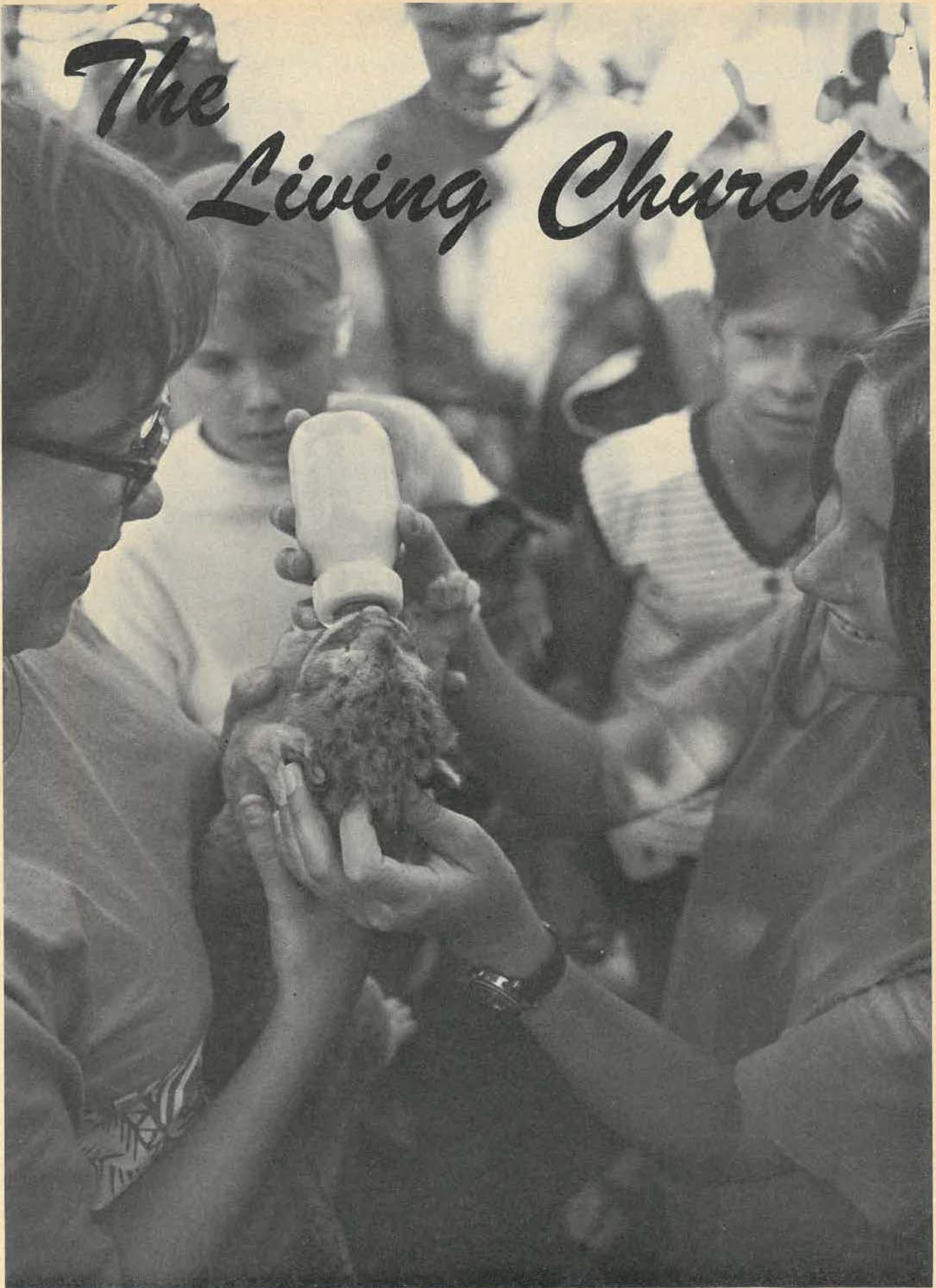


# *The Living Church*



***Announcing . . .***

**The 1972**

**Church School Essay Contest**

Sponsored by *The Living Church*

**Subject: *WHAT I LOOK FOR IN A SERMON***

There is much serious thought and discussion in the church today as to whether preaching is something that may have served a good purpose in the past but is now outmoded.

Most of this thinking and discussing is being done by older people. What do young Christians think about it? And, if it be granted that sermons can be helpful, what should a good sermon give to the hearer?

We ask the participants in this year's essay contest to tell us what they look for in a sermon. We hope that their working on this will be good for them; we hope that the prize-winning essays which we publish will be good for the church at large, and especially for those who preach!

The maximum word limit is 1200 words.

***PRIZES***

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

*Eligibility:* All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

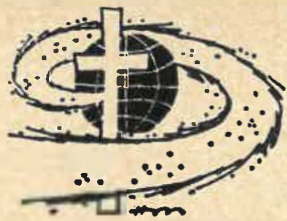
*Regulations:* Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 21, 1972, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 1, 1972. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 16, 1972, Educational Number of *The Living Church*.

# Around



# & About

— With the Editor —

Even I, Prayer Book fundamentalist though I am, was willing to accept the elimination of one phrase from the General Confession—until this morning. The phrase is the reference to how, by our sins, we provoke most justly God's wrath and indignation against us. I felt that this suggested an irascibility in God which was entirely too human. My father, God rest his soul, was like that. When he was in a rage we took refuge in silence and comfort in this text: "The Lord is in his holy temper; let all the earth keep silence before him."

Then this morning the mail brought an excerpt from a book soon to be reviewed in this magazine, entitled *Leave it to the Spirit*, written by John Killinger, and published by Harper & Row. Having read this I have no more misgivings about that phrase. I want it back. It has to be right. I wonder if you will agree with me. Perpend:

Mr. Killinger is talking about how God remains God no matter what we do in our worship. He says—and please read carefully: "We are affected by what we do in worship; that much is obvious. But styles of worship—whether we use a threefold amen or a ninefold, whether we sing folk songs or a High Mass, whether we come draped in liturgical robes or clown outfits—do not alter the nature and being of God. We can sing the Doxology standing in the pews, we can play hopscotch or Red Rover in the chancel, or, *in extremis*, we can even urinate in the font, and God will not be changed by it! Genuine confidence in the deity, the kind of confidence the gospel of Christ is supposed to produce, frees us to do anything we choose in his presence without fear that it will upset him, prejudice him against us, or in any manner shake or undermine his existence. On the contrary, there is a sense in which the freedom to do absurd or foolish things, even to the point of introducing obscenities into the sanctuary, as has been done on occasion, is the surest sign of a true confidence in God's being and in his good will toward men."

Had enough? All I can say is that I should hate to have to believe that one could urinate into the font and God would not be "upset." Any God who would not be "upset" by this would be a slob, not fit to be even a man.

I have re-learned this morning a truth I should never have had to re-learn. I will say that God the Holy Ghost gave it to me straight: Mr. Killinger's God of the imperturbable cool, who really doesn't

give a damn what you do, does not exist; thank God. It is a fearful thing to fall into the hands of the living God Who Is. Our God is a consuming fire, of purer eyes than to countenance iniquity. When we sin, we provoke most justly his wrath and indignation against us. People who behave in the way that Mr. Killinger virtually recommends that they behave—to show their "true confidence in God's being and in his good will toward men"—are already in hell, and on their way to permanent residency there unless they repent right early.

Reinhold Niebuhr is somebody I want to talk to about this, hence the following note to the Overworld:

**To Reinhold Niebuhr:**

Nearly 40 years ago you attended a Christmas eucharist in a great cathedral. The stuffy and complacent sermon by the bishop almost ruined the service for you, but the liturgy of the Book of Common Prayer redeemed it. In the sermon there was nothing of the spirit of godly penitence which was expressed in the liturgical confession: "We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us." You felt that there should be this note in what Christians say to God when they celebrate their redemption. If you have influence in heaven I hope you will ask for some kind of celestial restraining order upon the people down here who are trying to "purge" our traditional liturgies of what they consider excessively penitential elements. St. Jerome once recalled how he had tried to think up some suitable offering to make to the Christ Child as a birthday gift at Christmas, and the Holy Child said to him: "It is your sins that I want, Jerome. Give them to me so that I can forgive them." That, you felt, is what Christmas is all about. The Prayer Book liturgy helped you to make such a heart-offering to the Lord. I know you share my hope that the people of God will not be robbed of this goodly heritage.

**The Living Church Development Program**

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$26,654.19  
 Receipts Nos. 11,661-11,670,  
 Sept. 29-Oct. 5 ..... 251.00

\$26,905.19

# Books for both generations



**BELIEF AND THE COUNTER CULTURE**

by ROBERT A. EVANS. A multimedia package for use by discussion and encounter groups of up to 30 persons of varying ages—designed to promote understanding and communication between generations. The book, packed with ideas and open-ended discussion scenarios, is illustrated with reproductions of powerful, provocative prints and posters, and contains two 33 $\frac{1}{3}$ -rpm records of flexible vinyl, providing 30 minutes of counter-culture folk music by Kathy Gregory. Paper \$4.95

**PSYCHIC PHENOMENA AND RELIGION**

*ESP, Prayer, Healing, Survival* by H. RICHARD NEFF. A sane, constructive inquiry into the validity of psychic experience, and the relationship between parapsychology and religious practice. Paper \$3.50

**YOUNG PEOPLE IN COMMUNAL LIVING**

*The Story of an Experiment* by DENHAM GRIERSON. What a group of Chicago young people learned and achieved through a year of communal living—and how organizations, by sponsoring such communities, may take advantage of a powerful educational instrument. Paper \$2.95

*On drugs...*

**THE DRUG CRISIS AND THE CHURCH** by HENLEE H. BARNETTE. A revealing examination of today's drug epidemic and its causes—with stress on theological approaches and practical steps by which the church can combat the problem. Paper \$2.95

**RETURN FROM A FAR COUNTRY** by HOLLY LEE VECCHIO. The true story of "Ellie," a teenager who went the hippie-drug route and then returned to a normal life—offering hope that such runaways can be recovered. Paper \$2.45

Now at your bookstore  
**THE WESTMINSTER PRESS**  
 Publisher of *The New Westminster Dictionary of the Bible*  
 Witherspoon Bldg., Phila., Pa. 19107

# The Living Church

Volume 163      Established 1878      Number 17

*A Weekly Record of the Worship, Witness,  
and Welfare of the Church of God.*

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.

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,\*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.\*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber.†

\*Director

†Member

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

## DEPARTMENTS

Around and About	3	Editorials	19
Booknotes	39	Letters	4
Books	38	News of the Church	9
Church Directory	40	News of the Schools	9
		The Cover	4

## FEATURES

Anglicanism, American Style	18
Canonical Examinations and Revelations	16
Civil Rights for Roman Catholics?	14
How Long? (verse)	15
Reckoning (verse)	19

## THE KALENDAR

October

24. Trinity XX / Pentecost XXI
26. Alfred the Great, K.
28. St. Simon and St. Jude, App.
29. James Hannington and His Companions, B.M.M.
31. Christ the King  
Trinity XXI / Pentecost XXII

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.

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.

# Letters to the Editor

## Which Church Calendar?

For years I have used gratefully the church's kalendar published by Ashby Co., and not I alone, but many within my parish as well, not least our altar guild and woman's auxiliary.

Now, however, the 1972 edition is out, and is, alas, presenting the new type church year authorized for trial use by General Convention 1970, a use which we have given a year's trial (or nearly so), and find we can do quite well without. I wonder why the editor of the Episcopal Church Kalendar could not have edited two separate calendars, or at least have combined the two uses on one calendar instead of forcing those who love the church year, to which they are accustomed, to follow the trial use or go without.

I am hoping that you, or some of the readers of TLC who happen to share this writer's view, may know whence (*i.e.*, where) calendars for the Prayer Book church year may be obtained. This may be information such as more than a few parishes of the church, which resent the high-handedness of our VIPs, would appreciate.

(The Rev.) ALAN R. BRAGG

Rector of Holy Trinity Church  
Swanton, Vt.

## New Religious Community

The Congregation of St. Thomas Becket is a proposed religious community for married couples and single individuals, who not being called to the traditional religious life, still desire to live under a common rule in the service of our Lord.

It has long been the practice of most religious communities not to include married couples in their numbers because of the required vow of chastity. In the case of the traditional religious community we support this position entirely. However, it is our belief that a need exists for religious communities made up of both married couples and single individuals, who desire and are able to live together and share a common life of prayer and service. We pray that the Congregation of St. Thomas Becket will be just such a community.

What type of service will the congregation be involved in? At this point we hope that because of the family-type nature of the community we will become involved in pre-marital as well as marriage and family counseling. Christian education will also be an area of involvement. We further hope to assist others who desire to serve our Lord while at the same time offering some resistance to those who would de-Christianize our holy mother, the church.

## The Cover

Students at Seabury Hall, Makawao, Hawaii, bottle-feed a two-day-old lion cub at Honolulu Zoo as part of the school's first annual interim on-site study program. The program's purpose is to keep Seabury Hall students in touch with what is going on in urban areas.

Finally, with the guidance of the Holy Spirit and in the footsteps of our patron, St. Thomas the Martyr, we shall humbly press for reforms in the church to the end that Christ's church shall function in the world but cease to be of the world. St. Thomas Becket gave his life to this end and with his help the Congregation of St. Thomas Becket shall take up his banner and faithfully serve the church, the Body of Christ.

If you are at all interested in sharing in this kind of life or desire further information, please write to the undersigned.

(Mr. and Mrs.) MICHAEL L. MAUDLIN  
105 Fifth St.  
Chickasaw, Ala. 36611

## Good Samaritan

The Presiding Bishop states [TLC, Sept. 12]: "I can't remember in the parable of the Good Samaritan where Christ said anything about the spiritual wellbeing of the man. It was implicit but was not in fact articulated."

*Feed the body, not the soul;  
cure the partial, not the whole;  
give the goodies, what the hell,  
they'll like us for at least a spell.*

*Feed the pocket, starve the spirit;  
don't get preachy, some may hear it.  
So He is the bread of life—  
you can't cut that with a switchblade knife.*

*Feed the ego, they deserve it;  
"it's all-our fault" (the myth) preserve it.  
Don't preach, for heaven's sake, repentance;  
it might accuse, convict, and sentence.*

(The Rev.) TIMOTHY S. RUDOLPH  
Vicar of St. Martin's Church  
Daly City, Calif.

## Two Notes

Two short notes about recent topics in TLC.

In "Around and About" [TLC, Aug. 29], the editor apostrophized Bishop Charles Gore for his statement: "Oh, I do hate the zoo. It makes me an atheist in 20 minutes," addressed to zoo visitor Archbishop William Temple. We readers have no indication of the bishop's reason for the remark, other than the editor's supposition that the bishop did not care for the form and feature of wild creatures, that somehow they revolted him and made him doubt God.

It would be interesting to know how many of the editor's readers, like myself, feel the same way about zoos and other caged wild creatures as the late good Bp. Gore, and whom it would take less than 20 minutes to become infuriated over zoo conditions for creatures that deserve to be free. Is it not possible that the bishop had reference to another attribute of wild creatures than the one the editor drew (which was also a correct one), that God made creatures for certain natural habitats, and that it is *man*, not God, who has chosen to pen them up in such miserable conditions of imprisonment for his own amusement and pleasure, as another evidence of man's unthinking cruelties to

lower forms of life? The Humane Society of the United States (HSUS) thinks so, rather untheologically perhaps, but enough realistically, to conduct during this past summer a rather thorough investigation of zoos, roadside animal attractions, and the like, assigning a full-time paid person to make a traveling inspection tour.

Topic two: An "Amen" to fellow "tentmaker" Bohme [TLC, Sept. 19] in enumerating the advantages of such a ministry for both priest and congregation in reply to fellow "tentmaker" Jim Lowery. I, too, have discovered these advantages. However, as one who has known Fr. Lowery as an ardent parish priest, and who believes he is putting all his God-given capabilities into the allied field he now pursues, I believe it would not be intelligent to gainsay too quickly whatever the sharp-witted father has to say. You may be sure that he has done his research well, and that he has drawn his conclusions well within the limits of probability. "Special cases" disproving his major point may well lie within the 5% allowed any researcher as a margin of error. Fr. Bohme's and my own experiences may well come within that margin of error in the total picture of "tentmaker" ministries.

(The Rev.) ROBERT L. SEEKINS, JR.  
Locum tenens at All Saints Church  
Oakville, Conn.

### The Priest's Wages

Not having much that I think worth printing, I have spared your readers any comments on priests' salaries. Having no family expenses, I am immune to the worries of those who have. But may I submit a bit of personal testimony?

I entered the priesthood in December 1935. For four and one-half years I was very happy in a small West Virginia parish, at a sufficient stipend of \$100 per month. God was good; he helped me over more than one difficulty; so did my bishop. Finally, dissatisfied, the vestry dismissed me, with kind words but desiring a different rector. The bishop made me able to come here as resident chaplain, though at a salary of \$0.00 annually.

I have now been here in the same job, at the same salary, for 31 years. And how rich God has made me in friends and in opportunities for service, along with many others in St. Barnabas Home! In all this time I have had no financial worry. I did have a serious accident (hip fracture); but have been very nicely taken care of by the home, plus the proceeds of some insurance company investments.

I trusted God before being ordained; I trust him more now that he has been faithful all these years. And in spite of doubts at each life-change, he has never let me down. After all, why does a man enter the priesthood if he doesn't put God first and trust him for what he needs? Didn't our Lord Jesus have something to say about that?

(The Rev.) ARCHIBALD B. MOORE  
Chaplain at St. Barnabas Home  
Gibsonia, Pa.

### Jesus Is Alive

The Rev. Nelson Rightmyer [TLC, Aug. 29] won't have to wonder any longer. He can read the book which was mentioned in your news story on "Jesus Is Alive" [TLC, July 18]. I have just finished reading the

book, and find that even more information is given than Dr. Rightmyer is seeking.

In view of friends like ALTIZER and his theological pronouncements, it's rather refreshing to see and hear of a church (even garishly) re-assure us all—*He Is Risen! Halleluia!*

ELMORE HUDGENS  
General Secretary of  
The Brotherhood of St. Andrew

York, Pa.

### Trial Liturgies

Regarding trial liturgies: "An affectation of simplicity is the refinement of imposture" (*La Rochefoucauld*).

NAME WITHHELD  
Pentecostide, 1971 (?!% #&!)

### Priority in Commandments

The Rev. Robert Shackles's editorial, "What Happened to MRI?" [TLC, Sept. 19] puts its finger on a critical focus of infection. I continue to be amazed at the perverse perseverance of our social-action exclusivists who insist that the First and Great Commandment can be obeyed only by prior concentration on the Second. Obviously we are given no choice between the two, but we are given a right order. Way back in 1926, Evelyn Underhill saw the trend and foresaw the results: "We are drifting towards a religion which, consciously or unconsciously, keeps its eye on humanity rather than on deity—which lays all the stress on service, and hardly any of the stress on awe: and that is a type of religion which in practice does not wear well" (*Concerning the Inner Life*). In practice, it surely hasn't!

(The Rt. Rev.) PAUL REEVES  
Bishop Coadjutor of Georgia  
Savannah, Ga.

### Holy Baptism Bowdlerized

In reference to your editorial, "Holy Baptism Bowdlerized" [TLC, Sept. 12], take the devil seriously, if you like, but please do not draw the conclusion that it is essential to Christianity that one must believe that the devil exists, that he has an ontology. No Christian can question the power of evil in the world and if one wishes to personify that power and use symbolic language he may well speak of the devil symbolically. However, many people are not schooled in the use of symbolic language and they tend to literalize the word with the conclusion that the Christian must believe in a being called the devil, something which to them is nonsensical, and such a belief is nonsensical to me. For over 30 years of baptizing I have felt it necessary to give a little homily to explain what the words in baptism mean and what they do not mean, and if so much explanation is required, the initial words are no longer communicative. It makes more sense to renounce "evil in all its forms." That is essentially Christian. If one wants to think in devilish terminology, that is his personal prerogative.

Man is most essentially man in his use of the freedom he has been given. There is no moral freedom without choice between good and evil. Certainly the tendency to rationalize an evil inclination is reinforced with emotional power and it may seem as if one is acted upon by an outside power. This outside power can be talked about in terms of the wiles and powers of the devil. Here



## YOU CAN HELP

Good literature drive  
out bad—USE

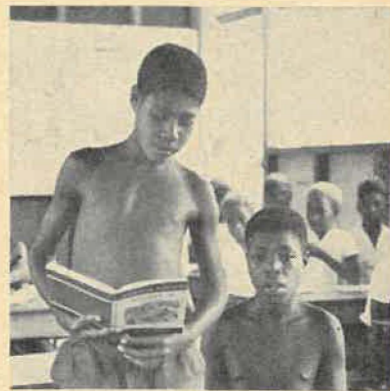
## C. P. C.

—our Church's unique ministry of the printed word—to carry the Christian heritage — spiritual, moral, cultural, to nearest neighbors and around the world.

## THE CHURCH PERIODICAL CLUB

—serving the Church's larger mission since 1888, by providing free books and periodicals—religious, educational, technical, recreational, to those in need.

## SUPPORT THE NATIONAL BOOKS FUND



Write for folders on  
services and needs to —

## THE CHURCH PERIODICAL CLUB

815 Second Avenue  
New York, New York 10017

## ANNUAL REQUIEM MASS

Confraternity of the Blessed Sacrament  
and  
Guild of All Souls

SATURDAY, NOVEMBER 6, 1971

ST. PAUL'S CHURCH  
60 East Avenue  
NORWALK, CONN. 06851

High Mass of Requiem, 11 a.m.

followed by Luncheon-meeting

\$2.00 per person

Send luncheon reservation to  
St. Paul's Church

ALL WELCOME



CUSHIONS for  
ALL  
Church PURPOSES

Specializing in PEW SEATING and KNEELING CUSHIONS. All sizes, fabrics, colors, free samples and estimate.



Collins Cushions

93 BIRCH RD., FRANKLIN LAKES, N.J. 07417  
BOX 33, ALBERTSON, L.I., N.Y. 11507



## MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP  
Fair Linens • Chasubles • Communion Linens  
Chalice Palls • Funeral Palls •  
Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

## ROBERT ROBBINS

CHURCH INTERIORS and APPOINTMENTS

930 Radio City Station  
New York, N.Y. 10019

## SACRED WOOD CARVINGS

Ancient Christian Symbols, hand carved  
in hardwoods, natural finished. Many  
sizes. For home, churches, gifts, etc.  
Free catalog:

BROTHER EDWARD

Box 824, Denver, Colo. 80201

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017  
Telephone: (212) 532-4350  
415 Huron Road, Cleveland, Ohio 44115  
Telephone: (216) 241-0848

we speak symbolically or metaphorically. However, even so there is a danger. To ascribe evil to an outside force can minimize personal responsibility. There is not a nickel's worth of difference between ascribing evil to the environment or heredity and ascribing it to the devil. What is essential is man's responsibility.

