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For Our Explorers in Space

S **ALMIGHTY** God, creator of the universe, protect and guide our
E explorers in space. May they journey in safety and return without
C harm. Give strength and the blessings of a quiet mind to them
O and their families. Enable them to fulfill their missions, in
N order that all mankind may benefit from their findings, and help
D us to make peaceful use of all the wonders of thy creation. This
we ask in the name of Christ. *Amen.*

**P
L
A
C
E**

ANN JONES

For the Impoverished

F **ALMIGHTY** God, who didst succor thy children with manna in
I the wilderness, we entreat thy mercy upon all who are burdened
R with poverty. Enlighten, we beseech thee, the stewards of thy
S bounty that they may gladly distribute to the impoverished of
T the earth; all of which we ask through Him who became poor for
us, thy Son, Jesus Christ, our Lord, who liveth and reigneth with
thee and the Holy Ghost, ever one God, world without end. *Amen.*

**P
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KAREN EAGLE

For Justice for All

T **ALMIGHTY** God and Heavenly Father, as thou hast created all men to
H share the same soil, may all men share the same rights and liberties.
I We pray that the administrators of our laws may possess an open
R mind and a disinterested judgment that they may see clearly all
D aspects of the law. Give sight to those who through prejudice have
failed to see thy way prepared before them. Give us courage to
further thy cause of love and compassion among those in need and
those in ignorance, that thy blessing may be preserved in the hearts
and minds of all men everywhere, through Jesus Christ our Lord. *Amen.*

**P
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E**

GRETCHEN TRAAS

[see page 18]



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The Living Church

Volume 152 Established 1878 Number 17

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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DEPARTMENTS

Big Picture	10	Editorials	20
Books	3	Letters	36
Briefs	26	News	12
Deaths	43	People and Places	43

FEATURES

A Visit to an Idea	J. D. Swanson	17
Does Prayer Help Us to Learn?	H. B. Porter	15
She Taught Me to Whistle	P. W. Clement	16
The College of Church Musicians	C. C. Hall	22
The Contest Winners		18
The St. Francis Boys' Homes	W. E. Craig	14

THINGS TO COME

April

- 24. Second Sunday after Easter
- 25. St. Mark, Ev.
- 30. Catherine of Siena

May

- 1. SS. Philip and James, Aps.
Third Sunday after Easter

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

April 24, 1966

BOOKS

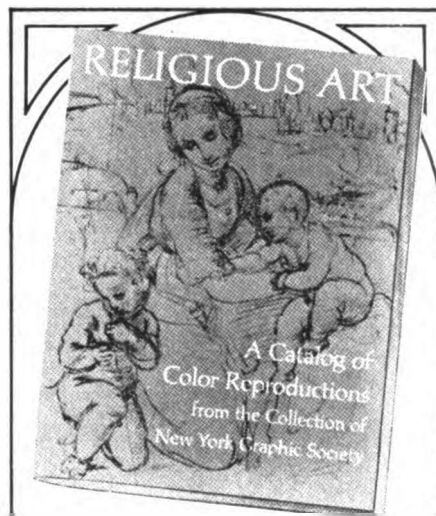
Mary in Protestant and Catholic Theology. By Thomas A. O'Meara, O.P. Sheed and Ward. Pp. 376. \$7.50.

"Mary has said, 'All generations shall call me blessed,'—why not this generation? Either Mary was wrong or we are remiss. . . . If we can find it in our competence to honor the witness to the faith of Augustine, of Luther, of Calvin, of Wesley—how grudging before the gifts of God never to utter an 'Ave Maria—Hail Mary.'"

This is a quotation from a Mother's Day sermon preached as late as 1959 by a Lutheran theological professor (Dr. Joseph Sittler) in the University of Chicago's Rockefeller Chapel, a preaching station which cannot be accused of devoting itself to Roman Catholic propaganda. Thomas O'Meara, the author of *Mary in Protestant and Catholic Theology*, cites the passage (page 324), along with others of similar import, in one of the closing chapters entitled "Return to Mary: Protestant Trends." This chapter, as indeed the volume as a whole, confronts Protestantism boldly with the challenge of entering on a renewed reexamination of its quarrel with Rome in the area of conflict which, in popular Protestant understanding at least, ranks alongside the problem of the papacy as the most stubborn bar to reunion—Roman Catholicism's Mariology.

Yet, as Fr. O'Meara points out, there exists no Protestant Mariology worthy to be placed alongside that of Rome. The Reformation revolt against Mariology was so radical that movements of recovery of a Marian theology have largely been still-born. The past several centuries have even been retrograde in comparison with the positive acceptance of Marian devotions still left intact by the Reformers themselves. "Where are the Marian feasts of Luther? Where is the perpetual virginity defended by Calvin and Zwingly? Where are the beautiful Marian sermons?" (page 135)

The timeliness of a freshly oriented dialogue between Protestantism and Roman Catholicism ought, accordingly, in our ecumenical era, to be accepted as a welcome leading of the Spirit. Among the most hopeful signs of possible progress in resolving our Mariological controversies noted by Fr. O'Meara is the simple fact that the two dogmas promulgated by the papacy which are the climactic symbols of Protestant concern, the Immaculate Conception and the Assumption, are very recent additions to Rome's dogmatic deposit of faith. If—and here we touch, to be sure, the jugular vein of the theological impasse—Protestantism could be led to accept the possibility of a continuing development of dogma in the Church (the modification of Protestant views of the role of Tradition in the



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Church's life may point in this direction), Rome's position might merely, so Fr. O'Meara argues, be timed in advance of Protestantism's own ongoing doctrinal development. Eastern Orthodoxy serves as an example, as does Anglo-Catholicism. These are already in the stage of much liturgical and devotional acceptance of Roman formularies.

That such a hope, however, is at present still largely illusory is made manifest by Fr. O'Meara's own analysis of Protestantism's by now ingrained opposition to Roman Catholicism's acceptance of the Development of Dogma as an empowering of the Church to go beyond the norm of Holy Scripture. The author analyzes this opposition in a series of masterly, almost encyclopedic, chapters which trace the revolt from the Reformation to our contemporary scene. Luther's imperious pronouncement (page 120), "The Papists have made Mary an idol," echoed by Calvin, sets the tone for almost all that follows in Protestant critique of Mariology. For Karl Barth, for example, the doctrine and worship of Mary (page 18) is "the one heresy of the Roman Catholic Church which explains all the others." It is this clue because for Barth it symbolizes the crucial dividing line between the Reformation and Roman Catholicism — namely, the Roman Catholic doctrine of grace and the doctrine of the Church. In Mary, the Roman Catholic Church sees a creature cooperating in its own redemption. Hence, the parallel or derivative ascription to the Church (page 221) of an omnipotence "whose independence is only too insufficiently relative. The Church in which Mary is venerated is bound to regard itself as it has done in the Vatican decree of Infallibility."

Fr. O'Meara presents with scrupulous integrity the views of contemporary Protestant theologians. He sees intimations of mediating insights in Paul Tillich's sympathetic treatment of the role of symbols in Christian experience (page 237)—Mary "a powerful symbol of the protecting, motherly, loving, embracing side of the actual relation of the divine to the human." But the author finds far fewer points of contact in the theological writings of Brunner or Bultmann or contemporary Protestant theology generally.

The author looks forward to cooperation between Protestant and Roman Catholic scholars in their joint re-study of Scripture. "In recapturing the power of the symbol, Protestant theology has joined Catholicism (page 345). The tracing of the anchorage of the place of Mary in the Gospels back to the Old Testament (the Nativity canticles the prime exhibits) also invites Catholic-Protestant joint labors. "In the field of scriptural and patristic studies, the relationships between Mary and Eve, Mary and Israel, Mary and the Church and the individual Christian, and between Mary and Christ have entered a new era" (page 347).

The present reviewer's critical reaction to Fr. O'Meara's remarkable book is one of troubled ambivalence. Roman Catholicism's recent dogmatic developments still look like dangerous excrescences and almost insurmountable barriers to reunion. That Protestantism must, however, submit to the demands of this emerging dialogue should be obvious. We cannot ask our Roman Catholic brethren to take our deeply anchored questionings of their Mariology seriously without reciprocal listening on our part. Fr. O'Meara's irenic presentation of Protestantism's revolt against Marian dogma should surely inspire a corresponding Protestant irenic approach.

(The Rev.) THEODORE O. WEDEL, Ph.D.

* * * *

God Is Not Dead. By Austin Farrer. Morehouse-Barlow Co. Pp. 127. \$3.50.

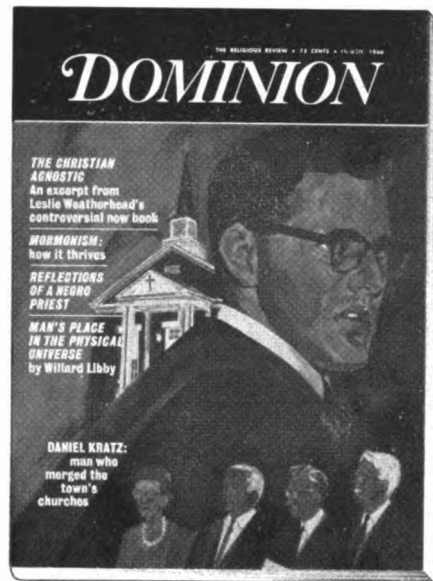
Anyone who has read any of the writings of Austin Farrer would expect this book to be vivid, imaginative, forthright, closely reasoned, and important. The reviewer feels that on the whole *God Is Not Dead* justifies such expectations.

The title could be misleading. The book is really the presentation of a two-fold thesis which runs as follows: the data which is open to scientific study seems best "explained" as the creative work of the Divine Mind, and on the other hand, the Divine Mind known to Christians in Jesus Christ can only begin to be seen in His mysterious scope if the Divine Mind is related to the scientific study of "natural" data. Rational reflection upon "nature" remains patchwork if it does not point to its meaning in the Father of our Lord Jesus Christ. But the Father of our Lord Jesus Christ is in danger of being reduced and misunderstood if He is not also known as the Divine Mind who thinks into being the order and purpose observable by empirical study.

This book, therefore, is for both believers and nonbelievers. It is for believers to help us grasp the relation between the biblical symbols and metaphors through which we encounter the Living God and the impersonal forms of order through which we have become accustomed to gain much of our sense of reality. Since God is the most real such a split is painful and dangerous. This is also a book for the nonbeliever, for it raises some basic questions about the willingness of modern men to face some of the implications of empirically observed order. Could it be that even modern man is still hiding in the bushes?

I will not attempt to reproduce the argument of this volume. Let me just give some advice about how to read the book. First, be prepared to read it two or three times. This is no burden for the book is short, reads easily, and deals with basic matters. Second, on the first reading, which should be rather rapid in order to get the overall impression, I would suggest

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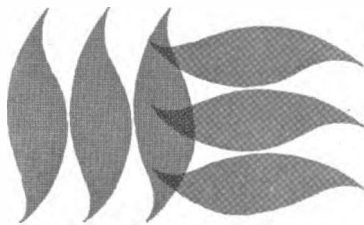
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that one start with chapters 6 and 7, and then return to the beginning. And lastly, relax and enjoy the book. If you are a believer your mind will be stretched and devotion deepened even if you can't agree with the author at all points. If you are a nonbeliever (I refer to the revelation of God in Jesus Christ—I'm sure we are all sophisticated enough to affirm that everybody puts his eggs in some basket or baskets) you may end up talking seriously with some convinced Christian. Or if you remain skeptical you will find your mind stretched and some problems left on your doorstep. *God Is Not Dead* is a good book. Take off a weekend and work it over.

(The Rev.) JOHN H. RODGERS, JR., D.Th.

✦ ✦ ✦ ✦

A History of Christian Missions. By Stephen Neill. Vol. VI, Pelican History of the Church. Eerdmans. Pp. 622. \$7.50.

The editors of the Pelican History of the Church have left the authors of the individual volumes of the series free to be as selective as they desire in regard to material treated, particularly "to omit any detailed study of Christian missionary endeavor in modern times, since volume 6 deals with the subject as a whole." Their decision to do this has made available to the Church a first-rate history of its expansion through the centuries in a format which is handy and compact for all its 600 plus pages.

The editors could hardly have hit upon a happier choice for the author of this volume, *A History of Christian Missions*. Stephen Neill is, to begin with, an experienced and expert writer of expository prose; he has written a popular paperback on Anglicanism, the only decent history in English of the last hundred years of New Testament study, and a number of books on the ecumenical movement. His "gift of tongues" (in the Lucan sense of being multi-lingual) gives him access to a wide range of literature. And he has been, in turn, a missionary, a missionary bishop, and a professor of missions in a great German university.

The work is divided into two main parts; one treats the period before the 19th century and the other deals with what Latourette called "the great century" of the expansion of the Church and the first half of this century. In a book full of interest, the part most interesting of all to me is the 20-page conclusion. After an assessment of the position of the Church in the world today with a consideration of its relative strength in different areas of the world and of the dangers that confront it, Dr. Neill observes that "the age of missions is at an end; the age of mission has begun," and states the conditions under which that mission is to be fulfilled:

"One third of the people in the world have not so much as heard the name of Jesus Christ, and . . . another third have never

heard the Gospel presented in such a way as both to be intelligible and to make a demand on them for personal and existential decision. There is still plenty to be done."

Pelican's original paper edition is available for a fraction of the cost of Eerdmans' hardbook edition, but one can hardly complain at getting a well-made book for just slightly over a cent a page.

(The Rev.) O. C. EDWARDS, JR.

✦ ✦ ✦ ✦

The Compassionate Christ (Reflections from the Gospel of Luke). By Walter Russell Bowie. Abingdon Press. \$5.50.

It is a bit difficult for me to write a critical review of a book by Russell Bowie, since for many years I have greatly admired him as a superlative preacher, a most eminent teacher, and friend.

Yet in spite of my admiration and deep respect I can find some things to say about *The Compassionate Christ* which are not completely favorable. It reflects the theological stance of American Christianity before the second world war. In spite of the references to contemporary events the book does not sound contemporary, as it assumes a lively faith in God and a trust in the "irresistible authority" of Christ which the people of our time do not seem to have.

The many quotations from poets, novelists, statesmen, men of action, and "doers of the word" are preponderantly drawn from the period between 1900 and 1940, including several lines from Studert Kennedy who seems about as modern as a gas lamp in his approach; and even a passage from "The Bishop's Mantle," which if not superficial is innocuous.

Dr. Bowie has always written well and easily. Yet these reflections suffer from the stylistic weakness of the preachers of his generation. There is a kind of pale, indefinite "glow" about the writing which sometimes clouds the precise meaning of the thought. "The heavenly colors of Luke's narrative," the "winsome figure of St. Francis" (a rather dubious statement in fact), "the glow and color of his (Jesus') spirit,"—such phrases do not say as much as they seem to at first sight. To some readers *The Compassionate Christ* will seem to be remote from the concerns of the man of 1966 for whom God is dead, and the Jesus of history not at all irresistible; the man caught in the faceless crowd of the secular city, and nurtured, if nurtured at all, on Tennessee Williams, Edward Albee, Saul Bellow, and Sartre; the New Theology and Situational Ethics.

And yet (aside from the stylistic deficiencies), the weaknesses I have listed may in another light be the real strengths of the book. Books are being published every hour on the hour which discover the Church to be irrelevant and sick, the Bible untrustworthy, the old moralities absurd. The Jesus once presumed to be

an historic teacher who said certain things to His disciples and His countrymen, and who died on a cross in Jerusalem, has been dismissed from our reckoning in favor of the Christ-encounter, here and now in the "existential situation" among our fellow men.

