

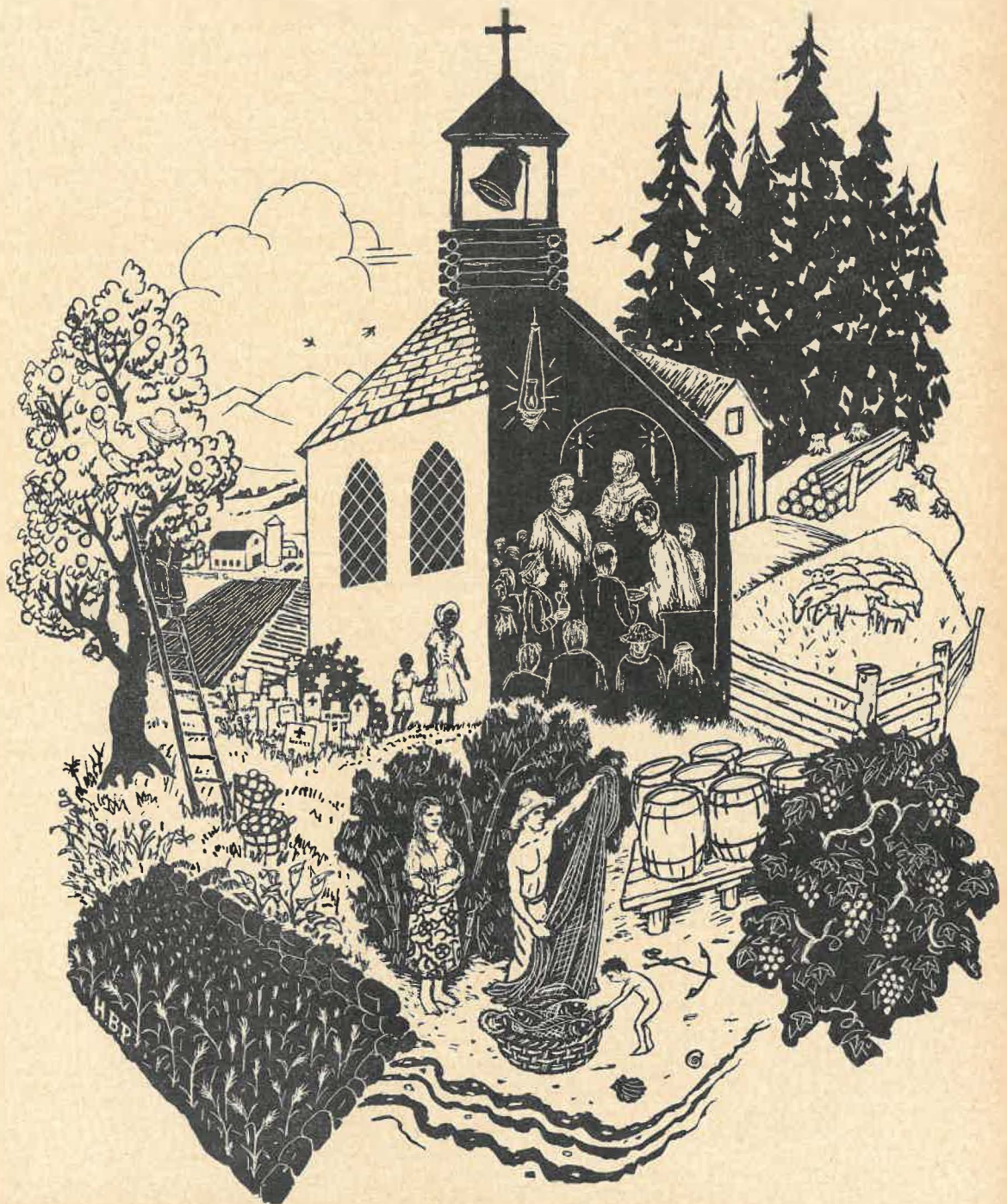
The Living CHURCH

April 23, 1961

25 cents

Page 12:

New
Patterns
for the
Growing
Edge



*Should the
American churches
concern themselves
with social, political
and economic matters—
and if so, how?*

UNDER ORDERS

by Roswell P. Barnes

Executive Secretary in America,
World Council of Churches

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TALKS WITH TEACHERS

The Homes of Your Children

Every teacher knows that his class in-
cludes children of wide variations of
intelligence and background. Many teach-
ers deal with the problem of differing
intelligence in the group. By ignoring this
factor, they frankly do most of their teach-
ing for and with the brighter ones, allow-
ing the slower children to "get what they
can." More serious teachers labor to
utilize the extra brilliance of the two or
three, and to serve everyone by the strat-
egy of carefully balanced sessions.

But we seldom face the problem of the
wide assortment of home backgrounds
from which our children come. Even
though the homes of the community may
have about the same economic and cul-
tural level, there is a wide variety of reli-
gious knowledge, faith, and Church in-
terest. We now realize keenly that the
basic beliefs and attitudes of a child are
received from his parents, and that he
comes to the Church school class with his
religious bent already either set or dis-
turbed. Can we try to discover, and per-
haps work from, the home religion of
each pupil?

First, we will have to analyze the kinds
of home influence prevailing. The teacher
may learn that one home is split between
two religions, another is toying with some
cult, one has an unbelieving parent, while
most of them are loyal and active in the
parish. We cannot tabulate them all, but
taking the point of *parish loyalty shown
by participation* as a base, we show a
chart of a typical parish. Each dot rep-
resents a person on the parish list. At the
center, frequently approaching the altar,

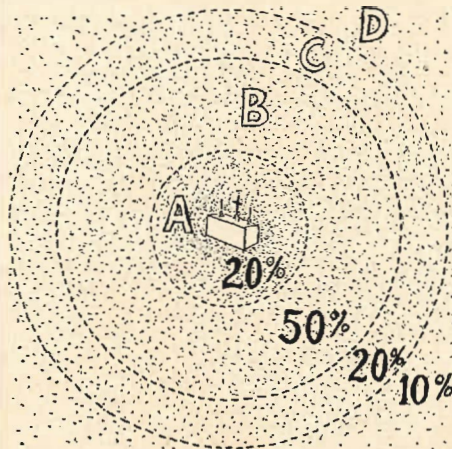


Chart of interest and loyalties in a typical parish.

by the Rev. Victor Hoag, D.D.



are the ones who are always in church,
who support the parish program, and be-
lieve in the Church's teachings. This "A"
group may be some 20% of the total.
Beyond these, not separated by a hard
line, but mingling often with them, is the
great middle class of parish loyalty: the
"B" group, fully 50% from whose homes
most of our pupils come. They "send"
their children to the Church school, and
trust the parish to do the job. They do
not interfere nor undermine the teach-
ings, on the whole.

Beyond these are the marginal ones,
who come infrequently, and who consti-
tute the problem families for the clergy.
The larger the parish, the larger is this
outer "C" band, of 20% or more.

Beyond all these in the "active" parish
are the remote adherents, the "D" group,
too often neglected by the Church, but
from which come our prospects for Con-
firmation. It should be realized that all
persons on our chart *in motion*: some
moving steadily closer to the center;
others (and God pity us for our neglect)
heading and moving toward an outer
darkness.

This listing is of the *adults*, forming
the families, of the parish. From these
the pupils, forming our classes, come.
Does the teacher appreciate the home
situation of each child? With those from
the "inner circle" we can be sure of un-
derstanding, usually good habits of prayer,
and a warm affection for religion and the
Church. Many of these know their Bible
stories before they come to us. We round
out and give additional meaning to what
is already deep in their lives. The Seabury
Series assumes this background.

For the rest, we are not sure. If there
is apathy at home, we have to build from
the ground. If there is criticism or a di-
vided opinion, the child is forced to make
a difficult decision, choosing between the
word (and attitude) of teacher or parents.
Sensitive teachers learn to deal with this,
and to do their teaching in ways that will
help the child, and perhaps, through him,
stimulate his home.

Fortunately, a new day has dawned:
In the Family Service and in parents'
classes parents are united with their chil-
dren in a helpful experience of parish
life, and the members of the family grow
in religious life together. In this, the alert
teacher is a skilled participant.

BOOKS

No Pleasant Picture

SHOOTING AT SHARPEVILLE.
The Agony of South Africa. By **Ambrose Reeves**, Bishop of Johannesburg. With a Foreword by **Chief Luthuli**. Illustrated with photographs. Houghton Mifflin. Pp. xi, 141. \$3.50.

The 20th century has treated us to many spectacular examples of man's hatefulness toward his fellow man. Time and again evil men have found excuses for exterminating (or at best seriously maiming the liberty of) large groups of innocents. The Bolsheviks did it to the Kulaks, the Nazis to the Jews, and the Dutch white South Africans are currently trying their best to make life unbearable for the natives.

Fortunately, in every crisis there are always a few brave souls who stand up to oppression and call it by its proper name. One such in the South African agony has been Ambrose Reeves, until recently, Bishop of Johannesburg. Consistently he has been the outspoken foe of *apartheid* — to the point that he was expelled from South Africa. In *Shooting at Sharpeville*, Bishop Reeves details with patience and skill the extraordinary series of events that led up to the shocking massacre in the town of Sharpeville on the afternoon of March 21, 1960, of 67 unarmed men, women, and children, and the wounding of some 200 more.

It is not a pleasant picture that Bishop Reeves presents. Here is virtually a police state in which handfuls of ill-trained and overly-equipped policemen force thousands of natives into a state of economic and psychological submission. When it is "threatened" by natives who can no longer stand this assault on their dignity, the government has no choice but to resort to blood force.

The evil result of trigger-happy police, who are virtually unchallenged is Sharpe-

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

April

23. St. George's, York Harbor, Maine; St. George's, Schenectady, N. Y.; Trinity, Peru, Ind.
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Portland, Ore.; St. Matthew the Apostle, Miami, Fla.; St. Mark's, Baxter Springs, Kan.
26. St. Christopher's Mission, Bluff, Utah
27. St. James', Cleveland, Ohio
28. St. Mark's, Johnstown, Pa.; St. James', Port Daniel Centre, Quebec, Canada; Christ Church, Harvard, Ill.
29. Holy Trinity, Brookville, Pa.

April 23, 1961



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THE GUILD OF ALL SOULS Annual Mass and Meeting


Saturday, April 29th

**Grace and St. Peter's Parish,
Park Avenue and Monument Street,
Baltimore, Maryland**

Solemn High Mass at 11 A.M.

Luncheon, at \$1.50, in the Parish House.
(Reservations are necessary and should be received by the Rector, the Rev. Rex B. Wilkes, 707 Park Avenue, Baltimore 1, not later than April 25th.)

EVERYONE WELCOME



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ville, a senseless and pointless tragedy. The natives gained nothing in redress for their dead and maimed. Dr. Verwoerd's government, in the light of growing world support for the natives, passed even more restrictive legislation in the form of the Unlawful Organization Act.

What will be the eventual results? Bishop Reeves states quite flatly that "apartheid is an offense against the Gospel and a denial of the mystery of our redemption in Jesus Christ; as such it must be opposed." Blood has been spilled. It is almost inevitable that more will be. And, in the meanwhile, the name Sharpeville has taken its place with others like Calvary and Buchenwald as evidence of man's occasional unutterable cruelty.

ROBERT H. GLAUBER

THE COMING REFORMATION.

By **Geddes MacGregor**. Westminster Press, 1960. Pp. 160. \$3.50.

Into the cautious, courteous, and perhaps superficial atmosphere of most American religious thought, Geddes MacGregor in *The Coming Reformation* fires off a tremendous Scottish barrage, and it certainly will be startling, painful, and shocking to many of his readers.

The thesis of this brief but lively book is that the reformers of the 16th century began a movement to purify, revitalize,

and read these fine papers if Prof. Cully had not put them together under one cover.

My one criticism of this otherwise splendid book is that it suffers in its attempt to be too ecumenical in the final emphasis, particularly in the brief bibliography at the end which is said to illustrate the trends and developments since Coe. In this list, there is almost no representation of the truly Anglican school of thought in which Christian education is seen to be the leading of a person into the full worshiping life and work of the Church. This would naturally be centered in Eucharistic worship, the offices, and private prayer.

ers in the Calvinist tradition. Yet much of what he says is, with certain adjustments, all too true of our situation also. His message is a stinging one, but he communicates it with plenty of Gaelic charm and humor. In order to fulfill and vindicate the Reformation of the 16th century, he proposes a new Reformation aimed at re-establishing discipline (both externally and intellectually), the spiritual life, and liturgical worship. Among the topics discussed are the value of fasting, the desirability of reintroducing bishops into Presbyterianism, and the abomination of the "individual communion cup." (He rightly reminds us that the "individual Communion wafer" of Anglicanism is also a theological and liturgical travesty.)

The book concludes with a proposed Eucharistic liturgy for Reformed Churches. This has certain features that mark an improvement over our own liturgy — such as an Old Testament lesson and a Psalm before the Epistle and Gospel. On the other hand, the sermon is so far separated from these readings that Scriptural preaching (which is proper liturgical preaching) becomes unlikely — just as in Anglican Choral Morning Prayer.

There are some beautiful prayers here, but again as in our own rite, one does not quite catch the idea that the Eucharist is a total thanksgiving for everything — for the physical world and natural life God has created, as well as for our redemption in Christ and for the new life in His Spirit. If the Holy Eucharist is to be principal act of public worship every Lord's Day, it would seem most important for us all to stress its comprehensive character.