By the way, what are the common meanings of "world and flesh"? At face value they do not communicate what should be communicated and so we explain what they mean in a theological context. I see no excuse for archaisms when the message leading to salvation can be communicated in simple, direct terms. If Christianity is being threatened by Americanism, then let us place our emphasis on the essentials as expressed so well in the Prayer Book creeds.

(The Rev.) LEE A. BELFORD, Ph.D.

Chairman of the  
Department of Religious Education,  
New York University

New York City

Just a short word of thanks for the wonderful editorial on the proposed baptismal rite; it was excellent and I trust it will receive a great deal of affirmative response.

Our (diocesan) liturgical commission gave it some early study about a year ago and one of our priests commented in a vein similar to your editorial. It is just a nice humanitarian rite in its present form; it is a wonder that they didn't suggest rose petals to go along with it, as does our local Unity sect!

Foisting such stuff off on the church is one of the reasons why I have suggested that the SLC be required to submit all trial material at least one year before General Convention is to act on it.

(The Rev.) GERALD L. CLAUDIUS

Rector of St. John's Church  
Kansas City, Mo.

You have put your finger on a truth which I have felt strongly throughout the some 40 years of my membership of the Episcopal Church—namely, that the Book of Common Prayer (as it has been and is) contains the essence of the Christian faith as it has been from the beginning. The proposed revision of the baptismal service is in fact a reduction and an alteration amounting to a repudiation of the faith expressed in the traditional service. If man is not a fallen being who needs to be saved from the power of Satan by God's saving action, then the Christianity of the New Testament and of the saints of ages past is nonsense. I personally believe that the modernist replacement for the Gospel is nonsense. Stick to your guns!

OLIVER N. QUIGLEY

Los Angeles

I thank you from my heart for your excellent editorial on baptism.

The great and repeated defect in the texts of the Standing Liturgical Commission is theological. There is inserted, time after time, the liberal theology found in many quarters—Anglican, Roman Catholic, Protestant.

I hope you will sometime deal with the absurd formula for consecration of additional elements (p. 128, *Services for Trial Use*). The Holy Spirit may not rightly be invoked to "bless and sanctify" bread and wine to "be the sacrament of the precious Body (Blood) of . . . Jesus Christ." The eucharistic consecration of bread and wine is

effected by the priest holding in his hands bread (wine) and saying, "This is my Body, This is my Blood."

The word "also" means "in addition to," who or what is present, cf., John 14:3. But the consecrated bread and wine are exhausted and therefore not present. "Also" thus is meaningless in this context. Again, nothing is said in this formula about the oblation of the body and blood which is an essential element of the eucharistic prayer.

(The Rev.) ELWOOD BOGCESS

Hoosick, Falls

## CPF

I was delighted to see the article on the Church Pension Fund [TLC, Sept. 19] and would like to express our appreciation to THE LIVING CHURCH for publishing it.

After the article was written there were several changes in the fund's rules regarding benefits and assessments. Clergy and treasurers were notified of the changes—which become effective Jan. 1, 1972—and I would like to advise TLC's general readership of these changes so that the article's information may be up-to-date:

First of all, the assessment rate will increase by 3%—from 15% to 18%. Benefits will also increase as follows:

For active clergy and their prospective widows:

- (1) The factor for computing salary based clergy pensions will increase from 1.1% to 1.2%;
- (2) The minimum benefit for clergy will be increased from \$2,500 (\$100 a year for each year of service up to 25 years) to \$4,000 (\$100 a year for each year of service up to 40 years);
- (3) The minimum benefit for widows will be increased from \$1,600 (\$64 a year for each year of service up to 25 years) to \$2,680 (\$67 a year for each year of service up to 40 years).

For retired clergy and their prospective widows, and present widows, benefits will be increased by the formula:

- (1) 30% of the first \$1,200 of present annual pension, plus
- (2) 12% of the next \$1,200 of present annual pension.

(For example, a retired clergyman or widow now receiving \$1,600 could go to \$2,008, and one now receiving \$2,500 could go to \$3,004.)

I would like to underscore a point regarding the photograph of the headquarters of the Episcopal Church, which is located at 815 Second Ave. As the editorial note pointed out, the fund's offices are located at 800 Second Ave., which is diagonally across the street from Executive Council. It just occurred to me that readers might infer that the fund is located in the building shown in the photograph.

Once again, our sincere thanks for the interest TLC showed in printing the article, which I feel will be of benefit both to the fund and to our clergy.

RALPH T. GREEN

Director of Public Relations  
The Church Pension Fund

New York City

## Absolution

I can understand the Liturgical Commission's desire [TLC, Sept. 26] to provide for

The Living Church

guidance when lay Christians are confessing their sins and praying for forgiveness. Certainly this does happen (although most of us don't do it, I'm sure!). But why a spontaneous and isolated experience as this would be outlined in the collection of public liturgical prayers, I cannot understand. Furthermore, I would never expect to see the commission advising lay people to pronounce a formulated absolution!

Going beyond this, confessions with priestly absolution *do* occur, in churches, within confessionals or chapels, at regularly scheduled hours. There is a time-honored form and substance to the sacrament of penance—whether or not the majority of us ever encounter or experience it. However, individual Christians finding themselves confessing and praying together for pardon and new life do not constitute the sacrament of penance any more than a very loving and intimate human meal constitutes a Eucharist. The effective agents of an *agape* meal or interpersonal confessions are the individuals themselves. On the other hand, the effective person of the Eucharist and confessional is Christ himself, attested to by the ministry of his priests. If we want to give this up, fine, but we will be put back 2,000 years to the religious uncertainty of the pre-Christian era. The backbone of Christian living is found in the sacraments; and the *esse* of the sacramental action is Christ acting through the vehicles of matter and the servanthood of ordained priests to give life to man.

Pronouncing the forgiveness of sins is no small matter. Our Lord was accused of blasphemy for "forgiving sins" since God alone can forgive. I hope we can grasp the star-

ting significance of this event and not pass our Lord Jesus Christ off as just another "lay absolver"! That Christ would go further, so much as to empower the apostles and their ordained successors with the command to pronounce or withhold forgiveness, is not only unprecedented but downright revolutionary! To believe that God became incarnate in human life, lived, died, and rose again is compounded with the astounding fact that certain men can now pronounce the forgiveness of sins—all sins! The complications of all this can be eased if we allow that anyone can absolve anyone else. This goes along with ideas such as: no one is really bad; we will all surely go to heaven, after all how mean can God really be; etc.

The sacraments which we receive over and over again during our lives are the Eucharist and absolution. These are deeply personal, crucial high points in truly spiritual lives, where we meet and face God as the world remains hushed in a stunned silence. Here we know Life itself who loves and heals us. At these moments there is the unflinching presence of a man chosen of God as witness and instrument to these very real events. The church would have been dead long ago if Christ had not provided this way. Our priests could not hear our sins and give us counsel and help if our Lord was not behind them as Great High Priest. We can almost see him smiling understandingly and with a keen sense of our character as he established a system of religion which never fails to bring us faithfully to his blessed feet.

Words fail to express the profoundness of God and the profoundness of his church. The mystery of God and the mystery of the



"Here's a letter in the monastery mail addressed to 'Dear Abbey!' What shall I do with it?"

## TO ALL CHURCHMEN INTERESTED IN SERVING THE AGING:

You are cordially invited to the ANNUAL MEETING of the

### EPISCOPAL SOCIETY FOR MINISTRY TO THE AGING, INC.

at the OLYMPIC HOTEL  
Seattle, Washington  
November 7, 1971

4:00 P.M. OLYMPIC HOTEL  
Colonial Room — Business Meeting  
6:30 P.M. OLYMPIC HOTEL  
Rex Room — Reception and Dinner

- Yes, I do plan to attend the Annual Meeting of the ESMA on Sunday, November 7, 1971.
- Enclosed is my registration fee of \$10.00 which will cover registration and dinner.
- I cannot attend the Annual Meeting but desire to be on the mailing list.

Please mail to: Dr. H. C. Lazenby  
3616-26th Pl. West  
Seattle, Washington 98199

## Save up to 50% with CUTHBERTSON CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar. Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Guthbertson, Inc.  
2013 Sansom St. • Phila., Pa. 19103

## VACATION BOUND?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on page 40 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH  
407 East Michigan Street  
Milwaukee, Wisconsin 53202

## NOW AVAILABLE

### ESSAYS OF A POOR PARSON

by George Irvine Hiller

A humorous and rather caustic look at the foibles of parishioners as one Parson saw them for more than fifty years. If you think your parish is unique, read this and learn that Episcopalians are pretty much the same all over. **Paperback. \$2.00**

### THE PENDULUM SWINGS

by George Irvine Hiller

66 Churchmanship editorials which have appeared in "The Witness" and "Our Church Times" as well as countless parish publications are now available under one cover. The editorials are sound teaching based upon the Bible, Prayer Book and Constitution & Canons of The Episcopal Church. **Paperback. \$2.00**

## CATHEDRAL BOOKSTORE

464 N.E. 16th Street  
Miami, Florida 33132

# HOLY CROSS PUBLICATIONS


## Books and Tracts

For current price list

write to:

West Park, N.Y. 12493

Tel. 1-914-384-6776



**\* custom \***  
**Church Furniture**  
**WOLFE BROTHERS**  
and company, incorporated  
Piney Flats, Tennessee

### EPISCOPAL JET FLIGHTS

From \$169 round trip

N.Y., TORONTO, CHICAGO TO: LONDON,  
AMSTERDAM, FRANKFURT, COPENHAGEN

Departures: May thru October;  
some winter and spring flights.

### AIRLINE TRANSPORTATION CHAIRMAN

150 Greeves St.

Kane, Pa. 16735

Patronize Living Church Advertisers

church both go well beyond our time and understanding, but not beyond our *experience*. And most profoundly underlying our present Christian experiences is the priesthood itself. The succession of laying on of hands through bishops back to the apostles, who Christ himself chose and commissioned, provides visible and unassailable evidence backing up the mysterious nature of the sacraments. That we can spend so much time and so many repeated hassles (century after century) over the significance and meaning of the apostolic priesthood is incomprehensible! Christ chose simple things for simple minds: "bathing" and "eating" to use child-like language, for the most significant experiences in human religious life. And they are assured to be of Christ by an overt succession of divine authority for certain men to officiate.

The confession of sin, public or private, and the desire for renewed living and forgiveness, elicits a priestly response under the authority of our Lord himself, to pronounce forgiveness. If we would only do it *his* way, without bickering and doubt, what happiness we would enjoy—yes, even blessedness!

PETE DOTSON

Kansas City, Mo.

### Urgrund

In the article, *Pop Theology* [TLC, Sept. 26], I come across the word "*ungrund*" cited from the writings of Jacob Böhme. This word really puzzles me, as it is, first of all, not a common word in German, and, when it does occur, I am unfamiliar with it in any other sense than "groundlessness," unless "the undefinable matter of the universe" be a special meaning coined by Böhme himself.

I wonder greatly whether this could be a misprint for "*Urgrund*," a term readily understandable to any German, and one which could be translated "ground of being" or primeval principle or basis." Anyhow, I am quite mystified by the term as it appears in Fr. Politzer's article, and am dying for elucidation—and, incidentally, I am a bit uncomfortable with the word "undefinable" for "indefinable" — but it's time for me to hush up!

(The Rev.) ALAN R. BRAGG

Rector of Holy Trinity Church

Staunton, Vt.

Fr. Bragg is right. It should have read *Urgrund*, which was Böhme's word. Ed.

### Teal Curriculum

In Fr. Himmerich's generally unfavorable criticism of the Teal Curriculum [TLC, Sept. 26] he makes the point that factual knowledge of and about the church is unnecessary; indeed, a cause of the current disaster of diminishing church membership and support; indeed, he goes even further: the lack of interest in religion of any sort is attributed to the concept that children should be taught something.

Perhaps he is right that facts have no relevancy to a "community of love." I wonder what firm of civil engineers would accept a man who had a "great love for all mankind," though he knows nothing of mathematics, and then put him in charge of spanning a river?

I have a typical suburban parish. I have been wrestling with the problems of church-

school curricula for 35 years. I know something of the difficulties church-school teachers face. This fall I introduced the Teal Curriculum. It is a very short time yet to assess, but so far the teachers (19 of them) have been unanimous in their praise, their comment being, "Now we have something to teach." I trust that we have a "community of love" too, but I trust that the community will be the stronger for having a secure foundation in the Bible and tradition—something more stable than the morass of emotions, even though it is called the "community of love."

(The Rev.) KENNETH F. ARNOLD

Rector of St. Luke's Church

Bladensburg, Md.

### MRI

The writer of your editorial "What Happened to MRI?" [TLC, Sept. 19] should be advised that the program is still not dead, at least in parts of the American church. He makes a great error when he joins Mutual Responsibility and Interdependence in the Body of Christ with GCSP, COCU, trial liturgy, *et al*.

Since its adoption at General Convention, MRI has been actively supported within the Diocese of Dallas through a sister relationship with the Philippine Independent Church. Within a year, representatives of the diocesan EYC went to the Philippines, lived and worked with their peers in the PIC, and returned to promote our involvement. A number of parishes in the diocese have supported seminarians; others have paid the stipends of country priests; others have provided transportation and helped finance new churches. This support is continuing.

In contrast to the GCSP, whose grants from the tithes *which are the Lord's* seem primarily to be made for increasing the self-centered pride of mankind (whether white, black, or red), MRI between the Diocese of Dallas and the PIC has been for the further spread of the Gospel. But it has also promoted love and concern between the two races and nationalities, as members of the same body which is the church. We dare hope our effort "is acceptable to God and approved by men."

COCU, the trial liturgy, and stockholders' protests are the result of small but loud-mouthed groups of busybodies who have too little to do and whose Christian dedication has been smothered by a blanket of "what-ifs" and turned to accidie. When their cries caught the ear of the agenda committee, desperate for a slogan or an issue other than deficit finance, or a pugnacious member of the Executive Council, suddenly with the proper promotion the church had a new cause! Regardless of the initial characterization of these passing fancies, it is unfortunate that MRI was so poorly supported in the editorialist's diocese that he felt it "out of the same cloth" with those superficialities!

W. E. CHILTON, JR.

Fort Worth

**The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.**



# The Living Church

October 24, 1971  
Trinity XX / Pentecost XXI

For 92 Years,  
Its Worship, Witness, and Welfare

## COLLEGES

### Minimum Goal of \$300,000 Sought

The Association of Episcopal Colleges has set a minimum goal of \$300,000 for distribution among its affiliated members. The organization of private church-related colleges—eight in the U.S. and two overseas—has set Apr. 15, 1972, as the closing date of its present major fund drive.

The colleges, all fully accredited four-year institutions with an aggregate of 894 years of service, and their presidents, are: Bard, Annandale-on-Hudson, N.Y., Dr. Reamer Kline; Cuttington, Suacoco, Liberia, West Africa, Dr. Edgar B. Robertson; Hobart, Geneva, N.Y., Dr. Allan A. Kuusisto; Kenyon, Gambier, Ohio, Dr. William G. Caples; Saint Augustine's, Raleigh, N.C., Dr. Prezell R. Robinson; Saint Paul's, Lawrenceville, Va., Dr. James A. Russell, Jr.; Shimer, Mt. Carroll, Ill., Dr. Robert Long; Trinity, Quezon City, The Philippines, Dr. Arturo M. Guerrero; University of the South, Seawane, Tenn., Dr. James J. Bennett; and Voorhees, Denmark, S.C., Dr. Harry P. Graham.

The president of association, Dr. Earl H. McClenney, said AEC money is distributed to the colleges according to a formula for aid. He is a former president of Voorhees and also of Saint Paul's.

Dr. Robinson, who is also chairman of the AEC board, said all colleges "must avoid pricing out qualified college students, particularly those historically disadvantaged, from equal educational opportunity. That peril can be avoided with the support of concerned donors."

## SOUTH DAKOTA

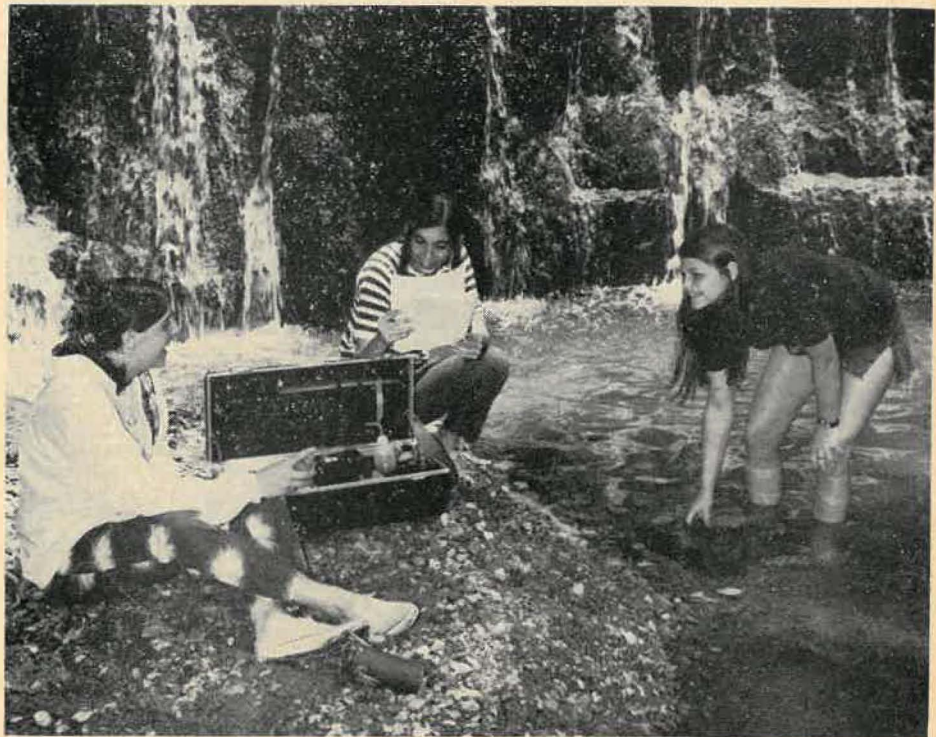
### Primary Convention and Election Held

In a well-organized primary convention with time to spare, delegates of the Diocese of South Dakota met in Trinity Church, Pierre, to conduct much-needed business, Sept. 24-25.

During opening sessions the constitution and canons of the diocese were adopted as well as the budgets. Due to the financial picture, diocesan expenditures are being trimmed as much as possible.

In the evening session, the Rt. Rev. Walter H. Jones, diocesan, gave his bishop's charge to the diocese. Following this address, nominations were placed in order

*Continued on page 10*



A concern for ecology is taught at All Saints' School, Vicksburg, Miss.

## NEWS OF CHURCH SCHOOLS

■ All Saints' School, Vicksburg, Miss., founded in 1909 and dedicated heretofore to young womanhood, has young men on campus as boarding as well as day students. "This will be our year of adjustment to a coeducational program," the Rev. Alex D. Dickson, rector and headmaster, said. "We will also continue our efforts to move our educational process, when practical, out of the classroom and into the mainstream of community life." An example was a biology class which last year conducted its study of water pollution in a living stream. Its aim was not to find out whether or not the stream was polluted per se, but to study the interrelationship of living things to their environment. A laboratory was set up on a large rock midstream. Samples of water were examined under a small microscope for microorganisms. Students made an analysis of water samples to determine what chemicals were present. The final step was putting the findings together to see the relationship of all phases to each other. Summing up her feelings about the project, one girl said, "I learn more this way. Everything in science has more meaning for me now . . . and you learn how to work with people, too."

■ Voorhees College, Denmark, S.C., has been selected as a member of a consortium of 14 public and 16 private black colleges which will work together during the year to strengthen their admissions and financial aid operations. This new consortium is part of the Technical Assistance Consortium for the Improvement of College Services (TACTICS), a program which will provide \$2 million for technical assistance to help 84 developing colleges in six different areas of college administration.

■ The Rt. Rev. Philip F. McNairy, Bishop of Minnesota, announced in September to the faculties and student bodies of Shattuck School, and St. Mary's Hall and St. James School, Faribault, Minn., that on Nov. 1, St. James School, a boys' boarding school (grades 5-9), would move onto the Shattuck campus. Bp. McNairy said that the move is not to be considered a "takeover" of St. James by Shattuck, and that St. James will keep its identity. Faculty and students will have their own residences and classrooms. The curriculum, athletics, and other activities will continue after the move. With the opening of the current school year, Shattuck, a

*(Continued on page 20)*

for Suffragan Bishop of South Dakota. Three priests were nominated: the Rev. Messrs. Noah Broken Leg and Wilbur Bears Heart, both in South Dakota, and the Rev. Harold S. Jones, vicar and director of Good Shepherd Mission, Fort Defiance, Ariz.

On the morning of Sept. 25, delegates again met in Trinity Church for the Eucharist. Following that service a hymn was sung, prayers read, and the first ballot taken on the election of the suffragan. When it was announced that Canon Jones had been elected on the first ballot, the congregation burst forth with the Doxology using the Dakota language.

Canon Jones, 61, began his ministry in South Dakota as deacon in charge of the Pine Ridge Missions in 1938, then assistant priest of the missions, and in 1952, priest in charge of the work. In 1947, he was named the superintending presbyter of the Cheyenne River Missions, S.D., a post he held until 1956, when he became priest in charge of Trinity Church, Wahpeton, S.D., going to Fort Defiance in 1968.

Bishop-elect Jones is a Santee Indian and is the first American Indian to be elected to the episcopate of his church.

Bp. Jones of South Dakota said that, subject to the necessary consents, the consecration of the suffragan might be held on the Feast of the Epiphany.

## NEVADA

### Coadjutor Elected

On the second ballot cast for the selection of a Bishop Coadjutor of Nevada, held Sept. 24, in Reno, the Very Rev. Wesley Frensdorff, dean of St. Mark's Cathedral, Salt Lake City, received the necessary votes for election. He had received the necessary lay votes for election on the first ballot.

Dean Frensdorff, 45, began his ministry in Nevada in 1951. He spent three years in the Diocese of Olympia, before accepting his present post in 1962. From July 1968 to July 1969 he worked in missions in the Missionary Diocese of Nicaragua.

Other nominees for coadjutor included the Rev. Messrs. James E. Carroll, Charles E. Fish, Paul E. Langpaap, and Pitt S. Willand; the Very Rev. J. Ogden Hoffman, Jr.; and the Rt. Rev. Hal R. Gross.

The Bishop of Nevada, the Rt. Rev. William G. Wright, earlier this year announced his retirement effective by March 1972.

