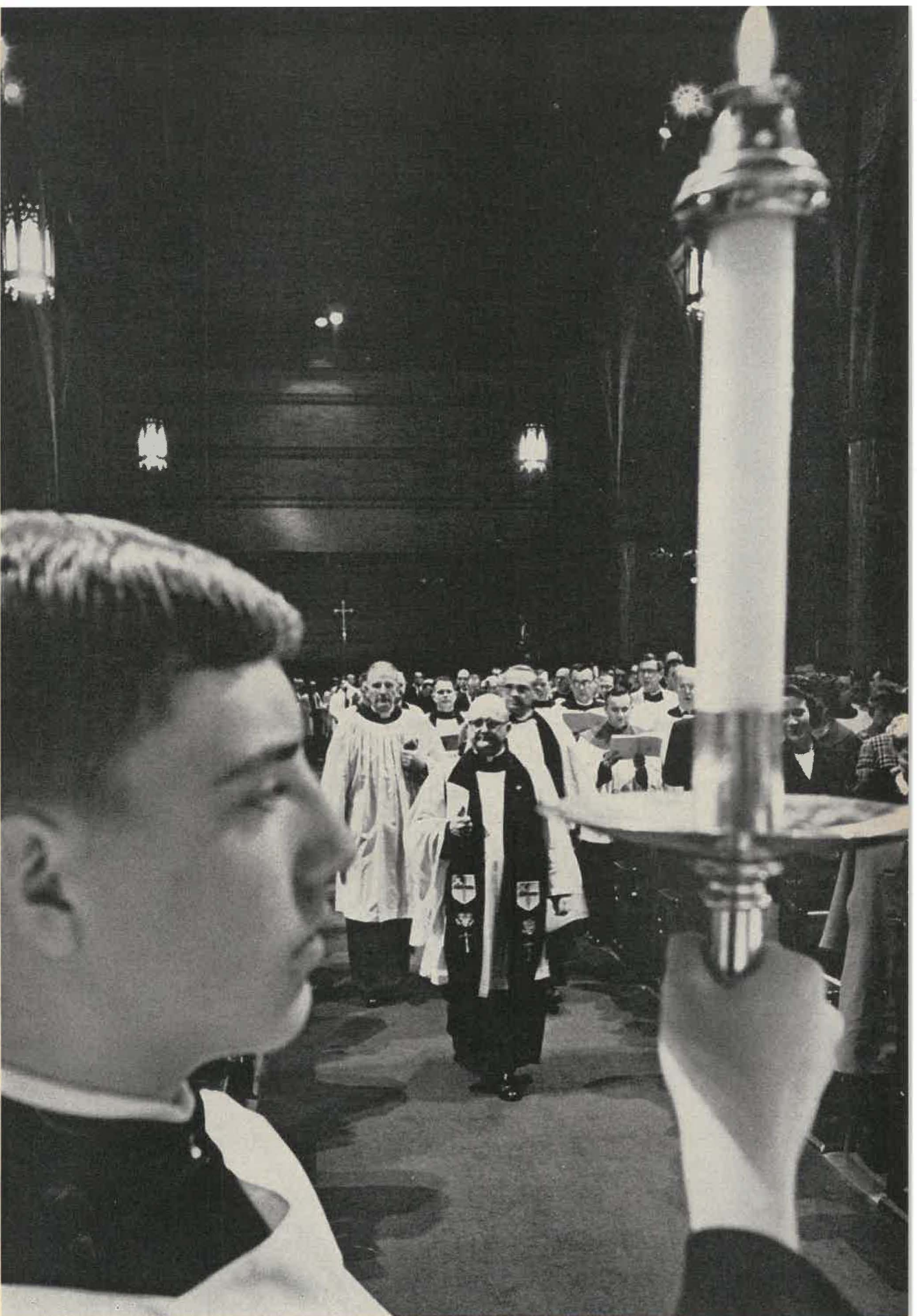


April  
26,  
1964

# The Living Church



Procession at the consecration of Bishop Cole, Coadjutor of Central New York [see page 8].

Price  
25 cents



# The Living Church

Volume 148      Established 1878      Number 17

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

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## DEPARTMENTS

Books	13	Letters	3
Deaths	15	News	4
Editorials	11	People and Places	14

## FEATURES

The Making of a Bishop (Consecration of Bishop Cole)	8
New Year's in Athens	Daniel Corrigan 10

## THINGS TO COME

### April

- 26. Fourth Sunday after Easter
- 28. National Council meeting, Greenwich, Conn., to 30th

### May

- 1. St. Philip and St. James
- 3. Rogation Sunday
- 4. Rogation Monday
- 5. Rogation Tuesday
- 6. Rogation Wednesday
- 7. Ascension Day
- 9. Annual meeting, Anglican Society, Christ Church, Suffern, N. Y.
- 10. Sunday after Ascension
- 17. Whitsunday (Pentecost)
- 18. Whit Monday
- 19. Whit Tuesday
- 20. Ember Day
- 22. Ember Day
- 23. Ember Day
- 24. Trinity Sunday
- 31. First Sunday after Trinity

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

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**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 Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

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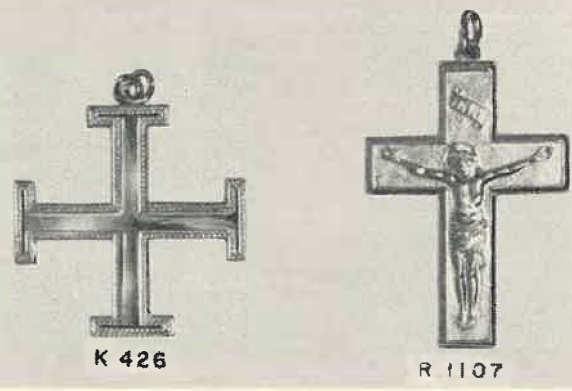
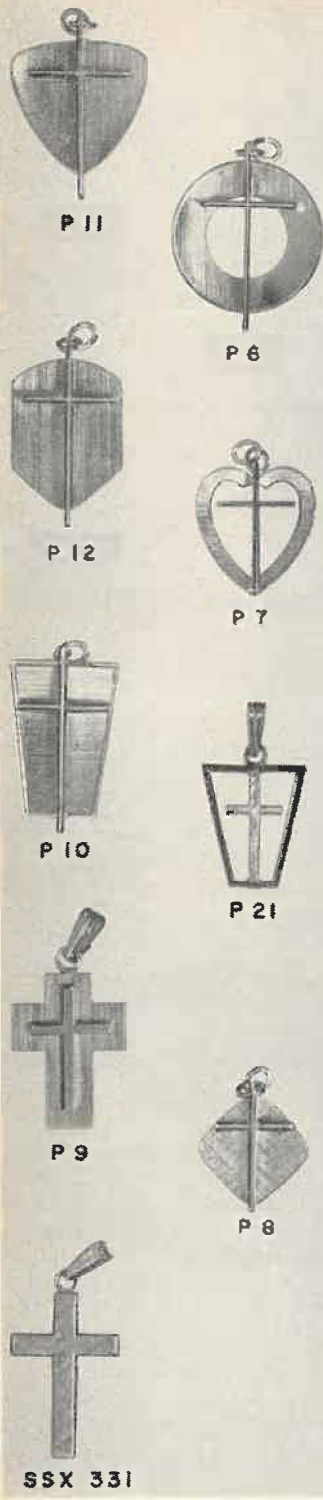
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# LETTERS

Most letters are abridged by the editors.

## Grounds for Deposition

I was interested to read the letter of Mr. Cyril C. Means, Jr., in your issue of April 5th in which, having stated that Canon 53, Section 1, is virtually never used in cases of homosexuality, he continues:

"The threat to use it, of course, is what gives a bishop the power to 'persuade' a reluctant priest to sign a Renunciation of the Sacred Ministry."

