managing director of the firm, and is presumably his personal statement. It is a fine one indeed. The kind of responsible conservationism to which Mr. Kaplan appeals is not simply a matter of long-run economic prudence in man's stewardship of nature, it is biblical wisdom and obedience. In giving man dominion over the beasts and all nature, God does not give man authority ruthlessly to destroy and recklessly to waste.

We wish that Mr. Kaplan, speaking for the fur industry to the fur-buying public, had felt moved to touch upon another moral issue confronting the fur business. That greedy merchants and wealthy customers have no right to threaten a species of animals with annihilation to gratify their own taste in luxurious clothing is a point

## Another Opinion

from

**The Rev. Nils Blatz**

**Assistant at St. David's Church  
Wayne, Pa.**

The early months of 1968 were part of a most significant, most tumultuous period in our country's recent history. A "National Advisory Commission" suggested that "white racism" was the primary cause of a vast social schism which beset the nation. The President, challenged by a continually escalating war dissent, and frustrated by his apparent failure to meet the challenge, abdicated his right to seek re-election. Finally, two national leaders were assassinated, two who were believed by many to hold the hope of easing the tensions in which all Americans share. Each of us was thus forced by these events to examine with greater urgency our conscience—national and individual. As we did, one of the most common themes sounded from rostrum and pulpit was that of our "corporate guilt"—the guilt and responsibility we all share with our fellow countrymen and with all men, be they presidents or be they assassins.

So deeply were we moved (or threatened!) by this

concept of corporate responsibility, that more recently many spokesmen for both Church and state have sought to modify our understanding of this idea. President Johnson, speaking of Senator Kennedy's death, asserted that "200 million Americans did *not* shoot Robert Kennedy," a theme repeated by New York's Roman Catholic Archbishop. Also, among others, editorials in *THE LIVING CHURCH* suggested that the idea of collective guilt was "a false myth," "erroneous," "hysterical." These comments and others similar to them were offered with the best of intentions. Critics pointed to the many dangers which attend the perception of a "corporate guilt," referring especially to group stereotyping and scapegoating, and to the threat of inordinate preoccupations with guilt. However, the dangers which do indeed attend a shallow, simplistic reading of this theological idea must never persuade us to reject it altogether. The injury thus inflicted to our understanding of the

*Continued on page 22*

well taken and quite incontestable on any admissible moral premise. But the wanton cruelty involved in the taking of some furs by trapping and other inhumane means (such as the clubbing of baby seals by the thousands each year) is no less tolerable to civilized minds—once they are made aware of the facts of the matter. We think that furriers and their customers, both, should honestly face these facts.

Mr. Kaplan's willingness to set principle above profit is a reminder that American business is not by any

means given over unexceptionally to policies of profit at the price of any other consideration.

May your example increase and multiply, Mr. Kaplan, and may your business prosper as never before, because you care!



## And a Rose for Dear Old Hillsdale

Little (1,100 students) Hillsdale College in Michigan is not one of the nation's most prestigious schools. But it has a strong reserve of moral courage and academic integrity, a commodity in very short supply on many more illustrious campuses. The American college is under attack by professed freedom fighters of the New Left who talk much about the right of everybody, from the most callow freshman all the way down to the president, to be in on the "decision-making processes" and all that. Believers in genuine education, in which teachers teach and pupils learn, can only be appalled and frightened by the intimidation of so many gutless presidents and deans by these arrogant, ignorant, and destructive academic Huns who are increasingly evident on the campus today.

Dr. J. Donald Phillips, president of Hillsdale, is holding out against the barbarians. Late in the summer he wrote to all incoming students to advise them that the administration intends to run the school. It will always give the dissenter the right to be heard. But there are

other people with other rights in a college, among them the students who come there simply to try to learn as much as they can from the teachers whose business it is to teach them as much as they can. Such students haven't a chance on a campus where the Huns have taken over. Dr. Phillips is determined to prevent any such take-over at Hillsdale. "Therefore, let it be known," says he, "that any act of violence or intimidation, any seizing of any portion of property, or any unauthorized activity which prevents the normal operation of the college in any way by any individual or groups of individuals will be considered in direct opposition to the necessary operation of the college, and action sufficient to the cause will be taken immediately . . ."

Dr. Phillips reports that the press, parents, and students, have expressed overwhelming approval of his position. This pleases but does not surprise us. There is still a good deal of common sense left in the land, despite the efforts of the witch-doctors of the New Left to cure it of its constitutional sanity.

### Personals Column

I want a friend;  
one who would use his complexities  
to ferment our relationship;  
who would skirt subjects  
that needed no explanation  
but who had ideas about every-  
thing in life. Who could speak  
knowingly on whether boating is of value,  
or whether Free Will was as great as  
Predestination,

or whether the butterfly, flying drunkenly,  
will be satisfied upon touching his mate,  
or even if he has one mate.  
And when I'm thirteen I don't want the friendship  
to end.  
because I won't really know God until  
I'm dead  
to this earth and have gotten over  
airsickness.  
So I need someone now.

Judy T. Sternbergs



# LETTERS

Most letters are abridged by the editors.

## Destiny "Human"—not "Manifest"

Thanks to Fr. Isacksen for his excellent review of Teilhard de Chardin's *Writings in Time of War* [L.C., Sept. 22]. But he made a slip in referring to Lecomte du Nouy's book as *Manifest Destiny* instead of *Human Destiny*. I agree completely with Fr. Isacksen that *Human Destiny* is "a book the like of which does not appear once in a hundred years." For just that reason it was required reading for all students in my course in evolution.

(The Rev.) RALPH S. NANZ, Ph.D.  
Carroll College (ret.)

Waukesha, Wis.

## Protesting Our Protest

I protest your protest of a protest [L.C., Sept. 15]. You've committed a common but unfortunate error in your assumption that though "they (four bishops) are Episcopalians and so are we, they do not speak for us and we are quite sure that they don't speak for most members of their Church."

The teaching office of bishop must never be preceded by an opinion poll. A bishop primarily speaks to us rather than for us.

(The Rev.) STEPHEN NORCROSS  
Curate at St. John's Church

Olympia, Wash.

**Editor's comment.** I happily protest that I agree with Fr. Norcross about the calling of bishops to speak to rather than for the faithful. But when they sign public statements, as bishops, it looks as if they are presuming to speak for the Church.

## Charity and Ideology

J. L. Caldwell McFaddin's letter, "Is Charity Ideological" [L.C., Sept. 1] helped induce these reflections on the forms of Christian assistance to the poor and needy. Socio-political activism can be greatly beneficial. Saul Alinsky's Community Councils, for example, provide effective participation in political decision-making for groups previously having little representation therein. Some Black Power or Black Capitalism organizations afford invaluable opportunity for economic self-help and advancement. Surely assistance to constructive work of this kind lies well within the scope of Christian service.

At the same time I think the Church has a unique and essential contribution to make, as the Church, through her own missions, parishes, community houses, and centers. This consists in a program embracing recreational facilities, vocational training, personal counseling, and other services, insofar as possible, but including also the preaching of the Gospel, religious and moral instruction, and spiritual guidance. Permanent Church units could in particular supplement homes too often broken, poverty-stricken, or disorganized by becoming centers of stability, affection, and identity, especially for the youth, and help in the formation of more healthful life patterns.

In addition to those involved full-time in this work, the Church could perhaps utilize more fully than hitherto the vast reservoir of good will, readiness to serve, practical

energy, and professional and technical skills among its members on a voluntary and largely unpaid basis. This service, although necessarily temporary, seasonal, or otherwise limited in the case of each individual volunteer, could in its total offering provide a continuing stream of help to those engaged in bringing to the poor, in word and deed and spirit, the redeeming love of Jesus Christ.

KEMP P. YARBOROUGH  
Vestryman of St. Barnabas' Church  
Denton, Texas

## Paul Anderson's Record

I was astonished to see Paul B. Anderson, who is listed on the masthead of THE LIVING CHURCH as an associate editor, characterized in a recent book review as one who "defends Soviet repression of Christianity as he has done for years" [L.C., Sept. 22].

The truth is precisely opposite: he has supported Christianity in Russia consistently and with profound understanding of both Russia and Eastern Orthodoxy, throughout a long and distinguished career. His help to the Russian Theological Academy in Paris has been crucial to the life of that institution and to the publication of the scholarly works of its professors. He is the editor (unpaid) of a publication of the National Council of Churches, *Religion in Communist Dominated Areas*, devoted to bringing out the true facts about Church life in Russia and other communist countries, both by translations from the press and by information from private sources. It would be worth any Living Church reader's while to take out a subscription to RCDA (475 Riverside Dr., N.Y., N.Y. 10027) at \$10 a year, to find out how much harassment and worse goes on behind the Iron Curtain.

Dr. Anderson is a trusted adviser of the Presiding Bishop, the Archbishop of Canterbury, and the Ecumenical Patriarch—who described him as his "father confessor" in my hearing at the Phanar last year. It would be impossible to recount all the ways in which his good offices have helped Russian and other Christians in the solution of practical problems. The fact that Dr. Anderson is not given to making denunciatory statements or advocating political strategies has apparently led the reviewer to an utterly erroneous conclusion about Dr. Anderson's role in Church life.

PETER DAY, L.L.D.  
Ecumenical Officer of  
The Episcopal Church

New York City

## Pension Fund

Recently I telephoned Mr. Robert Robinson, president of the Church Pension Fund, to ask: (1) How much the Fund has spent in producing its 16-page *Annual Report* for 1967, and (2) What salary and allowances are being paid to the Rev. Canon Sidney Goldsmith, who is described by Bp. Moseley as "the first clergyman to be on the staff and is uniquely qualified to work directly with other clergy."

