

# The Living CHURCH

February 12, 1961

25 cents

Page 12:

**Oak Ridge: Town  
of Christian  
and Atomic Energy**

Page 7:

**Texas Convention:  
Where Was the Fire?**

St. Stephen's Church, Oak Ridge,  
Tenn.: Carrying on the Oak Ridge  
enterprise as Christians [p. 12].



Driving Force

**MARGERY KEMPE.** An Example in the English Pastoral Tradition. By **Martin Thornton.** Priest of the Oratory of the Good Shepherd. Seabury Press. Pp. viii, 120. \$3.75.

There has long been a tendency to classify all writers who clearly and overtly express their love of God and Christ as mystics. Some of them are, of course, but a good many of them aren't. Considering such authors with the mystics often tends to obscure the many practical lessons these authors can teach us. It removes them from the realm of solving day-to-day life problems and places them on the rarified plane of those in intimate and infinitely personal contact with our Lord.

It is the chief contention of Fr. Thornton's excellent little book that classifying the 14th-century English writer, Margery Kempe, as a mystic has cut down on the tremendous use we might make of her *Book of Margery Kempe* as a practical, parochial guide. Ascetics rather than mysticism was the driving force in Margery's life. She wanted to be as good a woman as she could, but she also wished to be part of the world and enjoy it as much as possible. Thus, the retired life of a contemporary like Julian of Norwich was not for her. It was Margery's object to show us "by practical example how to see Christ in all things and to see all things in God."

The mystical elements in Margery's *Book* are thus not denied but rather played down in favor of her practical Christianity. So she emerges as a "major ascetic rather than a minor mystic." She also emerges as a woman of great spirit, wit, and courage.

All of this Fr. Thornton develops with skill, ease, and great conviction. If I have any criticism at all of this fine book, it is

ACU CYCLE OF PRAYER

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February

12. St. Thomas', Providence, R. I.
13. Church of the Epiphany, Hialeah, Fla.
14. Emmanuel, Winchester, Ky.; Church of the Transfiguration, Arcadia, Calif.
15. Fort Wayne, Ind.; Church of the Advent, Boston, Mass.; St. Andrew's, Chicago, Ill.; Calvary, Philadelphia, Pa.
15. Trinity, Fort Wayne, Ind.; Church of the Advent, Boston, Mass.; St. Andrew's, Chicago, Ill.; Calvary, Philadelphia, Pa.
17. St. Andrew's, Cottage Grove, Ore.
18. Christ and St. Barnabas' Church, Troy, N. Y.; the Rev. Harris C. Mooney, Kewanee, Ill.

The Living Church

- *The Neglected Age Group!*
- *How Rough are the Rough Years?*
- *Teens and into the Twenties!*
- *The Mysterious World of the High Schooler!*



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simply that I wish Fr. Thornton had been less concerned with Margery's exclusive value to the English Church. What she has to teach is valid everywhere — here in the United States as well as in Britain, and in the Protestant tradition as well as the Catholic. But this is a minor detail. All in all, this is one of the most appetite-whetting books to come along in quite a while. (Incidentally, *The Book of Margery Kempe* is currently available in an edition from the Oxford University Press.)

ROBERT H. GLAUBER

**THE MOUNT OF PURIFICATION** with *Meditations and Prayers*, 1949, and *Collected Papers*, 1946. By **Evelyn Underhill**. Longmans, 1960. Pp. vi, 333. \$3.

**E**velyn Underhill (1875-1941) was one of the greatest teachers of the spiritual life of modern times. In keeping with her profession of Anglicanism, she taught a definitely incarnationalist approach to God, which was nonetheless spiritual for its down-to-earth quality.

The present volume, from pages 133 on, contains material of Miss Underhill's already published — *Meditations and Prayers* (1949) and *Collected Papers* (1946). But *The Mount of Purification* (pp. 3 - 132) is here published for the first time. It consists of retreat addresses, plus some actual meditations, in which Miss Underhill shows the reader how to meditate by doing it herself.

These first 133 pages are worth the price of the book. The material is disarming, even shattering, to pride, complacency, and the like, but how bracing!

This is no book for those who want a sugar-coated religion.

FRANCIS C. LIGHTBOURN

### In Brief

**BAKER'S DICTIONARY OF THEOLOGY.** Everett F. Harrison, Editor-in-Chief; Geoffrey W. Bromiley, Associate Editor; Carl F. H. Henry, Consulting Editor. Baker Book House, Grand Rapids, Mich., 1960. Pp. 566. \$8.95. A "dictionary of theological and ecclesiastical terms," written from conservative Protestant point of view. Theological temper appears to be about that of fortnightly *Christianity Today*. Presumably will go down as standard reference tool for this particular viewpoint.