## UTAH

### Bishop Consecrated

In a ceremony emphasizing rejoicing and renewal, the Rev. Edgar Otis Charles, former executive director of Associated Parishes, Wallingford, Conn., became



THE RT. REV. E. OTIS CHARLES

Bishop of Utah on Sept. 12. He succeeds the Rt. Rev. Richard S. Watson.

The consecration was held in the University of Utah's Special Events Center, Salt Lake City. Chief consecrator was the Presiding Bishop, the Rt. Rev. John Hines.

The Rt. Rev. C. Kilmer Myers, Bishop of California, was the preacher. He said being "not at the head of the church, but at the heart of the church," a bishop should give "service of unity" and be a "leader of universality searching for a place of communion for all men." The bishop should bring "men to Christ, who makes the human heart a continuous festival," Bp. Myers said. He also said he doubted the bishop could perform that kind of service "unless the whole church is reformed in the most radical way." It is essential that "the church always and ever views herself to be under the judgment of the Lord God and therefore in need of continuous reform," Bp. Myers said.

Among those present for the service were members of the diocese's Navajo and Ute congregations. The gospel was read in Ute, Navajo, and English. Bp. Charles knelt on a hand woven rug for his consecration.

Balloons, applause, bells, confetti, and unrestricted passing of the peace greeted Bp. Charles after he was clothed with his many-colored episcopal vestments.

## WCC

### Grants Explained

Recently the World Council of Churches allocated anti-racism grants to three different groups in Angola to avoid the charge that it was aiding any particular political party, Dr. Eugene Carson Blake said in responding to the rejection of a grant by one of the three organizations.

The Revolutionary Government of Angola in Exile (RGAE) refused the \$7,500 that it was to receive from the WCC Program to Combat Racism, contending

that the international body "had its priorities wrong" when it allocated funds to three Angolan groups.

Speaking on Swedish Radio, Dr. Blake said that in funding three groups, the WCC was not "choosing an ideological movement," but "recognizing three movements of Angolan people." He said that the larger sum of \$25,000 went to the People's Movement for the Liberation of Angola "because our judgment is that the biggest of the movements should receive the most money." The RGAE had suggested that the \$25,000 grant to the People's Movement was politically "incompetent."

The criticism formed an odd link between the RGAE and other critics of the WCC grants, who claim that the churches are subsidizing violent revolution in southern Africa. However, WCC officials have consistently maintained that the grants are for humanitarian purposes. RGAE contended that it should receive more money because of its refugee-care programs, but Dr. Blake stated that refugee work is normally supported by WCC churches through channels other than the Program to Combat Racism.

Expressing regret that the organization refused the allocation, Dr. Blake said, "That, of course, is their privilege and we will give the money elsewhere if they do not want to receive it. However, they had applied for it."

## GOVERNMENT

### Lawmakers and the Church

Church lobbyists were branded as "rank amateurs" in their efforts to influence public policy in the nation's capital, by U.S. Senator Mark O. Hatfield, described by a colleague as "an unashamed witness to his Christian faith."

The senator made his observation on church lobbyists during a press conference called by Word Books, publishers of his latest book, *Conflict and Conscience*. He had been asked if he disapproved of lobbying in Washington by such organizations as the National Council of Churches.

"It's not that I disapprove," he replied. "It's that I feel that the church which assumes that role—to try to influence public policy—is very amateurish. Frankly, I somewhat react against the typical National Council of Churches' lobby which comes to me with resolution in hand [stating] that this represents X number of people, because they count up their constituency membership. Well, I know that they probably haven't talked to more than the church politicians, and those church politicians probably represent a very narrow base of whatever constituency they have." Sen. Hatfield complained that church lobbyists calling on him see him as "an object to be lobbied, demonstrating nothing more and nothing less."

A more successful approach to senators

*Continued on page 27*

# EXECUTIVE COUNCIL REPORT

The 64th General Convention of the Episcopal Church will be held in Louisville, Ky., in the fall of 1973, rather than in Jacksonville, Fla., as originally planned, it was decided by the Executive Council at its last meeting. Actually, the council's decision was one to "advise" the Presiding Bishop to make this change. Under the church's canons he has the authority to do this.

(There is precedent for the Presiding Bishop and council to take this step. The 1954 convention was moved to Honolulu, after the invitation of Houston to host it had been earlier accepted. Church leaders then feared that non-white members of the convention might not receive equal treatment in Houston.)

The present decision to shift from Jacksonville to Louisville was based entirely upon the inadequacy of Jacksonville's convention facilities for the kind of convention — legislative convention plus "additional representatives" and conference features—which the General Convention has moved to since 1967. At the 62nd General Convention, held that year in Seattle, the invitation of Jacksonville for the 1973 meeting was accepted, and the Houston convention in 1970 confirmed the Jacksonville choice. But since then it has become apparent that Jacksonville does not have, all in one area, the kind of assembly halls which could accommodate both the House of Bishops and the House of Deputies. The latter especially requires a very large hall if there is to be room on the main floor for all the deputies, with large galleries for visitors. In what has emerged as the new format of General Convention such large halls are necessary.

The General Convention's agenda and arrangements committee explored numerous alternatives to Jacksonville over the summer months, being especially hopeful of finding a university campus that could accommodate the convention. Louisville was eventually chosen because it has the best accommodations for the needs of the convention which will be available at that time.

Ordinarily the host diocese and the General Convention share the actual cost of the convention. It is understood that the host diocese in this case, *i.e.*, Kentucky, will not be expected to share in the expense, which will be borne entirely by the General Convention.

Tentative dates for the 64th General Convention are Sept. 29 to Oct. 11, 1973.

## Young Generation

Reporting for the program advisory committee on the young generation, Councilman Robert Davidson told the council that all of the regional commis-

sions which will administer the General Convention Youth Program (GCYP) are now set up and operating.

After considerable discussion and debate, a recommendation by this committee concerning "acceptable alternative service for conscientious objectors" was accepted by the council. Under the present selective service act, men who are classified as conscientious objectors are allowed to perform "acceptable alternative service" to the country in some form other than that of military service. The recommendation accepted by the council urges the Episcopal Church to request the national headquarters of the Selective Service System to allow such men to serve in the "social ministries services" of the Episcopal Church, if qualified for such work.

## PB's Address

In his opening address to the council, the Presiding Bishop spoke of "the tragedy of Attica" and said that "it revealed clearly that both whites and blacks are expendable in a system so motivated by fear, racism, depending upon armed power, depersonalization, that the humane factors become the first casualties at the sign of dissent and conflict. And it is all too easy," he went on to say, "for those of us who are outside the prison walls to tolerate the deadly imperfections of the system for the sake of being left alone to pursue our own self-interest."

Bp. Hines said that "as followers of Christ Jesus, somehow we must find ways to pledge our help and resources wherever feasible for meeting the legal needs of prisoners; call for ready access to the imprisoned men by the chaplains of all faiths, to insure medical attention and to prevent reprisals against the imprisoned men; offer our church institutions and resources to the ongoing effort for prison reform; offer our sympathy to the families of all the victims dead; pray for the recovery of the wounded; and help this country resolve that Attica—and its like—must not happen again."

In his statement the Presiding Bishop made a plea for stronger support of the National Council of Churches by the Episcopal Church. He reminded the council that "this church has retreated from

its former fidelity to ecumenical financial commitments at a time when rhetorically our stance is more ecumenically oriented and when the ecumenical witness of Christians is more desperately needed than ever before."

## Public Issues

The Rt. Rev. John M. Burgess, Bishop of Massachusetts, reported for the council's committee on public issues. Several resolutions were submitted to the council, all of which were adopted.

One of these resolutions commends President Nixon "for his initiatives in opening up communication with the People's Republic of China . . . and prays that he will persevere in efforts to build new relations of peace and justice on the bitter heritage of the past."

Another public issues resolution recalls a statement on penal reform by the Special General Convention of 1969 and directs the council and its staff to cooperate with other groups in carrying out this mandate. The 1969 statement here invoked urges the Episcopal Church "to use all available resources, influence, and manpower, to bring about drastic revision and reform of federal, state, and local penal systems."

## Hispanic Affairs

The Executive Council's Hispanic Officer, the Rev. Jorge Rivera, presided over an unusually informative and effective presentation of the needs and opportunities of the whole field of "Hispanic affairs" which the Episcopal Church is now entering. He was assisted in this presentation by Luis Garza of Los Angeles and Ricardo Rovero of Denver, both members of the Episcopal Church's National Commission for Hispanic Affairs which was established by the 63rd General Convention. The primary aim of this program as defined by the General Convention is to assist the Hispanic peoples of this country toward self-determination and empowerment.

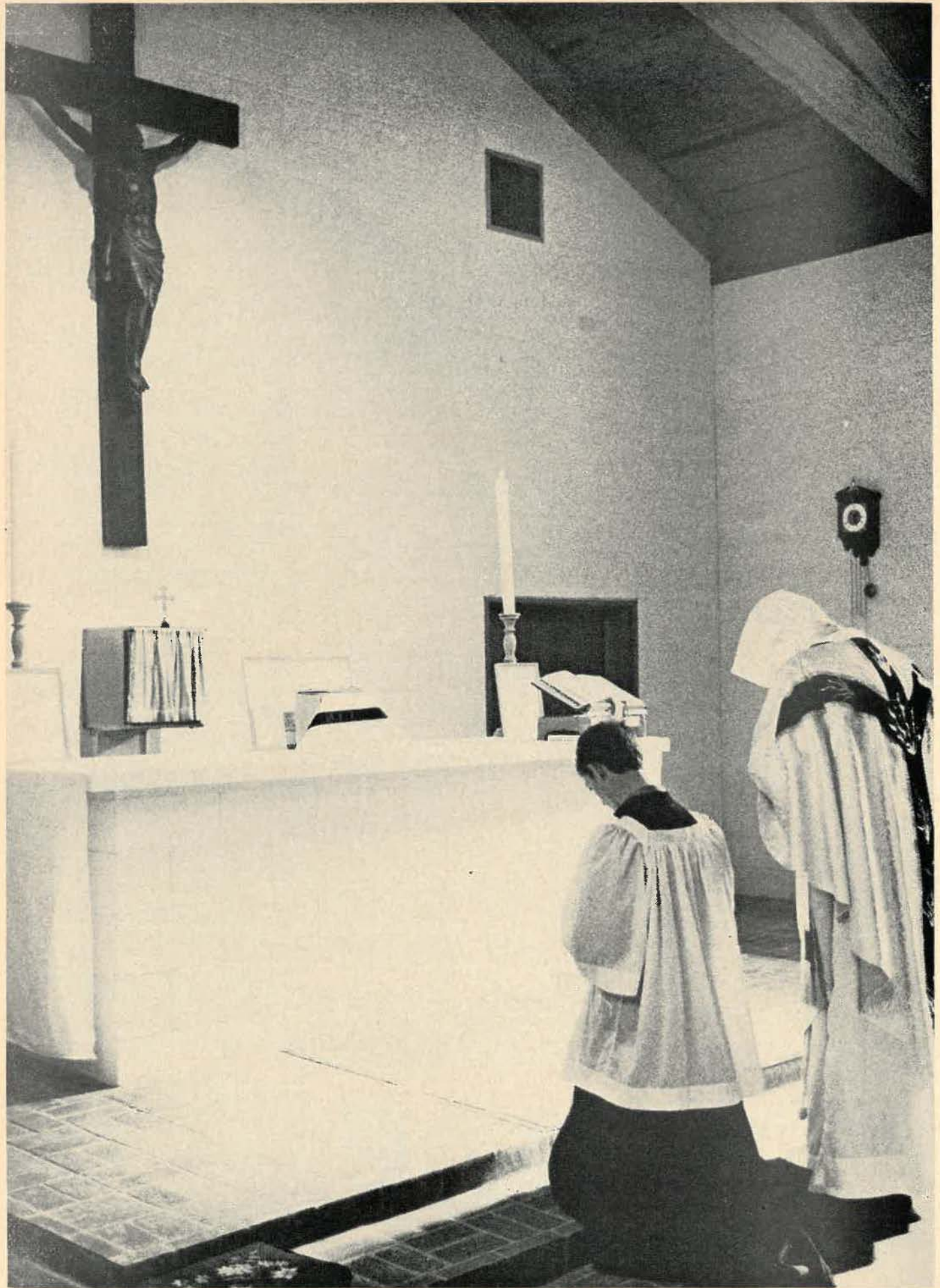
The council accepted the program as set forth in a book of "guidelines" and authorized the allocation of \$200,000 per annum to the National Commission on Hispanic Affairs to carry out this program.

According to these guidelines, a great variety of tasks need to be undertaken as this program proceeds, especially along educational lines, to enable Hispanic Americans to realize the richness of their own heritage and in the political and economic areas of life to rise above their present poverty and handicaps.

*(To be concluded next week)*

C. E. S.





The chapel at St. Michael's Farm for Boys, Piquette, Miss.

# THE CHURCH SCHOOLS: Issues for Today

---



9. News of the Schools

16. Canonical Examinations  
by An Examiner

13. A Prayer for Schools,  
Colleges, and Universities

18. Anglicanism, American Style  
by Robert C. Ayers

14. Civil Rights for RCs?  
by David G. Kennedy

19. Editorial Comment

---

## - For Schools, Colleges, and Universities -

**A**LMIGHTY GOD, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

*The Book of Common Prayer, 42*

# Civil Rights for Roman Catholics?

“Where the right education of youth is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for.”

*Pope Leo XIII*

By DAVID G. KENNEDY

“CATHOLIC schools benefit everyone, not merely Catholics, and the benefit is not merely economic.” . . . “It is my opinion that the best for which our country stands is given a deeper foundation by the education provided in Catholic schools.” . . . “I agree with Daniel Webster, who said: ‘Whatever makes men good Christians, makes them good citizens.’”

The contribution of Catholic education has been made particularly in the areas of goals, curriculum, teachers, students, freedom of choice, and finances. Linked with the tremendous contribution of Catholic teachers is the particular concern manifested by Catholic education for the poor, the handicapped, the minority groups. Catholic schools have played a significant role in educating blacks, Indians, immigrants, and the children of immigrants.

“The attempts to close Catholic schools that failed through the anti-Catholic legislation of colonial times, the nativist bigotry of the early 19th century, the Know-Nothingism of the middle 19th century, the prejudice of the American Protective Association of the later 19th century, and the rabble-rousings of the Ku Klux Klan of the early 20th century are now perhaps being accomplished more subtly through money.”

The preceding quotes are observations of Dr. Harold A. Buetow, professor of education at Catholic University, and author of the monumental work, *Of Singular Benefit* (Macmillan).

*The Rev. David G. Kennedy is a priest of the Roman Catholic Diocese of Burlington, Vt. He has had experience teaching in both parochial and public institutions.*

The self-criticism of U.S. Catholic education which began to reach its recent tidal-wave proportions with the Rt. Rev. John Tracy Ellis's 1955 denigration of Catholic intellectual life has involved both constructive and destructive elements. The negative destructive type of criticism seems far more abundant than its opposite. Perhaps this is what has caught the attention of the secularist-humanist dominated mass media with its not always subtle anti-Catholic bias. The result is a sea of misinformation engulfing the United States.

Fr. Buetow's book, with its treasure chest of documentation, is currently receiving a great deal of attention. Probably this is because it makes all other works on the subject of U.S. Catholic education produced in the last 13 years look rather poor by comparison. It is by far the best work of its kind I have ever read, and probably far more than I am competent to comment on. I do not claim to be the expert on this subject, but I have spent an almost equal number of years in Catholic and public-secular schools, both as a student and as a professor and teacher, and this is useful in judging a book whose principal *side-effect* seems to me a devastating comparison of U.S. Catholic and public education. Fr. Buetow's facts certainly accord with my experience of the admirable superiority of the Catholic schools in every way which really counts! Never in the history of the world has any group in any country given that country so much for nothing as U.S. Catholics have given the United States by way of education, and in return have received not only no appreciation for it, but in effect have been ordered to “drop dead”!

Fr. Buetow treats thoroughly every

phase of U.S. Catholic education's struggle to exist and survive in our country from colonial times down to the present. But the past history serves only to provide background and context for the present struggle. It is only too obvious that the best way to turn Catholics away from their church is to prevent them from being educated about it and its teachings. Thus, as I see it, the modern-day apparent “crusade” against the Catholic Church, USA, becomes a drive to crush the Catholic schools and prevent religious instruction of Catholics attending other schools (the great majority). The “crusaders” come from the four categories mentioned by Fr. Buetow, to which I venture to add a fifth: 1, ACLU and other militant secularist-humanist oriented groups; 2, Public school administrators' and teachers' groups, which perhaps see a “threat” in those who give so much more for so much less; 3, Certain Jewish-affiliated groups known for anti-Catholic bias; 4, Certain protestant-affiliated groups known for same; 5, “Drop-out” Catholics and “about-to-be-drop-out” Catholics, for obvious reasons.

WHY do some Americans strive so diligently to crush Catholic education? Why must we overcome them or perish? No serious person can contend that schools truly neutral in regard to religion can ever exist. No matter how bland the textbooks, no matter how well-disposed the teachers, every author and teacher who is in any way effective puts across *himself*, not merely his subject matter. His religious beliefs or lack thereof *will* be communicated.

In answer to my first question: because they are dedicated bigots who have no

right to live in the USA, unless the Constitution, the First Amendment, and all the much-talked-about civil-rights laws are not worth the ink they are written with. Usually these bigots *do* have a religion, although they will not admit it. They are secularist-humanists.

In answer to my second question: we have a choice—

I: Admit that in violation of the First Amendment Secularist-Humanism is the Established Church, USA, and that legally we can do nothing about it. This leaves the following interesting options: revolution, leave the country, leave the church.

II: Resist the *de facto* establishment of religion with every legal means available. This means continuing the Catholic schools and somehow finding the necessary money. *That money is going to have to come from public funds.* I am convinced that this is a most serious matter of natural and human rights. Why should I be forced to pay taxes, the lion's share of which support public schools in which hatred of my church and contempt for its teachings are pounded into the heads of all pupils? I speak here of my own community, from first-hand knowledge. Why should I pay to have Catholic pupils brainwashed into either quitting their church or acquiring an inferiority complex which usually stunts their personality growth for life? I am prepared to prove that this is the case. I am convinced that my natural and civil rights are being violated. I believe that I have a right and a duty to insist that my school taxes be used for a Catholic school or for a Christian school in which Catholics and other Christians could cooperate to provide most subjects jointly, some separately.

Iia: Resisting the *de facto* establishment of secularist-humanism means something else, too. It means a concerted effort by Catholics and all others who take the First Amendment seriously to bring about swiftly the disestablishment of S-H as the religion of the public schools. An interesting "Venus Fly Trap" is now available for all whom the establishment considers "flies." It is called "teaching *about* religion in public schools." (I have been personally involved in such a project.) Unless it teaches "about" religion in such a way as to *degrade* it, specifically degrading Christianity, especially Catholicism, then the establishment will suppress the project. This I know from experience. To be "successful," a project to teach "about" religion must somehow promote secularist-humanism.

Iib: A partial or stop-gap solution is "released time." It is *not* an adequate solution, because of the complications involved in separation of facilities, but even more because such separation means perhaps splitting the pupil's personality between two "atmospheres," that of the religious education where religion is considered important, and that of the secular education where religion is considered

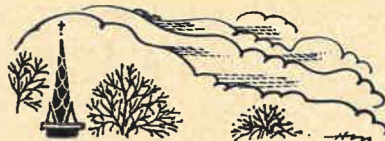
unimportant, irrelevant, or even dangerous. "Released time" is a partial solution, because a pupil can, at least, receive instruction in *his own* religion from someone *favorable* to his own religion. Many states have laws favoring "released time."

OUR country is large enough to include a bewildering variety of local situations. Mary P. Ryan and I probably do not think alike because we live and have lived in very different places. Our thinking tends to be conditioned by our experiences. She enjoys the false security of areas where Catholics are numerous or the great majority. I live where we are a tiny minority, where we have two to three dropouts for every churchgoer, and I care enough to have found out why. There are no Catholic schools in this county, never have been, probably never will be. Practice levels among Catholic pupils in local public schools decline from very high in primary grades to near zero in the 12th grade. I do not think this is because the schools are "enlightening" the pupils!

Fr. Buetow's *Of Singular Benefit* is very mild in comparison with some of what I have stated. This is perhaps because there is very little by way of developed conclusions in his work. It is primarily a full, accurate, and objective study of all aspects of the state of the question with all

its ramifications from earliest beginnings to the present day. When the "conservatives" who speak so highly of the U.S. Constitution come here to help us, I shall again take them seriously! When the "liberals" who march for civil rights come here to help us, I shall again take them seriously! When the "ecumenists" who do not define ecumenism as meaning "when the Catholics become secularist-humanists, we'll all live happily ever after with 'freedom' of divorce, abortion, unnatural birth-prevention, etc." come here to help us, I shall again take them seriously!

In an exceedingly well-documented book of 526 pages, which took five years to produce, Prof. Buetow presents factual data for a correct assessment of the present difficulties confronting Catholic education, offers insights into the nature of the present through the past, delineates the contributions of Catholic education to our country, provides bases of possible cooperation between public and private education, and puts into excellent focus problematic situations of Catholic education *vis-à-vis* our national heritage. In concluding, he urges that the words of Leo XIII be remembered: "Where the right education of youth is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for."



## How Long?

The galaxies of space are not too vast  
To know God's will and answer to his call;  
The tiny atoms never move too fast  
To heed the hand that guides both large and small.

The spinning worlds their ordered orbits run,  
Planets and stars their destined pathways hold,  
Earth turns obedient around her sun  
Her living creatures patterned in God's mold.

Of all created form, alone to man  
God gave his gift supreme—the power to choose—  
That freely he might love, and loving, live  
Close to his Lord, fulfilling all the plan.  
Blind wilful man, how long will he refuse  
Obedience to God—and God forgive?

Lucy Mason Nuesse

# Canonical Examinations And Revelations

"We have too many men among the clergy who have little scholarship, or little desire for it. Their slogan is, 'Where the action is.' The doctrines of God, the church, the sacraments, and biblical study mean little, and they wonder what's the matter with the church. The answer is found in themselves."

*A Bishop of the Church*

## BY AN EXAMINER

I AM a priest in his late fifties. I am also, for better or worse, an examining chaplain, one of those unpopular bishop's watchdogs in my diocese, for the eleventh straight year. Being an examiner is not a way to win friends or influence people.

*Scene number one—The First Day:* We were sitting with other examining chaplains in our room, working out the details of the next four days' grueling agenda. In walks an alumnus of Seminary A, without knocking on the door. He wears a torn and dirty shirt. He is a direct fellow; without any preliminaries he greeted us with: "What do you guys know that we don't know?"

