

The Living Church

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The Living Church

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THINGS TO COME

April

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

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Publication date: May 1, 1968. Prepublication price: \$12.50; price after May 1st: \$15. Checks payable to *St. Stephen's Church History Committee*. Subscriptions and inquiries to be directed to *Mrs. Eleanor Y. Strobe, Parish Secretary*.

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LETTERS

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

Genocidal Journalism

Oh dear I did forget when I notified you that I would not continue to take THE LIVING CHURCH (because I disagree with its enthusiasm for genocide and murder as a form of "Christianity") to do you a last favor. Oh dear me, getting old.

I had just read the report of a news agency interview with Barry Goldwater. Mr. Goldwater talked about the loss of American lives in the war in Vietnam and was asked for his opinion about the killing of civilians, women, children, by our forces, notably our bomber squadrons. He said: I don't care. It does not matter. That was the general idea and he was quite blunt and honest about it. He added, I believe, that he was only interested in the American losses.

You must get ahold of that. It appeared only two or three days ago. Frame it and put it above the place where editorials are written. Put a sort of lamp under it. It can be a shrine. I am sure that it would inspire the writing of editorials. Editorials like "Asiatics are Cattle," "Why We Love Murder," "Why We are Genocides."

Goodbye and bad luck.

Most Sincerely,

ALBION ROSS

Milwaukee

Editor's comment. Mr. Ross is a professor of journalism at Marquette University. We publish his letter as received.

St. Barnabas' Brotherhood

In January I received a copy of "An Open Letter to Our Friends" which was published and distributed by the Brotherhood of St. Barnabas, a monastic community (male) located in Gibsonia, Pa. The origins and development of this brotherhood which operates two homes for incurably ill men and boys, as well as the Brothers House, make interesting and significant reading.

From this open letter I quote portions: "At present we are only six members. . . . Due to changes in our work and the uncertain position of the brotherhood in the present-day social service structure, we have not been taking applications for admission to the brotherhood. . . . We can only leave it to the future and wait upon God's direction. The more or less empty Brothers House is

now being used as an employee residence. . . . All of this will give you a general idea of what we are doing and why you have not been receiving our little magazine."

The brotherhood has been governed by the canons of the Church. From its origins this program has been identified with the Episcopal Church. The homes have always been owned by a nondenominational board of trustees. The heart of the crisis within the brotherhood is the long-continuing lack of brothers. Three of the brothers are now at the age of 65.

I have been hoping for years that the Dioceses of Pittsburgh and/or Erie would somehow be able to give the Brotherhood of St. Barnabas the needed lift. I hoped that the last General Convention would be able to provide a colossal nourishment for it. My long-standing concern for the Brotherhood of St. Barnabas is part of a larger concern for religious communities for men. Within the last year the Parishfield Community (Diocese of Michigan), after 19 years of life in this ecumenical era, died. It is noteworthy that the Brotherhood of Christian Unity (Wein, Mo.), after approximately two years of existence, died. This brotherhood had origins and support from the bishop of Missouri and the Roman Catholic Bishop of Jefferson City.

Not a great distance from Michigan's political capital is Oxford, and St. Augustine House, the Rev. Arthur Kreinheder, superior. This (only) Lutheran monastic community in these United States, after ten years, consists of the founder-superior and a young novice. It is safe to guess that, were it not for the assistance which neighboring Roman Catholics have given, the community would long since have died.

In my opinion it is reasonable to state that the American non-Roman Churches are so overwhelmingly family-centered that it is no longer wise to look to those Churches to help or concern themselves about the health and welfare of single adults. While there are evidences of Churches concerning themselves to help single adults it is another illustration of too little and too late. I think that the Founder and Head of the Church would urge single people to organize and help themselves. Through the centuries it has been difficult or impossible for single people to organize and help themselves. Today, I think that it is possible and advisable. Who among single adults agrees and will cooperate with me?

CLARENCE C. CASE

1013 S. Washington Ave.
Lansing, Mich. 48910

UTO Grants

The General Division of Women's Work would like to relieve Ilse Helmus of the misconceptions evident in her letter [L.C., February 11th].

The proposed United Thank Offering grant list was mailed in the summer of 1967 to each Triennial delegate for her study. Two changes were made—one proposed grant was withdrawn by the requesting bishop; one was decreased by the amount contributed from another source. At the Triennial Meeting, an additional grant was included giving the entire balance to the Presiding Bishop for the urban crisis fund. A resolution was passed allowing the yearly granting of United Thank Offering funds. This permits immediate response to domestic and over-

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On the Cover

Seabury Hall student Mary Jo Andrews of Kula, Maui, Hawaii, is assisted in the identification of fruit fly chromosomes by Mr. Edwin Bonsey, head of the science department at Seabury, in the Missionary Diocese of Honolulu. Mr. Bonsey is teaching his 10th-grade biology students the latest technique for dissecting chromosomes in the salivary glands of the fruit fly. He learned the new technique from Dr. Theodosius Dobzhansky, the world's foremost geneticist, who was a guest of the Bonseys in their mountain home last summer.

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EVERYONE WELCOME

seas needs during the triennium. The United
Thank Offering grant list was discussed and
passed by the duly elected delegates to the
Triennial Meeting. We shall be delighted to
send Ilse Helmus a copy of it so that she
can be reassured of the continuing and
varied concerns of the women of the Church.

DOROTHY L. HIGLEY

Chairman of the
General Division of Women's Work
Norwich, N. Y.

A Roman Catholic's Views

If more Anglicans would see their Church
as clearly as the Jesuit, Fr. David G. Ken-
nedy, presents it in *A Roman Catholic's
Views* [L.C., February 4th] they would be
better suited to discuss Church unity pro-
posals, better able to offer their Church to
the "lost sheep." Bishops are not enough,
the Anglican Communion is a three-orders,
from the apostles' time, Church. In this
atomic nuclear warfare age of a rapidly
shrinking world, Americans of the Anglican
Communion must cease the rigid person-
ality pattern of isolating themselves as "Epi-
scopalians" from their neighboring fellow
Churchmen in Canada who call themselves
"Anglicans." The 1931 Bonn Agreement bids
for recognition of a new type of Anglo-
Catholic, one who now identifies with an
Anglican parish in the English-speaking
world, because he no longer needs to set
up a rival Old Catholic parish in the same
town. He offers the public nothing less than
the world Church allowed him, the full
extent of unity in which he has a right to
the sacraments he needs without question,
challenge, or special dispensation, at present
with the Anglican-Old Catholic Communions
in the primacies of Canterbury and Utrecht.

HAROLD F. BICKFORD

Los Angeles

The New Liturgy

I respectfully submit my thoughts on the
new liturgy. Objection: *We* believe instead
of "I believe." In our zeal for togetherness
we forget man's ultimate loneliness. Jesus
the man knew when He cried out: "My God,
my God—why has Thou forsaken me?"
Jesus—God—understood. Let us not shy
away from the word "I"—our identification.
Jesus said, "I am that I am; before Abraham
was—I am; and I, if I be lifted up shall
draw all men unto me."

ALICIA PLATT STOCKELBERG

Deerfield Beach, Fla.

In 1949, when we were commemorating
the 400th anniversary of the first Prayer
Book of Edward VI, I wrote a controversial
article published in *THE LIVING CHURCH*,
entitled *What's Wrong with the Liturgy*.
It was based very largely on the findings
of the great English Benedictine, Dom Greg-
ory Dix, in his classic book *The Shape of
the Liturgy*.

Not long after the article was published
I received from a member of the Standing
Liturgical Commission a single-spaced, 17-
page rebuttal which condemned the scholar-
ship of Dom Gregory. Later when he came
to this country I called Dom Gregory's
attention to this rebuttal and he said with
a smile, "Many scholars are preoccupied,
but they will die and their 'preoccupations'
will die with them."

Now that Dom Gregory himself has long
since gone to his rest it is amazing how
many of his "preoccupations" are still very

much alive. The new trial liturgy with
"four-action" shape or outline completely
embodies them. While in this country
demonstrated time and again the use of the
free-standing altar and more lay participation
as the most primitive use. There is one
thing, probably among many, however,
which he would object in the trial liturgy.
He would not accept the title, "The Lord's
Supper" at the expense of its other names.
For, as he pointed out, the supper was the
chaburah, or Jewish feast of the Passover.
This was dropped by the early Christians.
It was what our Lord did before and what He
did after the *chaburah* that meant so much
to them and to us: Before supper, He took
bread, He blessed it, He broke it. He gave
it to them. Then after supper, He took wine.
He blessed it, He gave it to them. When the
chaburah was dropped by the early Church
it was these two acts that were retained and
combined to form our Eucharist or Holy
Communion.

I feel that it would be well for all of us
to remember these things before we settle
for a chief title for our liturgy which is
really incorrect. It might hurt the feelings of
some faithful devoted Churchpeople if we
dropped the title entirely, but at least the
title "Lord's Supper" does not have to be
placed in big print at the expense of more
appropriate names.

(The Rev.) SAMUEL H. EDWARDS
Geneva, N. Y.

"We Believe . . ."

What kind of Christian teaching has
person had who says: "I cannot speak for
what other people believe (when the crea-
tor is said), only for myself" [L.C., February
18th]?

At the Eucharist—or, for that matter,
any of the services—Christians gather to-
gether as *The Church*, Christ's Body, and
proclaim the belief of the Church. The creed
is a flat statement: The Church—we be-
lieve in God the Father, God the Son, and
God the Holy Spirit. If someone in the pews
cannot say that all of us who are the Church
believe this, then he or she does not under-
stand the meaning of corporate worship.

In the March issue of *The Episcopalian*,
priest discussing the new liturgy states: "We
say 'We Believe . . .,' and thus the Creed
is no longer a purely personal statement, but
the affirmation of the faith of the whole
Church in which our wobbly and inadequate
personal faith is enlarged and sustained."
(The italics are mine.) And to this I add
only a resounding Amen!

JOYCE F. MCINTOSH

Independence, Mo.

"Revising" the Creed

I have recently noted several expressions
of dismay over the so-called "revision" of
the Nicene Creed in the trial liturgy. Cri-
ticism is what trial use is for; but let us
know whereof we speak. The substitution
of "We believe" for "I believe," and the
removal of the *filioque*, are not revisions
but restorations to the text approved at
Constantinople and Chalcedon. It cannot
think, be validly argued (though I myself
do not agree) that the American Church ought
not unilaterally to make these restorations.
(Lambeth might well express itself on the
matter), or that these Western alterations
of the Nicaeno-Constantinopolitan Creed
constitute a legitimate "development of doc-
trine" (Eastern Orthodoxy does not con-

But to accuse the Liturgical Commission of "changing the creed" is to beat the air.
(The Rev.) WILLIAM S. J. MOORHEAD
Vicar of St. Bartholomew's Church
Pewaukee, Wis.

Those who have objections to the form of the creed in the liturgy authorized for trial use should read the explanation on page 33 of *Prayer Book Studies XVII*. The Nicene Creed is an authoritative declaration of the faith of the Church by an ecumenical council, and is subject to amendment only by a comparable authority. In its original form, the first person plural was used and the *filioque* was absent. Pope Leo III condemned the interpolated words as uncanonical, but later popes knuckled under to the preference of the Gallic Church. The Old Catholics in communion with Utrecht eliminated the *filioque* some years ago. [L.C., March 10th].

In one form of the Nicene Creed, the word "Catholic" has been changed to "Christian." If a Church that used this form returned to the word "Catholic," most of us would regard the change as a needed correction.

As far as the authority of the Liturgical Commission is concerned, it only proposes; General Convention disposes. It was the Convention, not the commission, that authorized this version of the creed for trial use. "I believe" is highly appropriate in the Apostles' Creed, which is connected with the individual's entry into the Church at Baptism, and is recited afterwards as a reaffirmation of that personal commitment. But in the Nicene Creed we speak together, giving our united testimony to the world—and not only Anglicans, but well over 90 percent of those who profess and call themselves Christian. It certainly would seem worth while to return to the correct text for this united witness.

"We" originally meant the bishops at Constantinople and Chalcedon and all who would rally to their standard. Now it means the Roman Catholics, the Eastern Orthodox, the Anglicans, the Old Catholics, the Lutherans, the Calvinists, and more besides. So the councils proclaimed, and so we believe.

PETER DAY, LL.D.
Ecumenical Officer of the Church
The Executive Council

In his article on the trial liturgy [L.C., February 18th] Dr. Carpenter says of the dropping of the *filioque* clause from the creed: "This change, I suppose, was instituted in the interests of placating the Eastern Orthodox Church." Instead of supposing, would it not have been fairer to have noted he reason the Standing Liturgical Commission itself gives in *Prayer Book Studies XVII*, page 33? I quote: "The dropping of the *filioque* clause in the statement of the 'procession of the Holy Spirit' is not done out of scruple or hesitancy, because of the long-standing controversy between the Eastern and Western Churches about the doctrinal validity of the 'double procession' from the Father and the Son. It is simply a recognition of the fact that it was not originally in the Creed, and is therefore not truly ecumenical."

Here also is the commission's answer to Dr. Carpenter's query, "By what authority is it dropped?" The real question is "By what authority is it added?" We always refer to the creed as "The Nicene Creed," which should mean the formulary adopted by the ecumenical councils of Nicaea I and Constantinople I, rather than some unilateral

Western modification of it. If we must keep the *filioque*, then let us be honest and head it, "An Unauthorized Western Adaptation of the Nicene Creed."

(The Rev.) BONNELL SPENCER, O.H.C.
A member of the
Standing Liturgical Commission
Grapevine, Texas

Dr. James Carpenter's plea for retaining the *filioque* raises a question about the authority of General Convention to do so. The answer is that the same authority which permitted a General Convention in 1801 to make a drastic revision of Article VIII "Of the Creeds" by reducing the number from three to two creeds, allows another Convention at a later date to remove the *filioque* clause since "local circumstances require" a return to the universally authorized Nicene Creed in today's effort to unify Christians. Since the third Lambeth Conference, 1888, suggested a revision of the English version of the Nicene Creed to conform to the "symbol as set forth by the authority of the undivided Church," and the 1920 conference recommended restoration of "the true text of the 'Nicene' Creed as it is used in all parts of the East and West," the action of the U. S. dioceses in doing so at long last, strengthens their tie to the Anglican Communion. It is a tragic anachronism to hold a die-hard obstinate devotion to the powderkeg of a nuclear explosive world.

In regard to theology, during the 358 years, twice the life of the United States, between the time of Pope Leo III in 809 and the form of the Nicene Creed declared to be final by the Council of Chalcedon in 451, the whole Church was so positively committed to the Nicene Creed without the *filioque*, that the pope rejected Charlemagne's demand that the clause be interpolated into the creed. He set up two gold shields on which the creed without the addition was written in Greek and Latin. It was not until 563 years after the Council of Chalcedon, that Pope Benedict VIII, in 1014, favored the successor of Charlemagne, Henry II, by adding the *filioque* to the Nicene Creed. A sad picture of theology becoming the handmaid of a political venture, as later it supported the slave-holder prior to the Civil War, and today comes to the aid in some quarters to support racism. This is the "corrupt following of the Apostles" (Article XXV) to which the English Reformation addresses itself.

"We believe" appeals to this writer because it brings a comfortable feeling when he uses or offers the Book of Common Prayer, and enters into Holy Communion.

(The Rev.) ENOCH JONES, JR.
Los Angeles

Old and New Versions

While we're all busy speaking out for the things we cherish as opposed to the current substitutions let me cast a vote with yours [L.C., February 25th] for the old version of the Bible, and particularly those wonderful psalms in our Prayer Book.

In 1960 I attended Evensong at Westminster Abbey. The psalm was number 106. (I was seated opposite the choir boys where I could watch their faces.) It was sung as a beautiful Anglican chant tune. Now there's a lot of "good ole relig'n" in that psalm.



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plus a large dose of the most exciting OT history. You should have seen those boys warm to it. You could fairly see the contrariness of the Chosen People and the wrath of their God on those faces. They'd soften now and then too, as God remembered His covenant. Somehow they managed to eke out the meaning in spite of the beautiful language. Really, can we quite compare "Thus they turned their glory into the similitude of a calf that eateth hay" with something like "They molded their jewelry into a cow?"

Two weeks ago a new rendition of the Gospel told how the man's enemy sowed something in the field with the wheat. I didn't catch the word—it was much stranger to me than the "tares" I'd always heard about. The preacher explained it was a weed which resembles wheat while growing. I'm glad he explained. Otherwise the children and adults would have missed the point. However, as a small child, I never had any illusions about tares. It wasn't a word I normally used, but it just sort of sounded like something bad—like burrs or thorns. Is it so wrong to worship God in a little bit better English than we order the groceries?

And thank you for Dr. Carpenter's article [L.C., February 18th]. He says so well all the things I wanted to say. If you're keeping count, I'm on his side, please.

ALINE L. JANNENGA

Medfield, Mass.