**THE EASTERN CATHOLIC LITURGIES.** A Study in Words and Pictures. Text by Rev. N. Liesel. Photographs by T. Makula. Foreword by Donald Attwater. Newman Press, Westminster, Md., 1960. Pp. xx, 168. \$4.95. A profusion of pictures illustrating different stages in performance of liturgies of various Eastern bodies in communion with Rome — Coptic, Ethiopic, Syrian, Maronite, etc. Interesting to note, for example, that p. 28 shows Communion being given by intincted Host.



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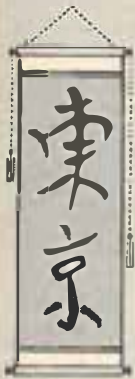
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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Listen First

We had been listening to a tape recording of a fifth grade class. A young teacher remarked, "She certainly knows her stuff. She must have studied a lot to have found so much material and to present it so well."

"But did you notice," said the director, "that the teacher's voice was heard most of the time? What did the children say?"

The little group before the tape recorder in the rector's study agreed that the children had been heard very infrequently, and that when a child spoke it was usually to echo some statement made by the teacher. When one child had asked a question, the teacher had brushed it aside as though it interfered with her carefully planned talk.

This is not an exceptional case. If such a recording could be taken of hundreds of our classes, even of some those reported to have "our best teachers," it is probable that this condition would be discovered. The inexperienced teacher really thought that this was fine teaching — a complete instruction on the subject for the day. The teacher thus recorded had held her class together by sheer power of strong personality and quantity of words. But it was agreed that toward the end of the recording there could be heard noises showing that the children were getting restless, and twice the teacher had to stop and warn them to pay attention.

#### Deep Rooted Cause

The cause of this is rooted deep in this teacher's *conception of the nature of teaching*. And since this is not an isolated case, we may charitably admit that she acquired it from a common impression of the goal (and therefore the method) of religious education which is held by many persons in the Church. This impression — this fairly common conception of religious education that consists of the imparting of information about the Faith to the young — is hard to down. It is part of the truth: A Christian "ought to know." He should — in simple terms as a child and, more fully, as an adult — know well the origins, history, literature, teachings, and practices of the Christian religion. A Christian certainly should know most of these things. Yet few do, after all the claims and efforts.

We have been thinking of teaching as our assignment to equip our pupils with the lore of the Faith. This, we felt, was to be done aggressively by our words of wisdom. The pupil was to listen.

We must learn first to listen to them. Teachers and parents all too commonly

do not try to get into the minds of their children. To get them to bring their half-formed ideas into the light, and to grow by many forms of self-expression, is part of the skill of teaching.

Children, even young ones, are reflective. There are times when they muse about things. The child turns his thoughts inward to ponder quietly some new idea or experience and relate it to what he already knows. Then comes the opportunity of his class. In the midst of a group with whom he feels at ease, with a sympathetic adult, he feels free to say what he thinks. He knows that his thoughts will be listened to with interest. This is one of life's deepest joys at any age.

#### Necessity of Teaching in Depth

From the teacher's point of view, this freedom of expression produces the opportunity to give guidance and to supply appropriate new material. To get the children to talk freely about themselves is not the end, but it is a necessary preliminary to any teaching in depth. By admitting that this is a beginning, and a needed one, can we discover ways of stimulating such sincere expression by our pupils? We can, indeed. The way is well charted. It consists of the art of *questioning children for their concerns*.

This is an area of education largely ignored, because of our fixed goals. How do you manage it? By planning an unhurried period of talk in which the teacher asks questions designed to bring out the actual ideas, opinions, and (frequently) misconceptions of the children. Suppose you are preparing to teach on such a theme as anger (revenge, hate, grudges, forgiveness), prayer (their present ideas and use), or lying. Invent several questions which will develop your theme. As you question your pupils, you will build other questions on what they have said. And you frequently will be surprised at what they reveal. Can these be my pupils? Now I know what they need! Now I can plan my teaching — for them.

As the college girl said of the shy freshman, "He's a wonderful guy if you draw him out." You will learn to know your real pupils when you try. We must explore the real world of our children — what they are thinking. It is not the end, but it is a beginning which all too many teachers have never made. By planned and skillful questioning we may learn to know the inmost thoughts of our children. Only then may we know how to offer them the treasures of the Faith.