Canon 53 prescribes the offenses for which bishops, priests, and deacons may be tried and homosexuality clearly falls within Section 1 as both crime and immorality.

Turning to Canon 60, "Of Renunciation of the Ministry," it appears at once how improper it would be for a bishop to "persuade a reluctant priest to sign a renunciation" under threat of presentment and trial.

Under Canon 60, where he is satisfied that the person declaring his renunciation is not amenable for any canonical offense and that his renunciation is not occasioned by foregoing misconduct or irregularity but is *voluntary* and for causes which do not affect his moral character, the bishop must defer formal action for three months and meanwhile lay the matter before the clerical members of the standing committee or of the council of advice and only with their advice and consent may he pronounce that such renunciation is accepted.

It is only in the absence of misconduct or irregularity that the bishop may declare that the action is for causes which do not affect the man's moral character.

The renunciation must be voluntary and action of the bishop must be deferred three months, clearly provisions against a threat to invoke Canon 53, Section 1.

I recognize that "other cases of Renunciation of the Ministry where there may be a question of foregoing misconduct or irregularity" are also included in Canon 60.

In such cases the bishop may not pronounce sentence of deposition without the consent, the word "advice" not being used, of the entire standing committee or council of advice, clerical and lay.

These are cases where there may be a question of foregoing misconduct or irregularity, not where there is positive evidence of it.

Clearly then there must be no threats.

There must also be a cooling off period of three months.

Finally, no person guilty of crime or immorality may receive a declaration that the causes of his removal do not affect the man's moral character.

J. A. DYKMAN  
Attorney at Law

Brooklyn, N. Y.

## The Record

In your article on Florida in the April 12th issue, you make two statements which I would like to correct:

(1) I never announced that I intended to attend Holy Communion on Easter Tuesday with a delegation of Negroes. We four ladies who had gone down together had looked forward to the service, but on Tuesday Mrs. Burgess was not with us as she was already in jail;

(2) You also said that "about half an hour

before the service was scheduled to begin, a large group of Negroes assembled several blocks from the church." As a matter of fact, it was much later in the morning that a group of young Negroes from the high school assembled at headquarters for a peaceful march into the city. This had nothing to do with our attendance at the service. Thus, the refusal of the rector to hold a Communion service cannot be justified by any provocation on our part.

Since it is important that our Church-people know the facts as they occurred, I hope you will publish this letter in a prominent place.

MARY E. PEABODY

(Mrs. Malcolm E. Peabody)

Cambridge, Mass.

Your article [L.C., April 12th] on the racial troubles in St. Augustine, except for one rather brief partial quotation, gives no reason for the cancellation of Trinity Church's Easter Tuesday Eucharist. Since the last three paragraphs are devoted to the criticism which this action brought forth from the faculty of one of our seminaries, the article on the whole leaves Trinity Church looking rather bad.

It is easy to dash off telegrams condemning the action of Christians elsewhere in the world. In fact my immediate response was to do just that and several clergy from this diocese called me and urged me to do it, possibly signing their names with mine.

Fortunately for charity, however, I decided to call the rector in St. Augustine first. I spoke to a very harassed man, apparently caught between violently opposing forces. After nearly half an hour's conversation, I could see that there was clearly another side to this, which was not being printed in the papers. Segregationists presented such a threat to life and property that wisdom and valor both demanded an action which would be very largely misinterpreted and condemned.

I have since written the rector (in part): "In the racial problems which confront the Church today, it seems to be becoming increasingly difficult to set out clear and unmistakably Christian paths of thinking and action . . . I want you to know that I appreciate the difficulties under which you labor. I also want you to know that you have the support of many clergy and lay people who are trying, with you, to chart and follow a Christian course. You have our prayers. I trust that when called upon, this will help you (at least in a measure), to be as bold as the situation and Christian prudence may demand."

Perhaps we might spend ourselves in situations we more completely understand so that we can knowledgeably predict the results and ourselves be there to accept the consequences.

(Rev.) G. THOMAS FRIEDKIN  
Rector, St. Mark's Church

Waterloo, Iowa.

The spectacle of three bishops' wives journeying from crime-ridden Boston in order to reform society in distant Florida by breaking the law [L.C., April 12th] must have made many Episcopalians regret that we do not follow the Orthodox custom of selecting our bishops from the unmarried clergy.

(Miss) ANNE GRANDIN  
Brooklyn, N. Y.

A new approach  
to prayer —  
and to Paul

## PRAYERS FROM SAINT PAUL

by Paul Hilsdale, S.J.

Father Hilsdale has taken the most important passages of Paul's major epistles and cast them into the form of prayers, so that Paul is shown, in effect, as talking to God rather than writing about him. The result is a book of unique impact and immediacy.

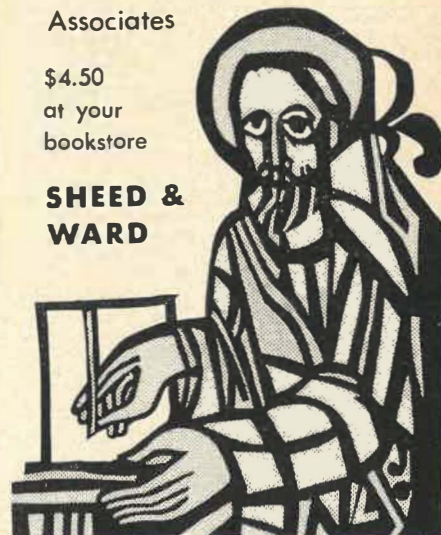
The epistles themselves take on a new freshness and clarity, and the prayers fashioned from them are infused both with theological wisdom and human warmth. The translation used is the Revised Standard Version.

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# The Living Church

Fourth Sunday after Easter  
April 26, 1964

**For 85 Years:**  
**A Weekly Record of the News, the Work,**  
**and the Thought of the Episcopal Church.**

## CALIFORNIA

### Clergy Arrested

Three Episcopal priests were among the 250 civil rights demonstrators arrested for sitting-in on San Francisco's Auto Row on April 11th. The arrested clergy were the Rev. Canon Robert Cromey, director of urban work for the diocese of California; the Rev. Donald Ganoung, general presbyter of the Episcopal Mission Presbytery; and the Rev. Lane Barton, Jr., vicar of St. Barnabas' Church, San Francisco. Also arrested were three Presbyterian clergy and film actor Sterling Hayden. Canon Cromey said, "The general purpose of the demonstration was to create a situation whereby the community leaders of San Francisco will be forced to make a decision for civil liberties." The focus of the present campaign, led by CORE and NAACP, is on unfair hiring practices in the auto industry and other businesses where such practices are in effect.

Earlier in the week, over 100 clergy, including 25 Episcopalians, marched up Market St. in a demonstration against a proposed amendment to the California constitution which would repeal the various "fair-housing laws in California and prohibit the state and local governments from making any regulations concerning discrimination in housing." Bishop

op Pike of California said this would "build segregation into our constitution."

At a recent rally Bishop Pike said, "California will be the shame of the nation and the shame of the world if the amendment is adopted." The bishop sent out a strongly worded pastoral letter urging Episcopalians to do all in their power to defeat the initiative amendment.

The convention of the diocese of California passed five resolutions at its February meeting, denouncing discrimination in any form and calling for a strong and vigorous course of action on the part of all Churchmen and specifically directing congregations to set up machinery to implement such action. Canon Cromey said, "While discrimination in California and other west coast states is more subtle than in some other parts of the country, it is . . . just as vicious and damning."