Thank you for three highlights in the Lent Book Number [L.C., February 25th]. Your splendid editorial in defense of the Authorized Version, Canon Molnar's *Aristocratic and Proletarian Words*, and Bishop Barnds's letter on the proposed liturgy, in which he makes such a fine case for retaining "the beautiful, imaginative, and excellent prose of the Prayer Book."

In studying the proposed liturgy I am reminded of *Time's* comment when referring to the late Cardinal Spellman's "love for Catholicism's old Latin liturgy." *Time* wrote of the Mass in English, "It's like putting the queen in curlers and slacks: she's still a queen, but she's not queenly any more."

I think it very important that the Prayer Book and the liturgy not lose "the integrity" (Molnar), the "superior language which graces the present rite" (Barnds), and the "sublime, moving, solemn majestic beauty" (your editorial), which we now have in both the Prayer Book and the King James Version.

In his autobiography, *Lanterns on the Levee*, William Alexander Percy, a devout Roman Catholic throughout his life, including his undergraduate years at the University of the South, writes of compulsory daily chapel at Sewanee. (Like any RCs or Jews in those days at Sewanee, he was excused on Sundays or the Sabbath to attend his own church or synagogue.) "Nevertheless, the Arcadians (Sewanee students and residents)," Percy wrote, "add to their list of benefactors those elderly gentlemen about King James who mistranslated certain Hebrew chronicles and poems into the most magnificent music the human tongue has ever syllabled. In their litanies should be named no less those others (or were they the same?) who wrote the Book of Common Prayer. Each morning those young men," Percy continues, "hear floating across their semi-consciousness the sea-surge of their own language at its most exalted—

clean and thunderous and salty. Some of the wash of that stormy splendor lodges in their gray shallows, inevitably and eternally. Who could hear each morning that phrase 'the beauty of holiness' without being beguiled into starrier austerities? If someone daily wished that the peace of God and the fellowship of the Holy Ghost might be with you always, could it help sobering and comforting you, even if God to you were only a gray-bearded old gentleman and the Holy Ghost a dove? Suppose you had never rambled from the divine path farther than the wild-rose hedge along its border, so would not the tide of pity for the illness of things rise in your heart at hearing: 'We have wandered and strayed from Thy way like lost sheep'? Lusty Juventus hereabouts may reflect and forget that there was a modern spiciness in the domestic difficulties of David, but it treasures unforgettable: 'The heavens declare the glory of God, and the firmament sheweth His handiwork' and 'He maketh me to lie down in green pastures, He leadeth me beside the still waters. Such glistening litter is responsible, perhaps for the tremendous awe and reverence you find in the recesses of the Arcadian (Sewanee) soul—at least you can find there if you are wary and part very gently the sun-spotted greenery of Pan," conclude the former Roman Catholic undergraduate's impressions of the daily Episcopal chapel service on the mountain at Sewanee.

CHARLES E. THOMAS

Greenville, S. C.

Any Other Options?

It appears that what Dr. Morris says with simple honesty of Church bureaucracy [L.C. February 18th] and Herman Nudix says with satirical wit [L.C., February 11th] of the "Administrative Branch of the Kingdom of God," is also what doctors say of hospital administrators, teachers say of school administrators, etc., etc. To say that I am in complete sympathy and share their concern strikes me as singularly uncreative.

A logical extension of these charges is a question either the sincerity or the intelligence of our leadership, and I am unwilling to accept either of these alternatives. Similarly the courses open to me are equally distressing. Shall I in obedience feed the monster with dollars or lead my parish into disobedience and kill it off by suffocation? Shall we cast out the Chiang who will be replaced by a Mao, the Batista who will be replaced by a Castro? Is the evil we know better than the evil that we know not?

As a working plan in this parish we devote ourselves to the redemptive mission of the Church and leave the politicking and posturing to those who feel called to it. At the same time, by a judicious withholding or redirecting of funds, we hope to keep the monster on a bare subsistence diet so that he hasn't the strength to turn on the household and devour us. I must confess, however that along with Fr. Simcox who agonized over the Alinsky affair, we are not at all happy with this solution nor do we feel the comfort that comes with moral certainty. Must we, even in the Church, choose between evils? Perhaps there is a "wise old head" who will speak and show us not pious platitudes but how to make a righteous judgment.

(The Rev.) WILLIAM M. SHERATON
Rector of Trinity Church

Greenport, N. Y.

Attention Alcoholic Clergy

The Executive Council's Advisory Committee on Alcoholism and Alcohol Education has asked me to explore the feasibility of a Church-related treatment-recovery center for clergy with a drinking problem.

The reactions to this idea vary greatly, from hearty endorsement to firm opposition. Yet one important group whose opinions and suggestions would carry considerable weight has yet to be heard. I refer to those clergy in all three orders who have made a successful recovery from the disease of alcoholism. These men have an experiential knowledge and understanding of this illness, and their expertise in this field should not be ignored. They could be extremely helpful in guiding the Church towards a more effective ministry to problem drinkers and their families. But who are these clergy? Where are they? How does one contact them? That is the immediate problem. It is my hope that it can be solved.

As a first step to establishing a line of communication with such clergy, I invite them to send to me their names and addresses as soon as possible. With such information in hand the question raised above, and many other matters of common interest and concern, could be explored. Perhaps an association of recovered alcoholic clergy might be formed. Many other possibilities come to mind which could benefit the Church's alcoholism program as well as the clergy themselves. The need for a mailing list is obvious. I can assure the brethren who respond to this appeal that the information they submit will be placed in a confidential file in my sole possession, and their anonymity will be respected.

(The Rev.) JAMES T. GOLDER, D.D.
Rector of Church of the Advent

162 Hickory St.
San Francisco, Calif. 94102

Hillspeak

Congratulations on being the first, as far as I know, to give Hillspeak and Fr. Foland the national, well-earned acclaim that they so richly deserve. Fr. Foland and the crew of brilliant, talented, and dedicated individuals with whom he has staffed Hillspeak, have succeeded in ventilating a few of the stuffy corners of our beloved Church.

After hearing a pontifical pronouncement that Hillspeak was trying to start a new branch of the Anglican Church, I took a two-day respite and investigated the accusation. I found the entire operation to be the most refreshing experience imaginable. For those who have never exposed themselves, they deserve the clean, fresh air of Hillspeak to invigorate them to go back to their daily chores free of the accumulated cobwebs.

Thank you for your fine editorial!

(The Rev.) GEORGE L. SHULTZ
Rector of St. Thomas Church

Pawhuska, Okla.

Degradation of Language

I write to express my full agreement with Canon Molnar's protestation [L.C., February 25th] against the degradation of language in the Church and the degradation of intellectual life of which it is the inevitable expression.

The "spirit of the times" has, as one of its major axioms, that one idea is just as good as any other. A necessary correlative is that

one word, or arrangement of words, is as good as any other. That this leveling vitiates the life of the mind, the soul of which is the drawing of distinctions, and the postulation of hierarchies, is obvious.

The Church, in the elegance of her dogma, the high decorum of her liturgy, and the demands of her aristocratic ethic, offers to the intellect and to the imagination a way of life far richer than that of 20th century "humanism." So long as we have men of the stamp of Canon Molnar we may dare to hope that the levelers will fail in their attempt to lose her in the shapeless ooze of mass society.

ARTHUR R. GLASS

Hillside, N. J.

We'll Try

Your editorials for the past few weeks have been superb; so has your news reporting, and so have the articles. It is not often that I find it possible to read a magazine from cover to cover and, I am sorry to say, especially a religious journal; but I did so with the issue that arrived today.

Keep up the good work.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

AV, Pro and Con

Three cheers for your editorial, "Should We Scrap the A.V.?" [L.C., February 25th].

I am not unmindful of the debt we owe to those who have made modern translations of the Bible. In my study I keep within arm's reach a half dozen different translations and find it profitable to consult each one of these when I am pondering a particular passage. I think each provides additional insight. My feeling, however, is that these new translations belong in the study rather than on the lectern. The majestic beauty of the Authorized Version is far more appropriate for acts of corporate worship and especially for the service of Holy Communion.

CHARLES ALAN WRIGHT

Austin, Texas

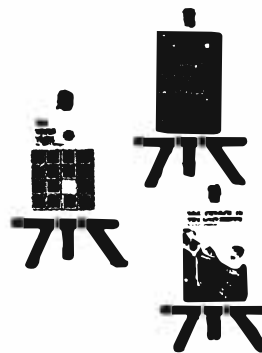
I disagree heartily with your editorial. In my own experience as a convinced Christian, I have found the modern versions of the Bible, especially the Revised Standard Version, to be clearer mediators of God's message to us than the King James Version.

Like Dr. Simcox, I was brought up on the A.V.; but my experience, unlike his, was one of bewilderment. I assumed, for instance, that the writings of St. Paul consisted primarily of solemn double talk, and only later study of the RSV in adulthood revealed that the epistles actually have something to tell us.

Dr. Simcox cites several passages that he finds deeply moving. Rather than point out to him that these passages are equally moving in modern versions, provided the listener will only remove his Elizabethan hearing aid, let me cite a few passages of my own:

1. In the Epistle for Trinity XIV, the works of the flesh, in the Prayer Book, include such unusual sins as "variance" and "emulations." The RSV for the same passage naturalizes these sins for us as "strife" and "jealousy." Many a Christian, listening to that Epistle, has probably congratulated himself on not "emulating," never realizing that

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a much commoner and more serious sin is being condemned.

2. The Old Testament lesson for Lent I contains a word that has never ceased to confuse readers, lay and otherwise: "The glory of the Lord shall be thy *rereward*" (Is. 58:8). This is usually read as three syllables—re-re-ward (a repeated reward?), but at our Sunday Eucharist (new liturgy) the reader evidently assuming that the lectern Bible had a misprint, read it simply as "reward." Of course, Fr. Simcox and other Elizabethans could have explained that the word should be pronounced "rearward," meaning "rear guard," but unfortunately none of them spoke up at the time, and the congregation was left with an impression Isaiah did not intend to convey. Incidentally, RSV uses the words "rear guard."

Many more examples could be cited, but I am sure the Editor is aware of all of them, having solved his own confusion long ago by studying relevant commentaries. In-

cidently, isn't it a sad comment on a Bible version when we need a commentary first to learn what the translator means, and only afterwards what the original author meant? The Bible should be read—and when proclaimed in Church, *must* be read—in a language fully "understood of the people." Like Dr. Simcox, I love the cadences of Elizabethan English, but I prefer them in authors like Sidney and Spenser. For God's word, I want a language as close as possible to the one I speak.

DONALD B. CAMERON

Richmond Hill, N. Y.

Creed and Old Catholics

You report [L.C., March 10th] that the Old Catholics have eliminated the *filioque* from the creed. I do hope that this does not lend support to those within the Church who would do likewise. Any attempt to do away with *filioque* can approach heresy and bad theology. The Holy Spirit essentially is

the perfect love of God. A perfect love must always proceed from at least two persons. In the case of the Trinity this perfect love proceeds from the Father and the Son.

Before the Western Church added the *filioque*, obviously it was not heretical to recite the creed without this clause. Once the addition was made, however, a subsequent elimination would seem to attack the very nature of the Trinity. For example, we might say that Jesus is the Son of God, and somebody else might add and also the Son of Mary. Perhaps Christians might repeat this for a thousand years. If someone, after a long passage of time would want to eliminate the "Son of Mary" on the grounds that Jesus was not the Son of Mary, then we would have a condition much like that in which some scholars now want to eliminate the *filioque*. In the scriptures Jesus made it clear that the Holy Spirit was as much His as it was His Father's.

(The Rev.) JOSEPH WITTKOFSKI
Rector of St. Mary's Church

Charleroi, Pa.

Westminster books on current Christian themes

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By DALE MOODY. The first attempt in English since 1909 to place the Old and New Testament ideas of the Spirit of God in their historical and literary contexts. \$6.00

Prayer in the Secular City

By DOUGLAS RHYMES. This book, with its unorthodox prayers, shows how prayer can be made meaningful again in today's secular-minded age, by being conceived not as "talking to God" but as something to be lived—through "daily service," "daily acceptance," and "daily guidance." Paperbound, \$1.65

Introducing Contemporary Catholicism

By THEO WESTOW. With a Profile of Catholicism in America by Leonard Swidler. A Roman Catholic layman, who belongs to the controversial Dutch wing of Catholicism, reports on what is changing in the Church and what must remain the same—and why. Paperbound, \$1.65

He made us all of earth, and all of red earth. Our earth was red, even when it was in God's hands: a redness that amounts to a shamefacedness, to a blushing at our own infirmities, is imprinted in us by God's hand. For this redness is but a conscience, a guiltiness of needing a continual supply of more and more grace. And we are all red, red so, even from the beginning, and in our best state. Adam had, the Angels had thus much of this infirmity, that though they had a great measure of grace, they needed more. The prodigal son grew poor enough after he had received his portion: and he may be wicked enough that trusts upon former, or present grace, and seeks not more. This redness, a blushing, that is, an acknowledgement, that we could not subsist with any measure of faith except we pray for more faith, nor of grace except we pray for more grace, we have from the hand of God. And another redness from his hand too, the blood of his Son, for that blood was effused by Christ, in the value of the ransom for all, and accepted by God in the value thereof for all: and this redness is, in the nature thereof, as extensive as the redness derived from Adam is: both reach to all.

John Donne, *Sermons* (edit. by Edmund Fuller; *The Shewing Forth of Christ*, Harper & Row.)

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COCU

Draft of Union Plan Authorized

By JO-ANN PRICE

The Consultation on Church Union which met March 25th to March 28th at the Sheraton-Dayton Hotel, Dayton, Ohio, may go down in history as the session where action replaced talk. After seven years, COCU authorized the drafting of a plan of union within a year "if possible," and not later than 1970. An atmosphere of urgency, impatience, crisis, and some frustration surrounded the decision, COCU officials said. When the authorization was voted unanimously on the evening of March 27th, the 90 consultants entered what the Rev. David G. Colwell, outgoing chairman, termed the "nitty gritty" stage of hard work and creativity aimed at formation of a single, 25.5-million-member "uniting" and united Church.

The Dayton meeting of delegations from 10 Communions, and observer-consultants from 20 other religious bodies, achieved several other firm actions besides the mandate for a union plan. These included:

(✓) Adoption of a 1969 budget of \$75,000 for a permanent secretariat with two full-time executives and an office, probably in an Eastern city.

(✓) Approval of a measure to add one person under 28 years of age to each delegation so COCU will reflect the views of restless young Churchmen who, according to Methodist Bishop James K. Mathews, new COCU chairman, "want to be involved."

(✓) Reception of four consensus-seeking documents refining issues raised by the 1966 *Principles of Church Union* adopted in Dallas. The Dayton documents grew out of work group sessions, at two of which the meaning of the historic episcopate was opened and clarified by Episcopal Church leaders who insisted that the term be constitutionally defined and emphasized in any Plan of Union.

(✓) The "trial use" on March 27th, at Breyfogel Memorial Chapel of the United Theological Seminary, Dayton, of a new Lord's Supper service, including a new text of the Lord's Prayer. The service, worked out over the last three years, is being made available on an experimental basis to participating COCU Churches.

(✓) The election to two-year terms of new officers: Bishop Mathews as chairman; Dr. George G. Beazley, Jr., ecumenical officer of the Christian Churches (Disciples of Christ) as vice-chairman, and Dr. Charles

S. Spivey, Jr., of the African Methodist Episcopal Church, secretary.

News reporters who become COCU-watchers every spring for various communications media, detected this time, almost from the start, that the Dayton meeting marked a crisis in the life of the Consultation. A speedup was needed, consultants said, if COCU is to recapture the lagging interest of Churchmen in turmoil-ridden U. S. cities. In a day of *ad-hoc* ecumenism at the local level, COCU apparently is being regarded as an ivory-tower effort, remote from where the action is. Over and over the participants used the word "urgently" in describing the necessity for a plan of union.

In his opening address, Chairman Colwell noted that "we do not have the time to be leisurely" in COCU deliberations because "we are faced with the possibility that America will become sundered into two separated and antagonistic communities—one black and one white, one poor, the other rich." Mr. Colwell's observations were underscored by other speakers and in interviews for THE LIVING CHURCH:

Dr. James I. McCord, president of Princeton Theological Seminary and head of the United Presbyterian Church in the U.S.A. delegation: "We must remember that the Consultation began in one theological climate in 1961 and that in 1968 we are in a radically different theological climate. . . . The proposal was made at the end of what

I would call a catholicizing era in the Church's life in the ecumenical movement. I have been calling the new period the period of the new sectarianism . . . in a non-pejorative, non-negative sense. . . . The emphasis now is on the radical, practical Christianity in which there is a desire for much more flexibility in order to meet the problems of mission in the world. . . ."

