

# The Living CHURCH

May 10, 1964

25 cents

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**Missouri**

**Pulls Out**

Page 12:

**Seminaries**

**and the Canons**

Flower gate at St. Stephen's School, Rome, Italy (opening this year): A blend of educational values [p. 11].



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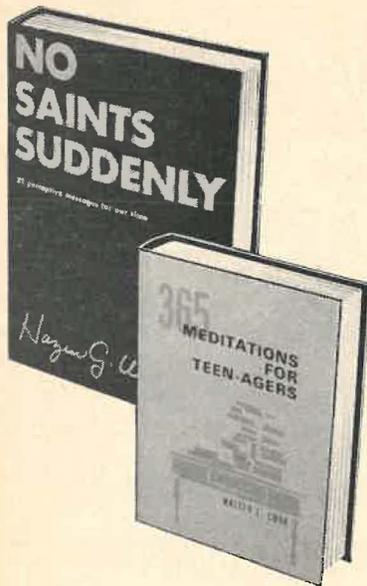
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## LETTERS

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

### Antiquated System

I was deeply disturbed to hear from a seminarian this week that neither this diocese nor most others have any machinery for assigning newly ordained deacons and priests. He told me that his own future was dubious and that a classmate recently applied for a position to 14 different bishops but got encouragement from none of them.

If this is a true picture of clergy procurement in the American Church, it is a distasteful one, particularly in view of the critical shortage of priests that is supposed to prevail throughout the Church. Why do we beseech God to send forth laborers into His harvest, and how can we possibly induce others to read for Holy Orders, if there is no place for them to go?

I suspect that the difficulty lies not in a surfeited and complacent hierarchy, but in the antiquated "call" system now in operation, a system which even the Protestant denominations have for the most part abandoned. Until the day, then, when the episcopacy is given the authority it needs to govern the Church, is it possible that the next General Convention can develop an interim solution to this problem by establishing a Clergy Placement Bureau at our Pentagon in New York? If we fail to do something like that, we shall have only ourselves to blame for any future decline of either the priesthood or the laity.

HAROLD W. GLEASON, JR.  
Assistant professor, English Dept.  
Pennsylvania Military College  
Chester, Pa.

### The Founders' Intentions

It is a good thing to arouse our "divine discontent" on every possible occasion, so that we shall be ready to witness to the truth as God wills. I am sure this is the kind of activity that the judges of the essay contest were trying to encourage when they awarded the prizes to the latest contestants [L.C., April 19th].

The premise from which the first two prize-winners argued, however, was not made very clear, except that the only people these writers considered as comprising the "nation" are those now living in the United States. Surely we need to look at a whole picture of a whole people, especially including the intentions of those who founded this very special and unique national group of which we now find ourselves a part.

If there is such a thing as a nation which has based its dedication to life on principles inspired by Christianity, one must recognize that fact and start the argument from this point. Surely the nations of Europe which have been called Christian have had far less dedication to such principles than the United States.

As individual Christians we know that we have a long growth to experience before we can live up to the name, but, please God, we dedicate ourselves to this life every day. In

its foundation and witness to the world, the United States is called to do the same, in spite of many paradoxes, until its people publicly repudiate this intention. If we fail in this public recognition of the God who came—and comes—to save us, all we can do is to keep striving for repentance and faithfulness to this challenge (including fighting through the paradoxes).

Subtle forces are moving the nation toward neutrality in the face of its religious heritage. Are we forgetting the Laodiceans?

KATHERINE COOPER

Narberth, Pa.

### About Editorials

I, for one, welcome the fresh air made available by your opening the windows of unrestrained inquiry [L.C., April 12th], "thinking the unthinkable." I, for one, feel sure that the faith can stand up to any investigations. Obviously, such a policy should apply to such comparatively minor matters as our foreign policy, or whatever, in this transitory world. We seek the truth that our Lord has said will make us free. In other words, I am refreshed by your editorial, and from now on will do more than scan the back page for "Clergy Changes."

(Rt. Rev.) JAMES W. F. CARMAN  
Bishop of Oregon

Portland, Ore.

Your guest editorial March 29th, "Something to Say," did not deserve the importance you gave it. It was a confusing of the pastoral and the didactic. Bishop Higgins' homily is true and acceptable, but as a response to the foregoing grief situation it seemed overbearing and insensitive. Is this how the bishop would have us minister to the bereaved? If so, when will we clergy (as pastors) catch up with the pastoral needs of our people?

The situation stated was that Edward Marsh was a *close friend* of the dead poet Brookes and he was, I think, already saying much as he simply visited the grieved mother, sharing her grief as only a friend can. He stood by her, permitting her to weep without any such (inappropriate) interruption as the bishop suggests.

The public expectation for clergy to "say something" moves too often from opportunity to compulsiveness. The result is often unpastoral ponderance and not recommended for the tender circumstance described in the first half of the editorial.

True, there is something to be said. Chiefly, there is love to be communicated, and the simple sincere quiet support of *being* a friend is at once both Christian and most helpful.

(Rev.) WILLIAM A. WAGNER  
Episcopal Chaplain,  
Presbyterian-St. Luke's Hospital  
Chicago, Ill.

### Hell before Judgment

Amen to the Rev. Philip Robb's letter [L.C., April 5th], commenting on "Poverty USA."

I never fail to be amazed when the seemingly unChristlike attitude of some clergy and Churchmen comes up toward the welfare recipient. To be sure the public welfare system is not perfect. Is the Church?

When we look at the area of the Church

*Continued on page 19*

# The Living Church

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

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407 E. Michigan St., Milwaukee 2, Wis. 53202

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## THINGS TO COME

### May

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
26. National Council meeting, Greenwich, Conn., to the 28th
31. First Sunday after Trinity

### June

4. Board meeting, National Council of Churches, New York, N. Y., to 5th
7. Second Sunday after Trinity
11. St. Barnabas
14. Third Sunday after Trinity
21. Fourth 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.

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

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# BOOKS

## The Closed Doors

**Take Heed of Loving Me.** By Elizabeth Gray Vining. Lippincott. Pp. 352. \$5.95.

With the publication of *Take Heed of Loving Me*, John Donne joins that small gallery of men whose posthumous good fortune it is to have their lives superbly written by such masterful biographers as Elizabeth Gray Vining. Tracing Donne from his return from abroad in 1597, she sees him through eventful years of court pageantry, a secret marriage, family life, literary success, and the start of his ministry. There Mrs. Vining drops the curtain, leaving until another time the new telling of Donne's years as an eloquent preacher and dean of St. Paul's, London.

There is more of value than just the story-telling for Mrs. Vining turns some neat thoughts. For example:

On being asked one's religion—"It was what both had been waiting for (and) it lay between them like a body that they, two doctors, were to examine."

On writing a poem—"Fragments came floating into his mind like bits of wood drifting down a stream, and he fished them out and fitted them together."

On a visit to the Continent—"Heidelberg in May was foaming with fruit blossoms and musical with bird song."

There is inspiration for men of our times who, like John Donne, find themselves with late vocations to the priesthood. Of Donne's decision to seek holy orders, Mrs. Vining writes, "His mind went back over his life. . . . Had he, actually, any choice in the matter? If all doors were closed against him but this one, had not God closed them? If this door alone was open, had not God Himself opened it, and did He did not intend John Donne to enter it?"

In this connection, Mrs. Vining quotes the Dean of Gloucester, "Remember, Mr. Donne, no man's education or talents make him too good for this employment, which is no less than to be an ambassador for the God of glory."

A dozen years ago, when Mrs. Vining wrote *Windows for the Crown Prince*, on her experiences as tutor to young Akihito of Japan, many formed an impression of her as a devout, sensitive person with overtones of austerity and restraint. There is little of that restraint in this book, even to the closing page where she writes of "Donne's mourning for his wife and of his decision to 'turn his worldly pleasures into delight in God, direct his ambition to the majesty of the Church, pour his love of Anne into the channel of universal love.'"

Reading these words at the end of Lent, I felt that John Donne had experienced a personal resurrection. He con-

*Continued on page 18*



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# The Living Church

For 85 Years:

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

Sunday after Ascension  
May 10, 1964

## MISSOURI

### Secession, Compassion, Reunion

Without a dissenting vote the convention of the diocese of Missouri on April 24th resolved to withdraw from the Province of the Southwest. It took this action after considerable study had been done, and after the council of the diocese had recommended withdrawal [L.C., February 2d]. The council on January 14th had instructed the treasurer of the diocese to send the amount of the provincial assessment to the treasurer of the National Council as overpayment of the quota this year.

In taking the action the diocese of Missouri indicated its belief that the provincial system as it has developed in the American Church is outdated and is a surplus layer of Church government which serves no useful purpose. Diocesan officials said they did not object to regional conferences, but saw no need for organizational structure to make these possible. They said further that they hoped General Convention this year might face the matter of the provincial system and take steps to eliminate it or to reform it.

Bishop Cadigan of Missouri told the convention, meeting in Christ Church Cathedral, "All hell will be let loose, in the precise theological meaning of the word, if a strong civil rights bill is not passed. . . . The bill is needed for the health of all society. The Church must take strong leadership in marshaling society behind human rights, acting not from fear but from compassion and concern."

Bishop Cadigan went on to say, "This civil rights issue is only one of the most obvious moral crises in which the Church has largely failed to give forthright witness. The Church has exhibited a stubborn refusal to take seriously the proposals for Christian reunion. The heart-breaking scandal of the divided Body of Christ does not prompt us to trust one another. Too easily we pass off questions about reunion as something that will not happen in our lifetime."

The bishop announced that he would shortly appoint a commission on ecumenical relations and expressed hope that within a year one or more clergy of the

diocese would exchange posts with clergy of Asian and African countries. He then invited clergy and lay persons to join with him in an interfaith assembly of prayer for justice and brotherhood in the state capitol in Jefferson City on April 28th.

Resolutions were adopted looking toward a more equitable method of setting quotas and supporting the mission of the Church, toward implementing the statement of the Primates of the Anglican Communion at the Anglican Congress ["Mutual Responsibility and Interdependence"], and opposing the Becker Amendment, which would permit or require prayer in the public schools.

Bishop Cadigan presented citations and inscribed copies of the Book of Common Prayer to a number of lay persons, including Ethan A. H. Shepley, Republican candidate for Governor of Missouri and honorary general chairman of the 1964 General Convention.

**ELECTIONS:** Standing committee, clergy, W. M. Kenney, Pitt Willand, Richard H. Ash; laity, Martin Gardner, George T. Guernsey. Council of the diocese: the Rev. A. R. Steidemann, the Rev. W. D. Chapman; John Sonnenfeld, Jr., Oscar Conrad, Jr.

## MISSISSIPPI

### "Lost Sheep"

An undisclosed number of Episcopalians in Jackson, Miss., have left their parishes and combined to call themselves a part of the Anglican Orthodox Church, although they have apparently not yet officially affiliated themselves with the two parishes by that name in Georgia and Tennessee. Bishop Dees of that Church held a meeting in Jackson some time ago, and is scheduled to return in May for one or more "inspirational meetings."

The group has elected five officers, and is holding "fellowship meetings" on Sunday evenings in a local hotel, under the direction of "lay leaders," while they are looking for a clergyman. They plan to use the Book of Common Prayer, say that they believe in states' rights and segregation, and plan to own their own property and call their own clergy.

Because most of the parishes in Jackson are not aware of any members of theirs who may have left to form this new organization, it is supposed that most of its members are, as some of them are

known to be, persons who have not attended Episcopal churches regularly for some time.

The Rt. Rev. John Allin, Bishop Coadjutor, told THE LIVING CHURCH that "it is a mystery how many people are involved, or what parishes they may have come from." The number in the group has not been disclosed, and Bishop Allin said that everything he could learn about the group was "very vague and uncertain." He said that it could hardly be considered a major split in the Church in Jackson, since, if it were, certainly the bishops' office would be aware of more of the details. "I have a real concern for these people," he said, "and a sense of lost sheep. We must do all we can to see that the doors are kept open for any who want to return."

## EPISCOPATE

### Death of a Busy Man

At the time of his death on April 23d [L.C., May 3d], the Rt. Rev. Joseph Gillespie Armstrong, Bishop of Pennsylvania, was a member of the Urban Industrial Division of the National Council, a trustee of the Philadelphia Divinity School, a member of the Military Order of World Wars and the Navy League. He had been diocesan only nine months, having succeeded the Rt. Rev. Oliver James Hart, who retired on July 19th, 1963.

Bishop Armstrong served in the diocese as suffragan bishop from 1949 to 1960, and as bishop coadjutor from 1960 to 1963. He had been at various times provincial vice-president of the General Theological Seminary Alumni Association, a trustee of the seminary, and chairman of the Presiding Bishop's Fund for World Relief. While he served churches in the Washington, D. C., area, he was secretary and treasurer of the National Retreat Association.

Bishop Armstrong was born in Warren, Pa., October 15, 1901, but was raised in Virginia. At the age of 16 he enlisted in the U. S. Army and served as an ambulance driver in Italy and France. He returned home, at the end of World War I, completed high school in Boston, and then enlisted in the U. S. Marine Corps for a three-year hitch. During World War II he returned to the armed services as a Navy chaplain, seeing service in both

the Pacific and European theaters.