## ECUMENICAL

### Churchman Elected

The Rt. Rev. Robert Fisher Gibson, Bishop of Virginia and one of the Church's members of the Consultation on Church Union, was elected chairman of the Consultation at its recent meeting in Princeton, N. J. The Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA, was elected

vice-chairman, and Mr. Ashby E. Bladen, executive director of the Commission on Development of the United Church of Christ, was elected secretary.

[Report on proceedings of the Princeton meeting will appear in next week's issue.]

## WASHINGTON

### Cemetery Desegregated

The vestry of St. Paul's-Rock Creek Church, Washington, D. C., has accepted the recommendation of its cemetery committee that the sale of burial lots in Rock Creek cemetery, which the parish owns, be opened to all "eligible applicants, without regard to race, religion, or national origin." This action was taken at a meeting on April 13th, with the Rt. Rev. William F. Creighton, Bishop of Washington, present.

The decision of the vestry climaxed and brought to a conclusion a controversy which arose in March when burial in the cemetery was refused to a Negro [L.C., April 19th].

The Rev. E. Pinkney Wroth, Jr., rector of St. Paul's, had expressed "deep disappointment" at the refusal of the registered voters of the parish to desegregate the cemetery when the issue was put to a vote at the annual meeting of the parish on Easter Monday. The vote at that meeting had been 38 to 22, representing only a very small fraction of the total number of people eligible to vote. Mr. Wroth has expressed special gratitude to the wardens of the parish, Messrs. Thomas E. Berry and Warren E. Burton, for their leadership in the final stage of the struggle to abolish segregation from the church's burial ground.

## SOUTH FLORIDA

### Churchman Injured

One of six men critically injured in an explosion at Cape Kennedy, on April 14th, was John Fassett, 29, communicant of Holy Trinity Church, Melbourne, Fla. The Very Rev. Alexander Boyer, rector of Trinity Church, was called to Patrick AFB Hospital to attend Mr. Fassett, who was burned over 80% of his body.

Mr. Fassett, a NASA engineer, was working on the third stage of a Delta

Clergymen and fellow pickets in San Francisco demonstration.  
The Rev. Elmer McLaughlin (right).  
The Rev. Canon Trevor Hoy (right).





rocket, being prepared for spin test, when it accidentally ignited. Rocket and craft rose off the table on which the rocket was being tested, spraying flame and hot gases through the building and over Mr. Fassett.

This was the first major accident in ten years and 1,400 rocket firings. A NASA investigating team arrived the next day, and Mr. Fassett was flown to Brooks Army Medical Center in Texas for intensive treatment. Mr. Fassett and his wife and 2-year-old child reside at Indialantic, Fla.

#### NEW YORK

### Father Taber Dies

The Rev. Grieg Taber, D.D., rector of the Church of St. Mary the Virgin in New York City for the past 25 years, died of a heart attack on April 8th [L.C., April 19th]. Fr. Taber died while attending the opera *Tosca* at the Metropolitan Opera House.

Fr. Taber was born in Omaha, Neb., in 1895. He received the B.A. degree from St. Stephen's College, the B.D. degree from Seabury Divinity School in Minnesota, and the D.D. degree from Seabury-Western Theological Seminary. He was ordained priest in 1919.

He was well known as a preacher, teacher, retreat conductor, and confessor. He was master of Shattuck School, Fairbault, Minn., from 1918 to 1920, and then became chaplain and instructor in history and Greek at Pawley School in New York. He was rector of All Saints' Church in Dorchester, Mass., from 1927 until 1939, when he went to the Church of St. Mary the Virgin.

#### AFRICA

### Canon Young Injured

Word has just been received that the Rev. Canon Richard Young is recuperating in Livingstone General Hospital, Livingstone, Northern Rhodesia, from injuries sustained in an auto accident early this month.

Canon Young, widely known as

"Father Dick" in the West Side Medical Center of Chicago, was the founder-director of Bishop Anderson Foundation for 14 years, resigning last July.

At that time he accepted a research assignment covering the fields of medicine, education, and social relations in the new African nations, particularly in central and eastern Africa and was in Africa in this connection at the time of the accident. Fr. Young had expected to return to the United States in May but will now be confined to the hospital for a month or six weeks.

One of his many interests in Africa was Nyasaland (soon to be completely independent and to be then known as Malawi) where he is canon of the Anglican Cathedral at Likoma; he is also Commissary to the Rt. Rev. Donald S. Arden, Bishop of the diocese of Malawi (Nyasaland).

#### WORLD'S FAIR

### Charred Cross Dedicated

The famed charred cross of the Cathedral Church of St. Michael, Coventry, England, was dedicated by the Very Rev. H. C. N. Williams, provost of Coventry, April 11th, at the music garden of the Protestant and Orthodox Center at the New York World's Fair. Taking part in the service were the Rev. Dr. James W. Kennedy, rector of the Church of the Ascension; the Rev. Dr. Arthur Lee Kinsolving, president of the Protestant Council of New York City; the Rt. Rev. Horace W. B. Donegan, Bishop of New York; the Rev. Dr. Roswell P. Barnes, executive secretary of the U. S. Conference for the World Council of Churches; and Archbishop Iakovos, head of the Greek Orthodox Church of North and South America.

The 12-foot cross, fashioned from two rough, partly burnt oak beams which fell from the cathedral's roof when Coventry was bombed in 1940, stands in front of a concrete wall carrying the inscription "Father Forgive."

At the service of dedication Dean Williams presented "Crosses of Nails,"



Taking part in a dockside ceremony in San Francisco prior to the shipment of three radio transmitters to Asian Churches were: (from left) the Rev. Richard Norberg, president, Northern California-Nevada Council of Churches, United Church of Christ; the Rev. Thomas Holden, vice-president, Northern California-Nevada Council of Churches, and executive secretary, California Synod, United Presbyterian Church in the U.S.A.; the Rev. Mack McCray, executive secretary, Radio, Visual Education and Mass Communications Committee of the NCC's Division of Foreign Missions; and the Rt. Rev. G. Richard Millard, Suffragan Bishop of California. The transmitters, two with a strength of 10,000 watts each and one of 50,000 watts, were built in a garage in Cedar Rapids, Iowa, by electronics engineers who volunteered their time. Eleven U. S. and Canadian Churches participated in the project through RAVEMCCO. The 50,000-watt transmitter will power a short-wave station in Dumaguete City, the Philippines, which will beam broadcasts to South East Asia.

made from 14th-century, hand-forged nails that also fell from St. Michael's roof, to Washington Cathedral and the Church of the Ascension in New York City. Similar crosses have been placed in Christian centers all over the world "to form axis points for a continuing dialogue particularly between young people, so that the young at least may see visions and dream dreams, even though their elders may still nurse the heritage of past hatreds," said Dean Williams.

A 34-voice Negro choir, from Johnson C. Smith University, Charlotte, N. C., ended the services by singing "Let Thy Holy Presence" and "Ascendit Deus."

#### ACU

### Sessions Coast-to-coast

The tenth Catholic Congress in the United States is now under way, and is being held in a series of sessions throughout the land. The opening session was scheduled for April 16th at the Church of Our Saviour in Atlanta. The second was scheduled for the Church of the Holy Spirit, West Palm Beach, Fla., on April 18th.

Theme of the 1964 Congress is "Cath-

Pan American Airways



Inspection of the "Cross of Nails" at New York's Kennedy International Airport after its arrival from England. From left: Ralph E. Esterich, customs examiner; Dennis K. Kelley, assistant appraiser, U. S. Customs; the Rev. James W. Kennedy, rector of the Church of the Ascension, New York City; and Dr. Ben W. Herbster, representing the World Council of Churches.