Principal George Johnston of the United Theological College, Montreal, Canada: "All who want to be Christianly religious in 1968 need a new habit. We may have to take the plunge into union so that hereafter we can grow a new skin by God's grace. . . . How can the new spiritual structures be acquired until we have all together begun to live the new kind of life?"

The Rev. Norman J. Young of the University of Melbourne, Australia: "Theological students see union as a means to an end. They want cooperative effort to serve the local community and these negotiations may be a real testing point as to whether they will maintain an interest in large unions."

The Rev. Dr. D. T. Niles, president of the East Asian Christian Conference: "We need a structure that will build bridges between those in the Church and those on the frontier engaged in mission."

The Rt. Rev. G. Francis Burrill, Bishop of Chicago: "There's an *ad-hoc* ecumenicity going on all over the country. By trying to structure this thing, by deciding structures before they exist, you lose your impetus."

Kenneth G. Neigh, general secretary of the Board of National Mission of the United Presbyterian Church in the U.S.A.: "Mission is pushing the process of unification in COCU through joint activities, the impa-



COCU leaders (l to r): R.H. Mueller, B.M. Herbster, J.K. Mathews, D.G. Colwell, G.C. Beazley [RNS photo]

tiency of the grass roots with division and overlapping and waste of funds at the national level. . . . I'm an activist and I don't like to come here to correct papers. . . . COCU and mission eventually will have to come together. The man who is farthest out in mission is John Hines. How more faith-

Continued on page 26

SCHOOLS

Welcome Addition at St. Andrew's Priory

The Rt. Rev. Harry S. Kennedy officiated at the dedication of the newest building of St. Andrew's Priory School, Honolulu. With the completion of the gymnasium-auditorium, the expansion program for the school, operated by the Sisters of the Community of the Transfiguration, has come to a successful conclusion. The building is a welcome addition to the Priory campus—space for games, plays, dances, and luaus, and its multi-purpose floor is ideal for the gatherings and activities that girls in grades 1-12 have as part of their school programs. Sister Evelyn Ancilla, C. T., is in charge of the school located on Queen Emma Square.

Margaret Hall Folk Masses

Margaret Hall School for girls has been under the direction of the Sisters of St. Helena for many years. Located in Versailles, Ky., the school plans a new building that will accommodate 125 boarding students in grades 9-12. Christian doctrine courses are required of all students, although girls from all races and religions are welcomed to the student body. One of the special groups of the school is the Scola Cantorum, that provides leadership in singing various Folk Masses at school and in neighboring parishes. The group sang the "Rejoice Mass" in the new chapel of the Presbyterian Theological Seminary, Louisville, as part of its ecumenical work.

Second Century of St. Mary's Hall

One of the several academic schools in Faribault, Minn., is St. Mary's Hall, now in its second century. A boarding school for girls seeking college preparatory work, it is under the direction of the Rev. Canon Lloyd R. Gesner, the first male head the school has had since Bishop Whipple organized the school in 1865. Recently, one of the school's teachers, Miss Sandra Stone of the humanities department, was invited to speak at Drake University's social studies workshop.

Capacity Enrollment at Seabury Hall

One of the newer Church schools is located in a storybook setting part way up a mountain on the Island of Maui in

the Hawaiian chain. Seabury Hall, Makawao, is just a few years old, but it has had a capacity student enrollment since its second year. The girls, representing varied economic, social, and cultural backgrounds, live, study, and worship on the campus that is growing up around the original school, the large home given to the Church for the purpose of founding a school. This year class periods are shorter, allowing more time for consultations with faculty, creative work, and relaxation. Most of the girls are taking the college preparatory program. Headmaster is the Rev. Roger M. Melrose.

St. Mary's Recovers from Fire

Building new quarters seems to be a rather consistent program with many prep schools throughout the country, but not all of them have had to rebuild what was lost in fire and then add on accommodations to take care of increased enrollment. That has been the program for St. Mary's-in-the-Mountains, Littleton, N. H. "The Fire of 1964" destroyed a large part of the school's properties, but new construction completed in 1966 restored the lost buildings. The completion date for a new dormitory has been moved up to this fall from the original date, 1969. Enrollment has been increased, and the prospective dorm space for 25 girls will be needed in September. According to Mr. John C. McIlwaine, headmaster, the school will then be able to care for 125 students.

Vietnamese Students Visit Harvard

This year's special guests at Harvard School, North Hollywood, Calif., have included six students from the Highland

Military Academy in Pleiku, Republic of Vietnam. The six, ranging in age from 14 to 19, had been selected as outstanding students from a roster of 200. While at Harvard School, the visitors held a major news conference and were honored at a formal parade by the Harvard Battalion. The California school is undergoing major expansion construction, and the completion of the Lower School building this fall will allow an increase of 50 students in the present total enrollment of 400. The school's financial campaign phase 1 has been completed with the goal of \$1,635,000 surpassed. Phase 2 with a goal of \$1 million is underway. The funds will allow construction of faculty housing on campus, an academic center, and a new infirmary, and will also provide necessary salary increases and additional scholarships. The Rev. William S. Chalmers has been headmaster of Harvard since 1949.

Patterson Continues to Grow

Founded in 1909 as an agricultural school for boys in the surrounding areas, Patterson School located in Happy Valley near Lenoir, N. C., retained that purpose along with college preparatory work for some 30 years. Under the guidance of its third headmaster, Mr. George F. Wiese, the school has grown from the small farm school to a strictly college preparatory school with 140 boys in residence. Within the past few years two dormitories and a kitchen-dining building have been added to the campus, and the library-classroom addition is now past the drawing board stage. Throughout its existence, Patterson School's primary purpose has remained unchanged. Worship and learning go hand in hand, giving the boys preparation "to meet the problems of today's world as dedicated Christian students and citizens."

Exchange Program for John-Baptist - Bernard

St. John Baptist School, Mendham, N. J., and its brother school in the Diocese of Newark, St. Bernard's in Gladstone, are working toward an exchange program in certain fields. St. John's offers Greek and German, which St. Bernard's does not, but the boys' school has more courses in sciences. Both schools have college preparatory programs and also have the facilities for small classes. Sister Mary Barbara of the Community of St. John Baptist is headmistress of St. John's, and chaplain is the Rev. Henry Tilghman.

St. Katharine's to Eliminate Boarding Students

St. Katharine's School, operated in Davenport, Iowa, since 1884, will close its doors to boarding students next fall. Effective with the 1968-69 school year,

Continued on page 28



DIRECTOR OF INTERPRETATION of the National Council of Churches' Delta Ministry is the Rev. Henry L. Parker who has been director of volunteer services for Opportunities Industrialization Center in Little Rock, Ark. Prior to his work at the center he had been vicar of the Church of the Resurrection, a storefront church, and still later, of St. Philip's, both in Little Rock. His new headquarters are in Greenville, Miss.

Letter from London

A new report on Anglican/Presbyterian relations says that since both Churches stand firmly on the Bible, accept the catholic creeds and, while possessing confessional documents, do not exclude their reassessment, there are no basic differences to keep them apart.

In regard to worship, there are said to be no differences over baptism and Holy Communion which are serious enough to provide a barrier to unity. The report suggests that "some combination of fixed and free forms of worship" is likely to meet contemporary needs.

In regard to order, the committee accepts the aim of the Lausanne Conference on Faith and Order (1927) of a reunited Church containing episcopal, presbyterial, and congregational elements. But in this matter of order, the report also states that "while we can speak of convergence, full identity of view here eludes us."

In regard to mission, the report says "there is general agreement in our Churches that the Church is missionary, and growing recognition that a Church not engaged in mission is hardly worth the name of 'Church'. But much of this recognition is still theoretical."

All in all, so the report says, there are definitely differences between the Church of England and the Presbyterian Church but "they do not appear to us incapable of solution." Underlying the whole report is the conviction that organic union is the one and only possible aim. To quote:

"As the moments of decision approach, many voices are raised in fear of the consequences of union. We think these fears unjustified. Further, we draw attention to the probable result of *not* uniting. The abandonment of the Church union enterprise would be a virtual declaration by the Churches that in spite of all they have said about unity, they have in fact decided to go it alone; that in spite of all they said about renewal, they prefer the old and familiar; that in spite of all they have said about their welcome to the impatience of youth, their decisions are dominated by the middle-aged and the old. This could not be anything but an historic refusal."

The Vatican Council, so the committee believes, has made any reunion limited to non-Roman Churches "so limited as to be out of date." Anglicans, Congregationalists, Methodists, and Presbyterians "see their immediate task (concerning acts of unity) in a wider context that includes Roman Catholics and Eastern Orthodox together with those Evangelical Protestants who are not at present led to believe that the ecumenical way is right. We affirm our belief that the sort of union at which the present negotiations aim will, under God and in the likely circumstances of England, result in a united Church less affected by the accidents of 17th and

18th-century English history, and less crudely fearful of popery or smugly contemptuous of the sects."

The report hopes that present plans for reunion between Congregationalists and Presbyterians in England will come to fulfilment and also that conversations between the Church of England and the Methodists will reach fruition:

"We hope that the Standing Conference on Covenanting for Union (an interdenominational body set up by the British Council of Churches to study all aspects of Church union) will succeed in producing the text of a Commitment to Unite in which these four Churches might invite others to join them as a stage towards organic unity. We note that in most other countries Church union negotiations are multilateral. We think that it would be absurd and even scandalous to allow the 'Reformed Church' to settle down into a separate life while the Church of England and the Methodist Church for their part proceeded on their own towards stage two of full organic unity."

All of which is very positive and optimistic. But some would say, sanguine. For the report makes no firm suggestions about how Presbyterians and the C. of E. should go forward. The report is published by S.P.C.K. at a price of 5/-.

The British nowadays—and in this they perhaps do not unduly differ from the Americans—are getting hardened to one sort of shock or another. Nevertheless, the recent legislation to exclude numbers of immigrants from Kenya caused a strong wave of feeling.

When Kenya gained its independence, Asians living there were given the choice of taking either Kenyan or retaining British passports. Very many of them opted for the latter. Now the intensification of the policy of Kenyanisation—all the best jobs for Africans only—means they have no future in Kenya so a great exodus started. The British Government, aware that there are threatening elements of racism not far below the surface in this country, immediately rushed through an Act of Parliament which reduced severely the quota of immigrants whether or not they hold British passports. Here was a moral issue. Could people who held proper passports be forbidden the free passage those passports promised?

Right at the eye of the whirlwind, whether he liked it or not, was the Archbishop of Canterbury. For, at the Government's request a few years ago, he had become chairman of the National Committee for Commonwealth Immigrants. And that committee had no doubts about its reaction to the legislation. Immediately after a meeting of the committee, and while the bill was still before the House of Commons, Dr. Ramsey held a press

conference. The bill, he said, would have to be considerably modified if it were going to be tolerable. "It involves the country in breaking its word," he said. "What this bill does is to produce mistrust."

The issue is not a simple one. For Britain to permit the entry of far more immigrants than can be absorbed is a way to trouble. But for any government to forswear a promise, even a paper promise on a passport, cannot be the way of righteousness. The Archbishop of Canterbury, who more than most Church leaders has to be able to turn his mind to an incredible number and diversity of problems, has stood up for standards of justice and integrity. Whether or not he influenced the ultimate shape of this act in detail is perhaps less important than that.

Another bishop who expressed his mind firmly about the Immigrants Act was Dr. John Robinson of Woolwich who renounced his membership of Britain's Socialist Party because of it and is seeking entry into the Liberal Party.

The Mothers' Union has never taken root in the United States. But it is an immensely powerful body elsewhere, even though in latter years it has suffered something of the eclipse which has befallen many institutions. At the time of each Lambeth Conference it takes the opportunity to have its own global (less the USA) conference.

Developments in Canada this year have created a rift, in that the Canadian M.U. has kept in step with the Anglican Church of Canada's recent decision to permit remarriage in church of divorced persons. The Canadian M.U. has altered its constitution to permit the entry of divorced women. This automatically excludes Canadian delegates from the conference though they will be permitted at other meetings and services. Mrs. Joanne Hallifax, central president of the M.U. has commented "We are awfully sad that they could not have waited at least till after the conference so that we could all talk over the matter together."

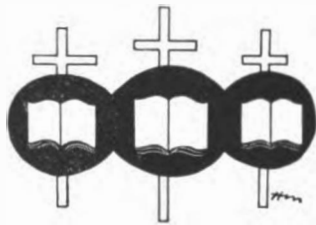
Meanwhile a Canadian priest, the Rev. P. Lucas, wrote to the *Church Times* criticizing what he held to be the exclusion of Canadian M.U. members from this year's Lambeth-time international conference. The problem also has been occupying the mind of the New Zealand M.U.

In the C. of E. Yearbook 1968 the Mothers' Union briefly describes itself as "Founded 1876 to strengthen, safeguard, and promote Christian family life on the basis of the life-long nature of the marriage vows as taught by the Church."

“God is not dead, He has merely deserted us. He has left us alone to die in a world of hatred, chaos, sin, and starvation. Earth, I guess, is one of God’s failures. . . . It is hard to say when He left. Even now He is still worshipped by some and my condolences go out to those hypocritical few. They are worshipping the creator of this mess. They are praising Him because they find strength in Him, and they lack the strength to face life by themselves. . . .”

This quotation is part of a composition I received in my mailbox one morning after our regular chapel service at school. It was written anonymously in response to a talk by a visiting clergyman on “The Living God.” To many, chapel services and courses in religion at a modern-day educational institution seem to be quaint vestiges from the past—little more than a necessary part of the conservative tradition of the Church preparatory school. “Daily chapel,” remarked the mother of a prospective student at our school, “how terribly British.” I am sure she had visions of angelic youths in Eton collars, piously singing Anglican chant.

What rationale can we possibly give for involuntary worship services and required courses in religious studies? Do



we simply mouth the oft-repeated phrases: “This is part of our tradition as a private school and the student accepts our religious philosophy when he and his parents choose our school?” This is the usual defense but it is not very realistic. Ask the admissions officer of any Episcopal preparatory school how many parents send their offspring to our institutions for purely religious reasons. The day of creating “nice Episcopal gentlemen” in Church-related schools has passed (did it ever really exist?). To explore the remaining possibilities requires an honest appraisal of the congregation with which we are faced.

The composition of many of our Episcopal preparatory schools is one important reason why attitudes have had to change in recent years. Contrary to what many parents think, the chaplain and teacher of religion is faced not with a uniform body of well-instructed Episcopalians. There are a goodly number of Roman Catholics, Jews, and a sizable grouping of all sorts and conditions of self-styled atheists, agnostics, and the “lapsed.” We are faced with a generation which generally views religion as an antiquated and cumbersome irrelevance. Religion is simply passé—“Like Sammy

Kaye, it doesn’t speak; it’s dead,” responds one student. We are not, however, confronting an active group of rebels. As rare as the dedicated churchgoer is the convinced atheist. There is none of the “damn it all” atheism which most teachers expect from this age. Would that this were the case. Many of us would prefer this attitude to what we usually get—a nonchalant “I-could-not-care-less-ism.” Few get excited about any ideas, much less the existence or non-existence of God. The press for grades and entrance into a good college precludes such a luxury. There just isn’t time to do much

school student that the Big Questions don’t really count. Contemplating them doesn’t get you into the college of first choice. “Just what does God have to do with my life now? This incredible notion doesn’t fit into this rat race,” expressed one boy.

Students rarely rebel. They are cautious, quiet, and studious. And no wonder. So are the institutions in which they are studying. Much more salable is a “Play-boy” philosophy in varying degrees. Working hard for college and “the right place in society” demands a certain relaxation: sex symbols, sports cars, and

Religion

and the

Prep School:

thinking. They work hard for grades; there is rarely any other stimulus for learning. Although our schools often pride themselves on the awakening of young minds on the asking of the Big Questions of life (Who and what is man? Is there a God? What is the purpose of our lives?), it seems clear to the prep-

so on. The question of war looms large in their minds but not really as a moral issue. The chief concern is one of having several years taken out of lives not geared for interruption and the possibility of danger. Nowhere is the “I-could-not-care-less” stronger than over the Vietnamese war, either for or against our actions there. We find a vocal pacifist minority but most seem resigned to a policy about which “no one can do anything.” The sympathies of the school chaplain are drawn to unusual circles. The most conscientious attitudes are to be found most usually among the agnostics and human-

By The Rev. H. David Sox
Chaplain of Trinity School
New York City

ists of the school. They are the ones who picket, carry placards, and sign the petitions. At our school, the overwhelming majority of boys involved in social-work projects (tutoring Harlem Negroes, moving the elderly into new housing) are non-churchgoers. Few of the boys so involved would ever admit that this is "religious concern." The outward religious forms and institutions rate so low that it is difficult to convince them that these are indeed things with which the Church today is deeply involved.