The difficulty of finding a redeeming Christ in the living encounter here and now with people who are mere victims of circumstance, is that we end up with so slight a knowledge of the Jesus who lived back *there* and *then*, that we have no idea what manner of Christ we are encountering here and now. He becomes faceless and spiritual and close to the feeling of being in love with love.

And the trouble with the "God Is Dead" school of theology is that the theologians have evidently had a most limited experience of what a Christian means by God, and in their new kind of "Jesus worship" have ended up without a gospel, a mistake Dr. Bowie never committed in his kind of faith in the centrality of Jesus.

Dr. Bowie is not ignorant of the intricacies of Biblical criticism. He has read and absorbed the Gospels, and has surely considered in depth (as we like to say) the Gospel of Luke. Along with three other scholars he is an author of the exposition of this Gospel in the Interpreter's Bible. And the strength and merit of this volume may be that the author, after a rich and versatile ministry spanning several generations of American life, can write an informed and enlightening exposition of Luke's Gospel without stopping now and then to say, "Of course we aren't sure this is really true," or "here we must allow for the contribution of Bultmann concerning the necessity for demythologizing." With an admirable consistency he writes of what he himself has discovered, believed, and found to be true. Dr. Bowie may well remind us that in the historical record itself there is the reflection of a Person who is not to be dismissed as a myth, and whose words still bring to us the awesome attentiveness we give to no other person on earth, either in past or present time.

The book should be useful to clergy who get stumped for sermon ideas; and beneficial to laymen who wish to know more deeply the meaning of the words and mighty acts of Jesus.

(The Rev.) THOMAS V. BARRETT, D.D.

* * * *

The Fire and the Wind. By John and Mary Harrell. Contents include filmstrip with record and script, utilization guide, study paper, and booklet and symbols. Available only from the producers: Box 9006, Berkeley, Calif., 94719. \$15.

The Fire and the Wind is subtitled "Materials for Study and Celebration of Pentecost." In the introduction to the study paper we read: "Without the help of cultural dissemination [as is the case

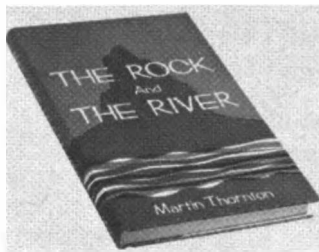
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Archbishop of Canterbury

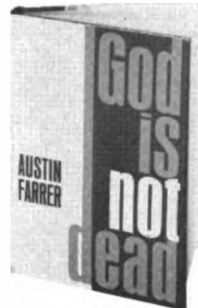
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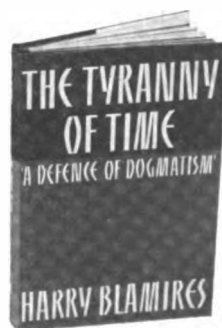
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with Christmas and Easter]. Pentecost and the event it commemorates remain comparatively less known despite their major significance for Christianity." This is a valid observation, for mass media seldom regard Pentecost as a major religious event. Thus these materials concerned with the phenomenon of the Holy Spirit are a welcome addition to the parish audio-visual library. In addition, the producers are Episcopalians.

All items in the package however are not of equal merit. By far the most effective item is the paper by Sunji Nishi. "They Were All Filled with the Holy Spirit." The pamphlet is an excellent resource on the doctrine of the Holy Spirit for any Church educator. The filmstrip itself solicits from the viewer a "faith response"—a noble aim although not completely successful. Such lack is due (as in other recent filmstrips) to the use of contemporary art, suggesting great activity and deep human passions, but dependent fully on the relative subjectivity of the viewer for any success.

Technically speaking, the filmstrip lacks one vital feature, an audible change signal. It is difficult for a teacher to watch script, screen, and the responses of the viewers at the same time. And the narrator fails somewhat to convey the excitement of the events discussed. If the aim of the material is to communicate the impact of Pentecost on the disciples, then a more spirited presentation is demanded.

In short, the content of "The Fire and the Wind" is excellent and leaves virtually nothing to be desired, but its manner of presentation kindles few flames for this reviewer.

(The Rev.) DAVID W. KENT

* * * *

Monganga Paul. "The Congo Ministry and Martyrdom of Paul Carlson, M.D." By Lois Carlson. Harper and Row. Pp. 193. \$4.95.

Lacking such legendary aids as visions, miracles, and stigmata, it is difficult for a modern writer to portray a modern saint. Without the foil of great sins or at least colorful temptations it is hard to write interestingly of self-discipline and goodness. It is hard to make dramatic capital out of the "bad guys" when their cause is not germane and their actions are senseless. And it is a feat indeed for a widow to write of a fine and beloved husband with emotional restraint.

In *Monganga Paul* (Monganga being Lingala for Doctor) Lois Carlson has run such a literary obstacle course with success. In a style as direct as a tale told over the coffee cups she recounts the boyhood of Dr. Paul Carlson, their courtship and marriage, the struggle through medical school to a successful California practice, and then their decision to go as medical missionaries to the Congo. There, as the world knows, his career was terminated at the end of a year by his capture and

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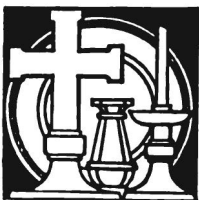
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death on November 24, 1964, at the hands of the Congolese rebels.

Memories of the news stories at the time of the Congolese rebellion lead one to expect blood-chilling scenes in this book but it has virtually none. For the most part it is an attractive picture of mission life and its appeal, not to fanatics or busy-bodies, but to attractive people. The climax for the author was lived in terms of separation from her husband and anxiety for his fate. The last weeks of his life are reconstructed from letters and reports she received after his death. Both accounts testify to the depth and constancy of their faith. The Carlsons' religion was the preaching, teaching, healing, and hymn singing kind; its only prop was a worn copy of the New English Translation of the New Testament which Doctor Paul carried with him to the end. Though the idiom of their worship is not ours, there is no mawkishness in the book's religious passages.

One reads this account of a good and dedicated but essentially ordinary mortal who, quite plainly in retrospect, was singled out by the Hand of God to be a symbol of Christian love visible far beyond his mission field. The book, so easy to read, is one to ponder.

JESSIE D. HALL

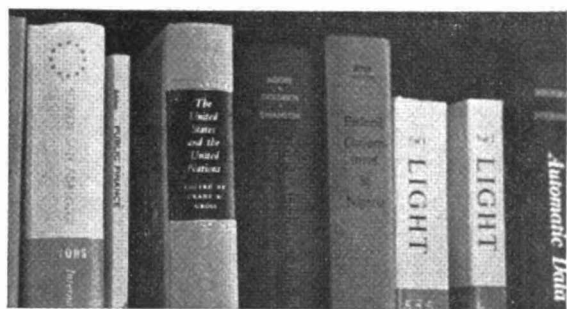
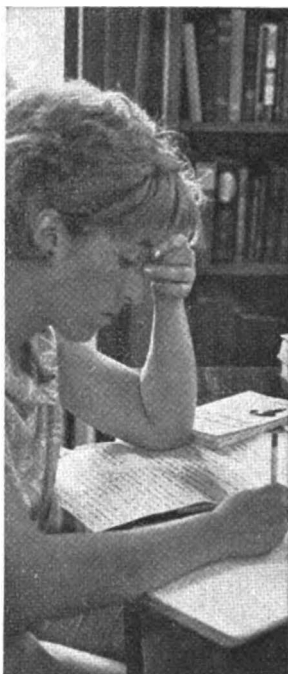
* * * *

Individuation, Holiness is Wholeness, Cure of Mind and Cure of Soul. By Josef Goldbrunner. Notre Dame Press. Paper, 95 cents each.

These three small paperback books by Josef Goldbrunner, a German speaking Roman Catholic priest, have recently been translated into English. The first volume, *Individuation*, consists of a summary of the psychology of the late Dr. C. G. Jung and a critical commentary on Jung's conclusions. The second work, *Holiness is Wholeness*, contains several essays on the integration of psychological insights with the Christian devotional life, the Christian concept of man, and pastoral care. The third, *Cure of Mind and Cure of Souls*, is a more detailed attempt to integrate the insights of modern psychology with Christian doctrine.

It is refreshing to see a Roman Catholic priest follow in the footsteps of the late Fr. Victor White in studying Jung's psychology. Fr. Goldbrunner demonstrates a sympathetic and comprehensive knowledge of Jung's psychology as well as a broad background in Christian theology, the life of the mystics, and pastoral care. In *Individuation* he demonstrates that he has a good grasp of important Jungian concepts. In *Holiness is Wholeness* he offers a helpful beginning to the task of re-shaping Christian thinking about the meaning of wholeness. In *Cure of Mind* he shows the capacity of his mind to work for the synthesis and comparison of many ideas. Students of the relationship

Continued on page 40



Still in Style

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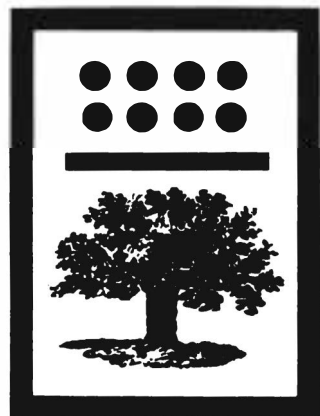
It is crucial that writers continue to write and readers to read. The colleges related to the Episcopal Church urge students to go beyond what they see and hear to the written records of what others have seen and heard and thought. These schools believe that the young person whose curiosity is properly cultivated becomes the adult who reads.

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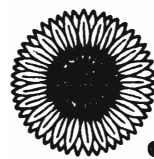


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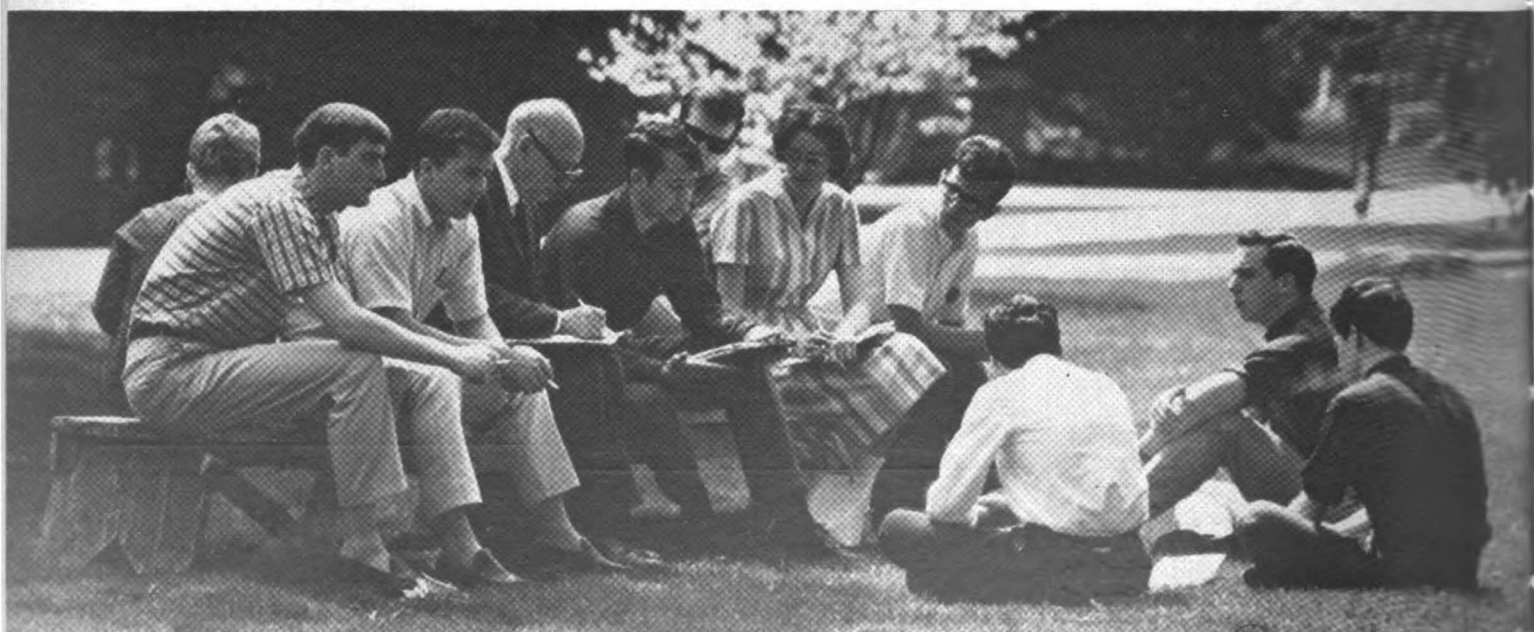
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April 24, 1966
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INTERNATIONAL

Ramsey in Geneva

Dr. Arthur Michael Ramsey, the Archbishop of Canterbury, made a 25 hour visit in Geneva, following his historic visits in Rome. While in Geneva, he greeted Anglicans at a service and attended a reception in his honor.

He also met with officials of the World Council of Churches, visited the new ecumenical center, and celebrated Holy Communion in the center's chapel.

Ramsey Back Home

The Archbishop of Canterbury said at a London press conference that he foresees an increasing friendship and coöperation between Roman Catholics and Anglicans growing up in every part of the world, and he thought that his visit with the Pope had added encouragement to the friendship. But he added that Roman Catholic regulations on mixed marriage constitute an obstacle. He warned that there are a number of doctrinal difficulties which must be studied, and that ultimate unity of the Churches might be deferred for another generation. "But it is being prepared for them," he added.

In a subsequent television interview, Dr. Ramsey noted that there had not been an official dialogue between the two Churches before now, and thus the serious dialogue officially approved in Rome would be "something new." Asked whether he thought the Roman Catholic Church was interested only in unity on its own terms, the Primate replied, "I believe that within the Roman Catholic Church there are those who cling to the present understanding of the *status quo*, but there is also a good deal of evidence of a new spirit in the Church which looks forward to a unity rather different from what either of us at present sees." In the TV interview, he said that the Pope in his recent instruction had made "only very slight modification" of laws involving mixed marriages.

MINNESOTA

Bishop Higgins Reacts

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, said that he was "immensely disappointed" with the Vatican's instruction on mixed marriage. He went on to say that he was even more disap-

pointed with the reaction of Anglican and Protestant leaders.

The bishop, who was in Minneapolis during Holy Week to preach at Gethsemane Church, of which he was a former rector, said that those leaders who praised the statement either had not read the text or they had misunderstood it, for the instruction provides no substantial change in the Roman Catholic Church's stand on mixed marriages.

He agreed with a Roman Catholic moral theologian, the Rev. Bernard Haering, a Redemptorist, that in the case of mixed marriages no pressure should be put on either partner as to how their children would be reared.

In the interview in Minneapolis, Bishop Higgins said that he had issued the instruction on mixed marriages [L.C., March 27th] because such marriages are an increasing cause of division, unrest, and disquiet among his own people and among many Roman Catholics. The reaction to his instruction had been very favorable and particularly so from Roman Catholics, he added.

The meetings of the Archbishop of Canterbury and the Pope were good, but the bishop said that Dr. Ramsey's visit constituted an "end run" around John Cardinal Heenan, the ranking Roman Catholic leader in Great Britain, who has discouraged dialogue between Anglicans and Roman Catholics.

ESCRU

Clergy Placement

The Diocese of Missouri Chapter of the Episcopal Society for Cultural and Racial Unity has called on the diocesan convention meeting at Christ Church Cathedral, April 22nd and 23rd, to take action to implement the recent statement of the House of Bishops on clergy placement. The House of Bishops meeting in Montana last fall called on the entire Church to place clergy without regard to race.