Mr. Robinson replied promptly and with commendable courtesy: (1) "The total cost of preparing our *Annual Report* was \$16,098." (2) "You ask specifically for the salary and allowances of Dr. Goldsmith. I am sorry we cannot give that salary to you. We must follow the rule of industry of disclosing top salaries, but if our lower

salaries were made available only trouble would result."

I recall that it took four years of writing letters to the Fund as well as letters to and articles for THE LIVING CHURCH, before the Church Pension Fund ended its policy of deliberately concealing these top salaries. Now, let it be noticed, this \$1,000-a-page report no longer gives any detailed accounting of the expenses of the Fund—such as the \$10,000 a month paid in rent for the Fund's resplendent offices at 800 Second Ave. in New York City. Perhaps the "trouble" referred to by Mr. Robinson might be the reaction of the clergy if they were allowed to know the comparison between Mr. Robinson's \$36,700 salary and the salary paid to Fr. Goldsmith—or the comparison between Fr. Goldsmith's salary and the median salary paid to clergy of the Episcopal Church (\$7,200). Both of these salaries (were it not for the secrecy in regard to Fr. Goldsmith's) might be interestingly compared to the \$12,000 per year paid to the Rev. George Berkheimer (a clergyman) who directs the excellent clergy pension program of the American Lutheran Church.

Another advantage of disclosure of actual Fund expenditures would be that clergy could see just how much the Fund is spending for actuarial, investment, accounting, and legal assistance.

All of this expenditure poses the recurrently unanswered question as to why a clergy pension system needs to have a \$36,700 layman in charge, with two other laymen (\$50,500 more) as vice presidents.

(The Rev.) LESTER KINSOLVING  
Editorial Department  
San Francisco Chronicle

San Francisco

## Answers, Anybody?

After reading Bp. Pike's and Dean Nolan's letters [L.C., Sept. 22] this perplexed layman would like to ask the following question: Where does the House of Bishops derive the authority to declare deaconesses to be a fourth order of the ministry?

In the preface of the Ordinal in my Prayer Book I read: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." The same preface is to be found in the First Prayer Book of Edward VI of 1549. I find no mention of a fourth order.

Have we been in error since 1549 in believing that there are only three orders? If so, why only four orders? Why not a fifth order for wardens and vestrymen, and perhaps a sixth order for Sunday school teachers, etc.

Please, may I have some enlightenment?  
(Col.) CARROLL E. B. PEEKE

San Francisco

## The Living Church Development Program

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## ANOTHER OPINION

Continued from page 19

Christian faith would be grave if not fatal.

Corporate guilt is real. It is part of the fabric of Christianity. Moreover, a proper perception of the corporateness of human sin will lead us safely past the dangers of scapegoating, stereotyping, and past the threat of an orgiastic reveling in our guilt. The Gospel cannot be fully understood until we fully affirm the reality of corporate responsibility and corporate guilt.

C. H. Dodd in his classic commentary *The Epistle of Paul to the Romans* goes right to the heart of the matter. In discussing Romans 5:12-21, Dodd struggles with a question with which St. Paul struggled centuries before. As Dodd phrases it, Christ "has given [us] an inspiring example, yet, after all, He was an individual person in history: how can His conquest over sin and His achievement of the human ideal be effective for other individuals?" It is worth quoting Dodd's comments at some length:

*Paul bases his answer on a current doctrine of Jewish rabbis, that, through the Fall of Adam, all men fell into sin. Similarly, he says, through the moral achievement of Christ all men may rise to goodness. . . . What lies behind it is the ancient conception of solidarity. The moral unit was the community (clan, tribe, or city), rather than the individual. . . . Thus the whole of humanity could be thought of as the tribe of Adam, and Adam's sin was the sin of the race. With the growing appreciation of the ethical significance of the individual, the old idea of solidarity weakened. But it corresponded with real facts. The isolation of the individual is an abstraction. None of us stands alone. . . . It is enough for (Paul) and for us to recognize that the wrongdoing of an individual is not an isolated phenomenon, but part of a corporate, racial wrongness which infects human society as we know it, and affects the individual through heredity and environment. . . . This is the fact that Paul has in mind when he says "sin came into the world by one man. . . ." "In Adam" humanity is corporately sinful.*

That is a concise Christian defense not only of the reality of "corporate responsibility" and "corporate guilt" but also of the integral and, in fact, crucial part that this concept plays in Christian theology. Simply put, how can we dare claim a shared victory with Christ if we deny a shared guilt with the assassins and bigots of our or of any age? Norman Pittenger well expressed it: "We are knit one with another 'in the bundle of life' as the Old Testament put it, and we can neither evade nor deny this fact about ourselves try we ever so hard to live in arrogant individualism," and thus "there is a diffusion of what is done in Jesus. . . ." [*The Christian Understanding of Human Nature*] The solidarity of the sons of Adam implicates all men in the evil of any "Adam," just as we

are united in the victory of the Christ "For as in Adam all die so also in Christ shall all be made alive." The solidarity in Christ is based on and supersedes a former solidarity—in Adam. It is significant in this regard that John the Baptist said of Jesus, "Behold, the Lamb of God, who takes away the *sin* (in the singular) of the world." Sin is seen as a disease which infects the corporate body of humanity, rather than as the many, many isolated acts of individuals.

This point of view, moreover, is not only the result of a Christian, nor even of an explicitly theological bias. Konrad Lorenz, Austria's celebrated naturalist, in his fascinating study, *On Aggression*, points to a similar understanding of human behavior. Lorenz's work demonstrates persuasively that man's sin is primarily corporate. Lorenz does not, however, exclude the reality of personal responsibility; but it becomes for him clearly secondary.

If the complexity of human behavior forced Lorenz to "go back a long way," as he puts it, Teilhard de Chardin, as a paleontologist, went back further. His conclusions are well known. He warned of "minds who are timid in their conceptions or filled with individualistic prejudice," and asserted that humanity, and especially the Body of Christ, must not be thought of simply as "aggregates of men" but as a "natural organism . . . moving, alive in which we all are united physically, biologically." Following Fr. Teilhard we can see the error of the editorial in *THE LIVING CHURCH* which based a good part of its argument on the idea that, "a committee (i.e. an aggregate of men) cannot think, only individuals think." That is much too superficial. One is inclined to ask, "Does that mean that the sin of the world cannot be taken away . . . only the sins of individuals?"

Space permits me only to suggest briefly how a profound understanding of corporate responsibility can relieve us of the dangers of a shallower interpretation. Group stereotyping and scapegoating are merely the results of artificial and judgmental limitations of the boundaries of responsibility and guilt. "We ought, all of us, to be in some measure feeling the whole of the world's woe, as a burden for which we have a corporate responsibility," wrote D. M. Baillie [*God Was In Christ*], but "we are bound to be more keenly concerned, each one, with that portion of the world's woe which our own situation presents most plainly to us; and especially with any part of it that is directly due to our own misdeeds." That is the only natural limitation of the boundaries of our guilt that we can make and Baillie warns of making "too sharp a distinction" even there.

As to the inordinate preoccupation with sin, a Christian must never forget that the "Lamb has taken away the sin of the world." The psychological as well

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Chairman Board of Trustees

as theological relationship between a sound perception of the corporateness of sin and the reality of forgiveness was well expressed in a recent symposium. "True Christian forgiveness," wrote Dean John Habgood of Queens College, Birmingham, England, "is only possible on the basis that we ourselves are equally involved in the evil we seek to forgive—and are forgiven!" ["Guilt and Forgiveness" in *Theology*, lxxi, No. 579].

## SCHOOLS

Continued from page 16

which has increased as sharply as education), a number of the schools provide scholarship help for more than 25% of their total income. That often means that more than half the students receive direct assistance. The search has generally been for the able and needy, and a notable service has been and is being performed in enlarging their educational opportunities. Our schools now provide a place for students from every walk of life; it simply is not accurate to regard them as preserves of the wealthy.

3. They have begun to undertake broad curricular experiment. New work is being done in the sciences, languages, social sciences, and the arts, particularly. A strong trend toward intercultural education seeks to break the "western box" that has made our past education so myopic toward the non-European world. In the field of religious studies, bold changes have taken place, and the graduate of an average Episcopal school can be counted upon to have had a considerable study of the major religious questions of the day and the modern theologians who have raised these questions. The emphasis has been on relevance, the courses offered have been made much more intensive and rigorous, and it becomes very difficult indeed to find bases for the cliché that religion does not have a central place.

4. There has been a broad involvement in community service, based on conceiving the service as an end in itself, and also as a participative education which offers rich possibilities unavailable to the classroom. In fact, educational theorists are coming to understand that the traditional classroom with four walls and a blackboard, fueled with the limited information packaged into textbooks, is not an optimum learning environment in those disciplines which seek to understand the world. Therefore, a great many of the Episcopal secondary schools have expanded field work, periods of off-campus study, activity in social service agencies and institutions, and they have begun cooperative programs to offer their educational benefits to the disadvantaged. Thus, a great number of the schools have developed Upward Bound Programs, and others have developed specialized academic programs to benefit the surrounding community.