Here is one of the places where we have to begin these days. The student

dimension encompasses more than their parents' religious viewpoints, that the Church is not always a country club, that God is neither a capricious and cruel oriental sultan nor a magnified schoolmaster. A chaplain said that he felt like a spiritual Auntie Mame after his first year of teaching religion. "It seems that 90 percent of my time is spent in opening windows and letting a little fresh air blow through the musty misconceptions of youth." We are facing serious credibility gaps. Said one youngster: "I don't care what you say, I am not yet convinced that the Church really wants me

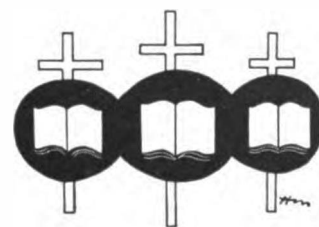
just sound like pure egocentricity when I listen to someone else express them." The non-caring approach must be an aid to scrutiny as well: "What does this say about me? Do I honestly feel that I can go through life with no strings attached, no commitment, no involvement?"

Occasionally, by using modern novels and plays, the student may see that a writer who does not in any sense claim to be Christian is in a very valid way expressing an understanding of man's condition which is similar to that which biblical literature is presenting. Dostoevsky, Miller, Salinger, and Williams are particularly helpful here. An awareness of suffering and redemption can be much stronger after tackling Dostoevsky's *Crime and Punishment* or Greene's *The Power and the Glory*. MacLeish's *J.B.* read in conjunction with portions of the Book of Job vividly shows the relevance of biblical themes to men of today. For younger students, an exploration of *Lord of the Flies* (yes, they read it in the seventh grade these days) is worth months of lecturing on man's fall from grace. This does not mean that the Pentateuch should be replaced by best sellers. A strong understanding of the Judeo-Christian heritage is essential in preparatory

The Question

of

Approach



schools. Many public school systems have come to this conclusion and are offering courses in biblical literature and history. As any history or English teacher would be quick to verify, students today are woefully ignorant of even the basic material of the Bible. An English teacher at our school recently commented that he had to spend a week explaining Genesis tales before his class could begin Milton's "Paradise Lost." Relating religion to English literature or ancient history in the form of a regular course can show students that religion is not solely the domain of priests, chaplains, and rabbis. At our school we combine ancient history with religion in the ninth grade. This need not be an artificial union. Babylonian history is greatly enhanced by an appreciation of the relationship between the Gilgamesh epic and the corresponding Genesis flood story. Using as a supplementary text the popular *Jews, God, and History* of Max Dimont, the history student has the valuable vantage point of a small, politically insignificant nation surrounded by great powers yet contributing highly unique cultural forms.

A course in comparative religion is a two-edged sword. It can expose a student to thought patterns sadly neglected in

must be convinced that religion is not a matter of accepting implausible doctrines, rattling off 4th-century creeds, and singing Victorian hymns. He must somehow see that religion is something which covers all areas of his existence. For if religion is defined, as theologian Paul Tillich has suggested, as "that which concerns man ultimately" or "the dimension of depth in men's lives, the factor of questioning the how and why of man's existence," then all ages of men are included in its realm whether they admit it or not. Religion has to be re-defined for them. Students must be shown that the religious

to bring my brains with me on Sunday." One fairly successful procedure is having the boys state on paper or orally in class their own philosophies. In time they come to see that one can't really escape forming certain religious viewpoints. The pronounced atheist soon discovers that he really isn't talking about atheism if that view means categorically there is no God. "I cannot proclaim that God is nonexistent for all men. What I mean to say is that I have yet to come to know Him." The young hedonist can frequently see how unsatisfying his views are in the arena of classroom discussion. "My views

most high-school historical surveys. India's political reactions are much more credible in the light of the Hindu value system. Buddhism presents an utter mystery to a generation which is constantly made aware of its influence in Southeast Asia. Judeo-Christian views of life after death are much more appreciable after studying those of Eastern religions. The prep-school student, on the other hand, can easily become eclectic or noncommittal after such a course, arriving at a conclusion that there is no ultimate truth—"all is relative." It would seem wise to offer the course only after a firm rooting in the biblical tradition has been established.

Chapel services also need to express some of the same flexibility. Schools with daily periods of worship can easily fall

"secular in form, secular in meaning; secular in form, religious in meaning; religious in form, secular in meaning; religious in form, religious in meaning." Corresponding examples from the art world were shown using an opaque projector. Several short films also can be used; especially recommended are "The Parable" from the New York World's Fair, and New York University's clever "It's about this Carpenter." We might as well face the fact that the guitar as an instrument of expressing youthful sentiments is here to stay and good use can be made of its popularity. Several boys have composed their own religious hymns for our chapel, some of which were surprisingly effective. No one would be foolish enough to suggest the foregoing as a steady diet. Variety in worship easily

was initiated by one such talk at our school.

If there are a goodly number of Jews at the school, it is both educational and diplomatic to explain their holidays and traditions. The Episcopal chaplain finds it difficult to understand why some Jewish parents so readily expose their offspring to an obviously Gentile environment; but they are with us and should not be neglected. I still find it rather amusing to see the Jewish boy wearing a blazer with a gold patch which says "Trinity" and which is embossed with a cross. The non-Jewish students are fascinated by the Jewish holidays, especially Passover. For the younger students I prepared a demonstration seder and several volunteers read portions of the Haggadah. One seven-year-old was so impressed that he exclaimed: "Gee, sir, I didn't realize that you were Jewish too." Ecumenical dialogue has started to reach the high-school level and we had a series of discussions on the various Christian bodies during the Week of Prayer for Christian Unity. This led to an interchange of talks involving a small number of students from our school and a nearby Jesuit preparatory school.

Today's prep-school student is not asking that religion be remade in his own image but he does want to feel that the Church is not totally clouded by outmoded language and procedures. The Rev. Frederick Buechner of Exeter Academy has wisely said: "If the noun, religion, is used to denote that area of life in which man encounters the Reality beyond reality as a power that seeks to transform him, you cannot teach religion. If the adjective, religious, is taken to describe people possessed of such virtues as compassion, integrity, humility, faithfulness, self-discipline, you cannot teach people to be religious." Ultimately none of our procedures and techniques can succeed in what is the real object of our endeavors: to bring the student to experience God himself. All our courses and worship services, no matter how relevant and intense they may be on occasion, can bring the student only so far. We may be able to interest him in what the religious dimension has to say about his life, but the prayerful hope is that in time he will go beyond mere interest to firm commitment. We may inform and clear the air, we may ask some embarrassing questions (and should). We may open doors to possibilities the student has not yet discovered. We may go a long way in this respect, but only God can do the final work—the most important work.

Chapel services and courses in religion at the preparatory school can afford a sorely needed opportunity for students to think through their maturing convictions and attitudes. With existing pressures there isn't much chance that they will be so confronted elsewhere. It is an awesome responsibility we face.



Trinity School and Apartments

into an endless cycle of proper lessons and prayers from the Book of Common Prayer. The lesson appointed for the day can frequently have absolutely nothing to say to the student. Nothing adds more fuel to the youngster's contention that the Church is unbending than a tedious sameness in worship. Variety has to be a watchword. There is a wealth of possibilities for the chaplain or headmaster who is willing to be a little creative. Plays such as *Murder in the Cathedral*, *Gideon*, *J.B.* and *Inherit the Wind* can be presented in segments or the more important passages read. C. S. Lewis's timeless *Screwtape Letters* also can be presented effectively. Several of our students have composed their own versions of letters from "Screwtape, a Senior Devil, to Wormwood, a Junior Devil." We also have presented several illustrated talks about religious art. This particular series was initiated with Tillich's perceptive analysis of four categories of art (and personality types) — those which are

can degenerate into a series of religious Ed Sullivan shows. But some of these techniques can enliven a regular schedule of services.

The scriptures should be read frequently in school chapel services and always should be interpreted by a short expository or an application to current topics. Few biblical lessons are self-explanatory, and adult churchgoers often forget this with their young people. One of the most discussed services we have had was the reading of the Good Samaritan story followed by a newspaper account of the 1964 slaying of Catherine Genovese in Kew Gardens, New York, where 38 witnesses watched and did nothing. "Who is my neighbor?" took on a painfully new meaning. Students will occasionally express a desire to speak in chapel. The results sometimes give the chaplain and headmaster apoplexy, but with a little guidance these talks can greatly stimulate student interest. A social-work project in tutoring West Side public school pupils

When I read the first sentence of a recent nine-sheet (one side only) communication to all clergy from "815" (undated but received by me on March 1st), my heart leapt with hope. It read: "A sweeping reorganization of the staff of the Executive Council of the Episcopal Church was approved by the Council at its February 20-22 meeting." I was additionally hopeful when I noticed that the good, old-fashioned word *reorganization* had been used in this day of obsession with the words *structure* and *restructure* used both as nouns and verbs. This secondary hope was quickly dissipated by the next paragraph which opened with a sentence containing both *restructuring* and *structure* in one fell swoop. I was quickly informed in addition that *phase two* (phase one uncertain) is being carried out by the Executive Council *Structure* Committee. O well, there are lots worse things than over-use of an annoying word, so let's get on with it, I thought to myself.

Even my primary leap of hope soon went down the drain when I lost my way in the maze of officialese and gobbledegook which followed. When I came to the statement that the "size of staff will not be directly affected by the new organizational structure (*sic*) because it has already been reduced to within a few persons of the size suggested by General Convention," I concluded that the whole thing pointed toward little more than re-labeling since the one thing needed more than anything else is a reduction of personnel which has proliferated beyond belief in recent years.

Speaking of gobbledegook, I would like to enter this sample in the contest to find the most original instance of gobbledegook to end all gobbledegook: "Since every major grant necessitates an on-site appraisal, it has been essential that a good deal of staff time be spent in conceptualization and functional definitions." I had just figured out that what it meant to say was "Much time has been given to investigation of applicants" when I was socked a second time with: "This was felt to be most important as we attempted to tighten up Council communications to insure maximum use of Council staff to relate it to field commitments and also to begin negotiations with non-Council personnel for field consultation services." I puzzled over this quite a while and decided it must mean that staff members were encouraged to get directly in touch with applicants for grants. However, your guess is as good as mine when it comes to interpreting this sort of double talk.

But wait! You ain't heard nothing yet! "We are in the process of attempting to recruit" (meaning "we are seeking") "a full-time person to be helpful in creating design-feedback (*sic!*) so we may obtain learning from the specifics to be applied to the general." (Yes, *sic!*) Don't think for a moment we have escaped *imple-*



menting. "Hopefully by May we will be able to report in greater detail strategy to be *implemented* . . . (for) . . . Staff is now in the process of establishing an overall theoretical framework with the necessary job description for *implementation*." If we get more detail than that, we shall suffocate, I fear. (*Italics mine*)

But I must stop fooling. What we need is reassurance. And so I call your attention to these encouraging words: "No

1. Turn over the administration of funds for social work to established social work institutions and trained social workers, and call off the amateurs.

2. Eliminate a few departments and use the savings to upgrade personnel and equipment at missionary institutions long established, some of which are languishing sadly for lack of leadership and equipment.

3. Stop proliferating missionary districts and missionary bishops. It is a luxury we cannot afford. As nearly as is possible for

Conceptualization,

Anyone?

doubt there have been errors made in the process (of getting started), however, many sound learnings evolved which will assure a fairly smooth operational unit as permanent criteria and procedures are developed." This means, "Experience will enable us to function more effectively." At least that's what I think it means. And if you can find comfort and reassurance in that affirmative, make the most of it. But since I do not want to be purely negative, I offer some suggestions:

me to read the statistics, we have six districts each with a bishop and less than a dozen clergy. Give or take one or two more or less and these statistics are accurate. What's more, some other districts of the same sort were created at the last General Convention with the implication that each would have its own bishop in due course.

Sometimes it seems as though we Episcopalians are living in a dream world rather than in the last half of the 20th century.

By The Rev. Frederick M. Morris, D.D.

Rector of St. Thomas Church
New York City

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The 1968 Living Church Essay

Marilyn Yoder

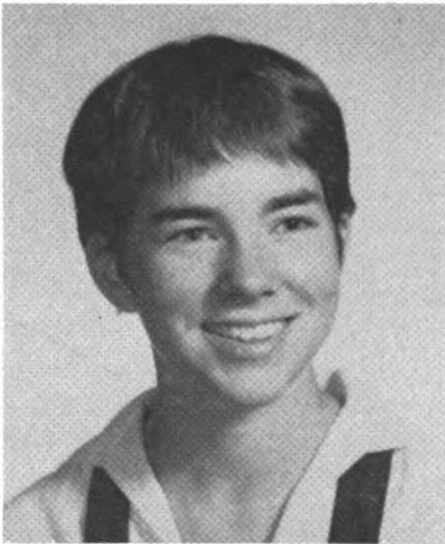
First Prize

\$100 and a gold medal

Subject:

How D

Diff



First Place

Second Place

Christianity today has violently re-encountered a problem which first came into existence after the Church was legalized by Constantine—the problem of distinguishing a Christian from a respectable non-believer. One wonders what we aren't doing right. Apparently, some essential element is lacking because we are not regarded by much of the world and by an increasing number of today's youth as being an effective and sincere force.

*People . . . and
People in Christ
Sundry sorts and sizes
Shapes and colors—
Just People . . .
In Christ.*

*Within all Christians blazes an unquenchable
flame . . .*

*Blue-green and
Red-yellow with incandescent hope.
Glowing brightly, it leaps about in its
various moods.*

*Sometimes with a dull blue sadness . . .
then bursting out in an omnipresent
consummation of sanguine Joy.*

*But always and forever is it present within
People . . . and
People in Christ.*

Marilyn Joan Yoder, a tenth-grade student at St. Andrew's Priory School in Honolulu, is the first prize winner in this year's essay contest. Miss Yoder thus becomes the second student from the Hawaiian school in two consecutive years to take top honors in the contest.

Born July 8, 1952, in Berkeley, Calif., she lives in Honolulu with her parents, Dr. and Mrs. Paul E. Yoder. Dr. Yoder is a virologist with the state department of health.

Marilyn has been active in scholastic, athletic, and extracurricular activities since entering St. Andrew's from public school in seventh grade. She has been a high honor student each year, and represented her school in the district spelling bee in eighth grade. She was a lifeguard and diver at the YWCA in eighth and ninth grades, class vice-president in ninth grade, and is currently a student council representative, library assistant, and priory diver. She is also on the staff of the St. Andrew's Annual, and is an active member of the Presbyterian Church. Among her hobbies are reading, sewing, swimming, and collecting old books.

Although Marilyn hasn't decided what career to prepare for in college, she is especially interested in French and history, and is considering majoring in archeology.

The root from which the problem has grown seems to be, therefore, a question of what Christianity is about, why it has previously been so influential, and whether it is actually different from other religions. We maintain that it is, and we talk vaguely about moral responsibilities, original sin, and the doctrine of the Trinity, but in all these we are merely saying a catechism which somehow does not really point out an answer. We try to explain the situation by quoting deep theological explanations, blindly overlooking the most important answer because it is so simple. The difference is Christ and the relationship Christians share with Him.

Prior to the coming of Christ, man was rather unsure of the nature of God and was prompted in worship and in the actions of everyday life more by fear than by love of the Supreme Being. However, the life, death, and resurrection of a young man called Jesus changed this attitude. Men suddenly realized that God loves the human race infinitely more than man could conceive, and with this realization came a response of love and a giving of themselves completely to the One who promised life more abundantly. Assured of eternal life in God, they achieved a personal confidence, a joy and peace of

Christians: Just what are these people who still follow the teachings of a kind-hearted Jewish carpenter who lived in Galilee some 2,000 years ago? They flourish abundantly in every corner of the world and come in all sorts, sizes, shapes, and colors. Christianity is definitely not a select group, but stands before all who have need of it with open arms. Both the rich and poor, the young and old, the large and small are affected by the call of Christianity. No one can escape its influence. So it seems that Christians are simply people living life in the best way they know how.

If this is so, it would seem that basically there is no difference between Christians and other people. This is true, as far as exterior appearances are concerned. But when it gets down to the real inner person, Christianity can make a big dif-

Continued on page 23

Continued on page 24

Contest

Christians from Other People?



The author of the second prize-winning essay is Mary Teresa Garrison, an eleventh-grade student at Kemper Hall, in Kenosha, Wis. Terri, an honor student, is an Episcopalian from Elgin, Ill., and Sarasota, Fla. She was born on November 21, 1951, and is the daughter of Mr. David E. Garrison.

In keeping with her interest in dramatics, she acted and also worked backstage in high school and civic theater productions in Sarasota last year. Since coming to Kemper Hall this year, she has appeared in two school theatrical productions. Terri's favorite academic subjects are French and Latin, and she is a member of the choir, writers' club, and student council. As president of the Acting Citizens of Tomorrow, she is especially enthusiastic about that organization's current project of assisting with the Headstart program in Kenosha.

Terri Garrison

Second Prize

\$50 and a silver medal

Third Place

The purpose of this paper is to explain how Christians differ from other people. Christianity is the religion derived from Jesus Christ, based on the Bible as sacred scripture. Therefore, a Christian is a person that is willing to devote all his time and talents to become a dedicated follower of Jesus Christ. To explain how Christians differ from other people, I will have to say something about the Christian religion.