H. BOONE PORTER, JR.

BASIC WRITINGS IN CHRISTIAN EDUCATION. Edited by **Kendig Brubaker Cully**. Westminster Press. Pp. 350. \$4.95.

The Church has always been concerned with the teaching of the Faith. In modern discussion it is too often implied that Christian education is a recent discovery and that the best methods have just been revealed to the people of God.

In this unique anthology of 31 important writings, the Rev. Dr. Kendig Brubaker Cully has gathered ample evidence of the search for educational wisdom which has been carried on by Christian teachers in the past. Their problems resemble ours and their ways of resolving them are often better, although our first counselor is St. Clement of Alexandria, speaking to us from the second century, and our last is George Albert Coe, whose major work was done in the early part of the 20th.

Basic Writings in Christian Education makes a significant contribution to our thinking, for at last we are enabled to gain a historical perspective. Few people would have time or opportunity to find

In other words, as the last decades are described, the trends are entirely Protestant. The Catholic element which is part of the ethos of our Communion is lacking. As the future points to a more balanced view among us, works which depart from the man-to-man "horizontal" view should be recognized, thus linking together St. Clement of Alexandria, who taught that "Christ is the Teacher," and William Temple, who declared that "only God can do the work of God."

DORA P. CHAPLIN

In Brief

FAMILIES IN THE CHURCH: A PROTESTANT SURVEY. By **Roy W. Fairchild** and **John Charles Wynn**. Association Press. Pp. xii, 302. Consists of two parts: "Part One: Protestant Heritage and the Changing Family" and "Part Two: Family and Church: The Contemporary Picture." Contains such chapters as: "The Changing Family: A Challenge to the Church"; "The Biblical Perspective"; "Protestant Parents and Their Faith." Appendices, List of Sources, Index.

AT THE FOOT OF THE MOUNTAIN. Stories from the Book of Exodus. By **Dorothy M. Slusser**. Westminster Press. Pp. 156. \$3. More Bible stories retold for adults, by the author of *Bible Stories Retold for Adults*.

Books Received

MAKERS OF RELIGIOUS FREEDOM in the Seventeenth Century. Henderson — Rutherford — Bynyan — Baxter. By **Marcus L. Loane**. M.A., D.D., Bishop Coadjutor of Sydney, N.S.W. Eerdmans. Pp. 240. \$4.

A HISTORY OF THE EVANGELICAL AND REFORMED CHURCH. By **David Dunn**, **Paul N. Crusius**, **Josias Friedli**, and others. Philadelphia: Christian Education Press. Pp. xvi, 369. \$5.95.

WAYMARKS OF THE PASSION. By **Eric Graham**, Formerly Bishop of Brechin. With a Foreword by the Bishop of London. Longmans. Pp. 85. Paper, 95¢; cloth, \$1.75.

THE CITY CHURCH — DEATH OR RENEWAL. A Study of Eight Urban Lutheran Churches. By **Walter Kloetzli**. With Foreword by **Lauris B. Whitman**; Afterword by **Charles Y. Glock**. Muhlenberg Press. Pp. xi, 224. \$3.75.



Dr. MacGregor: A stinging message.

and renew Christ's Holy Catholic Church. Yet the very nature of the Church itself, much less its purity, vitality, or newness, is unknown or unheeded by the modern Protestant. Even the term "Protestant" itself is negative, secular, and lacking in theological significance.

Dr. MacGregor writes mainly for members of the Reformed Church — that is, Presbyterians, Dutch Reformed, and oth-

The Living Church

Volume 142 Established 1878 Number 17

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

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THINGS TO COME

April

- 23. Easter III
- 25. St. Mark
- 26. U. S. Conference of WCC, Buck Hill Falls, Pa., to 28th
- 28. Meeting of NCC's Committee on Coöperation in Latin America, New York, N. Y.
- 30. Easter IV
North American Conference on Church and Family, NCC's Department of Family Life, Green Lake, Wis., to May 5th

May

- 1. SS. Philip and James
Pennsylvania convention, Philadelphia
- 2. Consecration of Rev. Russell T. Rauscher as Bishop of Nebraska
Eighth Province (Province of the Pacific) synod, San Jose, Calif., to 4th

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

April 23, 1961

LETTERS

(Most letters are abridged by the editors.)

Bathrobe and Barefeet

I am amused by the letter in the March 26th issue headed "The Most Reverend" and signed by the retired bishop of Arizona. It seems to me his illustration is far-fetched. I know of no directive in the Church that says I cannot celebrate the Holy Communion wearing a bathrobe and in my barefeet if I wish. I know of no directive that says I have to wear clothes.

But the usage to which he apparently objects is common usage and accepted elsewhere in the Church. I cannot see why it is a matter to be passed on by the General Convention. We are not a separate sect. We are part of the Anglican Communion and specify that we intend to conform to the common usage of the Church. Why be overly concerned with trifles?

(Rev.) ROBERT J. EVANS
St. Mark's Church

Philmont, N. Y.

Better Ways to Alert

It may be that enough has already been written and printed about the film, "Operation Abolition," but perhaps your readers may be interested in the experiences of one group of Episcopal Churchmen to whom it was shown.

The program chairman of the Trinity Men's Association and I (as association president) accepted an offer of the film for our February program after determining to air, as fully as possible, the controversy and criticism which exists around it. A two-man panel was appointed, including a newspaper editor and an attorney, to gather background facts and evidence about "Operation Abolition." They did a thorough job of preparation, and came to the meeting armed with material from reliable sources. Our aim was to be as objective as it is possible to be.

The film was shown to our group (approximately 60 members present) after only a brief introduction. When the showing was complete, the panel then took over to discuss the controversial aspects of the film and to answer questions from the group. I think it would be difficult for any group to come much closer to a "full presentation of the facts" as recommended by the National Council of Churches.

Even so, I am not convinced that our action will ultimately prove to have been a good one. From my observation of the meeting itself and the tenor of opinion since then I have arrived at several conclusions — all of which, I should emphasize, are my own and cannot be taken to represent the thinking of the association.

First: The Council is certainly right in that "full presentation of facts" is a minimum requirement to accompany a showing of this film. Its impact is highly emotional, and audiences are moved in the direction of hysteria rather than toward any reasoned appraisal of the dangers of Communism. In our case, this highly-charged emotionalism was quickly turned against the student demonstrators. I was amazed at how quickly this emotion spread, until some members of the audience were ready to condemn students and universities generally.

Second: I will not repeat here the instances of distortion in the film and its commentary, all of which have been mentioned in print many times. Needless to say, these distortions were not obvious to anyone in the audience until they had been pointed out. What seems to me even more insidious is the reaction I have heard occasionally since the showing, namely, that even if the film lies, it should be shown because it scores a point against Communism. I cannot believe that we have reached the place where we must twist the truth in order to fight any enemy. Surely, when we do that, we throw away our strongest weapon.

Third: The film, in my opinion, can much too easily be used to divide us as a nation or as a Church. It offers outright encouragement to a viewer to look with suspicion on anyone who criticizes the film or any action of a Congressional committee. I heard suspicion of that kind voiced in our own group. When this happens on a large scale — as it would if the film were widely shown and accepted — we have weakened ourselves beyond measure.

Fourth: Having seen "Operation Abolition," I am convinced that there are better ways for us to alert our people to the Communist menace. Even this film, had it been presented in a straightforward, objective fashion, contained damning evidence against Communists and need not have cast suspicion and sown distrust in such a wholesale manner.

Looking back on our own experience, I do not personally believe that even the presentation of facts — skillfully as this was done in our group — was sufficient to balance the film's emotional content. Faced with a similar decision again, I would not advocate showing "Operation Abolition." Surely as Americans and Christians we have something more to offer doubters than this.

RICHARD F. GAVITT

Tulsa, Okla.

The Church's Name

I have until now kept out of the letter-writing controversy in regard to the word, "Protestant" in our name. I only trust that this General Convention will act to get rid of this anachronistic feature. No matter how you cut the cake, the word "Protestant" means "Non-Catholic" to the average person on the street in this country. But I do not think the suggestion made in a letter in your April 2d issue to call our Church "The Anglican Church of America" would be a step in the right direction.

One of the crosses our Church carries is its false identification in the minds of many with the élite of society, the Anglo-Saxon element of the American people. Unfortunately, there was a time when this idea was to a large extent true, but we are struggling (at long last) to overcome it now. Let us not perpetuate it by attaching the word "Anglican" to our name. Frankly, there are many anglophobes who could make perfectly good Episcopalians, but they want no part of anything "English." Were we to become officially known as the Anglican Church, I fear that this might create an obstacle for many.

My own suggestion for a name? Well, although it seems a bit innocuous, I can't think of anything better than simply, "The

Continued on page 20

O Lord
our God,
multiply upon us
thy grace,
and grant us
to follow,
by a holy profession,
the triumph of those
whose glorious
conflicts we celebrate;
through Jesus Christ
our Lord.

— William Bright

Milwaukee Journal Photo



Figure of St. Mark the Evangelist, St. Mark's
Church, South Milwaukee, Wis.

The Living Church

Third Sunday after Easter
April 23, 1961

For 82 Years:

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

RACE RELATIONS

A Troublesome Tape

Tape-recorded telephone conversations produced disagreement between the Rev. E. H. Harrison, rector of St. Andrew's Church, Jackson, Miss., and the board of trustees of St. Andrew's Episcopal Church Day School. Before long, the board had voted that Mr. Harrison should not continue in his *ex officio* position as chairman of the board.

A member of the school's board, posing as a free-lance writer, recorded telephone interviews with a white woman and a Negro man who allegedly attended racially-integrated meetings at the Jackson church. According to press reports, a number of meetings have been held over the past several months for the purpose of exploring racial tensions and discussing, informally, co-operation between the races.

On April 11th the recordings were played at a meeting of the board, and one of the members moved that Mr. Harrison not continue in his post as chairman. Mr. Harrison, charging that the recording had been obtained by deceit, called for a roll-call vote, on the motion, which passed eight to nothing. Mr. Harrison later said that the matter had been taken up before the wrong body — it should have been brought before the parish vestry.

Those who had attended the interracial meetings reportedly included Mr. Harrison and other religious leaders; Mrs. Wallis Schutt, a Churchwoman and a past president of Jackson's United Churchwomen, who is a member of the civil rights commission's state advisory committee; Hazel Brannon Smith, a newspaper publisher from Lexington; Power Hearn, a former county supervisor; and Robert Smith, a Negro grocer. Mrs. Schutt and Mr. Smith were the two who were interviewed.

The vestry of St. Andrew's later heard the tape recordings and received a letter from three parishioners urging the vestry to "act speedily in the best interests of the people of our parish." The writers of the letter claimed the interracial meetings' sole purpose "would be the promotion of racial integration within our community, and which would serve only as a source of racial friction and strife."

They added, "We are confident that

the vestry, as well as the membership of this parish, do not want to place our church in the position of seemingly assuming the leading role in the active promotion of racial integration within our community. We are likewise confident that the vestry will act promptly to make the official position of our church on this situation known to the public, before further rumors and half-truths are allowed to spread among our fellow citizens."

The letter was signed by William Fontaine, an attorney; Al Fred Daniel, a businessman; and William T. Clark, a businessman and head of the local chapter of the John Birch Society. It was Mr. Clark who made the motion to oust Mr. Harrison as chairman of the school's board of trustees.

Mr. Daniel is quoted as saying he first became concerned with the rector's action when Mr. Harrison said, in a message to the congregation, that "in the calm light of history we must be thankful the military action [the Civil War] was finally won by the north."

At press time, THE LIVING CHURCH had learned of no action that had been taken by the vestry.

Mr. Harrison, who has been rector of the Mississippi parish for about two years, was formerly executive secretary of the diocese of Ohio's department of Christian education.

Mr. Harrison called the situation which had developed around him "tragic." He said that the members of the school's board were "sincerely interested in the welfare of St. Andrew's Episcopal Church School." He added: "Unfortunately, [the] action has been highly detrimental to the welfare of the school."

OHIO

Permission Denied

The Rev. James M. Lichliter has resigned as rector of St. Paul's Church, Akron, Ohio.

Dr. Lichliter resigned when Bishop Burroughs of Ohio denied him permission to remarry. The Akron rector was divorced from his first wife in 1958, at which time he was given custody of their two children. Canon law forbids divorced Episcopalians to remarry without the permission of their diocesan bishops.

Dr. Lichliter is quoted by the Akron

Beacon Journal as saying, in a letter to his parishioners, that Bishop Burroughs "believes my remarriage would seriously handicap my ministry among you in preaching and counseling. He is working hard to find me a comparable position in some other diocese where consent to my remarriage would be given. He wants me to have a normal, happy family life and to continue my ministry in the Episcopal Church."

He will continue as rector, postponing remarriage, until a successor is named.

COLORADO

Fr. Boyd Resigns

The Rev. Malcolm Boyd has resigned his position as chaplain to Episcopal students at Colorado State University, Fort Collins, Colo.

Fr. Boyd has been the center of some controversy because of his unorthodox methods in carrying out his ministry to college students. He has conducted some few "expresso nights" at the Colorado school, complete with poetry readings and bongo drums, and counseled with Lehigh University students in a Pennsylvania tavern during a recent mission [L.C., February 26th and April 9th].

In the April issue of the *Colorado Episcopalian*, the diocese of Colorado's official publication, Bishop Minnis of Colorado wrote of his dislike for such tactics. Suggesting that he was "getting old," and "not up on modern versions" of art forms, he said:

"Bongo drums and the playing of them with doleful countenance or enraptured twistings of the body have no place in the worship of the Church."