# The Living CHURCH

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and the Thought of the Episcopal Church.

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## THINGS TO COME

February

12. Quinquagesima
  15. Ash Wednesday
  17. Meeting of the General Division of Women's Work, Seabury House, Greenwich, Conn., to 20th
  19. Lent I
  21. National Council meeting, Seabury House, Greenwich, Conn., to 23d
  22. Ember Day
  24. St. Matthias (Ember Day)
  25. Ember Day
  26. Lent II
- March
5. Lent III
  12. Lent IV
  19. Passion Sunday
  25. The Annunciation
  26. Palm Sunday

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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February 12, 1961

## 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.)

### Policy and Faith

The January 22d issue of THE LIVING CHURCH quotes Bishops Rose and Gibson as saying that an ESCRU report on interracial marriage is not "consonant with the policy or attitudes of the diocese of Virginia and the diocese of Southern Virginia."

I nominate the bishops' reply as the understatement of the year. In the diocese of Southern Virginia there is the only county I know of in the U.S.A. where public schools have been deliberately closed as a policy. In the diocese of Virginia a priest of the Church must live in makeshift parish hall quarters because of the attitude of the area. Isn't it interesting that the bishops chose to reply to the report on the basis of diocesan policy and attitudes and not on the basis of the Faith of the Church? It would appear that we are not only in the world, but also of it.

In neither of the cases given above have I heard of any episcopal proclamations, statements, policies, or attitudes that have courageously witnessed to and made relevant our Christian Faith. Nor have I heard of any action. For example, would it not be possible in the Alexandria situation [L.C., January 22d] for the bishop or the diocese to buy a suitable house and let Fr. Davis move in? And in the Prince Edward County area, could not the Church provide some education for the Negroes who do not have the benefit of private foundations?

(Rev.) CHARLES I. KRATZ, JR.  
Vicar, St. Margaret's Church

Baltimore, Md.

### Elusive Home

The diocese of Virginia and Meade Memorial Church are not seeking a rectory [L.C., January 22d]. The church already has an apartment over the parish house that is not suitable for our needs.

Before coming to Virginia there was an understanding with the diocese and the church that we could purchase our own home here and accept a rental allowance that was satisfactory to all concerned. This we have not been able to do because of racial prejudice.

The diocese of Virginia and the vestry of Meade Memorial Church are both trying to help us solve this urgent problem. I intend to sell my home in Cleveland and put the returns from the same in a home here if one can be found.

(Rev.) JOHN C. DAVIS

Rector, Meade Memorial Church  
Alexandria, Va.

### Students and Communists

It was with great disappointment, but with little surprise, that I read the article on Canon Byfield's attack on the House Committee on Un-American Activities over the disturbances caused by the San Francisco student demonstrations [L.C., January 22d].

How refreshing it would be if some Church leader, in response to an attack on a government agency by a Communist-led mob defy-

ing the law, would be quoted as saying, "There may be room for some criticism of the committee, but let's remember that the aim of Communism is to 'bury' us; that Communism is a godless force, bent on our destruction from within or from without; that our survival as a free society may well depend upon a continuing exposure of its activities among us." And how pleasantly surprising it would be if such a statement could receive the same one-sided reporting THE LIVING CHURCH gave Canon Byfield. Neither is very likely.

What a strange philosophy it is that suggests that there is merit in being a non-Communist voicing views that parallel the Communist line! Whatever the motivation for this behavior (which confuses courage with blindness, and, I will always suspect, is an attempt to achieve, as comfortably as possible, a state of synthetic martyrdom), the result is the same — an assist to atheistic Communism to undermine confidence in our system of government. Surely there must be better causes for these well-meaning Churchmen to serve—such as the one for which they were trained, serving God and His Church.

EUGENE O. GOEB

Milwaukee, Wis.

### Can a Name Lie?

May I call attention to a quotation from Bishop Swift of Puerto Rico [L.C., January 29th]: "Offer Puerto Ricans the Catholic Faith on a reformed basis — which is that for which they are seeking."

When I was in Puerto Rico — 1922 and '23 — we were making gains. Suddenly we discovered that many of our newest communicants were leaving us. We also discovered that Roman Catholic priests, wherever we had work, were armed with our own Spanish Book of Common Prayer. They were pointing out to their people our name as given on the title page. They were telling their people that we were lying and deceiving them and that we had no connection whatever with the historic Catholic Church. They said our name indicated that we were merely one of the many Protestant denominations.