**Bishop Westall**  
The world and the future of Anglicanism.

olics and the World." The principal speaker is the Rt. Rev. Wilfrid Arthur Edmund Westall, Bishop of Crediton, who is speaking on "The Future of Anglicanism." Other addresses are being given by American priests on the subjects: "One Family in Christ" and "The Catholic Life in the Holy Catholic Church."

Bishop Westall has special interests in evangelism, Christian unity, and the Liturgy. In the cause of Christian unity he has visited France, Germany, the Netherlands, Belgium, Austria, Italy, Jordan, Israel, Switzerland, Syria, and Lebanon.

The Catholic Congress is sponsored by the American Church Union. The schedule follows:

April 21st: Richmond, Va. St. Luke's Church; April 22d: Washington, D. C. St. Paul's Church; April 24th: Ambler,

## 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

26. St. Christopher's, Bluff, Utah
27. St. James', Cleveland, Ohio
28. St. Mark's, Johnstown, Pa.; Christ Church, Harvard, Ill.
29. Holy Trinity Church, Brookville, Pa.
30. St. Paul's, Plymouth, Wis.

### May

1. All Saints', San Diego, Calif.; St. James', Leesburg, Fla.; St. James', Franklin Square, L. I., N. Y.; St. Mark's, Cocoa, Fla.; St. Mark's, Geneva, Ill.; Grace and Holy Innocent's Church, Albany, N. Y.; Church of the Intercession, Stevens Point, Wis.
2. Church of the Advent, Boston, Mass.; St. James', Long Beach, N. Y.

Pa. Trinity Church; April 25th: New York City. Church of St. Mary the Virgin; May 2d: Chicago. Church of the Atonement; May 3d: Omaha, Neb. St. Barnabas' Church; May 7th: Portland, Ore. St. Stephen's Cathedral; May 9th: Vancouver, B. C., Canada. St. James' Church; May 11th: San Francisco. All Saints' Church; May 16th: Los Angeles. St. Philip's Church; May 17th: San Diego, Calif. All Saints' Church; May 23d: Tucson, Ariz. St. Andrew's Church; May 24th: Dallas, Texas. Holy Cross Church; May 25th: Denver, Colo. Church of the Ascension; May 26th: Alton, Ill., for the greater St. Louis area. St. Paul's Church.

## NEWARK

### Convention Date Changed

The Rt. Rev. Leland Stark, Bishop of Newark, has announced the changing of the date of the annual convention of the diocese from May 9th to May 16th. This change will enable Bishop Stark to participate in the annual joint Civilian Orientation Conference from May 3d through May 9th. The conference will include a visit to the Strategic Air Command headquarters in Nebraska, a briefing at NORAD in Colorado Springs, and a night stop at Patrick AFB in Florida. A tour of the launching pads at Cape Kennedy will be offered. The day at sea aboard the aircraft carrier *Forrestal* will afford insights into one of the most vital aspects of our nation's life, "all of which" says Bishop Stark, "have moral implications for the Christian."

## ENGLAND

### Ordination of Women

There is no theological basis for opposition to the ordination of women, according to the Rt. Rev. A. T. Robinson, the provocative Bishop of Woolwich. Writing in *Prism*, the bishop declares his opinion that it is "simply a matter of time" until women are ordained in the Church of England, and "that time is probably shorter than we think."

Bishop Robinson denounces opposition to the ordination of women as "one of the enslavements of the past" from which the Church must free itself and says that the ordination of women would represent a Christian "breakthrough into present contemporary life." He recalls lecturing recently at a conference center near Stockholm, which is directed by Dr. Margit Sahlin, one of the first women to be ordained in the Church of Sweden. Paying tribute to her, he comments: "If anyone asks me whether I believe in women priests, I can only say that I have seen one. And by any tests known to the Gospel I find myself unable to deny the grace of ordination" to women.

# AROUND THE CHURCH

Dr. John W. Oswald, a member of Christ Church, Lexington, Ky., will be inaugurated as sixth president of the University of Kentucky on April 28th.

Not everybody is happy about the plan of the diocese of Dallas to re-locate St. Jude's House, its alcoholism therapy center. The diocese has purchased, for \$32,000, some property for a new center in a residential area, some of whose inhabitants have protested to the Dallas City Council. A legal spokesman for the opposing homeowners said "These people don't want a bunch of indigent, unemployed alcoholics in this area."

The Junior Chamber of Commerce of Denville, N. J., presented their fourth annual Distinguished Service Award to the Rev. Roger O. Douglas, vicar of the Church of the Saviour. Mr. Douglas is a member of the town Recreation Commission, and served on the fund-raising committee for the improvement of Gardner Athletic Field.

St. Andrew's Church, Vestal, N. Y., only four years a parish, has taken responsibility for the support of a missionary in Africa. This year they are sending \$100 a month to Bishop Shalita of Uganda for support of a missionary in the Church in Mbarara.

The Seventeenth Annual Wilmington [Delaware] Garden Day will be held on Saturday, May 2d, from 10 a.m. to 5 p.m. There will be 24 gardens and 5 homes open to visitors. The proceeds from ticket sales will be donated to Big Brother Organization, St. Michael's Day Nursery, and Community Youth Program at St. Matthew's.

The Associated Church Press elected Mr. Peter Day, former editor of THE LIVING CHURCH, an honorary life member of the ACP at the organization's meeting this month in Washington, D. C. Mr. Day is now Ecumenical Officer of the Episcopal Church.

The missionary district of Central America has opened a Center for Theological Studies in Siquirres, Costa Rica. The Center is designed to answer the question, "How can a man with limited education be prepared for ordination?" Almost two years of discussion and planning by Bishop Richards of Central America, clergy, and lay readers went into the preparation of the project. The coordinator of the program is the Ven. M. Joseph Farley. There are three students in the first class.





Participants in the discrimination symposium held at the State University of New York at Buffalo (from left): the Rev. R. Sherman Beattie, director of the symposium; Dr. Clifford C. Furnas, president of the university; Dr. Kitagawa; Dr. Rose; Dr. Tannenbaum; Bishop Burgess; and Dr. Henry Lee Smith, Jr., chairman of the symposium. Fr. Beattie is director of the department of college work of the diocese of Western New York and chaplain to the university. Dr. Smith is chairman of the department of anthropology and linguistics at the university.

#### WESTERN NEW YORK

### “Discriminating about Discrimination”

“Discriminating about discrimination” was the theme of a symposium held March 20th and 21st at the State University of New York at Buffalo. Featured speakers were the Rev. Dr. Daisuke Kitagawa, executive secretary of the Division of Domestic Missions of the National Council; Dr. Arnold M. Rose, professor of sociology at the University of Minnesota; Dr. Frank Tannenbaum, director of university seminars at Columbia University; and the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts.

Tapes of the addresses are now available for loan. These resources include: full tapes of the entire symposium, a one-hour video tape (for TV station use), a one-hour Kinescope (for 16mm projectors), and a one-hour “audio tape” for tape recorders. Requests should be addressed to: The Committee on Discriminating about Discrimination, P.O. Box 34, Norton Union, Buffalo, N. Y. 14214.

Dr. Kitagawa dealt in his address with group prejudices throughout the world, setting the American Negro-white problem in its global setting.

Professor Rose analyzed in order the phenomena of conflicts in the areas of power, ideology, and race.

Bishop Burgess concentrated upon responsibility of the Christian in dealing with race prejudice. About “gradualism” he said this: “‘Gradualism’ is a dirty word and, under the circumstances in which it is oftentimes used these days, it is rightfully so. It is also a good word if it is used to describe the utter patience and love that must deal with the hardness of men’s hearts. If the Bible is anything, it is the record of the patience of God.”