He also objected to "the association of any of our Sacraments with the secular so-called expresso sessions," and said that he thought that "no Sacrament should be administered to anyone who has been drinking alcoholic beverages or who is under the influence of dope of any kind. These are pretty strong words, but I feel very strongly about this problem." He added that "none of us should ever forget that we are created in God's image and that dignity is a precious attainment. It comes as a result of man's having self respect and appreciation of his position as the highest of God's creatures.

"You can't think of yourself as a

beloved son of God, and at the same time go around with matted hair, a dirty body, and black underwear [leotards]. I think that of these three probably the black underwear is the least objectionable."

The article did not mention Fr. Boyd by name, but Fr. Boyd inferred a reference to himself, and sent a brief letter of resignation to the bishop. He sent a somewhat longer letter of explanation to the members of the bishop's committee which oversees his work at the university.

"I find myself in a fundamental disagreement with the bishop concerning the nature and, therefore, the methodology, of Christian evangelism," said Fr. Boyd in his letter to the bishop's committee. "Because of this fact, and [the fact] that he really is the rector of the mission of which I am the vicar, I believe it is the manly, the honest, the Christian thing to relinquish my post so that he may replace me with someone who is in accord with his own convictions about Christian evangelism. . . ."

"Although my mission is not specifically to beatniks — in that there are not any, so far as I know, at Colorado State University — I believe that Christ loves the beatnik just as much as the more socially respectable front-pew member of a church congregation. . . ."

"Jesus Christ . . . in His earthly life identified Himself with the publicans and the . . . socially outcast, more than with the Pharisees and the self-labeled 'nice' or 'best' people. . . ."

Bishop Minnis later told Denver *Post* reporters that, while his article in the Colorado *Episcopalian* did not mention Fr. Boyd by name, the inference could be drawn that it was a criticism of his work.

"I had things to say about priests going into taverns and drinking and counting it as a ministry," the bishop said. "This is not, in my opinion, a ministry."

Fr. Boyd countered, later:

"There seem to be no problems when members of the clergy go into the Denver Country Club and have a cocktail and lunch. There's really no difference that I can see, except that in a tavern you are contacting people perhaps of a lower class."

An editorial in the *Collegian*, publication of the Colorado State University, supported Fr. Boyd, saying:

"Even if there were beatniks at CSU, a priest, to our way of thinking, should try to teach Christianity to them as well as to the more respectable. Fr. Boyd's ministry is to college students. Why then shouldn't he use methods which are most effective in reaching the college students? . . . Since the bishop has, in particular, criticized Fr. Boyd's expresso nights and their beatnik implications, we suggest that Fr. Boyd hold another such event, and that the Rt. Rev. Joseph S. Minnis attend this session to find out what really happens there. This type of activity attracts the questioning student and exposes him to Fr. Boyd's logical, rational approach to religion. The *Collegian* is thoroughly behind Fr. Boyd and his somewhat liberal methods. His

presentation of religion is not conventional, but for a college community, where religion often comes under its most vigorous criticism, it is most effective. By projecting himself into many aspects of campus life Fr. Boyd has gained the respect and support of students. We hope that he can be convinced to withdraw his resignation, and to stay on at Colorado State University. For this reason we strongly urge that Bishop Minnis visit the campus, learn more about the local situation, and carefully consider his implied criticisms of Fr. Boyd in view of what he finds here."

ERIE

To Fight Communism

"Let's be sane" in our campaign against Communism in America, said Bishop Crittenden of Erie in a recent letter to the clergymen of his diocese, in which he pointed out some examples of what he termed "uncontrolled zeal" on the part of some individuals and groups who oppose Communism.

After commending "all those individuals who are actively seeking to combat Communism," Bishop Crittenden went on to say:

"Unfortunately, however, there are individuals and groups who, in what is apparently uncontrolled zeal, are currently making unwarranted attacks on Christian clergymen of unquestioned repute, including Episcopalians, on the social action programs of the Churches, and on the National Council of Churches. . . ."

Representatives of the Presiding Bishop, the Episcopal Church in the Philippines, and the Philippine Independent Church met recently in Manila to discuss the possible uniting of the Episcopal and Independent Churches. Seated (left to right) are Bishop Camilo C. Diel (PIC), Bishop Kennedy of Honolulu, Bishop Ogilby of the Philippines, Msgr. Isabello de los Reyes (Supreme Bishop of the PIC), Bishop Gibson of Virginia, Bishop Francisco Pagtakhan (PIC), and Bishop Regidor Lagasca (PIC). Standing: Rev. W. S. Mandell of St. Andrew's Seminary, Manila, Rev. Canon Ramon Alipit, of the Manila cathedral, Bishop Bartolome Remigio (PIC), Suffragan Bishop Cabanban of the Philippines, Bishop Benjamin Leano (PIC), Bishop Jose Montenegro (PIC), Rev. W. Roland Foster of St. Andrew's Seminary, and Bishop Gerardo Bayaco (PIC).



"There are right and wrong ways to fight Communism. Smear tactics, name-calling, attempts to distort the truth to accommodate one's purpose — all of these wrong methods — (and Communist techniques!) — have been used by the current crop of reactionary groups and individuals I have in mind. These tactics are a joy to the Communists, who see their job of spreading dissension and creating disunity being done for them by such unthinking persons.

"So that you may be on guard to combat and discredit such attacks, let me be specific.

"First, there are those who attack the National Council of Churches for so-called Communist tendencies. Do not be duped by [their] accusations. . . ."

"[An] example of a group approach [is] . . . the John Birch Society. . . . Although its purpose to fight Communism is laudable, its aims and judgments on some American leaders are deplorable. It claims that the Churches are filled with Communist sympathizers and condemns their social action programs. Dr. Eugene Carson Blake, the Stated Clerk of the United Presbyterian Church, speaking in Santa Barbara on March 19th, denounced this society's 'campaign of falsehoods' against the Presbyterian Church and the National Council [of Churches]. He pleaded, 'Don't let your Americanism and your Presbyterianism be corrupted by those who would substitute a fuehrer principle for our free society.' Others equally reputable have warned against the society's tactics.

"Still a third example are those who, perhaps unwittingly, sponsor the showing of the film, 'Operation Abolition.' This film purports to show how Communism infiltrates student organizations. It was apparently made by splicing together film shots taken at different times over a period of several days during the hearings of the House Un-American Activities Committee in California. It gives the impression of being a continuous story, distorts facts, depicts various incidents all out of context. I not only have documentary evidence on file to illustrate this, but I have personally seen the film and know how irresponsible it is in twisting the truth. For example, an Episcopal clergyman who really had nothing to do with the hearings, but who had spoken to a student group criticizing some of the Committee's methods, was included in the film by reference and



"El Centro's" editorial board: Speaking in the Latins' tongue.*

condemned by inference. This film, too, is the kind of thing which plays into the hands of Communists by creating dissension and disunity in the name of American patriotism.

"What I am trying to say is, let us fight Communism to the utmost, but let us do it by trying to correct the injustices on which Communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view. When persons or groups such as those indicated above make such ridiculous charges, let us ask ourselves some questions. What constitutes real patriotism and citizenship? What is my definition and how am I going to give expression to it? Are my judgments and opinions being formed on the basis of fact or hearsay? Am I responding as an intelligent, responsible Christian citizen to the issues abroad in my community, the nation, and the world?"

"Let's be sane about this campaign. Destroy Communism in America, but also dispel the shadow of Hitler!"

COLLEGES

Liturgical Folk Music

A priest with a guitar is to replace a scheduled choir concert at Shimer College, Mt. Carroll, Ill., on April 24th, as part of Shimer's concert series.

The Rev. Ian Mitchell, vicar of St. Ann's Church, Chicago, will begin the program with an informal talk on the nature of worship. He will then illustrate the use of folk music in Church liturgy by singing to the accompaniment of his guitar.

Fr. Mitchell is a former student of the American Conservatory of Music in Chicago.

CENTRAL AMERICA

The Word in Spanish

An official publications center for the Church's six Spanish-speaking missionary districts went into operation last month as representatives of the districts met to form the center's editorial board.

The "Centro de Publicaciones Espanoles" will publish its material under the name, "Editorial El Verbo," the Spanish equivalent of "the Word." Its first publi-

cation, "El Pan Nuestro," a series of brief daily meditations modeled on "Forward Day by Day," is already in circulation.

The center, according to a statement by its board, exists "to serve the teaching and evangelistic ministry of all the Spanish-speaking missionary districts of the Episcopal Church in Latin America."

It will prepare and distribute books and other printed materials, as well as audio-visual aids, and will make every effort to "stimulate the creation of original materials in Spanish in order to rely less and less on translations from other areas and languages."

The editorial board has scheduled *Chapters in Church History*, *The Faith of the Church*, and *The Worship of the Church* for early publication. Leaders' guides will be furnished for each title.

The Forward Movement Publications is co-operating with the board in the preparation of pamphlets and tracts. The center will make translations of the pastoral letters issued by the House of Bishops, and of other official documents. Promotional material and other supplies will also be handled through the center.

After studying the Spanish curricula now in use in the six districts, the board has prepared recommendations of interim materials for use until adequate guides can be written for Church school teachers.

Members of the editorial board, which functions as the center's governing body, are: The Rev. Richard Hemm, Central America; the Rev. William L. Wipfler, Dominican Republic; the Rev. Joaquin Valdes, Cuba; the Ven. Allen J. Green, Mexico; the Rev. Terence G. Ford, Panama, and the Rev. Victor A. Burset, Puerto Rico. Miss Carman St. John Wolff, associate secretary of the Department of Christian Education, serves on the board as a representative of the National Council.

The Rev. Armando Cuellar, of the diocese of Long Island, was a special delegate to the first meeting of the board.

*From left, clockwise: Rev. Terence Ford, Rev. Richard Hemm, Ven. Allen Green, Miss Carman St. John Wolff, Rev. Armando Cuellar, Rev. William Wipfler, Rev. Victor Burset.

EDUCATION

Continuing the Name

Brig. Gen. Roy Felton Farrand, 85, who has been associated with St. John's Military Academy, Delafield, Wis., since 1892, has announced his retirement as president of the academy.

He announced that the new president will be Maj. Gen. Edward Gilbert Farrand, 56, who is presently in command of Fort Hood, Texas, and of the 2d Armored Division which is based there. The two men are friends, but are not related. The change will become effective with the beginning of the next school year.

Brig. Gen. Farrand, according to the Milwaukee *Sentinel*, was a member of St. John's class of 1884, having completed three years' work in two years with a scholastic average of 99.3. After graduation he joined the faculty of the school, and later was graduated from the University of Wisconsin. When World War I came along he resigned a commission as major in the Wisconsin National Guard, and entered officers' training at Fort Sheridan. He was commissioned a major of infantry, and served a year in France before the armistice. He earned a number of medals and citations, including the Order of the Black Star from France, the *Medal Commemorative* from Greece, and the Victory Medal of World War I from the United States.

He was president of the academy for 38 years.

NEW HAMPSHIRE

Bill Killed

A bill to permit therapeutic abortion, which had the backing of the Manchester (N.H.) Ministers Association and the archdeacon of the diocese of New Hampshire, was passed by the New Hampshire state legislature but vetoed by the governor. An attempt to override the gubernatorial veto failed.

The bill would have amended the present state law to allow therapeutic abortion in early pregnancy. The bishop of the Roman Catholic diocese of Manchester opposed the bill, but support was given by the Ven. Donald H. Lyons [L.C., March 5th]. The Manchester Ministers Association also supported the bill by passing a resolution introduced by the Rev. L. Bradford Young, rector of Grace Church, Manchester.

DALLAS

Dedication for Education

On April 9th, Bishop Mason of Dallas dedicated the new Episcopal Church Day School and L. T. Burns Memorial Chapel at the Church of the Good Shepherd, Wichita Falls, Texas.

The chapel and school building are the gift of Mrs. Lester R. T. Burns in memory



Bishop Mason: A knock on the door to learning.

of her late husband. The land was contributed by parishioners of the Church of the Good Shepherd, which operates the school.

Bishop Mason was assisted in the service of dedication by the Rev. Claude A. Beesley, rector of the parish, and the Rev. Lawrence Pierson, curate. Miss Marjorie Lawrence, opera and concert singer, and a member of the faculty of the University of Southern Illinois, sang at the service.

The school building contains classrooms, complete with drinking fountains, sinks mounted in work counters, and trapezoidal tables. There is also a 145-person assembly room that can be divided into two large classrooms, including wardrobes. Each classroom has its own restrooms for boys and girls, and an outside exit, as well as a door connecting with the corridor. The school is equipped with a public address system, a high fidelity record player, a tape recorder, a television set, and a piano.

The chapel has a large stained-glass window over the carved-oak altar. The pews are of oak. An electric organ is installed behind an anodized aluminum screen.

In his sermon at the service of dedication, as reported by the *Wichita Falls Record News*, Bishop Mason said:

"The very roots of Judaic-Christian religion are in education; and those whom God has inspired to donate this school and chapel to teach the revelation of God through His Son, Jesus, have given to the foundation of Christianity.

"Our historic knowledge of Christ is that He was taught in the synagogue, and that He, in turn, taught in the synagogue. The United States has a public education system second to none in the world, and therein lies much of the strength of our nation, but those of us who are dedicated to Christian education feel that it must have a place even in front of secular education."