There is a widening realization that the education of the last generation almost intentionally avoided the task of giving the information for understanding and dealing with the issues of national and international life. The parents of today's students were shielded from the

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biological facts of life, and the serious programs in sex education today are an effort to correct this deficiency. What is less clearly realized is that they were taught no more about the facts of economic life—about profits, labor, production, and the relationship between economics and national life—than they were about the origin of babies. The same is true of politics, and the same is true of the matters of war and peace. The parental generation received little practical education for a world in which the health of men's bodies and the state of their souls is intimately related to politics to economics, and to statecraft.

A close look at the actual life of the Episcopal schools will show that an almost universal characteristic is a troubled and continuous self-examination. As one visits the schools, he finds little self-satisfaction, much self-criticism, and steady change. The same conscience which allows us to see the needs of this anguished time is at work in the schools. They have come to understand, in a way that is both painful and hopeful, that they are the servants of the Incarnation and that their tests are effective work and witness. The result is a growing cohesiveness—ending an old separation which reigned in smugger and more comfortable times—binding altar, and classroom, and world. It is a large order, a big hope, and the very size of it engenders a frequently expressed humbleness. The schools are not satisfied, their internal criticism is more rigorous and intimate than any they receive from the outside, they judge themselves severely, they are changing extensively, and they are discovering freshly and powerfully the awful responsibility of being Christian.

The Church can be proud of its schools of the direction of their change, and of the quality of their life and work. They undertake a difficult and centrally important mission for us all.

## AROUND & ABOUT

Continued from page 2

much to us Japanese. It is joy forever. Naturally it is traced back to the goodness of God, who is the giver of all good and perfect gifts, because we Japanese thinkers who are Christian must connect our experience of salvation through God in Christ with the common appreciation of beauty in our daily experience. Philosophy tries to exhaust connections, obvious and hidden. God as the supreme whole-maker must be at work behind beauty, namely, the appreciation of the whole pattern."

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ginia for use by the Virginia School for the Deaf and Blind whose plant had been commandeered by the Confederacy for a hospital. The name of the school was changed in 1907, in honor of the school's principal from 1879 to 1898, Mrs. J. E. B. Stuart, widow of the Confederate general. Miss Martha Dabney Jones has been headmistress since 1955.

A Christian school from the beginning, Stuart Hall in 1919 became affiliated with the three dioceses of the Church in Virginia. It has always been ecumenical in character, enrolling students of many Christian bodies and various religious faiths, from many states and a number of foreign countries.

**Seabury Hall Students Do Tutoring**

Students at Seabury Hall in Hawaii work in close cooperation with the teachers and principal at the Makawao public school, one mile away, to tutor fourth grade students having difficulty in mathematics and English. Twice a week, each girl spends about 45 minutes with "her" student, helping him become more interested in reading or better acquainted with fundamental math skills. "Frequent consultations with the public school teacher, the student tutors, and the Seabury Hall director of studies, makes this a vital part of the education process for all concerned," says the Rev. Roger M. Melrose, headmaster.

To celebrate the year-long effort, the Seabury Hall students invite the fourth graders to an Easter party, and in return the tutors are guests at a picnic given by the parents of the boys and girls in the program.

**Margaret Hall Expands**

Margaret Hall, Versailles, Ky., opened its 70th year with a record enrollment of 74 boarding students, the school's present capacity. Extensive refurbishing had been carried out during the summer, and plans are being made to enlarge the school during the next few years to accommodate 130 boarding students. In November, members of the board of trustees will attend a long-range planning seminar sponsored by the National Association of Independent Schools.

One of the ten girls graduated from Margaret Hall last June was a National Merit Scholarship semi-finalist who had completed high school in three years.

**Greer Continues to Serve the Disadvantaged**

Founded in 1906 by the late Bishop of New York, the Rt. Rev. David H. Greer, at the request of children's court judges, to be a home and school for other-

wise homeless protestant children from throughout the northeastern United States, Greer School at Hope Farm, N.Y., continues today to serve annually more than 200 homeless, neglected, or abandoned boys and girls between the ages of 6 and 18.

Due to age and lack of funds the plant had deteriorated, by the post-World War II era, to the point where a massive renewal program became essential. Under the executive directorship of Dr. Ian A. Morrison, all older buildings at Hope Farm have been either demolished or completely renovated in the past six years, and 14 new buildings have been constructed. A new remedial elementary school is presently being planned. In its renewal program, Greer has expanded and diversified its child care programs with a new staff of highly skilled and trained workers to help meet the increasingly involved problems of the northeast's disadvantaged, unwanted, and damaged youths.

**Building Continues at St. Peter's**

As part of a major building and expansion program, St. Peter's School, Peekskill, N. Y., will complete in 1969 a five-unit dormitory "cluster." Headmaster Robert H. Porter describes the cluster as consisting of a central commons, for recreation and assemblies, and four residential units, each housing 20 boys and resident faculty. Three of the units are now complete and occupied.

**A New Dean for Cathedral School**

Miss Martha Robbins has been named principal-elect of the Cathedral School of St. Mary, Garden City, N.Y. The



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announcement was made by the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, and the Chapter of the Cathedral of the Incarnation. Miss Robbins was formerly the Dean of Women at MacMurray College, Jacksonville, Ill.

During the closing year of the administration of Dean Maude Yeoman, Miss Robbins is becoming familiar with life at the 92-year-old school attended by girls from kindergarten through high school and by boys through the fourth grade. During St. Mary's long history, the faculty and student body in grades five through twelve have included a widely-traveled number from abroad.

### "Something to Think About" at the Rectory

Students at the Rectory School, Pomfret, Conn., begin each school day with assembly and chapel, designed to give them "something to think about," according to their chaplain, the Rev. John B. Lewis. There may be "films, stories, skits by students, humorous pieces, world news programs, poetry, folk singing, talks by faculty and visitors, or discussion of social, school, and personal-type problems," Chap. Lewis says, but our purpose is to "bring a worthwhile concern . . . into focus each day."

In addition to a full program of academic, religious, and athletic activities, the school has a Language Retraining Tutorial Program for individuals with reading and other language difficulties. The school is connected with the Orton Society, a professional group seeking to develop ways to help individuals with dyslexia.

### A Worldwide Student Body at St. John Baptist

St. John Baptist School, Mendham, N.J., enrolls students from the Netherlands Antilles, Florida, Mexico, Texas, Kansas, and Georgia, as well as the Atlantic coastal states, in its high school grades. Of the 22 graduates of 1968, 21 are in colleges, including Skidmore, Elmira, Wheaton, William Smith, and others.

### St. Mary's Hall Uses Computers

The Rev. Canon Lloyd R. Gesner, headmaster of Saint Mary's Hall, Fari-bault, Minn., has announced that a computer terminal, hooked into an IBM computer in Chicago, will be installed at the school in January in order to provide the students with an understanding of the capabilities and limitations of the machines which so directly affect our lives today.

This year, the 103rd for Saint Mary's Hall, a "capsule course" program has been initiated, in which topics of interest

not included in the curriculum are examined by those who wish to participate. In the weekly sessions, such diverse topics as "Creativity," "Insurance and You," "The Stock Market," and "Small Plane Navigation," are being discussed.

### Bethany Uses Local Opportunities

Bethany School, Glendale, Ohio, under the direction of the Sisters of the Transfiguration, began its 1968-69 school year with 17 faculty members and an enrollment of 64 students, 39 day and 25 boarding.

The school is taking full advantage of the cultural opportunities offered in nearby Cincinnati by subscribing to the Playhouse in the Park drama series and arranging for second, third, and fourth graders to attend the Children's Theatre productions. Students in grades three through nine will attend the Cincinnati Symphony Orchestra concerts for young students.

Among Bethany's recent guests was Madame Solinge du Plas, Paris, who toured the school and visited the French classes. Sr. Victoria Elizabeth, C. T., principal, has invited a number of local clergy to speak at chapel services throughout the year.

### Organist from Grace Tours Europe

Mr. John W. Fell, music teacher at Grace Chapel Parish Day School, Jacksonville, Fla., was guest organist at three cathedrals in Europe while on vacation in Scandinavia last summer. In addition to playing for the church services, Mr. Fell played a brief concert at each cathedral: the Oude Kirk in Amsterdam, Netherlands; the Dome Church in Copenhagen, Denmark, and St. Peter's Cathedral in Malmo, Sweden. Mr. Fell is also organist and choirmaster for Grace Chapel Parish, Jacksonville.

### A Montessori School in Iowa

A Montessori School has been opened at St. Paul's Church in Council Bluffs, Ia., with an enrollment of 36 children, 3-5. A staff of three teachers conducts the school in St. Paul's parish center.

Dr. Margaret Potts, president of the Canadian Montessori Association, has assisted in the establishment of the school and is remaining in Council Bluffs through November to lecture to teachers and others interested in the Montessori system.

### Summer Improvements at the Bishop's School

Students returning to classes at The Bishop's School in La Jolla, Calif., found that a number of improvements had been made during the summer. A new en-



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trance off La Jolla Blvd. was constructed with funds donated by the Mother's Council, and a heated outdoor swimming pool was being built. Nearing completion was the Ellen Browning Scripps Hall, containing social rooms; kitchen, pantry, and service areas; a health center; a choral-music room; a suite for the director of residence; and an apartment for the caretaker.