#### WORSHIP

### “Welcome” Event

Roman Catholic Masses were offered for the first time in 210 years at Columbia University. The first Mass was celebrated at St. Paul’s Chapel on April 13th. The university was founded by Anglican clergymen on land donated by Trinity Church, with the stipulation that the services be drawn from the Book of Common Prayer.

Inauguration of the Masses was lauded by the Rev. Dr. John M. Krumm, Episcopal chaplain at the university, as a “welcome” event and as something he had hoped for, for a long time. Celebration of Masses in the chapel, he said, will make it more fully the center of the university’s religious life and is welcome evidence of a growing cordiality of relationships between Catholics and other groups on the campus. There are about 4,000 Roman Catholics among the university’s 25,000 students.

#### MUSIC

### Seven on Their Way

Seven young men are on their way to becoming Fellows in a Washington college of music unique to the United States. They are students of the College of Church Musicians of the Washington Cathedral. Classes are held in the Rosedale mansion, which was purchased by the cathedral in 1959. The college, in

#### THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

##### April

26. Gippsland, Australia
27. Glasgow and Galloway, Scotland
28. Gloucester, England
29. Grafton, Australia
30. Grahamstown, South Africa

##### May

1. The Executive Officer of the Anglican Communion
2. Guiana, South America

its second year, is directed by Leo Sowerby, winner of the 1946 Pulitzer Prize for Music and the only American entitled to be a Fellow of the Royal School of Church Music in England.

The students attend classes in liturgics, plainsong, hymnody, and Anglican Chant. When they finish their major composition and a paper in liturgics, which are required for graduation, they will be able to use, after their names, the initials F.C.C.M. (Fellow of the College of Church Musicians). The students are, Charles C. Bradley, Jr., Batavia, N. Y.; John E. Cooper, Chula Vista, Calif.; Robert B. Grogan, Parsons, Kan.; David L. Koehring, Richmond, Ind.; Dale W. Krider, Laurel, Md.; William S. Partidge, Chase City, Va.; and Ronald C. Rice, Cincinnati, Ohio.

#### NEW JERSEY

### Fund for Many Uses

Grants totalling \$36,294 from the 1963 income of the Wilks Fund of St. Peter’s Church, Morristown, N. J., have been announced by the Rev. S. Hughes Garvin, rector of St. Peter’s and chairman of the committee administering the fund. These grants, Mr. Garvin noted, raise to \$389,659 the total distributed from the Wilks Fund income over a period of 12 years.

The Wilks Fund was established in 1952 when an unexpected bequest from the estate of the late Sylvia H. G. Wilks provided the parish with a unique opportunity to set an example of Christian stewardship. Of this original bequest of \$1,250,000 the major portion was set aside in a fund of which the income is distributed annually for worthy church and secular purposes, intelligently balanced among local, diocesan, state, national, and international needs.

This year’s income is being distributed to 15 recipients out of a total of 26 requests considered. Mr. Garvin stated that 31% of this total has been allocated to local requests.

A grant of \$10,000 has been made to a mental health center in Jersey City which is a combined undertaking of the urban department of the diocese of

*Continued on page 12*





The bishop-elect reads the oath before the Presiding Bishop:

“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.”

— Article VIII of the Constitution and Canons

# THE MAKING OF



After the reading of the testimonials, the bishop-elect declares his faith before the bishops and congregation:

After his declaration of faith, the bishop-elect puts on his robes, his ring, and pectoral cross. (The pectoral cross was given to Bishop Cole by the clergy of the diocese of Central New York.)

“In the Name of God, Amen. I, [Ned], chosen Bishop of the Protestant Episcopal Church in [Central New York], do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.”

— From the Book of Common Prayer





*"The Presiding Bishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,*

Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands. . . ."

— From the Prayer Book



# BISHOP

In the first consecration of a bishop in Central New York since 1948, the Very Rev. Ned Cole, Jr., D.D., who was dean of Christ Church Cathedral, St. Louis, became bishop coadjutor of the diocese on April 4th, at St. Paul's Church, Syracuse [L.C., April 19th].

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, was the consecrator. Co-consecrators were the Rt. Rev. Walter M. Higley, the diocesan, and the Rt. Rev. Malcolm Peabody, retired bishop of the diocese. The presenting bishops were Bishops Blanchard of Southern Ohio and Cadigan of Missouri.

Photographer Dick Bandy, of the *Syracuse Post-Standard*, has provided a pictorial account of moments at the consecration.



The consecration comes to an end:

"Most merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing. . . ."

— From the Prayer Book



# New Year's Eve in Athens

by the Rt. Rev. Daniel Corrigan

Director, Home Department, National Council,  
New York, N. Y.

Thirty-four hundred men and women of every tongue and place and race, in Athens, Ohio, for the 19th Quadrennial of the National Student Christian Federations, joined in the celebration of the Supper of the Lord Jesus Christ on the morning of December 31, 1963—upon the eve of the new year.

For the Churchmen who have questioned our participation in the celebration of the Lord's Supper on that occasion I have no answer, really—only a description of our situation today and our response to a specific manifestation of the new relationship in which all people, including the people of God, find themselves. We have been praying for a long time that He would make us one. It is overwhelming to discover that He has taken us at our word. In response to our dismay, He, or anyone, could well reply, "Well, you asked for it!"

The human family now finds itself gathered together everywhere into new and unimagined and brief associations in which old definitions of relationship are discovered to be inadequate, powerless to provide serviceable guidelines. The present restructuring of society shapes governments, economic systems, educational systems, family patterns, and the Church. This is true of all the particular relationships within which men must now live.

And that is how it was at Athens in 1963. Those of us who have shared many large gatherings of students have sensed for some time their acute awareness of social change, their understanding that the massive and rapid redistribution of people has already made obsolete most groupings. Therefore the old-fashioned attempts at relationship between groups, including separated Church groups, seem to them as conversations between ghosts. The elders approached Athens, Ohio, with this awareness of the present temper of youth.

All of us who had accepted responsibility for this meeting of Christians sought help, first of all, from our brethren in Christ and also from the formulas which have been hammered out during the years to govern communication between Christians. We knew at depth that no *part* of the Church, no matter how graciously she might act, could serve as host to this large gathering of young Christians who never would know what the separations are all about. The effort to explain these peculiarities to a Nigerian

or an American or South Indian collegian is fruitless.

The question is raised, "Which Church conducted this service?" The question tends to have less and less meaning. God is opening the eyes of Christians everywhere to see that there is *just the Church*. Christians of every tradition find themselves living together in constantly changing aggregations, in new industrial communities, new high-rise apartments, new towns springing up around military installations, etc. For the most of these persons, so redistributed, the old pattern of separation is unlivable and absurd—and the efforts of Church leaders to perpetuate division are unconvincing and alienating. Surely no new denomination could be born out of this typical brief encounter—only the deeper understanding that where two or three are gathered in His name—there is He! Behold!

The elders went to Athens prepared to recognize and respond to the growing realization of our oneness in Christ. Mr. Cyril Means, a lawyer theologically at home in the Orthodox, the Catholic and the Protestant traditions, suggested that the Rite of Hippolytus found in the *Apostolic Tradition*, and antedating any separation within Christianity, might help



us. Dr. Boone Porter of the General Seminary drafted the form of this rite which we used. The 20 presbyters and 20 deacons who associated themselves with me in preparing to offer this Eucharist were of every tongue and tribe and almost every ecclesiastical tradition. It was necessary that we should together understand what we intended if any meaning were to be conveyed to the others, the 3,400 others who were to come to offer Eucharist together in His Name, as His voice.

We understood that we, together, were the recognized and ordered speakers for most of the people assembled; that each of us had been commissioned to convey to these already wondrous and worthy creatures of bread and wine whatever it is that each of us intends to impart, or can impart in accordance to His will. We tried to understand that if all joined in blessing, all would be blessed, and as He wills.