UNITY

Fair Damsel or Witch

It would be folly to accept, as they stand, the proposals for Church unity made by the Rev. Eugene Carson Blake [L.C., December 18, 1960 ff.] So says the Rev. R. H. Greenfield, Ph.D., chaplain of the Society of St. Paul, Gresham, Ore. Fr. Greenfield gives his reasons for this stand in this article, reprinted from the Eastertide issue of St. Paul's Printer, periodical of the Society of St. Paul, and tells what he sees as the good purpose which Dr. Blake's proposals can serve. All this he does in the light of his analysis of the role of the Anglican Church in modern unity considerations.

The Church unity proposals made by Dr. Blake at San Francisco have captured the attention of the press and the imagination of the public at large. The convention of the National Council of Churches, at which they were enunciated, was disrupted by the ensuing discussions, and its carefully planned work had to give way. The same thing has happened subsequently at more than one deanery and clericus meeting; already the convention of a midwestern diocese has asked that the proposals be implemented by our National Church.

Our Anglican attitude has been characteristically schizophrenic: One part of our corporate personality has welcomed the proposals enthusiastically, while the other has been muttering darkly about final showdowns. Actually we would be wise to moderate our feelings and assume a more flexible stance. This is particularly true of Catholic Churchmen, since our reaction tends to be one of panic at the thought of being swallowed up in a fen of pietistic moralism. Too often, we assume that we are the only people with misgivings about these unity schemes: We tend to think of the Anglican Church as a beautiful damsel courted by all the other Churches. The truth of the matter is that there are large numbers of Protestants who regard us more as an ugly, if fascinating, witch luring them down the road to popery. The likelihood of our being swept into this union is quite small; opposition to the proposals by no means depends on our frantic efforts.

Once our initial reaction has cooled down, we should see that we have a responsibility to examine the proposals carefully, and with an open mind. Dr. Blake has made a deliberate effort to include us in the proposed Church and does not seem to regard Anglo-Catholicism with the same horror as some of our own ecumenically-minded brethren. In fact, he singled out Anglo-Catholicism as a necessary part of the reunified Church, and insisted that he used the term "Ca-

tholicism" in its fullest sense, with the same meaning which we would attach to it.

Let us look, then, at his proposals in the light of Catholic truth, and be as generous as we can. We should be thankful that his motivation is not expediency, but a genuine concern for the visible unity of the Church in accordance with our Lord's desire. The Church is not, for him, lost in the remote world of invisible unity; its unity must be manifest in this world. Consequently, Dr. Blake's aim is not a patchwork of Protestantism, fabricated with one eye on budget saving and the other on the Vatican.

The Bible and Tradition

We should be grateful for his awareness of the role of tradition in the formulation of the Christian Faith, and note that his position is not too far from that of some modern Roman Catholic writers: the Bible is our authority in a unique sense, but tradition is the framework in which we understand Biblical truth. We should welcome, too, his insistence upon a clear confession of the historic Trinitarian Faith as contained in the Creeds, particularly when his friend Bishop Pike is so ready to couch his beliefs in theological ambiguities. It is worth noting, also, that Dr. Blake insisted that the Sacraments were not empty signs, but objective means of grace. There is indeed much for which we should be thankful in his proposals.

If we could add to these strong points certain others, there would be no real worry. If the Faith were adequately safeguarded, most of us would, I suppose, be willing to go along with some checks on clerical power and some adjustment in the titles and dress of our dignitaries. These are slight matters, and do not touch the essence of the Faith, however dear they may be to us. After all, even so rigorous a defender of Apostolic Succession as Bishop Kirk warned us that we must be prepared to see the episcopate in new forms, since it has shown so much variation in the past.

Unfortunately, there are some weightier parts of the proposals which are not so easily dealt with. Before turning to them, we must ask ourselves exactly what our goal is, and by what standards we are to judge unity proposals as they come to us from various quarters. If Dr. Blake's proposals are made with the intention of fitting together four disparate traditions, then we must agree that it represents a good piece of ecclesiastical diplomacy. But this is not his purpose; he wishes to see the re-integration of the *Una Sancta*, and it is by that standard that we must judge his suggestions. To be more specific, this means bringing them to the bar of the Undivided Church; and, lest we

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Report of the Joint Commission to Study the Provincial System



The Commission held two meetings during the triennium; the first at the Diocesan Conference Center, Radnor, Pa., in November, 1959; the second at the Tropicana Inn, Dallas, Texas, following the meeting of the House of Bishops in November, 1960.

The Commission reviewed the work done during the previous triennium and accepted as its major responsibility an effort to realign the Provinces, in accordance with the resolution passed General Convention in 1958.

The Commission, at its first meeting, determined that in its judgment the Provincial System served a useful purpose and should be continued. It studied the present distribution of the dioceses within the Provinces and made a realignment of provincial boundaries based upon geographical relationship as follows:

Province 1 (Unchanged): Maine, Vermont, Western Massachusetts, Connecticut, New Hampshire, Massachusetts, Rhode Island.

Province 2: New York, Long Island, Western New York, Central New York, Rochester, Albany, Central America, Haiti, Dominican Republic, Panama Canal Zone, Puerto Rico, Virgin Islands.

Province 3: Newark, Pennsylvania, Pittsburgh, Bethlehem, New Jersey, Harrisburg, Erie, Delaware.

Province 4: Kentucky, West Virginia, Southern Virginia, Maryland, Washington, Lexington, Southwestern Virginia, Virginia, Easton.

Province 5: Tennessee, Western North

Carolina, Upper South Carolina, Atlanta, Alabama, Louisiana, Florida, North Carolina, East Carolina, South Carolina, Georgia, Mississippi, Arkansas, South Florida.

Province 6: Michigan, Northern Indiana, Southern Ohio, Western Michigan, Indianapolis, Ohio.

Province 7: Missouri, Iowa, Quincy, West Missouri, Chicago, Springfield.

Province 8: North Dakota, Minnesota, Eau Claire, Milwaukee, South Dakota, Northern Michigan, Fond du Lac.

Province 9: Colorado, Nebraska, Kansas, Western Kansas, Wyoming.

Province 10: Oklahoma, Texas, Northwest Texas, Dallas, West Texas, New Mexico, Mexico.

Province 11: Sacramento, California, San Joaquin, Los Angeles, Nevada, Utah, Arizona, Hawaii, Philippines.

Province 12: Oregon, Olympia, Idaho, Eastern Oregon, Spokane, Montana, Alaska.

These proposals were then sent to the bishops of the Church for their comments and criticisms, and also to the secretaries of each Province for submission to the provincial council or the synod as seemed advisable.

Thirty-three of the fifty-eight bishops who responded were definitely in favor of the proposal. Eleven were opposed. The remainder expressed doubt or felt that some new structure should be developed, or recommended that the whole system should be abandoned; some expressed indifference to the project. Thus we might say that twenty-five did not favor any realignment or action at this time. The comments from those who fa-

vored it ranged from enthusiastic acceptance to a simple "O.K." A number of helpful comments were received.

Nevertheless several of the dioceses expressed vigorous objection to being placed in a different grouping, and some of the Synods have opposed any realignment until such time as the function and purpose of the Provinces be spelled out more clearly.

This perennial question of the purpose and usefulness of our Provincial System again faced the Commission as it met in Dallas for its second session during the triennium. As the result of surveys, conversations, and general discussions, the function of the Province, as now established, seems to be to provide information, some degree of inspiration, and more particularly varying degrees of social fellowship between the delegates from component dioceses. In some Provinces, however, an executive secretary has been appointed to give direction to the work of the various provincial committees and commissions, and, who, in some instances, is also responsible for the college work in the area. Where this is done, the program relates the dioceses of that Province with the work of the National Council.

Another project that develops this same relationship is the Parish Training Program which originated under the Town and Country Work Division of the National Council as a recruiting program. Parish training is really an extension of seminary training into the life of a parish, whereby a man may find out what a parish is and what a parish might become by working in one with a priest of the Church. There are seven regional institutes, each of whose program is developed by the directors meeting and developing a common manual. In several Provinces this work receives its support from both the Province and the National Council. One director states it thus: "As you can see . . . I feel that our program has moved in the area that a Province can function the best in. This is a joint effort with the national Church and with the local bishops all concerned with the training of men for the ministry primarily in their local areas. . . . (I have faith) that this is certainly one area that the Church on a provincial level can operate far better than on a national level."

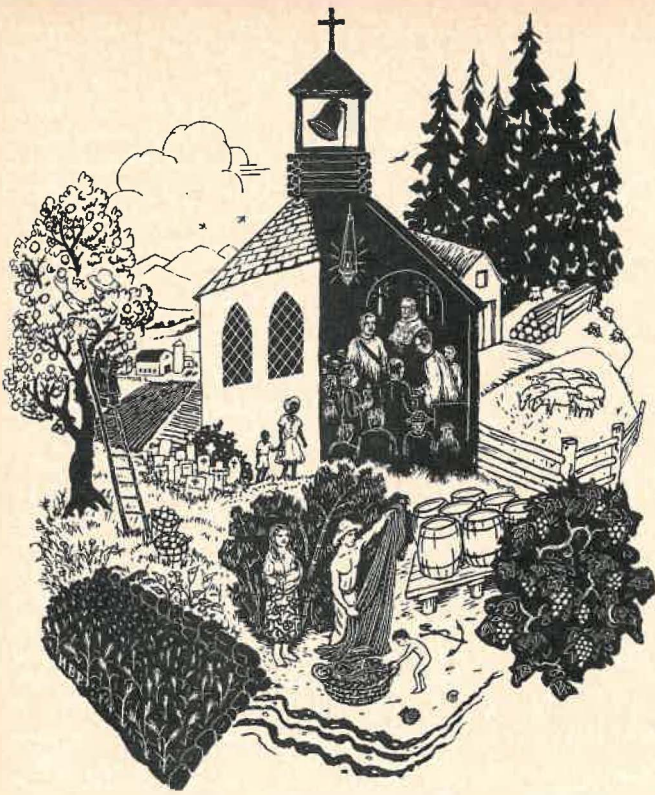
Certain Provinces have found it helpful to support projects which are not necessarily part of the work of the National Council and which the Province, therefore, can support. The present Eighth Province, for example, is assisting the Church Divinity School of the Pacific. This, as one bishop has written, provides a common tie for the dioceses. A preparatory school for boys receives some of its support from the Province and is viewed as the Provincial School. Where Provinces are so large that annual meet-

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The Rev. Richard A. Kirchoffer, Jr. (left), rector of St. Timothy's Church, Oahu, Hawaii, greets Dutch Indonesian refugee Machiel Ver Hoeve and his family. The Ver Hoeves, Dutch citizens, fled RNS

their home at the rise of Indonesian nationalism, and went to Holland. They later moved to Hawaii for its better climate. At the right is the Rev. Roger M. Melrose, rector of St. John's-by-the-Sea, Oahu.





The G-r-o-w

**We cannot expect expansion to wait
until we have enough trained workers**

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

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The new interest in evangelism and missionary activity is a cause for joy. Not the least of its advantages is that it may force us to ask some fundamental questions about our Faith and the expression of that Faith in the life and work of the Church. If the Episcopal Church is to undertake a serious program of expansion, both in this country and overseas, then it must be realistic about extending its work into new areas.

At present, the work of our Church goes on to a considerable extent in parishes located in communities that are prosperous enough to support an extensive Church program. A great deal of work is also done in those domestic and foreign missions which receive enough support to maintain effective operation. There are also a number of valuable Church institutions of various sorts. Beyond this core of strong and established work, we tend to taper off, as it were, into a fringe of semi-self-supporting parishes and struggling missions. Fortunately, there are exceptions, but let us face the fact that this fringe is often in a discouraging state. Many dioceses have a basketful of little "missions," which stagger along from decade to decade, sometimes even with declining numbers. Whereas the substantial parishes provide the diocese with income, these little places often involve a deficit, and a diocese simply cannot afford to have too many. Hence this fringe very frequently does not represent a growing edge. Too often, rather, it is a circle of "Keep Off The Grass" signs beyond which we dare not and cannot afford to go.

If we are going to become an actively evangelizing and expanding Church, we obviously cannot be limited to large and well-financed centers. We need many more of the latter, but there will never be

-i-n-g Edge

bug. Local growth within a diocese or district, which ordinary Churchpeople can actually see and participate in, can hardly be developed unless we face the problem of the fringe of small communities and rural areas which surround our large urban and suburban centers.

What in turn can small communities offer to the Church? Can they be an effective spiritual asset? Many of us have spent the most precious Sundays of our lives in small churches some of which, from the administrative point of view, may have had everything wrong with them — weather-beaten little churches in isolated communities, unable to pay a priest's salary, unwilling to combine with neighboring missions into an efficient pastoral unit, outside the accepted path of diocesan policy and strategic development. Their organs may wheeze, their roofs may leak, or their vestments may be faded, yet whether they be in Maine or Mexico, Oklahoma or Okinawa, Montana or Mindanao, small congregations have a wonderful authenticity. Here symbols come to life, parables become visible scenes, and the Sacraments of redemption suddenly join hands with the natural realities of God's creation. It is in little churches that children can gather lilies from the field to put on the altar. It is in such places that one can go along roads through fields of corn or rice, on the way to the Table of the Bread of Life. These are the places where one smells the earth, which God has created and redeemed, out of which we ourselves were made and to which our bodies will return. Through the open windows of little churches one may see fishermen's boats along a shore and their nets drying in the sun. Or one may hear cattle in a nearby field, or the rumble of a mill. Or turning from the altar, one may look through the doorway to the homes in which the families live. Such places may not supply the Church with its intellectual, administrative, or financial leadership, but they provide our hold on the reality of the homely world of humanity and nature, in which and through which the Son of God became the Son of Man.