We have made gains since then, and the bishop is right when he says that the Puerto Ricans are asking for the Catholic Faith on a reformed basis. Is it too much to hope that at the coming General Convention our Church will be big enough to put aside mere petty likes and dislikes and remove from our official title the word "Protestant," which today is a misrepresentation of our true character?

"The Anglican Church of America" would express for us just what our Canadian neighbors have accomplished for themselves, namely, a recognition of our relationship with the entire Anglican Communion and, at the same time, a declaration of our independence as an American Church. This would apply equally to all our work in Spanish-speaking countries.

With the establishment of a theological seminary in Puerto Rico for the training of clergy for all the Spanish-speaking countries in Central and South America, we cannot continue to hamper important work by that which is merely a name.

(Rev.) ERNEST PUGH

Retired priest,

diocese of Massachusetts  
Duxbury, Mass.

Continued on page 19



After renovation

### Recent Renovation

The recent renovation of Trinity Church, Oshkosh, Wis., shown in our picture for this week, is in keeping with the principles of the Liturgical Movement as expressed in that parish. The work was executed under the planning and direction of Robert K. Vance, local architect and member of the parish. Rector of Trinity Church (in the diocese of Fond du Lac) is the Rev. William J. Spicer.

**O** God, who dost accept the bread and wine (together with the money) which thy people offer unto thee: Accept, we pray thee, our alms and oblations, and grant that, as we receive back the Bread and Wine, now made vehicles of thy Son's action and presence, we may go forth in thy Name, to do in all things thy holy will; through the same Jesus Christ our Lord. *Amen.*

F.C.L.

Before renovation



# The Living Church

For 82 Years:

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

Quinquagesima  
February 12, 1961

## TEXAS

### Where There Is Smoke

by the Rev. JAMES L. CONSIDINE, JR.

The 112th council of the diocese of Texas opened in Galveston, Texas, on Friday, January 27th, amid multiple fears and threats of organized dissension. It closed at 1:55 p.m. Saturday with fears dispelled and without the dissension ever being voiced on the floor of convention. What happened? Was there no fire amid the smoke of the verbal and written pre-council charges? These charges included:

✦ "We believe that segregation is the Christian settlement for our bi-cultural community because it conforms to our Apostolic decision as recorded in the Scriptures and preserves a Godly reverence for His created order." This seemingly referred to diocesan policies authorizing or encouraging the desegregating of parish day schools, summer camps, adult conferences, etc., and to clergy support of "sit-ins" and of "kneel-ins."

✦ "We believe that no sermons should be delivered from our pulpits by any person who is not properly authorized under the canons of this Church."

✦ "We believe that our bishop and some members of our clergy are in error in advocating heaven on earth and in using the Church as a political weapon."

✦ "We believe that councils of Churches violate the faith and order of this Church and are detrimental to it." The Houston Council of Churches, the Texas Council of Churches, and the National Council of Churches of Christ were specifically mentioned.

✦ "We believe in fiscal and financial responsibility in diocesan operations and that parish property should not be subjected to possible encumbrance for lack of it."

✦ "We believe in parish schools and that control of Christian education should be and remain with each priest and parish, and that the department of Christian education can serve no useful purpose and should be abolished."

✦ "We seriously disapprove diocesan policies which permit clergy to seek election to public office and to participate actively in controversial partisan politics." This referred, apparently, to the candidacy (unsuccessful) of the Rev. John F. Stevens for a position on the Greater Houston school board.

✦ That there is an improper imbalance in the structure of the diocesan council resulting from there being approximately 152 clergy, "... only a few [of whom] have seen fit to vote against the recommendations of the leadership," and 372 laymen. "Therefore,



Bishop Hines: The bulging brief cases were distressing.

even if all authorized lay delegates should attend a council meeting, it is only necessary for less than one third of the laity to join the clergy in order to have a majority necessary to take action on any proposal."

✦ Objections were made to a \$10,000 item budgeted for operation of the diocesan conference center (Reid House, Austin). "This building was used on only 20 occasions during 1959, including four board meetings, one conference on Latin-American relations, one conference on Christian faith and organized labor, and one conference on alcoholism."

#### Too Liberal

✦ The Episcopal Theological Seminary of the Southwest also came in for some pre-council criticism, especially the reported "too liberal teachings, writings, and actions of certain members of the seminary staff."