Bishop Armstrong received the B.A. degree from Johns Hopkins University, Baltimore, Md., and received the degree of Bachelor of Sacred Theology from the General Theological Seminary. He was ordained to the Episcopal ministry in 1931. During his early ministry, Bishop Armstrong was rector of Severn Parish, Waterbury, Md., for four years and was rector of Christ Church, Georgetown, Washington, D. C., the following five years. He was rector of St. Mary's Church, Ardmore, Pa., until 1949 when he was elected to the episcopate.

Bishop Armstrong was buried in Arlington National Cemetery, Arlington, Va.

## Bishop Roberts

Because of the poor health of the Rt. Rev. William Blair Roberts, retired Bishop of South Dakota, plans to honor him on April 9th, during the missionary district's convocation, were cancelled. The bishop died April 23d in Sioux Falls, S. D., after a long illness [L.C., May 3d].

Bishop Roberts was born in Detroit, Mich., in 1881. He was graduated from Trinity College in 1905 and Berkeley Divinity School in 1908. In 1923, both schools awarded him the D.D. degree. He was ordained to the priesthood in 1909 and during his early ministry served as a missionary at the Gregory Tripp and Mellette Cos Mission. During World War I, he was a chaplain (first lieutenant) in the American Expeditionary Forces. After the war he was active in the Officers' Reserve Corps until 1945, when he was retired as a lieutenant colonel.

Bishop Roberts was consecrated Suffragan Bishop of South Dakota in 1922, and became diocesan in 1931, serving until his retirement in 1954. As a retirement project, he founded the Church of the Good Shepherd, Sioux Falls, and served as its vicar until 1959. The church is now a parish.

Bishop Roberts is survived by his wife, the former Meta Kemble Jackson.

## WESTERN MICHIGAN

### Excommunication in Ionia

On Sunday, April 26th, the Rev. Raymond E. Bierlein, rector of St. John's Church, Ionia, Mich., announced to his congregation the excommunication of Mr. and Mrs. Robert Clore, for what he called "a rejection and denunciation in the most public way possible" of "the doctrines and moral teachings of the Episcopal Church."

The controversy concerned a local high school production of the musical comedy, *Damn Yankees*, and more particularly a dance performed by a girl of 16 playing the part of the temptress, Lola.

Fr. Bierlein in a sermon described the dance as "salacious and immoral" and said that the production was "an inex-

cusable act of arrogance and effrontery on the part of the director."

Mr. and Mrs. Clore, members of the parish, then wrote a letter to the Ionia *Daily Sentinel-Standard*, which was published on April 24th. In their letter they said:

"As members of the Episcopal Church, and as parents of a member of the cast, we feel that we can no longer restrain our feelings concerning the objections our rector has brought to bear regarding the 'salacious and immoral' dancing in our current high school musical, *Damn Yankees*. The sensation caused by this is unjust, all out of proportion, and goes far beyond normal reactions concerning stage productions. We know we are speaking for a great many of our congregation when we say we are not in accord with Fr. Bierlein's archaic beliefs and moral knowledge."

In his statement to the parish on the following Sunday, Fr. Bierlein maintained the right of the layman to disagree with the priest on a particular matter of moral judgment. "However," he said, "when a layman rejects and denounces his rector's 'beliefs and moral knowledge' as 'archaic' (that is, as obsolete, out-dated, and untrue — as if beliefs and moral knowledge changed with the times) this is a very different matter. He is going far beyond disagreement about a matter of fact. He is rejecting the principles on which the judgment of fact is based. But these principles are not the invention or property of the rector; they are the common Christian doctrines and moral teachings of the one, holy, Catholic, and apostolic Church of Jesus Christ."

He proceeded to pronounce Mr. and Mrs. Clore excommunicate, saying that this action was being taken "in accordance with the General Rubrics on pages 84 and 85 of the Prayer Book, which prescribe how grave public offense is to be dealt with. Mr. and Mrs. Clore have the right to request a hearing before the bishop's court, if they feel any injustice has been done."

The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, has informed THE LIVING CHURCH that such a hearing has been requested, and will be held early in June.

In a newsletter to his parishioners, Fr. Bierlein described the dance done by "Lola" as "vile and vicious." He went on to say: "As a priest and Christian, I don't want any children taught to dance like that by the public school for any excuse whatsoever. And I don't want them to see such dancing at all if possible — but at least not under the sponsorship of the school which is supposed to be an institution which furthers the good of children."

In commenting on Fr. Bierlein, Bishop Bennison described him as "quite a man." He said "There are too many clergymen today who pussyfoot. We need more



Christ Church Cathedral, St. Louis, has recently been given a processional cross which will likely be used in services of General Convention. Designed and wrought of silver by John Webb, Orchard Studios, in England, the cross bears a Chi Rho worked in repoussé on the reverse. The inscription on the cross reads: "In memory of Herman Curtis Rodgers, Ensign Herman Arthur Rodgers, USNR, by Louise Dean Deune Rodgers, Eugene Lincoln Rodgers."

clergymen like him so that he would not seem so unusual." The bishop called the play "strictly adult entertainment" and said it was "foolish for a little high school" to produce it.

## GENERAL CONVENTION

### To Nominate Presiding Bishop

A Joint Committee to present nominations for the election of a new Presiding Bishop to the House of Bishops at the General Convention has been appointed by the Presiding Bishop and Mr. Clifford P. Morehouse, President of the House of Deputies. The Committee will submit the names of three bishops. Nominations may also be made from the floor. In April, Bishop Lichtenberger announced his intention to resign because of a physical disability [L.C., April 12th].

Chairman of the nominating Committee is the Rt. Rev. William Crittenden, Bishop of Erie. Members of the Committee, which is made up of the presidents of the eight provinces and four lay and

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four clerical deputies, one from each province, are: province I, the Rt. Rev. Walter H. Gray, Bishop of Connecticut, and the Rev. Robert S. Kerr, Vermont; province II, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rev. St. Clair Roger Desir, missionary district of Haiti; province III, Bishop Crittenden and Mr. Harrison Garrett, Maryland; province IV, the Rt. Rev. M. George Henry, Bishop of Western North Carolina, and Mr. Will S. Keese, Jr., Tennessee; province V, the Rt. Rev. John P. Craine, Bishop of Indianapolis, and the Ven. Charles D. Braidwood, Michigan; province VI, the Rt. Rev. Conrad H. Gesner, Bishop of South Dakota, and Mr. David E. Bronson, Minnesota; province VII, the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, and Mr. Gill Miller, West Missouri; province VIII, the Rt. Rev. Russell S. Hubbard, Bishop of Spokane, and the Very Rev. John C. Leffler, Olympia.

## Nominating Committee

Recommendations for nine new National Council members to be elected at General Convention will be made by a committee recently appointed by the Presiding Bishop and the President of the House of Deputies. Of persons to be elected, two are to be bishops, two, priests, and five, lay persons. All will serve six-year terms with the exception of one layman, who will serve a three-year term. On the nominating committee are three bishops, three priests, and three laymen: Bishop Wright of East Carolina, Bishop Rauscher of Nebraska, and Bishop Barton of Eastern Oregon; the Ven. David R. Thornberry, archdeacon of Southern Ohio, the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., and the Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades, Calif.; George H. Greer, Owenboro, Ky., Carl E. Steiger, Oshkosh, Wis., and Ernest W. Greene, Washington, D. C.

## Program and Budget Committee

Six bishops, six priests and 12 laymen have been appointed to the General Convention Joint Committee on Program and Budget.

Convenor of the Program and Budget Committee is the Rt. Rev. G. Francis Burrill, Bishop of Chicago. Others named to the Committee by the Presiding Bishop and the President of the House of Deputies are:

Bishops: G. Francis Burrill, Chicago; Harry Lee Doll, Maryland; Hamilton West, Florida; Chilton Powell, Oklahoma; Anson P. Stokes, Jr., Massachusetts; Russell S. Hubbard, Spokane.

Priests: George T. Masuda, Montana; L. Skerry Olsen, Kansas; Morris F. Arnold, Southern Ohio; John Heuss, New

York; Merritt F. Williams, Western Massachusetts; Thomas J. C. Smyth, North Carolina.

Laymen: J. L. Caldwell McFaddin, Texas; Houston Wilson, Delaware; John H. Leach, Missouri; Dr. George Gibbs, Los Angeles; Arthur W. Platt, Florida; B. Franklin Miller, Olympia; Charles B. Crouse, Michigan; E. Holcombe Palmer, Virginia; John B. Tillson, Massachusetts; Albert L. Hancock, Sr., New Jersey; Reginald M. Sutton, Nebraska; Phillips Lyon, West Missouri.

## PUBLIC AFFAIRS

### The Becker Amendment

Four bishops of the Episcopal Church, a diocesan convention, and representatives of the Church State Relations Commission of the National Council have expressed objection to a bill introduced by Representative Frank J. Becker (Rep., N. Y.) to allow voluntary prayer and Bible reading in public schools. The bill would amend the Supreme Court's 1962 decision which ruled against mandatory prayers in public schools.

Said the Rt. Rev. John E. Hines, Bishop of Texas, the Rt. Rev. Brooke Moseley, Bishop of Delaware, the Rt. Rev. William F. Creighton, Bishop of Washington, and the Rt. Rev. Thomas A. Fraser, Bishop Coadjutor of North Carolina, in a letter to Representative Emanuel Celler, chairman of the House Judiciary Committee:

"We wish to express our opposition to the proposed amendment to the Constitution with respect to prayer in public schools and related matters. . . . We understand that the recent decisions of the United States Supreme Court relate to prayers which are part of official devotional exercises in public schools. We believe that these decisions are not hostile to religion and that it is no proper function of government to inculcate religious beliefs or habits of worship. We are advised that nothing in these decisions forbids the offering of prayers on public occasions such as inaugurations. We therefore believe that the proposed amendment should not be adopted. We will cooperate with you in seeing that this point of view is represented at the hearings scheduled before your committee."

The diocese of Missouri expressed its opposition to the bill in a resolution passed by the diocesan convention.

Bishop Moseley and Bishop Creighton were scheduled to testify at the hearing regarding the bill, April 30th, as were Mr. Wilber Katz, chairman of the Church-State Relations Commission of the National Council, and Mr. Charles Tuttle, a member of the Commission. [This Commission was appointed by the National Council in 1962, to advise the Council on matters concerning the relationship of Church and state.]

## WASHINGTON, D. C.

### Civil Rights Convocation

by ARLENE MINOT

Nearly 7,000 people, including clergy and lay leaders of all the major Churches, gathered at Georgetown University in Washington, D. C., April 28th for a National Inter-Religious Convocation on Civil Rights. The unprecedented joint convocation demonstrated impressively the widespread support held by all major Churches for the civil rights bill then before the Senate.

The crowd, which appeared to be about 80% white, overflowed the McDonough Auditorium and some heard the speeches over loud speakers in another hall. Religious leaders attended at the joint invitation of the Rev. Dr. Eugene Carson Blake, Chief Executive Officer of the United Presbyterian Church and Chairman of the Religion and Race Committee of the National Council of Churches, the Most Rev. Patrick A. O'Boyle, Roman Catholic Archbishop of Washington, and Rabbi Uri Miller, President of the Synagogue Council of America. All members of Congress were invited. Five attended: Senator Robert N. Humphrey (Dem., Minn.) and Thomas H. Kuchel (Rep., Calif.), who are bi-partisan floor managers of the bill, Senator Jacob K. Jarvis and Senator Kenneth B. Keating, both Republican Senators from New York, and Representative William F. Ryan (Dem., N. Y.), who was the sole member of the House of Representatives to attend.

Daily Protestant assemblies will be held at the Lutheran Church of the Reformation, Washington, D. C., continuing until the civil rights bill has been passed. They are sponsored by the National Council of Church's Commission on Religion and Race. Protestant, Roman Catholic, and Jewish seminary students are scheduled to keep a prayer vigil at the Lincoln Memorial until the bill is passed.

Prior to the convocation, several Episcopal bishops expressed their desire to see the bill passed. The Rt. Rev. Anson Stokes, Bishop of Massachusetts said "I believe I speak for the overwhelming number of Episcopalians, as well as for Protestants in general, when I affirm my personal whole-hearted support for the civil rights legislation and particularly for its public accommodations sections."

In a letter to the clergy of his diocese, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, said "I call upon all the clergy of the diocese to offer intercession for the members of the United States Senate, asking the Holy Spirit to guide them in framing a law which will truly guarantee equality of opportunity for all of our citizens."

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, said, in a letter to his clergy, "The civil rights bill now be-

fore the United States Senate must be adopted. I say this to you as strongly as I know how. And I want you to understand that I believe firmly that this is a moral issue transcending any political considerations."

In a pastoral letter, the Rt. Rev. Norman L. Foote, Bishop of the Missionary District of Idaho said, "I further call upon all our Church members to give careful consideration to their responsibility, which is to be informed on this matter; to study the proposed law in the light of their faith; and to inform their Senators of their careful, considered judgments, whatever they may be."

At the annual convention of the diocese of Missouri, the Rt. Rev. George Leslie Cadigan, expressed his strong conviction that the civil rights legislation should be passed.

## ORTHODOX

### Fears for Patriarchate

"Deep concern" for the safety and security of the Greek Orthodox Ecumenical Patriarchate at Istanbul has been expressed by some American Church leaders in messages sent by cable to Feridoun Cemal Erkin, Turkish minister of foreign affairs. The basis of the concern is the conflict between Greece and Turkey in Cyprus.