*Scene number two—The Second Day:* We are handing out examinations in Christian theology. A lanky young fellow, neatly dressed, scans the sheet and exclaims, while reading a question: "Trace the development of the idea of sin in the Old and New Testament. Holy cow! That's an exam for history, not theology! Who cares what the characters in the Old Testament thought about sin? We live in the 20th century, man! Sin has no meaning in our age. Can't you give us relevant theology?" An examiner gently suggests: "Well then, perhaps you can trace the idea of the absence of sin in the Bible!"

*Scene number three—The Third Day:* Locale: the seminary cafeteria. Several

examiners sit with the recently made Bachelors of Divinity and Masters of Divinity. The alumnus of Seminary B, with a Fu-Manchu moustache, complains, while cutting a tough piece of meat: "That history question was a tricky one. You know, they haven't taught Latin in our seminaries for years. So it was unfair to ask us the meaning of those words . . . Larry, give me that piece of paper!—*Cur Deus homo?* and *non angli sed angeli!* We had enough trouble with the plain English questions." Another ex-seminarian from the prestigious School C, pipes in: "Yeah, what do the funny words mean?"

*Scene number four—The Fourth and the Last Day:* And we saw that it was not good. That was the day of oral examinations. Out of ten candidates only one wrote the examinations so adequately that he did not need to be quizzed orally. Five ex-seminarians (50%) have never heard of the Lambeth Quadrilateral. Some suggested answers which we found in their papers read as follows: "The Lambeth Quadrilateral is the way in which the Anglican Communion divides the world into four regional provinces for missionary work"; "A place where Anglican bishops meet from time to time"; "A drafty palace in London"; "Never heard of it!"

Another charming young fellow, in trying to answer a question about COCU, wrote: "COCU is an attempt to unite the Episcopal Church with several other protestant churches. I hope COCU will succeed, because we have nothing in common with Roman Catholics." This answer, of course, intrigued the examiners, so they quizzed the budding theologian.

"Do you think of the Episcopal Church as protestant?"

"Yes, I do."

"Do you think of yourself as Protestant?"

"Yes, I definitely do."

"Well, do you know that most of us, if not all of us, on this board of examining chaplains think of ourselves in a certain definite sense as catholic?"

"My! I have never met an Episcopal priest who thought of himself as being a Catholic!"

After we cleared up this unusual phenomenon, we asked the candidate to tell XYZ that he is to be next in line. XYZ, a bearded tall fellow, arrived and, with a discerning smile, said: "We were told that you guys are harping on the Lambeth Quadrilateral. Well, I checked up on it in the dictionary and I know I goofed on that one. Sorry." We accepted his apology.

Then an examiner said to him: "Sorry, you goofed in other areas, too. In the church history exam, in the identification section, you were asked to identify briefly a number of persons, indicating their significance. What you gave us is this:

"St. Polycarp . . . died in the second century; William Laud died in the 18th century; St. Ignatius died in the second century; St. Anselm died . . . , etc."

"Now all of this is, more or less, true. But all these are names of persons mentioned in *The Lesser Feasts and Fasts*. It was our hope that you would know more about these personalities than the fact that they died. In God's good time, you will die and I will die. And I sincerely hope that when that happens you and I, if we are remembered at all, will be gratefully remembered for more than

---

*Because of the nature of the revelations of this article, the author's identity is concealed. His diocese remains nameless, and the identities of other examiners as well as examinees remain anonymous. The statements are factual, covering experiences of the past 12 months.*



just the bare fact that we have died in the 20th century."

Throughout the week, we began the day with the celebration of Holy Eucharist in a nearby chapel. Different examiners were the celebrants using Prayer Book and trial rites (1 and 2, as well as 3). The attendance of candidates was about 50%. Some 30% of the fellows never showed up. ("I'm too tired to go that early in the morning.") With a few exceptions, the men felt ill-at-ease assisting. ("I've helped only twice during my 3 years in seminary," was one comment.) Another candidate asked, "What is that?" pointing to a pall. One man did not know how to introduce the epistle, the second man mispronounced two Hebrew names. Only a minority of candidates was able to set up the altar before service.

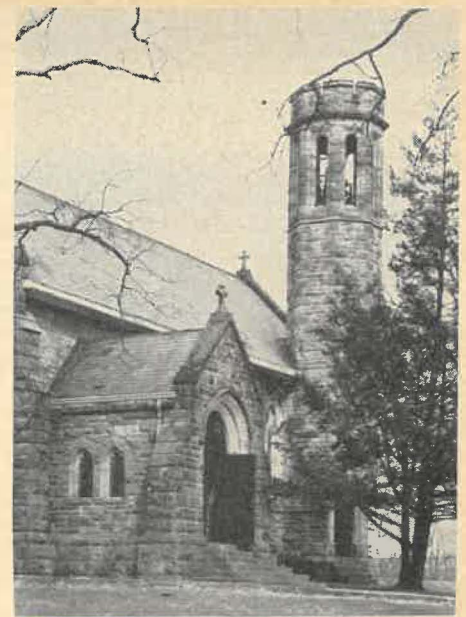
*The Greening of America*, that best-seller of Charles Reich, which offers middle-aged, middle-brow, middle-income America instant salvation through youth on the mush-level of "The Most Unforgettable Generation I have met," has affected some of the candidates to priesthood.

I am convinced that every seminary of the Episcopal Church has somewhere along its curriculum taught the Lambeth Quadrilateral and the idea of sin in the Old and New Testament, as well as ecumenism. But too many of our seminarians are egocentric boors. They will not listen, they will only shout down the "old guys." In many cases, our schools have kept the ignorant seminarians from realizing that they are ignorant. After having gone through the public school system without having learned much (our examining chaplains have given up correcting poor spelling years ago!) the young man receives a diploma with which to cover his ignorance; three or four years later, having successfully resisted to having anything added to the sum total of knowl-

edge (he was too busy being relevant in picket lines), he is handed a degree of bachelor of divinity as a further concealment of his bluff. When that candidate's ignorance becomes certified through canonical examinations (a familiar telephone call: "You can't flunk that fellow; his father is a prominent member on the diocesan standing committee!"), he is ordained and charged to keep the faith of his parishioners.

**E**XAMINING CHAPLAINS throughout the land are looking toward the General Board of Examining Chaplains as established by Title III, Canon 7, for guidance in fulfilling obligations as spelled out in Title III, Canon 5. And they hope help will be forthcoming from the diocesan commissions on ministry. We trust all these agencies, together with the examining chaplains, will be able to assist ordinands themselves in developing a realistic analysis of their readiness for the work of the ordained ministry, with a view toward their future professional growth and development. Such program could be useful not only to the candidates but also to the bishops and standing committees. One question remains, though: will the new national standards proposed by the General Board of Examining Chaplains help in determining the candidates readiness, not only academic, but also emotional, for ordination?

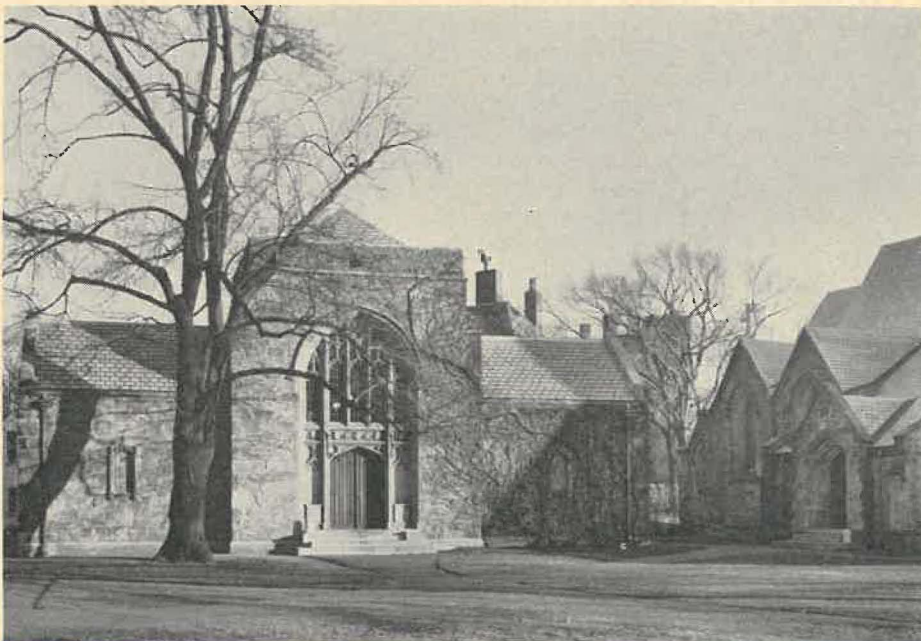
A wise retired bishop of our church wrote recently to one of the examining chaplains: "We have too many men among the clergy who have little scholarship, or little desire for it. Their slogan and doctrine is, 'Where the action is.' The doctrines of God, the church, the sacraments, and biblical study mean little, and they wonder what's the matter with the church. The answer is found in themselves, and the church which is his body is wounded. The hungry sheep look up and are not fed."



*Are the 12 seminaries . . .*



*facing a thankless job?*



# Anglicanism, American Style

By ROBERT C. AYERS

IN 1821 the price of whiskey fell to 15 cents a gallon, and the Episcopal Church formally inaugurated "The Domestic and Foreign Missionary Society." Not that there was any causal relationship between the two, but they both had to do with the hazards of dependence on foreigners. In the post-war boom after 1814 a great production in grains (and spirits) continued past the recovery of European agriculture from the napoleonic wars, and American growers were left with supplies nobody wanted.

In 1821 the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church" arose in the context of the social and political life of the new American nation, a nation planning for its future and its own role in the world. In 1821 James Fenimore Cooper published *The Spy*, the first successful American romance, the progenitor of all "Indian books" and Westerns; the Erie Canal was halfway through construction; Maine had been a state (and a diocese) for a year; Washington Irving had just introduced Rip Van Winkle and Ichabod Crane; and the Midwest was beginning to fill with settlers from the East. Expansion and a new American consciousness, an American system free from dependence on Europe; these beckoned to an "English" church which had stirred and shaken off its fears of past prejudices, whose bishops now dared to be more active, which had proved its loyalty to the republic in the War of 1812, a young church that stood on its own two feet and looked to the new towns and villages gathering men in the Midwest.

There had been state missionary societies before, volunteer organizations with limited plans, but in 1820 Bp. Griswold of the Eastern Diocese (all of New England, except Connecticut) urged a general society within the whole church. At Philadelphia on Nov. 21, 1821, the Domestic and Foreign Missionary Society was brought into being by its primary constituency, the bishops and deputies of General Convention.

*The Rev. Robert C. Ayers is chaplain at Syracuse University, Syracuse, N.Y.*

The board of directors consisted of the Presiding Bishop as president, the other nine bishops of the church as vice-presidents, and "patrons" of the society, that is, any one who contributed \$50. Former Chief Justice John Jay and attorney (and lyricist) Francis Scott Key were among the first patrons. "Life" members contributed \$30, and "annual" members pledged \$3 a year (the price of 20 gallons of whiskey).

The Domestic and Foreign Missionary Society sent its first missionaries to the West — Kentucky, Indiana, Missouri, Michigan and Wisconsin — to the newly-annexed land of Florida, to the state of Maine, and to Monrovia in Africa. The usual procedure was to dispatch a clergyman to a recent town (rather than to the actual frontier) where a group of newly-resident churchmen from the East were prepared to pay part of the missionary's minimum stipend of \$500. The domestic norm for the society was an educated ministry to a permanent area on a steady basis. During this first period of the society, "foreign" work was considered for Greece, Buenos Aires, Liberia, and the transferred Oneida Indians at Green Bay. With all these the emphasis was on educational enterprises for the less advantaged. The society did not contribute to the construction of buildings; its minimum salary was just enough to provide for a non-producing resident of a raw town. In North America the society restricted itself to those towns which took the initiative and "sent for" the church.

In 1835 General Convention dropped the \$3 "annual" fee and declared the modified basis of membership in the society to be all baptized members of the church, in order to signify that "the church is the missionary society," as Bp. Doane of New Jersey expressed it. The Board of Missions now consisted of the bishops and 30 other persons elected by General Convention. At the same time a canon to create the office of "missionary bishop" was enacted, and the Rt. Rev. Jackson Kemper became the first of that title, sent forth to Missouri and Indiana, not waiting to be called. It was an act of jurisdictional sovereignty by the church, an assertion of the right of the whole

church to initiate ecclesiastical organization in previously unorganized areas.

In the decisions of 1835 the Episcopal Church responded to the extensive and integrative forces at work in the rising American civilization, altering her own methods of work and operation. For a church faced with new challenges, the models and concepts of solution came, not from the remembered past history of the church, but from the contemporary political experience of churchmen. The age posed distinct questions to the church: What was the cultural mission of this church within the new democracy? What current social responsibility did the previous background of the church call clearly forth? The goals of church and civilization seemed parallel to each other as the church of city and town and order now found a special moment and task in American development: to establish and inculcate the duties and virtues necessary to the new American civilization by settling parish churches as an influence for local stability; by demonstrating the beauty and liturgical order of the Prayer Book; by founding schools to train the children of the people to respect the law, resist demagogues, and exercise the full role of citizen; by establishing seminaries to increase an educated clergy; by providing opportunity for missionary action through the principle of association in a combined society.

Not all the persons who supported the society in those first years did so for reasons of democratic optimism. Some people were pessimistic about the new and rude democracy, predicting that it would pursue a classic course into anarchy and despotism unless there were greater efforts to educate coming generations in the requirements for citizenship. These apprehensive donors were willing to contribute to enterprises supervised by the "civic and cultivated" Episcopal clergy. An increasing tide of Roman Catholic immigrants began to alarm Protestants in the 1830s, and some "mission appeals" were made in general protestant societies in a manner calculated to benefit from native anti-RC fears. There is little evidence of this in high-level Episcopal Church records of the time, but it is hard to believe that our church was immune from such prejudices.

For a variety of reasons then, the Episcopal Church responded successfully to the opportunities of the 1830s by its new approach to missions. By 1850 the church was five times as large as it had been in 1830, a period in which the general population multiplied by only two-and-one-half. There were some early exuberances in the foreign work of the society — missions to Greece and Crete and Persia that seem naive to us now — but work for China and Africa got a solid start in 1835, as the Episcopal Church tried to put its resources where the action and the interests were.

# EDITORIALS

## Getting Ready For God

**E**PISCOPALIANS who want to see their church get back into business as a missionary church have a God-given opportunity to do so as they celebrate the 150th birthday of the Domestic and Foreign Missionary Society of the Episcopal Church. (See article *Anglicanism, American Style*.) The 1970 General Convention suggested that every churchman should make a gift of \$10 in an offering which will be used *solely* to help missionary dioceses to become self-supporting.

Whether this effort will be the success it deserves to be depends upon the parish clergy. It is up to them to promote it with special services, instruction, and preaching. We urge them to do their part.

It has been truly said that the church lives by mission in the way that fire exists by burning. To many of us it seems that this sacred flame has almost died within the Episcopal Church. If now we join in this offering with thanksgiving to God for the blessings of the Gospel we have received through Christian mission to us, and if we hear once again Christ's command to go into all the world to baptize all human life into him, and we renew our obedience, it may be that God will perform that miracle of renewal we so desperately need.

There are some wonders God can perform only when we show our readiness for them. We are convinced that this 150th anniversary is an opportunity God himself provides for us whereby we can get ourselves ready for that miracle.

Whoever you are, see to it that this wonderfully big thing is indeed a big thing in your parish—and in your own life.

## Church Schools And Freedom

**W**E asked for it, and we got it, in the case of the article by the Rev. David G. Kennedy (*Civil Rights for Roman Catholics?* in this issue). It started out to be a review of a book, and burgeoned into not only a full-scale article but a very controversial one. Fr. Kennedy, a Roman Catholic priest, is a good friend of THE LIVING CHURCH and of Episcopalians. Through the years of our friendship we have found in him a sensitivity to religious injustice—whoever its victim may be—which bespeaks a militant charity. While a student in seminary he walked out of a lecture by a professor of theology who was lambasting English Christianity without reason or mercy. This young Irishman was not going to listen to a bigoted blast at his brothers in Christ whose only crime was in being English. He's that kind of a man—not a Christian (and an Irishman) for nothing.

In the present essay he argues, with his characteristic militant charity, that Roman Catholics get the dirty end of the stick educationally in this country, and that their church schools should be supported by public funds. We are publishing it not because we entirely or even substantially agree, but because readers of this magazine get a pretty steady and unmixed diet of propaganda for the other side—*i.e.*, for the position

that church-related schools should receive no support from public tax revenue, and that the sooner such schools are abolished or starved to death the better it will be for the cause of unity within our society.

One of Fr. Kennedy's strong contentions is that there is really no such thing as non-sectarian education, in the public schools or anywhere else. Whenever any person stands in front of a class of pupils to teach any subject, he communicates (consciously or unconsciously) his own creed, and he gives a religious interpretation of some sort to the subject matter he is presenting. The official religion of the American public school is Secular Humanism, says Fr. Kennedy.

Is there anybody among our readers who is prepared to deny or to challenge this, or to maintain the proposition that the public schools are really non-sectarian in the areas of faith and conduct? By "non-sectarian" we mean non-committal, saying nothing as to what is true or false about God or good or bad in human behavior. If the public schools are sectarian, as Fr. Kennedy argues, it does seem rather illogical for some citizens to object to the public support of Roman Catholic schools on the ground that they are sectarian.

With a number of Fr. Kennedy's more particular contentions we find it difficult or impossible to agree. Are the Roman Catholic schools so manifestly superior to others "in every way which really counts"? To be sure, Fr. Kennedy asserts this only on the basis of his own direct experience; even so, it seems to this editorialist (an heir of the Anglo-Saxon propensity to caution) a rather sweeping claim. And we reject as simply undemonstrable his charge that behind the objection of many Americans to church-related education is a purpose "to turn Catholics away from their church" by preventing them "from being educated about it and its teachings." Undoubtedly some such anti-RCs could be found; but we think their motive, or "angle," is hardly primary or even a factor in most of the serious opposition to such education.

We are publishing this essay, then, because Fr. Kennedy speaks for a large community of our fellow Christians and countrymen who have a right to be heard on this issue, and, in our view, are not sufficiently heard by the rest of us.

One more word for clarification: When Fr. Kennedy speaks of "Catholic schools" he means Roman Catholic. Ordinarily we always say "Roman Catholic" when referring to that body. This time, it seems fitting to let him use terms in his own way while he is a guest in our columns.

### Reckoning

**B**ecause we come from mothers  
And not computers,  
We grow better on love  
Than on machines.

Bernard Via, Jr.

# BOYS

## ST. ANDREW'S SCHOOL

Middletown, Delaware 19709

An Episcopal boarding school for 180 boys in grades eight through twelve, located 50 miles south of Philadelphia. Full-time faculty of 30. Top tuition \$3,100; a scholarship program makes possible the consideration of any able and ambitious boy.

Application for admission in September 1972 to grades eight, nine and ten should be made by December 1.

**ROBERT A. MOSS**  
Headmaster

## St. Andrew's School for Boys



Outstanding in education since 1905



Grades 9-12



College Tuition  
Preparatory (Adjustable)



St. Andrews, Tenn.  
37372

## THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,  
Paoli, Pennsylvania 19301

**CHURCH SCHOOLS MAKE  
GOOD CHURCHMEN**

## News of the Schools

Continued from page 9

school for boys grades 9-12, and St. Mary's Hall, a school for girls grades 7-12, became fully coordinated. Classes taught by the faculties of the two schools are held on both campuses. The boys live on the Shattuck campus, the girls at St. Mary's. Bp. McNairy also announced that the Rev. Robert L. Curry, headmaster of Shattuck/St. Mary's, will be rector and headmaster of the consolidated schools. The Rev. Allen F. Bray, III, headmaster of St. James, will be vice-rector with particular responsibility for academic program, administration, and curriculum development. Mr. James F. Douglas, presently director of St. James lower school, will become principal of St. James. Mr. G. Stuart Adams will continue as principal of Shattuck and Mrs. Allen F. Bray III as principal of St. Mary's.

■ When St. Andrew's School, St. Andrews, Tenn., opened this fall, it was operated for the first time under direction and ownership other than that of the Order of the Holy Cross, the monastic order that founded the school and operated it since 1905. On Aug. 21, the school was turned over by the Order of the Holy Cross to a board of trustees as a separate entity for its continued operation. Members of the board are Dr. Charles M. Carr, from near Nashville, Tenn.; the Rev. Lincoln Taylor, Superior of the OHC; Mr. Harold Rucker, Midland, Texas; Miss Elinor Wiginton, Chattanooga, Tenn.; Mr. Bill Westberry, Marion, Ky.; Mr. Jay Chris-

tenberry, Knoxville, Tenn.; Dr. Arthur Ben Chitty, Sewanee, Tenn.; the Rev. W. Jackson Wilson, South Pittsburgh, Tenn.; and Mr. William Butterfield, Chattanooga.

The Rev. Sydney Atkinson, OHC, Prior of St. Michael's Monastery on St. Andrew's campus, speaking for the thoughts of the order said, "At the time that St. Andrew's was founded and during the succeeding years until now, the order felt that the operation of the school was a mission it should fulfill in spite of the fact that education was not, and is not, one of its major functions. However, the increasing demands of the education of young men and women in this age, and the need for specialists in the administration of educational institutions, convinced us that we can better serve by turning the operation of the school over to those whose training and experience is in education, business, and fund raising, while we of the Order of the Holy Cross free ourselves for our primary functions of counseling, ministering, and contemplative obligations. . . . We will continue to perform counseling and attendant duties for St. Andrew's along with maintaining the monastery for individual and group retreats, but we feel that we have done the best possible thing for the school and its students by turning it over to a board of business and professional men for the continued operation."

■ The Rev. Mother Superior of the Community of St. John Baptist has named Sr. Jane Patricia sister superior and headmistress of St. John Baptist School, Mendham, N.J. She succeeds Sr. Mary Barbara, who was sister superior for 25 years until her death in August. Sr. Jane Patricia has been assistant to the headmistress for 25



Fr. Ford and members of the Sunday group at Greer Community



Opening party at St. John Baptist School

years. St. John Baptist School is instituting a student exchange program with St. Stephen's College, North Foreland, Kent, England. Two American girls are spending a month there, and they are sending one girl to the school in Mendham for a month. Both Sr. Jane Patricia and Miss Selby-Lownes, the headmistress of St. Stephen's, feel that the girls will gain much more from the experience of international living than they will lose academically because of curricular differences.

■ **Porter-Gaud School, Charleston, S.C.**, will embark next spring on a public relations and recruiting program throughout Georgia and the Carolinas. The "p.r." men will be the students themselves—lay readers and members of the Glee Club at the century-old church school. During a two-month period in spring, the Glee Club and student lay readers will visit selected churches in three states, where they will present a choral worship service. After each service, the students and a few members of the faculty will meet informally with interested parents and their sons. The idea of the program is to give people outside of the Charleston area an opportunity to find out about the school from those who know it best, *i.e.*, the students.