These are the more important charges, and those who made the charges were from at least three of the larger parishes in the two biggest cities in the diocese: the Church of St. John the Divine, Houston; St. Thomas' Church, Houston; and the Church of the Good Shepherd, Austin.

"How much support have they outside their own parishes?" This was the question in the minds of the nearly 1,500 Episcopalians who were in the Moody Center in Galveston on Thursday night

Continued on page 17

## EPISCOPATE

### Bishop Dandridge Dies

The Rt. Rev. Edmund Pendleton Dandridge, retired bishop of the diocese of Tennessee, died in Lexington, Ky., on January 28th, of a heart attack, at the age of 79.

Bishop Dandridge was born in Flushing, N. Y., in 1881. He was graduated from the University of Virginia in 1902, and received the degree of Master of Arts from that school in 1903. He held the B.A. degree from Oxford University, the D.D. degree from Virginia Theological Seminary, and the D.D. degree from the University of the South. He was ordained to the priesthood in 1908. He served Greenbrier Parish, and St. Paul's Church, Petersburg, Va., before becoming rector of Christ Church, Nashville, Tenn., in 1923. He was consecrated bishop coadjutor of Tennessee in 1938, and became the diocesan in 1947. After his retirement in 1953, he became acting dean of the School of Theology of the University of the South, where he served until 1956. He was a deputy to General Convention five times between 1922 and 1934. He was a member of the National Council from 1940 until 1946. In 1924 he declined election as missionary bishop of Idaho.

Bishop Barth of Tennessee, Bishop Dandridge's successor, said that the late Bishop Dandridge was "one of the great bishops of the Church, and we've lost a fine Christian gentleman."

"I served under him as my bishop during my time of rectorship of Calvary Church, Memphis, and as his coadjutor for the last five years of his episcopate," he said. "Both were happy associations which I treasure highly. Bishop Dandridge was a man of deep devotion to his Lord and His Church, strong in his convictions and with an understanding heart in all his ministrations."

### Where Are We?

Where are we, and where are we going, in overseas missions? The February 19th issue of THE LIVING CHURCH, a special issue on Overseas Missions, will report ideas, trends, and problems as seen by General Convention deputies and others at a significant conference held in Philadelphia last month.

## Bishop, Myth, and Truth

Diocese of California clergy gave their bishop, the Rt. Rev. James A. Pike, a unanimous vote of confidence, at a meeting held just before the opening of the diocesan convention. Their resolution was presented during convention and unanimously adopted without discussion.

A group of clergy in the diocese of Georgia [L.C., February 5th] censured Bishop Pike for theological opinions expressed in the December 21, 1960, issue of the *Christian Century*. The clergy asked their bishop to bring the matter before the House of Bishops, claiming that Bishop Pike disbelieves in the Virgin Birth, the Church's doctrine on the Trinity, and salvation through Jesus Christ alone.

Bishop Pike replied that his views are "well within doctrinal orthodoxy." He explained that he was inclined to believe that the Virgin Birth "is a myth, introduced to explain in picture language the dual nature of Christ." However, he said he did not deny the possibility of the miracle of the Virgin Birth. The bishop also noted, after the charges were made, that a myth "is a particular literary form of telling the truth. The truth — which I firmly believe — is that Jesus was both divine and human. The moment you literalize it, you spoil the myth. My faith is in the divine realities, the acts of God — not in the words that embody them."

He also said:

"I'm not much of a heresy hunter, but if they bring a heresy charge against me at the House of Bishops . . . I might file a counter-charge [concerning segregation in churches in Georgia]. Now there is a heresy worth discussing. All men are equal in the sight of God. This is the clear and official teaching of the Anglican Church. Still, 11 o'clock on Sunday morning is the most highly-segregated hour of the week — all over the country — but not in the California diocese."

The clergy resolution said:

"We clergy assembled express our gratitude for the privilege of serving under the leadership of Bishop Pike. While within the freedom of Anglicanism there are those of us who differ with him at times in his specific theological interpretation, we wholeheartedly reaffirm our confidence in him as our bishop."

*More California convention news next week.*

## VIRGINIA

### Charity and Understanding

A report by the racial study commission of the diocese of Virginia was received and approved at that diocese's annual council. The council met on January 25th and 26th in Truro Church, Fairfax, Va.

The study commission's report was presented by B. Powell Harrison, Jr., chairman of the commission. Mr. Harrison is also a member of the National Council.