Such churches can obviously be significant and creative places. They can indeed be growing congregations, both in number and quality — but not if, as so often in the recent past, they are left without regular and consistent ministry of the Word and Sacraments. Nor if they are without reliable and resident pastoral leadership. After all, one can hardly expect Episcopal congregations to grow and proliferate if the Church does not grant them the kind of ministrations which the Church itself taught them to be necessary! A temporary missionary can effectively come into a community and found a new church. But that church cannot thereafter thrive permanently if its pastor remains a priest who is only able to come in for periodic visits. In the past, in a heart-

breaking number of cases, small congregations were served for decades by a succession of young deacons and newly-ordained priests who only stayed a year or two before being assigned to a larger church. Missionary growth cannot be purchased on those terms. Nor will the ordinary self-respecting community expect to find its spiritual needs adequately met by a church organized in such a way that it is likely to be forever dependent on missionary support from elsewhere. In centuries gone by, we met new situations by developing new patterns relevant to the needs of concrete situations. Is the Church still flexible enough to do so?

If we are to engage in a comprehensive expansion of our Church, we need many professional officials — both clerical and lay, both men and women — of the highest competence and the best possible training, and they deserve suitable remuneration. Adequate expansion, however, must go far beyond the limits of professional paid personnel. Nor can we expect the Body of Christ to thrive without the nurture of the Sacraments which He has appointed for it. Are we then prepared to see an increasing number of deacons and priests finding new places for themselves within the economic and social structures of the communities in which they serve? Are we prepared, as a regular policy, to view experienced Christian leaders within local communities as potential candidates for Holy Orders? Are we ready to see lay people themselves discharging certain spiritual functions? Let it not be thought that these questions are only relevant to small communities. If we accept our opportunities for evangelistic expansion, both at home and abroad, similar questions will arise in many other quarters.

The mission of the Church presupposes that we can go to any part of the earth and say to people, "This very place is God's own creation. You, whatever your race or nationality, are actually made in God's image. You are blood relatives of Jesus Christ, and called to be members of His Body — *sharers in flesh and blood* (Hebrews 2:14). You are to be the Temple of His Spirit in this place, His Holy, Catholic, and Apostolic Church. When His Word is spoken and His Bread is broken, right here, right now, He will manifest Himself among you, as your Brother, your Lord, and your God." If we cannot say this, missionary work has little excuse for its existence. If we can say this, then the ordained sacramental ministry of the Church can scarcely be expected to remain confined within professional and administrative limits which, in actual practice, exclude persons from many geographic and cultural backgrounds. Since such questions involve the well-being of the whole Church, perhaps we should all pray about them for the guidance of that Spirit who is also the Church's Lord and Life-giver.

enough to go around, particularly in the many less prosperous areas. If we want missionary zeal, we cannot say, "Bear witness to your Faith, but make sure you always do it close to a self-supporting parish. Carry your religion with you wherever you go, if you happen to go to a place where we have effective work. Raise your children to be loyal Christians, but only if there is an Episcopal Sunday school in the neighborhood." Love of the Gospel can hardly be set forth on those terms. Yet, all over the world, Episcopalians are moving about. In thousands of cases every year, they move into communities where there is no Episcopal Church. In such circumstances, what is the loyal Episcopal family to do? Are they simply to look back nostalgically to "the old days, back home" when they were regular communicants? Or are they to look forward constructively into the future, and to persuade some of their friends and neighbors to band together with them to found a new congregation, forming a new cell in the Body of Christ?

We cannot expect expansion into outlying areas to wait until we have enough clergy and enough trained Church workers to do our evangelism for us. If Churchpeople will actively witness to their Faith, if they will effectively rear their children in the Faith, and if they will patiently win their friends to the Faith, then the supply of available professional religious personnel will never possibly be able to catch up with the demand!

Unless ordinary people can see natural and continuing expansion of the Church at the local level, the organized worldwide missionary program of the Church is unlikely to capture their imaginations. Unless we can encourage and utilize lay-initiated evangelism, the Church, as a whole, will never catch the evangelistic

Central U.S. Theological College— *a Plan for Our Time?*

Is the seminary cherished but antiquated?

by the Rev. Ray Holder

Rector, Trinity Church, Highland Park, Ill.

With painful soul-searching the Church must decide what to do about its cherished, but antiquated, "Seminary System." At the beginning of the '50s, the former dean of Episcopal Theological School, Cambridge, said:

"A stage beyond diagnosis has been reached. . . . Our Church is not doing its share in the task of training its leadership. . . . It is now high time for *specific proposals* looking toward the strengthening of the ministry in *this decade*. . . ."¹

Perhaps in the decade we are now entering, it will come to pass.

If the Church is willing to face facts, such as the need for reorganization of General Convention, which, according to a bishop's thoughtful statement, is "cumbersome . . . costly . . . insensitive to the needs of the rapidly changing American scene,"² the present "Seminary System" must not be exempted. Theological education is a matter of first magnitude. Whatever its problems might be, they must be confronted and solved. The

very existence of the Church depends upon theological education. It is "the most important question before the Church. . . . It is indeed prior to all other questions."³

As has been pointed out, also, in a recent article, the basic problem before us is not what the seminaries, as presently constituted, are (or, are not) doing, but rather "what the *Church* should be doing"⁴ to shape them into what they ought to become. At present, the seminaries are not only "not bound closely together," but they are financial orphans of the Church, "neglected by the Church as a whole."

"Times are too critical to permit us any longer the luxury of a divided and *laissez faire* policy in the education of men preparing for the ministry. . . . To continue the present confused policy is to invite disaster."⁵

These, most certainly, are not comfortable words. But they are honest and

³F. Russell Barry (The Bishop of Southwell), the *Pan Anglican* (October, 1956), pp. 33-40.

⁴Jules L. Moreau, in the *Witness* (November 10, 1960), pp. 7-11. (Author's italics.)

⁵John B. Coburn, in the *Episcopalian* (October, 1960), pp. 57-60. "The budget of the National Council for the year 1959 was \$7,971,000. The appropriation . . . for theological education . . . was \$7,000 — for Negro theological education."

well weighed convictions of men of stature in theological education. They tell us in plain language that all is not well with our "Seminary System." They challenge us to confront the facts. And the implication is strong that a ferment for change has been brewing longer than we might think behind the scene within the schools.

Two aspects of this problem, however, have either been overlooked or judiciously avoided. The first is a critical look at the *structure* of the system; the second is a frank estimate of the *cost* of operating the seminaries.

Structure

Simply put, the structure is composed of some 14 seminaries and institutions, for clergy training, which are widely scattered throughout this nation, not counting the schools overseas. Although ready answers are forthcoming in apology for the present system, pertinent and pressing and unanswered questions persistently pose themselves.

For example: Is there any reason for maintaining an institutional structure of isolated parts on into the latter half of the 20th century simply because it developed in, and fulfilled the needs of, the 19th century with its restricted means of

¹Charles L. Taylor, Jr., in the *Anglican Theological Review* (April, 1952), pp. 4-12. (Author's italics.)

²John P. Craine, (L.C., November 18, 1960).



Stuart-Rodgers, Evanston, Ill.

Seabury-Western: New home for Bexley and Nashotah?

transportation, communication, etc.? Or, again, is not some step toward unification and co-ordination of physical facilities, administrations, faculties, libraries, and students indicated to stem the tide toward compounded duplication and increasingly costly operation of these institutions?

In seeking the answers to such questions certain simple facts must be confronted. If, for instance, all presently separated buildings and land space were concentrated in one place, there would be ample room (classroom, library, etc.) for an estimated 5,000 students and 500 faculty. Yet only 1,400 students and 150 faculty are now using these educational facilities.

Further, the structure now demands the services of over a dozen deans, who must have salaries, housing, expense accounts. The deans are, theoretically, at least, administering the same basic programs of education. Amplify this by duplications in the fields of Biblical studies, Church history, theology, liturgics, pastoral theology, homiletics, Christian education — and our inept use of man power and brain power should give us cause for deep concern.

Even the matter of books quietly dramatizes the need for decisive action by the Church. A great university library would catalogue only one set each of such

works as *Encyclopaedia Britannica* (24 volumes) and *The Catholic Encyclopaedia* (16 volumes). Our seminaries must purchase over a dozen such sets. But the real hurt comes when separated student bodies never have the chance to pore over the pages of the Hibbard Collection in Evanston or the archives of the Church Historical Society in Austin. The system is self-crippling; the structure is weak. Someday it will have to be redesigned and rebuilt.

Cost

The actual over-all cost, likewise, reveals facts that are uncomfortable. The question is often asked, "How much does it cost to get a man through seminary?" Published figures vary from school to school,⁶ but they do not tell the whole story. These figures do not take into account hidden costs such as depreciation on buildings, interest on capital investment, nor the subsidies of bishops, parishes, guilds, benefactors, paid directly to the students and their families.

A most conservative estimate of cur-

⁶Published annual costs (1957) vary from \$896 (Sewanee) to \$3,074 (Cambridge). Others are: Berkeley \$1,469; Bexley \$2,171; General \$2,421; Nashotah \$3,004; Pacific \$1,116; Philadelphia \$1,795; Seabury-Western \$2,002; Southwest \$2,213 (excluding board); Virginia \$2,198. Cf. *Journal of General Convention* (1958), pp. 703-707.

rent investment in physical properties is \$20,000,000. A depreciation rate of 2% plus a nominal interest rate of 5% amounts to \$1,400,000 annually.⁷

A recent study by a former efficiency expert indicates that a approximately \$2,900 per student annually is needed to cover all fees, tuition, room, board. This amounts to about \$3,628,000, and added to the \$1,400,000, brings the total to \$5,028,000.

Although not a cost to the institutions themselves, but an expenditure of the Church for theological education under any system, there is a sum estimated at \$2,627,000 (books, supplies, travel, family, etc.)⁸ given by bishops and benefactors directly to the students. This brings the grand total to \$7,655,000 expended annually in the 11 seminaries listed in the column two footnote.

Put another way: to graduate and ordain 316 men (1957) cost the Church \$24,000 for each man.¹⁰

Or, the annual cost of operating the 11 seminaries, \$7,655,000, almost approximates the total budget (1959) of the National Council (\$7,900,000)!

Cost of operating the 11 seminaries approximately equals any one of these:

The total cash receipts for all purposes, parochial and diocesan, of every diocese in Province VI.

The total budgets for diocesan and general Church's Program of 10 dioceses the size of Chicago.

The total receipts for all purposes of all domestic missionary districts (and \$2,000,000 more).

Five times the total receipts of all overseas missionary districts.

The total receipts for all purposes of the dioceses of Maine, Vermont, Rochester, Easton, Erie, Georgia, South Carolina, Fond du Lac, Springfield, Montana, Oregon.

The total receipts for all purposes of 100 parishes with annual budgets of \$75,000.

At the present level of giving on Theological Education Sunday annually (ca. \$500,000), it would require at least one such offering each month to support the seminaries.

It is not in the province of a pedestrian priest to set forth solutions for such a complex problem as has been outlined here. However, in collar-off discussions with bishops, professors, parish clergy, and laymen, during the past several years, five firm prescriptions have been repeated

Continued on page 22

⁷Approximately \$8,000,000 have been expended for physical facilities during the past decade, mostly for the same purposes.

⁸The Rev. Edward L. Barnett, Wichita, Kan. The study is a log log grid of the direct relation between income per student and published operating costs per student for 1,251 students. Cf. *Journal of General Convention* (1958), p. 707.

⁹Based on books, supplies at \$100; other living expenses at \$1,000; other living expenses for families (ca. 50% of seminarians are married) at \$2,000 — all annually for 1,251 students.

¹⁰Cf. *Journal of General Convention* (1958), pp. 653, 685, 686.

Flexibility

When American Churchmen say "the whole Church" they are very likely to be speaking really in terms of a mental image — an image of the whole *American* Church, and that made up of the more typical parish multiplied to something approaching infinity. This image of the Church is the image of a self-supporting institution, equipped with essentials of American institutional activity, and possessing the resources to develop and/or import its leadership.

But "the whole Church" exists outside the boundaries of the geographical United States, and therefore, outside the boundaries of American culture. Beyond that, it also reaches both backward and forward in time. The whole Church is the Church of the second century, say, and the 16th, and the 28th. That Church's standards of leadership are by no means synonymous with the typical leadership of an American suburban parish.

It is from this frame of reference that Dr. Porter, professor of liturgics at the General Seminary, writes in his article, "The Growing Edge" [p. 12]. The growing edge of the Church — its expansive facility and appeal to all men of all ages and cultures — is the expression of the Church's health. That expression today indicates that the Church is approaching a more healthy state than in many decades, but it is by no means indicative of such health as the young Church enjoyed in its first few centuries. The Church in our age is very much caught up in the atmosphere of the society in which it lives, but the Church in that age was at variance with its environment. And yet, paradoxically, it was more flexible, more able to adapt itself to the living conditions of the people it won. Because it was not identified with one culture, it could freely fit itself to new cultures as the zeal of its missionaries took it abroad. This is the kind of flexibility Dr. Porter urges.

A part of the reason for the stiffness that besets us is that we have too much contracted the disease of materialism, the attitude of mind and spirit that weighs values by tangible standards, that counts only those things which can be tabulated. Thus the little country town mission is judged by the size of its congregation, the amount of its budget, the fact that it cannot always support a full-time priest of its own, and the fact that its young people leave for college and never return.