■ **Margaret Hall School, Versailles, Ky.**, has acquired a facility in Guadalajara, Mexico, which will be used to provide students with the experience of living and studying outside the U.S., for 10 weeks, at no extra fee. The academic program has been redesigned to complete certain subjects in two quarters, thus permitting the third quarter to be spent studying, in a concentrated manner, the Spanish language and related subjects. The Rev. Samuel Todd is to direct the Mexican program, which will run throughout the



### Education of Mind—Body—Soul

Saint Andrew's School—Episcopal college preparatory boarding school inviting boys of all denominations. Coed day. Grades 7-12. High academic and moral standards, top-rated faculty. Advanced teaching methods and facilities, including developmental reading program. Extensive sports program. Beautiful 75-acre campus.

For Catalog write: **Frederic L. Burr, Headmaster**

**SAINT ANDREW'S SCHOOL • Boca Raton, Florida 33432**

## SAINT JAMES SCHOOL

**Boarding School for Junior Boys — Grades 5-9 Faribault, Minnesota 55021**

Small Classes — Individual Attention — Remedial Programs including specific learning disabilities.

Thorough preparation for leading secondary schools.

Athletics including intra-mural and inter-scholastic competition.

FOUNDED IN 1901

A church school where the entire academic growth, personality training, and social program are all centered around the needs and interests of younger boys. Only 75 boys accepted with a teacher-pupil ratio of one to five.

**THE REV. CANON ALLEN F. BRAY, S.T.M., Headmaster**

*"Our 51st Year"*

## CHRISTCHURCH SCHOOL

*An Episcopal Boarding School for Boys in Tidewater, Virginia*

**COLLEGE PREPARATORY GRADES 9-12 & POSTGRAD**

For more information write:  
**DIRECTOR OF ADMISSIONS**  
Box 22B  
Christchurch, Virginia 23031  
Phone (703) 758-2111

## THE PATTERSON SCHOOL for BOYS



Fully accredited Church School on 1800 acre estate. Grades 7-12. Small classes. Advanced placement courses, Post Graduate. Gym, sports, swimming, fishing.

Summer Camp for boys 6 to 16 years. Outpost camp. Skiing, other water sports. Periods 2, 4, or 6 weeks.

For School or Camp catalog, write:

**The Rev. Floyd W. Finch, Headmaster**  
Box I, Lenoir, North Carolina 28645  
**COLLEGE PREP.—CHARACTER BUILDING**

## St. James School

**ST. JAMES, MARYLAND 21781**

A College Preparatory Church School for Boys

Founded in 1842

Grades 8-12

Boarding

For Catalogue, address:  
**THE HEADMASTER**

## PORTER-GAUD

**Charleston, South Carolina**

A distinguished Episcopal preparatory school for boys, founded in 1867. Boarding, grades 9-12. Limited openings. High standards with emphasis on character and scholarship. Graduates enter leading colleges. Interscholastic sports: football, soccer, tennis, track. Social and cultural events. New, modern buildings on 70-acre campus. For catalog write:

**Dr. Berkeley L. Grimball,**  
Headmaster

**Porter-Gaud School**  
Albemarle Point  
Charleston, S.C. 29407

## HOWE SCHOOL

ACADEMIC, CITIZENSHIP AND  
SPIRITUAL TRAINING

BOYS: AGE 11-18

Episcopal Affiliated

A Boarding School for boys grades 6-12, fully accredited; Emphasis on academic concentration, personalized instruction — Junior ROTC — Potential Achievement (academic) Rating — Citizenship Training and Personal Guidance — Summer Camp: 6 weeks, ages 6-18 (High School courses available) — Winter School: September through June.

FOUNDED 1884

For information write the

Director of Admissions,  
Howe Military School

Howe, Indiana 46746

## The Sewanee Academy

An Episcopal College Preparatory  
School of the University of the  
South... Est. 1868

• Boys boarding, Coed day, in Grades 9-12. Fully Accredited. Independent study program. 10 to 1 student/teacher ratio.

Academy and University students share a 10,000 acre mountain campus and a 200,000 volume library. College credit courses for advanced students. Full sports and outdoors program. Episcopal. Summer School-Camp.



Admissions in January  
& September.

Write to:

Director of Admissions  
The Sewanee Academy  
Box C,  
Sewanee, Tennessee 37375

## “SAVE A BOY— MAKE A MAN”

Saint Michael's Farm for Boys, Inc.

A year-round school for the education and training of delinquent youth.

Saint Michael's Farm (an independent, non-profit corporation) is a venture of persons interested in problems of adolescents.

YOUR INTEREST AND SUPPORT ARE INVITED.  
For information, write to:

The Rev. William K. Hart, C.S.A., Ph.D., President  
Saint Michael's Farm for Boys, Inc.  
P.O. Drawer 640  
Picayune, Mississippi 39466

Under the direction of  
The Congregation of St. Augustine  
(a monastic teaching Community for men).

When Writing Schools Please Mention  
THE LIVING CHURCH

year and include a summer session. The first group of Margaret Hall students, numbering approximately 30, will leave for Guadalajara immediately after the Christmas vacation.

■ **Patterson School, Lenoir, N.C.**, has accepted female day students for the 1971-72 school year. The school board, in a ruling on the acceptance of coeds this fall, said this is the first time for female enrollment since the school opened in 1909 with 22 male students, although through the years the school has made many other changes. Patterson School accepted male day students two years ago, and, according to the headmaster, the Rev. Floyd W. Finch, Jr., the program has proved very satisfactory. Mr. Finch said he does not foresee girls being accepted as boarding students in the near future, and that the basic programming for school activities will not be changed.

■ Classes at **Hannah More Academy, Reisterstown, Md.**, started in September with an innovative revision in the academic curriculum. The new program at the girls' school was recommended by a joint committee of faculty, representative students, and the headmaster. It offers a wide range of elective seminars on a pass/fail basis, while maintaining the major requirements essential to college entrance. Regular classes are held during the week except on Wednesday, which is left open for the elective seminars, club and class meetings, and other extra-curricular activities. Hannah More Academy, founded in 1832, is the oldest existing Episcopal boarding school for girls in the U.S.

■ **Sewanee Academy, Sewanee, Tenn.**, now has 19 girls in the school's total en-

rollment of 166 students. This is the fourth year for girls at the academy. The girls are from the local area, but coeducation has been so successful that it is hoped girl boarders may be added as soon as feasible. The academy, in a decision of the trustees last June to discontinue the military organization of the school, dropped the word "military" from its name. Mr. Henry Hutson, formerly assistant headmaster at Christ School, Arden, N.C., is headmaster of the academy. The school celebrated its centennial in 1967.

■ **Greer Children's Community, Hope Farm, N.Y.**, has increased its capacity from 165 homeless and dependent children to 300. The increase in service has been made possible through construction of a new children's cottage at Hope Farm, through an expansion of Greer's foster-home program, inauguration of four group homes in two neighboring communities, and, principally, through the merger into Greer of the Susquehanna Valley Home in Binghamton, N.Y. Greer was founded in 1906 and has continually served homeless children since; the Susquehanna Valley Home was founded in Binghamton in 1869 and serves dependent boys and girls principally from New York's upstate counties, while Hope Farm principally serves children from New York's lower counties. The merger was initiated by the Board of Directors of the Susquehanna Valley Home in order to provide the 72 children in residence there with the supervisory skills and educational and child welfare programs developed by Greer at Hope Farm and to insure the continuance of the home. The Greer board of directors accepted the



A chemistry experiment at the Rock Point School, Burlington, Vt.



Patterson School, Lenoir, N.C., accepted female students this year.

merger to save the Susquehanna Valley Home from having to close its doors for financial reasons. Greer's board of directors and executive director believe that by spreading overhead costs across both campuses financial savings can be made at both institutions.

■ **St. Michael's Farm for Boys, Picayune, Miss.**, is in its 18th year of operation in educating and training boys who have been in trouble in their communities. Forty-three states have been represented at St. Michael's since its founding, and of the 170 boys who have successfully completed their education there, only six (so far as is known) have had additional trouble with the law. Since the Congregation of St. Augustine, a monastic teaching order for men, assumed the operation of St. Michael's in July 1970, the school has received secondary accreditation from the State of Mississippi, Department of Education. In recent months St. Michael's has been accepted as a member of the National Association of Episcopal Schools and the National Association of Homes for Boys. In March, the Rt. Rev. John M. Allin, Bishop of Mississippi, spent a weekend at the school and confirmed five boys and acted for the visitor of the Congregation of St. Augustine. Eighty-five percent of the income for St. Michael's comes from private donations. Funds are now being raised to rebuild the dormitory and increase the capacity from 22 to 36 boys. The school accepts referrals from clergy and private agencies as well as juvenile courts.

■ The recently-created **Berkeley Center, New Haven, Conn.**—a product of the merger last spring of Yale Divinity School

and the Berkeley Divinity School—was opened to the public for a special "open house" on Sept. 19. The Very Rev. J. C. Michael Allen, who directs the Berkeley Center, said the open house was designed to help show the public the center's experimental approaches to new forms of theological education and new ways for educators to make the church effective in the community.

■ **The Beginning School of Oregon Episcopal Schools, Portland, Ore.**, marks the start of church-related education for many three-to-six-year-olds. "Grandmother" of all Oregon preschools and kindergartens, St. Helen's Hall Beginning School is a part of the educational complex which goes to grade 12. Coeducational, both day and resident, the schools build from the early creative play of "make-believers" to the discipline of a college preparatory course.

■ **Texas Military Institute, San Antonio**, has begun the construction of the new refectory-classroom building and an academic court. The total cost of construction is expected to be \$450,000. The building is scheduled for completion in March 1972. The first floor of the building will house the refectory and kitchen, and the second floor will contain 11 classrooms. The academic court will join the new building, the George H. Coates science building, and the Douglas MacArthur Memorial Library.

■ **St. Augustine's College, Raleigh, N.C.**, is presently engaged in a \$30 million capital development program covering a 10-year period. A new four-story classroom building has been completed, and under construction is a new six-story

## SOUTH KENT SCHOOL

South Kent, Conn. 06785

An accredited Episcopal  
boarding school for boys

Grades 9-12

Founded 1923

**George Hodges Bartlett**

Headmaster

**T**EXAS **M**ILITARY **I**NSTITUTE  
**M**  
**I** AN EPISCOPAL SCHOOL  
GRADES 7-12  
DAY AND BOARDING

ACADEMIC EXCELLENCE IN A  
COLLEGE PREPARATORY SETTING,  
EMPHASIZING THE DEVELOPMENT  
OF SOUND VALUES TO MEET  
MODERN CHALLENGES.

(512) 826-8636

800 College Blvd.

San Antonio, Texas 78209

## VIRGINIA EPISCOPAL SCHOOL

*"Emphases on Individual Worth,  
Responsible Freedom, and  
Critical Learning."*

Accredited by:

Dept. of Education, Commonwealth of Va.  
So. Assoc. of Schools & Colleges

Memberships:

Va. Assoc. of Prep Schools  
So. Assoc. of Independent Schools  
Nat'l Assoc. of Independent Schools

**COLLEGE PREPARATORY SCHOOL** open to all boys who meet entrance requirements. A four year academic program, carefully planned by 21 instructors to serve the interests and abilities of 200 boys in grades 9 through 12, and providing for individual expression through extracurricular activities in art, drama, publications, music and athletics. Beautiful 170 acre campus near James River gateway to Blue Ridge Mountains. For additional information write Admissions Officer, Virginia Episcopal School, P.O. Box 408, Lynchburg, Va. 24505.

## CATHEDRAL SCHOOL

Cathedral Church of St. John the Divine  
AN EPISCOPAL DAY SCHOOL  
FOR BOYS OF ALL FAITHS

Founded 1901  
Outstanding Faculty  
Small Classes—Individual Attention  
Excellent Music—Art  
Languages—Athletics  
Beautiful Building and Grounds  
Cathedral Setting

Grades I-VIII Write  
The Rev. Harold R. Landon, Headmaster  
Cathedral School, 1047 Amsterdam Ave.  
New York, N.Y. 10025 Tel. UN 5-3600

### Boynton—Orford, New Hampshire

*A hard school for boys who want to learn; Episcopal emphasis; limited enrollment; self help; constant foreign language practice; music, sports; beautiful surroundings. 300-acre farm; tuition \$1250.*

## GIRLS

### St. Agnes School

Alexandria, Virginia

Set on a hill overlooking the city, St. Agnes is in a country setting, but close enough to Washington to allow students to visit theaters and galleries. The day school accepts boys K-2; girls K-12. A small boarding department encourages individual interests, offers a variety of cultural experiences. The Upper School concentrates on college preparation and the development of responsibility through a strong Student Government.

*One of the Episcopal schools  
of the Diocese of Virginia.*

**For catalogue, address**

**Academic Secretary  
St. Agnes School  
Jefferson Park  
Alexandria, Virginia 22302**

### ST. ANDREW'S PRIORY

Diocesan School for Girls

Queen Emma Square  
Honolulu, Hawaii 96813

A fully accredited college preparatory day school, grades 1-12.

Graduates attend colleges throughout the nation.

Chapel Services in historic St. Andrew's Cathedral. Located adjacent to Honolulu's Civic Center.

*For information Write:*

**The Rev. Fred G. Minuth  
HEADMASTER**

**FOUNDED 1867**



Studying at Howe Military School

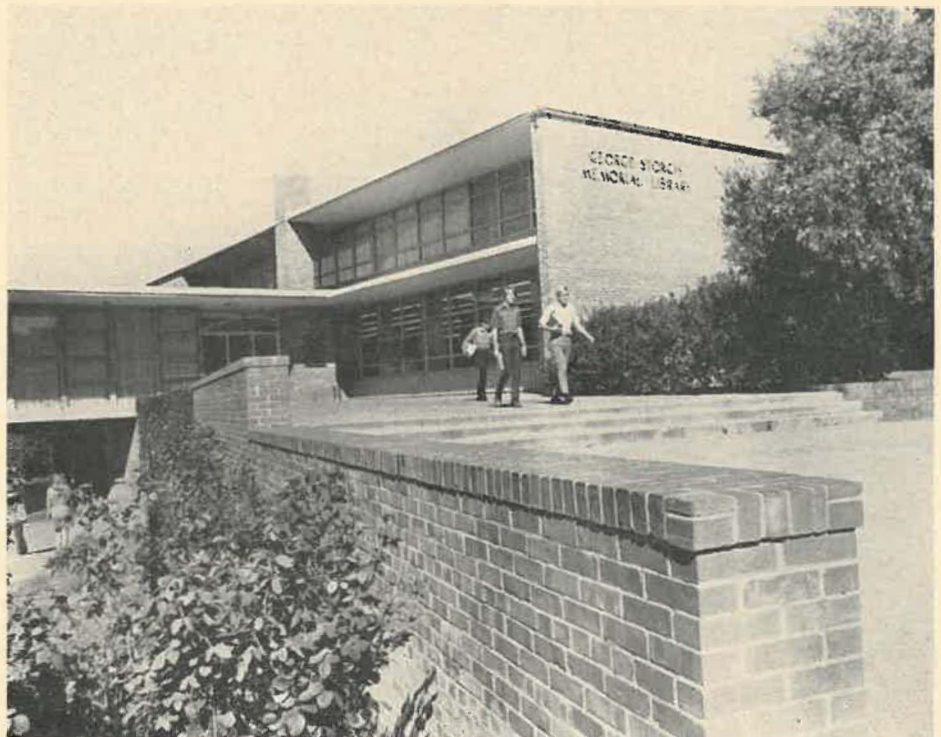
young women's dormitory. Other plans for the future include a new library, which will be equipped to hold 175,000 books. St. Augustine's is a co-educational four-year liberal arts college, founded in 1867, and located on a 108-acre campus.

■ Breaking a 43-year tradition, the **Rock Point School, Burlington, Vt.**, opened its doors to day students this fall. Organized in 1928 as a boarding school for girls, it will now accept boys and girls of high-school age from the Burlington area who wish to live at home. In September 1972, the school will accept boys as boarding students. A special committee of trustees, which recommended that the school

accept boys, cited two reasons for the recommendation: It was felt that the education of teenagers would proceed more realistically in a coeducational situation, and it was also recommended as part of a plan to increase the size of the student body. The committee recommended that the boys be lodged in a former boys school on the Rock Point property, known as Vermont Episcopal Institute and founded by the Rt. Rev. John Henry Hopkins in 1859. It is located on a rise overlooking Lake Champlain and Burlington Bay.

■ Two years ago the art department at **St. James School, St. James, Md.**, began to offer ceramics as an extra-curricular activity open to all students. Over 40 of the school's 150 students showed an interest and so the pottery studio began. At first there was only one wheel, a second-hand electric kiln, and an immediately available "school-type" low-fire clay. Today ceramics at St. James fully complements the existing art department. Housed in a stone spring house over 100 years old, the studio now contains 7 wheels, five of which were made by the students, a gas-fired reduction kiln, also student built, and a glazing area. There are two courses now open to seniors in pottery as well as the availability of the studio to those who choose to work in an extra-curricular fashion. The course teaches hand building and wheel work and proceeds from earthenware through stoneware, porcelain, and raku.

■ **Bishop Clarkson Memorial Hospital School of Nursing, Omaha, Neb.**, recently admitted the largest class in its history—78 new students, ranging in age from 17 to 40 years. The class has four male stu-



Trinity University's George Storch Library in San Antonio



dents, nine married students, representatives from five states and each major race, and 30 students with previous college experience—two of whom hold Baccalaureate degrees.

■ Dr. Kenneth Bourne, noted European historian, will be guest lecturer at **St. Paul's College, Lawrenceville, Va.**, this month, according to an announcement by Dr. James A. Russell, Jr., president of St. Paul's. Dr. Bourne is the third in a series of historians and scientists who will direct attention to the United States with "viewpoints from abroad" in a forward look toward the national bi-centennial observance in 1976. Dr. Russell pointed out the purpose of the lectures was to bring into proper focus the political conduct which changed the various governments of the world after the 1776 Declaration of Independence. In addition to St. Paul's, Dr. Bourne will visit Voorhees College, Denmark, S.C., and Shimer College, Mount Carroll, Ill.

■ How do you act toward a classmate whose outside personality makes her hard to know? What do you do if you see a fellow student cheating? These and other problems were acted out in spontaneous skits at the Roslyn Diocesan Center in September by student representatives of **St. Agnes School, Alexandria, Va.**, and discussed by faculty advisors and headmistress of the school, Miss Roberta McBride. Christian Commitment was the theme of the two-day St. Agnes Conference. Two seniors and a junior at St. Agnes spoke about their feeling and reaction to the conference. "We spoke about, 'redemptive fellowship,'" said one participant. "I think that says a lot. I keep thinking about it." The girls put under the

heading of "redemptive fellowship" the act of putting yourself out to make a new student feel welcome, extending a feeling of fellowship to someone who has difficulty making friends, and perhaps turning in someone they found cheating. All three girls thought they would find it difficult to turn someone in, though they might speak to the person herself, depending on who it was.

■ **Bethany School, Glendale, Ohio**, began the new semester with a new look. The primary school is moving towards a nongraded program and the middle school is now on modular scheduling. Each student is being tested carefully, and the long-sought after dream of individualized learning is slowly becoming reality. Sr. Teresa Marie, C.T., the newly appointed principal who is completing graduate studies at Xavier University, has implemented the new program and both staff and students are very enthusiastic. The boarding school is under the direction of Sr. Gabriel Katherine, C.T. The cottages are filled this year with a great many young children. The newest addition to cottage life is Sugar, a sturdy, gentle pony who is teaching the students the intricacies of pony care and handling.

■ The Rev. Simon Mein, until recently warden of Kelham Theological College, England, has taken the place of the Rev. Alexander Ogilby, chaplain at **St. Andrew's School, Middletown, Del.**, this year. Fr. Ogilby, who has been chaplain for the past 12 years at St. Andrew's, is spending this year on sabbatical leave. He will be studying and traveling in Europe. St. Andrew's social service program continues to attract students, and the boys engage in weekly tutoring sessions for



## GRIER

### Boarding School for Girls Grades 8-12

Two Accredited College Preparatory programs. New class rooms & labs. Advanced placement, honors courses. Scholarships. 1000 acres. Riding, indoor and out. 50 horses. Skiing, team sports, gym, pool, tennis. Cultural activities; dances. 119th yr. Catalog.

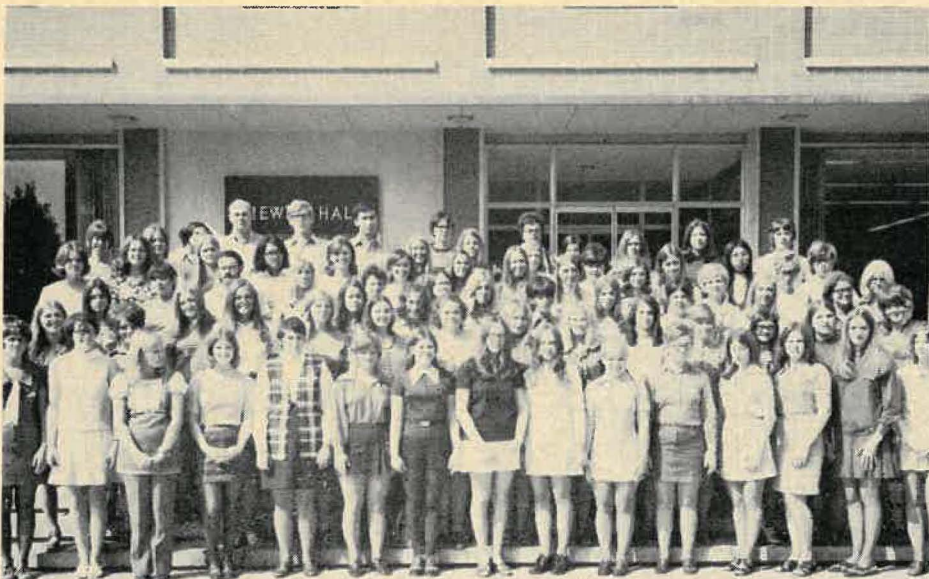
**Dr. Douglas A. Grier**  
Box 51 Tyrone, Pa. 16686

## Hannah More ACADEMY

*Established 1832*

The Diocesan Girls' School of Maryland retains the traditions of the past but reflects the liberal concepts of today. Accredited college prep, grades 7-12. Day student and five or seven-day boarding. Art, music, ballet, riding. 69 acres near Baltimore. Write:

**The Rev. K. W. Costin, Hdm.**  
Box L, Hannah More Academy  
Reisterstown, Maryland 21136



Students at the Bishop Clarkson School of Nursing, Omaha, Neb.