In presenting the report, the second

from the commission, Mr. Powell noted that the commission was comprehending three areas of study: theological principles involved in race relations, a history of racial matters in the diocese of Virginia, and current racial matters within the Church in the diocese of Virginia.

"We are Christians," said Mr. Harrison, quoting from the printed report of the commission, "and, as Christians, we are obligated to apply, as best we falteringly can, the principles of Christ in all our activities, not merely those directly related to our Church."

He went on to say, "The time has come for Christians, above all people, to display more charity toward each other, and to search for such understanding of the pains and problems of white and Negro, integrationist and segregationist, that we as individuals may live in love and charity. The balanced type of commission which this diocese appointed encourages this result."

Mr. Harrison spoke of other groups involved in the field of race relations, saying that many of them express the viewpoint of one side or another, "frequently in an extreme manner." He said that their statements "seldom convince and seldom satisfy anyone but the original staunch advocates of that particular side."

Of the Episcopal Society for Cultural and Racial Unity (ESCRU), which met recently in Williamsburg, Va. [L.C., January 29th], Mr. Harrison said:

"The ESCRU speeches and statements have caused many to believe that the Episcopal Church in Virginia is segregated and oppressive to the Negro race. The contrary is the case. This diocese has been a leader here. It eliminated any racial distinctions within the life of the Church back in 1949. . . . ESCRU got its maximum publicity on its statements concerned with interracial marriage. You are entitled to know that this subject is not new. It was discussed by the racial study commission. Yet it has not appeared in our report because it was not considered an issue. . . . There are problems, tender problems, in race relations in our area that need attention and solutions. This is not one of them."

Mr. Harrison reported the study commission's recommendation that similar groups be organized "wherever possible and appropriate," and that Churchpeople encourage such committees in the political life of communities.

The council participated in the installation of the Rt. Rev. Robert Fisher Gibson, Jr., as 10th Bishop of Virginia. The Most Rev. Arthur Lichtenberger, Presiding Bishop, and Bishop Goodwin, retired, of Virginia officiated. The council heard and granted a request by Bishop Gibson for an episcopal residence near the District of Columbia, for Suffragan Bishop Chilton.

The council also:

- ✓ Adopted a recommendation of the committee on the state of the Church for a diocese-wide teaching mission in 1961.

- ✓ Adopted changes in canons to strengthen the executive committee and to provide for the appointment of deans of convocation by the bishop.

- ✓ Approved a program budget for 1961 of \$623,109, of which \$190,000 will go to the national Church.

- ✓ Admitted St. Dunstan's Church, Falls Church, as a separate congregation in Langley parish; and admitted All Saints' Chapel, near Alexandria, and St. James' Mission, near Mount Vernon, as mission churches with representation in the council.

**ELECTIONS.** Standing committee: Rev. E. L. Merrow and B. T. Newton. Executive committee: clergy, J. H. Alves, C. W. Sydnor, Jr.; laity, James Keith, E. O. N. Williams.

## ALABAMA

### Right is Right

The 1961 convention of the diocese of Alabama has adopted a new constitution on the second reading. The convention met at the Church of the Advent, Birmingham, Ala., on January 24th to 26th. New canons also were adopted.

Bishop Carpenter of Alabama made a plea to the diocese for truth and communication:

"We suffer acutely from a lack of communication between groups that make up the composite picture of modern society as it has come to be.

"Confusion has grown and added the compound interest of discord and malevolence. And reveling in the needless confusion we find the hermetically sealed mind of the mulishly consistent, which draws in hiding behind closed shades of pretense and allows itself none of the constructive exercise brought by what it considers disturbing thoughts.

"Somehow we must find . . . a means by which men of differing minds may reasonably discuss their variant points of view in an honest search for truth without the heat of passion which befuddles thought and distorts reality."

Bishop Carpenter referred to the motto of a seminary of the Church: "Seek the truth, come whence it may, cost what it will."

"As an individual in the face of recognized confusion and abnormal strain," he said, "it must be my driving desire to find truth and through truth to know what is right, and therefore fitting, for the use of my best efforts. My desire must not be to prove that I am right, but that right is right, and first to know what is right before I take action. . . ."

The convention:

- ✓ Heard the Rev. Frederick Morris, rector of St. Thomas' Church, New York City, remind the delegates that God does not live secluded from the world, but that He is "as much at home in the shop as He is in a church."

- ✓ Admitted St. Andrew's Church, Mobile, as an organized mission.