The local chapter urged the convention to provide for a special committee to report to the next convention on implementation of this policy in the Diocese of Missouri and further urged the convention to call upon vestries and bishop's committees of all parishes and missions in the diocese to adopt a statement pledging their compliance with this policy.

The local chapter points out that it is hypocrisy to call upon business and in-

dustry to hire without regard to race in the light of the actual clergy placement practices of the Church. It was furthermore noted that it is becoming increasingly difficult to obtain Negro candidates for the ministry because of the very limited future offered to able Negro young men.

AUSTRALIA

Support of Conscription

An unprecedented letter, written by three bishops, supporting conscription and the sending of drafted troops to Vietnam was sent to 450 clergy in Sydney, Australia. The Rt. Rev. Marcus L. Loane, the Rt. Rev. Francis O. Hulme-Moir, and the Rt. Rev. Arthur J. Dain, all coadjutors of the Diocese of Sydney, said the crisis in Vietnam presented differences in opinion but called for "sober thinking and calm judgment." The stand taken by the three bishops was in strong contrast to that of two other prelates who have spoken out on the government conscription issue. The Rt. Rev. J. S. Moyes, former Bishop of Armidale, and the Rt. Rev. David A. Garnsey, Bishop of Gippsland, recently condemned the government policy of committing 20-year-olds to service in Vietnam.

In the letter, the three bishops maintained that "if it is right that Australian troops should serve in Vietnam and if military units can only be kept at their proper strength by an element of conscription, then we must be willing to face this unpleasant burden with an unselfish, disciplined, and responsible sense of duty."

The Most Rev. Hugh R. Gough, the Archbishop of Sydney and Primate of Australia, who was in Jerusalem for a conference of world Anglican leaders at the time the letter was issued, had already expressed support of the government's policy. [RNS]

ARKANSAS

Biracial Advisory Committee

Since the crisis days at Central High School, Little Rock, Ark., the Rt. Rev. Robert H. Brown, Bishop of Arkansas, along with several moderate groups has been working for a biracial advisory committee. This long-awaited project has now become a reality and a Citizens Committee on Human Affairs is now in effect.

Bishop Brown said the organization

will strive to "achieve a good balance between various groups—Negroes and whites, businessmen and labor leaders, and various religious groups." To further benefit race relations in Little Rock, the committee has assigned itself to "the proposition that the benefits and responsibilities of the community shall be available to all citizens without regard to race, color, or creed." All segments of that community will be advised on how this may be accomplished.

Bishop Brown traced the organization to 1958 when a number of primarily "downtown businessmen" met to try to end the strife during Governor Faubus's attempted block of court-ordered desegregation of Central High School. Since that beginning, many other groups sought support of the committee.

Bishop Brown heads the committee as general chairman along with Dan Phillips, secretary-treasurer, and three vice-chairmen. This executive committee will serve between meetings of the membership. The Most Rev. Albert A. Fletcher, Roman Catholic Bishop of Little Rock, is the chairman of the religion subcommittee.

Some of the Committee's outlined programs include: undertaking a study of conditions in the community to keep the members informed; serving as "the voice of sanity and calmness" in community crisis; and establishing communications with leaders, institutions, and agencies in the community to interpret positions of minority groups and develop subsequent programs.

KANSAS

Policemen in Church

Thirty city policemen in uniform complete with guns and night sticks were in procession at the Family Eucharist in Grace Cathedral, Topeka, Kan., on Passion Sunday. The Very Rev. Leslie Skerry Olsen, dean of the Cathedral, arranged to have the officers and Chief of Police, Dana Hummer, present for the service offered to the glory of God and in thanksgiving for the police force of the city.

After the Eucharist the officers spoke to the Church school classes, grades one through twelve. Chief Hummer addressed over 200 adults of the dean's class. It was said that that class had never been quieter.

The purpose of the venture was to stress the role of the policeman as the friend and protector of the responsible citizen, not as a foe to be disparaged, outwitted, or disregarded. In his sermon Dean Olsen said that there is probably no community that has an absolutely perfect code of laws, and that it is the obligation of the Church to seek the rewriting of imperfect laws, or the writing of new laws that are in accordance with God's laws. He said that Christian love and civil responsibility are the keys to raising the quality of life in any community. The dean also stressed that the police officers

do not make the laws, that their duty is to enforce the laws. It is therefore a Christian duty to support the police department in its efforts to maintain the peace and security of the city.

Chief Hummer reported that some of the men participating in the service had been on night duty, but that they had gladly gone home, changed into fresh uniforms, and reported for this new and pleasant duty. He also said that as far as he knew this was the first time anyone in Topeka had invited the police department to come to church.

WASHINGTON

New Cathedral Bay

On the anniversary of Abraham Lincoln's death, the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, announced the designation of a new portion of the Cathedral as "Abraham Lincoln Bay." It is near the eventual site of the great west doors, and counterbalances the George Washington Bay on the opposite side of the Cathedral. It is hoped that the projected eight-foot statue of Lincoln surrounded by stained glass windows illustrating his career, and marked by a symbolic stone carving, will be supported in the same way that made possible the construction of the Washington Bay. The range of giving extends from \$10 for each building stone, through \$2000 for a lancet window, \$5000 for a window of three lancets, to the statue of Lincoln with its estimated cost of \$34,000. Dean Sayre said of the Lincoln Bay: "His face in stone, the record of his testing writ in stained glass, a place by the great front door set aside for that man whose life is what we would wish our country's life to be. Abraham Lincoln, rooted in God, servant of all."

Secular and Sacred

Parishioners of St. Augustine's Mission, Washington, D. C., observed the blessing of the palms, then formed a procession leading from Hogate's, a seafood restaurant which had been used as a temporary church for five years, to the corner of Sixth and M Streets, S.W., the site of the new church building. Carried in procession were the stainless steel bowl that had served as a font and would be installed in the new building, bread from the restaurant that would be the bread of the Eucharist, and wine procured by designated laymen.

At the new building the Rt. Rev. William Creighton, Bishop of Washington, knocked three times on the door. It was opened to him, and he immediately dedicated the Church. With him were the vicar, the Rev. Alfred R. Shands, the Rev. James Fenhagen, D.C.E., and the Rev. Philip Ihari, graduate student serving as assistant at St. Augustine's.

"I marvel anew at the power of our



Artist's conception of Lincoln Bay.

Lord," said John Nicholson, long a communicant at St. Augustine's. "Each of us played some role in our Palm Sunday ceremony. Some of us were asked to bring the donkey that we hoped would lead the way. We tried for nearly an hour to get that perverse animal into the truck that would take it to the march scene. Do you think we could? Never! As I say, I marvel at Jesus' power in riding such a beast into Jerusalem."

SCHOOLS

St. Andrew's Priory, Honolulu, Hawaii

Almost a year ago ground was broken to start the major construction of the school's expansion program. The dedication of the completed Sellon Hall, with

by the Rev. William E. Craig, Ph.D.

Director, St. Francis Boys' Homes



St. Onesimus Chapel at the Bavaria Home.

The St. Francis Boys' Homes

Of all the constellation of Church-related preparatory schools whose descriptions fill many pages in this issue of *THE LIVING CHURCH*, Episcopalians have every right to be proud. Probably no Christian body in the United States has such rich Church school offerings for its children. The expensive quality and high standards of these many fine schools should not, however, be permitted to reinforce the conventional public image of the Episcopal Church as being exclusively a chapel for the rich and well-

born. Services to the disadvantaged are also well represented among us.

What does it mean to be "disadvantaged" when we are discussing children and Church Schools? The most obvious kind of disadvantage is economic, but in a country with vast economic opportunities for most social classes, the fact of poverty has often been more of a challenge than a disadvantage.

Emotional rather than economic disadvantage is far more productive of stunted souls in our fragmenting and ma-

terialistic society. Many a boy at the St. Francis Boys' Homes of Kansas and New York is like a St. Francis "Old Boy" who came to the Homes about eight years ago from a neighboring city. The youngest of three children in a materially successful family, he was adjudged delinquent at the age of 12, while his considerably older brother and sister had become sound adult citizens. His father is a successful business executive and a leader in the Boy Scout movement. How could such a child become delinquent and reverse the pattern set by his older brother and sister? Simply because his brother and sister had received the affectionate care and attention possible for the children in a young family moving upward economically. When this boy came along, the family had reached financial and social achievement, but had fragmented in the process. His father could find time for the scouting movement, but not for his son. Delinquent behavior followed almost automatically, the cry for help of a boy deprived of affection and attention.

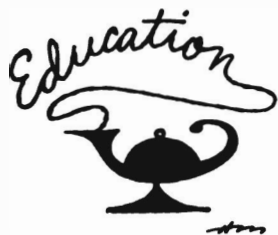
The fact that there was a place to which this boy could come is due to the Christian concern for the disadvantaged on the part of an Episcopal priest, the Rev. Robert H. Mize, Jr., who opened the first St. Francis Boys' Home at Ellsworth, Kansas in 1945. "Fr. Bob" Mize had been on the staff of St. John's Military school in Salina, of which his bishop father had been the rector. Noting that many boys who could have profited from this Church school could not attend through lack of financing, "Fr. Bob's" original dream was the establishment of a school for boys from poor families, the economically disadvantaged. He soon came to see, however, that the emotional deprivation which led to delinquency could not best be met in the average Church school however well staffed and operated. An "extra" was needed besides academic instruction, religious discipline, and group living. Through this recognition, there developed his concept of "Therapy-in-Christ." (Perhaps to some purists, this phrase is suspect.) What he meant was that social work and psychological counseling, religious and moral

Continued on page 24



The most obvious mark of a Church-affiliated school is usually its chapel, or its physical proximity to a church building. The thing that most obviously distinguishes theological seminaries from other schools of higher learning is again the regular sound of the chapel bell. In this present age, many cannot fail to ask the question "why?"

In some cases, it really is not such a good thing. In some school chapels, prayer has been treated as if it were largely an academic ceremony . . . something students should do because they are students, and which they will cease to do when they are adults. The desire to have impressive, dignified, and attractive services of worship, without a sufficiently clear idea of the ultimate purposes of Christian worship, has certainly led to some strange results in the devotional life of individuals, and in the corporate religious life of some schools, colleges, and seminaries. The strongly Gothic appearance of many school chapels, and the evident effort to create a pseudo-English medieval atmosphere within them, has too often given academic worship an unrealistic and irresponsible character. This cannot be blamed, furthermore, on the bad judgment of secularized administrative leaders, for some of our seminary



chapels, where the Church's theologians worship daily, have been among the worst offenders.

Are there any basic principles that can guide us in this area? First of all, Christianity does not teach that prayer and other acts of worship are a peculiar occupation for the young. All Christians are under obligation to pray daily, whether they be young or old, whether it be term-time or vacation. Likewise all Christians are under obligation to engage in public worship every Sunday. Nothing should obscure these simple basic commitments.

Secondly, prayer and other acts of worship are not carried on primarily to sustain the morale of the individual student or teacher, nor should the chapel (in a Church-affiliated institution) ever be thought of primarily as a center for school loyalty. The worship of Christian people, whoever they are and wherever they are, either alone or collectively, must be offered to the glory of Almighty God our heavenly Father, through Jesus Christ His Son our Lord, in the fellowship of His Holy Spirit. It is not primarily to honor any institution, activity, or occu-

does PRAYER help us to LEARN?

pation. Prayer offered "through Jesus Christ" is first and foremost intended to honor God, to carry out His will and to manifest His Kingdom. Submission to His will is an essential element of Christian prayer. This can be expressed in the silent recitation of the Lord's Prayer on a subway as a secretary goes to her night school class, or in the grandeur of a choral Eucharist in the chapel of a Church institution.

But the relation between prayer and education does not end there. Having prayed for the carrying out of God's will we are also taught to ask for our daily bread. Christian teachers and students, like all other Christians, should feel free to pray to God about the opportunities and problems their work presents and about their own personal needs. They can do so in the trust that God does not fail to hear the prayers offered in Christ's name. The power of teaching and learning is one of the many gifts of the Spirit which those involved in the educational process should ask for.

We pray for God's will to be done and for our own needs to be met—but there are also other aspects of prayer, its own internal characteristics as a form of personal activity. Prayer has such an aspect which is highly relevant to education, namely its concern with ultimate goals and values, and its expression and articulation of them. In worshipping we seek to discover and to identify ourselves with God's vast purposes, His underlying plans, His mysterious intentions. Furthermore, we try to express these things and to articulate them—primarily in words and sacramental actions, but also in

music, in ecclesiastical art and architecture, and in ceremonial. Those who are accustomed to worshipping regularly and prayerfully should know what it is to distinguish between the immediate and the ultimate, between the temporary and the permanent, between the superficial and the profound. They should likewise know something of the unending struggle to formulate reality into words and signs so that it can be communicated to and shared with other human persons.

All of this stands at the very heart of education in the more serious sense. Because prayerful men think and speak in terms of ultimate values, religion has often been closely associated with education, not only within Christianity, but also within other civilizations and during other epochs. Because prayerful men are concerned with ultimate values, the Church is and must remain a sympathetic ally of most kinds of schools. At the same time, the Church must remember what educators (including many Christian ones) sometimes forget—that education in and of itself is not the ultimate goal. A school must be challenged from time to time as to its purposes and objectives—whether it be a kindergarten, or a center for atomic research. Whatever kind of school it is, moreover, individual Christian students and individual Christian teachers should also be challenged to clarify their own personal goals and purposes within the educational process. Constant prayer and regular sacramental worship should be channels through which we constantly grow in our awareness of God's purposes, and in our ability to allow Him to implement those purposes in us.

by the Rev. H. Boone Porter, Jr., D. Phil.

Professor of Liturgics, General Seminary



*"She taught me
to whistle!"*

While the dessert was being served, a man came to the front of the dining room, held up his hand for attention, and launched into a lively rendition of an English music hall tune, complete with accent and gestures. Fifty teenagers listened attentively the first time through; the second time through, fifty lusty voices were with him all the way.

The leader was the Rev. George Anderson, priest, showman, and dean of the High School Conference at Rock Point. An hour ago these fifty young people listened just as attentively while he talked to them about repentance and absolution; in another hour one of the boys would be playing chess with him on the front porch.

The High School Conference will end on Saturday. On Sunday fifty junior high children will arrive, followed in turn by four more conferences for various age groups. Ask any one of these children why he wanted to come to Rock Point and the answer will be: "To have a good time." And this, of course, is as it should be. They come to have fun; they do have fun; their faces and voices give ample evidence of that. But at Rock Point and at other Episcopal summer programs across the country something else happens. The young people find, often to their surprise, that they have grown a little bit closer to God.

In Vermont, the Rock Point Summer Conferences are a diocesan venture. The conference center itself is a large, Gothic building designed by Vermont's first bishop and used until the mid-1800s as the Vermont Episcopal Military Institute. It is situated on a peninsula that juts into Lake Champlain just north of Burlington—180 acres of fields, woodland, and rocky cliffs. There is opportunity here for hiking and swimming and noise, and opportunity too for seclusion and quiet reflection. There is also the chance for a young Vermont Churchman to get to know his bishop a little bit better. The conference center is the building farthest out on Rock Point; the bishop's house is no more than a quarter of a mile up the road.