Among those expressing their concern to the Turkish foreign minister was the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church. In his message, Bishop Lichtenberger said he knows personally "that Patriarch Athenagoras [the Ecumenical Patriarch of Istanbul, supreme leader of Eastern Orthodoxy] holds himself entirely aloof and indeed endeavors to be, according to his own words, a loyal citizen of Turkey." He urged acceptance of his message "as an expression of confidence in the readiness of your government to recognize the complete separation of the Ecumenical Patriarch from all foreign political questions and permit him to render in the future the great service for international peace which he has so nobly rendered during the past year."

Dr. O. Frederick Nolde, director of the World Council's Commission of the Churches on International Affairs, sent a message urging that the seat of the Ecumenical Patriarch in Istanbul "be maintained inviolate and its property and



Sister Marilyn shows a picture of Miss Skinner to Mrs. Linderme and Mrs. Wipper. A friend from the days of show business [story at bottom of this page].

personnel safeguarded against any interference which would impair its normal ecclesiastical functions."

Bishop Reuben H. Mueller, president of the National Council of Churches and head of the Evangelical United Brethren Church, sent a cable to officials of the World Council of Churches in Geneva urging efforts by the WCC to "encourage the Turkish government . . . to give careful regard to the integrity of the Ecumenical Patriarchate and to recognize the religious liberty and freedom of work of a religious minority in its relationship with peoples of other countries."

Meanwhile, delegates to the Clergy-Laity Conference of the First District of the Greek Orthodox Archdiocese of North and South America, meeting in New York City, voiced a sharp protest against alleged "oppressive measures" of the Turkish government against the patriarchate in Istanbul. In a statement issued at the close of the conference, the "unprincipled conduct" of the Turkish authorities against the Rev. Anastasios Xenos, a priest of the patriarchate, was specifically condemned. It was said that Fr. Xenos was arrested on April 15th, tried within a half hour, judged guilty of being a Greek citizen and of "celebrating the Bloodless Sacrifice [the Eucharist] on Turkish soil," and jailed for 15 days. He had been ordered to leave the country by April 16th, according to the report on which the conference based its protest. The statement called on all Churches, the President of the United States, the Secretary of State, and all Americans "unreservedly to denounce and condemn the brutal handling of Orthodox Christians" by the Turkish government.

## SOUTH-EAST ASIA

### Regional Officer

The Rev. James Pong, vicar of St. James' Church, Wanchai, Hong Kong, has been appointed as the Anglican Communion's regional officer in South-East Asia. The appointment became effective April 1st. Mr. Pong is the second such officer to be appointed. The Rt. Rev. John Sadiq, Bishop of Nagpur, was appointed for India and Ceylon in February.

The Rev. James Pong, graduated from St. John's University, Shanghai, received an M.A. from the University of Chicago, was ordained in Hong Kong in 1951 and went to England in the same year to be curate of Drypool, Hull, Yorkshire. He spent the following year at St. Augustine's College, Canterbury, and returned to Hong Kong in 1953 as chaplain and professor of theology at Chung Chi College.

The region he will serve comprises eight dioceses of the Anglican Communion, grouped in informal regional council. These are the dioceses of Hong Kong, Jesselton, Korea, Kuching, the Philippines, Rangoon, Singapore and Malaya, and Taiwan.

## OHIO

### Benefit

Miss Cornelia Otis Skinner presented her one-woman show in a benefit performance for St. John's Episcopal Home for Girls, Cleveland, Ohio, on April 7th. Through the efforts of Sister Marilyn Elisabeth, sister in charge at the home, Miss Skinner accepted the invitation to give a performance to help in a planned

COMING,  
May 17th!

**Angels and Angles**

by Thomas V. B. Barrett



Bishop Reuben H. Mueller of Indianapolis, Ind., president of the National Council of Churches in the U.S.A. (second right) was guest of honor at a reception following an ecumenical service in Kaiser Friedrich Memorial church in West Berlin. The American Churchman, head of the Evangelical United Brethren Church, was on an overseas Holy Week visit to U. S. servicemen in Germany and Spain. Preaching the service, Bishop Mueller denounced the Berlin Wall as symbolic of man's failure to understand and accept the Christian Gospel. Shown, left to right: the Rev. H. Rees-Davis, minister of the Anglican Church in Berlin; the Rev. H. Janson, minister of the Swedish Lutheran church in Berlin; Anglican Bishop A. A. B. Dilbar Hans of Chota Nagpur, India; the Rev. H. M. Helbich, general superintendent of the Evangelical Church of Berlin-Brandenburg; Bishop Mueller; and J. Madiba, a leading layman of the Transvaal Evangelical Church in South Africa. [RNS]

## SOUTH AFRICA

### Attraction of Opposites

An Anglican bishop strongly opposed to South Africa's racial segregation policies has married the daughter of a retired bishop, a well-known supporter of *apartheid*, whose views she shares.

The groom was Suffragan Bishop Roy W. Cowdry of Capetown, and the bride was the former Betty Peacey, daughter of retired Bishop Basil W. Peacey.

Their engagement provided the biggest ecclesiastical surprise of the year because of their conflicting views on *apartheid*. It was no surprise, however, when Bishop Peacey failed to attend his daughter's wedding.

One newspaper had reported that the bishop would not be present because of ill health. But the bishop bluntly dismissed this as "poppycock," adding: "I am feeling perfectly well. Everybody knows why I shall not be at the wedding, anyway."

Now living in Capetown, Bishop Peacey was formerly Suffragan Bishop of Lebombo. He once publicly criticized Dr. Joost de Blank, recently retired Archbishop of Capetown, for a statement in which the latter chided the Dutch Reformed Church in South Africa for not protesting against the government racial policies. On many occasions he walked out of Anglican synods when *apartheid* was criticized. [RNS]

## INDIANAPOLIS

### Double Death

The Rev. William Ernest Tilley, 58, died April 13th in Indianapolis, Ind., when he was struck by a train, one month after his wife, Winifred, found death in the same manner at the same place.

The second Tilley tragedy occurred on the 26th anniversary of their wedding.

Fr. Tilley, who had not been active in

the priesthood for several years, had been committed to a hospital psychiatric ward several months before the death of his wife.

Notes found on his body showed he had intended to take his life. The engineer of the Nickel Plate Railroad train said he saw Fr. Tilley on the tracks too late to stop.

Bishop Craine of Indianapolis read the burial office and conducted a requiem at Christ Church Cathedral. Burial was in Crown Hill Cemetery.

The Tilleys left no immediate survivors.

## TOKYO

### Exchange of Bishops

The Rt. Rev. David M. Goto, Bishop of Tokyo, and Mrs. Goto are now in the United States. The visit has two purposes, according to Bishop Goto. One is to raise funds for the proposed cathedral in Tokyo. The other is to realize and to deepen the companionship between the dioceses of Washington and Tokyo.

The latter idea was conceived three years ago through an exchange of letters between Bishop Goto and the Rt. Rev. William F. Creighton, Bishop of Washington. They have arranged an exchange whereby Bishop Goto will assist Bishop Creighton in Washington in May, and the next month Bishop Creighton will be assisting in Tokyo.

The laymen of Tokyo are now preparing for Bishop Creighton's visit. Says Bishop Goto: "The diocese of Tokyo is small, feeble, and financially weak, so most parts of this plan were made possible by the people of the diocese of Washington. For this we are extremely grateful.

"But I am sure that in combating the non-Christian world, as the Japanese Church has had to do in facing a non-Christian tradition and culture, we can contribute to our sister diocese by showing and telling about the work and life of the Church which emerges out of severe experiences."

## COLORADO

### Orthodox Priest Elevated

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese in North and South America, has announced the elevation of the Rev. Meletios Diakandreu to be titular Bishop of Arestias, with headquarters in Buenos Aires. Fr. Diakandreu has been pastor of the Assumption Orthodox Church in Denver, Colo., for 17 years.

Fr. Diakandreu is a native of Greece, but was ordained priest in Chicago in 1946. The consecration will take place in Denver on the opening day of the biennial Greek Orthodox Ecclesiastical Congress, which is to be held June 28th to July 4th.

building program of the home.

Sister Marilyn, the "Nun Still in Show Biz" (headline from the Cleveland *Plain Dealer*) still holds her Equity card from the time when she performed in radio-TV, in the theater, and on the screen. She entered the Order of the Transfiguration, Glendale, Ohio, as a novice in 1958 and took her final vows in September, 1962. When Sister Marilyn was assigned to be in charge of St. John's last fall, the need for an expansion program was discussed by the board of trustees. She suggested a performance by her friend of the theater, Miss Skinner.

Miss Skinner's father, Otis Skinner, founded the Episcopal Theater Guild in New York City. His daughter carries on his interest and presented a benefit performance in the diocese of Southern Ohio last year to aid in the formation of a diocesan theater guild.

Miss Skinner was given a luncheon at the home preceding her evening's performance. In the receiving line at the evening buffet held in her honor were the Rt. Rev. Nelson Burroughs and Mrs. Burroughs, the Very Rev. David Loegler and Mrs. Loegler, Mrs. Emil Linderme, and Mrs. Walter Wipper.

## ENGLAND

### Middle Ground

The Most Rev. Arthur M. Ramsey, Archbishop of Canterbury, has appointed a group of lawyers and counselors to advise him on a reform in the British divorce law.

Last year he joined with Roman Catholic and Protestant Churchmen to oppose a bill before Parliament that would permit divorce after seven years of separation, even though the former marriage partner was still living. The bill was defeated.

However, Dr. Ramsey is anxious to find some middle ground between a form of divorce by consent, as the earlier liberalization plan was termed, and the present laws which are based on proof of a "matrimonial offense." [RNS]

## ITALY

### Connecticut in Rome

A Christian preparatory school founded by Connecticut Churchmen and incorporated in 1962 as a Connecticut corporation will open this year in Rome, Italy, as St. Stephen's School. It is intended by its founders to be "an international, English-speaking, secondary school of sound Christian intent." Rector and headmaster of the school is the Rev. John O. Patterson, for 13 years headmaster of Kent School, in Connecticut.

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, is president of the board of trustees of the new school. Other members of the board are the Rt. Rev. Walter Gray, Bishop of Connecticut, the Rev. Wilbur C. Woodhams, rector of St. Paul's Church in Rome, and Dr. Patterson.

The school will offer instruction in grades nine through twelve to qualified boys and girls. The curriculum will consist of the traditional secondary school disciplines: English, mathematics, classical and modern languages and literatures, history, fine arts, biology, chemistry, and physics.

St. Stephen's will accept a few students each year from schools in the United States for the junior year, to return to their home schools for their senior year. It will offer also a post-graduate year of study for students who have completed their high school courses and have been admitted to college.

The student body will be approximately two-thirds boarding pupils and one-third day pupils. The school has acquired a large *palazzo* in Rome situated in a three-acre garden, well suited to house classrooms, laboratory, library, and chapel. The address is: St. Stephen's School, 21, Via Pietro Paolo Rubens, Rome, Italy.

The representative of the American Universities Field Staff in Rome says: "I can assure you that the advent of St. Stephen's has long been needed and

awaited. . . . St. Stephen's is far more than a transplanted preparatory school; it has a special role to play in Europe—that of providing educational excellence for students overseas."

Dr. Patterson says of the new school: "St. Stephen's is fully committed to the Christian idea of education, and will offer the finest in American education blended with the best of Europe's educational values."

## JERUSALEM

### The Problems of Islam

On April 14th, 20 missionaries, representing different African and Middle Eastern countries, opened a three-week conference at St. George's Theological College, Jerusalem. The conference is designed to give those attending, clerical and lay, men and women, an opportunity to discuss mutual responsibility and the problems of Islam as it appears in their various lands. Arrangements were made for visits to Old and New Testament sites in Jordan. This conference begins the school's summer schedule.

## AUSTRALIA

### Cyclone Disaster

The 200-mile-wide cyclone, "Dora," struck the Mitchell River and Edward River Aboriginal Missions in the diocese of Carpentaria, Australia, February 3d. There were no deaths and no serious injuries. Nothing remains of the church at Mitchell River, which was a two-story mission house. At Edward River a few posts, the pews, and a reading desk stand in a roofless church with no walls.

Bishop Matthews of Carpentaria and Mr. Brian Horwood, the diocesan agent, inspected the disaster areas. An appeal was made for £50,00 (\$140,000) to cover the cost of restoration.



Main entrance at St. Stephen's School, Rome.

## AROUND THE CHURCH

Local craftsmen have been largely responsible for the beauty of the new **Trinity Church** in **Upperville, Va.** The Gothic church is made of Virginia sandstone. Each stone, not only of the exterior, but the interior as well, was hand cut by local masons. The children's corner contains a white marble font used by the old Trinity Church for many years. The six bells of the Westminster chimes were cast in England and they bear the inscription, "These bells are dedicated to the men of the countryside, who by the skill of their hands have built this church."

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, and Admiral Neill Phillips, USN (Ret.), chairman of the College of Church Musicians Committee, have announced the appointment of Dr. **Preston Rockholt** as **director of studies** at the College. Dr. Rockholt will assume his duties on July 1st.