The prayer which Jesus taught His followers in the Sermon on the Mount begins, "Our Father, which art in heaven." No other religion has ever placed such emphasis on the fact that every human being is more than God's servant; he is God's own child based on the belief that God is the Father of all His creation. The spiritual force of this teaching has gone far toward making Christianity the most active of all beliefs, and the Lord's Prayer the most widely used prayer in man's history. Christianity is the largest of all religions. According to *The World's Great Religions*, about 850 million people are Christians. They are spread far more widely around the world than the followers of any other faith. All who will acknowledge Christ and try to follow His example are welcomed by Christianity. The Apostle's Creed holds the central points of the

Continued on page 24

Robert Pitzer

Third Prize

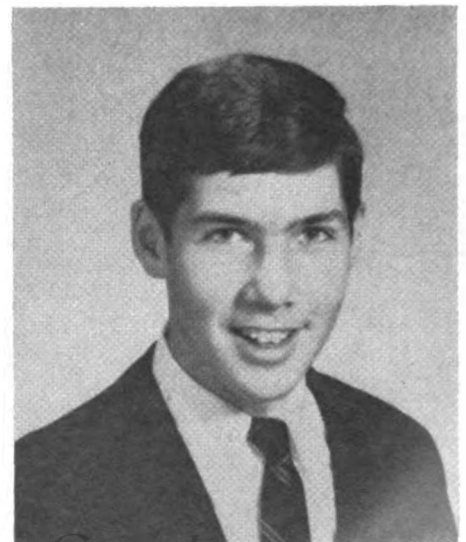
\$25 and a silver medal

The third prize winner of this year's Church school essay contest is Robert Bruce Pitzer, a tenth-grade student at Patterson School in Lenoir, N. C.

Robert was born December 11, 1951, in Bethesda, Md. His mother, Mrs. William B. Pitzer, now lives in Takoma Park, Md.

This is Robert's first year at Patterson School, and he has not yet become prominent in extracurricular clubs and activities, but his scholastic ability is evident from the fact that he has been a consistent honor roll student. Like the first place winner, he is a member of the Presbyterian Church.

Robert expects to go on to college after the completion of his preparatory education at Patterson, but, at 16, he has not yet decided upon a major field of study. Bob is interested in sports, and is a member of the Key Club.

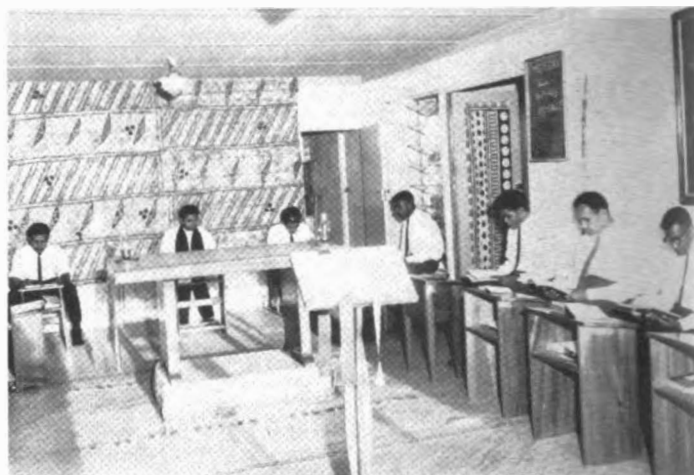




New classrooms for St. Augustine's College

The Church Schools

Evensong at St. John's College, SUVA



Summer at Trinity University



Minnesota faculty become canons of Minnesota

Patterson School in the Blue Ridge Mountains





Winter at Boynton School



Margaret Hall's Scola Cantorum

Porter-Gaud: 100th anniversary procession



Modern dance at St. John Baptist School



Long Night's Journey Into Day?

His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, "This was a man!"
Julius Caesar, V. 5.

A few hours before his death, Martin Luther King was carried by the Spirit to the mountain top from which he saw the promised land. The God of Moses and of Jesus was his God; and history is God's roaring loom. His vision of his black countrymen entering the land of promise, the fullness of freedom, toward which they have struggled for so long was no mirage, for the God who is not mocked does not mock.

The contemporaries of the prophets have every right to disagree with them in matters of opinion. A Christian was free to disagree with Dr. King about the propriety of civil disobedience in the quest for justice. What he had no Christian right to do was to turn a deaf ear to the prophet's plea for justice; and King was a prophet sent from God to this nation bearing the divine demand for justice, charity, and freedom.

He being dead yet speaketh, even as Amos and Jeremiah and Savonarola and Luther forever speak. But the word he speaks is not his own. It is not to the prophets themselves but to the Lord who speaks by them that man must listen or perish. The word of God's judgment and command always comes through "loud and clear" to souls who want to hear it—who dare to hear it. But such is man's ingenuity at becoming hard

of hearing, when the Lord speaks, that he can exclude the word that is in truth the very word of life to him. He can deafen himself to death.

God is saying to this nation through His slain prophet that the time for debate and endless earnest dialogue is past. Well meaning Americans have talked and talked and talked about how something really ought to be done to liberate the American prisoners of poverty and prejudice. But in the course of all the talk it has been conveniently found that there is always some fault or flaw in the best laid plan or proposal for remedial action. It is not only conscience that doth make cowards of us all; it is also the vain quest for some absolutely fool-proof plan of action, backed by a supposedly prudent resolution to do nothing until such a magic formula is found. That is not prudence, but sloth, cowardice, and disobedience.

It is our conviction that God is calling this nation through the witness and the martyrdom of Martin Luther King to take immediate, positive, active steps toward ending racial injustice—with whatever risks of imperfection, abuse, or even failure these steps may entail. We urge the President and Congress to formulate and put into action a bold, comprehensive program *now*—this year—this spring and summer—at once. Surely, after all the special studies and reports, after all the thinking and talking and theorizing and exploring, it is inconceivable that the government could adopt any program that hasn't been as thoroughly checked out as any program can be checked out in advance. It is time to move. The Lord commands this people to go forward, boldly and with a good courage.

We speak to this issue out of a profoundly traditional conviction, not revolutionist or innovationist. There is nothing more fundamental to the Christian American heritage than the quest for liberty and justice for all. If this is not at the heart of our tradition, in heaven's name what is? The truth is all too clear. We have left

How Do Christians Differ?

One of the perennially pleasant tasks of editing THE LIVING CHURCH is that of choosing a subject for the annual Church School Essay Contest and of helping to choose the winning entries. The competition each year grows keener because the quality of both thought and expression which appears in the essays improves. After reading all of this year's entries, more than 50, one is moved to exclaim that "somebody out there" is doing a masterful job of teaching sacred studies and of teaching English composition. The fact of this matter is of course that the somebody is very plural.

The subject assigned for this 1968 contest—*How Do Christians Differ from Other People?*—was intended,

not to discourage appreciation of the truths and values of other religions, but to encourage these young Christian students to ask themselves what God and man have a right to expect of anybody who calls himself a Christian. Not only the winners of the contest, but all the contestants whose essays reached us, gave a good deal of serious and responsible thought to this question, with deep personal heart-searching. We happily present the three winning essays in the hope that they will stimulate thought and heart-searching along the same line in those who read them.

And to the winners and all other contestants, our thanks and our congratulations for this superb contest.

Honorable Mention

John Spencer Carson, Grade 10, Patterson School, Lenoir, N. Car.; **Harvalee Wright**, Grade 8, St. Andrew's Priory, Honolulu, Hawaii; **Karen Konsmo**, Grade 10, Annie Wright Seminary, Tacoma, Wash.; **Ann Garrison**, Grade 9, Annie Wright Seminary, Tacoma, Wash.; **Roberta Weinbauer**, Grade 12, St. Mary's School, Peekskill, N. Y.; and **Betsy Josephs**, Grade 11, St. Mary's School, Peekskill, N. Y.

undone those things which we ought to have done. When God pardons men for such sins of omission it is with the admonition to make up what was lacking and to do so with redoubled zeal.

Eric Sevareid made a ponderable comment on Dr. King's vision of the coming victory, saying that perhaps we are not in a long day's journey into night but rather a long night's journey into day. Every good American hopes that it is so. Every person in whom is the love of God will not only hope but strive to make it so.

Martin Luther King's life was gentle, and the elements so mixed in him that nature and reason proclaimed "This was a man." He is also a prophet through whom God continues to speak His living word. It is time to hear that word; it is time to obey it.

A Just War?

I want now to answer these two questions put to me by Dr. Harvey Cox [L.C., April 14th]:

(1) "What do the editors suggest a priest or minister should do in counseling when a young man who seems to have thought, read, and prayed about the matter decides that participation in the war would mean disobedience to Christ? What should we tell him?"

(2) "Given the ancient tradition of the just war, including the rules of proportionality of means and discrimination between combatants and civilians, would the editors of THE LIVING CHURCH decide that our war in Vietnam is a just war?"

To take these in order:

(1) What would I tell the young man? I should first want to assure myself of the seriousness and Christian authenticity of his claim of obedience of Christ against the law of the state. If, for example, he told me that he is a Christian atheist for whom God is dead but Jesus is for real, man, I should refer him to one of his own pastors on the ground that my counsel would be irrelevant, incompetent, and immaterial for him. I say this respectfully; he and I could not possibly mean the same thing when we speak of obeying Christ. But if he were theologically a Christian I would counsel him to obey the will of Christ as he understands it. I would back him all the way on this. I would urge him to register and to request non-combatant service. If he objected only to this war in particular rather than to war as such he would be in legal jeopardy. In that event I would counsel him not to do anything childish, like burning his draft card or fleeing to Canada, but to prepare to suffer in the spirit of Socrates refusing to escape from Athens after his condemnation. I would urge him to read, mark, learn, and inwardly digest Plato's *Apology* and *I Peter 2:13-24*.

(2) I suggest that we re-read carefully Dr. Cox's question because space permits me to answer only the question as it has been put. I thank in advance everybody who will not take me to task for calling this a holy war, or for saying that we are fighting for democracy over there, or for any of a dozen things I do not say. I am not a hawk. I do not call non-hawks chickens or appeasers or commsymp. So, please, let's not get hung up on anything like that.

Thomas Aquinas, a reputable spokesman of "the ancient tradition of the just war," sets up three criteria

for such a war: (a) It must be waged by a prince vested with legitimate authority. (b) It must be waged against an enemy who has deserved punishment. (c) It must be waged with the intention that the good shall be protected and the evil removed. (*Summa* II.ii. qu. 40, art. 1.) I answer: (a) Prince Lyndon was given the legitimate authority by the U. S. Congress in the Gulf of Tonkin resolution. (b) If Ho Chi Minh, the enemy, has not deserved punishment, we all come home free. (c) This war is waged with the good intention that the non-communists in Vietnam may have life and freedom, and that the evil threat to their life and liberty be removed.

But Aquinas's formulation does not include what Dr. Cox specifies — "the rules of proportionality of means and discrimination between combatants and civilians." In calling for rules rather than for general laws or principles I think he is being unrealistically demanding. Because war constantly changes with technological advances in weaponry, any rule that might have been applicable in Cromwell's time, or even Pershing's, would probably be totally outmoded today. An "ancient tradition" cannot include very specific "rules" of continuing applicability from age to age. But there are clear principles governing the two concerns Dr. Cox mentions which are implicit in the traditional doctrine.

One is that the means must be proportional to the end. It would be a violation of this principle to destroy a country in the course of trying to save it, and that is a clear and present danger in Vietnam. I am writing this on the day following President Johnson's order reducing the bombardment of North Vietnam and calling for peace talks. We have no right to continue this war without making every effort to end it. I hope we shall see a negotiated settlement at the earliest possible date, in which the life, freedom, peace, and security of all the people of Vietnam are provided for, preferably by international agreement and if need be by international policing. But whether we can get it is for Hanoi as well as Washington to decide.

It should be noted that our government has previously made nearly 40 diplomatic overtures to Hanoi, seeking peace talks, and has met with as many rebuffs. It should be noted that our forces have not invaded North Vietnam, have not employed tactical nuclear weapons or some other available means and tactics which might bring military victory but would certainly increase the slaughter and destruction. I submit that such restraints evince an intent to keep the means proportional to the end.

Whether our bombers and land forces are always as careful as they might be in distinguishing between civilians and combatants, between military and non-military targets, I do not know because I am in no position to observe. But what may we reasonably believe about the policies and orders of our military command in Vietnam? Both the moral character of General Westmoreland and his competence as a military man are well established. The strategy of *Schrecklichkeit* in war is militarily obsolete and morally obscene. Therefore I do not believe that the troops under Westmoreland's command, acting on orders, employ tactics of deliberate atrocity and systematic frightfulness in the field. This is not to deny that in this war, as in any other, atrocities take place entirely independently of official policy and

orders, which is one of many reasons why war is always hell for civilized men.

An army's behavior must be determined to some extent by the enemy's behavior. The normal practice of the VC of not wearing uniforms and of concealing themselves among the populace makes any search-and-destroy operations against them a terrible risk to the surrounding civilians. But if they are not sought out and destroyed they will prevail—and the war is being fought to prevent their prevailing. Necessity is indeed, as Milton said, the tyrant's plea; yet there is military necessity and it dictates harsh terms to the most honorable combatants. Necessity makes ruthless demands in Vietnam. But I would ask those who condemn America's military presence and practice in Vietnam this question: Are they prepared to say that the American troops are wanton killers—either by official policy or in unofficial general practice? I shall believe that terrible accusation if I must, but I refuse to believe it without more solid proof than hysterical allegation or testimony which is not itself that of active participants in the agony.

In sum: "given the ancient tradition of the just war, including the rules of proportionality of means and discrimination between combatants and civilians," I believe that our war in Vietnam is just. Subtract this

"given" and it becomes a whole new issue. I do not call it a holy war, or a crusade, or a struggle between angels and demons. It is justifiable only on the ground that the alternative to it, leaving some people who want to live in freedom to the tender mercies of the Communists, would be worse. Those neighbors of Kitty Genovese who refused to come to her help kept their hands clean and their conscience clear of any guilt of violence. I do not believe they chose the better course; and I am sure that those American Christians who disagree with me about Vietnam don't believe it either. If the analogy here is by no means a perfect one, neither is it a complete non-analogy. Then I remember an old story about a man who went down from Jerusalem to Jericho and fell among thieves. What would have happened if the Samaritan gentleman had come along a few minutes earlier, when the thugs were about their business? Would he have passed on, or stood there wringing his hands, or would he have drawn his sword and vigorously involved himself? I have my own feeling about this; only a feeling, but it is very strong. And with it I ultimately rest my case for any man or nation which resorts to force, in self-defense or in defense of others, when there appears no less deplorable way.

Carral E. Simons

Music and Records

By Mary Stewart

Records

VIENNA CHOIR BOYS SING MOZART: *Missa Brevis in C, K. 259; Ave Verum Corpus, K. 618; and other liturgical works.* Rudolf Resch, Alois Buchbauer, two solo choir boys, Josef Boehm, the Vienna Choir Boys, the Vienna Chorus. Ferdinand Grossmann conducting the Vienna Cathedral Orchestra. Philips: PHS900-157.

Nine works of the great 18th-century composer are included on this disc. While most of these were written when Mozart was in his early twenties, the *Veni Sancte Spiritus* was composed when he was twelve and the *Ave verum corpus*, six months before he died. In all these works, his great gift of melody combined with the greatest of contrapuntal skill is much in evidence. Especially in the *Missa Brevis in C Major* ("organ solo mass") the greatness which was to be fully realized in the Requiem is manifested. The solo, duet, trio, and quartet sections, contrasting with the chorus movements, are given an exceptionally fine performance by the solo boys, the Vienna Choir Boys, the excellent tenor and bass, and the men of the Vienna Chorus.

LUCIA POPP SINGS MOZART AND HANDEL. The English Chamber Orchestra conducted by Georg Fischer. Angel S-36442.

It is interesting to read program notes

on the back of record jackets. The notes for the Vienna Boys disc, reviewed above, give a picture of Mozart as a prolific and constant producer of religious music. On this album, the notes indicate that Mozart did not care to write sacred music and did so only when required. The truth of the matter probably lies somewhere between these extremes, but it is certainly true that Mozart, the man who gave the world masterpieces in opera, chamber music, symphonic literature, and piano, also used his great gifts in the creation of sacred music. On this disc are two arias from the two Vespers settings, K.321 and K.339, and the motet, *Exsultate, jubilate*, the solo cantata which concludes with the famous *Alleluia*. The Handel arias on the other side of the disc include five from some of his 20 operas performed in London between 1720 and 1733. When

the supremacy of the Italian opera began to wane, Handel turned to the oratorio form which was to occupy the work of his mature years. The sixth aria is from his oratorio, "Joshua." The coloratura soprano, Lucia Popp, gives an outstanding performance on this disc. Her flexible voice is quite up to the demands of the considerable coloratura writing; at the same time, its warm quality can be greatly appreciated in the more sustained sections.