The director of the conferences, Carl



Blacton

Summer Conference at Rock Point

Clement, is a teacher during the winter months. The director, assistant director, the cook, cook's helper, and the lifeguard are the only staff members who come for the whole summer. The others—priests, laymen, and counselors—come as volun-

teers for one week's conference. Not all of them excel in leading music hall songs like Fr. Anderson, but they all have unique talents of one sort or another. Even more important, they all have a

Continued on page 27

by Patricia W. Clement
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a

Visit



to an

Idea

Eighteen miles north of Hanover, New Hampshire, a mile and a half from the highway, down a small country road, nestled in a warm valley between three hills I found an idea. Conceived six years ago and gestated in the labors and loneliness of one man, the

idea finally came to birth in 1964 as Boynton School in Oxford, New Hampshire. There can be little question for one who has visited the school but that it is one of the most exciting, refreshing, and revolutionary ideas in education since the founding of the universities. And, for

once, it is a Churchman who leads rather than reaping the ten-year-late harvest of others.

Boynton School seems almost a miracle . . . that is, until one meets the founder, Arthur Boynton, Jr., who is himself the miracle. Born to the purple in Winnetka-North Shore society, he is an accomplished and experienced farmer; he is an ex-railroad laborer with an M.A. in psychology from Columbia; he is a South Pacific sea captain who plays the classical guitar; and he is a Northwestern University star athlete who has facility in eight or nine languages and a reading ability in three or four more.

If Boynton School is a miracle, it only reflects the genre of its founder. Arthur Boynton is a man with a dream who, unlike most dreamers, has done something about it. In 1959, after teaching for nine years in a school in Puerto Rico as a missionary, he began to have a vision of a new kind of school for boys. He discovered an advertisement for a 200 acre farm which was for sale in northern New Hampshire. In order to realize his vision, he bought the farm sight unseen and moved there to begin his work. For five years he lived there alone, working on the farm itself, living in a ramshackle house that showed light between the clapboards, spending his time gardening, clearing land and eventually erecting a second building. He spent these years building himself as well so that he would be able to handle the impressive task ahead. A friend tells of seeing him at social gatherings surreptitiously studying foreign language conjugations which he had penned on the back of his hand so as not to lose precious time.

Boynton's idea of a school was a place in which education would be a full-time operation: where there would be a constant relationship established between what is done academically and what is done in the rest of life. In fact, it is difficult to use the word *academic* in conjunction with Boynton School because it almost implies a divorce from everyday living. Boynton took upon himself the education of these boys. Basically, his is a tutorial approach, involving neither an unalterable daily schedule nor formalities

by the Rev. John D. Swanson

Rector, Christ Church, Portsmouth, N. H.

Digitized by Google *Continued on page 25*

The 1966 Living Church

Subject:

Karen Eagle

First Prize

\$100 and a gold medal



Miss Karen Eagle, the first prize winner, is 16 years of age and is a junior in high school, having attended Brownell-Talbot School in Omaha, Neb., since seventh grade. In her sophomore year she was elected a probationary member of the National Honor Society, and served Brownell's Student Council as treasurer. Karen is presently a member of the Girl's Glee Club, serves as a copy editor for the school literary magazine, and has helped with the yearbook. In the future she plans to become a nurse. Karen is the daughter of Dr. and Mrs. Frank L. Eagle of Omaha, Neb.

The prayers

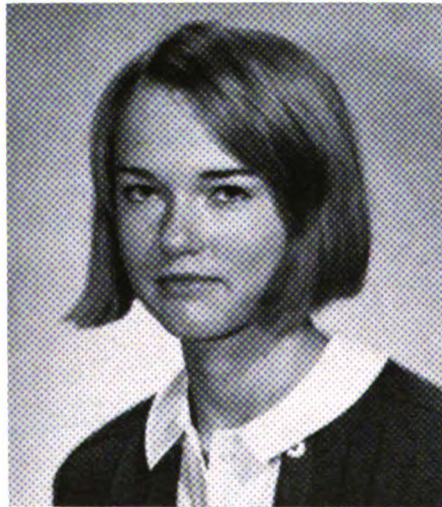
appear on the cover.

Ann Jones

Second Prize

\$50 and a silver medal

Miss Ann Jones, the second prize winner, is 17 years of age, and is a junior boarder at the National Cathedral School, Washington, D. C., having entered as a sophomore. She is a member of the Religious Club and the Players and Production Club. She acts and enjoys working on set design. Last year she was also a member of the Whitechapel Guild, a group of girls



who ring hand bells and take their turn in pulling the ropes of the ten bell ring in the Washington Cathedral Tower. Ann's hobbies are reading and painting. As for sports, she is interested in tennis, modern dance, and sailboating. As a boarder, she has served on various house committees. The oldest of five children and the only girl, Ann is the daughter of Dr. and Mrs. Theodore I. Jones of Rochester, N. Y.

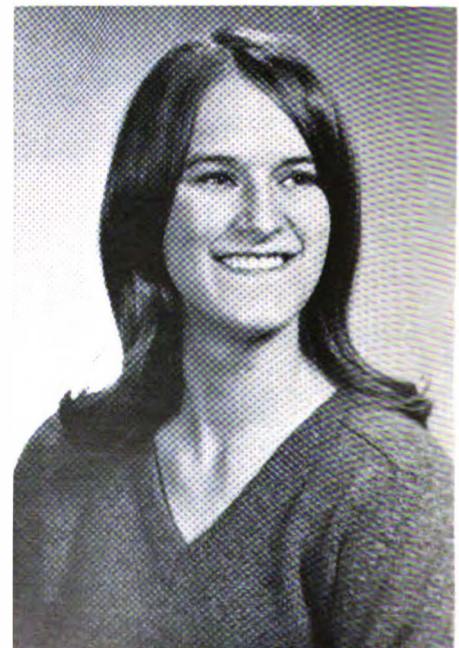
New Prayers

Gretchen Traas

Third Prize

\$25 and a silver medal

Miss Gretchen Traas, the third prize winner, is 18 years of age and a senior in high school. She has been a student at Kemper Hall, Kenosha, Wis., for the past two years, and has been active in drama, music, and sports. During her junior and senior years she has been president of her class and has been a member of the student council. She is also a member of the honor drama society, The Troubadours. Gretchen is the daughter of Mr. and Mrs. N. Peter Traas, Jr., of Neenah, Wis.



Essay Contest Winners

For the Prayer Book

of
honorable
mention

For Help in Times of Danger

Almighty and most merciful Father, who hast made heaven and earth; bless and preserve us from those great and apparent dangers wherewith we are encompassed, and satisfy the rebellious tumults which have been raised among us. Grant us, therefore, gracious Lord, strength that we may lead a peaceful life in all love and favor of God, and that we may live to glorify thy holy name, and to obtain everlasting life; through Jesus Christ, our Lord. *Amen.*

Maxine Kelley
Age 17
Rock Point School for Girls,
Burlington, Vt.

A Personal Prayer

An abyss of dejection and an exultation of self-pride result only in mediocrity of spirit, O Lord. I allow my mind to be gnawed by my doubts and failures. My suffering is Your suffering for You are part of my failures; You doubt with me. In my exultation, Lord, I forget that I can fail. My object is not to praise but to be praised, not to love but to be loved. My dejection and my self-pride are mixed in me like chemicals in a test tube. What is the result? Mediocrity. Deliver me, O Lord, from the easy answers that support my pride and the doubts that cause me to fall. *Amen.*

Alice H. Thompson
Age 17
St. Margaret's School,
Waterbury, Conn.

A Bedtime Prayer

Thank you for guiding us through this day;
Grant us forgiveness and the strength to forgive.
Open our hearts unto you, and
Help us to see the light which darkness tries to veil.
Bless all that we love,
And as we undertake this journey
Into the depths of night, give us
A cherished glimmer of something which
Cannot be found in this world of turmoil: Peace. *Amen*

Marc Anderson
Age 13
St. Edmund's Academy,
Pittsburgh, Pa.

To Bear a Child

O ALMIGHTY Father, Creator of all good things, if it be thy will, grant to us, thy obedient servants, the blessing of a child, that heaven may open her gates and give us the ability to raise and nourish him to thy glory; that our lives may be filled with the joy and sense of doing thy will. We pray that this child will be physically and mentally sound and fashioned after thy image, through Jesus Christ our Lord. *Amen.*

Laurie Barnes
Age 14
The Episcopal Day School,
Midland, Texas

For Excellence in School Work

(not submitted for competition)

O merciful Lord, Who receiveth all prayers, grant that we may do our school work well. This we ask in Jesus's name. *Amen.*

Elizabeth Sumerlin
Age 8
Bethany School,
Cincinnati, Ohio

The Contest Winners

The parents, teachers, and schools of the young people whose prayers we are publishing in this issue have ample cause for the right kind of pride. These prayers are the winning entries in our annual school essay contest. The assignment in this contest was to write prayers suitable for consideration by the Church's Standing Liturgical Commission for possible use in the Book of Common Prayer at its next revision.

To be suitable for use in *common*—i.e. corporate—worship, a prayer must be liturgical, and several considerations enter into a determination of liturgical fitness and suitability. The judges in this contest kept in mind,

in considering each entry, that a liturgically good prayer must be one which a whole congregation of Christians can offer as one. It was decided that some excellent prayers of a more private character should be published and given honorable mention.

The prayers which were finally chosen for the awards are creditable in every respect. If the first-place winner, Karen Eagle's prayer *For the Impoverished*, has a slight margin of superiority it lies in her skillful use of biblical images and phrases. Ann Jones's prayer *For Our Ex-*

EDITORIALS

plorers in Space is admirably terse, yet remarkably comprehensive. Gretchen Traas's prayer *For Justice for All* expresses the compassionate universalism of contemporary Christianity at its best.

It was hard choosing the winners because there were so many worthy entries. To write a good liturgical prayer is no simple task; and if you imagine that it is, sit down and try it! But it is a wonderful exercise of mind and spirit.

This is the first time, in all the years that THE LIVING CHURCH has been carrying on this school essay contest, that the assignment has been prayers. We modestly submit that our experiment brought forth some extraordinarily fine prayers from some young Church people. We now turn this material over to the Standing Liturgical Commission; and if some day we see a prayer, or even part of a prayer, from this collection in the Book of Common Prayer, we shall be doubly proud.

Reflections upon John Heuss's Proposals for Anglicanism

II

(4) Dr. Heuss declares that "we desperately need to co-ordinate and greatly strengthen our present pitiful attempts at Christian education," and proposes that this be done, not as in the past and present by each Anglican Church working entirely separately and independently, but as one Anglican Communion. He is not proposing the development of a single set of teaching materials for use throughout the world; obviously "a child in a New York slum cannot be taught in the same way that a child in a country parish in England can be taught." Perhaps not; but this kind of difference can easily be exaggerated. Certainly these two youngsters, and Anglican children all over the world, should

receive a large body of common instruction, which undoubtedly is what Dr. Heuss had in mind. A further advantage which, we think, would result from the establishment of a unified educational program for the whole Anglican Communion would be the elimination of those pedagogical fads and fallacies which inevitably beset a purely local approach. Christian educationists in any land follow the prevailing pattern of theory and practice in the secular education of their land. This can lead to the worst kind of doctrinaire absolutism, whether blindly traditionalist or uncritically experimentalist. A unified program in which educationists from all the cultures represented in Anglicanism would cross-fertilize—and check—one another would embody the best features of each for the benefit of all.

(5) "As the Church of Rome has discovered that too great centralization of power is no longer suitable



for the modern world, so Anglicans around the earth deep in their hearts know that we no longer can go it alone without central planning, without frequent communication, without co-ordinated policies, and without real leadership."

This is the point which unquestionably gives the most pause to the most people. American Episcopalians, at any rate, grow up in both Church and state with the primal American folklaw that that government governs best which governs least. "Big government" in Washington—or at diocesan headquarters, or in the parish—is the enemy. The senior warden, the rector, even the bishop, must be given to understand that "no popery" will be tolerated at his hand. As for popery, isn't the Roman Catholic Church itself trying to deflate its administrative power and to democratize its procedures and structures of authority? This is in fact a very inaccurate reading of the contemporary *aggiornamento* in the Roman Church, but a common one; and it feeds the general feeling of Churchpeople that any movement within the Church toward a stronger centralized administrative authority is out of order, out of date, and out of line with what's needed. But Dr. Heuss spoke very carefully to this point. If the Church of Rome is learning that a too great centralization of power is no longer suitable to the modern world, that is a needed lesson for that Church. But the Anglican Communion suffers from a very different defect—that of having no real central administrative government at all.

Like a mighty army ought the Church of God always to move; but it is hard to imagine a mighty army moving to any effective purpose without a supreme command, and a common strategy. The Anglican Communion as

now constituted is more like an army of scattered regiments, on the same side to be sure, but each one shifting for itself and hoping that it and all the other scattered regiments will somehow muddle through in the end, in the classic British style of victory by muddle. It was Dr. Heuss's strong conviction that there is no future for a world-wide Church with a mission to the world of today and tomorrow which clings to any such feeble and foolish strategy. We agree, and we appeal to any thoughtful Churchmen who have misgivings about the dangers of a pan-Anglican unification and centralization to ask themselves if they really, seriously imagine that such a step is a step toward ecclesiastical totalitarianism. We see it as a step toward a freedom which the Anglican Communion cannot possibly have until it has something corresponding to a military supreme command: the freedom to fulfill its great mission to all the world—"like a mighty army."

(To be continued.)

All direct quotes are from John Heuss's Hale Memorial Sermon, "The Implications of the Toronto Manifesto," given at Seabury-Western Seminary last October. Copies are available, at 35 cents each, from The Seminary Book Store, Seabury-Western Theological Seminary, 600 Haven Street, Evanston, Ill. 60201.

"Fair Employment" in the Church

The Church finds it fairly easy and almost painless to preach to the secular world the duty of racial non-discrimination in employment. But how many Negro priests are to be found on the clergy staffs of "white" parishes? For that matter, how many white priests serve "Negro" parishes? Under existing Canon Law there are not supposed to be any "white" or "Negro" parishes as such. Canonically, lawfully, officially, there is no such thing as a racial parish, or a racial qualification or disqualification in the Church's ministry. But practice and principle are far apart on this issue.

The Episcopal Church in general, on the parish level, seems to operate on the principle that the most important consideration in clergy placement is social compatibility. The decisive question in each case seems to be. Will this man fit into the social life of this parish, this neighborhood?

Let it be honestly recognized that this question is in order. The Episcopal clergyman pre-eminently functions as pastor-at-large to his community. It is one of the great assets of the Anglican ministry, that the man who embodies this ministry acceptably is received, respected, confided in, by more people than is any other clergyman. So it is unrealistic and unhelpful to suggest that this question about a man's fitness for the social life of the community be simply scratched. The question needs to be asked; but so do some others, and among them this: If the membership of the parish is predominantly of one race, and the priest under con-

sideration is of another race, is he to be disqualified because of this fact? And if an affirmative answer to this question is allowed, what becomes of the Church's moral basis for preaching the duty of fair employment and equal opportunity to the world around it?

The Missouri chapter of ESCRU is urging its diocese to take action to implement the House of Bishop's statement calling for the abolition of racial discrimination from clergy placement (see page 12). We hope that all dioceses will take an honest look at prevailing practice, and a firm stand for its correction. Until the Episcopal Church is widely practicing in its own clergy placement what it so eloquently preaches to the business world, its preaching will be as sounding brass.