Dr. Rockholt comes to Washington Cathedral from Augusta College, where he was dean. He was organist-choirmaster at St. Paul's Episcopal Church, Augusta, Ga. Dr. Rockholt will teach service playing and repertoire among other duties.

Announcement of the completion of a **Bexley Society missionary project**, the raising of \$3,000 for the erection of a clergyman's house in the diocese of Malawi, Africa, was made at the divinity school of Kenyon College, Ohio, by senior Terrence MacDonald on April 7th. The Rt. Rev. Donald Arden, Bishop of Malawi, said that the house would be known as the **Almus and Merriel Thorp House** in honor of the Very Rev. Almus Thorp, who is dean of Bexley Hall, and Mrs. Thorp. The Rev. Barnabo Chipanda, of Nyasaland, and his family will be the first residents.

The Rev. **Robert William Kley** of Denver, Colo., is the new director for work with the deaf in the sixth province. Fr. Kley, who was ordained priest on February 24th, takes over the work of the Rev. **Homer E. Grace**, also of Denver, whose ministry to the deaf in that province extended over more than 30 years.

Fr. Kley is vicar of All Soul's Mission to the Deaf, in Denver.

Miss **Connie Abele**, a member of Good Shepherd Church, Lexington, Ky., was elected president of the department of youth of the diocese of Lexington at the annual spring convention of the Episcopal Young Churchmen meeting in Ashland, Ky.

# THEOLOGICAL D U C A T I O N

*Canons relating to seminary*

*curricula should be brought up to date*

*and enforced, says the author, an examining chaplain*

by the Rev. Arthur M. Sherman

Rector, Christ Church, Warren, Ohio

**W**hat are seminaries for? On the surface this looks like a silly question. The obvious answer seems to be: to train priests and educate them theologically. But there are people who think differently and some of them are seminary deans. One has said: ". . . what is undertaken in a seminary is undertaken for its own sake alone and not as a practice session to prepare for something else. It is entered into for its own intrinsic value, for the all-consuming significance of the communion with God, the rigorous scholarship, the inter-relationships of people responding here and now to their ministries as God calls them to these . . . . Nothing finally defines a seminary and articulates its task save the Lord Jesus and His Kingdom, not the canonical examinations which vary from diocese to diocese, not the given structures of our parishes, not even the priesthood as we now practice it. There is a startling sense in which a seminary does not exist in order to prepare men for anything. It exists in its own right as a center of learning, living and sharing the

Gospel; it has its own worth and is a means to nothing but the Kingdom of God."

These words taken out of context may not do justice to the full thinking of this dean but certainly it is a startling and even shocking thought to many others that in any sense a seminary does not exist to prepare men for anything, especially when experience points to truth in the words.

Some who are particularly disturbed by this are those charged with passing on the academic qualifications of candidates for the sacred ministry, the canonical examiners or examining chaplains in each diocese. Last year, in the "Letters" column of *THE LIVING CHURCH*, one who was himself at one time a seminary professor, the Rev. Dr. Charles M. Coldren, Jr., vented himself as follows:

"I want to express my concern over the failure of our seminaries to teach the subjects outlined in the Canons. . . . Moreover, the quality of the teaching in all subjects appears to leave much to be desired. . . . One of our candidates for the diaconate made a far higher grade in both history and Bible than all of the men from seminary . . . ."

"The real problem, it seems to me, is well illustrated by a frequent remark by one of the instructors in one of these seminaries that such schools are not 'minister factories' but graduate schools. Once again, this is in direct contradiction to the

Canons, which state clearly the purpose of seminaries . . . [is] the training of men for the parish ministry."

There can be no doubt about the thinking of the Church as a whole on this final point. At the last General Convention in 1961 a new Canon 30, "Of Education for Holy Orders," was adopted to take the place of the old, entitled "Of Theological Education." (The change in title itself is significant.) Its Section 3 states:

"To be recognized as a Theological Seminary of this Church an institution of learning shall comply with the following standards, viz:

"(a) Its primary purpose shall be the education of men for Holy Orders.

"(b) It shall throughout each normal academic year offer courses of study, at graduate level, in the subjects prescribed in these Canons for the learning and examination of Candidates for Holy Orders. . . ."

There is much about our seminaries for which the Church as a whole, not the seminaries themselves, should feel shame. Preëminently we should be ashamed that as a Church we provide no support for our seminaries. The same dean quoted above has said, and said quite rightly, that we are "just about the only Church in Christendom which on the national level provides no (the word is *no*) financial support for our seminaries. The theological schools of other Churches are directly supported by those Churches. . . . We

# CANON 29

## Of the Normal Standard of Learning and Examination of Candidates for Holy Orders.

Sec. 1 (a). Before ordination to the Diaconate, the Candidate must pass examinations before the Board of Examining Chaplains in the following subjects required for Deacons' and Priests' Orders:

- (1). Holy Scripture: The Old and New Testaments in English, their contents and historical background; a reading knowledge of the New Testament in Greek, together with special knowledge of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians;
- (2). Church History: From the beginning to the present time; together with:
  - (a) Special knowledge of a period or topic elected by the Candidate with the approval of the Examining Chaplains;
  - (b) The history, extent, and methods of Christian Missions;
  - (c) Ecclesiastical Polity;
- (3). Theology: Historical, philosophical, and systematic;
- (4). Christian Ethics, and Moral Theology;
- (5). Liturgics: The Principles and History of Christian Worship; the Contents of the Book of Common Prayer;
- (6). Practical Theology:
  - (a) The use of the Book of Common Prayer, the Administration of the Sacraments, and the Conduct of Public Worship;
  - (b) Homiletics: Principles of Sermon Composition and Delivery. In connection with the examination in this subject the Candidate shall present three sermons, composed by himself, on texts of Holy Scripture appointed by the Bishop;
  - (c) Pastoral Care;
  - (d) Parish Organization and Administration, including the keeping of records;
  - (e) Principles and methods of Chris-

- tian Education in the Parish;
  - (f) Canon Law, including the Constitution and Canons of the General Convention, and of the Diocese or District to which the Candidate belongs;
  - (g) The use of the voice in reading and speaking.
- (7). He must also offer one of the following elective subjects:
- (a) Hebrew,
  - (b) The History of Religion,
  - (c) The Philosophy of Religion,
  - (d) Advanced Sociology,
  - (e) Advanced Psychology;
  - (f) Church Music,
  - (g) Advanced Exegesis of the Greek New Testament,
  - (h) Advanced Theology.

The Board of Examining Chaplains may, in lieu of examination, accept satisfactory evidence of the fulfilment of the requirements in any of the above mentioned elective subjects.

(b). If a Candidate desires a dispensation from examination in the Greek of the New Testament, he shall make application to the Bishop in writing, stating his reasons for the request. The Bishop may, upon recommendation of the Board of Examining Chaplains, at his discretion, grant the same. A Candidate so dispensed shall be examined in the special exegetical knowledge in English of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians.

(c). If the Candidate has been a Minister or Licentiate in some other body of Christians, he shall also be examined, in writing, on those points of Doctrine, Discipline, Polity, and Worship, in which the communion from which he has come differs from this Church. This portion of the examination shall be conducted, in part at least, by written questions and answers; the replies shall be kept on file for at least three years.

Sec. 2 (a). In special cases, under urgent circumstances, with the approval of the Standing Committee and the Board of Examining Chaplains, a Candidate may be

admitted to the Diaconate after passing examinations in the following subjects:

- (1). Holy Scripture: The Bible in English, its contents and historical background;
- (2). Church History: a general outline;
- (3). Doctrine: The Church's teaching as set forth in the Creeds and the Offices of Instruction;
- (4). Liturgics: The Contents and Use of the Book of Common Prayer;
- (5). Practical Theology:
  - (a) The Office and Work of a Deacon,
  - (b) The Conduct of Public Worship,
  - (c) Principles of Sermon Composition and Delivery,
  - (d) Principles and Methods of Christian Education in the Parish,
  - (e) The Missionary Work of the Church,
  - (f) Constitution and Canons of the General Convention, and of the Diocese or District to which the Candidate belongs,
  - (g) The use of the voice in reading and speaking.

(b). Before his advancement to the Priesthood such a Candidate shall be examined in all the subjects prescribed in Section 1 (a) of this Canon.

Sec. 3 (a). Examinations at any theological or other literary institution shall not supersede any canonical examination, nor shall any certificate of graduation or diploma be sufficient ground for dispensing with any part of the canonical examination, except as provided in this Canon.

(b). It shall be the privilege of the Priest who is to present a Candidate for ordination to be present at his examinations; but no other person save the Bishop shall be permitted to be present without the consent of the Board of Examining Chaplains.

(c). The Candidate shall be examined by the Bishop in the presence of two Priests both before his ordination to the Diaconate and before his ordination to the Priesthood. The Bishop may conduct one or both of these examinations by taking some part in the regular examinations held by the Examining Chaplains.

Episcopalians bestir ourselves to give (as our average per communicant gift in 1962) just under 36¢ to our seminaries on Theological Education Sunday, weather permitting, of course." There was not even any Canon on theological education until 1940!

However, we are slowly bestirring ourselves. The Church as a whole in the new Canon 30 has answered the question, "What are seminaries for?" at least in terms of their primary purpose. (It is interesting to note that the former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, seems to disagree: "The chief task of the seminary, as of the university, is to engage its students in the search for truth" [from a sermon preached in St. Paul's Cathedral, Boston, January 24, 1960].

But if the Church as a whole has defined the seminaries' task, how well are they fulfilling that task? And how do the

deans of our eleven recognized seminaries feel about this and related questions?

To find out, a questionnaire was addressed to them on the subject. All replied most courteously, thoughtfully, and some at considerable length. Here are the main questions and a summary of the answers given:

(1) In general, is Canon 29, "Of the Normal Standard of Learning and Examination of Candidates for Holy Orders," adequate for its intended purpose?

Yes	5
Yes, but . . .	5
?	1

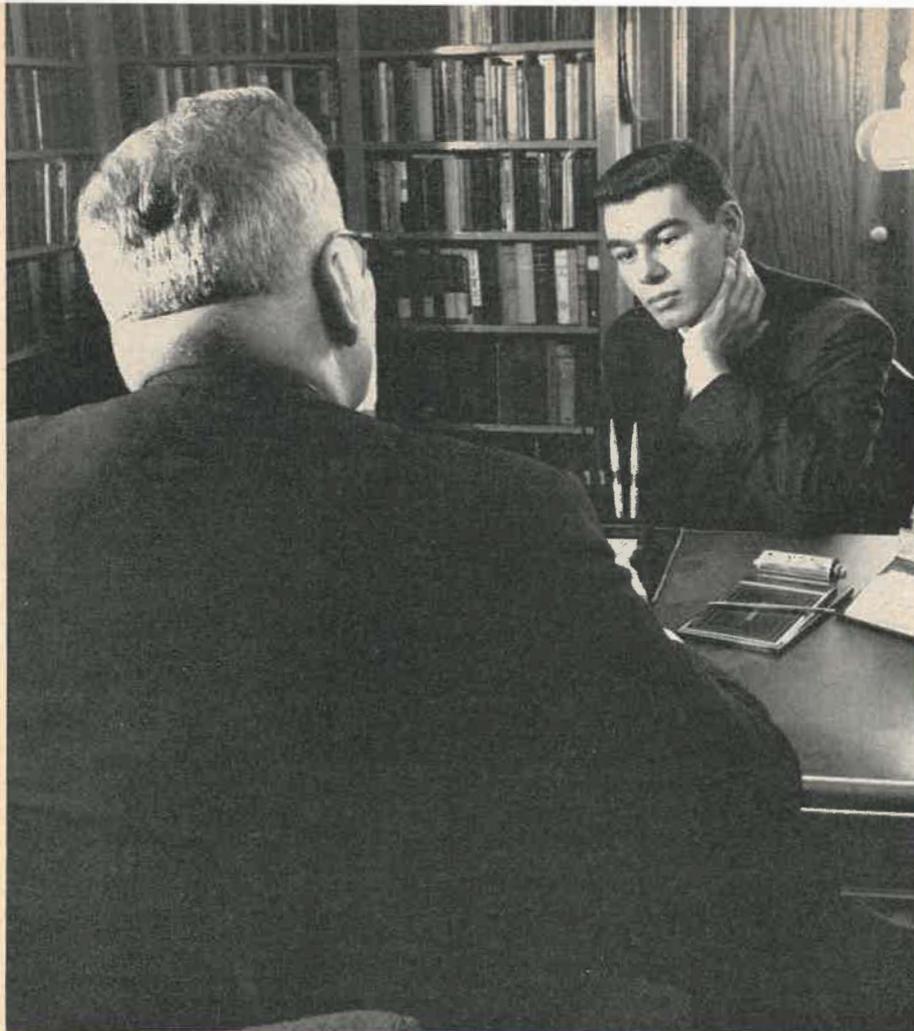
*Comments:* One of the "Yes, but" questioned the words "intended purpose," as did the dean who answered with a question mark. Three wanted more flexibility in the range of elective subjects. Two thought it poorly geared to "a rapidly changing society."

(2) Do you feel the list of subjects in Sec. 1 (a) of Canon 29 is: adequate, inadequate, etc.?