- ✓ Adopted a budget of \$425,995, of which \$63,000 is for advance work.

**ELECTIONS.** Deputies to General Convention: clerical, Edward Mullen, Emmet Gribbin, Benjamin Meginniss, William Hill; lay, Basil Horsfield, Evans Dunn, S. E. Hobbs, Paul Tate, Jr.



## Down with Barriers

Delegates from 78 parishes and missions of the diocese of West Texas wound up their three-day annual council in Brownsville, Texas, January 31st, with a call for the end of racial discrimination.

Approved without dissent was a resolution presented by the Rev. Thomas H. Morris, All Saints', Corpus Christi, in his report from the department of Christian social relations, which stated:

"That in faithfulness to Jesus Christ, who values all men equally, this council calls on every individual, parish, institution, and group within the diocese to continue to respond to the leadership of the Church by taking ever more positive action toward the elimination of all racial and other barriers to real Christian fellowship."

The council also approved plans for a 10-year program of evangelism outlined by Bishop Jones of West Texas. In his annual address, Bishop Jones had proposed a renewal of faith and an emphasis on the outreach of the Church. Calling his program "Operation Witness," he set the theme for 1961 as "Discovering Our Heritage" and urged a revival of spiritual life in the diocese.

The program, which comes after last year's successful \$1,500,000 Episcopal Advance Fund drive, will include stepped-up mission activity among the Spanish-speaking people of the diocese, as well as continued work with the companion diocese — the missionary district of Mexico.

A budget of \$346,470 was approved, an increase of more than \$20,000 over 1960. Appropriated for the Church's Program was \$257,628, up \$16,000, of which \$80,297 will go to National Council for World Missions.

**ELECTIONS.** Deputies to General Convention: Clerical, Harold Gosnell, J. L. Brown, Gerald McAllister, Thomas Morris; clergy alternates, S. O. Capers, Rufus Stewart, John DeForest, E. P. Bush, Jr.; lay, Paul Mason, Porter Loring, Jr., Charles Turbiville, Sam Gottlich; lay alternates, Frank Gillespie, Henry Askew, Arthur Mathis, Hollis Fitch.

Standing committee: clergy, Rufus Stewart, James Joseph; laity, Dr. A. H. Nolle. Executive board: clergy, D. W. McClurken, S. O. Capers; laity, Fred Hall, Howell Ward.

For the first time, women were given a seat and voice in council (but no vote). None spoke.

## MILWAUKEE

### Burial Mandates

Suggestions have been printed at All Saints' Cathedral, Milwaukee, for the guidance of parishioners in insuring Christian burial for themselves and their families. Specifically, parishioners are directed that: (1) Services are not held in funeral parlors, and (2) Any baptized Christian may be buried from the cathedral.

An introductory paragraph says, "In order to insure your having burial with

full rites and privileges of the Episcopal Church, it is most important to leave clear and definite directions to those who will be responsible for your funeral. This should be done in consultation with your parish priest."

Several possible directions are given, with the suggestion that the desired directions be written by hand, in triplicate — one copy to be given to the parish priest, one to be left with personal papers, and one to be left with the relative or friend most likely to be in charge of burial arrangements.

Some of the possible directions suggested for choice are:

✓ I desire that my casket shall be closed as soon as my body is prepared for burial and not opened again.

✓ I desire to have an inexpensive casket.

✓ I desire that my body be taken to the church immediately after it is prepared and left there until after funeral services are concluded in church.

✓ I especially desire that both incense and holy water shall be used in the service known as the Absolution of the Body.

✓ I desire . . . that artificial grass be not used around or inside the grave, and that earth from the grave be used at the committal.

## RELIGIOUS ORDERS

### Convent Chapel

The first Eucharist was offered in mid-January in the new chapel at St. Helena's Convent in Newburgh, N. Y. The Rev. William R. D. Turkington, O.H.C., was the celebrant. He was served by Brother John, O.H.C.

## PUBLIC AFFAIRS

### Unwanted

The town of Cazenovia, near Syracuse, N. Y., has appealed a ruling allowing the diocese of Central New York to have a religious education center in the residential section of the community.

The town's board of zoning appeals originally denied the diocese's application for permission to operate the center. A New York Supreme Court justice, however, ordered the permit issued. The town has now appealed to the Supreme Court's appellate division.