Here and There

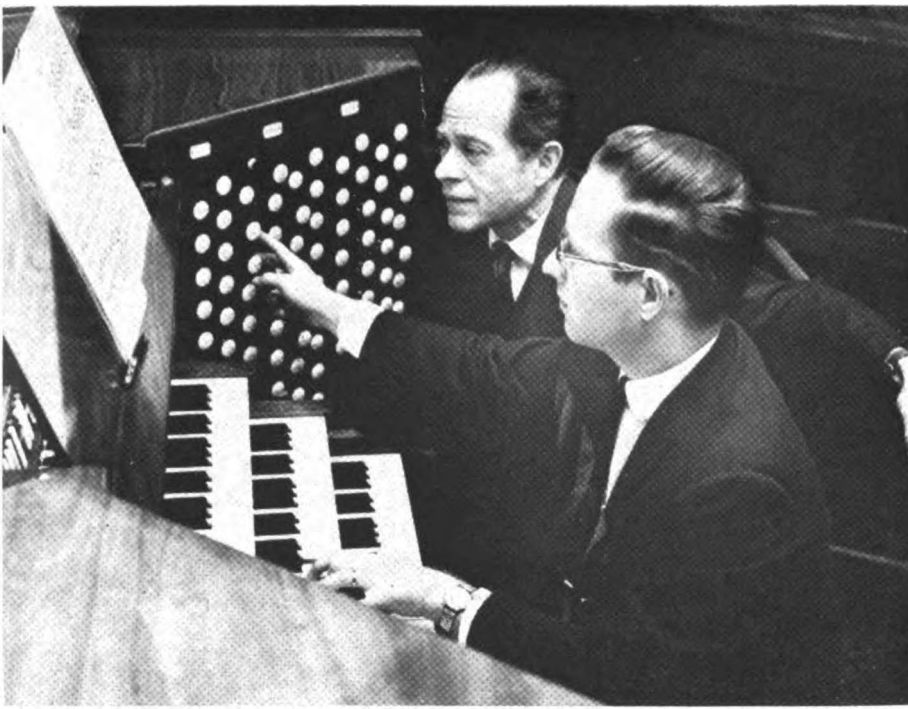
It is against Federal law for Americans to send any packages to North Vietnam, either directly or indirectly through some nation, such as Canada, which has no embargo on such shipments. The purpose of the law is, of course, to prevent giving aid and comfort to the enemy in any form, and with that military purpose we have no quarrel. But the ban upon *all* goods strikes us as militarily unnecessary and morally wrong. The issue was raised on April 9th when a group of Quakers in New York City tried to send some relief packages to North Vietnam and were rebuffed by postal authorities. The packages contained cotton bandages, dressings, antibiotics, anesthetics and antiseptics, blankets and clothing. Some of them were addressed to schools which have reportedly been bombed by napalm.

The Quakers have appealed to the President for the rescinding of this "unfortunate regulation" and the permission of an "unrestricted flow of humanitarian relief to all people in Vietnam." We would add our



voice and vote to this plea. We have not forgotten the American scrap iron that was used to build the Japanese war machine a generation ago for use against America. But that was scrap iron, not bandages and medicine for wounded children. One of our major claims for the superiority of the American free way of life to that of the Communists is that it is sensitive and responsive to human need wherever need exists. The law which prevents the American people from proving this point in North Vietnam should be repealed.

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de Kun

Ronald Rice, fellow of the College of Church Musicians, practices for a recital under the direction of Dr. Paul Calloway, organist and choirmaster of the cathedral and member of the faculty of the College.

The College of Church Musicians

by Clyde C. Hall

Mid-20th-century rediscovery of the contribution of the liturgy of the Church toward enriching the quality of corporate worship has been accompanied by a healthy revival of interest in the music of the liturgy and, as well, in the quality (or lack of it) of anthems, hymns, and choir repertoires.

Because of its historical identification with and concern for good liturgical music, the Episcopal Church is perhaps better able than others to contribute to the production and expression of good Church music. And it is doing so.

Anglican dedication to the beauty and majesty of sturdy Church music finds

forthright affirmation in one of the most unique institutions in the world—the College of Church Musicians of the Washington Cathedral. Whereas young men and women may find undergraduate fulfillment of their music interest in several colleges, universities, and conservatories, nowhere could they satisfy a desire for mature training in sacred music before the advent, three years ago, of the College at the cathedral. Immediately, the College closed the gap that separated the dedicated student from complete development of his music potential, by establishing a master-apprentice relationship between teacher and student in an environment described by the Very Rev. Francis B. Sayre, Jr. dean of the Cathedral, as “evoking that elusive spirit of religious musicianship which distinguishes the great composers and choral directors of the past.” He referred to what musicians call the *ethos* of Church music. Today, the College in the cathedral close is in the very vortex of a swirling center of music of the highest quality being composed, played, and sung almost literally every day of the year. Creativity is nourished to consummation in such a musical milieu.

Small wonder that the College is able to develop the promise of musicianship latent in its students—its faculty is endowed with profound wisdom and accomplishment in the music of the Church. The music critic of the *Washington Post*, Mr. Paul Hume, proclaimed that the College “brought a whole new set of exciting talent to the Washington area.” Dean Sayre expressed the objective of the College to send out into the world musicians designated “Fellow of the College of Church Musicians of the Washington Cathedral”—a badge of distinction, proof of its holder’s competence and thereby a full preparation for satisfying the most exacting demands which can be made upon a musician.”

Most widely known, perhaps, of the “masters” of the College is its Director of Music and Instructor in Theory and Composition, Dr. Leo Sowerby, whose compositions are internationally respected and honored. Before joining the faculty, Dr. Sowerby was head of the Composition Department at the American Conservatory of Music and organist and choirmaster of St. James Cathedral, Chicago.

Dr. Sowerby is associated with such musicians as Dr. Paul Calloway, Instructor in Organ and Conducting, organist and choirmaster of the Washington Cathedral, and conductor of the Washington and Cathedral Choral Societies; Dr. Preston Rockholt, Director of Studies and Instructor in Organ, Service Playing, and Repertory; Ronald Barnes, Instructor in Carillon; Dr. Leonard Ellinwood, Instructor in the History of Church Music, assistant on the Cathedral staff, and Senior Subject Specialist in the Humanities at the Library of Congress, Instructor

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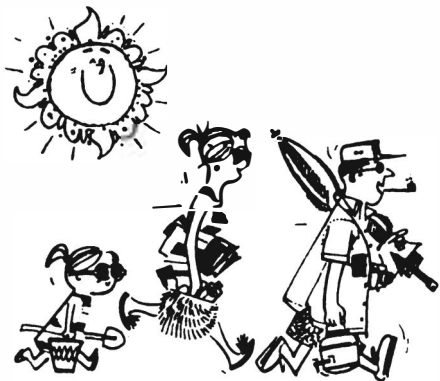
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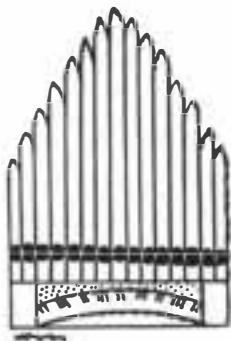
Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in The Living Church? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 43.

in Scoring, Dictation-Transposition, and in the Training of Boy Choirs, and assistant organist and choirmaster of the Cathedral; and the Rev. Messrs. John T. Golding, James Richards, and Alfred R. Shands, III, who share the work of instruction in liturgics.

Music and musicianship are the core of the curriculum—even the course offerings are reminiscent of a Sunday morning service: Plainsong, hymnody, anthem repertory, Anglican chanting, carillon study, improvisation, composition—analysis and orchestration, service music and service playing, conducting, advanced organ study, recruiting, training, and administration of choirs. The environment for these pursuits is a campus that includes a Gothic cathedral. Here, on the great organ, and on two other large instruments, masters sit beside apprentices—teaching; here pupils stand beside the choirmaster, Paul Calloway, as he trains



a choir of men and boys, or the Choral Society of 200 men and women which rehearses weekly and performs three concerts annually with orchestral accompaniment. Nowhere else in the United States is there such a laboratory of music—a College that graduates students equipped to assume direction of Church music at all levels, whether in cathedrals, parish churches, colleges, universities, or other schools.

Graduates of the College are now serving in churches and colleges in many communities in the United States.

The College and its graduates support the premise of Dr. Sowerby that: "All music of the Church is performed as an act of praise, worship, prayer, or thanksgiving directly to God. . . . It need not be, and should not be, dull; it need rarely be mournful, and need not frequently be slow-moving. Certainly, it may be joyous, brilliant on occasion, ecstatic even; it can be the perfect expression of spiritual power, majesty, and glory. It may interpret all moods that have as their basis the *dignity* requisite to all Church art, which means that all that is insignificant, shoddy, cheap, or that which has its genesis in purely worldly experience, must be excluded. . . . As David McK. Williams, outstanding American composer of Church music says, 'The Church owes the artist her protection, understanding, and encouragement.'"



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by ROBERT B. GREENBLATT,
M.D.

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HOMES

Continued from page 14

training, and intensive group living, all supervised by trained people working together as a team and inspired by a common faith in the healing Christ, was the most effective way to train the boy who had become delinquent through emotional deprivation.

"Fr. Bob" Mize knew that the Episcopal Church in the small, poor Missionary District of Salina could never compete for physical facilities, staff, and operating budget with the Kansas Boys' Industrial School of Topeka. He dreamed of specialized treatment for a few delinquent boys of the highest potential, built around the educational values of the public school, clinical treatment by Christian-oriented social workers and psychologists, and close personal contact with Christian priests and laymen in the daily life laid out in the Book of Common Prayer.

Fr. Bob's dream has taken two decades to work out, and no one would pretend that it has yet come to its final term, because the concept of Therapy-in-Christ applied to the emotional problems of juvenile delinquents has moved through wholly uncharted territory. One of the first big problems which had to be faced was financing. The District of Western Kansas has never had funds available for the Homes and the sparse population of the area could not possibly produce enough donations to pay for the quality program his concept called for. Nor were the parents of most St. Francis boys able to help much. Clearly, financial appeal had to be made beyond the borders of Kansas; but as the appeal was made in other states, a new responsibility appeared. If other states supported a work for delinquent boys in Kansas, why should they not send some of their delinquent boys to Kansas? Although Church preparatory schools have always received many pupils from far distances, this seemed to contradict a social work principle which holds that children should be treated as close to their home environments as possible. In this conflict of principle with necessity, necessity had to win and now the Homes are blessed with boys from all over the United States and friends to support the work as well. Seventy-five percent of the annual costs of operation are met by the gifts of individual friends and organizations and without help from the district or National Church.

Along with increasing support from other states came an increasing demand for the services offered by the St. Francis Boys' Homes. As an example, during 1965, 387 inquiries from 36 states were handled with room for only 77 boys in residence. The ratio of inquiries handled to boys accepted has been running approximately ten to one. It was this pressure for increased services which led to

the opening of the second Home near Salina, Kansas, in 1948, and the third Home at Lake Placid, New York, in 1965. An early decision on basic philosophy had to be made. Should the pressure of applications be met by the gradual development of a mammoth institution in one locality? The answer had to be negative for at least two reasons. Because the local public school is so important to the St. Francis program, it is impossible to consider bringing more than a relatively small number of formerly delinquent boys to associate with the community's sons and daughters, to be taught by their teachers. The most important reason is that rehabilitation can best be accomplished (and perhaps can *only* be accomplished) in small groups, so the decision was made that future expansion should be made by the multiplication of separate units for approximately 25 boys each.

Welding together the team of priests, clinical personnel, and house parents was a task which brought personal pain to a good many people, nor can it be claimed to have been completed yet. More and more it is being seen that agreement—for the good of the boy—by the different professions who work with him is not to be achieved through the dominance of any one profession over others, but by the illuminative insights into human nature which are given to people who share a common Christian viewpoint. The ability of the sacraments and the whole Christian apparatus to reconcile professionals of varying disciplines may well turn out to be the principal factor unavailable to the secular state training school. This factor has, of course, always been known to the well-run Church School.

What is the impact of Therapy-in-Christ upon the newly arrived delinquent boy at a St. Francis Boys' Home? Bewilderment, of course, and the felt necessity of finding out what is the "gimmick" behind it. This was recently expressed by the new boy who frankly asked, "Would you fellows keep on telling me you really love me if you didn't get paid for it?" More than a simple "Yes" answer is here required, but only the best trained and most thoroughly converted staff members are able to express it. Perhaps an answer lies in the statement recently made by a still-agnostic Old Boy who said to one of the seasoned priests on the St. Francis staff, "I never did believe all that religion stuff we heard every day in Chapel, but I know *you* did!"

The St. Francis Boys' Homes of Kansas and New York and the many Church-related preparatory schools offer different methods and services to very different groups of children. But surely the spirit in which the different methods are used must be the same. It is the spirit of Christ who one day surprised some of his disciples when he took seriously the needs of a little child.

IDEA

Continued from page 17

of dress or behavior. Education at Boynton School neither begins nor ends with recitation, but it is reinforced by constant reference to the day-to-day round.

A visitor to the school will first be surprised by the physical plant: no vine-covered Gothic here! The old red house (now somewhat repaired) is there, and the new house which contains dormitory, kitchen, dining room, and living facilities. There is a tumble-down barn housing a second-hand school bus and a car, and there is a small shed for horses, goats, and chickens. In the farmyard campus the visitor encounters two geese, an over-friendly boxer, and a derelict automobile (not just a wreck, but a laboratory facility: one of the boys has a mechanical bent and enjoys tinkering). There is also an antique farm wagon (purchased for seven dollars) and an asphalt basketball court surrounded by a rail fence. If one expects the traditional New England private school atmosphere, he is disappointed, but that disappointment is short-lived as he gets to know the school.

The boys at the school (there are nine now, all of high school age) begin their day at 6 a.m. when a teacher from the local public school arrives for the science and mathematics classes. (Boynton himself teaches the rest of the curriculum.) This teacher donates his time to the school, because of his belief in the idea, and squeezes it in before his formal classes at the public school.

The rest of the boys' day is given over to work (the boys do all maintenance on the property, all laundry, marketing, cooking, and cleaning entirely on their own), to study (they coach each other, pick up their books whenever there is a free moment, and make their recitations when they are ready), and to play (which seems always to carry on the learning: "How do you say *basket* in French, Mr. Boynton?" as they head for the basketball court). There is no clear delineation between work, study, and play. I asked one boy if he was reading for pleasure or for class work. "Both, of course," was his reply. "We read the books we choose ourselves about certain subjects, so we always enjoy what we are studying." Consequently, there is a natural striving for excellence, and the boys themselves look down on anyone who isn't trying to do his best. And they step in themselves to help those who might be having trouble. This does not make for the atmosphere of license, however: "You have all summer for girl friends and beach parties and the like," says the master. "When you get here we expect you to work hard and seriously. If you intend simply to fool around, this is no place for you." And it isn't; this school year started with fifteen boys and in less than a month, six had been sent home.

"Are you getting as good an education as boys in public school?" I asked. "Better," the boys replied, "We're using college textbooks and we are way ahead of the others. We use the same history book as one of the classes at Dartmouth, and we're even ahead of them."

Education is a real challenge at Boynton School. It makes the boys reach up and beyond themselves. Every aspect of their lives is involved in the educational experience. A Boynton boy doesn't "go to school" and hence sees no dichotomy between learning and living. He is sensitized to the enriching possibilities of every level of endeavor and activity. He has nothing handed to him. He clears the boulders and levels the land for his own ball field; he selects and prepares sites for the chapel and community areas; he selects his menu, buys his own supplies and cooks his own meals. He sees nothing strange in learning geometry, feeding chickens, conjugating German, cooking lunch, playing basketball, and singing madrigals, all within a few hours. His tutor becomes his master, his father, his mentor, his brother, his model, his counselor, and his team-mate. Consequently, he begins to discover the power and excitement of community. No one requires him to forsake his long hair or tight pants or pointed shoes, but he soon does so as he becomes part of this community. He is not forced into sterile conformity: if he wants to learn Russian, he may do so, although he is the only boy in school studying the subject. And religion is brought into his life in the same pervasive way. Sunday services for Church members are attended at St. Thomas Church, Hanover, but Morning Prayer is read by the boys daily (even during the occasional absence of the master). Arthur Boynton sees his task as a real Christian vocation and centers his own life in the life of the Church.