Music

THE WINDS OF GOD: A Youth Folk Mass By Frederick H. Gere and Milton H. Williams. Congregation's Book 10 cents. Choir Book: liturgy, organ music, guitar chords, music for cantor and choir, \$1. in quantities of five or more, \$.50. LP record by St. Paul's Youth Choir (monaural or stereo), \$4.95 (from St. Paul's Church, Box 1363, Burlingame, Calif. 94010).

This folk mass uses music from many sources: It includes many familiar folk songs, the *Kyrie* is that from the *Missa Marialis*, the creed is set by Milton Williams, the Lord's Prayer is the setting used in churches of the West Indies. There is a Hebrew prayer, and *Avinu Malkein*, is the offertory anthem. The *Sursum Corda* uses the Appalachian tune "Jerusalem My Happy Home." Hymnal





Volleyball at St. Andrew's Priory

FIRST PLACE

Continued from page 16

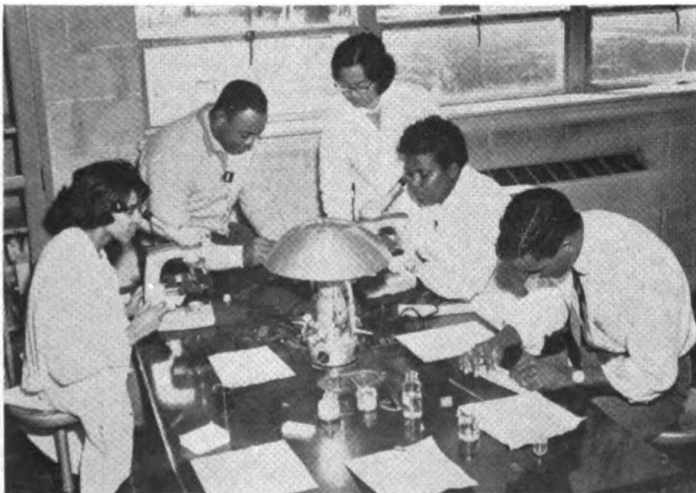
mind, and an independence of worldly values. They were reconciled with God. Those who found spiritual revitalization in God soon realized what abiding in Christ signifies. They were freed of dependence on a shallow-minded world. The material possessions that once had meant so much were seen to be transient objects only, pleasant to own but not worth becoming a slave for. Therefore, few of the early Christians had the problem that troubled the wealthy young man who turned from Christ when he was asked to give up his riches.

By concentrating on Christ, centering their whole world around Him, the Christians of the first and second centuries were able to keep the joy of life even while participating in mundane, everyday chores. They were so caught up in the joy of serving God that dull matters took on more interest and meaning as they were related to Christ. We today do not do all things for the glory of God—we have carefully and logically sorted out our lives and view everything from a dispassionate and intellectual plane. Now that most theological doctrines have been reasonably explained by men throughout

the ages, and because we tend to accept them fully but mistakenly without searching further, we should go back and pick up the complete and childlike simplicity of Christian belief and trust in God. We would be much more sincere and much more involved in our faith.

Jesus cared about both the physical and spiritual problems of the people He met, and as we strengthen our ties with Him and grow more like Him, we too should have these same concerns. It is only natural that, as we realize more and more Christ's power in us, we should want to share Him with others. Nowadays we tend to play down this aspect of Christianity for fear of offending others, and as we suppress that urge we lose contact with God and our self-respect as Christians. Finally, having grown so generously liberal minded, we no longer discover our real life in Christ and thus we become indistinguishable from a non-Christian.

We as Christians can be different because we have such a wonderful God and such a great opportunity to achieve a satisfying relationship with Him. Whether we want to accept the challenge given long ago by Christ and become truly like Him seems to be up to us. There is a possibility, if we really let Christ influence us and if we accept God's judgment of



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the non-Christian, that the Church will once more become a vital part of life because its focus is on Christ. And once that happens, no one will have to ask if Christians are different. They'll know.

SECOND PLACE

Continued from page 17

ference. For a person in Christ—a person who has thought out deeply and resolved within his mind the problems of life—is a person at peace. In this frame of mind one may readily reason out the complications which arise in life from day to day. Christ's teachings were simple. Usually parables, they told of common circumstances and then, solutions to them. But the beliefs interwoven within these solutions are the basic tenets of Christianity. These parables are the guidelines by which Christians may mold their way of thinking. And it is undoubtedly obvious that in the frenzied world of today, many people are in dire need of such a guideline.

A deep-rooted and strong belief can give a human soul the support needed to live and function properly. Christianity can do this. For, more than anything, one needs to feel he is headed in the right direction with a meaningful goal. Christianity can provide this needed goal. A true Christian lives his life in Christ whether working, playing, laughing or weeping—it is all in the name of Christ. For within a Christian is a deep, undying fire that burns with a steady glow of faith. All Christians possess this unique attribute and through it they are sustained. It is a fire which can bring love into the coldest of hearts, convert the sturdiest unbeliever, and comfort a frightened child. For this steady flame of faith and devotion has brought many nations and people through the horrors of war, famine, and disaster. With a soothing glow, it has quelled the raging fire of hate that can dwell in the hearts of people.

These people, in all their simplicity, are people in Christ. They live their lives

with a glowing flame of faith and hope within their hearts—through Christ, with Christ, and . . . in Christ.

At the End of the Day

Dear Lord, I've done an awful lot of things wrong today. People have noticed. They see my faults, but so do I. Give me the courage and faith to stand up and face my mistakes as they are. Let me profit from them so that I won't repeat them. Help me to admit them to both myself and others and get over them. And then, Dear Lord, above all, help me to rise up tomorrow—full of hope and joy—and go forth to do your will as you would have me do it. Amen.

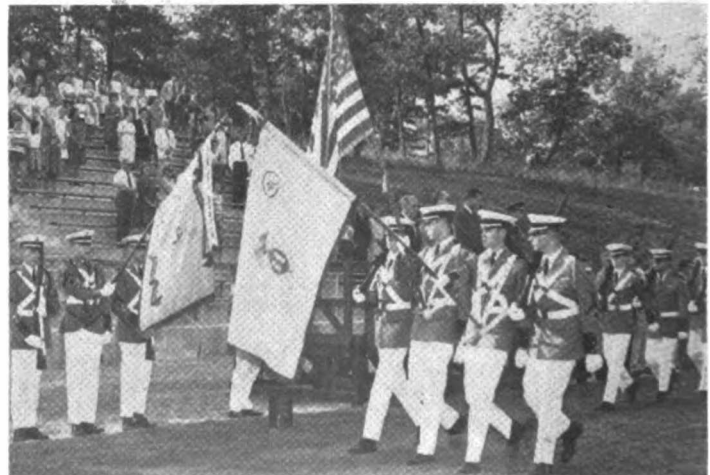
THIRD PLACE

Continued from page 17

Christian faith. It is used by Roman Catholics, Anglicans, Presbyterians, Lutherans, Methodists, and many others with only a few minor differences in wording. Of the world's Christians, only about five percent, the largest such group being Baptists and Congregationalists, accept no binding creed.

Christianity is based on actual events. Christianity places far more emphasis on having its Lord ever personally present in the here and now than any other of the great religions. "Faith in Jesus Christ," writes the great Swiss thinker, Emil Brunner, "is participation in an event: in something which has happened, which is happening, and which is going to happen." The Supreme Hindu god, Brahman, is both a personal and an impersonal force. Neither Confucianism nor Taoism preaches a personal God. Jews maintain that their Messiah has not come yet. Mohammed declared that he was only a prophet, and he died in 632 A.D. But Christians believe their Lord rose from the dead to redeem them, and that He lives, now and forever, to help them.

Because it is the most active of all faiths, Christianity is deeply involved in the world around it. This has its risks, but Christians must take them or their religion may lose its living force. Douglas



Exercises at Sewanee Military Academy

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Hyde said, "Christianity, when in the home, is kindness; in business, it is honesty; in society, it is courtesy; in work, it is thoroughness; in play, it is fairness; toward the fortunate, it is congratulations; toward the unfortunate, it is pity; toward the weak, it is help; toward the wicked, it is resistance; toward the strong, it is trust; toward the penitent, it is forgiveness; and toward God, it is reverence and love." This is what I believe and try to live by.

Among all the religions by which men seek to worship, Christianity is the most widely spread, has the most followers, and makes the greatest claims for the divinity of its founder and the finality of its teaching. In the 2,000 years since Jesus lived on earth, the churches in which Christians worship have developed such an amazing variety of belief and practice that it is sometimes hard to recognize that they all acknowledge the same Lord. The glittering spectacle of an Easter Mass in St. Peter's, Rome; the quiet service within the bare walls of a Quaker meetinghouse; the squatting circle of Congo tribesmen around the white-haired medical missionary; the Orthodox monks cut off from the world on the forbidden peak of Mount Athos—how can these, and many more different examples, all be accounted parts of the same whole that is named Christianity? But all, under whatever form, acknowledge one God; all declare their loyalty to one Lord; all find in one cross the symbol of their faith. The differences are many and confusing, and often weaken Christianity. It is not true, as one of the hymns most sung by Christians puts it: "We are not divided/ All one body we/ . . . One in charity." But in their final allegiance they are one. They are Christians.

Baptism has always been considered the sacrament of initiation into the Christian Church. Baptism represents a person's first act of faith, and it seals him as a follower of Christ, washing away previous and original sin, derived from Adam's sin. It is recognized by all Churches which accept the sacraments at all. What takes place in baptism is the greatest thing which ever happens to a Christian. A human being's main problem in life is to be accepted as an individual person and not just to be regarded as an "it" among millions of other "its." This struggle is a short one for a Christian, since by his baptism he becomes a child of God, called by his own name, his Christian name. His Christian name is not simply a way to identify a child; it also emphasizes that he is a person in God's direction and shall remain an individual person forever. His baptismal name sets him off from all other names and for the rest of his life: in the sight of God as well as of other men, he is no longer an "it."

In conclusion, one may ask again the question, "Are Christians Different From

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COCU

Continued from page 10

and-orderish can you get than the Presiding Bishop of the Episcopal Church?"

William P. Thompson, stated clerk of the General Assembly of UPUSA: "I share the impatience. Our greatest hope is in the sense of urgency."

Last year in Cambridge, Mass., COCU instructed its executive committee to take "immediate steps appropriate to the development of a plan of union." No date was set for submitting the plan. The 1967 consultants asked, as well, for reports on the 1966 *Principles of Church Union* in regard to the unification of members and ministries, and the structure of a provisional legislative body for the proposed united Church. Reports upon these three subjects and one on the reactions of the various Churches to the *Principles* were drawn up in advance of Dayton by four commissions. It was the task of work sessions in Dayton to thrash out, behind closed doors, further refinements of the commission reports.

In one of these work groups, discussing the unification of ministries, the semantics of "historic episcopate" became a major issue. As a corollary, according to the Rt. Rev. Robert F. Gibson, Jr., head of the Episcopal delegation, discussants were about equally divided over whether the united Church should receive historic episcopal succession only from participating COCU Churches or whether the united Church should go further afield to seek it from non-participants in COCU such as the Old Catholics of Europe. This might also have an internationalizing effect, they felt. "Only the Episcopal Church claims to come out of the historic episcopate," Bishop Gibson explained. "Five others function with episcopal polity. We are only now opening the issue for the first time—how would you establish the historic episcopate?" Here, he said, it would be likely that COCU might look for a model to the North India-Pakistan plan, because it, like COCU and unlike other major union plans, also includes Methodist bishops.

Both Bishop Gibson and the Rev. Dr. Albert T. Mollegen, who was in the same group, said that the personnel turnover and the enlargement of COCU has gradually caused an obscuring of the term "historic episcopate" for consultants unaccustomed to thinking in Episcopal Church terms. "And," Bishop Gibson continued, "we are coming to the line

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where existing Methodist bishops might be asking themselves, "Would you let yourself be re-consecrated?" The issue has never got clearly out on the table and it needs to be defined. . . . This was the hottest thing that came up in our discussion of unification of the ministries. It was a healthy debate."

"We just did not realize the term was so ambiguous," Dr. Mollegen declared. "When you mention 'bishop' one of three images come to mind—the medieval bishop who is a bottleneck between God and the people, Scottish bishops and their treatment of Presbyterians in Scotland, and American Methodist bishops who have absolute appointive power. Put those together and 'bishop' is a nasty word. The Anglican thinks of bishop primarily in terms of his pastoral functions, apart from administration. He represents the universal Church in the House of Bishops, and is fundamentally a sacramental manifestation and final guardian of the Word. The bishop is the principal means of guaranteeing the life of the Church."

As the consensus report on unifying ministries was taken up at a plenary session, one word change was voted in the paragraphs spelling out the readiness of a united Church to receive the historic episcopate. Delegates expressed their "willingness" rather than their "eagerness" to receive the historic episcopate at the time of union. The subject also was discussed in the work group on reactions to the *Principles*. In this instance, it was Bishop Burrill who brought the question out, urging that its meaning be made "absolutely clear" in any proposed plan.

The narrowest vote of the plenary session on any of the work-group reports came after debate over whether the provisional legislative assembly of the new Church should choose its membership according to parity—25 delegates from each Communion—or proportional representation, giving the Methodist Church the biggest chunk of votes. The vote was 38 to 37 favoring parity, the formula strongly supported by several small Negro bodies and the United Church of Christ. They argued that smaller groups would be overpowered by the larger ones if proportional representation prevailed. The principal pro-parity spokesman was the eloquent Bishop Joseph A. Johnson, Jr., of the Christian Methodist Episcopal Church, who the same morning had preached against racial separatism by Christians.

The communion service included much modern language and this translation of the Lord's Prayer:

"Our Father in heaven, your Name be holy. Your Kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread: And forgive us our sins as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever and ever. Amen."



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NEWS

Continued from page 10

St. Katharine's-St. Mark's will become a fully accredited coeducational day school through 12th grade. Since 1964, with the establishment of St. Mark's, the school has been open to boys as well as girls in the elementary grades. Mr. Donald G. Reuter, headmaster, explained that the action was taken "purely as an economic necessity." Of the 184 students this year, 45 are boarders. There are 44 boys in the lower grades. St. Katharine's-St. Mark's will offer education of "genuine excellence to the community it serves," he said.

Diverse Subjects at the Bishop's School

New courses designed to stimulate awareness in subjects as diverse as Asian history and oceanography have become part of the curriculum at The Bishop's School in La Jolla, Calif. Juniors are studying 20th-century India and China. New honors courses this year include the regular BSSC (Green version) Biology course, with a special unit on oceanography, and senior English with readings from Plato to Jean-Paul Sartre. Another new program this year correlates English and European history for sophomores—such as *Anna Karenina* for English, and 19th-century Russian history. Miss Ruth Jenkins is headmistress of the school that is now in its 59th year of preparing girls in 7th through 12th grades for college.

Bishop Krischke Visits Bethany

Sister Victoria Elizabeth, C.T., principal of Bethany School, Glendale, Ohio, who recently returned to the school after a leave of absence, has announced the appointments of Sister Teresa Marie, C.T., as administrative assistant to the principal, and Sister Gabriel Katherine, C.T., as coordinator of curriculum. A recent visitor to the school was the Rt. Rev. Egmont Machado Krischke, Presiding Bishop of the Episcopal Church

of Brazil, who preached and administered the sacrament of Confirmation to nine students. He also visited with the students of the school, their families, and the Sisters of the Transfiguration who direct the school.

Howe Military Expands Library

A \$25,000 addition to the Libey Library at Howe Military School, Howe, Ind., has been donated by an anonymous patron, Supt. Raymond R. Kelly has announced. The addition will project from the present library, doubling the present space to be used as a reading room. The new stack area will permit planned expansion of the books from the current 10,000 to approximately double that figure. Increased enrollment in the school over the past few years, and anticipated enrollment of 475 students, created the need for the addition to the library.

Winter & Summer Programs at St. James

Since becoming headmaster of St. James School, Faribault, Minn., the Rev. Alan F. Bray III, has been made a canon of the Cathedral of Our Merciful Saviour, also in Faribault. This is his first year at the school for boys in 4th through 8th grades. Director of admissions and guidance is Mr. David D. Irwin who has been principal since 1961. St. James School, organized in 1901, has, in addition to the regular academic year, a scholastic-sports summer program that utilizes lakes in the resort area around Faribault. Capacity enrollment for the boarding school is 80 boys.

St. Paul's to Close

The president of the board of trustees of St. Paul's School for Girls, Walla Walla, Wash., the Rev. David S. Alkins, has announced that the school will be closed at the end of the current term. He also said that the unanimous action was taken by the trustees "after struggling for several years to overcome some very



Bishop Krischke and confirmands
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serious problems that have beset the school. . . . We deeply regret that the problems of the school seem to be beyond our ability to meet and resolve." The school has been in existence for almost 100 years, and many distinguished women throughout the country are among its alumnae.