## BETHANY SCHOOL

EPISCOPAL DAY and BOARDING  
ELEMENTARY and MIDDLE SCHOOL

Fully accredited. Outstanding faculty. Boys (Day only), grades 1-8; Girls, grades 1-8. Small classes. Accelerated courses in French and mathematics. Opportunities in art, drama, music, swimming, tennis.

*Under Sisters of the Transfiguration*

PRINCIPAL, BETHANY SCHOOL  
495 ALBION AVENUE  
CINCINNATI, OHIO 45246

Support the  
Church Schools!



## ST. JOHN BAPTIST SCHOOL FOR GIRLS

Mendham, New Jersey 07945

Some Coordination with  
a nearby Boys' School

Episcopal boarding and day, grades  
9-12. College preparatory and fully  
accredited. Small classes.

For details write for Catalog or  
Telephone 201-543-4161

101st



Year

## Kemper Hall

An Episcopal-related, college-preparatory  
school for lively and responsive young minds.

Grades 1-12, boarding and day  
Student-faculty ratio 10 to 1  
College Head-Start Plan  
Art (all media), Dance  
Creative Dramatics, Music  
Riding, Hockey, Tennis

Beautiful wooded campus on Lake Michigan

Raymond Gayle, Rector

Dept. LC

Kenosha, Wisconsin 53141

## ST. MARGARET'S SCHOOL

College Preparation for Girls

AN EPISCOPAL SCHOOL  
DIOCESE OF VIRGINIA

- Fully accredited
- Small classes
- Grades 7-12
- Coed Summer School

Music, art, dramatics. On beautiful Rap-  
pahannock River. For Catalog and special  
Summer School booklet, write:

Miss Viola H. Woolfolk, Headmistress  
Box 158-L, Tappahannock, Virginia 22560



Seabury Hall in Hawaii hosted Japanese high-school girls

children from neighboring towns. Stu-  
dents also help in various recreational  
schemes at St. Benedict's Home for re-  
tarded children, and at the Governor  
Bacon Health Center, a state institution  
for emotionally disturbed children and  
teenagers.

■ **Howe Military School, Howe, Ind.**,  
founded in 1884, plans to continue its  
methods of developing student potential.  
A potential achievement rating is as-  
signed to each student, as a result of test-  
ing, and, as the student improves his study  
habits, the PAR is raised so that the stu-  
dent is continuously growing academical-  
ly. Parental interest in Howe's programs  
is shown through the efforts of a vigorous  
Fathers' Association, which has developed  
a 40-acre physical-educational facility on  
the campus. The school also has an  
equally active Mothers' Association that  
has made many contributions to Howe's  
academic program.

■ **When Trinity University, San Antonio,  
Texas**, opened its doors this fall for the  
beginning of its 103rd academic year, it  
unveiled the first year of operation for  
a multi-million dollar building—the James  
W. and Dorothy Laurie Auditorium and  
Sid W. Richardson Communications Cen-  
ter. The Laurie Auditorium, named for  
the late Trinity President James W.  
Laurie, will be formally dedicated Oct. 30  
as part of the university's homecoming  
weekend.

■ Seventy-five boys from the **Cathedral  
School of St. Paul** are attending classes at  
nearby **Cathedral School of St. Mary** for  
girls, **Garden City, N.Y.** There are joint  
classes in anthropology, some classes in  
biology, economics, English, French, Ger-

man, Spanish, and typing. Forty St.  
Mary's girls are going to St. Paul's for  
functions, Latin, mechanical drawing,  
psychology, sociology, and political sci-  
ence. Miss Martha Robbins is principal  
at St. Mary's, and Dr. Claude Casey, Jr.,  
is headmaster at St. Paul's. In other news  
St. Mary's reports on the trip of Holly  
Hartung, a sophomore, who was on safari  
in East Africa. Holly entered a dining  
area followed by a rhino. Occupants of  
the dining area stacked furniture to slow  
the animal's course, but, undaunted, the  
rhino continued. Time for escape was  
provided by consumption of more than  
400 apples. (By the rhino, we presume.  
*Ed.*)

■ **St. Mary's School, Peekskill, N.Y.**,  
entered its 104th year this fall under the  
direction of its first headmaster and the  
Sisters of St. Mary. The Rev. Julien  
Gunn, a native of Virginia and a member  
of the Order of the Holy Cross, became  
headmaster of the boarding and day  
school for girls, in August. The Rev.  
Mother Frideswide retired earlier in the  
year as headmistress.

■ **Seabury Hall, Makawao, Maui, Hawaii**,  
had its first year of a continuing program  
hosting Japanese high-school girls on an  
educational/recreational tour of Hawaii.  
Seabury Hall had two groups for 12-day  
periods each, with 84 in the first group  
and 104 in the second group. Daily morn-  
ing classes in English, Hawaiian history  
and culture, American history and gov-  
ernment, and English conversation were  
held. In the afternoon daily trips to the  
sugar and pineapple mills, Maui beaches,  
and Lahaina tourist centers gave the stu-  
dents an insight into the island of Maui.

## News of the Church

Continued from page 10

and congressmen, he suggested, would be for church lobbyists to "see the senator or the congressman as a human being and work with and through him as an individual rather than as a corporate entity, confronting him with a lobbying approach.

"Lawmakers who are approached by church lobbyists as though they were a corporate entity . . . sort of treat them gently and say, 'Well, thank you, padre,' and dismiss them, and that's about it. Whereas if they really were moving at the level of the congressman's home district, through his own church relationship if he had one . . . if not, they don't even have to work through the institution of the church—just show concern toward him as a human being," the senator said.

He continued: "We talk about the down and outers; there are the up and outers, too. We're lonely people on occasion; we have personal needs, spiritual needs. . . . I think any time that I've been lobbied by representatives of the National Council of Churches, not once have I been inquired of as to my own personal needs, not once have I been offered a prayer in giving spiritual counseling or spiritual support. These are the ways in which I think the church or the people of the Christian faith could be influential rather than just the corporate institutional approach of lobbying, which they're really not very well equipped to do anyway."

The Oregon legislator, whose church affiliation is within the Conservative Baptist Association of Oregon, commented on the relation of his theological position



Creative play at Oregon Episcopal Schools

(conservative) and his political stance (liberal most often). He said he found the label "fundamentalist," very repugnant" not because of the "theological implications" but because of the "manner and relationship." "As I see a fundamentalist," he said, "he is an isolationist; he tries to isolate himself from all the troubles and the ills and the hurts of the world, and has a very inflexible, rigid position. . . . But there is an attempt here, I think, oftentimes to be simplistic and lacking in understanding in approaching [these problems]" he said, "that if one is 'conservative' in his theology, he therefore automatically has to be 'conservative' in his political thinking, because they're using



Margaret Hall's "Internado" in Guadalajara, Mexico



## SAINT MARY'S HALL

Faribault, Minnesota 55021

106th Year

Residential School for girls grades 9-12. College Preparatory, accredited. Courses in Art and Music. Full sports and Physical Education program. Under the auspices of the Episcopal Church.

The Rev. Canon  
ROBERT L. CURRY  
HEADMASTER

**SAINT MARY'S HALL IS DEDICATED TO THE ACHIEVEMENT** of excellence in all aspects of secondary school life.

Grades preschool through 12

Boarding 7 through 12



1879



Advanced placement classes offered

College preparatory and fully accredited

Situated on wooded 54-acre campus in NE San Antonio

**Saint Mary's Hall and Montessori School**

9401 Starcrest Drive  
San Antonio, Texas

Mailing Address: P.O. Box 18268, Serna Station San Antonio, Texas 78218  
Telephone: Area Code 512 655-7721

ESTABLISHED 1868

## St. Mary's School

Peekskill, New York

**COLLEGE PREPARATORY and GENERAL COURSE**

FULLY ACCREDITED

FULL SPORTS PROGRAM  
INDOOR SWIMMING POOL

Ninth Grade through Twelfth Grade

Under the direction  
of the Sisters of St. Mary

For catalog address

**THE SISTER SUPERIOR, C.S.M.**  
St. Mary's School, Peekskill, N. Y.

## SEABURY HALL

P.O. Box 95  
Makawao, Hawaii 96768  
on the Island of Maui

**Girls Boarding School**  
Coed Day Enrollment  
Grades 7-12  
College Prep Curriculum  
Christian Education

### Diocese of Hawaii

Founded 1964  
Accredited: Western Assoc.  
Write for brochure

**The Rev. Roger M. Melrose**  
Headmaster

## STUART HALL

Episcopal College Preparatory School  
Established 1844  
For Girls, Grades 9-12

*Enrollment, without regard to race  
or religion, represents many states and  
several foreign countries.*

- MODERN EQUIPMENT
- ADVANCED COURSES

Emphasis on growth in maturity,  
responsibility and service.

For catalog write:

Martha Dabney Jones, Headmistress  
Box C, Staunton, Virginia 24401

## Margaret Hall

College Preparatory  
Boarding School  
for Girls  
Grades 9-12



Located in Blue Grass region. Accredited. Episcopal. For all faiths. Indoor pool, horses, Art, Music, Drama, Dance. Mexican program. Tuition aid available. Write

The Rev. Colley W. Bell, Jr.  
Rector & Headmaster  
Box B, Versailles, Ky. 40383  
Phone 606-873-3751

**CHURCH SCHOOLS  
MAKE GOOD  
CHURCHMEN**



A St. John Baptist student practices.

the same label in different disciplines. They're transferring labels from one discipline to another, which of course cannot be done."

Sen. Hatfield said this is part of the conflict he finds in being identified with so-called liberal politics and so-called conservative theology. "Some of the most vitriolic, critical reactions in mail and communications," he said, "come from the Christian brethren."

All he asks, the senator said, is that Christians of all stripes transcend their political views and communicate and establish relationships with one another on a spiritual level. "And I think it's possible to do so, frankly, with people of other

than Christian religions when we're talking about spiritual values," he said. ". . . There is a spiritual side to man that can even with different religions be used as a basis for communication that will establish authentic relations that will permit us to communicate and stress our similarities to minimize the hangups we have on political differences."

## Prayer Amendment Out of Committee

Rep. Fred Schwengel of the U.S. House of Representatives says he considers it "of great significance and encouragement to note that many of the church conventions, religious conferences, and church leaders are taking a strong stand" on the "prayer amendment" now before a house committee.

He stated in remarks appearing in the Congressional Record that it is his conviction "that moral forces in America are great and more significant here because of the wise decision of our forefathers for separation of church and state."

Declaring himself "completely and utterly opposed" to a move designed to bring the prayer legislation out of the House Judiciary Committee and on the floor for a vote, Mr. Schwengel, a Baptist, from Iowa, added: "The forces of religion and morality can only grow stronger if they remain separate and independent. The discharge petition would lead us in the wrong direction." To have the legislation "discharged" from committee and brought to the house floor for a vote would require 218 signatures by house members. Some 193 representatives had signed the discharged petition when



Hamilton Hall at Sewanee Academy, Sewanee, Tenn.

Congress's month-long recess ended in September.

Since Rep. Schwengel made his remarks, Rep. Chalmers Wylie of Ohio has obtained the necessary number of signatures to take the measure out of committee to the house floor. But it is still a long way from becoming an addition to the U.S. Constitution. House debate and approval are needed, as are senate debate and approval, followed by ratification of three-fourths of the states within seven years.

Rep. Wylie says the bill would make it "unmistakingly clear that non-denominational prayer is permitted in public schools and buildings."

Rep. Emmanuel Celler of New York State, chairman of the House Judiciary Committee, has said that the reason his committee has not released the bill is that it has been unable to come up with a wording that its experts deem constitutional. However, Mr. Wylie contends that he feels the issue should be debated in the legislative halls of the 50 states. "It seems to me that a debate on this issue is the kind of safety valve provided for in our democratic system," he said.

According to house rules, a "discharge petition" brings the bill in question on the floor on the second or fourth Monday of the month. Those days in October are legal holidays so it is likely that the proposition will come before the congressmen on Nov. 8. Approval would require a two-thirds vote of the house.

Mr. Wylie also said that Americans who want action on the proposed amendment have been frustrated in their efforts to secure debate on the measure. "If the American people want the procedure to continue so that it can be debated in state

legislative halls, people all across the country must contact their congressmen and ask them to vote for the constitutional amendment," he said.

#### AFRICA

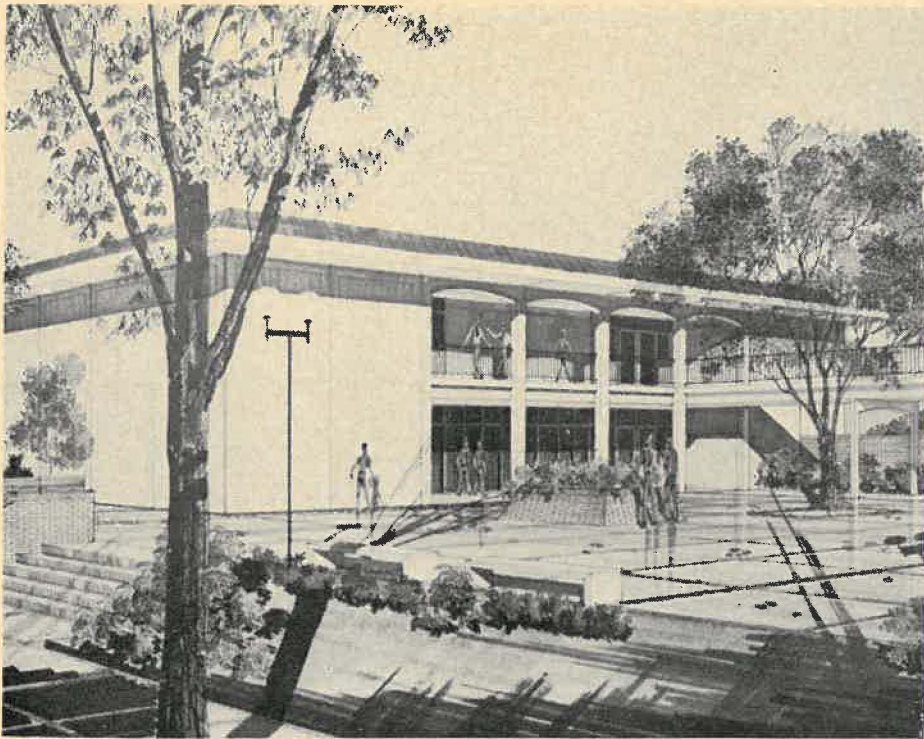
### Christianity Grows, Bishop Maintains

An Anglican bishop speaking in Nashville said that he is "almost numb" when he sees the great growth of Christianity in Africa, especially in Kenya, Nigeria, and the Congo.

The Rt. Rev. Stephen C. Neill, the Fondren Lecturer at Scarritt College in Nashville, discussed the rise of Christianity in Africa. The bishop, who has been associate general secretary of the World Council of Churches and an assistant to the Archbishop of Canterbury, said that Christian growth in Africa depends upon five forces now operating on that continent.

One, he said, is the mistrust which many Africans have for the Christian church and the desire to return to a native African church. "They feel that when the white man came in with the missionaries they swept away much of the African past," Bp. Neill stated. "However, many Africans know they cannot return to a small society, for a larger society provides human creativity, self-development, and fulfillment," he added.

The materialism of the west is another force in African life, said the bishop, who since 1969, has been on the faculty of the University of Nairobi. Africans who were formerly poor are now convinced that they can be rich, capitalizing on the wealth of natural resources on the Afri-



The new refectory and academic building at Texas Military Institute

#### BY TRADITION...

to educate young women for leadership... spiritual, scholastic and social, with commitment to responsible living today and tomorrow. Open to students regardless of race or creed.

**The Bishop's School**  
La Jolla, Calif. 92037  
(714) 459-4021

#### SAINT MARGARET'S SCHOOL

*accredited college preparatory*

Girls: Boarding (9-12) — Country Day (5-12)

Outstanding facilities and an excellent academic program which serves individual needs and interests within thoughtful community living patterns.

Pierson F. Melcher, Headmaster

565 Chase Parkway  
Waterbury, Conn. 06720

### COEDUCATIONAL

## All Saints'

EPISCOPAL SCHOOL

Established 1908

Vicksburg, Mississippi

•  
COEDUCATIONAL

•  
A FOUR YEAR BOARDING  
HIGH SCHOOL  
WITH A COLLEGE  
PREPARATORY CURRICULUM

•  
Boarding school grades 9-12 for both boys and girls. Challenging curriculum that prepares for life as well as for college. Accredited by the Southern Association of Colleges and Schools and the Independent School Association of the Southwest.

For further information

Write: The Reverend  
Alex D. Dickson, Jr., Rector  
Vicksburg, Miss. 39180

#### ST. MICHAEL'S SCHOOL

Newport, Rhode Island

Boys and girls in Nursery through Grade 8. Small class teaching in a country day school setting. Emphasis on fundamentals, and study. Art, music, supervised sports. Moderate tuition, scholarship aid available. Sponsored by Trinity Church for children of all faiths.

Apply: Mansfield A. Lyon, Headmaster

CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

## **Brent School**

BAGUIO, PHILIPPINES

Founded in 1909

A college preparatory coeducational school for day and boarding students, Kindergarten through High School. High standards of scholarship. All races and nationalities admitted.

*"The International School of the Far East."*

For Information Write:

The Headmaster  
Brent School, Inc.  
P.O. Box 35, Baguio City B-202  
Philippines

## **HEATHWOOD HALL EPISCOPAL SCHOOL**

A Day School for Boys and Girls

Kindergarten through Grade 8

The Rev. Richard C. Nevius  
HEADMASTER

## **HEATHWOOD HALL EPISCOPAL SCHOOL**

Heathwood Circle

Columbia, South Carolina 29205

## **St. Luke's School Episcopal Day School Sponsored by Trinity Parish**

**NURSERY - 8th GRADE**

Sound academic training. Emphasis on individual child. French, music, art, shop, gym. Spacious playgrounds. Entirely new building. Fee includes hot lunch, books, supplies. Optional bus service. Also after school care grades 1-8. Near Christopher St. — 8th St. Crosstown bus.

Certified by the Diocese of New York.

*For catalog and  
further information*

The Rev. Paul C. Weed  
HEADMASTER

485-B Hudson Street, New York,  
N. Y. 10014

Phone 212 924-5960

can continent, he said. "The question is, will the African be able to stand up against the force of materialism?"

Islam is also a force in Africa, the bishop said. But "the language of Arabic is not the key to the modern world. Africans want to learn German, Russian, Chinese, and English, and so far there is no sign of a mass movement toward the religion of Islam."

Two other forces in Africa are the inroads of western Christianity and the training of African theologians, Bp. Neill concluded. He said that foreigners who go to Africa now must become servants of the people. African Christianity is now indigenous with five or six African bishops, African music is used in worship services, and an increasing number of native ministers are serving the Christian communities, the churchman said.

### **CHURCH OF ENGLAND**

## **HC Draft: "Thou" Becomes "You"**

A new order for Holy Communion has been issued in updated language for use in the Church of England. Released by the church's Liturgical Commission, the liturgy is scheduled for debate in November at General Synod. Many informed sources feel the modernized liturgy will be approved for experimental use.

The proposed order is similar in form to one called Series II introduced in 1965 and now widely used. A major difference is the prevalence of contemporary idioms in the most recent text. Among the changes is "You" rather than "Thou" in addressing God.

The 1662 Book of Common Prayer, based on an earlier text by Abp. Cranmer, continues to be used in some parishes. Another choice, in addition to Series II, is Series I which is almost identical to a 1928 text.

The commission issuing the modern version noted that the work is based on suggestions from the International Consultation on English Texts, in cooperation with the National Liturgical Commissions.

"After experiment, small modifications and improvements may be found necessary," said the Rev. Ronald C. D. Jasper, "but we hope that we shall not be obliged to undertake yet another major piece of revision." Canon Jasper is chairman of the commission that produced the new experimental liturgy.

## **New Opposition to Methodist Merger**

New opposition to Anglican-Methodist union in England emerged when the recently-organized Anglican Association "received" an official statement saying that the union plan would develop a merged church having "characteristics inconsistent with Anglican doctrine and discipline."

The association, under the chairmanship of the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, also decided to "consider" sending anti-union letters to the 20,000 clerical and lay members of the Church of England's 43 diocesan synods and the General Synod itself. The letters would spell out opposition to the current plan of union now being discussed in diocesan synods.

Although the association held its first annual meeting in London, only recently, the unit was formed several years ago by some clergymen in west England. It now claims to represent more than 700 clergymen and laity, operating under the patronage of Lord Fisher of Lambeth, former Archbishop of Canterbury. In 1946, Lord Fisher delivered an address at Cambridge which is generally regarded as setting Anglican-Methodist conversations in motion, but today he is a bitter opponent of various aspects of the union scheme produced in 1968, by a joint Anglican-Methodist commission.

The statement "received" by the association was a policy drawn up by its leadership and said in part: "... The scheme would substitute for the Church of England a new church having characteristics inconsistent with Anglican doctrine and discipline. Far from serving the cause of unity, its main effect would be to create new divisions leading quite possibly to splinter churches. The primary aim of a false egalitarianism and a false ecumenism is the total unification of churches. The true ecumenical goal ought rather to be seen as lying in a relationship of autonomous churches in full communion, with agreement in essential doctrine as its basis. Growth in unity will develop naturally as Christians learn to cooperate in Christian mission."

### **SOUTH AFRICA**

## **Opposition to WCC Visit Expressed**

Prime Minister B. J. Vorster has expressed his unwillingness to allow a World Council of Churches' delegation to visit South Africa to confer with the council's nine South African member churches concerning its anti-racism grants.

In a meeting with representatives of the churches in Pretoria, Mr. Vorster said that if the nine churches retain their connection with the WCC, the government will not allow them to send funds to the council.

Following the council's action last year in granting a total of \$200,000 to 19 organizations fighting racism, some of its South African member churches disassociated themselves from the grants but rejected the Prime Minister's suggestion that they withdraw from the council.

Mr. Vorster's recent meeting with the church representatives came shortly after the announcement of a second \$200,000

in anti-racism grants issued by the council. The grants have aroused intense hostility among whites in southern Africa because some of them were to organizations engaged in guerrilla warfare seeking to overthrow the white minority governments there. World Council officials report, however, that they have been assured none of the funds will be used for military purposes but will finance medical, educational, and other humanitarian projects.

None of the three large Dutch Reformed Churches in South Africa belongs to the WCC.

#### PROVINCE VI

### Cursillo Retreat Demonstrated

Representatives of the eight dioceses that make up Province VI of the Episcopal Church saw a demonstration of the Cursillo retreat movement, a "little course" in Christianity. The demonstration, conducted by a group from the Diocese of Iowa, was given during the provincial synod meeting at Gethsemane Church, Minneapolis.