There are, at present, two weaknesses in the school. There is the fact that it has not as yet gained accreditation since, of course, it is only in its second year of operation. Even now, however, in the case of boys who have had to return to public schools, there is good evidence of the superiority of their training at Boynton. Secondly, the school depends at this point on the unique character of Arthur Boynton. He is aware of this and is working to discover other educators with the same idea who can begin to provide the school with a broader faculty base. Many teachers who have heard of the school have expressed real interest, some of them offering to give up lucrative positions in order to work under these unique and exciting circumstances; but selection is a delicate matter and is approached slowly and carefully.

When I asked Arthur Boynton what he needed most, he answered with one word: "Prayers." The rest, he believes, will come in God's good time.

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BRIEFS

THE DIOCESE OF ST. ANDREW'S, Scotland, has acquired a double-decker bus that has been converted into a mobile display unit. The rector and men's club of Burntisland did the remodeling of the bus which is to be used in touring the diocese, showing the Church people the social service activities being undertaken in the area.



THE UNITED SOCIETY FOR THE Propagation of the Gospel, London, has announced the resignation of the Rt. Rev. Victor George Shearburn, Bishop of Rangoon, Burma. The bishop, who has been in the Rangoon See since 1955, was particularly concerned with creating and encouraging agricultural community development projects. He served with the British Expeditionary Force in Europe during WW II, and later went to Gibraltar and then to India. He is a member of the Community of the Resurrection. [RNS]



THE FIRST NEGRO TO BE NAMED an Anglican bishop in the history of British Guiana has been reported from the West Indies. Canon Philip Elder was consecrated Suffragan Bishop of the new Diocese of Stabroek, in St. George's Cathedral where he had worked for four years as curate. Bishop Elder, 43, has been studying in England. [RNS]



METHODIST AND ANGLICAN Churches in Marshland, a suburb of Christchurch, N. Z., have embarked on a trial year as one almost fully combined church both in worship and in activities. The Anglican Church is used for church services, of which one is a combined family service on the first Sunday of the month. The clergy alternate in conducting the service. On the other Sundays, the complete Anglican and Methodist services are alternated, with all welcome. Actual receiving at the Anglican Holy Communion is not open to the Methodists. [RNS]



THE RT. REV. P. H. F. BARRON, Suffragan Bishop of Capetown, South Africa, has been elected Bishop of George, province of South Africa. He has spent most of his clerical years in Africa. One major problem facing him is the provision of new churches, halls, and rectories in areas where the non-white population is being moved in accordance with the government's apartheid policy. [RNS]

The indifference of believers is something far more dreadful than the fact that unbelievers exist. — *Father Yelchaninov* (1881-1934).

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The Rev. Henry Brevoort Cannon, Headmaster, Box 1

WHISTLE

Continued from page 16

profound conviction about God, and the will to share it.

But more is needed than conviction and desire. The faculty members at Rock Point realize that it isn't enough to deliver a lecture and then leave for the day. Children respect the opinions of people they know and like. A conference situation properly used provides an atmosphere of mutual trust and acceptance, the only atmosphere in which real learning can take place. "She taught me to whistle



through my teeth!", a ten year old boy said of Dr. Agnes Bartlett. It is easy to see why the same boy listened and learned when Dr. Aggie told him about missions in Japan. Daughter of missionaries, she knew what she was talking about, but she would have talked in vain if she hadn't shown first that she cared about him, and about the things that mattered to him.

Faculty members lend support, usually vocal, during softball games. They lead small discussion groups during the morning study session, and interest groups for an hour or two in the afternoon. The particular interests offered are determined by the interests or abilities of the faculty members at each conference. It might be wood carving, dramatics, folk singing, tennis. There is always enough variety to make it difficult for a child to choose one or two activities from the several that appeal to him.

When they aren't involved in a scheduled activity, the faculty members can usually be found—somewhere—with the



children. They know how to listen and when to speak, whether with one child on the front steps or with a dozen on the beach or around the record player. Women faculty members generally find that the best time to get to know the girls is at bed time: helping with rollers and pin curls, putting band-aids on

scratches, offering encouragement or sympathy regarding that cute boy from Montpelier who either did or did not measure up to expectation.

The dean of each conference, a priest appointed by the bishop, is ultimately responsible for the study program and in a broader sense for the conference itself; but the whole faculty is involved in the months of planning that precede the conference. Guided by the theme the chaplain plans his chapel talks, choice of lessons and psalms, and even the times and places of worship in order to help in the step-by-step development of the theme. His evening chapel talk, for instance, might wrap up the day's discussion; his morning choice of a New Testament lesson might provide a jumping-off point.

Conference themes vary. A group of fourth and fifth grade boys tackled the nature of God and of man with an unabashed perceptiveness normally unexpected in the very young. A high school group saw the movie "The Edge of the City" Sunday evening, and virtually lived it during the week that followed. A junior high conference learned how a church is



operated—and why. As "All Saints and Sinners" they became a church, elected a vestry, planned and executed programs in Christian education and in missions. They reported their progress to the bishop when he came for his "annual visitation."

Whatever the theme, it isn't bound by the scheduled "study groups, 9-12." Evening speakers are sometimes invited: a rabbi, a social worker, a pathologist, a panel of parents who can present a new viewpoint to the topic under discussion. Some of the afternoon interest groups have been used to present an aspect of the theme in art form: drama, icons, folk singing and dancing. A Eucharist on the last morning of one conference effectively incorporated all four.

One indication of the success of Rock Point Conferences can be seen in the number of young people who ask to come back as counselors. They are high school students who oversee work groups, assist with interest groups and sports, and give the sort of help to a youngster that an older brother or sister can give.

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its renovated first floor, was dedicated on St. Nicholas Day. On that same day ground was broken for the student Services Center which will be ready for use this summer. The elementary and intermediate schools now occupy Sellon Hall. St. Andrew's is a diocesan school (Honolulu) for girls in grades one through twelve, and is under the Sisters of the Transfiguration.

St. Ann's, Brooklyn Heights, Brooklyn, N. Y.

Team teaching and specialists in the subjects taught to the 65 students presently enrolled account for the successful first year of the school which is operating in the undercroft of St. Ann's Church. The non-sectarian school will be moved in September 1967 to the recently purchased Crescent Club building, and will then include kindergarten through the ninth grades. Eventually, the school will have high school classes.

St. Christopher's School, Richmond, Va.

A program of expansion to provide for classroom additions, dormitory, a new lower school, gymnasium, and an increase in endowment, is the first such program in the 55 year history of St. Christopher's. The lower school will be located on recently acquired property across the street from the upper school on St. Christopher's Road. The school, which was started in 1911 and named Chamberlayne School, was put in the hands of the trustees of the Church Schools in the Diocese of Virginia in 1920, and renamed St. Christopher's. It has an enrollment of 565 boys.

St. Hilda's and St. Hugh's, New York, N. Y.

A new and much larger school building will be opened in September allowing for increased expansion in the areas of the sciences, language laboratories, and physical education. The enclosed roof will offer a large play area for the elementary school. Half of the faculty of the coed school for the twelve grades are not members of any religious order, though the school is under the Sisters of the Community of the Holy Spirit. A chapel is a part of the school which will accommodate 725 day students.

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St. Michael's parochial day school for boys will open this fall. The purpose of the school is to provide boys for the choir of St. Michael and All Angels, while at the same time providing the students with a Christian oriented program of education. The school will begin with students in grades three through six and will advance one grade each succeeding year until the completion of the eighth grade. Each school day will begin with a chapel service.

Bethany School, Glendale, Cincinnati, Ohio

This school, under the Sisters of the Transfiguration, is both a boarding and a day school. Boys are enrolled as day pupils in grades one through nine; and girls may be either boarding or day pupils in the same grades. Boarders live in cottages with cottage mothers. A chapel service starts each day of classes of regular curriculum, special courses, and extra-curricular activities. The school provides a way of life in the study, worship, work, and play for the Christian child.

Bishop Dagwell Hall, Portland, Ore.

This Church boarding school for boys in classes seven through twelve, has two summer programs also for boys. One is a ski school based on Mt. Hood which runs for two sessions of three weeks each. Instruction is available for the beginner, intermediate, expert, or ski enthusiast, five days a week. On the other days students are instructed in mountain rescue, mountaineering, camping, and other outdoor activities, in the Mt. Hood National Forest area.

The other summer program of six weeks, is academic with skiing at Mt. Hood, and with the usual summer sports. The academic program which is held at the Hall, is planned especially for boys who require make-up work or more intensive study in certain subjects.

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Porter-Gaud School, Charleston, S. C.

The school, the result of combining old Porter Military Academy, the Gaud School, and Watt School, is non-military. Boarders are being accepted for the first time for the fall term. The purchase of the old Porter site by the Medical College of South Carolina and the gift of 70 acres at Albemarle Point from the Atlantic Coastline Railroad have made possible the rebirth of the schools. Porter-Gaud is operated as non-profit under a board of trustees elected by the Dioceses of South Carolina and Upper South Carolina. The Bishop of South Carolina is chairman of the board.

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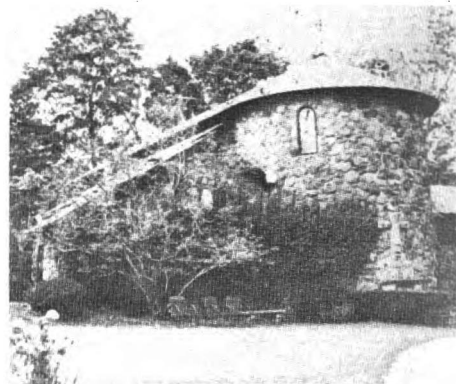
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Trinity University, San Antonio, Texas

This summer the University will again offer high school graduates the opportunity to begin their college careers early. Through its "Project '66" the incoming freshman at Trinity can complete six semester hours of credit per six weeks in each of two sessions. If this program, which enables the student to make the transition into college life with a much lighter course load than is required during the regular academic year, is followed, the student may complete his degree requirements in three years. This is a coed university and is non-denominational, accepting students from all religions and ethnic groups.

NEWS FEATURE

Operation Grubstake, Inc.

On March 20th, a dream became a reality when a gavel fell calling the board of directors to the first order of business for Grubstake, Inc. The dream had been shared by the Rev. Dom Orsini and Common Pleas Court Judge Henry Ellenbogen.

Over a year ago Fr. Orsini, rector of St. Luke's, Bloomfield, Pa., became interested in several young men brought before Criminal Court. He felt that there was a need for a court chaplain, and presented his idea to President Judge Ellenbogen of Pittsburgh, Pa. The judge gave his official blessing and Fr. Orsini began working behind the scene with youthful offenders. Up to the present time ten youths on probation have been housed in welfare facilities, and provided with education or employment. With the help of parishioners of St. Luke's, Fr. Orsini has taken care of the general needs of the youths, out of pocket.

The corporation is establishing a program for the acceptance of young men, housing them, and recruiting a staff to help them. Each case that Grubstake accepts will be recommended by the court or its agencies.

"He will be a young man convicted of a felony, who can't return to his home life and former associations, and to whom prison would do more harm than good,"

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Director of Admissions

said Fr. Orsini. "We hope to keep each case at least one year, or for half of his court ordered probation." He also added that Grubstake would not be in the business of giving handouts.

The program is for both probationary youth and parolees under 25 years of age. Co-operating with the corporation are the diocesan Pastoral Institute and the Pittsburgh board of education. The financial object is \$100,000 per year to maintain a residence for boys in trouble.

Judge Ellenbogen has been urging for several years the creation of a facility to rehabilitate prisoners upon their return to society. "The establishment of a facility such as Fr. Orsini envisions would serve a distinct and urgently needed service to this community," the judge said. "It is all too clear that our present system of penal punishment has not served to rehabilitate lawbreakers. Failing to rehabilitate prisoners is the single most contributive factor to the burgeoning crime rate."

The vestry of St. Luke's has approved Fr. Orsini's spending half of his ministratory time in the work of Grubstake, as it is considered a part of MRI. The parish itself is an inner-city organization of 150 communicants.

ALBANY

Ministry to the City

"It is imperative that the Church be aware of what is happening in a rapidly changing world which includes our community," the Rt. Rev. Allen W. Brown, Bishop of Albany, said when he revealed the work and planning of the Albany Episcopal Urban Association over the past two months. The group plans to move with the county Economic Opportunity Commission in the war against poverty; to develop an ever increasing ministry to the city; to make more significant contact with forces and groups already at work; to understand the meaning of the changes which are occurring so rapidly; and to provide for greater participation in the decision making processes of our day.

The association covers the parishes in Albany and Rensselaer Counties, and is made up of both laity and clergy.

CHICAGO

Associate Parish-Mission

Pushing doorbells in a house to house canvass of the Northtown parish area of St. Francis' Church, Chicago, was the unique Lenten project of the junior class at Seabury-Western Seminary. The canvass, sponsored by the newly formed associate parish-mission of St. Paul's by-the-Lake, Chicago, and St. Francis', was an attempt to measure the potential Episcopal membership of the Northtown area, and to get a picture of the religious complexion of the neighborhood. Other ob-

jectives of the parish-mission program are the reduction of the amount of subsidy coming from the diocese, and the increase of services of the Church through adult education programs, youth work, and increased pastoral care.

The first jointly sponsored project of the parish-mission was the Lenten forum at St. Paul's by-the-Lake. On one evening each week in Lent the "Revolution in Religion" was examined by guest speakers from the Chicago area.

KEEP

To Fulfill Basic Needs

Approximately 200 people met in Barth Hall of St. Paul's Cathedral, Detroit, Mich., March 4th, for the 16th annual meeting of the American committee for KEEP, the Kiyosato Educational Experiment Farm in Japan, which is directed by Dr. Paul Rusch, its founder and an associate editor of THE LIVING CHURCH.

The Hon. S. M. Matsunaga, U. S. Congressman from Hawaii, who was the speaker, said that the greatest needs in Asia are food, faith, and youth. "If we had done what Paul Rusch did in Japan, we would not be in Vietnam as we are today.

"Communism," he stated, "would have no appeal to the people of Vietnam if we had followed people like Rusch. By giving South Vietnam faith and hope through improved agriculture, we could prove to them that they need not worry about food." The speaker called Dr. Rusch a "one man foreign aid service."

Dr. Rusch, who based his realistic program on food, health, faith, and hope, gave his report on the work of KEEP. He called the cold war a war against God and said the need in Asia is for more food, more love, more hope, more trade, more schools, and more medical care.

Mr. Hugh C. Laughlin, Toledo, Ohio, presided at the dinner meeting. He is president of the American committee for KEEP. Jerome P. Cavanagh, mayor of Detroit, issued a proclamation, denoting March 4th, as "Dr. Paul Rusch KEEP Day."

Dr. Rusch and KEEP began modestly in 1948 in the tiny highland village of Kiyosato, about 100 miles west of Tokyo. Here on the site of a youth camp constructed by Dr. Rusch before the war, a small group of young Japanese Christians set about raising food on the highland scrubland, considered worthless for agriculture. They and Dr. Rusch set about improving family health in an area that had never known modern medicine; bringing faith to a region that had never seen a Christian church; and creating hope and opportunity for youth. Because these founders were Christians, their first project was the building of a church—St. Andrew's—"the meeting house." The prewar cabins were repaired for class

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room use, for special make-up classes, and for monthly medical clinics. The reactions of the highland people ranged from hopeful interest to apathetic skepticism, yet 800 youngsters came to the first children's Christmas party.