Adequate	1
Adequate, but . . .	6
Needs revision	2
Too full	1
Should be simplified	1

*Comments:* "More training in skills of communication and relationship of Church and society" (2 deans); "Scrap all electives, let local boards decide" (2 deans); "Electives too narrow"; "Christian 'Mission' rather than 'Missions'"; "Needs continuing interpretation"; "Ethics and moral theology not the same, require separate examination; Restore biblical theology"; "Simplify to include only the four general areas, Holy Scripture, Church history, theology, practical theology."

(3) Does your seminary base its cur-



Eastern Photo Service

**Do seminaries exist for the training of men?**

riculum upon the subjects prescribed in Sec. 1 (a)?

Completely	2
Almost completely	1
Very largely	2
Somewhat	4
Very little	2

*Comments:* "A man can 'whack up' subjects like canon law and polity by himself"; "We add other courses not in the Canon" (3 deans); "No formal course in missions" (2 deans); "A seminary's curriculum must be ordered according to the leading aims of the school . . . the Canon itself does not . . . become the base on which the curriculum rests" (2 deans); "Curriculum is fashioned with these subjects definitely in mind"; "Almost completely. This is done because we believe the 'mind of the Church' deserves great respect"; "All subjects dealt with but not necessarily via a special 'course'" (3 deans); "This seminary seeks to do justice to the four general areas mentioned in number 2 above."

(4) Are all subjects required in the Canon required in the curriculum of your seminary?

Yes	5
No	3
Yes, but not always in a special course	3

**Omitted subjects:**

Polity	1
Canon law	1
Missions	2
(American) Church History	1

*Comments:* "No, but there is extra-curricular provision for training in use of the voice, the administration of the sacraments, and one or two other items."

(5a) How do you feel about the balance between so-called "theoretical" and "practical" subjects (in the Canon) and your seminary curriculum?

No clear-cut answer	2
"Responsible experimentation necessary"	4
"Balance about right"	4
"How can you distinguish?"	2
"Depends upon application rather than schedule"	2
"About right, only if no 'internship' provided, as it should be"	1

(5b) What is the balance in your seminary?

No answer	4
2/3 "theoretical," 1/3 "practical"	2
3/4 "theoretical," 1/4 "practical"	1
Qualified answer	3
"Same as in the Canons"	1

(6) Do you believe the system of separate examinations in each diocese by

boards of examining chaplains should be continued as is, unified, modified, or abolished?

Continued as is*	1
Unified	5
Modified	2
Abolished	2
Reviewed and revised	1

*Comments:* "Should we perpetuate the 'states rights' scheme of diocesan examiners?"; "The system was devised for a time when many men read for orders, and the quality of seminary instruction could not be guaranteed. We now have the American Association of Theological Schools which does pretty well in setting standards. If the Church still feels that the seminary's certification is not sufficient, it could make sense to have examinations set and graded by a national board, or at least graded provincially, with the possibility of review by a national board"; "A National Board" (3 deans); "Provincial Boards" (4 deans), "subject to review by diocesan Boards" (1 dean); "The diocese, as the fundamental unit of the Church, has the undoubted right to insist on its own particular emphases. . . . However, there is still some need for eliminating excessive variation in standards and occasional eccentricities"; "A central board . . . would put both the students and the seminaries on their mettle and relieve both chaplains and bishops of the well-nigh intolerable burden of deciding what to do with the incompetent student."

(7) In your opinion should a seminary be more inclined towards: (a) a "trade school" or (b) a graduate school of religion approach? Substitute another term if your prefer.

"A false dichotomy-internship needed"	1
"The seminary is a professional school"	5
"A school of theology"	1
"A graduate and a training school"	2

*Comments:* "We should have honors and pass courses for the two kinds of students we get—those competent for serious study on the graduate level and those to some extent baffled by this study"; "There should be room for a variety of approaches depending on the individual"; "A priest is neither a mechanical functionary nor an academic figure."

(8) Would you say your faculty share your opinion as expressed in answer to the preceding question?

Yes	7
Yes, we have discussed it often	3
Division in the faculty	1

*Comments:* "There is a division between

\*"I growl with my colleagues when one of our students in whom we have confidence falls afoul some inept Board of Examiners, but I am not ready to say that 'canonicals' should be abolished. I observe, also, that our British counterparts are not altogether happy about the 'G.O.E.' I think we ought to continue to try to prepare our students to deal with such questions and situations as any Board might present to them."

graduate school and professional school. The biblical and theology teachers would incline a bit to the former. . . ."

#### What This Means

How would we evaluate the image the eleven deans have of the seminary and its task? What may the Church as a whole learn from this self-evaluation?

The list of required and elective subjects taught—or supposed to be taught—in the theological seminary as outlined in Canon 29 needs to be studied and revised as necessary. Particularly is this true in the schedule of elective subjects. No essential change in this part of the Canon has been made since it was first adopted in 1919, and much can and has happened in the space of 43 years to call for change.

Because the Church as a whole has not brought its requirements up to date we have the scandal of a situation in which two of our eleven seminaries by their own admission base their curriculum completely on the Canon, and two by the same token ignore it almost completely in planning their curricula. Either our seminaries should be made to toe the mark or our law should be modernized to fit the facts.

Our present system of canonical examinations likewise demands thoroughgoing study and revision. Not one of the seminary deans is entirely happy with things as they are and as an examining chaplain myself, with experience on the boards of two dioceses, I am only too familiar with the vagaries and eccentricities of individual diocesan boards as well as the struggles they have with candidates who seem to be exceedingly ill-prepared by the seminaries. A national Board, or provincial boards as already pointed to in Canon 31, Sec. 7, but with more authority than now provided, would certainly seem to be the answer.

One, however, questions the reason advanced by one dean when he says, this would "relieve both chaplains and bishops of deciding what to do with the incompetent student." The seminary itself should already have taken care of this problem. Let's have no more buck-passing either by seminaries or chaplains—or bishops!

Seminaries, bishops, and examining chaplains are all honestly trying to do their task but are hampered by an inadequate and outmoded canonical structure. One cannot legislate good theological education into being any more than one can legislate good medical education but good licensing laws certainly help in fostering and maintaining competent medical practice. So also, the task of providing sound and thorough theological education will be much helped and encouraged by adequate canon law, which could prevent senseless squabbles between seminaries and examining chaplains and help us all to gain a new respect for our law and the Church which has given it to us.

# "Which Way Is the Men's Room?"

by the Rev. Merrill A. Stevens

Episcopal Chaplain, University of Maryland

In a recent *New Yorker*, there was an article on a symposium in which members of various mathematical associations joined to bemoan the fact that they could no longer "communicate



with the world." In a similar conversation at the National Science Foundation lectures a couple of years ago, a physicist explained to me that there were only about ten persons to whom he could talk. There is much on every hand on how to re-establish the "dialogue within the university."

It is for this reason I suggest that some of these persons who are unable to communicate start with simple little questions like "Which way is the men's room," and find out that they can still talk to people. Bit by bit, they will come to understand that the really relevant questions in any field can be related to the insights in any other field.

The realization that I cannot understand what the man who fixes my TV is trying to communicate to me about the



television set does not prohibit my ability to communicate with him on questions of common importance and interest. Indeed, the physicist, the theologian, and the TV repairman must all secretly admit that they do not want everyone to be able to

understand their own secret gnosis which becomes a part of their self-justification and their identity. What the physicist, the theologian, and the TV repairman must discover, however, is that their discipline or skill is not sufficient for life. I believe that this is what the physicists and the mathematicians are actually bemoaning.

They are bemoaning the fact that they must relate to the world and to God and



they are disappointed that their disciplines solve the problems of neither relationship.

In the university community we must rediscover the fact that, if the university cannot any longer be one, we as individuals still need a oneness, a wholeness. We must find a way to encounter each other, and not necessarily that all will



understand the disciplines of all. Rather the purpose of that encounter will be that all will understand the real questions of human identity and will be able to "communicate" with others—with God in prayer and with man in social intercourse on real concerns and in academic discussion. That academic discussion is a place in which all can find how the thrust of every discipline points to the discovery and illumination of the nature and operation of that which has always been not man's world but God's.

## Education for Priesthood

The Episcopal Church has always believed in sound learning for its clergy, but it has never been able to make up its mind as to how men can best be prepared, intellectually and spiritually, for the ministry.

In an article in this issue [page 12], the Rev. Arthur M. Sherman analyzes the main currents and cross currents of thought on this subject, as he has found them in our seminary deans. Because so much of the discussion has to do with Canon 29, which specifies the subjects in which candidates for Holy Orders are to be examined, we are printing the text of this Canon for the ready reference of our readers. If you are a layman



and you wonder sometimes what men are supposed to study in preparation for the priesthood, you will find a reading of this Canon enlightening and possibly surprising. You will see that in the intention of the Church, as expressed in Canon 29, a man must meet certain requirements of professional knowledge which are as demanding as those of such a profession as law, medicine, or engineering.

Fr. Sherman concludes that our "inadequate and outmoded canonical structure" needs to be brought up to date. We agree. He does not tell us precisely how. Having read his article we have carefully gone over Canon 29, and we have also gone over our general impression of the Episcopal clergy of today as we know them. We, too, believe that some changes in the Canon need to be made. For it has stood almost unchanged for 43 years; and as the world around us has changed so has the mission of the Church and her ministers to that world.

We offer a few definite recommendations which we believe would improve Canon 29 and so lead to an improvement in the professional equipment and skills of our clergy.

In Canon 29, Sec. 4, "Christian Ethics and Moral Theology" are lumped together as a single subject, which they are not. They should be taught separately. Christian ethics is the study of the good life from a Christian point of view. Moral theology is the consideration of God as man's last end, and of the Christian

life as the way toward that end. Christian ethics is philosophical; moral theology is theological. Our impression is that some seminaries teach Christian ethics—and not very well—as a substitute for moral theology, which is the more important for the candidate.

Somewhere, somehow, every candidate should be taught the rudiments of ascetic theology and of mystical theology. Neither is specified in the Canon as it now stands.

It is inexcusable in any seminary to allow a man to graduate with no knowledge of how to hear a confession. The Canon should make it clear that men must be trained in all pastoral ministrations which may be required of them. The administration of Holy Unction or of absolution is certainly in this category.

In recent years we have heard more and more of two kinds of theology: biblical and ecumenical. Biblical theology, properly understood, is not simply the study of the various theologies to be found in the Bible; rather it is the effort to see the people of God today as the continuing people of God whose ancient literature and title-deeds are the Bible. Ecumenical theology means not only the theology which underlies and motivates the ecumenical movement, but the theology of our fellow Christians who are still far off from us and to whom God calls us to draw nigh. The man coming out of seminary today should know not only the theology of the Anglican divines and doctors but that of the great Roman Catholic, Orthodox, and Protestant theologians.

### Stiffer Demands in Homiletics

The Canon should be revised to make much stiffer demands in the field of homiletics. The general level of Anglican preaching is deplorably low. The ministry of the sacraments can hardly prosper except as the ministry of the Word is fulfilled with utmost earnestness and devotion. There is no other part of the office and work of a priest more important than the preaching of the Gospel. Our Canon, and our bishops, deans, professors, and all concerned, can and must do something to correct this egregious fault in the ministry of the Episcopal Church.

One more specific. We note that there continues to be a certain tension between those seminary professors who stress content teaching, and those who favor the learn-by-doing, or clinical, method. We must confess to a strong distaste for the extreme clinical technique. We would favor it—in a barber school. A man can learn to cut hair (we are ready to believe) only by cutting hair. But the cure of souls, as we conceive of it, requires quite a lot of theory behind the practice, and the word for that theory is theology. Men learn the cure of souls by study, by prayer, and, undoubtedly, by observing carefully those who are skilled in it. There is real danger that the seminarian "learning his trade" by dealing with sick souls in mental hospitals, prisons, and alcoholic clinics may with the best of intentions do more harm than good. No surgeon is allowed to operate until he has studied anatomy, and the rest of the theory of his profession, for years. We think there is some correspondence in this respect between the cure of bodies and the cure of souls: It is better if the healer knows well his bearings in the field before he takes scalpel in hand.

# Christian Surrender to "Facts"

Milwaukee is a long way from Sweden, and we shall have to take it meekly if somebody charges scornfully that all we know about Sweden is what we read in the *New York Times*. Assuming, however, that a story in the *Times* of April 26th is factually correct, we do know that the bishops of the Church of Sweden have appointed a commission to consider whether they, the bishops, should "relax" something they said in 1951 which made many Swedes angry. What they said at that time was that sexual relations outside of marriage are a sin.

It is reported further that Sweden's Royal Board of Education is setting up a commission to "weigh organized demands by pupils that moral considerations be removed from the handbook on sex instructions in Swedish schools." These youngsters are telling the world that sex is no longer a matter for moral judgment. And their elders are listening to this wisdom of the young with that holy awe with which they used to listen to the Ten Commandments.

The Rev. Carl Gustaf Boethius, editor of the official Church weekly, *Our Church*, argues that it is pointless for the Church to continue to oppose premarital sex relations when they are indulged in by at least 80% of all young Swedes engaged to be married. He cites statistics showing that more than a third of the married Swedish mothers who bore their first children in 1960 were pregnant on their wedding days. Says he: "The only possibility the Church has of getting on speaking terms with young people is not to say no to what so many do."