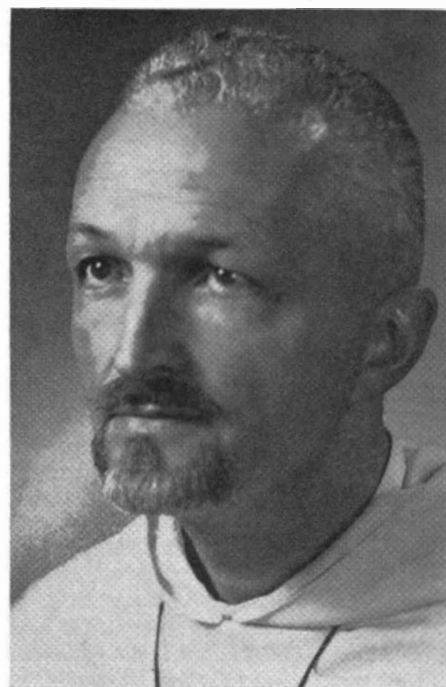
More than 300 resident and day students, in grades 7 through 12, attend the school.

## Hong Kong Visits Holderness

The September visit of the Rt. Rev. H. Gilbert J. Baker, Bishop of Hong Kong and Macao, held special interest for the faculty and students of Holderness School, Plymouth, N.H. In recent years the Diocese of New Hampshire has developed a companion relationship with Hong Kong. As a part of that effort, the diocese has contributed \$125,000 toward the establishment of an Anglican secondary school there. Bp. Baker, who was returning to the Far East from the Lambeth Conference, welcomed the opportunity of speaking directly with American boys about the work of the Church in Hong Kong. The experience also provided him a glimpse of life in an American boarding school.

## A New Headmaster for St. Andrew's

The Rev. Lee Stevens, OHC, has been installed as the 11th prior in the 63-year history of Saint Andrew's School for Boys, at St. Andrews, Tenn. Fr. Stevens succeeds the Rev. Murray Belway as head of the school and monastery in the moun-



Fr. Stevens, OHC

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tain community near Sewanee. Some 150 young men from all over the U.S. and from foreign countries are enrolled.

The new prior had been stationed at the monastery in Saint Andrews for 15 years before being called to the OHC mother house in West Park, N.Y., where he was master of postulants. He now returns to Saint Andrews after an assignment as a missionary in Liberia, West Africa, serving there as chaplain of a hospital and a leper colony.

## Valley Forge Remains Strictly Military

Forty years ago, Lt. Gen. Milton G. Baker, then a young National Guard major, recruited a faculty and 125 cadets and launched the Valley Forge Military Academy. Three months later the academy's only building, an old hotel in Devon, Pa., burned to the ground and the institution moved into three old buildings on its present site in Wayne. From this beginning the school has grown to a 1,200-member corps of cadets who this year come from 38 different states and 10 foreign countries, and to a 300-acre, 100-building campus with a physical value exceeding \$30 million. Gen. Baker is still superintendent, and the academy is one of the largest boys' boarding schools in the world.

Valley Forge prides itself on being a strict military school. The cadet day begins at 6 A.M. and ends with lights out at 10 P.M. Every minute is virtually filled, with the cadets being required to be meticulous in everything they do. They clean their own rooms, wax their floors, shine their shoes, make their beds, clean their own rifles, and take turns waiting table at mealtimes. In addition to academic classes, they are required to take classes in military science and have an intensive physical training program. Cadets attend worship services each Sunday morning in the Chapel of St. Cornelius the Centurion, and attend weekly vesper services on Wednesday nights.

## Sewanee Military Receives Gift

A gift of \$500,000 from Mr. and Mrs. David P. Hamilton of Shreveport, La., designated for the Sewanee Military Academy has been announced by Dr. Edward McCrady, vice-chancellor of the University of the South.

Mr. Hamilton is an oil and investment executive and president of the Hamilton Foundation. He said that his gift was motivated not only by sentiment toward his alma mater, which he entered in 1911, but by a strong urge to support private, independent education. "The kind of alumnus Sewanee has produced, the kind I have met in all kinds of places all my life, convinces me that the University of the South is playing an unusual role

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among the universities in the production of outstanding community leaders and Christian gentlemen." The money will be used to finance construction of Hamilton Hall, housing 21 classrooms, three science laboratories, administrative offices, a bookstore, and a mail room.

## Kemper Considers Role of Church School

Kemper Hall, Kenosha, Wis., entered its 99th year with a faculty conference conducted by the school's new chaplain, the Rev. Paul L. Ritch. The conference considered the spiritual goals of a Church school as related to young people today. Kemper's curriculum stresses the traditional academic subjects and the arts, but also includes scripture classes twice a week, and daily chapel. The girls themselves have assumed responsibility for conducting a chapel service three times a week and, under the direction of the chaplain and the sisters, are growing in effectiveness in expressing their religious ideas.

## Grace, NYC, Renovates

Building and renovating plans for Grace Church School in New York City have been announced by the Rev. Benjamin Minifie, rector, and the Rev. E. Allison Grant, who plans to retire in June after 22 years as headmaster. The expansion, aimed at increasing enrollment from the current 276 students to 300 will include an all-purpose auditorium-gymnasium; six new classrooms for kindergarten, first and second grades; and living quarters for church and school staff. Mr. Grant, and the Hon. Charles H. Tuttle, a jurist and long-time member of Grace Parish, will be honored in the naming of the new facilities.

Founded in 1894 as a choir school, the institution has been a coeducational elementary school since 1947.

## NURSING SCHOOLS

### A New Program for St. John's

The 1968-69 freshman class at St. John's Hospital School of Nursing in Brooklyn, N.Y., sets several precedents for the 72-year-old institution. It is the first class accepted for the new 2½-year program; male students and married women have been enrolled; and some students have been allowed to reside outside of the Residence. St. John's regular three-year course has been shortened, made more concise and efficient, to help meet the ever-growing need for professional nurses.

### New Facilities at St. Luke's

Twenty-eight seniors in the distinctive tall white caps of St. Luke's School of

Nursing, San Francisco, were honored at commencement ceremonies in the hospital's garden courtyard, July 19. They were the 84th class to graduate from St. Luke's, the oldest nursing school in California.

The students who entered St. Luke's this fall will be the first to complete their clinical education in the new St. Luke's Hospital which is now taking shape next door to the present facility. The 12-story, 260-bed structure will completely replace the present in-patient building, some of which dates back to 1911. The ultra-modern St. Luke's will continue to be the only hospital in the Bay area to offer its nursing students obstetric and pediatric experience at the parent hospital, and clinical and related home-care experience.

## COLLEGES

### News from AEC

Preparing for the influx of students expected in the next decade, institutions of the Association of Episcopal Colleges are doing their share through building programs calculated to meet, as much as possible, demands that will be inevitable. Institutions making up the Association, and those affiliated with it, are Hobart, Kenyon, and Trinity Colleges, the University of the South, St. Augustine's, St. Paul's, Shimer, Bard, and Voorhees Colleges, with Cuttington College of Liberia and Trinity College, Quezon City, the Philippines.

#### Voorhees

Voorhees College, one of the newer members of the Association, has a Women's residence hall, a dual purpose building, completed in January of this year at a cost of \$545,000. It will accommodate 100 female students. Voorhees, in Denmark, S. C., is that fortunate institution which this year announced the largest gift in its history, \$700,000 from an anonymous donor. Dr. John F. Potts, Voorhees president, announced that the gift will enable the college to receive a government grant of \$316,000 for the construction of a new library, total cost of which will be one million dollars. Voorhees, a two-year institution now become four, granted its first baccalaureate degrees at its June 1968 commencement at which the Rt. Rev. John E. Hines, presiding Bishop, spoke.

#### Hobart

Hobart College's coordinate institution for Women, William Smith, has architect's plans for a \$1,500,000 Living-Learning Center planned to house 126 girls. It will contain suites for 54 women students, a library, conference rooms, lounges, and a resident counselor's suite. Currently under construction at Hobart is a structure planned to house all the equipment and headquarters of the department of buildings and grounds. Costing only \$86,000,

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it is being built, much of it, by the college's own maintenance staff. Outside construction is by a contractor, but the interior and utilities are by the staff. Latest structures to be completed and put in use at Hobart were Jackson, Rees, and Potter Halls, a men's dormitory complex named for past presidents. The units together house 344 men, and cost \$1,700,000. Hobart College is in Geneva, N.Y.

### Kenyon

Kenyon College plans an eight-story dorm in the village of Gambier, Ohio, population only 1,000. But the building is only one of four residence halls planned for the new coordinate college for women, scheduled to open in the fall of 1969. Each will house 150 women students. The new cognate college for women eventually will have an enrollment of 600 and include a dining commons building in addition to the four residence halls. At Kenyon proper, the college is starting construction this fall on a new biology building to complete the Kenyon Science Center. With the new facility, the college will be able to teach biology, chemistry, physics, and psychology to a student body of 1,500 men and women. Estimated cost, including renovation of the existing science hall, is \$2,052,912.

### Trinity

At Trinity College, Hartford, Conn., a new high-rise eight-story dormitory has just been completed to accommodate 128 students this term. It contains four five-room suites, and completes the facilities needed to house Trinity's 1,250 undergraduates. The newest building under construction is the monumental Life Sciences building, dedicated June 8, this year in honor of just-retired President Albert C. Jacobs. (See photo.) Costing over three million dollars, it will be completed this year. Housing the most complete facilities for teaching biology and psychology, it contains, for example, 189 sinks. The entire building will be air conditioned with special rooms for maintaining constant temperature and carrying out intricate experiments in histology and genetics. Recently begun is the George M. Ferris Athletic Center at Trinity, named for an alumnus of 1916. The athletic center will consist of three buildings to augment overcrowded facilities.