By 1954, 278 highland farmers in the Kiyosato area were participating in the government's Jersey dairy farming program; the first County Fair was held. In 1962, a "daughter" church, St. Mary's, close to the area high schools in Nagasaka, was sponsored, and it became self-supporting immediately. In 1964 there were ten outreach stations.

SOUTH AFRICA

Crowther Again Denied

The South African government's department of Bantu affairs had denied a permit of entry from one diocese to another, for an American citizen, the Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, South Africa. The diocese is under the jurisdiction of the Church of England.

The Rt. Rev. Robert H. Mize, Bishop of Damaraland, S.W. Africa, had invited Bishop Crowther to be the keynote speaker and to conduct a forum on Christian stewardship at the third annual convocation of the Anglican Church during Easter week, in Ovamboland, a section of the Diocese of Damaraland.

Bishop Crowther has been involved in a controversy with the S.A. government over his espousal of hundreds of displaced African people in his diocese who were suddenly removed from their homes last Christmas and dumped in the open countryside by the Bantu affairs department. [L.C., January 16th] The bishop visited these people at Mamuthla and found them without food, drinking water, and shelter. He organized a relief campaign in Kimberley to which South Africans, black and white, responded, as did concerned people overseas. The government accused Bishop Crowther of trying to embarrass it and denied him entry to the Mamuthla reserve. Since he is not an African citizen, he must apply to the Bantu affairs department for permission to visit African areas.

CANADA

More on Orders

The Rt. Rev. George Luxton, Bishop of Huron, has urged Pope Paul VI to appoint a commission to investigate the validity of Anglican orders. The bishop first raised the point during a private audience with the Pope last November, and he said that the pontiff suggested presentation of a formal written request. After careful preparation the bishop sent his documents in Latin and in English, to the Pope.

The documents carried three requests:

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(1) That the Pope ask one of his commission to review the matter of Anglican orders, to compare afresh the Anglican Ordinal with the early Ordinals, and to review the English Ordinal through its various phases of development for a further testing of its intention; (2) That consideration be given at some point in the years ahead on an action towards the worldwide Anglican Communion similar to that which "your Holiness and Patriarch Athenagoras completed at the end of the Vatican Council, and revoke the sentence of excommunication and anathema as passed by Pope Pius V in 1570 on Queen Elizabeth I; and (3) That the Pope also consider a further step of Christian brotherhood by intermingling the orders of the Roman Catholic Church with Anglican orders and the orders of those in full intercommunion with the Anglicans. He mentioned as examples, the Old Catholic Church and the Church of Sweden.

Bishop Luxton emphasized that he did not speak for Canadian Anglicans or for the Anglican Communion, but simply for himself as a bishop. He said that Pope Paul had mentioned the Bull of Pope Leo XIII as a definitive statement on Anglican orders. Bishop Luxton expressed the hope that the relevant documents, when studied in the new climate of our inter-Church relationships, "might possibly allow other interpretations than those apparent at the close of the 19th century."

The documents were signed in the ancient English style: "George Huron."

[RNS]

NEW MEXICO AND SW TEXAS

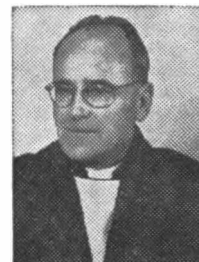
Community Parishes

The Rt. Rev. Charles J. Kinsolving, Bishop of New Mexico and Southwest Texas, has spoken out on the frustrations of individual congregations in multiple parish communities. In his column, "From the Bishop's Study," in *The Southwest Churchman*, the bishop talks about the rapidly increasing congregations within the diocese and how the physical limitations of present facilities will continue to hamper their community services. Bishop Kinsolving writes, "At the present moment none of our congregations believe that they are financially able to sponsor community projects either separately or corporately. Probably none of them will until our congregations within a single community begin to implement a program of Mutual Responsibility and Interdependence among themselves."

The bishop believes that as long as parochial isolation remains the order of the day, each congregation will struggle to secure for itself the specialized staff that all could enjoy co-operatively.

In the past, interparish councils have been attempted and failed "simply because the member congregations sought to maintain independence rather than

move toward an essential interdependence," says the bishop, who suggests a solution by organizing the various congregations as the Episcopal Church within a given community. Beginning with the establishment of a "community vestry" responsible to all the congregations, Bishop Kinsolving would then have the affairs of each congregation administered by a



Bishop Kinsolving

local "executive committee." On the committee would sit members of the community vestry in order that the "thinking, policies, and vestry decisions might be adequately interpreted to the local group." One more step, the bishop feels, would be the development of a "unified budget" for the Episcopal Church in the community.

SCOTLAND

Financial Crisis

by the Rev. THOMAS VEITCH

The Episcopal Church in Scotland is facing a financial crisis. The results of the stewardship campaigns which, over the past five years, have been run in practically every church in Scotland, are proving inadequate to meet growing running expenses and the need for large capital expenditure on extending the Church's efforts.

Mr. J. S. R. Cruickshank, convenor of the Aberdeen diocesan council executive committee, is quoted as saying that the latest estimates for essential capital expenditure over the next five years will be in the region of 800,000 dollars. Alongside this must be put the very considerable cost of the increases to the salaries of the clergy on the minimum stipend. Salaries have now been linked with the government retail price index figures—a scheme evolved to avoid an annual public discussion on clergy salaries—but in the first year of the new system this has entailed raising salaries from 2,550 dollars per annum to 2,880 dollars, a consider-

If you read history you will find that the Christians who did most for the present world were just those who thought most of the next. — C. S. Lewis, *Christian Behaviour*, 55. (The Macmillan Company, 1943.)

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able sum when it is realized that the majority of the 300 charges in Scotland are minimum stipend charges.

Two suggestions have been put forward to cope with the increasingly difficult situation. The first is that special appeals should be issued for schemes which entail capital expenditures. This, however, has met with strong opposition, as one of the promises made to those entering stewardship agreements was that there would be no special appeals. Many critics hold that to issue such appeals would be breaking such agreements and would end the whole stewardship set-up.

The alternative suggestion has been the appointment of a priest as full time stewardship adviser. To the diocesan councils of the seven Scottish dioceses, all meeting in February, delegates were sent from the Executive Committee of the Representative Church Council of the province to commend such an appointment. The Edinburgh and Glasgow dioceses both rejected the scheme by large majorities; Brechin favored it, Aberdeen was against it, St. Andrews was divided, and Moray mildly approving. Although the suggestion will be fully discussed at the Representative Council meetings in Oban in May, it would appear that the chances of its adoption are very slight. Matters have accordingly reached an impasse, and it is difficult to imagine what scheme can be suggested which will avoid breaking stewardship undertakings on the one hand or increase stewardship giving on the other.

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LETTERS

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

A New Low

I do not know who was responsible for the Easter cover [L.C., April 10th] but in color and content it reached a new low—uninspiring, anything but beautiful, and inappropriate. Anything would have been better no matter how traditional and frequently used. We realize this is one of the letters you will not publish, being "infallible."

JAMES P. PITZER

Washington, D. C.

Editor's comment: While esthetic values do and should vary, it is difficult for us to see how Mr. Pitzer finds the subject of the Resurrection inappropriate for Easter.

Church Structure

Never in recent history has there been so much concern and correspondence regarding the structure of General Convention and provinces as is evident today. The Joint Commission on Structure was reactivated in 1955, and the evidence of this growing concern comes from letters and resolutions all over the Church now being presented to the Commission. The Commission chairman, as the only one on the present Commission who has served continuously since that time, expresses gratitude for the response and suggestions the Commission is receiving.

The Commission has now submitted alternative plans for proportional representation to the presidents of the provinces for discussion at synod meetings prior to the 1967 Convention, as mandated by the St. Louis Convention. The Commission itself has avoided expressing any preferences in the hope that honest discussion by the synods will bring some anticipation of how much reform the Church is ready to consider.

Two separate issues are really at stake in the discussion of proportional representation. One is the obvious matter of having the House of Deputies represent in its members more clearly the numbers of communicants in the different dioceses. Our concern with this in our national life brings this particular issue into clear focus. The other issue is the size of the House of Deputies itself. Plans presented by the Commission give various choices and would permit us to keep the House of Deputies at approximately its present size, or to give downward revision of the size in varying degrees. It should be understood that these issues are truly separate from one another, but each is of great importance.

Another major concern of the Joint Commission is the role of provinces. Growing dissatisfaction with provinces as an unnecessary organization is evident. Two dioceses have already withdrawn from their respective provinces and others are discussing such a move.

The Joint Commission recognizes that provinces will never have a proper place in our life unless we are willing to yield true authority to them in certain areas. This will

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mean a yielding of authority from dioceses, or from the National Church. One suggestion which will certainly be considered is on the whole matter of the entrance into the ministry—the possibility that applicants for postulancy should be interviewed by provincial boards and examined by provincial chaplains. It is certain that there will be other suggestions for authority on the part of the provinces.

The next meeting of the Joint Commission will be held in Chicago, June 14-15. Some letter writers have suggested that Commission meetings be open to those who wish to express directly their concerns or suggestions. Members of the Commission would prefer that these concerns be put in writing to the chairman, so the time of the meeting is given for that purpose.

(The Rt. Rev.) JOHN P. CRAINE
The Bishop of Indianapolis

Indianapolis, Ind.

Appreciation

May I express my appreciation for your editorial [L.C., March 13th] entitled, "Concelebration." It is clear and forceful and convincing. I think it does a lot to help us free ourselves from sentiment which is the greatest temptation in our present ecumenical situation.

No one can have anything but admiration for the intentions of Mr. Evans in the celebration of the Holy Communion in question. But we are a Church of law, and as you point out there is never any conflict between true love and law. St. Paul deals with this subject in the third chapter of Romans. Our ecumenical opportunities can only be used to advantage if each of our Churches stands by its basic laws.

(The Rev.) ROBERT E. MERRY
Rector, Church of the Nativity
Crafton, Pittsburgh, Pa.

Additional Information

We are pleased that the March 20th issue of THE LIVING CHURCH carried a news item about the program of home care we have begun to develop to serve older persons in the diocese through the Episcopal Church Home. However, one fact was omitted—that the start of this service has been made possible by a three year grant of \$23,000 from the National Department of Christian Social Relations of the Executive Council.

It is anticipated that at the end of the three years, this non-resident program will be financed completely by resources in the diocese as part of the broad range of services to older people that include residential nursing and terminal care as well as home care.

(The Rev.) GREGORY D. M. MALETTA
Executive Director, Diocesan Ministry
to the Aging

Washington, D. C.

Mixed Marriages

Hail to Bishop Higgins of Rhode Island!! Finally someone in the position to stop the disgusting, seemingly continual concessions and apologies to other Churches, including the Romans as well as Protestants, made by the Episcopal Church in regards to our beliefs, faith and practices has done something about it. At least this is a step in the right direction.

It takes a shepherd of strong character and convictions these days to use whatever means are available for his use to keep sheep in

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his flock from falling along the way. Such a shepherd is Bishop Higgins. He is to be commended. And it seems reasonable to encourage others to follow his lead.

DAVID L. JASMER

Oak Creek, Wis.

ESCRU Guidelines

The Executive Council's advocacy of ESCRU's "Church and Riots" guidelines paper is encouraging; especially for ESCRU's Los Angeles Chapter which found among local diocesan authorities very little honest consideration of that report's creative suggestions.

In fact, when our chapter approved the report, sincerely hoping for a discerning appraisal of the moral and disinterested leadership which the Church might bring to a riot-torn area and to a terribly confused group of minority people, it was met with scorn, disapproval, and finally, rejection. Although the event of Watts, and the local Church's rather weak response to it is now in the past, nevertheless, the seeds of reluctance to face the deeper issues, reluctance to use the Church's moral power of persuasion upon the city's political forces to solve immediate problems of housing, poverty, and crime, reluctance to bring the attention of all the faithful in this diocese to the manifold needs of suffering thousands in the Watts area, indeed, the reluctance to act—these seeds are well implanted in the fiber of the local Church. Just when and where the local Church has another opportunity to manifest these seeds in flower form is, frankly, a frightening thought.

But then, with the Executive Council's moral and spiritual fortitude poking in from the top of the Church, perhaps one day the bottom might confess its sin in order to fully join in that blessed procession which we commemorate especially at Lenten time.

(The Rev.) TERENCE E. LYNBERG
Assistant, All Saints' Church

Pasadena, Calif.

Partnership Plan

I found the article on the Partnership Plan [L.C., February 20th] confusing and disturbing.

(1) I had never been told before that I was being un-Christian by giving more than 10 percent of my income to the support of the Church.

(2) But then, I had never equated support of the Church with nicely supporting the episcopate. If generations of Churchmen have been taught that this is the definition of Christian giving, no wonder the Episcopal Church is so poor in its giving as compared with other Churches.

(3) As a member of a diocesan department of finance, I know the problem of arriving at a minimum budget, basing the assessments on it, and then hoping the parishes and missions will "pay up." There must be a better way of implementing our Prayer Book duty to "work and pray and give for the spread of Christ's Kingdom."

(The Rev.) RICHARD GUY BELLISS
Rector, St. Anselm's Church

Garden Grove, Calif.

More Chaplains Needed

Thank you for printing Chaplain Peter D. MacLean's letter [L.C., December 13th]

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and for your recent coverage of certain aspects of religion in the Armed Forces.

Please be informed that of the 274 chaplains on duty in Viet Nam (*Time* February 11th, p. 68) five are Episcopalians. By July 16th if the five are not ordered elsewhere we shall have seven. Episcopalians should realize that of the 3,000 chaplains on active duty in the Armed Forces and the Veterans Administration the Episcopal Church is allotted approximately 140. However, the three military services are asking us for additional chaplains. This is particularly true of the Army. Army chaplain candidates must not have reached their thirty-third birthday on the effective date of the appointment. The Episcopal Church requires at least two years of experience as an ordained priest. Interested clergy are invited to contact this office.

An imaginative pastoral concern for Armed Forces personnel and (let us not forget) for their dependents is of mounting importance and once again must move toward the center of the Church's consciousness. Thank you for the hospitality of your columns.

EDWARD I. SWANSON

Civilian Coordinator, Office of the
Bishop for the Armed Forces
New York City

Stalactites and Stalagmites

The late Rt. Rev. Irving Peake Johnson, Bishop of Colorado, once published an article entitled *Stalactites and Stalagmites*. In it, he wrote:

"One asks why so many of our ministers desire to take the supernatural out of the Church, and why they do not want to leave the Church in order to propound their theories?"

"The answer is simple: They know the ephemeral character of mere human institutions. They know that stalagmites do not grow without stalactites to infuse them. So they desire the stable character of a divine institution which has been built up and preserved by belief in the supernatural in order to give a solidarity to the ideas which would deprive the gospel of all supernatural grace. In other words, they desire to use the labors of a long line of stalactites in order to create stalagmites that they claim to be just as wonderful. But they are not. In a contest between the two for beauty, the stalagmite is hopelessly outclassed.

"... It is mighty easy for a priest of the Church who believes very little and yet looks like any other priest to get the close following of laymen who believe very little and are satisfied with appearances. It is this factor which separates a good many of our clergy from the close discipleship of the bulk of the laity. And in this the Church is unique. It also separated the laity from following our Lord."