Sweden has its own peculiar sociological problems, as has every nation, and it is not for non-Swedes to preach to Swedes on how life should be arranged in Sweden. As for these statistics and other data revealing how people actually live, regardless of how they ought to live, we are not shocked by the situation in Sweden. The Swedes may be no more promiscuous than the rest of us but only more honest in admitting the facts and facing them. But now we must ask our questions about those people who are appointing those commissions.

What can be in the minds of the members of the Royal Board of Education who quake at the "demands" of boys and girls in school that their sex instruction be given to them henceforth without any moral trimmings? There are people in America, all too many, who agree with these Swedes that the child cannot be wrong in matters of such weight as this, and the adult cannot be right. To call this "child-centeredness" in education is a farcical understatement. We need a new word for this disease—something like infantolatry. Whatever we may call it, it is a rejection of all the accumulated wisdom and experience of civilized humanity.

And we want to ask those beleaguered bishops, and Mr. Boethius, who so much wants to see the Church get on to "speaking terms with young people" if they ever read the Bible. What do they make of our Lord's warning, "Woe to you, when all men speak well of

you, for so their fathers did to the false prophets" [Luke 6:26]? Would they say, perhaps, that life in 20th-century Sweden is much more complex than the mind of the simple Galilean could possibly grasp?

What is happening, not only in Sweden but in England, America, and in varying ways and degrees throughout Christendom, when responsible Christians, planning the pastoral, evangelistic, and missionary task of the Church in our world of today, are more concerned about whether the world is going to *like* the Christian message than about anything else? It has never been so before with vital Christianity. In every age and situation in which Christians have made a redemptive impact upon the world it was because they were willing to tell the world what it did not *want* to hear about its present behavior.

To be sure, the Church of Sweden carries burdens which the American Episcopal Church knows not of, as an established state Church in a nation which has moved far toward the goal of a completely secularized welfare state. But it is still the Church of God in Sweden, and if it is to *be* the Church at all it must take its orders from God—not from Sweden. The Church in America or anywhere else must make the same clear choice. Having been in the world for nearly two millennia, the Church anywhere ought to know that it will never bring the world to God by taking all the demand out of the Gospel in order to accommodate everybody.

## GUEST EDITORIAL

### Did You Ever See a Dream Floundering?

One of PECUSA's most cherished illusions is that if we will just try hard enough, we can make the provinces into a useful part of the Church's work and life. The diocese of Missouri, thus far, is the only jurisdiction that has been honest enough with itself and the rest of the Church to recognize that the day is past when we can justify the spending of at least \$15,000 per synod by the delegates for transportation, hospitality, and expenses, when nothing can be accomplished except giving balm to communicant leaders who were not elected to be deputies to General Convention.

The money saved would have made a substantial contribution toward paying off the debt on the new Church Center.

There is a way in which we can succeed with the province without really trying. Have the heads of diocesan departments meet annually with our national Church Department officers! Think it over. It may likely make so much sense that we will be afraid to try it.

CHANDLER W. STERLING  
Bishop of Montana

# According to the Scriptures

## The Conquest of Canaan

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by the Rev. J. R. Brown  
of Nashotah House

It is not easy to obtain a clear view of the Israelite conquest of Canaan. The principal picture in Joshua is of a kind of *blitzkrieg*, a series of lightning campaigns in which the Canaanites were ruthlessly exterminated (chapters 1-12). Then the land was divided among the various Israelite tribes (13-23).

Sometimes, however, the book hints at a different picture. "There remains yet very much land to be possessed" it says in 13:1, when Joshua has completed his campaigns, and in Judges 1 it appears that the conquest was a slow and piecemeal process on the part of tribes acting alone or in alliance. The rest of the book bears this out, and Jerusalem was not in fact captured until the time of David, about 1000 B.C. (2 Samuel 5:6).

In support of the substantial truth of the former view, archaeologists have noted that some of the towns mentioned in Joshua 10 and 11 (such as Debir, Lachish, and Hazor) appear to have suffered violent destruction between 1250-1200 B.C. and to have been later rebuilt by another people. It is tempting to connect this destruction with the invading Hebrews, although the "Sea People" (which included the Philistines) were also active in Palestine in this period.

Other scholars, however, flatly reject the *blitzkrieg* picture and with the Book of Judges regard the conquest as a slow and gradual, and even fairly peaceful, process. Attempts have been made to reconcile the two views; it is suggested that there was an initial violent onslaught which broke the back of the opposition (the archaeological evidence would support this), and then a lengthy period of mopping-up operations. We cannot be certain.

**"Choose this day  
whom you will serve."**

Joshua 24 is important and has all the marks of preserving an ancient tradition. It describes a covenant ceremony at Shechem—now excavated and known to have been an ancient and famous city with a great fortress-temple constructed about 1600 B.C. Here Joshua assembled the people and recalled the mighty acts of God in their behalf. He challenged them to worship the Lord and to "put away the gods your fathers served . . . the foreign gods that are among you."

It is interesting that Joshua contains

no reference to any conquest of Shechem nor has archaeology discovered any evidence of it having suffered destruction in this period. It is suggested that its inhabitants were largely of the same stock as Israel's ancestors, and thus they were related to the invaders; it may have been a center for Hebrews who had neither gone down to Egypt nor experienced the events of the Exodus. (Notice how Joshua does in fact appeal beyond the time of Moses to that of the Patriarchs.) Now these were integrated within the Covenant Community and became sharers in its traditions.

It is the same with us. We are made members of the Church, and its life story becomes ours also. More than that: We are told that *we* died with Christ, and were raised with Him to walk in newness of life. (Rom. 6:4; Col. 2:12). So in the Passover rite today the Jew has to recite "what the Lord did for *me* when *I* came forth from Egypt."

### The Early Days

In the Book of Judges we have some vivid pictures of the early days of Israel's settlement in Canaan, its conflicts with the inhabitants and their religion. The pictures have been provided with a frame. Israel worships other gods—the Lord delivers them to oppression by their enemies—they repent—He raises up a Judge through whom he effects deliverance.

It is the same frame that we find in Deuteronomy, especially chapter 28. Indeed all seven books of Deuteronomy through II Kings (omitting Ruth) are now widely regarded as having issued finally from the same circle as a single connected story, and are called by the unlovely name of "The Deuteronomic History-Work." The nation was apparently organized at this time as a League of Twelve Tribes—a loose yet real confederation with a common God, a common law, and a common central shrine where the Ark of the Covenant was kept: principally Shiloh. "Amphictyony" is the technical word for such an organization; attention has been drawn to similar ones in the Greek and Roman worlds. (The point of twelve tribes was that each could care for the shrine a month at a time.) It lasted from about 1200-1050—then there came the Philistine invasions, a threat to the nation's very existence, and the Judge gave way to the King.

## BOOKS

Continued from page 5

tinues to experience it today, his statue in St. Paul's having survived fire and bombings, his sermons quoted in modern pulpits and in novels by Stryon and Hemingway, his poetic thoughts ("No man is an island") still on the lips of men and women everywhere.

Mrs. Vining's book is a noble, readable record of a great figure.

JAMES B. SIMPSON

*Mr. Simpson is the author of The Hundredth Archbishop of Canterbury and has just completed a 510-page compilation, Contemporary Quotations, to be published this summer by Thomas Y. Crowell Company.*

## No Triumph, No Defeat

**Etudes Théologiques.** Laval University Press, Québec, Canada. Pp. 205. No price.

An essay on the ancient and new unity of the Church by Fr. Bernard Lambert represents, to date, one of the most concise statements of the great changes in Roman Catholic thinking since the close of the second session of Vatican II. Fr. Lambert freely admits that the Council of Trent "closed the unity of the Church as in the security of a fortress," and that Vatican II has "opened to the Church the ecumenical dimension of her mission," (p. 93). This study contains very fair presentations of Protestant, Orthodox, and Anglican positions vis-à-vis the Rome of today.

The essay is one of eight by faculty members of the Quebec Seminary included in a book, *Etudes Théologiques*, commemorating the tercentenary of the seminary which eventually gave birth to Université Laval.

The ecumenical movement, for Protestantism, means a joint crusade to liberate the Church from the captivity of churches, in confronting them with the Church of the Scriptures (p. 106).

For Eastern Orthodoxy—especially since the 1959 Rhodes Conference—the ecumenical movement means a charismatic unity created by the Holy Spirit, who does not cease to recreate the Church (p. 107).

For Anglicanism, the more proximate goal of ecumenism might be a "commonwealth of Churches" in which the Pope would be recognized as a bishop, "*primus inter pares*" (p. 108).

Fr. Lambert says:

"The non-Roman Catholic observers entered Vatican II as a real theological presence. As Catholics, we are confronted with a difficult question: that of the value of truth and of its fundamental options. Is there an

*Mémorial* by Monsignor Louis-Albert Vachon, also recently published by Laval University Press, (Pp. 165) is a paperback surveying the history of the Québec Seminary.

irreconcilable conflict between the Catholic and the Protestant concept of the essence of Christianity? Is there a paradox between the Roman Catholic and the Anglican concept of the core of Christianity? Is there a dilemma between the Roman Catholic and Orthodox image of the essence of Christianity?"

He concludes candidly: Roman Catholic theology must reconsider its proper positions. The final two paragraphs deserve a literal translation:

"And thus we, Christians of all confessions, must venture together on the road towards the Great Undivided Church of the Christians of the first centuries; towards that Church which was given to us by our Lord, by the Apostles and Fathers, as the true Archetype of that Unity the secret of which we have lost through the misfortune of times, and in various degrees. The future unity of Christians will be achieved by the unity of the mission of the Church in the modern world.

"On the day of Christian reunion there will be neither victor nor vanquished, neither triumph nor defeat of any Church. The only triumph will be that of faith, of hope, and of charity under the Fatherhood and sovereignty of God" (p. 118f.).

A provocative symposium, presented in an irenic spirit.

E. C. S. MOLNAR, TH.D.

*The reviewer is canon theologian, diocese of Los Angeles, and director, Theological Training School, Bloy House.*

## Relevant Volume

**On Being Sure in Religion.** By Ian T. Ramsey. Pp. 92. Athlone. 12s. 6d. Approximate U. S. price, \$1.75.

Professor Ian T. Ramey is concerned, in *On Being Sure in Religion*, with whether it is possible to be sure about one's faith in the living God while being critical and tentative about any and all theologies which seek to express that faith in conceptual terms.

In a critical age such as ours where all theologies are likely to be greeted with polite scepticism, if not indifference, there is, perhaps, no more important question.

Ramsey deals with three concerns of F. D. Maurice, namely, eternal punishment, Christian social duty, and "Subscription to Articles." He succeeds in showing that Maurice's thinking about these matters has considerable relevance to contemporary theological discussions. The book is written with grace and that economy of language characteristic of the best of British theology. It breathes an atmosphere of liberality born of confident faith reminiscent of William Temple. "Let no one bind himself to the sheer atheism to which a 'plain and literal' understanding of theology may lead us," Ramsey concludes. This volume is surprisingly relevant to the discussion touched off by *Soundings* and *The Honest to God Debate*.

One caveat must be made. It is simply not the case that Reinhold "Niebuhr seems to suppose that theology is quite

static, so that all that may change are the sociological implications" (p. 45). Comments about Continental or American theology by British writers are rarely illuminating for the reason that such theology is largely ignored in English circles. In fact, Niebuhr's view concerning the discovery of our Christian social duty is remarkably close to that of Professor Ramsey. However, this point does not affect the logical structure of what is generally a fine little book.

ROBERT J. PAGE, PH.D.

*Dr. Page, professor of systematic theology, Bexley Hall, was last year, visiting fellow at St. Augustine's College, Canterbury, England.*

## Help for Exploration

**Saint Caesarius of Arles, Sermons.** Vol. II. Translated by Sister Mary Magdeleine Mueller, O.S.F. Washington, Catholic University of America Press, 1964. Pp. 495. \$7.95.

This most recent addition to Catholic University's "Fathers of the Church" series is number 47, with 25 to go, if the project is carried out according to the original plan. What is emerging is a colossal reference work, rather than a library of easy and delightful reading for contemporary Christians. But it will be a sorry day for Christianity when Christians no longer read the early fathers in the faith. This series of modern translations should make it easier for any modern reader to explore the fathers. The editorial matter is brief, but adequate, and the translation is uniformly excellent.

CARROLL E. SIMCOX

## Books Received

**THE GOSPEL ACCORDING TO ST. MARK.** A Text and Commentary for Students. By Alexander Jones. Sheed & Ward. Pp. 255. \$4.50.

**NOTES ON THE LORD'S PRAYER.** By Raïssa Maritain. Arranged and edited by Jacques Maritain. Foreword by Thomas Merton. P. J. Kenedy. Pp. 122. \$3.50.

**AMOS FORTUNE'S CHOICE.** "Story of a Negro slave's struggle for self-fulfillment." By F. Alexander Magoun. Bond Wheelwright. Pp. 237. \$5.

**BUDDHA AND THE GOSPEL OF BUDDHISM.** by Ananda Coomaraswamy. University Books. Pp. 408. \$10.

**THE THEOLOGY OF MARRIAGE.** The Historical Development of Christian Attitudes toward Sex and Sanctity in Marriage. By Joseph E. Kerns, S.J., Pp. 302. \$6.

**THEOLOGY AND PASTORAL COUNSELING.** By Edward E. Thornton. Prentice-Hall. Successful Pastoral Counseling series. Pp. 144. \$2.95.