Not counted is the mission church's seedbed value, its impact on those who leave and do not return to fatten its rolls and budget, its impact on the community, its impact on those faithful few who live the Christian sacramental life within it. As Dr. Porter says, these missions, because they represent a deficit in the diocese's books, are often no growing edge, but a circle of "Keep Off the Grass" signs beyond which we do not go. Yet they can be — and too seldom are — frontier outposts in the winning of the human wilderness for the Kingdom of Jesus Christ.

It may well be that the crucial questions regarding

the Church's continuing expansion in obedience to her Lord are the questions Dr. Porter asks. These are questions which should be blazoned on the walls of every room in which Church policies are deliberated. Basic to these questions is the question, "Has the Church in our time become too stiff, too imprisoned in its own age, too identified with its surrounding culture to fit itself to the needs of the hour, needs which include the redemption of men and women anywhere and everywhere. Is it too inflexible to change the norm of its priestly and spiritual leadership in order to bring the light of Christ to those in darkness?" If the answers to these questions are in the affirmative, then the growing edge will wither and die, and we will be held accountable for its death, accountable for souls that never know Christ.

Thousands of Angels

It is a truism of the publishing world that a small magazine cannot exist unless it has an "angel" — a financial backer who cheerfully pays deficits without any expectation of reward.

THE LIVING CHURCH has not one but thousands of such backers. The great majority of our circulation consists of individual-paid subscriptions at the rate of \$10 or more per year. This day-to-day support of the regular readers of the magazine has made it possible for us to serve the Church without a general appeal for funds since 1958.

However, 1961 is a General Convention year, and THE LIVING CHURCH has special responsibilities in connection with General Convention. To provide Church-people with prompt, accurate, and complete accounts of the debates and decisions of the Episcopal Church's governing body is a demanding and expensive task. But it is one in which THE LIVING CHURCH excels as the results of 82 years of experience. The job requires skilled reporters, enlarged issues, the fullest use of speedy means of communications, many hours of overtime, and, besides all this, the know-how to change complexity and confusion to clarity and simplicity.

Our 1961 General Convention expenses will be approximately \$12,500 more than THE LIVING CHURCH can provide with its own resources. We are confident that the many friends of the magazine — the thousands of "angels" who are happy to be kept in touch with what the Church is thinking and doing — will give generously to this important cause. The goal is a large one. To meet it will require several contributions in four figures as well as many others in tens and hundreds of dollars.

Not many years ago, THE LIVING CHURCH had to raise this much money every year to balance its "normal" budget. At that time, we found an old but true financial fact — namely that the only way to reach the goal was for each giver to give 3½ times his reasonable share. Today our normal budget is in pretty good balance, but we still must appeal for supplemental funds to meet special needs. We still recommend the old formula as the way to reach the goal — give 3½ times as much as seems appropriate, and the grand total will be almost exactly the \$12,500 that is needed for the job!

"A Wider Fellowship?"

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

As proposals are made, in various parts of the world, for new local unities of Christians (as in India, the U.S.A., Nigeria, Malaya, etc.) a parallel question immediately arises as to what happens to the unities we now have. It would be a deceitful bargain if we were to gain one unity — a local or national one — at the cost of another, perhaps even a world-wide one. This is precisely the sharp question which all Anglicans must face when we try to enter wholeheartedly and sympathetically into these proposals. Is the new fellowship truly a wider one, or merely another one?

Any such plan necessarily involves the disappearance of a portion of the Anglican Communion. In South India, for example, four Anglican dioceses and half a million Anglican Christians left our Communion, to be henceforth outside it (though hopefully in full communion with it). What is to be substituted for the Churches of our Communion, as they disappear? What will take the place of the unity we now have? Imperfect and partial though it be, the present unity of the Anglican Communion is a fact; it is a tough and enduring reality, based on all the central gifts of Faith and Order, and bringing together Christians of every race and culture in a true family life. It is a working unity, as strong and true as any this world affords; it is a unity incredibly rich in promise to broken humanity. No man in his senses will lightly lose it or bargain with it.

Count the Cost

It is all very well to rhapsodize about our Anglican "vocation to disappear," to lose our life in a new and larger life which may more than make up for what we shall have lost. I believe with all my heart in that vocation, and I have done my share of rhapsodizing, too. But all such venturesome visions of the greater Church that is to be, could become the most irresponsible daydreaming, if we who share the vision and the hope did not count the cost of it, and did not take the patient steps required to make the greater dream come true.

What cost? What steps? The cost, broadly stated, would be the loss of that intangible yet precious reality contained in our Anglican fellowship, at least in so far as that fellowship depends on our

being separate from others. And much of it now does depend on such separation. Who can understand the texture of the "Anglican tradition" without equally understanding how it has come into existence largely because it was something other Christians did not have, or could not have?

In most societies in the world, Anglicans are a minority. We have clung to the Prayer Book and to episcopacy where most of our fellow citizens have not; we have insisted on a vernacular liturgy and the supremacy of Holy Scripture and the place of the laity in the Church's government and a thousand other matters where the current of our societies was setting against us; we have built a tradition of humane and liberal thought and of a profoundly sacramental way of life, in the face of often calculated and bitter hostility to these things. And, in all this, our life has been continually refreshed by the streams of converts who come into our fellowship precisely because of these differences.

All this is simple history, and its final meaning will only be seen in what we do with our history. Nonetheless, it is a fact that now, in our divided Church and divided society, the separateness and the differences play an immense part in deepening our common Anglican life. And, if we are to enter into new, united Churches, part of the cost of that unity will be the loss of being "separate."

I forbear laboring the obvious, or reminding anybody who the "separated" people were, in the New Testament. All I say is that a lot of Anglican self-consciousness can't help but depend on precisely the quality of being different, and that therefore any measurable movement toward unity must take this into account, being prepared to abandon it in favor of a vastly greater alternative.

At this point, my second question comes into play. What steps ought we of the Anglican Communion to take to make the great vision come true? At the moment, I stress one in particular — that is, to make a beginning at what Lambeth called "the wider Episcopal fellowship." I think that neither in 1948 nor 1958 did we know fully what we meant by this phrase. This is nobody's fault. The fact is that the phrase and the fellowship ultimately refer really to nothing else than

the fully-united Church for which all Christians hope, that "fellowship with one another through one Baptism into Him," as the 1960 report of the Faith and Order Commission of the World Council of Churches described it, "holding the one Apostolic Faith, preaching the one Gospel and breaking the one Bread, and having a corporate life reaching out in witness and service to all." That fellowship in any place, the report goes on, must be united "with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

So great and almost unimaginable a unity is not very easy to talk about. Yet it is precisely this which is the jewel at the heart of Lambeth's modest phrases about the fellowship which ought now unite "episcopal Churches within the Catholic Church," and of Lambeth's hope that a conference of the bishops of those Churches, with which we are in some relation of full communion or intercommunion, might be called in the not-too-distant future. The family of those Churches is not now more than a foretaste of what some day may be. Yet even now it includes such a wide variety of traditions and relationships as the Old Catholic Church or the Polish National Church, the Church of South India, and the Philippine Independent Church.

Danger on the Ecumenical Road

The danger of such a fellowship is that it should seek to become a super-confession, a "third force" between Protestantism on one hand and the Roman Church on the other. This is a danger that the Church at any stage on the ecumenical road cannot avoid. But what binds this fellowship together is precisely that constellation of gifts which both Lambeth and Faith and Order alike hold to be essential to the full life of the Church — the two universal Sacraments, the Apostolic Faith, the whole and single Gospel, as revealed in the Holy Scripture, and the universal ministry of laity and clergy alike, which is accepted by all as the means for a more perfect service.

The "Lambeth Quadrilateral" proposes this constellation of gifts in a now familiar and classic formulation.

The Faith and Order paragraph I quote speaks of these same things in more general phrases. Yet both are attempts to state the bony structure of unity, and this structure does now exist, in limited compass, within the "wider Episcopal fellowship."

Of course, it is not the only unity we know or should know. God has opened to us all, in ecumenical life, many levels of unity, and many partial fellowships, which must in time be brought to fullness. But, for the moment, this "wider Episcopal fellowship" is in our hands.

find ourselves quarreling about how far we are going to carry this principle, let us give the proposals the benefit of the doubt by going no later than the norm which we see in the third century.

The first proposal to be brought to judgment is the one which he himself put first: Church Order. Immediately, we find ourselves in difficulty. The doctrine of Apostolic Succession is affirmed in one meaning by St. Clement in 97 and in the other by St. Ignatius in 117; the two meanings are clearly brought together by St. Irenaeus in the middle of the second century. To reject the doctrine of Apostolic Succession is to reject the doctrine of the most ancient Fathers, and to reject the only doctrine which held universal sway until the Reformation.

Dr. Blake does not deny this doctrine, he invites us to place it among the optional beliefs of the Church, so that we may affirm it if we like. The idea is superficially plausible, but it is extremely dangerous for three reasons. First: Dr. Blake asks us to relegate to an optional status what is certainly Catholic by common usage down through the centuries; the ambiguity involved would not be tolerated by those other Catholic bodies of the East and West which have every right to judge. Secondly: We must be careful not

Dr. Blake:
The Sacraments
are not empty
signs, but
objective means
of grace.



RNS

to accept the notion that if we begin with the fact of Apostolic Succession and no particular doctrine, we will end by having men affirming the traditional view. This has not happened in South India; in that unfortunate scheme, we took the risk and now find that the doctrine of Apostolic Succession has been repudiated in negotiations with the Lutherans. Thirdly: Dr. Blake's proposal is based on the North India plan of union which is seriously defective in its method of unifying the ministries. So well-disposed an observer as Bishop Newbigin of South India has questioned the validity of the resulting ordinations.

The second proposal which must be tested by the norm of the ancient Church is Dr. Blake's suggestion that we follow North India in admitting the confessions of Faith of all the participating bodies. Without even bringing these documents before the bar of the Catholic Faith, let

us recognize the folly of admitting as equally true confessions which contradict each other at every turn. Somewhere along the way, concern for theological truth has been lost. But when we bring these documents before the criteria which we have set up, we are forced to admit that these denominational standards of doctrine are at variance with the Faith of the first three centuries.

Finally, we must ask if we can tolerate the wide variety of liturgical usage which Dr. Blake proposes. Even if we go behind the earliest liturgies, we find that the celebrant of the Eucharist had to work within a definite framework. Some safeguards of this sort would be imperative in the celebrations of the Sacraments, or we could never be sure of their validity from one celebration to the next. It is quite bad enough to have the Liturgy supplanted by Matins and Evensong, without abandoning liturgical patterns altogether. On a purely practical basis, it is difficult enough for Anglicans to make the change from one custom to another within a liturgical framework, without complicating this pastoral problem beyond all hope. The man in the pew is not ready to face this situation, and he is the one who would be confronted by it most often.

We must, therefore, acknowledge our inability to accept these proposals as they stand. Undoubtedly Dr. Blake has tried to formulate a plan for reunion which is based on the highest theological insights, but he has unwittingly proposed a new Church which falls far short of the standards of the early Church in faith, order, or worship. The result would not be the *Una Sancta* which we all desire, but a new denomination in which the pattern known in the undivided Church would be merely one tradition among many. (At the present time, we can appeal to Anglican formularies as witness to the teaching of the undivided Church, in spite of the deviations which we tolerate.) In the proposed Church, there could be no such claim.

It would be folly to accept the proposals as they stand. Rather, we should look upon them as the basis for a prolonged discussion during which we should speak the truth in love. A remarkable growing-together is taking place in almost every area of theology: Already scholars and pastors of many Churches have insisted that the Eucharist must be the central act of worship every Sunday, have affirmed their desire for Apostolic Succession, and have rediscovered the Christological and sacramental doctrines of the undivided Church. This is the real hope of the ecumenical movement, and as time goes by it may lay the groundwork for the unity which we seek. In the meantime, we must not give away the truths for which so many are groping; we must remain staunchly loyal to the faith, order, and worship which are the true inheritance of Christ's Church.

ORTHODOX

Euthanasia Study

The Holy Synod of the Greek Orthodox Church has appointed two metropolitans to study comprehensively the issue of euthanasia, or "mercy killing."

Metropolitans Gregorios of Halkis and Meletios of Kythera are to report the results of their study to the Holy Synod at its October meeting. [RNS]

Lay Preachers Banned

The Greek Orthodox Church's Holy Synod has declared that lay preachers may no longer give sermons in churches or before religious associations. Only in certain exceptional cases may the local bishop entrust the preaching of the Gospel to a layman.

The Synod said that the "preaching of the word of God constitutes the Church's teaching power, which is granted with validity exclusively . . . to those who have been consecrated."

The use of tape-recorded sermons was also banned in the Synod's action. [RNS]

Bishops in Istanbul

Two Greek Orthodox priests were consecrated bishops recently at a service in the Church of St. George, Istanbul, Turkey. Ecumenical Patriarch Athenagoras of Istanbul consecrated the two priests, Maximos Repanellis and Chrysostom Constantinidis, both of whom are on the faculty of a theological school. Both men will continue in their present posts. [RNS]

Anniversary

The United States Senate observed the 140th anniversary of Greek independence late in March by inviting the Rev. George J. Bacopulos, director of inter-church relations for the Greek Orthodox Archdiocese of North and South America, to serve as its guest chaplain.