### Sewanee

Opening this fall at the University of the South in Sewanee, Tenn., the J. Albert Woods Science Laboratories will provide elbow room for individual research by the 800 students at the university's college of arts and sciences. It will also provide for two more projected colleges, one for women in the fall of 1969, and gradual evolution of a second men's college. Two dormitories, accommodating 100 men each, a fraternity lodge, and faculty residences are already on the second campus in use by the present

single college. A third dormitory is in the planning stage. With the science building completed, the three major structures for the multiple colleges are ready. They are the DuPont Library, accommodating 900 persons at once, plus space for 600,000 volumes, the science building, and the Juhon Gymnasium with its adjoining Guerry indoor tennis courts. Eighty-seven houses and 64 apartment units for faculty, students, and administrative personnel have now been built.

### Shimer

Shimer College's newest structure is the Karyn Kupcnet Playhouse, a 300-seat, \$175,000 center for the fine arts. It was dedicated May 19, 1968. Shimer is located at Mt. Carroll, Ill.

### Trinity, Quezon City

The new science building of Trinity College, Quezon City, Philippines, is nearing completion and is expected to be ready for classes at the start of the second semester, Nov. 4. The cost of the building, a little more than \$250,000, has been met by local funds, contributions from friends in the United States (especially those in the Dioceses of Connecticut and Virginia), and the Royal Netherlands Government which approved an \$180,000 grant to the college under the SEATO Technical Assistance Program. In addition to science laboratories and classrooms, the building will contain administrative offices and will house a part of the college's library collection while a separate library building is being constructed. The science facility is the first of a five unit building program at Trinity. (See photo.)

### St. Augustine's

At St. Augustine's College, Raleigh, N.C., a new Student Union building costing over \$900,000 and seating 450 students in the dining hall is under construction. Other plans on the drawing board include a classroom building which will contain an automated retrievable learning laboratory. It will supply taped information and recorded lectures. Newest building at St. Augustine's is the Phytotron where temperature and humidity are controlled and plant growth studies conducted.

## Trinity's Buildings Near Completion

A scenic, 107-acre architecturally coordinated Skyline Campus (constructed since the early 1950s) provides the academic setting for the 2,500 students at Trinity University in San Antonio, with construction underway on a large auditorium and communications center, the 43rd and final major building of the master site plan. The university, whose parent body is the Synod of Texas, United Presbyterian Church in the USA, was found-

ed in 1869 in Tehuacana, Texas, and has subsequently moved to three other campus sites, coming to its present location in 1952.

Beginning this year, the undergraduate curriculum stresses independent study and research. A recent program added to the graduate school is in urban studies, made possible by a \$264,000 grant from the George W. Brackenridge Foundation.

Trinity is also participating in two separate graduate fellowship competitions, aimed at aiding outstanding students to become college teachers, sponsored by the Danforth Foundation and the Woodrow Wilson National Fellowship Foundation.

A rare antique tapestry from England has been acquired for Trinity's Margarite B. Parker Chapel. The tapestry, woven at Soho, London, in 1730, measures more than 9 feet wide and 8 feet high, and depicts Christ, Peter, and several of the apostles. It was designed from one of a series of 12 paintings of biblical scenes by the artist Raphael.

#### SEMINARIES

### New Appointments at EST-Ky

The largest incoming class in the history of the Episcopal Theological Seminary in Kentucky began preparation for the Christian ministry at the opening of the fall session. As usual, students spent the first two days at a retreat at the seminary Cathedral Domain in the mountains of Lee County before beginning classes at the Lexington campus for the Michaelmas Quarter.

New to the faculty this year is the Rev. Peter Doyle, professor of biblical theology. The Rev. Phillip Thomas has been appointed librarian, and the Rev. Joseph Hammond is the seminary's new treasurer.

### The Year Begins at Seabury

The 111th academic year began with the opening of classes for the Michaelmas Quarter at Seabury-Western Seminary, Evanston, Ill. Of the 84 students enrolled, three are doctoral candidates, ten are candidates for the Master of Sacred Theology degree, and six women and four men are enrolled in the Master of Arts program. Four of the women are also candidates for the Order of Deaconess. The student body includes one woman from the Armenian Church, another woman from Korea, and an ecumenical exchange student from Germany. There are 18 first-year students in the junior class.

Each new student, more than 30 of them altogether, received the traditional symbol of the Trinity, to be worn on his academic gown, from the seminary's dean, the Very Rev. Charles U. Harris, at

a convocation service Oct. 24 in the Chapel of St. John the Divine.

#### NEW YORK

### Priest Says Christians Hide Gospel

An Episcopal priest told more than 1,000 pilgrims at a Roman Catholic monastery in Graymoor, N. Y., that Christians have taken the Gospel and "hid it under a bushel basket." The Rev. C. Allen Ford, chaplain of Greer School, was speaking at the weekly "Ecumenical Service of Encounter" held at Graymoor.

"Christians," Fr. Ford said, "have been men who had the keys to the Kingdom but kept them in their pockets." He also said that they "are frightened—afraid to be open, afraid to love one another, and afraid to live the Gospel." As an example he cited the reaction of Christians to the practice of the kiss of peace found in the liturgy of both Roman Catholic and Episcopal Churches. He described it as similar to the embrace of European men who haven't seen each other for some time. "I've watched it being passed along the congregation," he said, "and the awkwardness manifested by people as they turned to express love to the person next to them is not to be believed. Some people hardly touch each other, some rush through this gesture of love as if to avoid catching some kind of disease, some people don't even pass it on." However, Fr. Ford said, a thaw has begun, "a springtime of love" is appearing in the Church which gives hope that the Christian people will recapture their relevance to the Gospel and to all men.

#### METHODISTS

### Power of Spoken Word

United Methodist Bishop A. James Armstrong said in Philadelphia that third party candidate George Wallace, Prime Minister Fidel Castro of Cuba, and Adolph Hitler all proved that words have not lost their power. Head of the Church's Dakotas area, the bishop was addressing a regional conference on "Mission Renewed." Participants were from 12 north-eastern states.

He appealed for the preaching of the Christian Gospel which is supported and given authenticity by actions. Bp. Armstrong illustrated the power of the spoken word with references to Mr. Wallace, Castro, and Hitler. He referred to the "Bavarian accents of a German corporal named Adolph Hitler that reshaped the mind of a nation. . . ." He then said the "fiery oratory of Fidel Castro took a noble poverty stricken island people and delivered them from the tyrant hands of one dictator into the waiting clutches of another. And now George Wallace has hit the hustings. . . . Appealing to base

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passions, unworthy loyalties, and fearful people, he threatens to throw the presidential election into a cocked hat."

He told the conference that it would be discouraging to watch the November vote because, Bp. Armstrong predicted, the former Alabama governor, a Methodist layman, will receive his strongest support in the "Bible Belt." Mr. Wallace's supporters, the bishop added, "will wear more Sunday school pins, sing more gospel songs, and pray more pious prayers than those of either of the 'regular' candidates. Don't blame George. He is as free as you are. But what a commentary on a particular brand of evangelism and churchmanship."

### PUERTO RICO

## Birth Control Issue in Campaign

Puerto Rico's ruling Popular Democratic Party has formally adopted a birth control plank for its 1968 election campaign platform. It is the only party among the five in Puerto Rico with such a platform stand. In 1960, a similar plank in its platform caused a clash with the Roman Catholic Church. Church officials in San Juan declined to comment on the proposals by the Popular Democrats.

The birth control plank calls for establishment of government sponsored birth control clinics in all of Puerto Rico's 76 cities and towns. It proposes "family planning with respect to the religious and personal convictions of the individual."

Some party officials and some elected officials now in office are in disagreement with the plank. Meanwhile, the birth control issue has grown into a controversy in San Juan. The candidates for mayor of the Statehood Republican and Puerto Rican Independent parties have refused to discuss the issue.

### INDIA

## State Prohibits Conversions

The Madhya Pradesh legislative assembly in Bhopal, India, has passed a bill that will make conversions to Christianity virtually impossible in the state. Called the Freedom of Religion Bill, the legislation is ostensibly intended to outlaw conversions that result from "force, allurements, or fraudulent means." But its overall effect, according to many observers, may prevent missionaries from undertaking any conversion activities at all. The bill stipulates imprisonment of up to one year for those contravening its provisions.

A principal constituent of the Madhya Pradesh coalition government is the Hindu communal Jan Sangh Party which is officially committed to anti-missionary recommendations made ten years ago by a government committee. The committee's report, shelved by previous govern-

23d



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ments as being too radical, called for prohibition of conversion activities by foreign missionaries.

## Official Says Encyclical Not Applicable

India's minister of state for health and family planning, Sripati Chandrasekhar, said in Baroda (India), that Pope Paul's encyclical on birth control was not applicable to that country since it is a secular state. He told reporters that for nearly 200 years all Popes had been opposed to artificial birth control, so therefore, the present Pope said nothing new.

Dr. Chandrasekhar added that as a secular republic, India has launched the largest family planning program in the world on a purely voluntary basis. There is no element of compulsion anywhere in the program, he claimed.

### POLYNESIA

## Synod Meets in Suva

The 16th synod of the Diocese of Polynesia meeting in Holy Trinity Cathedral, Suva, Fiji Islands, was preceded by an ordination service for a deacon and two priests. Apimeleki Nadoki Qilio, a Fijian, was ordered a deacon, and the Rev. Billy Wilson, a Samoan, and the Rev. Samuel Sahayam, an Indian, were ordained to the priesthood. The men were ordained by a Tongan, the Rt. Rev. F. T. Halapua, Suffragan Bishop of Polynesia. (The Diocesan, the Rt. Rev. John C. Vockler, O.G.S., is in England recovering from surgery following the Lambeth Conference.) The celebrant was the Dean of Suva, the Very Rev. Douglas McQueen, an American, and the preacher was Canon Basden, an Englishman. The candidates were presented by the Archdeacon of Polynesia, the Ven. G. H. Sexton, an Australian, and the Litany was

sung by the Archdeacon of Suva, the Ven. J. L. Bryce, a Samoan. The entire service was broadcast so many people outside Suva heard and took part in the service.