**MISSIONARY, GO HOME!** A Reappraisal of the Christian World Mission. By James A. Scherer. Pp. 192. \$3.95.

**ERASMUS AND CAMBRIDGE.** The Cambridge Letters of Erasmus. Translated by D. F. S. Thomson. Introduction, commentary, and notes by H. C. Porter. University of Toronto Press. Pp. 233. \$6.50.

**TURNING TO GOD.** A Study of Conversion in the Books of Acts and Today. By William Barclay. Pp. 103. \$2.50.

## LETTERS

*Continued from page 4*

and the inner city, much too often we see the Church pulling out. The Church has far to go in urban work, much less provide for its own in need of physical resources. Somehow I cannot imagine our Lord feeling this way and I have a sneaking suspicion that those who mouth this business of "allowing our brother to become a professional dead-beat" have never been very close to the real situation. Perhaps if they should go and actually live amongst "them" and work with "them" for awhile they just might change their tune.

The experience of knowing the hell many people live in is quite a revelation. The starvation of the needs of acceptance and knowing love, the frustrations in the striving for basic living conditions, living with the lack of normal opportunities and with the stifling of motivations is a deadening existence. Here the Christian's attitudes as well as actions must become as Christ's. Before there is judgment perhaps one should live in the hell of poverty.

JO LOTTSFELDT  
(Mrs. E. T. Lottsfeldt)

Seattle, Wash.

Your editorial about Arthur Lichtenberger [L.C., April 19th] was touching. I pray that if I should ever have to accept a disappointment I can say, like Bishop Lichtenberger, "Thy will be done," and mean it as he does.

F. ANDERSON

Rehoboth Beach, Del.

Congratulations on your editorial, "The New and Purified Church," in your issue of April 5th. This is THE LIVING CHURCH at its best.

If I should receive any of the Rev. Mr. Dees' literature, I shall probably not respond to it by joining his new Church, but this does not mean that I do not sympathize with his reasons for feeling driven out of the Episcopal Church. I suspect that there will be many others who will hear a strong cry of the heart in favor of Mr. Dees' position, although our heads will tell us, in your words, that, "this schism, like all others, will solve no problems. It will only create new ones."

I recommend the next to last paragraph of your editorial to be read, marked, learned, and inwardly digested by those Church leaders to whom you refer.

STUART MCCARTHY

Attorney at Law

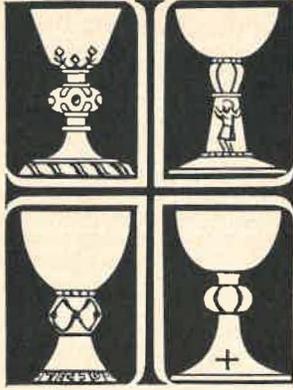
Bronxville, N. Y.

## Innuendo about Uniforms

Twice lately I have heard a convocation speaker by a pleasant innuendo cast some of our soldiers and sailors in the role of libertines. One quoted his wife's father as saying that he never feared for his daughter half as much from the Japanese pearl fishers that she lived among as from the American soldiers when they landed in Australia. The second said that the blond, blue-eyed Puerto Ricans were Italians from Lombardy or perhaps some could have resulted from United States sailors ashore.

A recent *Army Navy Air Force Journal and Register* editorial said that there is lately a spate of books and movies that tend to "downgrade the prestige of the armed forces

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and reflect on career military personnel." It mentioned *Man in the Middle, Seven Days in May*, and *The Victors*.

It is to be hoped that making fun of our men in uniform individually or en bloc before groups of Churchwomen around the country will not have the same effect.

HELEN M. HULING  
(Mrs. John Huling, Jr.)

Elkhorn, Wis.

## Taped Talks

At the clergy conference of the district of Spokane held last September, we were most fortunate to have as our guest speaker Archbishop DeMel of India, Pakistan, Burma and Ceylon.

Five talks were given by him, each about 40 to 60 minutes duration, which I taped. The titles were, "The Anglican Congress," "India, its history and problems," "Unification plans and problems in India, etc.," "Vocal Prayer," and "Mental Prayer."

The last two are especially fine and should be of great value both to the priesthood as well as to the laypeople, and have been used locally with laypeople, causing much comment and lively discussion amongst them on each topic.

"The problems of unification in India" is also quite provocative and seems a sure-fire discussion starter. The other two are more specialized for the clergy.

A number of our own clergy have asked for and received tapes of these talks and seem quite pleased with them. I would be glad to tape them for others interested in using them, if they would send their own tapes to me to be used, plus one dollar to cover cost of handling and postage. No other cost is involved. Suggest 7" tapes be sent.

I can tape them on the regular open-tape machines or the cartridge type tapes, whichever is preferred.

These should be sent to me at P.O. Box 287, Ritzville, Washington, direct, and not to the district office, as this is solely my own work of love to attempt to spread His Grace's deeply devoted love to God to many of our Churchpeople.

(Rev.) W. B. MACHENRY  
Vicar, St. Mark's Church  
Ritzville, Wash.

## Faith in Faith

I am a junior at Cornell University, and a nominal member of the Episcopal Church on campus. I was appalled by a statement in an article by Henry H. Graham, entitled "Harmony in the Choir," in the March 15th issue of *THE LIVING CHURCH*, on the problems parish choir directors face: specifically, that a choir director must not, above all things, step on anyone's toes, that he must placate one and all, to the possible detriment of the quality of the music, because, it was said, *no church can afford to lose its membership*.

If the author was serious, and I have every reason to believe he was, there is something drastically wrong with the Church.

What comes across is not a picture of a community of Christians worshipping God and acting out a sincere commitment in their lives in the world, but rather a body turned inward on itself, concerned with its own survival.

This is a sociological phenomenon known as American's "common faith," a

cornerstone of the American Way of Life, whose object of worship is religion rather than God, and whose faith is a faith in faith rather than a faith in God.\* This is the religion of the "Christian ethic," translated into the ideology of Americanism: a firm belief in the ideals of democracy, virtue, righteousness and freedom from sin.

But this is not Christianity. This is a corporation concerned with its prestige, profits, and numbers of members. *Religion* is concerned not with the quantity of heads paying lip-service to a faith, but is concerned with the quantity of sincere faith within the individual.

ELEANOR B. DOYLE  
Ithaca, N. Y.

## Grammar and Zeal

Why, I ask, must *LIVING CHURCH* letters and articles generally be devoid of blunt terms and the plain language of the marketplace?

Even those occasional articles touching on well known contradictions within Anglicanism seem to be better examples of grammatical correctness and propriety than conviction and zeal. The tendency to mince words is most prevalent in one element of our society—the white, upper income, middle class, Anglo-Saxons. To those of us outside this element there is considerable amusement in seeing contradictions glossed over with soft-pedaled terms, such as having liquor stores referred to as package goods stores!

Now the object of this letter is twofold: firstly to remind the new editor that the logic and language of middle-class WASPs is a rapidly diminishing factor in national and world institutions; secondly, to call for a thorough and frank dialogue on some of the major Anglican contradictions which are universally discussed at informal gatherings but almost never at "respectable" meetings or in "respectable" magazines.

RICHARD GEORGE KENT  
Catasauqua, Pa.

## Music in the Small Church

I have long been convinced that there is a great need for a church music guide which would be of especial value to the laymen and non-professional musicians who serve in thousands of small churches throughout the country.

Such a guide should consist of selected anthems and organ music particularly suited to the needs of the small church and its choir, both senior and junior.

I am sure that I am not alone in this, and I should like to hear from interested readers who, with limited facilities, are faced with the responsibility of providing music for the worship of the Church.

ALBERT E. CLARK  
Hamilton House  
RFD, Bridport, Vt. 05734

## Explanation

My granddaughter (age 9) and I think that the cherub [cover, L.C., February 23d] was weeping for all the suffering children in the world, starting with Holy Innocents' Day.

MARGARET WESTON  
(Mrs. Guy S. Weston)  
La Jolla, Calif.

\*See Will Herberg, *Protestant—Catholic—Jew*, Chapter V (Doubleday-Anchor, 1960).

# PEOPLE and places

## Appointments Accepted

The Rev. William Greer Daniels, former assistant at St. Stephen's, Oak Ridge, Tenn., is priest in charge of St. Matthias', Nashville, Tenn. Address: 504 Richmar Dr., Nashville.

The Rev. Roger S. Derby, former vicar of St. Paul's, Angelica, N. Y., is rector of the Church of the Epiphany, Rochester. Address: 245 Ravenswood Ave., Rochester, N. Y. 14619.

The Rev. Everett W. Francis has been appointed associate director of the department of program, diocese of Michigan. He will work with the stewardship, ecumenical relations, education and adult education phases of the department's programs. Address: c/o Diocese of Michigan, 4800 Woodward Ave., Detroit 1, Mich.

The Rev. Thomas M. Hutson, priest in charge of the Church of the Redeemer, Shelbyville, Tenn., will become vicar of St. Paul's, a mission of Calvary Church, Memphis, Tenn. Address after May 11: 1635 Georgian Dr., Memphis.

The Rev. Harold R. Landon, canon precentor of the Cathedral Church of St. John the Divine, New York City, is headmaster of the Cathedral Choir School. Canon Landon succeeds Mr. G. Coerte Voorhees who died April 2.

The Rev. Cecil Marshall, former priest in charge of Emmanuel, Memphis, Tenn., is vicar of St. Mark's, Birmingham, Ala. Address: 300 18th St. S., Birmingham.

The Rev. Albert Pancoast Neilson, student at Pendle Hill, Wallingford, Pa., will do inner-city work at Trinity and Old Swedes Churches, and will be assistant at Trinity, Wilmington, Del. Address after June 1: Trinity Church, 1108 Adams St., Wilmington.

The Rev. Frank W. Pisani, director of development, Virginia Theological Seminary, is in charge of the new mission, Resurrection Church, Hammond High School, 4646 Seminary Rd., Alexandria, Va. Address: c/o the seminary, Alexandria, Va.

The Rev. Edgar D. Romig, rector of St. Stephen's, Lynn, Mass., will become rector of Epiphany, Washington, D. C. Address after May 15: c/o the church, 1317 G St. N.W., Washington, D. C.

The Rev. S. H. Lewin Shaw, former vicar of St. Mary of the Snows, Eagle River, and priest in charge of work in Laona, Manitowish Waters, and

former Presbyterian minister, who was assistant professor of history, King College, Bristol, Tenn. He is assistant at Christ Church, Roanoke. Address: 3002 Fleetwood Ave., Roanoke, Va. 24015.

## Engagements

The Ven. Charles F. Rehkopf and Mrs. Rehkopf of Webster Groves, Mo., announce the engagement of their daughter, Jeanne Elizabeth, to Larry Doyle Cessna, son of Mr. and Mrs. Doyle Cessna of Crane, Texas. An August wedding is planned.

## Laymen

Mr. Arthur Scrivenor, Jr., has accepted the position of administrative assistant to the Rt. Rev. William H. Marmion, D.D., Bishop of Southwestern Virginia. Address: Box 2068, Roanoke, Va. 24001.

## Deposition

Earl Clarence Pyle, presbyter, was deposed on April 9 by Bishop Hines of Texas acting in accordance with provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## New Addresses

The Rev. Dr. Theodore Andrews, 1417 N. 51st St., Omaha, Neb. 68132.

The Rev. Dr. Walter P. Crossman, retired, Rt. 1, Box 1838, Shingle Springs, Calif.

The Rev. Roger H. Greene, 103 Longwood Ave., Orangewood Village, Tarpon Springs, Fla. 33589.

The Rev. Harry M. Hyatt, retired, Box 261, Gladstone, N. J.

The Rev. Frank C. Irvin, 2135 Spruce St., Philadelphia, Pa. 19103.

The Rev. J. Phillip Julliam, Jr., the Order of the Holy Cross, West Park, N. Y. 12493.

The Rev. J. Clemens Kolb, retired, 223 Crosshill Rd., Philadelphia, Pa. 19151.

The Rev. Frank Knight, 68 Storms Ave., Jersey City, N. J.

The Rt. Rev. Philip F. McNairy, 1820 Knox Ave., S., Minneapolis, Minn. 55403.

The Rev. William R. Merrill, School of Theology, University of the South, Sewanee, Tenn.

Missionary district of the Philippines: the bishop's office and the treasurer's office: Box 655, Manila, Philippines.

The Rev. Donald G. Mitchell, Jr., has resigned as rector of St. Andrew's, Ft. Valley, Ga., and has retired. Address: 1809 Waverland Circle, Macon, Ga. 31201.

The Rev. Joseph Rogers, has resigned as rector of St. John's Church, Lowell, Mass., and has retired. Address: 24 Endmoor Rd., Nabnasset, Mass. 01861.

The Rt. Rev. Melchor Saucedo, Lerde de Tejada 736, Guadalajara, Jalisco, Mexico.

The Rev. Sheldon M. Smith, rector of St. Anselm's Church, 1600 N. Greenwood Ave., Park Ridge, Ill. 60068. Residence: 1601 N. Lincoln Ave.

## Religious Orders

On April 6, Sister Cristina and Sister Valerie Marie of the Order of St. Helena made their life vows in the chapel of the mother house, Newburgh, N. Y. The Rev. Lincoln A. Taylor, superior of the Order of the Holy Cross and of the Order of St. Helena, was celebrant at the high Mass on the Feast of the Annunciation. Sister Valerie Marie is stationed at the Convent of St. Helena, Augusta, Ga., and Sister Cristina will remain at the mother house.