We had to keep talking of this, thinking of this. We approached the event in fear and trembling! This moment could be sacrilegious, absurd—could be ludicrous, could be destructive. And yet we were convinced that the Lord had led us to this portentous event. There was a solemn preparation the night before.

At the celebration in the morning the Scriptures were read, the Creed proclaimed, the sermon preached, the pax passed for the Offertory (I thought I knew about this—but never on this wise). From the moment we lifted up our hearts at the *Sursum Corda*, to the dismissal of all after sharing the Holy Communion with 3,400 men and women, 30 minutes passed in the deep silence of eternity. Thirty minutes to the dismissal! And the walls came tumbling down!

Each communicant tended to receive as he had been trained to receive the Body and Blood of the Lord, and each presbyter and deacon by some grace was enabled to respond affirmatively to each bid which was made for these means of grace. An oriental Orthodox Metropolitan went in company with his friends to the Lord's table. In tears he was! Although he did not receive, he embraced those on both sides of him. People of every tradition received the Lord's Supper, many in tears! Members of the Society of Friends stretched forth their hands for the Body and Blood of the Lord for the first time, somehow reaffirming the validity of their baptism in the spirit—their possession of the confirming gift of the Holy Ghost and the nourishing life of Christ which had been theirs through the years. One Roman Catholic told me afterwards that he had gone with his companions to the place of Communion and would always sense a deep loss that he had not been able to reach forth his hands at the moment of Communion to receive with his brothers.

A new element has been introduced into the gathering purpose among Christians to understand and to claim and proclaim the unity which belongs to mankind in Christ. The negotiations between Christians will of course go on and should go on. There will be a continuing need for care, for order, and for discipline. We did not do this lightly, nor should it be lightly repeated. But nothing will be quite the same because at Athens we recognized His presence in our midst—sensed our withdrawal from Him and each other as we separated ourselves into our peculiar groups. Many of the leaders of the ecumenical movement in years to come will have been at Athens. Their understanding of the possible under God will be always enlarged by the memory of New Year's Eve, 1963, Athens, Ohio.



## Medieval Anachronism

Our contemporary Church journal, the *Episcopalian*, published in its April issue a factual report on "women and the franchise" in the Episcopal Church: specifically, those dioceses and districts which allow women to serve on vestries or as delegates to their diocesan conventions, and those who do not. We think the article deserves our congratulations and some comment.

Briefly summarized, the present situation is this: Seven dioceses do not allow women to serve on vestries or missionary committees, or as delegates to diocesan conventions. Some 27 dioceses allow women to serve on mission committees, though not on vestries or as delegates. Five dioceses allow women to serve either on vestries or as delegates, but not both. In 39 dioceses, and all 13 missionary districts, women are eligible for any and all lay positions within the parish or the diocese.

We believe that this enfranchisement of women should be made universal throughout the Church, as soon as possible. We urge deputies of the forthcoming General Convention to weigh this issue well in their minds before going to St. Louis, so that they can vote wisely and justly on the question of whether women should be qualified for deputy membership of General Convention. Clifford P. Morehouse, President of the House of Deputies, has issued a statement including these words: "When the question of eligibility of women comes up in the House of Deputies at the next General Convention, as it has at every General Convention for years, I hope my fellow deputies will have the courtesy, the chivalry, and the sound judgment to amend the Constitution so that women may sit in the House of Deputies."

As we try to define our own heartfelt conviction about this we find ourselves formulating it in the same terms Mr. Morehouse uses: courtesy, chivalry, and sound judgment.

We have listened, and we shall continue to listen respectfully, to the opinions of those who see the matter otherwise. They are not discourteous, unchivalrous, or of unsound judgment simply because they disagree with us, of course. But we are bound to say that we have heard some astonishingly trivial arguments from the

other side—trivial, or demonstrably false in fact. Does any man dare to say that women simply cannot be business-like in doing the Father's business? Let him attend the triennial convention of the Churchwomen and study their program; then let him tell them, and the rest of us, how unbusiness-like he finds, say, the U.T.O. program.

Or consider that delightfully masculine saying that "the women themselves don't want it." A straw vote taken at any substantial gathering of Churchwomen will unfailingly bring news to these brethren who know so intimately what the ladies really want. Men were saying this before women were given the civil vote. We should have thought that by 1964 A.D. every man would have learned better.

It is more than high time for the Episcopal Church in its supreme governing body and throughout all its parts to renounce this medieval anachronism which says: "The ladies? We love 'em, bless 'em; but they just don't have the leadership capacity, the sound judgment, and all that!"

We totally dissent.

## No Right

England's gadfly bishop, the Rt. Rev. A. T. Robinson of Woolwich, is at it again; this time with a plea for the ordination of women [see page 6].

We shall not contest his assertion that there is no valid theological objection to women priests. Let that stand, at least for the moment. But we'd like to inject just one thought into the discussion. It is this: that nobody—man or woman—has any inherent *right* to be a priest in the Church.

If a person is truly called of God to this office and ministry, the right reason for ordaining him would be the fact that God had so called him—or her—and not because as a baptized communicant of the Church in good standing the ordained is claiming his right to be ordained. As we read both the New Testament and the Ordinal there is no such right for anybody.

If God calls a woman to the priesthood, and we refuse to let God's will be done, we are guilty of disobeying and defying God. This may indeed be the issue we need to be facing about the ordination of women. But let's keep the issues straight: There is no inherent right of any Christian to be a priest. Or, if there is, we don't know about it.

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**Angels and Angles**

by Thomas V. B. Barrett

## NEWS

Continued from page 7

Newark and the Youth Consultation Service.

Virginia Theological Seminary is to receive the final of five annual grants of \$2,000, which can be used for an educational purpose the seminary deems worthy.

In the international field, five commitments have been made from the 1963 income. One of these is a grant of \$5,000 to the missionary district of Haiti for the improvement of library facilities at the College of St. Pierre. The missionary district of the Dominican Republic will receive \$1,000 to help with the purchase of a school bus. Two grants have been made for work in Africa. The Order of the Holy Cross will receive \$1,000 for its work in Liberia and the Church of the Province of East Africa will receive \$1,500.

Projects considered for grants from the Wilks Fund of St. Peter's, Mr. Garvin stated, include suggestions from many different sources as well as those developed by members of the committee responsible for administering the fund. Suggestions may be addressed to the Wilks Fund Committee of St. Peter's Church, Morristown, N. J.

### MILWAUKEE

#### "International Student House"

All Saints' Cathedral in Milwaukee is like almost all other parish churches throughout the land in having rooms and facilities which are unused much of the time. The Very Rev. Edward Jacobs, dean of the cathedral, has found a way of putting some of his excess parish hall space to good use. The second floor of the cathedral parish hall has been turned into an "international student house" in which live five students, three from foreign lands.

Dean Jacobs hopes that the area can be enlarged to accommodate many more. "Foreign students, Africans particularly, do not have an easy time finding suitable housing accommodations," he points out.

The students are expected to help around the cathedral and to keep their quarters in good order. They have private rooms, a chapel, a dining room, kitchen, bath, and parlor, quarters which once housed several Sisters of the Holy Nativity who worked in the cathedral parish.

Sharing the living quarters are Lawrence Igwebuikwe, 25, of Awka, Nigeria, a freshman at the Milwaukee School of Engineering; Abraham Idiculla, 24, of Ranny, state of Kerala, India, also a freshman at MSOE; Peter Christenson, 21, of St. Croix, Virgin Islands, MSOE senior; Gary Cox, 23, of Stevens Point, Wis., Marquette student; and Thomas Hallock, 24, son of Bishop Hallock of Milwaukee.