At the synod evensong, the people of the Wailoku Melanesian Settlement led the singing of a Fijian hymn. There was no pastoral address because of Bp. Vockler's absence, but the vicar general, the Ven. G. H. Sexton, preached. He also presided over the business meetings of the synod. One of the problems faced by the delegates was that of finances—ways and means of giving locally and decreasing the deficit facing the diocese in 1969. A resolution was accepted urging the vicar general to approach other Churches and those religious bodies other than Christians to find ways of bringing peace and harmony among the various races in Fiji especially during the present changes in the political field in the sea area of the diocese (Fiji Islands).

A quiet day conducted by the Rt. Rev. Peter E. Sutton, Bishop of Nelson, followed the synod. He also presided over the electoral synod held after the quiet day. The latter group now has submitted the names of three candidates to the Archbishop in New Zealand who will make an announcement of the successor to Bp. Vockler, Bishop of Polynesia.

### VERMONT

## Dormitory Aid to Church Colleges "Constitutional"

Vermont's Supreme Court has ruled that the state's so-called "dormitory aid" program when used to assist a Church-related college, does not violate the U.S. Constitution's provisions for separation of Church and state. At issue was the application for dormitory construction aid lodged by the Roman Catholic insti-

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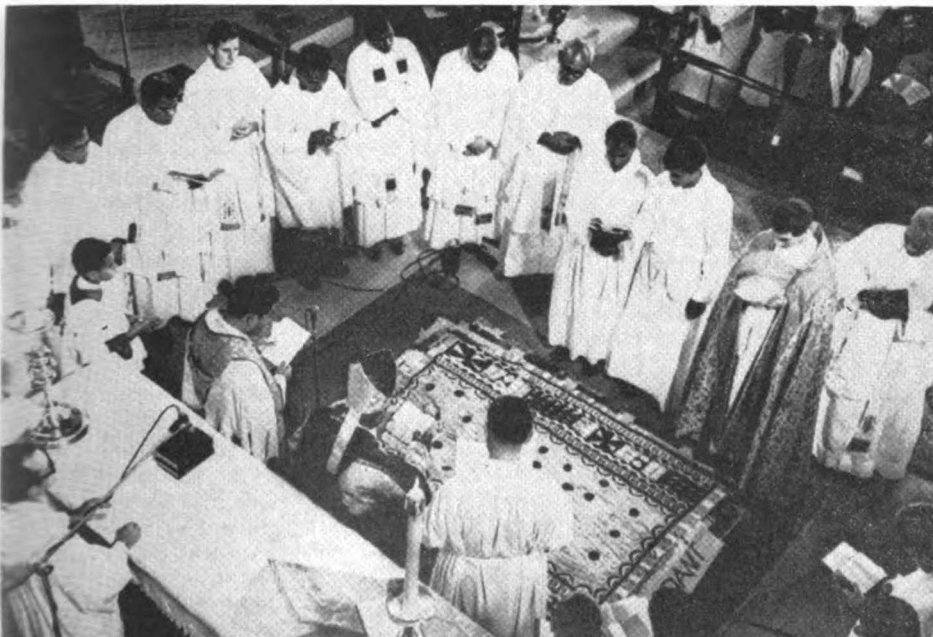
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Because the application of a Church-related school had been contested, state funds were never used to finance the dormitory at the school's campus. Completed through solicitation of private funds, the dormitory has been built and is about to be dedicated.

In 1965, the Vermont legislature authorized the establishment of the Vermont Educational Building Authority (VEBA) to build and lease buildings to public and private colleges. The program requires that colleges must purchase the facilities within 30 years under a lease-while-buying agreement.

### CONNECTICUT

## Symposium on Youth

A gap between the promise of adult society and what young people identify as its seriously inadequate performance was held responsible for disillusionment and resultant expressions of dissent among America's youth at a symposium conducted at the Silver Hill Foundation, New Canaan, Conn.

The symposium, attended by 200 representatives of religious, medical, educational, social, and governmental agencies, was sponsored by the Silver Hill Foundation, a psychiatric hospital, and the Academy of Religion and Mental Health. The Rev. George C. Anderson, Episcopal priest and president of the academy, served as moderator. Participants were welcomed by Charles P. Neumann, M.D., Silver Hill's medical director, and presentations were offered by Dr. Alvin E. Eurich, president, Academy for Educational Development, New York City; Joseph T. English, M.D., assistant director of the Office of Economic Opportunity, Health Affairs, Washington, D.C.; and the Rev. John Cannon, chaplain, Columbia University, New York City.

Noting that student demonstrations had occurred in Paris, in 1228, and at Oxford, in 1355, Dr. Eurich pointed out that last year, of 7,000,000 undergraduates in American universities and colleges only 477 were arrested in connection with campus protests, and only 1,728 were disciplined for their participation. Today's speedy communications, especially over television, had the result of magnifying student riots out of proportion, he said. He also said there are many factors, ranging from the possibility of nuclear disaster or the likelihood of being drafted to serve in an unpopular war, to such factors as family affluence, the availability of alcohol, drugs, contraceptives, pornography, all produced by an adult society, which confuse the young when adults hold up to them principles involving behavior which ignore all the factors.

Dr. English, former chief psychiatrist for the Peace Corps, said the "young, the poor, and the black who are told to be

patient in awaiting changes must be expected to rebel when changes do not take place." The time had come, he said, to end "discussions about what needs to be done" and to "get ourselves intimately and personally involved in doing it."

Fr. Cannon, an Episcopal priest, did not discuss current activities at Columbia. He did state that today's rapid social changes naturally engender a distrust of authority and, involving a repudiation of tradition, leave the young without norms of behavior. He described today's youth as having a desire for openness and honesty which it does not find, generally, in adult society, but he found its commitment to ideals tentative, fragile, and not finalized. "Today's young do not have a well-developed toleration of frustration," the chaplain said, "and want immediate answers for difficult problems; this attitude may stem from the easy access to advantages which an affluent, permissive adult society has offered."

After the formal presentations, discussion was opened to the entire group. A reception and luncheon followed in Silver Hill's new physical therapy and recreation building.

### ENGLAND

## Church Window Dedicated to John Smith

The historic Church of the Holy Sepulchre, London, has unveiled a memorial window dedicated to Capt. John Smith, English colonist whose life was reputedly saved by the Indian princess Pocahontas. The window was provided for in the will of Bradford Smith of Shaftsbury, Vt., late American biographer of the captain.

The Rt. Rev. Robert Stopford, Bishop of London, dedicated the window. (The bishop's 17th-century ancestors enjoyed considerable jurisdiction in New England.) Present at the ceremonies were Mrs. Bradford Smith, widow of the American biographer; U.S. Ambassador David Bruce; and Sir Gilbert Inglefield, Lord Mayor of London.

Capt. Smith settled in the Holy Sepulchre parish upon his return from the American colonies. He died in 1631, and was buried in the church, largest of the City of London churches.

### ALBANY

## Centennial Service Held

A special service of thanksgiving for North Country Episcopalians of the Diocese of Albany was held on St. Michael and All Angels Sunday in St. John's Church, Ogdensburg, N. Y., with the Rt. Rev. Horace W. B. Donegan, Bishop of New York, preaching. Officiating was the Rt. Rev. Allen W. Brown, Bishop of Albany. The Diocese of Albany was detached from the mother Diocese of New York in 1868.

At the conclusion of the service, Bp.



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Brown dedicated a new stained glass window honoring St. Michael and in memory of the late Ella Waterman Newell. The window, placed in the chapel entrance, was designed and executed by the Charles J. Connick Associates of Boston.

The entire service was broadcast over station WSLB.

### CANADA

## Ask Changes in Bishop's Office

The Anglican Church of Canada's national newspaper is urging bishops to make their office more open to change. An editorial comments that almost every other position of authority in the world has a "limited term, but the Church strangely clings to this right of freehold. . . . The Church must soon think in terms of a bishop occupying a see for a limited term only." The editorial also suggests that a bishop could continue to perform episcopal rites, but should leave the diocesan post after a short term, to engage in another ministry.

Bishops are urged to open their meetings to the public, because matters discussed are of concern to the whole Church, the editorial states. "In secret the bishops arrive at agreements which become, in effect, binding policy simply because all the bishops have agreed among themselves to act in a certain way. So committed are they to secrecy that they not only do not want their discussions reported, but some do not even want their decisions known outside their own circle."

The editorial also states: "Our need is for an episcopate at ease in the open kind of Church this age requires; that is, a Church which has broken down the barriers which isolate it from the world and divide Churchmen from one another."

## Churches Oppose Lotteries

The Canadian Council of Churches told the federal government that it is opposed to legalizing lotteries, not only on moral and religious grounds, "but also in grave concern for the economic and social well-being of all Canadians." In a brief submitted to Prime Minister Pierre Trudeau and Justice Minister John Turner the CCC cited the case of New York State's lottery, with the government calling for new sales outlets for tickets in drugstores, supermarkets, and other businesses, and added: "Government is compelled to pass from permissive legislation to active promotion once it is involved in lotteries. Changes in legislation should seek to support moral standards and not to cater to human weakness."