Sister Ignatia, O.S.H., has been transferred from the convent in Augusta, Ga., to the mother house, Newburgh, N. Y.

Sister Mary Michael, O.S.H., has returned to this country for six months after a service of two years



Minocqua, Wis., is a staff priest at San Juan Indian Mission, Farmington, N. M. Address: 1700 Mission Ave., Farmington, N. M.

The Rev. St. Julian A. Simpkins, Jr., rector of St. Andrew's, Cincinnati, Ohio, will become rector of St. Simon's, Rochester, N. Y., and canon for inner-city work. Address after June 1: 404 East Ave., Rochester, N. Y. 14607.

The Rev. George E. Stiegler, former rector of St. Luke's, Brockport, N. Y., is rector of St. Andrew's, Rochester, N. Y. Address: 68 Ashland St., Rochester, N. Y. 14620.

The Rev. Ellsworth A. St. John, former priest in charge of St. Luke's, Dixon, Ill., is executive assistant to the Rt. Rev. Chandler W. Sterling, Bishop of Montana. Address: 203 Wheat Bldg., Last Chance Gulch, Helena, Mont.

## Ordinations

### Deacons

Southwestern Virginia — On January 23, by Bishop Marmion, Ralph Emerson Bible, Jr., who is vicar of Christ Church, Big Stone Gap, Va. Address: 110 Clinton Ave., Big Stone Gap, Va. 24219; Jesse Ashley Pope, in charge of deaf congregations in Roanoke, Lynchburg, Bristol, and Staunton, Va. He is partially deaf himself and has had special training in England and at Gallaudet College for the Deaf. Mrs. Pope did work at Gallaudet College, also and is proficient in lip reading and sign language. Address: 1010 First St. S., Roanoke, Va. 24016; On February 21, J. Bryan Hatchett, Jr.,

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as sister in charge of the convent at the Holy Cross Mission, Bolahun, Liberia. She has a number of speaking engagements while she is here.

## Resignations

The Rev. Edward A. Weissbach has retired as rector of Christ Church, Somerville, Mass. He may be addressed at 19 Grafton St., Arlington, Mass. 02174.

## Births

The Rev. Roger Alling, Jr., and Mrs. Alling, of St. Andrew's, Lincoln Park, N. J., announce the birth of their son, Philip, on February 28.

The Rev. George C. Bedell and Mrs. Bedell, of the Chapel of the Resurrection, Tallahassee, Fla., announce the birth of their third son, Nathan Gale, on April 13.

The Rev. E. Thomas Leyba and Mrs. Leyba, of Trinity Cathedral, Phoenix, and St. Michael and All Angels, Paradise Valley, Ariz., announce the birth of their first daughter and second child, Helen Heather Coleen, on March 3.

The Rev. Thomas H. F. Masson and Mrs. Masson, of St. John's Church, Tulare, Calif., announce the birth of their second son and fifth child, John Paul Angus, on February 24.

The Rev. Dyson Venn Nickle and Mrs. Nickle, of Calvary Church, Menard, Texas, announce the birth of their son, Dyson Venn, Jr., on April 13. The grandparents are the Rev. Joe Mac Routh, Jr., and Mrs. Routh and the Rev. O. W. Nickle and Mrs. Nickle. The Rev. Harold Nickle is an uncle. The child is a namesake of the late Rev. Dyson Hague, of Wycliffe College, and the late Rt. Rev. Charles Venn Pilcher, Suffragan Bishop of Sydney, Australia.

The Rev. Roderic D. Wiltsie and Mrs. Wiltsie, Trinity Church, Gouverneur, N. Y., announce the birth of their son, Andrew Duncan, on December 3.

## Correction

In THE LIVING CHURCH of April 12, it was erroneously reported that the Rev. Thomas W. Gibbs is dividing his time between the department of Christian education, diocese of New York, and the work at St. Edward the Martyr, Manhattan. Fr. Gibbs is Associate Secretary for Overseas Christian Education, Department of Christian Education, National Council, Episcopal Church Center, 815 Second Ave., New York, N. Y. 10017.

## THE ANGLICAN CYCLE OF PRAYER

May

10. Hong Kong (Victoria)
11. Honolulu
12. Huron, Canada
13. Ibadan, West Africa
14. Idaho, U.S.A.
15. Indianapolis, U.S.A.
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## DEATHS

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

The Rev. W. Payne Stanley, retired priest of the diocese of Ohio, died January 26th, in Youngstown, Ohio, at the age of 73.

The Rev. Mr. Stanley was born in Baltimore, Md. He received the B.A. degree in 1916 from Lincoln University, and then studied at Western Theological Seminary. He was ordained to the priesthood in 1923, and served as rector of St. Andrew's Church, Lexington, Ky., from 1924 to 1927. He was rector of All Saints' Church, Toledo, Ohio, from 1927 to 1940, and priest in charge of St. Augustine's Church, Youngstown, from 1941 until his retirement in 1954.

Mr. Stanley was the first Negro to become president of the Youngstown Ministerial Association. He was appointed to the Mahoning County (Ohio) Welfare Advisory Board in 1943, and received the John H. Chase memorial award for outstanding



service in the field of race relations in Youngstown. Mr. Stanley was a trustee of the Youngstown Citizens Council and the NAACP.

He is survived by his wife, the former Edith Humer; two daughters, Mrs. Edith Powell and Mrs. Patricia Best, both of Detroit; a son, Walter, Jr.; and 10 grandchildren.

The Rev. Kenneth Seaman Urquhart, vicar of St. Matthew's Church, Rochester, N. Y., died suddenly on April 12th while visiting a parishioner. He was 61 years of age.

Fr. Urquhart was born in Geneva, N. Y. He received the B.A. degree from St. Stephen's College in 1927, and then studied at Nashotah House. He

was ordained to the priesthood in 1931. Fr. Urquhart was vicar of St. Luke's Church, Fairport, and St. Matthias' Church, East Rochester, before he became vicar of St. Matthew's, Rochester, in 1947. He served as a chaplain in the U. S. Army during World War II, and more recently was chaplain at Iola Sanatorium in Rochester.

He is survived by his foster mother, Mrs. Clifford J. Stothers, of Fairport.

Lawrence L. Browning, Sr., member of the executive council of the diocese of Lexington, died while vacationing in Lima, Peru, in March. He was 61.

Mr. Browning, who was an industrialist, was born in Maysville, Ky. He was educated in private schools, and was a graduate of the U. S. Naval Academy. He was a member of the Church of the Nativity, Maysville, and was active in community affairs.

He is survived by his wife, Dorothy, and three sons, Lawrence, Jr., Louis, and Robert.

Edward B. Burwell, active member of Trinity Church, Upperville, Va., died March 20th, at Winchester (Va.) Memorial Hospital, at the age of 69.

Mr. Burwell was born in Lancaster, Va. He received the bachelor's and master's degrees in mining engineering at the Virginia Polytechnic Institute. A retired chief geologist of the Army Corps of Engineers, he served as senior warden and treasurer of Trinity Church. He was a fellow of the Geological Society of America, and a charter member and chairman of its division on engineering geology. Mr. Burwell also was a fellow of the American Society of Civil Engineers, and a member of the American Geophysical Union.

He leaves his wife, Mary Scott Burwell; a daughter, Mrs. Mary Nesbitt, of Alexandria, Va.; a brother and sister; and one granddaughter.

Nellie C. Hobbs McWilliams, wife of the Rev. Alfred Reeves McWilliams, retired rector of St. Stephen's Church, Jersey City, N. J., died on April 3d.

She is survived by her husband; a son, Alfred R., Jr.; two sisters, Mrs. Philip W. Hunt and Mrs. James H. Batt; and two grandchildren.

Sarah Clarke Meredith, wife of the Rev. John Scott Meredith, died March 30th, at the home of her daughter, near Warrenton, Va.

Mrs. Meredith was born in 1880. She married the Rev. Mr. Meredith in 1900 and was active in the work of the Church during the time he served parishes in Onancock, Salem, Christiansburg, Norfolk, and Greenwood, Va. Upon Mr. Meredith's retirement in 1938, the couple moved to Charlottesville, Va., where they remained until 1959, when they went to Warrenton.

In addition to her husband, Mrs. Meredith leaves three daughters, Mrs. Philip Triplett, of Hume, Va., Mrs. Frederick G. Wayland, of Warrenton, and Mrs. Hugh D. Stevens, of Flanders, N. J.; and four grandchildren.

Norah Kelly Moncrieff, infant daughter of the Rev. Bruce P. Moncrieff and Mrs. Moncrieff, of Golden, Colo., died on March 25th, of hyaline membrane disease. She was less than one day old.

The Moncrieffs have two other children, Kathleen, 5, and Kenneth, 2.

Sophia Seymour Porter, widow of the Rev. Angus MacKay Porter, died February 28th, in Tucson, Ariz., at the age of 82.

Mrs. Porter was the daughter of the late Rev. Edmund H. Jewett, who was a professor at the General Theological Seminary, New York City.

She is survived by two sons.

Dorothy Swift, key woman and communications chairman of the diocese of Western Michigan, died March 2d, at her home in Grand Rapids.

Mrs. Swift was born in Muskegon, Mich., and went to Grand Rapids in 1926 after graduation from the School of Dietetics at Battle Creek College. She was a past president of St. Elizabeth's Guild of St. Mark's Cathedral, Grand Rapids.

Surviving are her husband, Arthur; a sister, Mrs. James E. Dewey, of Bay City, Mich.; and a brother, John E. Zimmerman, of Monterey, Calif.

## CLASSIFIED

advertising in **The Living Church** gets results.

### FOR RENT

FOR THE MONTHS of July and August, cottage, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mountains, New York. Cooking, refrigeration, and hot water by gas. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. Per month \$300.00. Reply Box B-77.\*

### FOR SALE

TO YOUR ORDER: In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

### LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

APPLICATIONS being accepted for High School Music Director (band and chorus) in prominent Eastern seaboard resort-college town. Splendid opportunity for experienced organist-choirmaster. Chamber orchestra. Best liturgical tradition. Reply Box J-108.\*

MIDDLE-AGED MAN with experience to serve as a business manager in school for delinquent boys. Must be a good fund raiser and a good administrator. References required. Unless interested in a permanent position do not apply. Write to Starr Commonwealth for Boys, Albion, Michigan, giving resumé.

PRIEST HEADMASTER for parish day school in rapid growing area in Southeastern United States. Reply Box J-105.\*

### POSITIONS WANTED

BISHOPS, VESTRIES: Married priest invites correspondence. Experienced: stewardship, Christian education, urban, suburban fields. Desire challenge. Reply Box S-95.\*

DIRECTOR OF CHRISTIAN EDUCATION desires change. Excellent qualifications and references, six years' experience. Will serve two or three smaller parishes if conveniently located. Reply Box R-102.\*

EXPERIENCED PRIEST, married. Seeks correspondence with rector. Desire: responsible assistantship. Reply Box S-96.\*

FREE July supply in exchange for careful use of rectory. East coast. Reply Box K-98.\*

INNER CITY work sought by experienced priest with adventurous family. Reply Box J-100.\*

PRIEST EDUCATOR, married, with advanced degrees and fourteen years' teaching experience, available July 1st for headmaster-chaplain of parish day or preparatory school. Reply Box R-97.\*

PRIEST for supply work in August in Long Island — Rector and Honorarium. Reply Box H-107.\*

PRIEST: Needs work. Twenty years' experience town and country. Married. Minimum salary. Prefer west. Rev. Stanley Welsh, 227 S. Sixth St., Corvallis, Oregon.

RECTOR-HEADMASTER desires correspondence with Church having day school program. Reply Box D-103.\*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
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### THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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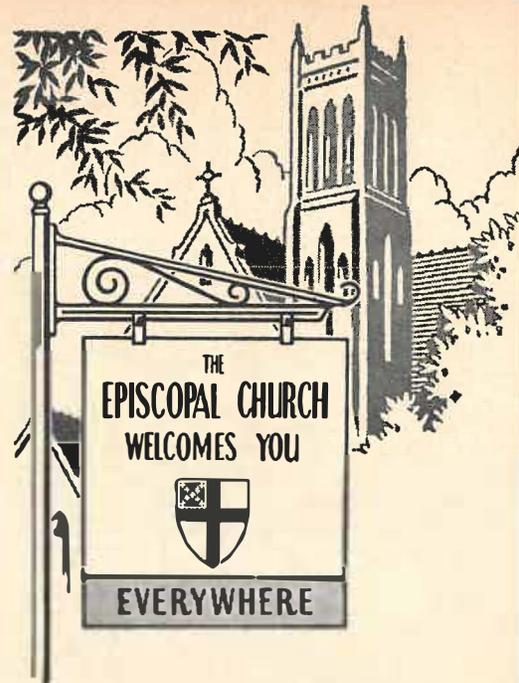
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THE LIVING CHURCH

# 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**.



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
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. Lisie 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, Evenson; 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.

## EVANSTON, ILL.

**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 Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
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. 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. Tolly H. Jarrett  
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.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
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

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.  
Sun 11. All services and sermons in French

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays 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 8, 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

Rev. L. M. Phillips, r "Across the River"  
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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