Porter-Gaud's 100th

Porter-Gaud School of Charleston, S. C., one of the larger Episcopal schools in the country—520 day students and 30 boarders—is celebrating its 100th year of its founding by the Rev. A. Toomer Porter. He opened the school, known as the Holy Communion Church Institute, for children orphaned or made destitute because of the Civil War. In 1880, with the aid of General Sherman, the US Arsenal grounds in Charleston were turned over to Dr. Porter at no charge. In 1963, the school was consolidated with Gaud School (1908) and Watt School (1932) both of Charleston; the old arsenal grounds and buildings were sold to the Medical College of South Carolina for \$1,136,000; and the Atlantic Coast Line Railroad gave 71 acres on Albemarle Point for a new campus. Mr. Berkeley Grimball, principal of Gaud School, was named head of the new Porter-Gaud School.

Sewanee Military Builds

Construction of the new academic building for Sewanee Military Academy, Sewanee, Tenn., is to be finished and ready for use in the fall of 1969. It is part of the total campus construction planned for the school's centennial celebration. The building is so designed that it will be built around a central court with the academic wing serving as the connecting link between the present academic building and the administrative wing. With the shifting of various departments, room will be made for 25 additional boarding students. Present enrollment is 275 cadets. The Rev. James R. McDowell, headmaster, said that he could think of no more fitting 100th birthday commemoration than breaking ground for this new building. During the current school year there have been various events marking the centennial year, the most recent being the education symposium that drew some 100 educators from the country's public and private schools.

Apartments at Trinity School

Ground was broken in January for the new and larger building for Trinity School, the oldest continuously operated school for boys in the metropolitan area of New York City. The structure will not only house the school on the first three floors, but will have 26 floors of middle-income apartments in the air rights above the school. These apartments will be part of the West Side Urban Renewal program

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St. Agnes Community Program

A program that began with no set plans except that the senior girls would have an insight into some phase of community life in Alexandria, Va., is at last showing signs of working well. Last fall the senior class of St. Agnes School sponsored a tutorial program through Hopkins House, the only settlement house in the school's area. However, for some weeks no youngsters admitted need for help. At last four children came. Since then ten girls come quite regularly for help that is improving school work. As for the St. Agnes School seniors, the experience is one that had never before been given to most of them.

COLLEGES

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St. Augustine's College, chartered in 1867, opened with four students and one professor using an old army barrack in Raleigh, N. C., left from Civil War days. The 1967-68 school year opened with 1,031 students and 75 on the faculty. The enrollment represents 28 states and 8 foreign countries, including Africa and India.

A program has been started to raise admission requirements, while at the same time providing opportunities for a certain number of students who have inadequate college preparation. For these particular students a comprehensive education program was inaugurated this year. Also for the first time, the college has a cooperative program with North Carolina State University which makes it possible for students to pursue majors in engineering design, engineering management, and physics, and to take other specialized courses not offered at St. Augustine's. The program is reciprocal. Courses in humanities, further foreign language work, and courses in Afro-Asian culture are an integral part of St. Augustine's curriculum.

The college also owns 73 additional acres of land to be used for future development. The campus has new dormitories and additions to the library and to Penick Hall of Science. A unique service is the IBM Teletype Unit which is a terminal from the Research Triangle installed in the Penick Hall addition. Imme-



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SEMINARIES

Curriculum Revision at Sewanee

Flexibility and close consultation with students will mark the curriculum revision now underway at the School of Theology of the University of the South. Plans for the revision are the outgrowth of the curriculum consultation held in March, with representatives from 20 seminaries of 13 religious bodies participating under the guidance of nine specialists from the fields of religion, education, psychology, psychiatry, and church and school architecture. Following the three-day public consultation, the faculty of the School of Theology continued in session with the consultants for a curriculum planning workshop. This was part of the final phase of a two-year curriculum revision project.

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COLORADO

Controversy Over Publication

The Rt. Rev. Joseph S. Minnis, diocesan, has blocked an effort of the Diocese of Colorado trustees to end his censorship of *The Colorado Episcopalian*, a monthly publication. The trustees voted six to five to suspend publication until complete assurances were given that Bishop Minnis would cease insisting that he approve every item before publication. The bishop, who was presiding at the meeting, then voted in the negative to block adoption of the resolution.

The long-smoldering issue over contents of the diocesan newspaper surfaced the previous week when it became known that Bishop Minnis had refused to permit publication of the Presiding Bishop's Easter message and a summary of recent Executive Council actions.

The trustees' resolution provided for continuing salaries of the two-member staff of the newspaper but denied funds for printing and mailing expenses.

ABORTION

A "Less Permissive" Law

Maryland's new abortion law, opposed by the state's Roman Catholic bishops, now appears to be less liberal than when first proposed. Gov. Spiro T. Agnew, one of the bill's supporters, is expected to sign the legislation shortly. The bill, approved by the Maryland Senate and the House of Delegates, could become law by July 1st.

In its original form, the abortion law would have permitted a physician to perform an abortion in a licensed hospital for any reason. As long as the operation was performed in a hospital, the doctor would be exempt from all liability. Physicians, under the bill in its original form, also would have been allowed to perform abortions outside the hospital "under emergency conditions."

As it now stands, the new law will permit abortions only in hospitals accredited

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by the state, after the request for abortion has been approved by that hospital's abortion review authority. Under these circumstances, abortions may be performed when: continuation of pregnancy is likely to result in the death of the mother; there is substantial risk that continuation of pregnancy would gravely impair the physical or mental health of the mother; there is substantial risk that the child will be born with grave and permanent physical deformity, or mental retardation; or pregnancy resulted from forcible rape.

The abortion may not be performed after the 26-week period of gestation, unless necessary to save the life of the mother. The new law also specifically provides that no person be required to perform or participate in an abortion procedure, nor may any hospital be required to permit abortions.

Colorado, California, and North Carolina all have passed new abortion laws within the past year.

DELAWARE

Bishop to Resign

The Bishop of Delaware, the Rt. Rev. J. Brooke Mosley, has announced his resignation for a date "toward the latter part of the year—I want to vote in Delaware in November."

The bishop has been named one of two deputies to the Presiding Bishop, and is to be deputy for overseas relations [L.C., April 14th]. The new post will include concern and care for overseas jurisdictions of the Church and for relations Churchmen have with other Communions.

WASHINGTON

King Preaches in Cathedral

"Behold, I make all things new . . . former things are passed away." That was the text of the sermon given by Dr. Martin Luther King in the National Cathedral to an overflow congregation. Remarking that all too many fail to develop new attitudes for the new situations and so end up sleeping through the revolution that is taking place, he listed the challenges ensuing from the triple revolution of technology, weaponry, and human rights: the eradication of racial injustice and poverty; the development of world brotherhood; and some alternative to war.

Dr. King was convinced that racism is a way of life for the vast majority of Americans and that there is nothing more urgent than the eradication of this disease for which we must all share the guilt, individuals as well as institutions, including the Church.

Speaking of the coming Poor People's March on Washington, he emphasized that the purpose "is not to engage in any histrionic gesture but to demand that the government address itself to the prob-

lem (of poverty), that America be true to its promises. Those without jobs or income have neither life, liberty, nor any chance for the pursuit of happiness. We are going to engage in non-violent action to point up the discrepancy between promises and reality—to make the invisible visible." Despite the White House Conference, the Urban Coalition, and the Kerner Report, he felt that nothing really has been done or will be done until people put their souls into motion. "Scientific and technological achievement have made the world a neighborhood but we have not had the ethical commitment to make it a brotherhood."

In a press conference following the Sunday service, Dr. King said that the Washington demonstrations would be small at first, only a few thousand on April 22d, to talk to government leaders. The big march will not take place until June 15th. He also said that he and those directing plans for the march had met with district police, government authorities, and Washington militants. The latter have endorsed the march and according to Dr. King, agreed not to interfere. "The majority of Negroes are willing to follow the non-violent line as the most effective weapon to deal with the problem. Only one-tenth of one percent are involved in the riots. You forget that the majority are not."

In replying to the comment that one senator had called him a "self-seeking rabble rouser," Dr. King said, "My only concern is to solve this problem. We can't stand two more summers like the last one, and the conditions that caused the violence are still with us. If something isn't done it will end in a right-wing takeover leading to a fascist state." What can avert this? Dr. King replied, "A massive act of faith on the part of this nation."

This was Dr. King's last appearance in the National Cathedral. He was assassinated April 4th, in Memphis, Tenn., where he was involved with plans for a demonstration march in behalf of the city's striking 1,300 garbage workers, most of whom are Negroes.

ORGANIZATIONS

St. Andrew Men Convene

Episcopal laymen from 21 states, all members of the national council of the Brotherhood of St. Andrew, met in Chicago to prepare for the national convention to be held this summer in Colorado Springs.

At the Chicago meeting, the Urban Crisis Fund of the General Convention was in the fore at most of the discussion gatherings, as well as the matter of "re-defining" the mission of the Brotherhood in light of the Urban Fund.

The Brotherhood was founded in Chicago in 1883 by the late James L. Hough-teling, a businessman who taught a Bible class for young men at St. James' Ca-



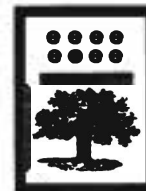
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thedral. On St. Andrew's Day, 1883, the group was formally organized with 12 members who adopted two rules—of prayer and of service. The rule of study was added more recently. Later the Brotherhood was incorporated by an act of Congress in 1908, and has since functioned under a charter signed by President Theodore Roosevelt.

Mr. Fred Gore of Hockessin, Del., is president, and chaplain is the Rt. Rev. Frederick Putnam, Suffragan Bishop of Oklahoma.

LOS ANGELES

Crowther Protests Olympics Policy

In a letter to Mr. Avery Brundage, president of the International Olympic Committee, a bishop has protested the committee's approval of South Africa's participation in the Mexico City games. "Having served for three years as Bishop of Kimberley and Kuruman, I can assure you that the segregation of sport is a matter of considerable hurt to the non-white majority. It is inconceivable that non-white athletes could have equal training opportunities with white athletes," the Rt. Rev. C. Edward Crowther wrote.

The bishop, who was deported last June from South Africa, also stated that he believes that he speaks "with reasonable knowledge of the situation. I know how politically useful to the government of South Africa the decision of the Olympic committee will be. I am perfectly aware of the argument that politics has no place in sport. I only wish that were so. In South Africa, sport is politics. The triumph to Mr. Vorster in furthering the belief of the whites of South Africa that the world will learn to accept apartheid is a terrible blow to the many non-white people and those South African whites who look to the outside world for hope and support."

He also quoted part of the United Nations report on his address to that group's committee on apartheid: "At what seems to be a trivial level, in the field of sport, there should be a definite refusal, whether or not South Africa voluntarily withdraws, to permit South Africa to compete in the Mexico City Olympic games. White South Africans are fanatical about sport and such refusal to accept South Africa within the spirit of the Olympics would indicate very decisively world repugnance at the continued inequality on non-white South African athletes in competition and training facilities with their white counterparts. Much publicized concessions in sport, loudly trumpeted throughout the world by Vorster, must not be allowed to obscure the fact that, for the average non-white participant or spectator, there is no difference in the policy of complete segregation."

The letter to Mr. Brundage closed: "It is in the hope that sport can be preserved

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from politics that I urge you to seek re-consideration of South Africa's participation in the Olympic games."

CONNECTICUT

Inter-Faith Housing Corporation Established

At a recent meeting in Diocesan House, Hartford, leaders of three major religious bodies announced the incorporation of an agency that will provide information for non-profit housing sponsors. It will be known as the Connecticut Inter-Faith Housing Corporation, with offices in New Haven. Present were: the Rt. Rev. Walter H. Gray, Bishop of Connecticut; the Most Rev. Henry J. O'Brien, Archbishop of Hartford; the Most Rev. Joseph Donnelly, Auxiliary Bishop of Hartford; the Rev. Dr. Nathaniel Guptill, United Church of Christ; and the Most Rev. Vincent Hines, Bishop of Norwich.

Newly appointed staff members who will give one day a week to the New Haven office include: the Rev. Canon Sherrill Scales, Jr., the Rev. Timothy Meehan, the Rev. Arthur Higgins, and the Rev. John K. Honan. Bishop Gray is corporation president and Bishop Donnelly, vice president.

The organization will have the following functions: to educate communities and especially religious groups within communities, to the need and approaches to the current housing shortage for low and low-moderate income families; to increase and expedite the non-profit sponsorship of housing and low-moderate income groups and to generate additional senior citizen housing and extended care facilities where necessary; to provide a liaison between local groups and local and federal government agencies, financial institutions, management consultants, and all others needed for the above mentioned goals. Governor John Dempsey has praised the group for their efforts in "this splendid example of ecumenism."

The corporation will be supported by the Archdiocese of Hartford, the Archdiocese of Norwich, the Diocese of Connecticut, and the United Church of Christ, each of which has pledged \$3,000 for the first operating budget.

JERUSALEM

Archaeologists Dig Up New Data

Recent archaeological investigation has shed new light on the history of the Holy Land from pre-historic through early Christian times, Dr. Abraham Biran, head of the Israeli government's department of antiquities, and Prof. Benjamin Mazar, president of the Israel Archaeological Council, said in Jerusalem. Speaking at a press conference, they summarized the work of a four-month survey by seven teams of archaeologists who investigated

2,500 sites, including 1,000 previously unknown areas on the Israeli-held west bank of the Jordan and the Golan Heights in Syria.

They emphasized that further study and perhaps more excavation will be required to complete and evaluate the new findings. A large amount of pottery and other material found on the surface is now being examined at the Rockefeller Museum in Jerusalem, and publication of complete reports is expected soon, they said. Similar surveys have been started in the Gaza Strip and the Northern Sinai Peninsula to be followed later by a survey in the Southern Sinai.

One tentative conclusion of the investigation is that the first Israelite settlement of the region may have been a much slower and more drawn-out process than had previously been believed. Knowledge of the return to Israel after the period of Babylonian Exile, until now a "dark age" for historians, will be significantly increased by the survey's findings, they said.

Among other results, the survey showed that Jewish culture had flourished to a greater degree than was formerly believed in a number of places and times. Traces of many synagogues were found on the Golan Heights (virtually untouched by archaeologists until now), indicating the existence of a large Jewish community there until well into the Byzantine era. Similar findings may lead to a revision

of the idea that the Essene sect tried to escape from civilization.

The largest find, at Golan, was the discovery of early Canaanite dolmens and other megalithic structures. One monument, built in concentric circles, has a diameter of 160 meters (about 530 feet) indicating a vigorous early culture, the experts reported.

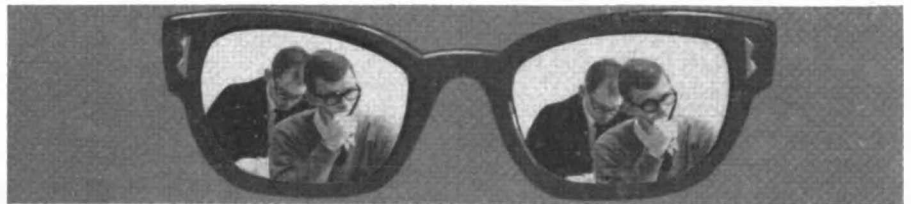
The present report did not include excavations in the Old City of Jerusalem. Prof. Mazar has begun excavations there outside the southwest corner of the ancient wall surrounding the Temple Mountain, despite strong opposition from the Primate of Zion, Rabbi Yitzhak Nissim, who expressed fear that the excavations might desecrate the ancient Temple.

ORTHODOX

Archbishop Deposed

Greek Orthodox Archbishop Iakovos Vavanatsos, Metropolitan of Attica and a former Primate of All Greece, has been deposed of his religious authority and office by an ecclesiastical court in Athens, which found him guilty of "losing his good reputation and necessary prestige." Decision of the 13-member court, meeting behind closed doors, was reported to have been 10-3 favoring the dethronement.

The archbishop, 73, had been charged



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with "acts unworthy of his office," but details were never revealed. However, the charges were believed to have been based on immorality in private life.

Another Greek Orthodox prelate was recently deposed by the Church court on similar accusations and findings. He was Metropolitan Pandeimon of Thessalonika. Both prelates have the right to appeal the court's actions to Ecumenical Patriarch Athenagoras of Istanbul, spiritual leader of Eastern Orthodoxy.

Archbishop Vavanatsos resigned as Primate of All Greece in 1962 after holding office for only 12 days. At that time he was accused of "unmentionable acts," and his appointment as Archbishop of Athens and Primate caused a national controversy until he resigned. The Church ordered an investigation of the charges, and later in 1962 a court found the prelate innocent and absolved him. Since then the archbishop had been in semi-retirement, with his title of Metropolitan of Attica being mainly honorary. Attica is the province around Athens.