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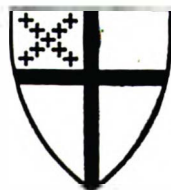
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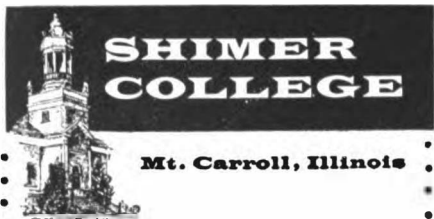
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BOOKS

Continued from page 9

of theology and psychology, and those with an interest in the reaction of Roman Catholic circles to Jung's psychology, will want to read these volumes.

There are, however, some serious drawbacks to Fr. Goldbrunner's works as published. For one thing I found myself wanting to know more about the author. A note on the back of the book reassured me that he was highly qualified for his task but gave no details about his identity except for his degrees in theology and philosophy. Secondly the reader is not told when the various essays were originally written. This is unfortunate as I found myself with the distinct impression that the original compositions must have been some time back, since the references to Jung's works are all from books Jung wrote in the first part of his life. Thirdly I felt the lack of any form of index or adequate bibliography and also was disturbed at the poor binding of the books. I was left with the impression that if the books are worth publishing they should have been bound better with more adequate introductions and other editorial care. Finally I wondered about the translation. Often Fr. Goldbrunner speaks of Jung's "system." Any student of Jung knows he was a most unsystematic psychologist and studiously avoided any impression of having devised a psychological or philosophical "system," since he knew our knowledge of the psyche is in its infancy.

The question of when the author wrote is important in understanding his critique of Jung's work in *Individuation*. His main objection is that Jung rules out completely any metaphysical or transcendental belief in God in favor of a purely psychological experience with the inner God-image, the Self. Actually in Jung's later works Jung corrects himself, and acknowledges that "empirical reality rests on a transcendental foundation" (*Mysterium Coniunctionis*, p. 538 and 550), but Fr. Goldbrunner seems only familiar with Dr. Jung's earlier, more strictly empirical conclusions.

The three volumes suffer from another difficulty: it is hard to determine for whom they are intended. Often Fr. Goldbrunner writes as though he is aiming at the lay person uninitiated into the problems of depth psychology. But just as frequently he lapses into a technical way of writing, filled with allusions to many authors from all phases of history, with whom the ordinary reader would not be acquainted. *Cure of Mind* is particularly technical in this respect and would not be appropriate reading except for the professional theologian.

If the reader wishes to master the literature in psychology and religion he will want to read Fr. Goldbrunner's works. But for the person who is just

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starting his reading in this field, or must be highly selective, there are better introductions to Jung, and better critiques.

(The Rev.) JOHN A. SANFORD

✦ ✦ ✦ ✦

Freedom Today. By Hans Küng. Trans. by Cecily Hastings. Sheed and Ward. Pp. 176. \$3.95.

This book by Hans Küng, one of the architects of Vatican Council II, is the first in a new series under his editorship. The series, *Theological Meditations*, proposes to bridge the chasm between devotional literature, which "is gravely lacking in theological substance," and theology, which is criticized as "by and large esoteric and intellectualistic . . . it disdains to rub shoulders with the real world, indeed . . . it rarely, if ever, displays real concern for the needs of people living today . . . it fails to speak the language of our time. . . . In short . . . (it) fails to 'edify' in the best and most important sense of the word." The hope is to "tie theology and meditation together . . . and to practice the two as a single activity."

Freedom Today, as one might expect, admirably fulfills the editor's intentions. Succeeding volumes will, accordingly, be awaited with interest. The current book is in five chapters: The first sets forth what freedom means for the individual Christian in the world as illustrated by the life of Thomas More (previously pub-

lished in England under the title of *Freedom in the World: St. Thomas More*); in the second chapter what freedom means for the Church (originally published in *The Commonweal*, June 21, 1963, under the title of "The Church and Freedom"); the third chapter discusses the freedom of theology (published 1965 in England as *The Theologian and the Church*); the fourth chapter considers the freedom of religions from the viewpoint of the Second Vatican Council's Declaration; the fifth and concluding chapter offers a moving appreciation of Pope John XXIII as a truly free person and never "the prisoner of the Vatican."

For the average reader the high points of the book will probably be three in number. There is an honest and candid discussion of the frequent criticism of the Roman Church as totalitarian, authoritarian, and monolithic. Dr. Küng in a refreshing way makes no excuses for the dark spots in Christian history as represented by the Crusades, the Inquisition, and other forms of religious persecution. We must be grateful for his frankness in reminding us that the Reformation did not put an end to Christian oppression and heresy hunting and that religious toleration is rather the product of the Enlightenment. He accurately puts his finger on the sore spot: "How is the Church with her message of freedom to be regarded as credible by men if she herself does not

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show herself as a dwelling place of freedom? How is she to show herself as a dwelling place of freedom unless freedom shines out everywhere through her institutions and constitutions, her ministries and ordinances?" Freedom in the Church is a continuous task and involves maintenance of freedom of conscience, of speech, and of action.

Freedom of theology implies a free theology for the Church and in the Church. This would mean that theology to do its job for the Church must be "scientific in character and pastoral in orientation." If it is to be representative of the Church and within the Church, it must be "at once critical in outlook and deeply rooted" in the Church's traditions. This chapter (III) could be profitably read

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and reread both by those who have swallowed whole the "radical theology" of our day and by those overly eager in their condemnation of contemporary theologians who are struggling in humility to rethink and restate in meaningful terms the implications of the Christian faith commitment. Let the persecution of Thomas Aquinas, as we are reminded by the author, be a warning!

The role of the Church in its relation to the world religions is delineated by Küng as that of servant of all, the vanguard and sign to the peoples, and a witness to God's universal graciousness. This requires a new interpretation of "outside the Church there is no salvation."

No one apart from the author's own ecclesiastical tradition, or for that matter within it, is likely to agree with him in every detail. But all of us can be grateful for his penetrating insights, even at times sharp criticisms, combined with an obvious charity. He comes through to us as a living testimony to his deepest concerns, as, himself, a free Christian in the world.

(The Rev.) ALDEN D. KELLEY, D.D.

* * * *

Great Heresies and Church Councils. By Jean Guitton. Trans. by F. D. Wiek. Harper and Row. Pp. 191. \$4.

Jean Guitton, professor at the Sorbonne in Paris, is a philosopher and historian. He was the only Roman Catholic layman appointed by the Pope to act as observer at the Second Vatican Council.

Great Heresies and Church Councils was written between early sessions of the Council. Although it no doubt served a useful purpose at that time, it is a shame that Professor Guitton could not know the final outcome of the Council and have its decrees bolster his prospectus for Protestant-Catholic relations.

The book is not meant to be a history of theology; if a reader is looking for the usual summary of names and dates, he will have to look elsewhere. Instead,

the author has picked seven crises in the life of the Church and tried to describe reactions to them from the point of view of a person living at that time. The heresies selected are: the attempt to Judaize Christianity in the first century; the Gnostic attempt to make Christianity a secret knowledge; Arianism, the denial that Jesus is true God; the threat of Islam; Catharism, the too narrow attempt at purity; the Reformation; and atheistic humanism's complete rejection of Christianity.

Professor Guitton does not try to assume the role of an impartial, universal commentator. He frankly states that he is a Roman Catholic writing as one Roman Catholic sees the events in question. He is true to his word and is frank in his analysis. The evaluation of the Reformation is a bit simplistic by contemporary theological standards, but many may agree that "there is today not enough religion left on earth to give rise to an explicitly religious heresy."

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

* * * *

Unchanging Mission. By Douglas Webster. Fortress. \$1.15.

Douglas Webster's years of service as missionary and theologian of the Church Mission Society have prepared him well to treat the subject of mission as biblical and contemporary.

Beginning where mission begins, with God, he treats his subject in directional terms in *Unchanging Mission*. He shows the God-man relationship to be a "downward reach" by God resulting in an "upward lift" of man. The Church-world relationship is an "outward thrust" by the Church resulting in an "inward pull" to the Church. Webster believes mission to be the result of the interaction of these forces, as in a magnetic field.

This easily readable book should be of great help to Churchmen who feel confused about the meaning of mission amidst the theological ferment of our day. Douglas Webster's personal testimony in the final chapter, "Why I am a Christian" is well worth the price of the book.

(The Rev.) MILTON LEROY

Booknotes

Baal, Christ, and Mohammed. By John K. Cooley. Holt, Rinehart and Winston. Pp. 369. \$8.95. A most useful exploration of the religious background and ingredients of the culture-conflict in North Africa today.

Practical Study Methods for Student and Pastor. Revised 3rd ed. Donald F. Rossin Co. Pp. 176. \$5. A handbook to guide the clergy in such matters as card indexing, filing sermon material, etc. Useful for not only parish clergy but also theological students.

PEOPLE and places

Correction for 1966 Annual

The Rev. Canon Richard I. Brown is not president of the Standing Committee of the Diocese of South Florida, as listed on page 144. He is secretary of the diocese.

The Rev. Robert E. Lederer, St. Columba's, Fresno, Calif., is director of Camp San Joaquin. Address: 5073 N. Palm Ave., Fresno.

Degrees

The Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., has received the honorary S.T.D. degree from Hobart and William Smith Colleges.

Religious Orders

Sr. Andrea, O.S.H. (Cheerful Adaline Walker) took her life vows at a Solemn Eucharist in the chapel of the Mother House, Newburgh, N. Y. The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, was the preacher at the service.

Armed Forces

Chap. (Capt.) James E. Flinn, USAF, received the Bronze Star, for meritorious service as group chaplain, 6253rd Combat Support Group, Nha Trang Air Base, Vietnam, while engaged in ground operations against an opposing armed force. While in Vietnam, he also received the Airman's Medal for voluntary risk of life, for having persuaded a temporarily deranged serviceman, armed with a loaded automatic rifle and hand grenade with pin pulled, to give up his weapons and submit to psychiatric treatment. Address: Box 1535, Travis AFB, Calif. 94535.

Chap. (Capt.) Everett H. Greene served as leader of a class of 50 chaplains attending the Chaplain Officer basic orientation course at the U. S. Army Chaplain School, Fort Hamilton, N. Y. He was a former chaplain at the University of Rhode Island. Address: U. S. Army Garrison, Ft. George G. Meade, Md.

Church Army

Captain Harold Reece and his wife, Frances, were commissioned in the Church Army at Trinity-by-the-Cove, Naples, Fla. They are working at St. Barnabas' Mission, Immokalee, Fla., which they organized.

Correction—The Ven. Samuel Steinmetz, archdeacon of the Diocese of New Jersey, is 2nd vice president of the Church Army board of trustees. The Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island, is a member of the board.

Retirement

The Rev. William G. Bugler, former chaplain on the staff of the Seamen's Church Institute, New York, retired from the active ministry on April 1st. Address: 1340 Devon Rd., Oakville, Ontario, Canada.

The Rev. W. Keith Chidester, assistant at St. Luke's, Darien, Conn., will retire on May 1st. Address: 98 Hoyt St., Apr. 4E, Stamford, Conn. 06905.

New Addresses

Each of the following is to be addressed at Apartado 764, Santo Domingo, Dominican Republic: The Rt. Rev. Paul A. Kellogg; The Rev. Charles Pickett; Srta. Virginia Norman; Missionary District of the Dominican Republic; Iglesia Episcopal Dominicana; and the Church of the Epiphany.

DEATHS

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

The Rev. James P. Shaw, rector of Trinity Church, Reno, Nevada, died February 24th, at the age of 54.

Fr. Shaw was graduated from Maryville College, and received the S.T.B. and S.T.M. degrees from Western Theological Seminary, Pittsburg. He was director of the Erie Neighborhood House, Erie, Pa.; and a field director of the Red Cross, receiving the Silver Star for gallantry in action during the Sicilian campaign. In 1957 he was confirmed in the Church and ordained to the priesthood in the Diocese of California, the same year. He was rector of Trinity Church, San Francisco prior to his going to Reno.

A Requiem Eucharist was celebrated at Trinity Church, San Francisco. Memorial contributions may be made to the Heart Association or Maryville College, Maryville, Tenn.

He is survived by his wife, Myrtis, two daughters, a son and a grandchild.

Janet E. Walton Whittle, wife of the Rev. Dennis Whittle, retired priest of the Diocese of Virginia, died in Charlottesville, Va., March 9th, at the age of 75.

Mrs. Whittle spent many years as a missionary in Wyoming and in the Diocese of Virginia. She spent 17 years at All Saints', Tanner's Ridge, Va. She also worked in McIlhenny Parish near Charlottesville.

She is survived by her husband.

Ordinations

Priests

Arizona—The Rev. Wilfred R. Stewart, vicar of the Church of the Resurrection, Scottsdale, Ariz. Address: 5002 E. Clarendon, Phoenix, Ariz. 85018.

New Hampshire—The Rev. William H. Low, priest in charge of St. Mark's, Ashland, and vicar of Trinity Mission, Meredith, N. H. Address: c/o the church, Ashland, N. H. 03217.

Southern Ohio—The Rev. John A. Morrison.

South Florida—The Rev. William Bedford George, Jr., Ph.D., assistant at St. Anselm's Chapel, University of South Florida, Tampa, Florida. Address: 10603 Coquita Lane.

Virginia—The Rev. John A. Wright, Jr., rector of St. Anne's, Scottsville, Va. Address: Box 337 (24590).

Ordinations

Deacons

Albany—Allen W. Brown, Jr. (son of the Rt. Rev. Allen W. Brown), curate at St. John's, Lansdowne, Pa. Address: 156 Walton Pl.

Los Angeles—Gregory H. Churchill, assistant of St. Mark's, Downey, Calif.

Perpetual Deacon

Michigan—Charles Danto, assists at St. Martha's, Detroit. Address: 15,801 Joy Rd. (48228).

Reception

Arizona—Dr. Remus Muray, former Roman Catholic priest and Hungarian refugee, received as a deacon, teaches at Phoenix Country Day School. Address: 1643 E. Bethany Home Rd., Phoenix (85106).

Living Church Correspondents

Newark—The Rev. James H. B. Kenyon, Christ Church, Newark, N. J., is the correspondent for the diocese. Address: 81 Congress St. (07105).

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LINENS AND VESTMENTS

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

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CASEWORKER-EDUCATOR, background in social work, psychology, education. To direct a residential tutorial program for deprived children. Reply Director, Episcopal Mission Society, 38 Bleeker Street, N. Y. C. 10012.

CURRICULUM EDITOR. State qualifications, experience, references. Editorial Dept., Morehouse-Barlow Co., 14 E. 41st St., New York 10017.

JUNE AND AUGUST SUPPLY—WAYFARER'S CHAPEL, eight miles east of East Gate to Yellowstone Park. Housing provided in the Absaroka Mountains in exchange for two services each Sunday. For information write: Mr. Bill Miller, 1535 - 20th St., Cody, Wyoming.

SMALL mission on West Coast in inland stream and river fishing area would like to find older or retired priest to minister to them and to the community. Furnished apartment. This ad has Bishop's approval. Reply Box 0-334.*

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PRIEST, 34, experienced, married, desires position as rector in small parish or assistant in suburban parish. East coast or Midwest preferred. Reply Box C-339.*

PRIEST, rector or assistant, prefer New York City area. Reply Box H-333.*

39 YEAR OLD married Catholic trained priest desires geographical change. West or Mid-west preferred. Reply Box S-337.*

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Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed,
Thurs. Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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 4-7

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ST. MARK'S

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

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomlich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

MIAMI, FLA.

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

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

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, Evenson; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

EVANSTON, ILL.

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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H Eu, & EP

BROOKLYN, N. Y.

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Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
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Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

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Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

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

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;
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Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noontimes ex
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MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; HC 8; 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
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Tues 8, Wed 10, Thurs 7; Int noon

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

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

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

PHILADELPHIA, PA.

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Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Balnbridge 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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