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# BOOKS

## The Troubled People

**The Pastoral Care of the Mentally Ill.** By Norman Autton. Seabury. Pp. 155. \$5.

It is not generally recognized by many clergymen that helping emotionally troubled or mentally ill individuals often requires some specialized knowledge of mental health.

Today we know that a person's emotional and mental problems may have physiological causes; psychological factors are not the only causes of unstable emotions. Clergymen need some specialized knowledge in both physiology and psychology to counsel adequately those who have emotional or mental disturbances. *The Pastoral Care of the Mentally Ill*, by Norman Autton, is an excellent introductory course.

The author, an Anglican clergyman, is chaplain of St. George's Hospital, London. Previously, he served for six years as the first full-time chaplain to the Deva Psychiatric Hospital, Chester, England, at which time he set up a clinical training program for clergymen—one of the first of its kind in England. He has studied clinical pastoral training in the United States and is well known by most of the authorities in this specialized field in this country.

The book serves a two-fold function. In the first part, the author discusses the nature of mental illness and the role of the priest in serving the needs of the sick individual. The second part of his book is a valuable source of material concerning pastoral clinical training, new terminology in mental health, a bibliography, and a glossary of psychiatric concepts and terms useful for clergymen. I was a guest lecturer at one of Chaplain Autton's training groups at Deva Psychiatric Hospital, and I feel that the book is one of the most helpful written in the field. Clearly presented, true to fundamental Anglican theology, and with competent understanding of insights from medicine, psychology, and the behavioral sciences as they relate to troubled people, the author has given us a book which is a worthy addition to a rapidly growing literature in pastoral counseling.

The book describes the more common forms of emotional disorders, such as the neuroses, psychoses, and psychosomatic disorders. Chaplain Autton discusses the role of the psychiatrist, the role of the priest in working with the psychiatrist, and also the unique function and privilege of the priest in the ministry of healing. Yet the book is free from the professional and medical terms which make many books on this subject difficult for the layman to read. A good index provides easy reference.

Individuals who are mentally ill are not much different from those of us who consider ourselves well. To a certain extent, we all have moments when we are mentally ill.

In this book, as in so many other books concerning emotional and mental illness, we learn as much about ourselves as other people. In truth, it is only by thoroughly understanding ourselves that we can be of any help to others. Autton's book helps each of us.

GEORGE CHRISTIAN ANDERSON  
*The reviewer is director, Academy of Religion and Mental Health, New York City.*

## Another Entrant

**The Christian Altar in History and Today.** By C. E. Pocknee. Mowbrays, Distributed in U. S. by Canterbury Press. Pp. 111. 25s net.

The third in a series of liturgical studies by Fr. C. E. Pocknee is *The Christian Altar in History and Today*. The first was *Liturgical Vesture, Its Origins and Development*, and the second, *Cross and Crucifix in Christian Worship and Devotion*.

Fr. Pocknee is an English liturgist of the "old school" and follows

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in the footsteps of Percy Dearmer and the Alcuin Club.

This present work is another entrant into the lists of the "eastward position" controversy, and it is Fr. Pocknee's conclusion that the Early Church was not concerned whether or not the celebrant faced the people, but rather the real concern was that the celebrant face east toward the rising sun. Thus, in churches that faced West, the celebrant would face the people over the altar.

This book offers little that is new for the scholar, and, in fact, the text tends to be outmoded and a bit fussy. Unfortunately, its text is not suited for the amateur either, for the author has the maddening, pedantic way of leaving the

most important words and sentences often untranslated out of Greek or Latin, thus rendering much of what he is trying to say unintelligible to anyone not well versed in ancient languages.

Despite these criticisms the book is valuable to both scholar and amateur because of its magnificent collection of illustrations which show the development of the Christian altar in a manner better than I have ever seen before. The photographs alone make this book a valuable contribution to liturgical studies.

HENRY H. BREUL

*Rector of St. David's Church, Topeka, Kans., the reviewer is a member of the executive council of the Associated Parishes.*

# PEOPLE and places

## Appointments Accepted

The Rev. Robert W. Bain, M.D., perpetual deacon, has been transferred from the Holy Cross Liberian Mission, Kailahun, Sierra Leone, W. A., to the new interdenominational Phebe Hospital, c/o Lutheran Mission, Monrovia, Liberia, W. A., as of July 22. During the next three months he may be addressed c/o Paul Tate, Episcopal Church Center, 815 2d Ave., New York 17, N. Y.

The Rev. Jack Donald Bane, former vicar of St. John's Church, Center, and of Christ Church, San Augustine, Texas, is assistant rector of St. Mark's, 680 Calder, Beaumont, Texas 77701.

The Rev. Canon Brewster Y. Beach, canon of St. John's Cathedral and former director of Christian education, Wilmington, Del., is priest in charge of All Saints', Millington, N. J. Address: 145 W. Oak St., Basking Ridge, N. J.

The Rev. Robert G. Browning, Jr., former priest in charge of St. Stephen's, Philadelphia, is rector of the parish. Address: c/o the church, 3913 Terrace St., Philadelphia, Pa. 19128.

The Rev. Albert J. Colton, former sub-dean, Grace Cathedral, San Francisco, is rector of St. Francis', San Fernando Way at Ocean Ave., San Francisco 27, Calif. Address: c/o the church.

The Rev. John M. Haynes, former rector of St. Luke's, Live Oak, Fla., is assistant at Grace Church, 130 First Ave., Nyack, N. Y. 10960.

The Rev. Donald L. Karshner, former rector of the Church of the Resurrection, Cincinnati, Ohio, will become associate rector of Christ Church, Cincinnati, on May 1. Address: c/o Christ Church, 318 E. 4th St.

The Rev. William E. Krueger, locum tenens of St. Luke's, Springfield, Ill., will become editor of the Springfield *Churchman* on April 30. Address: Box 2085, Springfield, Ill. 62705.

The Rev. Lawrence B. Larsen, Jr., former curate of Christ Church, Poughkeepsie, N. Y., has been vicar of All Saints' Mission, East Hartford, Conn., for some time. Address: 32 Hickory Drive, East Hartford, Conn.

The Rev. Alan B. MacKillop, assistant at St. John's in the Village, N. Y. C., will become rector of Grace Church, Port Jervis, N. Y., on May 1. Address: 85 E. Main, Port Jervis.

The Rev. David E. Watts, former rector of St. Paul's, Batesville, Ark., is rector of St. John's, Corsicana, Texas. Address: Box 352, Corsicana, Texas 75110.

## Ordinations

### Deacons

Northern California — On March 23, by Bishop Haden, Jr., Reid Simpson Rutherford, deacon in charge of Trinity Mission, Marysville, Calif. Address: 566 Bryden Way.

## Restoration

Acting under canon 65, section 2, the sentence of deposition pronounced on Millard Gordon Streeter, March 5, 1959, has been remitted and he has been restored to the order of Priesthood as of Easter Eve, March 28, 1964 by the Rt. Rev. James A. Pike, Bishop of California.

## Engagements

The Rt. Rev. William R. Moody and Mrs. Moody, Lexington, Ky., announce the engagement of their daughter, Anne Fautleroy Moody, to Rosewell Page III, son of Mr. and Mrs. Rosewell Page, Oakland, Beaver Dam, Va.

Mr. and Mrs. Kingsley C. Peck of Arlington, Va., announce the engagement of their daughter, Virginia Ruth Peck, to the Rev. David F. Wayland, son of Mr. and Mrs. G. Bourne Wayland of Crozet, Va. The Rev. Mr. Wayland is priest in charge of Mason Parish at Mission Home and Buck Mountain Episcopal Church, Earlysville, Va.