The Cursillo retreat consists of an address, meditation, prayer, and Holy Communion, and is designed to produce a renewed commitment on the part of the individual to Christ. The Bishop of Iowa, the Rt. Rev. Gordon V. Smith, told the synod that so far about 200 persons in his diocese have taken part in cursillos, usually in groups of 30-40 meeting in the diocesan center or in parishes. Bp. Smith also said that some of the cursillos are held with Roman Catholics.

The Cursillo movement was started in Spain by the Most Rev. Jan Hervas, Bishop of Mallorca, in the early 1950s, and came to this country in the late 1950s.

Provincial delegates elected the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, as president of the province, to succeed Bp. Smith. They also elected Mrs. J. Brooks Robinson of Great Falls, Mont., as their representative to the Executive Council.

With a substantial cash balance in the provincial treasury and only minimal expenses for the past two years, delegates also voted to waive the 1972 assessment on the constituent dioceses.

About 100 laymen, priests, and bishops attended the Minneapolis meeting, coming from Iowa, Colorado, Montana, Nebraska, North Dakota, South Dakota, Minnesota, and Wyoming.

#### JUDAISM

### Rabbis Ask Clemency for Draft Evaders

Clemency for young men who have left the U.S. in resistance to the draft has been proposed by Rabbi Emanuel

Rackman of the Fifth Avenue Synagogue, New York City. His recommendation and a supporting statement by another New York rabbi were inserted in the Congressional Record by Rep. Edward J. Koch of New York State.

Rep. Koch noted that "whether total absolution is afforded as is suggested by eminent churchmen, or whether we provide that some national service rendered by those young men in exchange for letting them return to the United States, will be the subject of great debate."

In his recommendation, Rabbi Rackman said that the state "could easily provide substitute forms of service which would mean that the objectant does not altogether evade his duties and responsibilities as a citizen. And certainly the United States has many such forms of service which would have great appeal to those exiles who would want to return home."

The rabbi felt that most young men so affected "would delight in peaceful service to all mankind. Moreover, such a move would also induce a great respect for law insofar as citizens would know that strict law is tempered by mercy and the legal system is sensitive to the moral convictions of individuals."

Rabbi Judah Nadich of New York's Park Avenue Synagogue agreed saying he feels strongly that clemency should be directed toward those who fled the United States for Canada to avoid engaging in the Vietnam war because it is contrary to their "personal moral convictions."

He did recognize, however, the difficulty in determining which of those who fled to Canada did so because of moral conviction and those who left the U.S. for other reasons, although he thought the "overwhelming majority went into exile because of moral conviction."

#### PUERTO RICO

### ACNAC Meets

An analysis of areas of confusion and conflict in church-sponsored work in developing countries was the central theme of discussion during three days of meetings in San Juan of representatives of Canadian, U.S., and West Indies Anglicans. It was the third meeting of the Anglican Council of North America and the Caribbean, organized in 1968.

The Rev. David Woeller, in charge of Caribbean projects for the Anglican Church of Canada, told the council members and Latin American observers that British missionary societies see themselves as continuing interdependent partners with a never-ending commitment to the local church.

"The North American fears that this perpetuates dependence and support of an imposed status quo from the more colonial days," he said. He suggested the local church be more involved in clarifying or resolving the implications in this

## ROCK POINT SCHOOL

Burlington, Vt. 05401

An Episcopal secondary school for girls and boys. Accepts boarders and day students. Located on spacious 150 acre diocesan grounds on Lake Champlain. Preparatory and general course including athletics and creative arts. Cultural resources of the city of Burlington and the University of Vermont readily available. Reasonable tuition. Scholarship help based on need. Accredited by Vermont Board of Education.

For brochure write to:

**The Rev. Russell Ellis**  
HEADMASTER

## WOODHULL SCHOOLS



Established 1933

**Kindergarten to College**  
Coeducational — Regents Accredited

Sponsored by  
**ST. GABRIEL'S EPISCOPAL PARISH**  
and under the direction of the Rector  
**THE REV. ROBERT Y. CONDIT**  
Past President  
Queens Federation of Churches

REASONABLE TUITION

HOLLIS, N. Y.

## THE WOOSTER SCHOOL

Danbury, Connecticut 06810

Boys' Boarding & Day

Girls' Day

Reverend John D. Verdery

Headmaster

# GREER CHILDREN'S COMMUNITY

Founded 1906 by Bishop Greer

Greer Campus, Hope Farm, Millbrook, N.Y. 12545  
Susquehanna Valley Home Campus, 100 Home  
Avenue, Binghamton, New York 13903

Co-ed, integrated, long-term home-school for 300 dependent and neglected children of New York State. Modern facilities on two separate campuses include cottage living in small homogeneous groups, infirmaries, remedial elementary schools with special summer programs encompassing educational and recreational programs.

Hope Farm is a 1,500-acre wooded property near Millbrook in Dutchess County, 75 miles from New York City. Susquehanna is a modern 60-acre campus on the river bend in Binghamton. There is a Chapel and full-time Episcopal Chaplain at Hope Farm. Greer provides Group Home and Foster Home services under full supervision in neighborhood communities.

Grades 1-8 are on campuses; Grades 9-12 in towns with students fully participating in community life. There is job training in summer under supervision for older youngsters. Expert social casework services are provided and some orthopsychiatric services as needed for minor emotional disturbances. Admit ages 3-13, retaining youngsters to majority as essential. Scholarships, memorial funds and endowments urgently sought.

New York City Corporate Office  
104 East 35th Street, 212-MU-5-3226  
Dr. Ian A. Morrison, Executive Director

## CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA

### FOR GIRLS

ST. CATHERINE'S SCHOOL  
Robert W. Trusdell, Headmaster  
Richmond, Va. 23226

ST. MARGARET'S SCHOOL  
Viola H. Woolfolk, Headmistress  
Tappahannock, Va. 22560

ST. AGNES' SCHOOL  
Roberta C. McBride, Headmistress  
Jefferson Park, Alexandria, Va. 22302

ST. ANNE'S SCHOOL  
(Operated by St. Anne's-Belfield Inc.)  
John T. Rice, Headmaster  
Charlottesville, Va. 22901

### FOR BOYS

ST. CHRISTOPHER'S SCHOOL  
Warren P. Elmer, Jr., Headmaster  
Richmond, Va. 23226

CHRISTCHURCH SCHOOL  
Rev. Robert P. Scheel, Headmaster  
Christchurch, Middlesex Co., Va. 23031

ST. STEPHEN'S SCHOOL  
Rev. Emmett H. Hoy, Headmaster  
Seminary P.O., Alexandria, Va. 22304

BLUE RIDGE SCHOOL  
(Operated by the Trustees of Blue Ridge School)  
Hatcher C. Williams, Headmaster  
Dyke, Greene Co., Va. 22935

When writing to schools  
please tell them you saw their  
advertisement in

The  
Living Church

issue, recognizing that both the assisting and aided churches are involved in a struggle between those who would perpetuate the past and those who are working for a new manifestation of the institution.

Delegates studied the implications raised by the existing principles and guidelines followed in assisting overseas churches, and prepared reports to be acted upon by the council's executive

Both Canadian and U.S. representatives attempted to have the West Indian church agree to work with them in developing a five-year development plan in consultation with British missionary societies.

The Most Rev. Alan Knight, Archbishop of the West Indies, said he would attempt such a plan, but warned that lack of staff and funds by the Anglican Church in the West Indies, coupled with a "fluid situation" politically and socially in many of the independent countries of the West Indies, make such a plan not only difficult but impractical. "We, in Guyana, plan one year ahead and still have to revise our program two or three times throughout the year," he said.

Council representatives heard the Rt. Rev. Stephen F. Bayne, Jr., discuss the development of ecumenism and progress toward church unity throughout the world.

In another action, council members rescinded plans for a \$150,000 Festival of Faith, or Anglican Regional Congress, that it had suggested for 1974. Instead, concerned by the expense and the purpose of such a congress, the members established a task force to examine further the feasibility of some type of regional congress which would be in accordance with the role and purpose of the council in furthering cooperation among member churches.

### NCC

## Policies, Structure, \$\$\$

Have National Council of Churches' statements on social and political issues had any impact on America in the past 20 years? This oft-debated question received at least a qualified "yes" in a lengthy report presented in New Orleans before the policy-making General Board of the council. The Rev. Dean M. Kelley, director of social justice for the NCC, made the report, based on research he and others conducted.

Since its founding in 1950, the NCC has adopted at least 80 policies bearing on the social and political order. It has given testimony before congressional committees and has presented *amicus curiae* briefs in federal courts. Mr. Kelley said the organization has developed a "remarkable body of social thought" equal on "scope and humaneness to the Talmud or the social encyclicals of the Roman pontiffs."

Mr. Kelley also said that the ecumenical organization has taken and defended "positions which were at first unpopular but eventually came to be adopted by significant proportions or even majorities of the people" or the government. He cited policies on Mainland China, Medicare, aid to higher education, civil rights, immigration, guaranteed annual income, and the Vietnam war as some examples.

Saying that President Nixon's new policies on China are widely seen as an "historic breakthrough," Mr. Kelley pointed out that an NCC-convened conference in 1958 called for the inclusion of Peking in the United Nations. This stand became NCC policy in 1966.

Mr. Kelley also called attention to statements on civil rights, prayer in public schools, and tax exemption of churches, which now have broad support. He said: "If it has done nothing else for the nation, the National Council of Churches has helped people to begin to think new thoughts about old taboos and sacred cows."

Also heard during the General Board meeting was the proposal to revamp the NCC into a more inclusive ecumenical organization but retaining a centralized structure. The proposal was accepted. The plan will be sent to the 33 member churches for consideration. To put the proposal into action will require the endorsement of the NCC's triennial General Assembly next year in Dallas.

Three ecumenical imperatives—wholeness, empowerment, and communication—form the foundation for the restructuring. The way is left open in the restructuring for Roman Catholic membership and for the participation of non-NCC protestant groups such as the Southern Baptist Convention and the Lutheran Church-Missouri Synod, should they decide they want to be affiliated with the NCC.

Financial matters also received consideration by the General Board. Anticipated 1972 income from member churches is 25% less than that received in 1970. Some \$6,787,890 is expected from member churches next year. This compares with \$8,991,787 given in 1970, and \$7,528,365 budgeted in 1971.

Total 1972 budget will be \$17,572,770, a 9% drop from the 1971 figure of \$19,350,840. These totals reflect approximately \$3.5 million that the NCC will be reimbursed by the federal government for ocean freight costs in shipping surplus food through Church World Service, the NCC relief agency. When the reimbursement is deducted, the council is authorized to spend \$14,210,770 in 1972, a drop of \$1,673,070 from 1971.

About two-thirds of the budget is in the Division of Overseas Ministries. A \$9.8 million budget for that division has been trimmed to \$8.8 million, with reductions coming in agricultural missions, overseas mass media communication, and



some rehabilitation programs. Church World Service operations are not reflected in the division's budget.

In addition to gifts from the 33 Protestant and Orthodox member churches, \$1 million is expected in grants, \$3.4 million from related organizations, and \$2.4 million from investment income and services.

The budget reduction was attributed chiefly to a recessive trend in church finances for national programs and in the nation's economy.

#### ROMAN CATHOLICS

### Priest Beatified

The Rev. Maximilian Kolbe, OFM, Conv., a Polish Roman Catholic priest who died an agonizing death in the Nazi prison camp of Auschwitz, was beatified Oct. 17, in ceremonies held in Rome. The priest has been described by Pope Paul VI as "one of the most luminous figures to come out of the last war, and . . . worthy of being venerated at the altar."

Fr. Kolbe, a Convictual Franciscan, was a strong advocate of special devotion to Mary and founded the international Marian movement known as the Militia of Immaculata which stressed recognition of the role of Mary in the redemption and salvation of mankind through Jesus Christ.

Born in Poland in 1894, Fr. Kolbe became director of one of Poland's largest Roman Catholic publishing enterprises shortly before WW II. After the Nazi invasion in 1939, he was arrested, detained for a short while, and released. In 1941, he was arrested again and charged with aiding Jewish refugees and members of the Polish underground. Sent to Auschwitz, he volunteered to take the place of one of his fellow prisoners, a family man who had been condemned to die as part of a hostage squad. With nine other persons, he was stripped of his clothes and left without food and water to die of starvation and dehydration. After 14 days, on the eve of the feast of the Assumption, he was killed by an injection of poison.

His death cell at Auschwitz is now a memorial and his story has stirred worldwide interest among churchmen.

#### SOVIET UNION

### Extraordinary Change in Religion Found

An extraordinary change has come about in religion in the Soviet Union since the mid-1960s, a British author and expert on the USSR said in Toronto.

Sir John Lawrence, an Anglican and former press attaché for the British Embassy in Moscow, noted that "for the first 40 years after the revolution, the only religious people in Russia were un-

educated and of simple faith. The educated had turned against the church," he said, "but now they're becoming interested again. Intellectuals in increasing numbers, especially students, are turning to religion."

Sir John, who spent the summer in Russia, said many there are returning to the Orthodox Church. He rejected old rumors that former Premier Nikita Khrushchev was dismissed from power in 1964 because he became a Christian.

"All evidence is against Khrushchev's ever having become a Christian," said Sir John. "In fact, he had a more violent, more personal animosity to the church than Stalin himself. . . . What has now become clear is that before he fell Khrushchev had even more repressive measures in preparation against Christians than were then being enforced."

The Anglican layman observed that the church, which many believed was corrupt and uninspired before the Soviet revolution, has survived the long years of persecution by continuing steadfast in the faith. And now, "most of the old corruption has been purged and all the church's fairweather friends have disappeared," he said.

Russians, he said, are looking for personal integrity and it's being denied by the cynicism of the government. They are told what to believe. They're taught dialectic materialism in school, but its application in Russia changes so frequently that children are sometimes told one answer to give the teacher and another for the government inspector.

#### ECUMENISM

### Bishop Defines "Substantial Agreement"

In reaching "substantial agreement" on the Eucharist, the Joint Anglican-Roman Catholic Commission [TLC, Oct. 17] focused more on the Bible and on "common tradition" before the Reformation than on dogmatic statements, according to one Roman Catholic participant.

The Most Rev. Basil C. Butler, Auxiliary Bishop of Westminster, has revealed more of the contents of the agreement than any other member of the 18-man panel. The document will be published after it is submitted to Pope Paul VI and the Archbishop of Canterbury. Bp. Butler noted that the agreement currently carries no authority, and that either the pope or the archbishop could reject the agreement or merely take notice of it without recognizing the contents.

Writing in *The Tablet*, a weekly R.C. review, Bp. Butler stressed that the importance of the statement is not necessarily confined to the question of authority. The significance, he wrote, must be seen in light of historic differences on the sacrament: the Council of Trent in the 16th century cited transubstantiation as catholic doctrine. Also in the 16th cen-

## NURSING

### NURSING A Career in Creativity

33 month diploma program of nursing • individual approach to learning • clinical experience in a modern, 550-bed Episcopal hospital • fully accredited • financial aid available • attractive new residence hall • offering quality education since 1888.

All this . . . and the satisfaction of a career in caring

For further information, write the director

### BISHOP CLARKSON MEMORIAL HOSPITAL School of Nursing

333 South 44th Street  
Omaha, Nebraska 68131

### ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Nationally and state accredited three academic year diploma program within a modern general hospital of 294 beds. No summer sessions — academic courses each semester. Requirements: graduation from high school having completed college entrance requirements, satisfactory ACT or SAT. Gracious dormitory facilities adjacent to University of Wisconsin, Racine Campus. Address inquiries to:

#### St. Luke's Hospital School of Nursing

Director School of Nursing  
Racine, Wisconsin 53403

### SAINT LUKE'S HOSPITAL SCHOOL OF NURSING

555 San Jose Avenue  
San Francisco, Calif. 94110

Oldest Nursing School in California. 36 mo. diploma program. Accredited by National League for Nursing. For information write: Director, School of Nursing.

#### ENROLL NOW FOR FALL CLASS!

30-month diploma program (co-ed). Fully accredited. Reasonable tuition. Room and board provided. Scholarships and loans available. College credits from University of Missouri

Write, phone or visit

ST. LUKE'S HOSPITAL SCHOOL OF NURSING  
5535 Delmar, St. Louis, Mo. 63112  
Tel. (314) 862-1212, ext. 286



**ST. LUKE'S HOSPITAL  
SCHOOL OF NURSING**

The School of Nursing is a part of St. Luke's Hospital Center New York and offers a nationally recognized and accredited program in professional nursing — two years, eight months in length. Entrance directly from high school; modern residence adjacent to Columbia University campus. Classes enter each September. Address inquiries to:

THE REGISTRAR, BOX E

St. Luke's Hospital School of Nursing  
419 West 114th Street  
New York, N.Y. 10025



**"TO HEAL THE BODY  
TO SAVE THE SOUL"**

**SCHOOL FOR INFANT  
AND CHILD CARE**

*Under the Charge of the  
Sisters of St. Mary*

One Year's Course in Theoretical and Practical Care of small children; with some experience in caring for the convalescent and rehabilitation child.

For Information — Address  
THE REGISTRAR

**ST. MARY'S HOSPITAL  
FOR CHILDREN**

29-01 216th Street  
Bayside, N.Y. 11360

**ST. LUKE'S HOSPITAL  
OF KANSAS CITY, MISSOURI  
SCHOOL OF NURSING**



4426 Wornall Road  
Kansas City, Missouri 64111

A thirty-three month diploma program  
N.L.N. accredited

Affiliation with Avila College  
for 28 hours college credit

Federal scholarships and loans available

For information write:

Director, School of Nursing

tury, the Anglican Articles of Religion "denounced the Romish doctrine of transubstantiation as an error," Bp. Butler said, adding that differences on the sacrificial nature of the Eucharist also existed.

"After allowing for the fact that the Articles of Religion do not possess for Anglicans the type of authority the definitions of ecumenical councils possess for Roman Catholics, it must be admitted that the task before our commission was formidable," he stated.

The method of approach to the problem was to "turn away from Trent and the Articles (though without denying their authority or truth) and to look back to the Bible and the 'common tradition' which our two communions share and venerate in the history . . . before the Reformation," the bishop wrote. Two major concerns, he said, were the Eucharist as sacrifice and the question of "real presence" of Christ in the sacrament.

The prelate said that both traditions use the word "sacrifice" and that there is room for the word "memorial" (common in Anglican theology) since the Last Supper was set in a Passover context. The Jewish Passover, he wrote, is a "memorial" of the exodus from Egypt but more than a "bare commemoration." With Passover seen as a celebration in which the "benefits of the exodus" are brought into the here-and-now, Bp. Butler said the Anglican-Roman Catholic agreement "inferred that the Eucharist is a 'memorial' of the sacrifice of Christ in that doctrinally loaded meaning of the word 'memorial'."

On the "real presence" he stated, "we agreed that one of the ways in which Christ is present in the Eucharist is through the fact that in the service the bread and wine become the body and blood of Christ. We made it clear that this special presence is independent of the faith of the individual recipient of holy communion, and that through the anaphora (prayer of consecration) the bread and wine become the body and blood of Christ. "Thus, the 'sacramental elements' are not merely signs: 'Christ's body and blood become really present and are really given,' in order that believers receiving them may be united in communion with Christ."

Bp. Butler said the joint commission did not agree on the word "transubstantiation" but it said the term should be seen as affirming the fact of Christ's presence and of the mysterious and radical change which takes place, the change in the inner reality of the elements.

**ENGLAND**

**Methodists Study Eucharist Statement**

The "substantial agreement" on the meaning of the Eucharist [TLC, Oct. 17] announced in London by the joint Anglican-Roman Catholic International Com-

mission may delay a proposed Anglican-Methodist merger in England.

Dr. Cecil Northcott, religion correspondent for *The London Daily Telegraph*, reported that Methodists who have already approved union with the Church of England, will study the Anglican-Roman Catholic statement on the sacrament. The aim, he said, will be to see whether it conflicts with the stand on the sacrament reached by Methodists and Anglicans. Dr. Northcott also said that some Anglicans prefer unity with Roman Catholics over merger with the Methodists.

Anglicans will vote next spring on union with the Methodists as the merger failed in its first voting test.

Dr. Northcott also pointed out that eucharistic theology is traditionally a matter on which Methodists and many Anglicans have significantly disagreed with Rome. Anglican-Roman Catholic agreement is, therefore, seen as important.

The Anglican-Methodist scheme of union describes Holy Communion as a "sign, and an occasion, and a means, of the saving presence of Jesus Christ with his faithful people. . . ." Dr. Northcott does not believe the Roman Catholic theologians in dialogue with the Anglicans have "surrendered" their traditional stand on the "real presence" of Christ in the sacrament.

The statement adopted by the Anglican-Roman Catholic Joint Commission will be presented to Pope Paul VI and the Archbishop of Canterbury. What these prelates might recommend is unknown.

The joint commission is charged with working toward eventual organic union, but there are other theological and ecclesiastical issues yet to be considered.

**ROMAN CATHOLICS**

**Laito to Be Consulted for Nominations**

Roman Catholic laity on parish councils in Britain are being asked to nominate new prelates for the Archdiocese of Westminster. The change was introduced by John Cardinal Heenan, Primate of England and Archbishop of Westminster. An announcement revealed he had written to the several hundred archdiocesan priests as follows:

"In order to avoid long delays on the death, retirement, or translation of those at present holding office, you are asked to submit names of candidates for (1) Archbishop of Westminster, (2) Auxiliary Bishop. Please inform your parish council that the laity are also invited to send names. Envelopes, marked 'personal,' should be sent to me before the end of the year."

The announcement explained that the process of consultation to find suitable candidates for bishops has its precedents both in the Archdiocese of Westminster and in other dioceses of England and

Wales, and so does not imply immediate new appointments. "But," it added, "it is the first time in this country (there are precedents in Europe) that the laity have been asked through parish councils to send in names."

A church information officer in London said that the cardinal is "simply setting machinery in motion so that if he decides to retire, or is translated elsewhere, some machinery is available."

#### CANADA

### Church Must Risk Offending People

The new director of the Church of Canada's national program believes the church must risk "offending people" in the 1970s if it hopes to do its work effectively.

The Rev. Clarke Raymond, 45, said that statements and decisions the Anglican Church will make "may not go down well" among some groups. He believes there should be "higher standards of membership and leadership."

Fr. Raymond is executive director of national program and heads a staff in charge of communications, overseas missions, and parish and diocesan services. In his post he is one of the top advisers to the Primate of All Canada.

#### ORGANIZATIONS

### Responsible Use of Drugs, Alcohol Urged

One of the most promising developments in the war against alcoholism and drug abuse is the attempt to teach "responsible use" of so-called "chemical comforters," said the Rev. David A. Works, executive officer of the North Conway Institute, Boston.

Fr. Works also told the 22nd annual meeting of the North American Association of Alcoholism Programs, meeting in Hartford, Conn., that this promising trend aims at prevention by creating an "American consensus or folkway" regarding the use of these products.