The council described lotteries as fostering "inequity" because those least able to afford to gamble were lured into chance-taking. Thus, money badly needed



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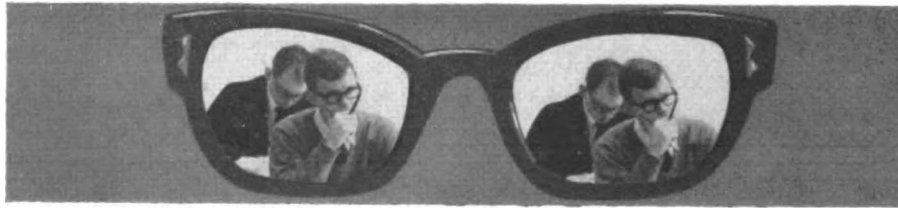
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for food, shelter, and clothing was diverted to unprofitable ends. It charged also that lotteries not only "debilitate" society but encourage the growth of crime syndicates.

### GERMANY: WEST

## Niemoeller Appeals for Hess's Release

Pastor Martin Niemoeller, noted Protestant Church leader, has joined in an appeal for the release of Rudolf Hess, one-time Nazi leader who has been in prison for 27 years. The appeal, made in Berlin, was presented to the Allied powers.

Hess, now 74, was sentenced by the International War Crimes Tribunal at Nuremberg after the war. He was captured by the British in 1941, when he went on a self-appointed peace mission to Scotland. Until then he had been considered one of Adolf Hitler's most trusted aides. Hess is held in solitary confinement at Spandau prison.

Pastor Niemoeller, who was a leader of the German Confessing Church's opposition to Hitler, spent eight years in a Nazi concentration camp for his actions. The appeal he has now endorsed was initiated by Hess's son.

### GERMANY: EAST

## "Reactionary Church Leaders" Denounced

Walter Ulbricht, ruler of East Germany, sent a message to the 12th Party Congress of his country's communist-controlled Christian Democratic Union praising the puppet party for its cooperation in "unmasking the machinations" of "reactionary Church leaders." These "reactionaries" were not named, but were accused of aiding West German efforts "to undermine the socialist order in the German Democratic Republic." Praising Christian-Marxist cooperation "on the basis of their joint humanistic responsibility," Herr Ulbricht gave the CDU credit for helping many Christians to "rid themselves of the remnants and influences of obsolete ideas."

### ROMAN CATHOLICS

## Terms of Intercommunion Clarified

"Protestants and Anglicans" may not receive Holy Communion in the Roman Catholic Church, a Vatican authority has declared. He is Augustin Cardinal Bea, president of the Secretariat for the Promotion of Christian Unity. In a formal statement Cardinal Bea expressed regret that on some recent occasions Roman Catholic clergymen have invited or permitted Christians of other Churches to re-

ceive communion. "It is not sufficient," the statement said, "that a Christian belonging to one of the confessions mentioned is spiritually well disposed and freely solicits communion from a [Roman] Catholic minister. There are two other conditions to be fulfilled—that the person has towards the Eucharist the same faith professed by the [Roman] Catholic Church and that he is not able to secure the ministrations of his own confession." Sources close to Cardinal Bea say that the clarification was deemed necessary because of a growing number of instances in which non-Romans received communion at Roman Catholic altars.

The Ecumenical Directory issued by the Secretariat was admittedly unclear on the precise conditions and seemed to leave the door open to intercommunion at ecumenical events. It is now explained that the Directory, in authorizing intercommunion, had in mind particularly Orthodox Christians, and these only in situations of urgent personal need. Public cases of intercommunion have taken place recently in Paris, Uppsala, and most recently at Medellín in Colombia during the assembly of Latin American bishops.

## Agency Condemns 5 Films

The National Catholic Office for Motion Pictures has accused the movie industry's Production Code Administration of "quite patently" violating one of its own principles in regard to nudity on the screen. The NCOMP made its charge on announcing "C" or condemned ratings for: "Barbarella," "Birds in Peru," "If He Hollers, Let Him Go," "Weekend," and "The Killing Game."

## Journal Lauds Graham

*Lamp Magazine's* editor, the Rev. Charles Angell, has praised evangelist Billy Graham for his "up-dated appeal to the whole man" and especially for the social consciousness of his recent crusades. Fr. Angell noted the changed emphasis in an article for the October issue of the ecumenical monthly published by the Graymoor Friars.

"In earlier crusades," Fr. Angell wrote, "Mr. Graham emphasized the redeeming love of Christ and the dramatic experience of salvation, devoid of the social concerns that should involve contemporary Christians." Today, he continued, Mr. Graham "emphasizes that the love of Christ is an active love which humbly ministers to the entire world." The priest cited the power of evangelistic crusades and the "unqualified dedication, total sincerity, charismatic appeal, and relevant preaching" of Mr. Graham.

## World Peace Day Set

Vatican officials have announced that a second World Day of Peace will be held on Jan. 1, 1969, with the theme:

"Promotion of the Rights of Man as the Way to Peace." The observance, initiated last New Year's day at the urging of Pope Paul VI, is expected to become a national event. Dr. Vittorino Veronese, an official of the Pontifical Justice and Peace Commission, said that the choice of theme was influenced by the 20th anniversary of the Universal Declaration of Human Rights, and by violations of human rights which have taken place in Czechoslovakia, Nigeria, and Vietnam.

## Petition Hierarchy for Parish Latin Mass

The chairman of *Una Voce* in the United States has urged the National Council of Catholic Bishops to provide that "at least one Latin Mass be offered" in every parish having more than one daily Mass. Dietrich von Hildebrand made his recommendation in a memorandum to the Roman Catholic hierarchy, asking that it be considered at their meeting in November. He also asked that "the faithful be encouraged to participate in this (Latin) Mass in the varied forms the Church provides, especially Gregorian chant."

*Una Voce* is an international organization of Roman Catholics who favor the use of Latin in the worship of their Church.

### ORTHODOX

## Decisions of Greek Congress Reviewed

A review of the decisions taken by the 19th Biennial Clergy-Laity Congress of the Greek Orthodox Church of North and South America, which was convened in Athens last summer, was made during a recent meeting of the archdiocesan council and bishops from eight archdiocesan districts. The meeting was held in the executive offices of the archdiocese, New York City, with Abp. Iakovos, Primate of the Church, presiding.

Among the decisions discussed were:

(✓) The creation of a regional Orthodox Synod in the Americas, under the spiritual authority of the Ecumenical Patriarch of Constantinople, to end the "jurisdictional divisions" in the U.S., and to "resolve the multiple problems of the constituent members" which comprise the Standing Conference of Orthodox Bishops in the Americas;

(✓) Recommendation that the archdiocese take whatever measures possible to ensure that Orthodox servicemen in the Armed Forces, primarily in the Army, be properly classified as Orthodox Christians;

(✓) An appeal to Hanoi, Peking, and Moscow to take seriously the pursuit of peace and to find the way in Paris, to end the Vietnam holocaust;

(✓) An appeal to President Johnson to keep seeking a solution to the war in Vietnam that is just and equitable, and reiterated that the Greek Orthodox Church stands solidly behind him in his agony to pre-

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(✓) Opposition to the unparalleled wave of demonstrations, marches, riots—anarchy, burning of draft cards, which we have been witnessing in recent months, all of which have seen a disturbing ebb of respect for law and love of country. Violence seems to be the emerging instrument of coercing our private and social goals whether we are individuals or members of various power blocks. We recognize the right and obligation to organized and lawful demonstrations, but stand wholly opposed to those who, in the name of some cause, would trespass the rights of others, trample the law underfoot, cause arson, looting, and physical harm to their fellow citizens. "A nation can exist only as long as its citizens uphold its laws and refrain from irresponsible acts. Love of country remains an indispensable ingredient for the survival of our nation. A strong and stable family structure is the greatest safeguard against anarchy and lawlessness. We cannot but deplore those who instruct our young men to evade military service and destroy their draft cards. The price of freedom has never been free. The privilege of preserving cherished rights and liberties is also the privilege of serving one's nation when those sacred rights are threatened."

## COCU

### Full Representation Demanded by Black Clergy

Churchmen of minority races will not accept a united Protestant Church unless "full representation takes place," the top executive officers of the nine bodies in the Consultation on Church Union (COCU) were warned in Chicago. Dr. Charles A. Spivey, Jr., executive director of the National Council of Churches' department of social justice, urged the Church officials at a COCU executive committee meeting in Chicago, to recognize that black Churchmen "will not only be speaking up but acting up to get rid of racism in the Church. . . . Blacks have been summoned to stand on their own feet and declare their independence of whites," he said. How, then, the NCC official asked, "can black people join a united Church when the cry is for black people to unite and build their own community?"

Dr. Paul A. Crow, Jr., COCU's general secretary, asserted that COCU "must be contended with in the life of our Churches," and claimed that there is now a basis for reconciling the formerly separated Churches. He warned however, that there is a danger "of being utopian about the Consultation's achievements. The United States is still a Disneyland of

denominational spirit, and Church union is not one of the options we have persistently sought." He urged the Consultation to be involved in the "frontier issues of our time."

Dr. Kenneth G. Neigh, general secretary of the United Presbyterian board of national missions, reported on the number of cooperative ventures in mission in which COCU member Churches are involved.

The executive committee also received a set of guidelines for local ecumenical action, but no action was taken on them.

Forty Church leaders attended the meeting.