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### THE LIVING CHURCH

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## DEATHS

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

The Rev. Humphrey C. Dixon, retired priest of the diocese of Chicago, died in New Lenox, Ill., on March 21st, after a long illness.

Fr. Dixon was born in Edinburgh, Scotland, in 1903. He received the Ph.B. degree from the University of Chicago in 1925, and then attended its Divinity School. During his student days he served as field secretary of the Brotherhood of St. Andrew. He was ordained to the priesthood in 1928. In 1927 he was deacon-in-charge of St. Ignatius' Church, Antioch, and St. Andrew's Church, Grayslake, Ill., and in 1928 and 1929 he served as priest-in-charge of the churches. He was director of religious education and general missionary in the diocese of Kentucky in 1929 and 1930, and from 1930 to 1943, he was rector of St. Stephen's Church, and chaplain at the Church Home, Louisville, Ky. He was rector of St. Paul's Church, Louisville, from 1943 to 1945, and an assistant at St. John's Church, Detroit, in 1945 and 1946. Fr. Dixon served the Church of the Epiphany, Chicago, in 1946 and 1947, and was priest-in-charge of St. Thomas' Church, Morris, Ill., from 1948 to 1951. He was rector of St. Andrew's Church, Grand Ridge, Ill., from 1947 to 1955, and rector of Christ Church, Ottawa, Ill., from 1952 to 1956. From 1956 until his retirement in 1961, he was vicar of Grace Church, New Lenox, and St. Paul's Church, Manhattan, Ill.

Fr. Dixon is survived by his mother.

The Rev. Alexander M. Lawson, perpetual deacon serving at St. Luke's Church, Allen Park, Mich., died March 11th, at the age of 72.

Born in Birmingham, England, in 1892, he attended high school there, going on to Central Technical College, and graduating from London University in 1914. He was a member of the first

graduating class of the School of Theology of the diocese of Michigan, being ordained to the perpetual diaconate in 1955, two years before he retired from his position as senior research chemist at the Pennsalt Chemicals Corporation, in Wyandotte, Mich.

The Rev. Mr. Lawson served the Church in many capacities in various parishes in the diocese of Michigan, especially in St. Stephen's, Wyandotte, and St. Thomas', Trenton. He also served as Episcopal chaplain at the United States Veterans Hospital, in Dearborn.

Surviving are his wife, Lillian; two sons, Bruce M. and Donald L.; and two brothers.

The Rev. John Sagar, retired priest of the diocese of Western New York, who until his death continued to serve as chaplain at the Episcopal Church Home, Buffalo, N. Y., died March 13th, at the age of 76.

The Rev. Mr. Sagar was born in Blackburn, England. He attended DeLancey Divinity School, and Trinity College, Toronto. He was ordained to the priesthood in 1917 and served as curate at the Church of the Redeemer, Niagara Falls, N. Y., and then went to Buffalo, where he was rector of St. Thomas' Church, from 1919 to 1928. From 1928 until 1959, except for six years when he served as a chaplain in the U. S. Army, he was rector of All Saints' Church, Buffalo, N. Y. Mr. Sagar retired in 1959.

He is survived by his widow; a daughter, Mrs. Rudolph O. Liesinger, wife of the Rev. Rudolph O. Liesinger, chaplain of the Veterans' Hospital, Buffalo, N. Y.; and three grandchildren.

The Rev. Canon Robert G. W. Williams, rector emeritus of Christ Church, Woodbury, N. J., died March 16th, at the age of 75.

Canon Williams was born in Oswestry, Denbighshire, North Wales. He studied at Ellesmere College, in England, at St. Stephen's College, and the General Theological Seminary, where he received the S.T.D. degree in 1957. He was ordained to the priesthood in 1918, and served as rector of Christ

Church, Woodbury, N. J., from 1918 until 1950, when he retired. He was made an honorary canon of Trinity Cathedral, Trenton, N. J., in 1950.

Surviving Canon Williams are his wife, the former Alice MacNeill Moffett; a daughter; and two sons.

Mary G. M. Clarkson, daughter of the late Rev. Alexander R. Mitchell and Harriet C. Thomas, died March 22d, at her home in Camden, S. C.

Mrs. Clarkson, a communicant of Grace Church, Camden, was born in Columbia, S. C., in 1892. She was educated at St. Mary's School, Raleigh, and the Greenville Female College.

Surviving are her husband, Robert Barnwell Clarkson; one daughter, Mrs. Gene Russell; two grandchildren; four sisters; two half-brothers; her stepmother; two uncles, the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina, and the Rev. Harold Thomas, of Charleston; and one aunt, Eleanor W. Thomas, of Cleveland, Ohio.

Frances Phillips Fortune, wife of the Rev. Frank VanDusen Fortune, rector of St. Alban's Church, Elberton, and in charge of St. Andrew's Mission, Hartwell, Ga., died in Elberton, on February 28th.

Mrs. Fortune, who was born in 1909, was a graduate of Randolph-Macon College. In Elberton, Mrs. Fortune served as president of the Women of the Church. During the time her husband was



a chaplain at the Sewanee Military Academy, she taught a class on making clerical vestments to wives of theology students.

Surviving are her husband; one daughter, Mrs. William Yen, of Athens, Ga.; and four sisters.

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**PRIEST,** married, 33, suburban, urban, rural and mission experience, desires correspondence regarding vacancy; references. Reply Box M-93.\*

**PRIEST,** rector small parish, desires medium size parish in midwest. Good preacher, teacher, administrator. Eight years' experience, excellent references. Reply Box B-91.\*

**PRIEST,** 33, single, eight years' experience as vicar and college chaplain, desires change. Correspondence with vestries or schools invited. Reply Box B-92.\*

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**THE LIVING CHURCH**



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Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

**ST. MATTHIAS**  
Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex  
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15. Church open from 7 to 7

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

**ST. THOMAS** 18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser, 5:15  
Ev; Daily MP 8; Wed HC 10

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
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

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

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Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,  
Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## EAST MEADOW, LONG ISLAND, N. Y.

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Rev. Marlin L. Bowman, v  
Sun 8, 10, 12

## FLUSHING, N. Y.

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Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

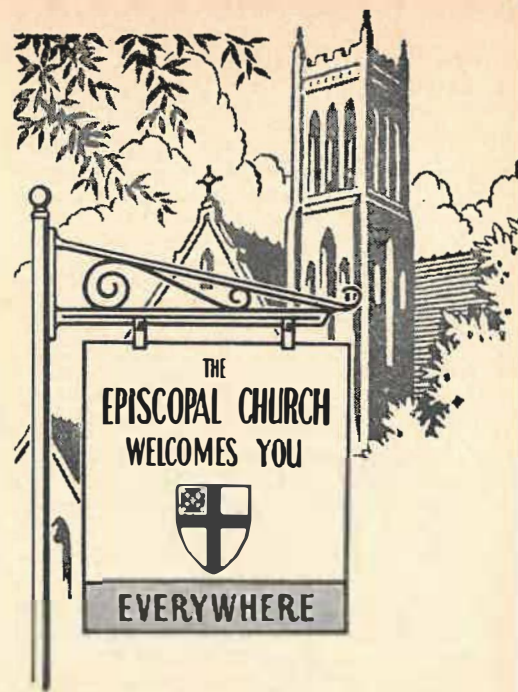
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN** 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 St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
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**ST. THOMAS** 5th Avenue & 53d Street  
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Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noonday ex Mon  
12:10. Church open daily 6 to midnight



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

**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 12:10 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, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt,  
Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues & Wed 10, Thurs 7; Int noon

**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 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &  
HD; 10 Tues, 7 Thurs, C Sat 5-6

## RICHMOND, VA.

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

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