The North Conway Institute, an inter-religious association, is concerned and "equipped with the knowledge and experience to help churches deal with problems of alcohol and drug abuse, and to train and advise church leaders for more effective service in these problems." For such a consensus to develop, Fr. Works said, "the religious community must be called in. The whole area of self-image, motivation, and attitude change is a field of particular expertise for the church and synagogue.

He reminded his audience that for a number of years the National Council of Churches and a number of Roman Catholic, Protestant, and Jewish bodies have been seeking a "responsible use or non-

## SEMINARIES Schools of Theology, Colleges

### SEND HIM AWAY!

#### Wardens and Vestry . . .

Enrich the summer of your rector and the life of your parish by giving him and his family a

### SUMMER AT SEWANEE

June 28 to August 2

Lakes and picnics and concerts and fishing and golf and . . .

And stimulating study! All tailored to a five-Sunday vacation with credit toward the S. T. M. degree.

Write for further information:

**The Graduate School of Theology**  
The University of the South  
Sewanee, Tennessee 37375



... or better still, come with him. Laymen admitted, too.

## NEW PATTERNS IN THEOLOGICAL STUDY

designed to help fit you for the ministry to which you are best suited. A new, flexible curriculum . . . academic opportunities with ecumenical dimensions . . . participation in programs of other educational institutions . . . Field Education involved in a variety of urban ministries . . . are all yours at Philadelphia. For pictorial brochure and catalogue, write to The Very Rev. Edward G. Harris, D.D., Dean.



### THE PHILADELPHIA DIVINITY SCHOOL

A Seminary of the Episcopal Church  
Accredited by the American Association of Theological Schools  
4205 Spruce Street, Philadelphia, Pa. 19104

When writing to advertisers please mention THE LIVING CHURCH



## THE CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIFORNIA

A seminary of the church with a new curriculum preparing men and women for ministry in God's world.

The Church Divinity School of the Pacific offers students an unparalleled breadth of study through its association with other seminaries and schools in the San Francisco Bay area and the West. Also provides courses in Continuing Education.

For information write to:

**Dean Sherman E. Johnson**

**The Church Divinity School of the Pacific**  
2451 Ridge Road  
Berkeley, California 94709

### The Episcopal Theological Seminary in Kentucky

**Lexington, Kentucky**  
(Founded 1832)

A Seminary of the Church, training men for the pastoral ministry, combining academics and practical church work during the entire three years, and offering the Degree of Bachelor of Divinity.

**For Catalog and information, address:**

**The Rector,  
544 Sayre Avenue,  
Lexington, Kentucky 40508**

### The George Mercer Jr. Memorial School of Theology

**DIocese OF LONG ISLAND**

**Garden City, Long Island, New York**

A School founded to provide a sound theological education for men of late vocation who must continue full-time work during the period of their studies. Classes are held evenings and Saturdays; minimum course, four years (courses proportionately longer if college work has to be made up).

*For catalog and information, write:*

**The Office of the Dean  
P. O. Box 37  
Port Jefferson, New York 11777**

use" approach to the "chemical comforters."

The speaker also pointed out that development of "a responsible drinking ethic" for society is a priority of the new National Institute on Alcohol Abuse and Alcoholism, headed by Dr. Morris D. Chafetz, a psychiatrist and former director of the alcoholism clinic at Massachusetts General Hospital. The appointment of Dr. Chafetz was under attack recently by some who questioned his alleged ties with the alcohol industry and who felt the director should put more emphasis on not drinking rather than on drinking "in moderation."

William Plymat, a chief critic, chairman of the board of Preferred Risk Mutual Insurance Co., sent a letter of protest to senators and President Nixon. He charged that the Licensed Beverage Industries has published a brochure giving quotes from Dr. Chafetz' book, *Liquor: the Servant of Man*. Mr. Plymat said the alcohol beverage industry is "enthusiastic over Dr. Chafetz' sturdy defense of liquor."

#### **CHURCH AND MEDIA**

### **Anniversary to Be Marked on TV**

The 150th birthday celebration of the Domestic and Foreign Missionary Society of the Episcopal Church will be observed by a special program on CBS-TV, Sunday, Oct. 31.

The feature, to be seen on "Lamp Unto My Feet," will trace the mission of the church from its beginnings in the U.S. to the present. Narrator will be the Rt. Rev. Roger Blanchard, vice president of the society and of the Executive Council. The Presiding Bishop and the Bishop of Pennsylvania, the Rt. Rev. Robert DeWitt, will be interviewed.

Dr. George Crothers is producer and Al Cox is the writer of the program. Viewers are asked to check their CBS-TV affiliate for exact local time.

#### **ORTHODOX**

### **Rite Held for USSR Martyrs**

A solemn liturgy for the souls of those "martyred for their faith" and who were living in the Soviet Union during the past half-century was held in New York City on the 50th anniversary of the Russian Orthodox Church Outside of Russia. Metropolitan Philaret, primate of the church, presided at the Liturgy of the Dead and at another service celebrating God's blessings.

The events climaxed a three-week Sobor held in Montreal. Bishops, priests, and laymen from 15 dioceses in 35 countries went to New York City for the services at the Cathedral of Our Lady of the Sign.

Educational institutions listed in this special issue will be glad to send complete information. When writing them, please mention **THE LIVING CHURCH**.

The Russian Orthodox Church Outside of Russia, which has some 55,000 members, was established in 1921. It moved its headquarters to the U.S. 30 years later. It does not recognize the Patriarchate of Moscow, which it contends is "Soviet dominated," nor is it related to the Orthodox Church in America, formerly the Russian Orthodox Greek Catholic Church of America.

#### WASHINGTON

### Cathedral Foundation Employees Charged

Two former employees of the Protestant Episcopal Cathedral Foundation (the Washington Cathedral) in Washington, D.C., have been charged with embezzling \$40,000 from the cathedral by forging and cashing 150 checks over an 8-month period.

The indictment by a federal grand jury was returned against Rosemary Pruitt, 27, and Diane E. Lewis, 24. Miss Pruitt resigned recently from her job as payroll clerk for the foundation, which operates the schools of the Washington Cathedral and manages the huge building.

Miss Lewis worked as a shipping clerk in the Christmas card department of the cathedral during last year's holiday season, according to cathedral officials.

The two women are charged with 27 separate offenses.

#### MINNESOTA

### "Marriage Isn't What It Used to Be"

Marriage isn't what it used to be, the Minnesota Supreme Court was told by the attorney for two homosexual men seeking a marriage license. The traditional marriage roles—one partner a breadwinner, the other the raiser of children—no longer exist, said R. Michael Wetherbee.

"If the purpose of marriage is to have children," the attorney said, "we demand that this court require all couples to have children or at least that they be examined before marriage to insure that they're able." The seven justices listened in silence.

Mr. Wetherbee represents Richard (Jack) Baker, a University of Minnesota law student, and James Michael McConnell, both 29. Mr. Baker was recently adopted by Mr. McConnell under the name of Pat McConnell, and the two were married by a United Methodist minister in Minneapolis, after obtaining a marriage license in Mankato, Minn.

No mention of the adoption or marriage was made by either side in the arguments. The appeal is based on the refusal of a Minneapolis judge to issue a marriage license to the men.

Minnesota law permits such a marriage, Mr. Wetherbee said, because it does not expressly forbid it. If the Minnesota Leg-

islature had wanted to forbid marriage between members of the same sex, it could have done so in its recent session, he claimed. A bill barring homosexual marriage passed in the House but died in a Senate committee this year.

Allowing homosexuals to marry would give them many benefits now denied to them, the attorney said, including inheritance rights, redress for wrongful death, income tax advantages, and the right to sue for loss of consortium (sexual privileges), and alienation of affections.

David Mikkelson, assistant Hennepin County attorney, said state laws are "replete" with references to husband and wife. And the Minnesota Supreme Court has defined marriage as a "civil contract" between a husband, wife, and the state. He also characterized the appeal as "an attempt to undermine the law of our Creator."

#### CRIME & PUNISHMENT

### "Men Can Be Rehabilitated"

The experience of the late Nathan Leopold, a convicted killer paroled to perform medical work in Puerto Rico, should be studied by those working for penal reform, former Congressman Brooks Hays said in Washington.

Mr. Hays, onetime lay president of the Southern Baptist Convention, wrote a "Footnote on the Rehabilitation of Nathan Leopold" for *The Washington Post*. Mr. Leopold died in San Juan last August at the age of 66. He had served 33 years of a "life plus 99 years" sentence for the murder, along with Richard Loeb, of 14-year-old Bobby Frank.

In 1957, Mr. Leopold was released to take a \$10 per month job as a medical technician in a Church of the Brethren hospital in Castañer, P.R. Later he became a leading authority on parasitology.

Mr. Hays said that the Leopold story may offer clues to what can be accomplished through the process of rehabilitation. He pointed to the impact of religion, noting the role played in the prisoner's later life by Dr. Carl Winter, pastor of Chicago's Oak Park Baptist Church; the late Dr. Harold Row of the Church of the Brethren; and the Rev. Eligius Weir, OFM, a prison chaplain. It was Dr. Row, as head of the Brethren Service Commission, who offered a job to Mr. Leopold if he were paroled.

Mr. Hays, who also knew Mr. Leopold, said that neither Dr. Winter nor Dr. Row was interested in proselytizing. Mr. Leopold was Jewish.

"I can add little to this exciting case study," Mr. Hays wrote, "but I do want to express the hope that Nathan Leopold's experience will be studied and cited in the continuing investigations of our penal problems. His life during the dozen years of his freedom, which had been so clearly earned during 33 years' imprisonment, shows that men can be rehabilitated."

CONSIDER —

## SAINT AUGUSTINE'S COLLEGE

Raleigh, North Carolina

- An Episcopal church-related four-year liberal arts co-educational college . . .
- With B. A. & B. S. degree offerings in 25 major areas of concentration and a 2-year secretarial science curriculum . . .
- Where the philosophy of life is based upon Christian values and Christian leadership . . .

For Further Information Write:

The Director of Admissions  
**Saint Augustine's College**  
 Raleigh, North Carolina 27611

## SAINT PAUL'S COLLEGE

Formerly The St. Paul's  
 Polytechnic Institute

Lawrenceville, Virginia

CULTURAL  
 WHOLESOME  
 RELIGIOUS INFLUENCE

### Courses offered Leading to

A.B. and B.S. Degrees  
 Area of Arts and Sciences  
 Area of Teacher Education

Fully Accredited. Member of  
 Southern Association of Colleges  
 and Schools.

For information kindly write  
 Director of Admissions or  
 Dr. James A. Russell, Jr., President

## VOORHEES COLLEGE

Denmark, South Carolina

—where students prepare themselves for LIFE, for HIGHER INTELLECTUAL PURSUITS and PARTICIPATION IN TOMORROW'S WORLD.

an accredited, co-educational, liberal arts institution which features a Christian atmosphere, cosmopolitan faculty, modern, spacious campus, strong program of financial aid, and special programs for prospective teachers and for the academically and financially disadvantaged.



**THE UNIVERSITY IN THE SUN  
In Historic San Antonio**

A new, modern, century-old University of distinction in Texas' most exciting city of culture. Unique Trinity Plan offers degree programs tailored to the individual. Exceptional opportunities for men in engineering, sciences, pre-professional. Coeducational enrollment 3,000. Distinguished faculty. Student-professor ratio 14 to one. Complete varsity and intramural programs. Near Gulf, Old Mexico. CEEB scores required. Write for brochure.

**TRINITY UNIVERSITY**  
715 Stadium Dr., San Antonio 78284

**is** your school included in this special School Number? Schools and institutions interested in appearing in *The Living Church* can obtain complete information by writing to:

Advertising Manager

**The  
Living Church**

407 E. Michigan St.  
Milwaukee, Wisconsin 53202

**ORDER  
BUNDLE COPIES  
NOW!**

This is the ideal time to introduce *THE LIVING CHURCH* to your parishioners.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 25 cents a copy. Additional copies cost only 21 cents each.

Send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

**THE LIVING CHURCH**

407 E. Michigan St.  
Milwaukee, Wis. 53202

# Book Reviews

**CHRIST THE HOPE OF THE FUTURE: Signals of a Promised Humanity.** By Warren F. Groff. Eerdmans. Pp. 145. \$2.45 paper.

Whitehead once said that the phrase, "As a matter of fact," is used only by a thinker who is "on his last legs." Such a phrase has no place in this profound study by Warren F. Groff, Dean of Bethany Theological Seminary. Rather, this theological scholar moves steadily and architectonically in an intricate argument, avoiding vagueness down to the last word; his necessarily abstruse language is defined and re-defined, as you will see on a second or third reading.

The argument of *Christ the Hope of the Future* is "to come to terms with that vision of the hope of the future which stems from the man on the cross." Thus, the author proceeds from a chapter called "Speaking of Christ and the Life of Man" to one on "Freedom for the Future: Toward a Life-style," meanwhile discussing such things as language (a central issue), revelation and historicity, and dimensions of transcendence. Then comes "Revelation as an Historical *a priori*," where he discusses appropriate ideas in Kant's *Pure Reason*. Never afraid of metaphysical language, he moves on with an essay on "A Metaphysics of Purposive Development," with fresh insight into Christological language. Now comes a helpful treatment of the "Inadequacies in the Language of *Hypostatic Union*," showing that the God-Jesus unity is personal, substantial, and metaphysical.

Descending from great spiritual and philosophic heights we find ourselves as creatures of a Creator. We are in the church which is the "world's consciousness of God as shaped through the life experience of Israel and Jesus." We must study the past to grasp the present; otherwise we are crippled by obscurity about our origin. *We* live in tension between what *was* and what *will be*, as we struggle for love and justice in our mundane life, fighting callousness, deceit, and distrust, and the enslaving powers of sin, and aiming to be aware of a blessed future that finally cannot be manipulated.

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
*Canon of Albany*

**CHURCH LEADER IN THE CITIES: William Augustus Muhlenberg.** By Alvin W. Skardon. University of Pennsylvania Press. Pp. 343. \$15.

In a well-researched work Dr. Alvin Skardon has written a fascinating account of the life of one of the most important leaders in the Episcopal Church in the 19th century. William Augustus Muhlenberg's place in the history of the church is insured, but this biography spells out,

in almost exhaustive detail, why he was so important. New light is shed on such items as the Muhlenberg Memorial, the Sisters of the Holy Communion, and the efforts of the church in higher education. As a pioneer in the field of liturgics, education, ecumenical relations, and social service his contributions can hardly be over-estimated.

The institutions which Muhlenberg founded served as models for those of a similar nature throughout the United States. He was personally acquainted with many of the leaders of the church in his time, and was on intimate and influential terms with men like Jackson Kemper and James Lloyd Breck. His residence in the largest and most cosmopolitan cities in the country, New York and Philadelphia, enabled him to influence others in civic as well as ecclesiastical affairs.

This biography has been long in process, but the wait has been worthwhile. This is the third biography to make extensive use of the Kemper papers at the State Historical Society in Madison, Wis., the others being the 1911 biography of Kemper by Greenough White and the study, by Howard Green, of Richard Fish Cadle. Dr. Skardon does not indicate in either footnotes or bibliography that he is acquainted with the Cadle biography. This is unfortunate in that Green lends strong support to the contention that Muhlenberg was a major influence in the church's development and expansion on the frontier.

*Church Leader in the Cities* should be of interest to all ecclesiastical historians, and it is to be regretted that the price, will place it beyond the means of many students to whom it would be of value.

(The Rev.) ROBERT G. CARROON  
*Historiographer of the Diocese of Milwaukee*

**I UNDERSTAND.** By EDMUND J. ELBERT. Sheed & Ward. Pp. 291. \$6.95.

The Rev. Edmund Elbert received his doctorate in philosophical psychology from the Catholic University of America, and has done extensive graduate work in clinical psychology. He feels that there is a little bit of the psychiatrist in all of us, but the trouble with most priests, ministers, rabbis, and others who are called upon to counsel, is that they only have a little bit of knowledge.

*I Understand* is a handbook which provides not only a better basis from which to work, but a thorough description of how to go about using that knowledge. Part one surveys the evolution of the relationship between psychology and religion, and discusses what constitutes mental illness, its degrees and prevalence. Part two is more specific and more concrete. Each chapter deals with an indi-

vidual problem and offers case histories and ground rules for dealing with the problem.

Since we are particularly afflicted with drug addiction in our society, Fr. Elbert has a very significant chapter on the subject, with up-to-date statistics and some excellent case histories. He has studied very carefully the types of drugs that seem to be particularly in evidence, and he makes a statement, for instance, concerning heroin, that, "Heroin is a semi-synthetic derivative of morphine known as 'horse,' 'white stuff,' 'Harry,' and 'joy powder.' It is the opiate most frequently employed by drug abusers. A more potent, more euphoric, and more available substitute for morphine, heroin is consequently more addictive." The author states that "it is estimated that profits derived from the illicit sale of heroin in the United States approaches \$700 million a year."

This book is a splendid tool for any clerical counselor, or for that matter, for anyone without professional psychiatric training who is called upon to counsel. The chapters that deal with sexual problems, depression, suicide, the sexual revolution, would make the counselor aware of both tradition and of the constantly changing climate of our time. Certainly, the book seems to suggest that, most of all, we must be aware that it is the whole person who is to be cared for and not simply the problem!

(The Rev.) OSBORNE R. LITTLEFORD, D.D.  
St. Michael & All Angels, Baltimore

◆  
**THE BYZANTINE-SLAV LITURGY OF ST. JOHN CHRYSOSTOM.** By Casimir Kucharek. Alleluia Press. Pp. 840. \$11.75.

The Liturgy of St. John Chrysostom is the eucharistic rite in regular and most frequent use by Greek Orthodox Christians. In a slightly different form, the Slavonic version of this liturgy is used by Russians and other Slavic Orthodox peoples in the Balkans. With some further variations the Slavonic version is used by many so-called Uniat communities, particularly those from the Ukraine. These are groups of Eastern Orthodox background who some centuries ago accepted papal jurisdiction, but were permitted to retain certain eastern rites and customs. Casimir Kucharek writes from the perspective of Ukrainians in Canada and the U.S., many of whom now follow this venerable liturgy in English. The book is so arranged as to be almost equally useful for the Orthodox version of the rite, in either Slavonic or Greek form.

*The Byzantine-Slav Liturgy of St. John Chrysostom* is a massive and comprehensive book which will be of tremendous assistance to anyone studying eastern liturgy, at either the popular or the technical level. It begins with an historical survey covering origins of Christian worship, emergence of the eastern rites, and present status of eastern rites, especially among different Uniat groups. Foreign

words are quoted when desirable, but a particular goal of the author is to make all the necessary information available to the reader who knows only English. Although the historical survey is very readable, much reference information and technical data is conveniently included. Scholars will regret, however, that some serious historical problems are glossed over.

The larger portion of this thick volume is devoted to a step-by-step commentary on the rite. Each section is given in English and then discussed at the devotional and homiletic level, and then in terms of historical sources. At relevant points the arrangements of the Eastern Church building, vestments, music, icons, etc., are very adequately explained. The information is indeed encyclopedic, and the footnotes go very widely into European scholarly literature. The point of view is both enlightened and devout, but odd vestiges of an older Roman mentality sometimes recur. Thus on page 480, in connection with the Offertory, the reader is advised that in the Eucharist Christ is offered not in his natural state, but "under the accidents of bread and wine." One would have supposed that most Christians (of whatever liturgical background) would have noticed this for themselves. The author adds insult to injury by citing a passage from Aquinas to sustain his point!

In spite of some slips of this sort, this book will be invaluable for all serious students of Christian worship. It will enable us, as never before, to see the Byzantine liturgy as an historical entity, different parts of which have developed at different times and in different circumstances. As the Episcopal Church, and other churches, undergo liturgical revision and reform, it is extremely important that we strengthen our grasp of the broad historical heritage of classical Christian liturgy. Fr. Kucharek's work will help us do so.

(The Rev.) H. BOONE PORTER, D.Phil.  
The Roanridge Conference Center

### Booknotes

By Karl G. Layer

**GOD AND THE WORLD.** By Hugo Meynell. SPCK. Pp. 152. £2.50. The argument throughout this book constitutes a vindication of traditional theistic belief—apologetics in a classical sense. Meynell builds his case by examining criticisms of contemporary philosophy. He also disputes the contention of some present-day theologians that theistic belief, if it is to make sense, requires drastic revision, arguing that many "revisions" are less plausible and less credible than the traditional version. The book is aimed at the theologian and non-theologian alike.

**EPISCOPAL SCHOOL WEEK**  
**OCTOBER 31 — NOVEMBER 1**

# CLASSIFIED

advertising in *The Living Church* gets results.

## FOR SALE

THE PEOPLE'S ANGLICAN MISSAL \$10.00.  
THE ANGLICAN BREVIARY \$20.00, \$25.00,  
\$50.00. The Frank Gavin Liturgical Foundation,  
Box 25, Mount Sinai, N.Y. 11766.

## OFFERING ENVELOPES

WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

## POSITIONS WANTED

RECTOR, married, 30s, desires hospital chaplaincy with part-time parish work. Resumé available. Reply Box D-846.\*

## RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

## TRAVEL

POST-EASTER BERMUDA CRUISE, April 8-15. New Norwegian ship. From \$250. Transportation Chairman, 150 Greeves, Kane, Pa. 16735.

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

*The Living Church*

to **BUY** or **SELL**

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# CHURCH DIRECTORY

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35,  
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 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Mon and Sat 9, Tues & Fri  
7:30, Wed Noon, Thurs 10; EP 5:30

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1058 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert  
A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Doily Eu 9, ex Tues 6  
& Thurs 7; C Sat 5-6

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10  
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed  
10, Thurs & Sat 9

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spetz, r  
Sun 8 & 10 H Eu; Daily EP

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d.r.e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; EYC, Episcopal Young  
Churchmen; ex, except; 1S, first Sunday; hol,  
holiday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions;  
LOH, Laying On of Hands; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; MW, Morning  
Worship; P, Penance; r, rector; r-em, rector  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young Peo-  
ple's Fellowship.

## BROOKLYN, N.Y.

**ST. PAUL'S** (Flatbush)  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdys MP & H-C 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;  
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
Thurs & Fri 5:15. Church open daily 8 to 8.

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.  
Daily Mass 7:30, 12:10, 5:15; MP 7:10, EP 6, C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**THE PROTESTANT CHAPEL** Kennedy Airport  
Marlin L. Bowman, Chaplain  
Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-  
lord Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30  
Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun H-C 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru  
Fri HC 8:15; Wed HC 5:30; Tues H-C & HS 12:10,  
EP 5:30. Church open daily to 11:30

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at Mt. Resurrection  
Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,  
6:30 HC, Offices 6:15, noon, 6, 8)



## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## RICHMOND, VA.

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

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



CHURCH OF ST. LUKE AND THE EPIPHANY  
PHILADELPHIA, PA.