Fr. Bacopulos offered thanks for the blessings of liberty which both the US and the kingdom of Greece have enjoyed. He prayed that citizens of the free nations may ever be conscious of the sacrifice of those who have secured liberty, and of the value of the priceless gift of freedom. [RNS]

THE ARTS

Musicians and Clergy

The Fourth Province Summer Conference on Church Music is scheduled to hold its 11th conference at DuBose Conference Center, Monteagle, Tenn., from July 11th to July 20th.

The conference is designed primarily for organists, choirmasters, choristers, and clergy. Daily courses will include such subjects as use of the hymnal, chant-

NORTHWEST TEXAS

Panhandle Pastors

Ministers of five small Texas and New Mexico towns studied pastoral counseling in Dalhart, Texas, April 11th and 12th, at a seminar sponsored by the Dalhart Ministerial Alliance. The Rev. Dan Gerrard, vicar of St. James' Mission, Dalhart, is president of the organization.

Twenty-one clergymen from Vega, Dumas, Hereford, and Dalhart, in the Texas Panhandle, and Tucumari, N. M., heard Dr. Kenneth Pepper, chaplain of Parkview Hospitals in Dallas, discuss pastoral care of the sick, aged, bereaved, mentally ill, and dying.

The ministers — Methodists, Presbyterians, Baptists, Episcopalians, and pastors of the Church of Christ and the Church of the Nazarene — were guests of Coon Memorial Home, where the seminar sessions were held. The home, which adjoins the Coon Memorial Hospital, will open in May to offer care for convalescent patients.

The Rev. Mr. Gerrard said Dr. Pepper offered the ministers new insights in pastoral counseling as well as a good review of counseling techniques they had studied in their seminary training.

Mr. Gerrard became president of the Dalhart Ministerial Alliance in November of 1960. He serves as vicar of St. Paul's Mission in Dumas as well as vicar of the Dalhart mission, a commuting assignment of 39 miles.

SEMINARIES

How to Spend a Summer

Nashotah House, the Episcopal seminary in Nashotah, Wis., will offer a graduate summer school for clergy from August 1st until September 3d.

Four courses will be offered, both for

graduate students seeking credit toward an advanced degree, and for clergymen who wish to enrich their ministry through continued education. The subjects covered will be: "The Catechism of the New Testament Church," "Some Approaches to Revelation and Tradition in Contemporary Theology," "The Christian Church in the Early Middle Ages," and "The Priest as Counselor and the Counselor as Priest."

Accommodations are available for men with, as well as without, families.

Five Days for Study

A study program for clergy will be held at the General Theological Seminary, New York City, from May 28th to June 2d.

The program is sponsored by the board of trustees and the faculty of the seminary, in co-operation with the associate alumni. Enrollment for this year's program, which is intended to be the first of a series of annual programs, will be limited to 60.

Lectures will be given in the areas of apologetics, liturgics, and New Testament. The cost of the five-day course is \$40.

DELAWARE

House Communion

The Rev. Harry L. Mayfield, rector of St. David's Church, Brandywine Hundred, Del., celebrated the Holy Communion service in some 15 private homes during Lent.

Mr. Mayfield said that accounts of home Communion in England prompted his parish to try them. The congregations at the celebrations, which were held on week nights, ranged from eight to 20.

[RNS]

ing, playing for services, rehearsal techniques, organ techniques, junior choirs, the sung litany, Evensong, Morning Prayer, and the service of Holy Communion. A selected group of standard, usable anthems will be carefully studied, and a group of larger works will be prepared and used in the services held at All Saints' Chapel at the University of the South, Sewanee, Tenn., during the conference.

The director of the conference will be Adolph Steuterman, of Calvary Church, Memphis, Tenn. Faculty members will include the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific; Jack H. Ossewaarde, organist-choirmaster of St. Bartholomew's Church, New York City; Robert L. Van Doren, organist-choirmaster of Trinity Church, Columbia, S. C.; William T. Lemonds, organist-choirmaster at the University of the South; and Miss Mildred Andrews, organist and choir director of St. John's Church, Norman, Okla.

Luke, Beloved Painter

A stained glass window honoring Rembrandt and other creators of religious art was dedicated at the Washington Cathedral, Washington, D. C., on Good Friday.

In addition to Rembrandt, the 17th-century Dutch artist, the window depicts Albrecht Durer, the 16th-century German engraver; Fran Angelico, painter of the Middle Ages whose frescoes adorn the San Marco monastery in Florence, Italy; and Giotto, who represents the creative artists of the Medieval period. Giotto is shown holding the architectural plan for the Campanile which he designed in Florence. The central panel shows St. Luke, patron saint of artists, who, according to tradition, painted a portrait of the Virgin Mary.

The window, which was the gift of the late Mrs. Jillette Wall Pope, is one of a series along the south aisle of the cathedral honoring scientists, musicians, writers, and others who have, through their various media, given expression to Christian teachings. [RNS]

RELIGIOUS ORDERS

Between Choir and Nave

Suffragan Bishop Boynton of New York consecrated the altar in the new chapel at the Convent of St. Helena in Newburgh, N. Y., April 5th. Consecrated simultaneously was an altar stone of the same red granite, to be used at a convent which the Order of St. Helena is establishing in Augusta, Ga.

Bishop Boynton said afterward that this was his first experience in dedicating an altar located between the choir and the nave. The altar's position allows the officiant and servers access to all sides of it.



The Rev. Mayfield celebrates in a parishioner's home: idea from overseas.

RNS

LETTERS

Continued from page 5

Episcopal Church in the United States of America." I know that technically this is not accurate; there are other episcopal churches in our land, the Roman Catholic, and the Orthodox, but true as this is, at least our name would not be misleading; everyone knows what you mean when you say you belong to the Episcopal Church. Let's just drop "that" word, however, whatever other name may be substituted for our present one.

(Rev.) HENRY T. FOLSOM

Vicar, St. Peter's Church

Washington, N. J.

Wanted: Concrete Evidence

In 1964 Christ Church, Elizabeth, N. J., will mark 100 years of use of Eucharistic vestments.

I am interested in preparing a paper commemorating that event, but am having difficulty in finding concrete evidence as concerns dates and places where the vestments were used before 1900.

If any readers know where Eucharistic vestments were used prior to 1900 and when they were introduced there, it will be greatly appreciated if they would let me know by writing to the below address.

RALPH G. WHEDON, JR.
145 West Fourth Ave.

Roselle, N. J.

Neglected Mail

The newsletter of St. Christopher's Mission to the Navajo, Bluff, Utah, speaks of a problem that deserves an even wider audience than that letter can give it.

Fr. Liebler says, "Relocation, the policy of the government to transplant Navajos to different parts of the country, involves us in a different type of pastoral ministry, done by mail and prayer. Our efforts have been



to interest the clergy in the nearest parish and to get our people introduced to the local congregation. Our success so far has been negligible. Some of the clergy, alas, don't even answer our letters, some are too busy, some finally get around to doing something just after our Navajo family has moved. . . ."

I also share his experience with this problem, and I also knew it when I served an Air Force congregation, and referred moving personnel to other clergy and congregations.

A man will break his leg running to answer the telephone, but why in heaven's name do the clergy neglect their mail so grossly?

(Rev.) JOHN C. KIMBALL

Vicar, Church of the Good Shepherd
Fort Hall Indian Reservation, Idaho

PROVINCIAL SYSTEM

Continued from page 11

ings of the Synod seem unadvisable the Commission suggests that a council could be appointed by the Synod which would meet oftener and develop the program adopted by the Synod. Such a council might meet several times during a triennium. Naturally any expansion of the functions of a Province will result in an increased budget of a substantial size. Therefore it would seem that part of the aim of a Province would be to do that type of work which can better be done by the Province than by the National Council, yet where it can, as in college work, relate its work with that of the national Church.

Having reviewed these various aspects of the function of the Province, the Commission turned to the question of realignment. Gen. Eric F. Maude proposed a realignment based upon membership and financial capacity. His proposal, briefly, would provide for eleven Provinces, divided as follows:

Province I: Communicants 272,243. Receipts \$18,838,693.88. Albany, Connecticut, Maine, Massachusetts, New Hampshire, Vermont, Rhode Island, Western Massachusetts.

Province II: Communicants 272,281. Receipts \$23,924,910.52. Long Island, Newark, New Jersey, New York.

Province III: Communicants 231,597. Receipts \$18,258,098.62. Bethlehem, Central New York, Erie, Harrisburg, Michigan, Ohio, Rochester, Western New York.

Province IV: Communicants 286,459. Receipts \$23,927,183.19. Delaware, Easton, Maryland, Pennsylvania, Pittsburgh, Southern Ohio, Virginia, Washington, West Virginia.

Province V: Communicants 128,054. Receipts \$12,503,182.40. East Carolina, Kentucky, Lexington, North Carolina, South Carolina, Southern Virginia, Southwestern Virginia, Tennessee, Upper South Carolina, Western North Carolina.

Province VI: Communicants 151,471. Receipts \$14,190,180.73. Alabama, Atlanta, Florida, Georgia, Louisiana, Mississippi, South Florida.

Province VII: Communicants 167,983. Receipts \$13,529,801.82. Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Minnesota, Northern Indiana, Northern Michigan, Quincy, Springfield, Western Michigan.

Province VIII: Communicants 109,221. Receipts \$6,932,928.27. Colorado, Kansas, Missouri, Nebraska, North Dakota, South Dakota, West Missouri, Western Kansas, Wyoming.

Province IX: Communicants 122,583. Receipts \$11,810,391.55. Arkansas, Dallas, New Mexico, Northwest Texas, Oklahoma, Texas, West Texas.

Province X: Communicants 73,943. Receipts \$5,348,337.74. Eastern Oregon, Idaho, Montana, Olympia, Oregon, Spokane.

Province XI: Communicants 154,115. Receipts \$11,463,421.21. Arizona, California, Los Angeles, Nevada, Sacramento, San Joaquin, Utah.

(Figures are for 1959 as reported in *The*

Episcopal Church Annual, 1960.) After reviewing this proposal the Commission reached the decision that until such time as the existing constitutional and canonical hindrances to the effectual establishment of the Provinces as working bodies of the Church can be corrected, it would be futile to present any form of realignment to the General Convention for its consideration. Article VII of the Constitution establishes the Provincial System but contains the proviso that "*No Diocese shall be included in a Province without its own consent.*" Until this proviso is removed any one diocese can block any plan for realignment.

We would, however, recommend that the General Convention give consideration to a suggestion from Province VII that the overseas dioceses and missionary districts be assigned to the several Provinces, preferably one to a Province. Central America, Haiti, Dominican Republic, Panama Canal Zone, Puerto Rico, and Virgin Islands are now included in Province II. Mexico is part of Province VII, and Province VIII includes Alaska, Hawaii, the Philippines and Taiwan.

Further changes also must be made in Canon 8 which established the present composition of the eight Provinces but which fails to provide any definition of the nature or functions of the Provinces and is purely permissive in character. Work designated to the Provinces by the National Council may be administered during such time as the Council shall permit but the initiative comes from the Council. Only when General Convention refers some matter to the Province is it compulsory that the Synod report back its findings and recommendations to the General Convention.

The preliminary report of the Joint Committee on the Structure and Organization of the General Convention indicates that it will propose certain changes in the nature of General Convention which will require both constitutional and canonical amendments. These would, we believe, have a definite bearing upon the program of the Provinces. For example, if it should be determined that General Convention would meet every year, it would seem that there would be little need of provincial meetings. For this, as well as the reasons given above, the Commission felt that any effort at realignment or further effort to strengthen the work of the Provinces, except in one particular, might well be wasted effort. The one exception would be to provide that the National Council, or the departments thereof, should submit to the Synods copies of its proposed Program and Budget for study and suggestion. The advantage of such a plan would be to bring to the National Council the sentiment, opinions, and judgment of the Church leaders throughout the country. It also would charge the Synods with a basic responsibility for the over-all program of the

Church. The Commission would provide for this by the canonical change proposed below.

Until such time as a new program for General Convention may be adopted and implemented we recommend that the Provinces continue to function as they have in the past and assist the Church in the development of its Program and Budget, as well as furthering the activities already receiving Provincial support. We further recommend that this Joint Commission be discharged and that a new Commission be created which will correlate the work of this Commission with the work of the Joint Committee on the Structure and Organization of the General Convention and report back to the General Convention of 1964.

Resolutions

We therefore present the following resolutions:

Resolved, The House of . . . concurring, that in Canon 4, Sec. 6, subsection A, line 10, from after the word "Province," through the words "National Council shall" in line 19: be changed to read as follows: "a copy of its proposed Program and Budget for the next triennium, for the purpose of obtaining the advice of the Provinces as to changes therein. The Province, by such means as it shall determine, shall thereupon study the proposed Program and Budget and shall report its findings to the National

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Council in time for consideration at the spring meeting of that body. After the National Council has acted upon the suggestion and/or recommendations from the Provinces it shall, at least four months. . ."

Resolved, The House of . . . concurring that a Joint Commission be created for the purpose of developing and implementing the work of the Joint Commission to Study the Provincial System and the Joint Committee on the Structure and Organization of the General Convention and to report its findings and recommendations to the next General Convention.

Resolved, The House of . . . concurring, that the Joint Commission to Study the Provincial System be discharged.