SOUTH FLORIDA

Directive on UTO

In a circular to the clergy of the Diocese of South Florida, the Rt. Rev. Henry I. Louttit, diocesan, has declared the official position for the use of the United Thank Offering of the women. "Officially, in the Diocese of South Florida," he writes, "the United Thank Offering is still a part of the program of the Church and of the Churchwomen. Obviously I am not saying individuals must be forced to give to something against their will. In those infrequent cases I would suggest that the gifts be made specifying that they not go to the national treasurer of the Episcopal Churchwomen, but that said funds be given to the treasurer of the Diocese of South Florida to be used for our MRI project of helping to build a seminary in Jamaica."

CENTRAL NEW YORK

Guidelines for Response to NACCD

Meeting with a group of clerical and lay leaders, the Rt. Rev. Walter M. Higley, Bishop of Central New York, and the Rt. Rev. Ned Cole, coadjutor, discussed suggested guidelines for their area response to the report of the National Advisory Commission on Civil Disorders. The suggestions were that:

(✓) The concerns of the meeting be conveyed to an ecumenical group in our communities—if no group exists, convene one.

(✓) Real encouragement be given for response to the report by our Churchmen.

(✓) Communication of these concerns be made to political leaders on every level.

(✓) It be discovered if Negroes and poor have been brought into and placed on the

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decision-making bodies in our communities.

(✓) We share these concerns and information with the young people in our communities.

(✓) We notify news media of the Church's concern with and response to the report.

(✓) Church groups establish direct lines of communication with groups of disadvantaged minorities in our communities.

(✓) Our own congregations discover how they reflect the makeup of the total community population.

(✓) We share the findings of the above with the bishops so they may share the information with other Church and concerned bodies.

INTERNATIONAL

Englishman Defends America

The Provost of Coventry, preaching in the Washington Cathedral, called for "an exodus church" to lead us out of the darkness of these times, and likened the United States to an exodus nation because of its current role in world history. The Very Rev. H. C. N. Williams compared the United States to Israel during the Exodus, and defended it against its critics. "I often bow my head in shame in Europe and elsewhere," he said, "where local and historic guilt can be appeased by the popular pastime of anti-Americanism. We are living in a new dark age such as always accompanies the exodus, when human society is on the march. The forces at work are cosmic forces—uncontrollably violent as never before."

Provost Williams, who has lead the team ministry of Coventry Cathedral for the past ten years, deplors the thinking of those who believe compromise with the world is the real role of the Church. "When the Israelites hesitated in the middle of the Red Sea, God spoke to Moses to bid them go forward, and He is saying this to the Church today. It cannot stand still." He also said that Moses' first act after he "drew near to the thick darkness where God was," was to declare the moral discipline of the Ten Commandments, and "we must approach the thick darkness of our times with an honest search for the will of God for the next generation and the new era—His will in Vietnam, in the theological confusion, the political hypocrisy, the decay of society. National integrity and national purpose today must likewise be based on moral law, and only through the will to re-establish a basic moral discipline in our homes, schools, government, and in ourselves, can we put an end to the ineptitude of our permissive society."

ECUMENICAL RELATIONS

Lutherans and RCs Confer

A consultation on intercommunion for Lutherans and Roman Catholics concluded with a statement that consensus on

the issue must await further study of "the entire problem of ministry." The participants, 11 Lutherans and 12 Roman Catholic theologians, described the talks as "extensive and fruitful," and set the next consultation date for September.

Under the sponsorship of the U.S.A. National Committee of the Lutheran World Federation and the Committee on Ecumenical and Interreligious Affairs of the National Conference of [Roman] Catholic Bishops, the New York session was the sixth in a series. Intercommunion was the selected topic, the joint statement said, because reports on the Eucharist prepared on the basis of earlier sessions recognized the topic "to be one of the pressing and as yet unresolved problems demanding further discussions."

Lutheran position papers were presented by Dr. Philip J. Hefner, "Reflections on the Problem of Inter-Communion," and Dr. Fred Krammer, "The Present Stance and Practice of Lutheran Churches on Inter-Communion." Msgr. Joseph W. Baker gave a paper on "Catholic Discipline and Inter-Communion."

ALBANY

Study College Work Abroad

Three priests from the Diocese of Albany were part of a group of 32 American chaplains studying major issues confronting American higher education, who went to Europe for a closer look at the involvement of students abroad in politics.

The Rev. Canon Rue Moore, Albany graduate schools' chaplain; the Rev. William D. Small, chaplain at State of New York University in Albany; and the Rev. Richard K. Janke, diocesan chairman of college work traveling under the direction of the Rev. William Tibbett, executive secretary of Province II college work conference, visited Free University, West Berlin, and Cité Universitaire, Paris.

In France, the group entered into dialogue with Roman Catholic theologians who are engaged in working out a Christian response to the secularization of French society.

MISSOURI

Pastoral on Civil Disorders

In his pastoral letter concerning the national report on civil disorders, the Bishop of Missouri said that all persons may not find themselves in accord with all the report's recommendations, but the document should be received and studied by all Christians with grave and intelligent concern. "The buying off of violence puts only a higher premium on violence," the Rt. Rev. George L. Cadigan said. "I would stress that we must not depend upon federal action alone." He advocates a program known as "Freedom of Residence." "When our own property is placed on the market, we should make it clear that it is available to any purchaser."

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He also suggested workshops on black power and white racism, and said that "it is fatal to ignore the issue of racism. We must confront each other, knowing that in Christ we are united. This is the imperative laid upon us in meeting the challenge of our time."

MICHIGAN

Meetings on Crises

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, acting in concert with the resolution of the diocesan executive council, scheduled meetings on a regional basis to interpret to the clergy and laity the reality and gravity of the crises America faces, the necessity for the Church to respond with faithfulness and integrity, and to present the current diocesan urban program. Serious thought also is being given to the coming summer months and what may be done about the "atmosphere of fear and apprehension."

Bishop Emrich has said that "part of our danger [in the diocese] is due to the absence of our great newspapers; for we find ourselves in a position where destructive rumors cannot be answered, where we are deprived of interpretive editorials, and where television and radio by their nature cannot report in depth. . . ." He requested that during Lent every man in his prayers, and every church in its corporate worship, pray for peace at home and abroad. "Listen to no hateful words which injure your brothers, and be governed by a sense of God's mercy and His judgments."

RHODE ISLAND

Parishes Merge

The merger of two Pawtucket Valley congregations approved at the annual meetings of St. Philip's Church, West Warwick, R. I., and St. Andrew's Church, Coventry, has been inaugurated. The Rev. Peter H. Whelan has been named assistant rector of the single parish, known as the Church of St. Andrew and St. Philip. Rector of the new parish, whose property will be built in Coventry, is the Rev. David A. Ryan.

During the interim period, the two parishes are holding joint vestry meetings, and a building committee has been formed from both congregations. The resulting parish will begin with about 700 communicants and substantial future growth is expected.

THEOLOGY

R C Backs Ordination Of Women

Those Roman Catholic women who advocate ordination of women, heard their cause defended by the Rev. Bernard Trevett who teaches at St. Edmund's Roman Catholic College at Ware, north of London. In an address before St. Joan's

Alliance, a group whose aims are to advance the status of women in all spheres of life, Fr. Trevett made three points:

(✓) It is Christ who acts in all the sacraments, however worthy or unworthy the Church's designated minister;

(✓) Nobody considers baptism less fruitful when received or administered by a woman, nor a woman's sins less forgiven than a man's in penance, nor Christ less present to women in the Eucharist, whether communion is received or administered by a woman or a man;

(✓) Any change in the position of women in the Church is up to us. If we really believe in the universal effectiveness of Christ's salvation, we will not let the past practice of the Church deflect us.

His view was supported by the Rev. Laurence Bright, O.P., who said the ordination of women is a practical possibility now as a result of a change in the whole concept of the sacred ministry.

NCC

Plan Equal Rights for American Indians

National leaders of the Episcopal, Protestant, and Orthodox bodies have presented a plan on Church involvement in efforts to give equal rights and opportunities to American Indians. The plan as approved by the program board of the National Council of Churches' division of Christian life and mission, calls for "drastic restructuring of existing Church programs among American Indians, and replaces conventional Church-centered concerns with priorities established on the initiative of American Indian leaders."

A national consultation has been called for June 13-14, in New York City, at which time leaders will report on preparations for putting the ideas into action. Specific issues range from economic welfare to education and health, political aspirations, self-determination, and spiritual welfare of one of America's culturally most disadvantaged communities, said the Rev. Russell Carter, director for special ministries of the NCC's department of social justice.

Goals and objectives were outlined by the Rev. Dr. Roe B. Lewis of Phoenix, Ariz., educational consultant of the board of national missions of the United Presbyterian Church, USA, who is a member of the Pima nation. Dr. Lewis is also chairman of the section on Indian work of the NCC. The trend of the document he read is the "absolute necessity" to build new Church programs not only with the consent of Indian leaders but with their "active participation in the originating and decision-making processes." The document also contains a special call to Churches to engage in "meaningful experimentation in new forms of worship and involvement of Indians on their own terms in their own spiritual welfare."

PEOPLE and places

New Addresses

The Rt. Rev. Samuel B. Chilton, Suffragan Bishop of Virginia, Goodwin House, 4800 Fillmore Ave., Alexandria, Va. 22311.

The Diocese of Indianapolis, 1100 W. 42d St., Indianapolis, Ind. 46208.

The Rt. Rev. Harold B. Robinson, Bishop Coadjutor of Western New York, Diocesan House, 114 Delaware Ave., Buffalo, N. Y. 14209.

Bishop Seabury Church, 256 North Rd., Groton, Conn. 06340. The Rev. Robert W. Watson is rector.

Mr. Hal G. Perrin, 1502 WOW Bldg., 1319 Arnam St., Omaha, Neb. 68102.

Retirement

The Rev. Robert A. Martin, rector of St. James' Church, Vincennes, Ind., 1960-67, has retired. Address: Vincennes, Ind. 47591.

The Rev. Bernard Hummel, rector of the Church of St. Stephen the Martyr, Edina, Minn., for 26 years, has resigned effective September 1st. He has been president of the standing committee, member of the diocesan council, and the long-range planning commission, chairman of the Minnesota Episcopal Foundation, and a trustee of St. Barnabas Hospital.

Deaconess Edith A. Booth and Deaconess Amelia Brereton have retired. For the past 13 years,

Deaconess Booth, with Deaconess Brereton as her associate, was in charge of the Central House for Deaconesses, Evanston, Ill. Prior to going to Evanston, the ladies had served the church for many years in the mountains and coal camps in the Diocese of Southwestern Virginia. Address: 5512 N. Memory Trail, McHenry, Ill. 60050.

Renunciation

On February 26th, the Bishop of Newark, the Rt. Rev. Leland Stark, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by N. Robbins Winslow, Jr. This action was taken for causes which do not affect his moral character.

DEATHS

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

The Rev. Canon Charles W. Hughes, 64, rector of St. Alban's Church, Highland Park, Mich., died suddenly February 24th, in Providence Hospital, Detroit.

He had been canonically resident in the Diocese of Michigan since 1933, and rector of St. Alban's since 1947. He served as a chaplain with the US Army during WW II. Survivors include his widow, Helen, a daughter, and a son. The Burial Office was read by the Bishop of Michigan in St. Alban's.

Jean Rogers Drysdale, 56, a former managing editor of THE LIVING CHURCH, and communicant of Christ Church, Whitefish Bay, Wis., died April 1st, in

Hinsdale, Ill., after several years of illness.

She was at various times literary editor, copy editor, and then managing editor, prior to 1946. She also had two later periods as managing editor. Survivors include one daughter, Deborah, her mother, Mrs. C. O. Dicken, and a sister. A memorial service was held in Christ Church, and following cremation the ashes were interred in the church's columbarium.

Lorren W. Garlichs, 74, communicant of Christ Church, St. Joseph, Mo., and father of the Rev. Richard W. Garlichs, died March 17th.

He was a long-time junior and senior warden of Christ Church, a former member of the council of the Diocese of West Missouri, and holder of the Bishop's Medal. In addition to his son, survivors include his widow, Elizabeth, four grandchildren, three sisters, and one brother. Services, with the Bishop of West Missouri taking part, were held in Christ Church where Mr. Garlichs had been baptized, confirmed, and married. Interment was in Mt. Mora Cemetery.

Francis S. Smyth, 65, executive secretary of the Diocese of Delaware died March 19th, in his home in Chestnut Hill, Pa.

He was a member of the Community Services of the Diocese of Pennsylvania, director of the Greater Philadelphia Council of Churches, and a former vestryman of St. Paul's Church, Chestnut Hill. He had retired six months earlier as administrative assistant to the president of Metlab Co., Philadelphia. Survivors include his widow, Margaret, a daughter, and a son. Services were held in St. Paul's.

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STANT, begin September, New York City, \$500.00. Apartment, benefits. Resumé and photo. Box M-545.*

STANT PRIEST needed August. Full minister. Details from Rector, Parish Church, Kings-amaica, West Indies.

BOOKKEEPER—\$110.00 to \$160.00 weekly depending on experience, manually posted books, 120 employee Shaw-Walker payroll system (mostly monthly), write attention Mr. J. W. Blend, Jr., 68 William Street, New York, N. Y. 10005.

EXECUTIVE DIRECTOR. Episcopal community multi-service center in San Francisco Bay Area seeking executive with group work, community organization, and leadership ability. Previous administrative experience and MSW necessary. Salary dependent on qualifications; range based on NFS Scale. Reply to Mrs. A. M. Hunter, President, 241 Twenty-ninth Avenue, San Francisco, Calif. 94121.

PRIEST for small, established parish in New England. Interest in building membership desirable. Would consider recent seminary graduate. Six room house provided. Reply Box A-547.*

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-543.*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.*

YOUNG PRIEST OR DEACON needed to join the staff of historic church in EDINBURGH, SCOTLAND: Old St. Paul's Scottish Episcopal Church. Challenging ministry to city parish. Catholic tradition. Two year contract offered. Please contact: Rev. Richard Holloway, 49, Claremont Avenue, New York, New York 10027, enclosing names of three referees.

POSITIONS WANTED

COULD YOU USE a Parish Administrator-Priest on your staff? Married, 15 years' parish experience. Reply Box B-540.*

ORGANIST CHOIRMASTER, Churchman, good background and experience, desires new challenge in active growing parish. Reply Box S-544.*

PRIEST, 40 years old, single, desires parish or mission; or, curate-organist arrangement. Reply Box E-548.*

PROFESSIONAL YOUTH DIRECTOR desires August position as governess traveling, church worker, or hosteler. Miss Cherry Evans, 475 Appleton Street, Holyoke, Mass.

SUMMER SUPPLY

CITY PARISH in South Florida requires supply priest. Will guarantee 90 days. Will supply furnished living and stipend and travel for small family. Reply Box J-546.*

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

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LOOKING FOR RECTORY EXCHANGE, Sunday duty, with priest in Northeastern states or Canada for July. Scituate, seacoast town, easy access Boston, many vacation spots. Write: Rector, 102 Branch St., Scituate, Mass. 02066.

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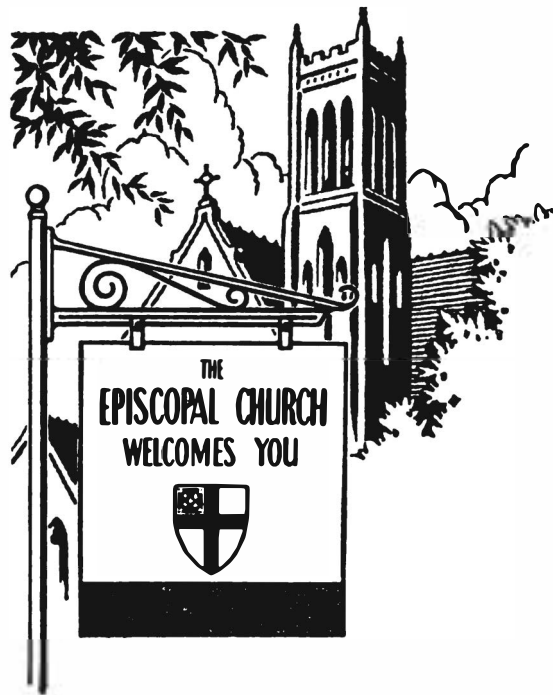
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ST. MARY'S 3647 Watsoka Ave.
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Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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; C 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; al-
so 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 Rev. 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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
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CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
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by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
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BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Verner Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun HC 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

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

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H Eu & EP

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Sun 7:30, 9, 11; HC Daily

NEW YORK, N. Y.

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112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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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; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
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ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
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The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

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

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46th St. between 6th and 7th Avenues
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The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

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

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

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

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. William W. Reed, 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. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish);
Eu Mon thru Wed 8; Thurs thru Sat 9

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 7:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10,
C Sat 11:30-12:30

RICHMOND, VA.

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

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