## DISCIPLES OF CHRIST

### U.S. Facing Era of Totalitarianism

A New York attorney and Episcopal layman warned Disciples of Christ meeting in Kansas City, Mo., that the country is in for "an indefinite period of totalitarianism." William Stringfellow told members of the Christian Church (Disciples of Christ) during their annual meeting, that they must prepare for reform, resistance, and if need be, revolution, risking death.

"The trilogy of white supremacy, violence, and greed have come to maturity under the guise of law and order," he declared. He said the chance to escape totalitarianism was lost by whites when they turned their backs on the non-violence movement of the late Martin Luther King, Jr. "Since the Detroit riots of 15 months ago, there has been a further turn to military power, to the state, and to the Pentagon with the rise of police power as an answer to our problems," he said.

The attorney also scored what he called the ethic of greed, which has a "peculiar" appeal to the white majority. The object of making money to retire at age 55 so occupies individuals, he said that they turn their backs on everything else. "Great institutions are so heavily endowed they can continue for many years without further funds. . . . Our familiar institutionalized churches might continue for some time with no congregations at all." Mr. Stringfellow stated. He sees, however, an emerging "confessing mood of the Church. . . . It is authentically ecumenical. . . . It will have to be secret and clandestine. It must undertake tasks of witness, nurture, and mission," he said.

## AROUND THE CHURCH

"The War We Have Always With Us" was the theme of a conference sponsored by the Episcopal Peace Fellowship, held at Seabury House in Greenwich, Conn., Oct. 10-12. The EPF, numbering some 1,200 members in the USA, has

being very active in the peace movement among the Churches since opening a national program and office in 1966.

From Scotland comes word that the Episcopal Church there has set up a panel of ten—seven clergy and three laymen—to take part in joint studies with its Roman Catholic neighbors. The general theme of the joint studies will be matters of ecumenical interest, and the first item

on the agenda is the nature of baptism and its place in the life of the Church.

The University of the South has received a gift of \$500,000 from Mr. and Mrs. David P. Hamilton of Shreveport, La. Dr. Edward McCrady, vice-chancellor of the university, has said that the gift will be used for the development of the Sewanee Military Academy, of which Mr. Hamilton is an alumnus.

# PEOPLE and places

## Appointments Accepted

The Rev. Edward Batchelor, Jr., rector of Holy Trinity Church, International Falls, Minn., is to be rector of the Church of the Nativity, 1099 Ocean Ave., Brooklyn, N.Y., Nov. 1.

The Rev. Richard Bullock, former priest in charge of Calvary Church, Sioux City, Ia., is assistant, St. Michael and St. George, St. Louis, Mo. Address: 6940 Pershing (63130).

The Rev. Frederic B. Burnham, former graduate student, Johns Hopkins University, is assistant professor of history, Wayne State University, Detroit, Mich. Address: 18112 Northlawn, Detroit (48221).

The Rev. Henry I. Burton, former associate rector of Christ Church, San Antonio, Texas, is rector of Holy Trinity, 6001 A St., Lincoln, Neb. 68510.

The Rev. Bayard S. Clark, former canon of Washington Cathedral, is special assistant to the director of adult education in the office of education, Department of Health, Education, and Welfare.

The Rev. Gary Frahm, former priest in charge of St. Peter's, Fairfield, Ia., and chaplain to Episcopal students at Parsons College, is rector of St. James', 1st Ave. E., and South 3d, Oskaloosa, Ia.

The Rev. James M. Hindle, former rector of the Church of the Holy Cross, Tryon, N.C., is associate rector of Holy Trinity, Greensboro, N.C. Address: Box 6247 (27405).

The Rev. Frederick F. Hovey, former vicar of Gloria Dei, Cocoa, Fla., is curate, Church of the Redeemer, Sarasota, Fla. Address: 222 S. Palm Ave. (33577).

The Rev. John M. Howells, former assistant, St. Stephen's Parish, Miami, Fla., is executive director of the Episcopal College Planning Commission, Diocese of South Florida. Address: Box 790, Winter Park, Fla. 32789.

The Rev. Robert A. James, former vicar of St. Columba's, Marathon, Fla., is priest at large, Christ Church, Ithaca, Pa., and on the faculty of Vanguard School. Address: 217 Argyle Rd., Ardmore, Pa. 19003.

The Rev. Ronald D. Meyer, former rector of St. Mary's, Carle Place, N.Y., is on the staff of St. Paul's Chapel, New York City. Address: 91 Remsen St., Apt. 6, Brooklyn, N.Y. 11201.

The Rev. Gale F. Miller, former vicar of the Church of the Angels, Pasadena, Calif., is rector of St. John's, Indio, Calif. Address: 44-840 Windsor Dr. (92201).

The Rev. J. Ralph Patston is now at the Church of the Mediator, Box 27, Lakeside, Mich. 49115.

The Rev. James Pun, former assistant dean of students at New Asia College, Hong Kong, is on the staff of the Diocese of California, department of urban ministries, to supervise two Chinese-American congregations, True Sunshine Mission, San Francisco, and the Church of Our Saviour, Oakland.

The Rev. James O. Reynolds, rector of Emmanuel-on-the-Green, New Castle, Del., is rector of St. Augustine's, Chesapeake City, Md.

The Rev. Gordon P. Roberts, former rector of Grace Church, Clinton, Ia., is rector of Grace Church, Cedar Rapids, Ia. Address: 625 A Ave. N.E. (52401).

The Rev. George G. Swanson, former rector of St. Philip's, Coalinga, Calif., has been rector of St. George's, Kansas City, Mo., for some time. Address: 8029 Ensley Lane, Leawood, Kan. 66206.

The Rev. William W. Swift, former dean of Trinity Cathedral, Davenport, Ia., is rector of Holy Trinity, West Palm Beach, Fla. Address: Box 2246 (33402).

The Rev. James F. Thompson, former assistant

to the rector of Epiphany Church, Timonium, Md., is working with the youth of Good Shepherd Mission, Ft. Defiance, Ariz. Address: Box 647 (86504).

The Rev. Hugh C. White III, vicar of the Episcopal Churches in Botetourt County, Va., is rector of Christ Church, Pulaski, Va. Address: Box 975 (24301).

The Rev. Tom S. Wilson, former associate in urban work, Diocese of Los Angeles, is associate, All Saints', 171 Pike St., Pontiac, Mich. 48053.

## DEATHS

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

The Rev. Francis Oliver Ayers, 67, Episcopal chaplain of Massachusetts Institute of Technology, Cambridge, Mass., died suddenly Aug. 16, in London, England.

The Ayers and one other family made up the original Parishfield Community, Brighton, Mich., in 1948. Fr. Ayers remained there until the work was transferred to Detroit. Last year the work was terminated and he became chaplain at MIT. Survivors include his widow, Florence, two daughters, two sons, and three grandchildren. Following cremation in England, a memorial service was held in the MIT chapel where Fr. Ayers was to have been in charge of preaching this fall. A memorial service was also held in the chapel at Brighton Episcopal Conference Center, the former Parishfield Community.

The Rev. Cleon E. Bigler, 81, retired priest of the Diocese of Chicago and father of the Rev. John S. Bigler, died in his home in Onekama, Mich., Oct. 11, after an illness of several months.

When he retired in 1956, he had spent 28 years at All Saints', Western Springs, Ill., first as priest in charge and, since 1942, as rector. Other survivors include his widow, Margaret, who was at one time religious education director in the Diocese of Chicago, another son, one daughter, seven grandchildren, and two great grandchildren. A Requiem Mass was celebrated in Holy Trinity, Manistee, Mich., and interment was in Onekama.

Dr. Gaston Swindell Bruton, 65, retired faculty member of the University of the South, died Sept. 25, in Emerald-Hodgson Hospital, Sewanee.

He had been at the university since 1925, first as an assistant professor of mathematics, and later as full professor, chairman of the mathematics department, dean of the administration, and vice president of the university. He held the latter office, 1952-61. He retired Aug. 31. Survivors include his widow, Esther, a sister and a brother. His son, Maj. Gaston S. Bruton, Jr., died in a parachuting accident in 1961. Memorial gifts are being made to the Emerald-Hodgson Hospital. Services were held in All Saints' Chapel on the university campus and interment was in the University Cemetery.

Philip Meshew, 15, son of the Rev. Jean Pierre Meshew, rector of Thankful Memorial Church, Chattanooga, Tenn., was found dead Sept. 29th.

Medical officials said the boy had been hanged, sexually mutilated, and tortured with cigars. Other survivors include his mother and four sisters and brothers. Fr. Meshew is a former Methodist minister who was ordained to the priesthood last year.

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# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D. D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

## ST. PAUL'S

2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## GRACE

33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by  
MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6  
& by appt

**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; 15, 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.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

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

## LONG BEACH, MISSISSIPPI

**ST. PATRICK'S** 200 East Beach  
Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by  
appointment

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
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  
Sun HC 7:30, 9; (15 & 35 & Major Feast Days 11);  
MP 11 (25 & 45); HC Daily

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (HC 10 Wed); EP 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; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
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## SAINT ESPRIT

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Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, 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; Fri & HD  
6:15. C daily 12:40-1, 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 (15), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, 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



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

**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. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 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

333 Madison St.  
The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Caguita, 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. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen  
Sun HC 9; 11 (15 & 35); MP Other Sundays

## CHARLESTON, S. C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## 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; Mass daily 7  
Tues & Thurs 10; C Sat 4-5.

## MEXICO CITY, D.F.

**ST. ANDREW'S** Bishop Saucedo  
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