Financial Report

Receipts

Appropriation from General Convention \$2,400.00

Disbursements

Expenses of Meeting, November, 1959 \$1,381.70
Expenses of Meeting, November, 1960 831.46
Secretarial Expense 100.00
Total \$2,313.16

- OLIVER J. HART, Chairman**
GIRAULT M. JONES
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THOMAS H. CARSON
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THEOLOGICAL COLLEGE

Continued from page 15

with rather unexpected regularity. Here they are without benefit of author's comment:

(1) The sensible next step is to move toward regional seminaries which will sizeably reduce duplication and cut costs and possibly heighten morale among faculty and students who might now be seriously questioning the virtue of smallness and isolation. In the east, for example, Cambridge would be host in integrating Berkeley and Philadelphia; in the south, Virginia would welcome Sewanee to its new home; Seabury-Western would extend the hand of fellowship to Bexley and Nashotah; in the southwest, Southwest would continue to grow; on the west coast, C.D.S.P. would expand and serve the states west of the Continental Divide. General, in New York, would become a graduate school exclusively.

(2) An alternative to the above is a more radical solution of the problem: an orderly liquidation of all present physical properties, and the pooling of all resultant resources in one centrally located theological college adjacent to an established secular university in an area with all kinds of institutional, clinical, and cultural opportunities. One library, one administration, one faculty, with students living in "houses" patterned along the lines of Oxford.

(3) A graduate school of theology should be established, either adjacent to the theological college, or at a distance, with its own autonomous administration, for conferring bona fide doctorates for the teaching ministry. The point is made over and over again that most of our theological professors who possess the Ph.D., of necessity, receive it from graduate schools with little or no connection with this Church.

(4) A college for post-ordination studies should be created for clergy (after five years of experience, say) in such fields as the university mission, the urban church, town and country, languages, hospital chaplaincies, preaching, social studies, psychology, etc.

(5) Augment the Church Pension Fund with a "clerical educational assessment," on parishes and missions, of from 2½% to 5% on annual clerical stipends, the money to be administered by the Commission on Theological Education. The Church Pension Fund would act merely as a collecting agency. Thus would the Church at large begin to assume its equitable financial obligation to provide for the "due supply of persons fitted to serve God in the ministry."

It will, indeed, be with painful soul-searching that the Church might well be forced in the '60s to decide definitively what it discussed academically in the '50s, and to give the categorical answer to one of two questions: Do we go on into the decade ahead — and beyond — plugging along with a cherished, but outmoded "Seminary System?" Or, do we, as a Church that prays for "knowledge of God's truth in this world," bend our wills enough to ask the right questions and seek the right answers to this very present and perplexing problem under the guidance of God the Holy Ghost?

PEOPLE and places

Appointments Accepted

The Rev. Thomas E. Bollinger, formerly rector of St. Stephen's Church, Erwin, N. C., will on April 24 become rector of the Church of the Holy Comforter, Burlington, N. C.

The Rev. Norman J. Catir, Jr., formerly curate at St. Paul's Church, Wallingford, Conn., is now curate at St. Stephen's Church, Providence, R. I. Address: 114 George St., Providence 6.

The Rev. George A. Detor, formerly on the staff of St. Matthew's Cathedral, Dallas, Texas, will on May 1 begin work at St. Christopher's Church, Trona, Calif.

The Rev. James B. Olmstead, Jr., formerly vicar of St. Mark's Church, Clark Mills, N. Y., and St. Peter's, Oriskany, is now assistant at St. Paul's Church, Riverside, Conn. Address: Fairfield House, 52 Lafayette Pl., Apt. 2-E, Greenwich, Conn.

The Rev. Walter A. Perkins, formerly in charge of St. Peter's Church, Hobart, N. Y., and churches at Bloomville and Stamford, is now rector of Zion Church, Colton, N. Y.

The Rev. Thomas J. Timmons, III, who has been serving St. Anthony's Church, Wilmington, Ohio, will leave on July 1 to become assistant at St. John's Church, Worthington, Ohio.

Ordinations

Priests

Albany — On March 25, the Rev. Robert W. Duncan, to continue on staff of the Adirondack Associate Mission at Barry House, Brant Lake, N. Y.

Michigan — On March 18, the Rev. Eric A. Kast, vicar of Grace Church, Standish, Mich., and St. Thomas', Omer.

Missouri — On March 4, the Rev. David A. Schulz, assistant, Grace Church, Kirkwood; on March 15, the Rev. Joseph W. Carlo, rector of Christ Church, Rolla; and on March 22, the Rev. Jack E. Schweizer, assistant, Church of St. Michael and St. George, St. Louis, Mo.

Olympia — On March 13, the Rev. Brian F. Nurdling, assistant rector of Trinity Church, Everett, Wash.; on March 14, the Rev. John T. Ledger, Jr., assistant rector of St. Paul's Church, Bellingham, Wash., and chaplain of the Western Washington College of Education; on March 18, the Rev. Thomas E. Dobson, assistant rector of St. John's Church, Olympia, Wash.; on March 22, the Rev. Larry A. Westlund, assistant rector of St. Stephen's Church, Longview, Wash.; and March 25, the Rev. John J. Miller, assistant rector of St. Mary's Church, Tacoma, Wash.

West Missouri — On March 25, the Rev. William H. Magill, vicar of St. Stephen's Church, Monett.

Births

The Rev. Robert O. Weeks and Mrs. Weeks, of Monroe, N. Y., announce the birth of their second child and first son, Stephen Christopher, on March 23. The Rev. Mr. Weeks is chaplain to the institutions of the Ramapo Convocation.

The Rev. William D. White and Mrs. White, of the Church of the Ascension, Westminster, Md., announce the birth of their fourth child and fourth son, Mark Timothy, on March 13.

Women

Miss Frances M. Sydnor, director of Christian education at Christ Church, Cincinnati, will on August 1 become associate director of Windham House, graduate training center in New York for women Church workers. Mrs. Carol S. Davis, now tutorial assistant at Windham House, will become assistant program director in August.

Laymen

Mr. Archie Hardy, of Columbia, S. C., and Mr. Philip Pavlik, of Binghamton, N. Y., have been appointed youth associates of the National Council

for one year, starting June 1. They will work with groups in selected parishes, speak at youth conferences, and act as consultants in youth work.

Other Changes

The Boys' Division of the Episcopal School Association recently elected the following officers: Chairman, the Rev. Canon S. W. Goldsmith, Jr., D.D., rector and headmaster of Shattuck School, Faribault, Minn.; vice-chairman, the Rev. John O. Patterson, D.D., headmaster of Kent School, Kent, Conn.; and secretary-treasurer, Mr. Hugh C. Riddleberger, headmaster of Trinity School, New York.

Appointed to the executive committee, in addition to the officers: the Rev. William S. Chalmers, D.D., headmaster of the Harvard School, North Hollywood, Calif., and R. L. Bolbach, headmaster of St. Mark's School, Salt Lake City, Utah.

DEATHS

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

The Rev. David Doughton, retired priest of the diocese of Bethlehem, died in Scranton, Pa., on March 25th, at the age of 72.

Mr. Doughton was born in Edwardsville, Pa., in 1889. After a career as a mining engineer, he studied privately for Orders, and was ordained to the priesthood in 1950. While studying for the

ministry, he was lay reader-in-charge successively of St. George's Church, Nanticoke, St. Peter's Church, Plymouth, and St. Mark's Church, Dunmore, all in the diocese of Bethlehem. After his ordination, he became rector of the Dunmore church, and served in that capacity until he retired in 1960.

Mr. Doughton is survived by three daughters and a son.

The Rev. Hugh Harold Franklyn Ogden Morton, rector of St. Luke's Church, Katonah, N. Y., died on April 4th in a Mount Kisco, N. Y., hospital, at the age of 60.

Fr. Morton was born in Rockford, Ill., in 1900. He studied at the collegiate department of Nashotah House, and was graduated from the Nashotah seminary in 1924, with the degree of bachelor of divinity. He also studied at the General Theological Seminary. He was ordained to the priesthood in 1924, and served as assistant at Trinity Church, Princeton, N. J., from 1924 until 1928. He was assistant at St. Agnes' Chapel of New York City's Trinity Parish in 1928 and 1929, and served as curate at the Church of the Advent, Boston, Mass., in 1929 and 1930. From 1930 until 1941 he was rector of the Church of the Holy Trinity, Swanton, Vt., and served St. John's Church, Highgate, Vt. He was priest-in-charge of St. Luke's Church, Alburg, Christ and Emmanuel Church, East Georgia, and Grace Church, Sheldon, Vt., from 1933 until 1941. From 1941 until 1944 he was priest-in-charge of Christ Church, Palmyra, N. J., from 1944 until 1952 he was rector of Grace Church, Linden, N. J.,

and from 1952 until 1954 he served at St. John's Church, South Salem, and St. Paul's Church, Lewisboro, N. Y. He became vicar of St. Luke's Church, Katonah, N. Y., in 1952, and was elected its first rector when it became a parish in 1958.

Fr. Morton is survived by his wife, Gertrude Elisabeth Stevens Morton, two daughters, Mrs. Alan Nourse and Mrs. David Duncombe, and four grandchildren.

Emily Norris Vaux Ingersoll, past president and past custodian of the United Thank Offering of the Women of the Church of the diocese of Pennsylvania, died on March 12th, at the age of 76.

Mrs. Ingersoll was the widow of Edward Ingersoll, a Philadelphia banker. She was a communicant of St. Thomas' Church, Whitemarsh, Pa., and was active in the Philadelphia Council of Churches, and in the Mental Health Association of Southeastern Pennsylvania. She is survived by a son, three daughters, 11 grandchildren, and great-grandchildren.

ANGLICAN CYCLE OF PRAYER

April

23. Eastern Szechwan, China
24. Easton, U.S.A.
25. Eau Claire, U.S.A.
26. Edinburgh, Scotland
27. Edmonton, Canada
28. Egypt and Libya
29. Ely, England

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ANNUAL PILGRIMAGE — Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, May 13, 11 A.M. (CDT). Luncheon reservations from the Pilgrimage Committee (\$1.50).

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PERMANENT POSITION — Housemother for handicapped children, Church home in the Virginia Blue Ridge area. Good salary. Reply Box A-572.*

PRIEST-ORGANIST, as associate for developing Central New York parish. Fine organ, three choirs, college and rural work. Reply Box P-573.*

RUGGED PRIEST with imagination and concern for inner city work, to be on staff of vital and alive evangelical downtown parish in center city of one-third million metropolitan area. Small diocese. Thriving Church school with full-time Director Religious Education. Daily noonday services. Excellent plant extensively used by community. Good salary, housing, utilities and car allowance. Program needs hard work and devotion of man who will have backing of laity and rest of staff in parish of "all sorts and conditions of men." East coast. Middle Atlantic states. Interested? Interview? Write, giving personal and vocational background. All replies will be answered and considered confidential. Reply Box A-574.*

SUPPLY PRIEST wanted in Ontario, Canada parish near Niagara Falls, for the month of July. Two Sunday services. Honorarium and rectory available. Reply Box D-560.*

WANTED Director of Christian Education for active midwest parish. Reply Box T-566.*

YOUTH DIVISION DIRECTOR for Brotherhood of St. Andrew. Youngish priest required who has had experience in youth work, beginning on part-time basis, eventually full-time. Reply Brotherhood of St. Andrew, 709 West Market Street, York, Pa.

POSITIONS WANTED

DEAN of a midwest Cathedral desires to make change. Prayer Book Catholic. Best of references. Reply Box C-569.*

EXPERIENCED organist-choirmaster seeks full or part-time position. Prefers Mass parish, male choir. Reply Box B-578.*

LADY ORGANIST-DIRECTOR, teacher in Episcopal college, available as summer organist. Southeast preferred. Reply Box A-577.*

ORGANIST-CHOIRMASTER wishes to make a change. Many years' experience. Reply Box L-540.*

PACKAGE DEAL for small parish. Combined secretary-music director. Can take dictation. Music degree: organ and liturgical music, especially plain chant. Catholic parish preferred. Reply Box E-568.*

PRIEST, age 64, married, healthy, active, good preacher, pastor, administrator, experienced Christian Education. Prayer Book Catholic. Available now. Reply Box J-579.*

PRIEST, married, 30, presently assistant in large western parish, desires experience preferably in eastern states as rector or assistant. Present rector would be glad to recommend. Reply Box B-576.*

PRIEST (Catholic) supply Northeastern Seaboard July, August; rectory, stipend. Reply Box F-567.*

SUPPLY WANTED, east coast, month of July or August in exchange for use of rectory or stipend. Reply Box H-571.*

*In care of **The Living Church**, Milwaukee 2, Wis.

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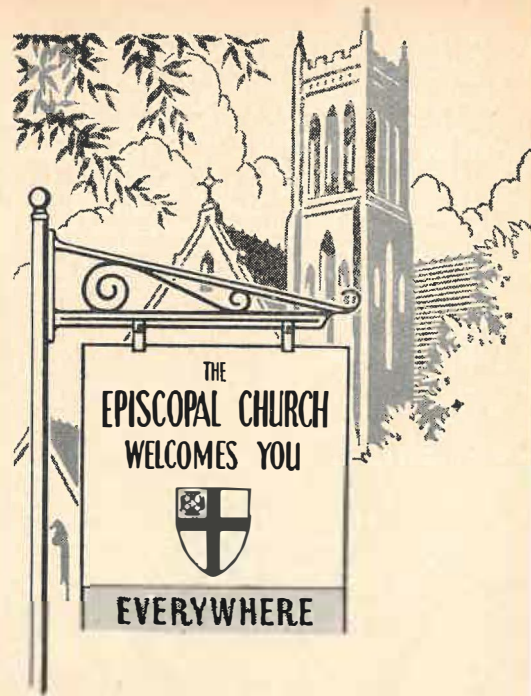
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmier Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;
C Thurs 8:45, Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

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; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta., Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.