The diocese has a contract to buy "Thornfield," a large estate on Cazenovia Lake, which the diocese intends to use as a center for young people and adults. Neighbors of the estate complained that the center would actually be a summer day camp. The zoning board, in rejecting the diocese's application, said it did not want the estate used for recreational activities.

The Supreme Court justice ruled that the town had failed to prove that the uses proposed for "Thornfield" would adversely affect the health, safety, morals, and general welfare of the town. [RNS]

## BRIEFS

**REGISTERED CHURCH:** At the annual parish meeting in its 200th anniversary year on January 27th, the congregation of Christ Church, Cambridge, Mass., accepted the invitation of the Department of the Interior of the U.S. government to apply for a certificate designating the church as a Registered National Historic Landmark. No financial commitments are involved, but the church agrees to preserve to the best of its ability the "historical integrity of this important part of the national cultural heritage."



**THE REV. MR. PRESIDENT:** President John F. Kennedy, by virtue of his membership on the Board of Overseers of Harvard University, is entitled to the title of "Reverend." Since the time, 200 years ago, when all board members were clergymen, members of the board have been addressed as "honorable and reverend gentlemen." [RNS]



**THE CHURCH AT PHILIPPI:** A large portico of an early Christian church was uncovered by archeologists during excavations on the site of Philippi in Macedonia. The scientists, who belonged to the Greek Archeological Society, also found a number of monuments believed to date from the fourth century. [RNS]



**BISHOP TO ROME:** Bishop Dagwell (retired) of Oregon has accepted the invitation of Bishop Bayne to become locum tenens at St. Paul's Church, Rome, Italy. Bishop Bayne, who is in charge of all Episcopal Churches in Europe, also wants Bishop Dagwell to visit other European Churches, administer Confirmation, and act as an ecclesiastical consultant.



**SABRE RATTLING?** American Super-Sabre jet fighters are blamed for widening cracks in the walls of the parish church at Eriswell, England. Many cracks in the wall reportedly have been aggravated by aircraft flying too low and breaking the sound barrier. [RNS]



**RIGHT OF POSSESSION:** Two of the churchyards of Trinity Parish, New York City, were closed to the public for a period of 48 hours each during January. The closure, at Trinity Church and St. Paul's Chapel, is made annually to affirm Trinity's right of private thoroughfare in its properties.



**HAZARD OF LIFE:** The Bishop of Barrackpore, in the Church of India, Pakistan, Burma, and Ceylon, reports that the one-year-old son of a Church family was recently carried off by a jackal, but that the child was "rescued from his mouth," and treated for bites.

## Stay of Execution

A U.S. district court order staying the execution of a convicted murderer, scheduled for the night of January 30th, also resulted in cancellation of most of a series of prayer vigils scheduled in churches that night [L.C., February 5th].

The Pennsylvania Council to Abolish the Death Penalty said that the vigils had been planned in at least 45 churches of nine denominations in 28 towns and cities. After the stay of execution, the council also called off 24-hour vigils it had planned outside of Rockview Penitentiary, at Bellefonte, Pa., the place of execution; and at the Eastern Penitentiary, Philadelphia, and the State Office Building, Pittsburgh.

Nineteen Episcopal churches of the diocese of Pennsylvania were among the churches that had planned to be open for vigils. They were acting in keeping with a resolution of the diocesan convention condemning the death sentence. The diocesan department of Christian social relations made public the list of churches and announced that a number of clergy of the diocese had preached on the subject at Sunday services.

The court order was issued on behalf of the defendant, Arthur Schuck, who was sentenced to death for killing two men in a car, in the belief that his wife was with them. The order directed the county court to consider an appeal by the condemned man's counsel.

## UNITY

### The Intolerable Disgrace

Christians are urged by Bishop Donegan of New York to practice a "spirit of unity" among themselves to help advance the cause of the reunion of Christendom.

Differentiating between "union" and "unity," he observed that he agreed with the Archbishop of Canterbury's recent statement that formal reunion of Christians "may never come on earth."

"But," he emphasized, "the other and greater unity (of spirit), transcending all barriers and proof against all differences of doctrine and jurisdiction, is even now within the grasp of those who truly love the Lord Jesus Christ."

"The one and only intolerable disgrace," he said, "is that the servants of Christ should fail to love and trust one another whatever their differences."

Bishop Donegan addressed the Church Club of New York in connection with the Week of Prayer for Christian Unity, January 18th-25th.

"As the Archbishop of Canterbury pointed out," Bishop Donegan continued, "union is a matter of concordats and formulae which will prove satisfactory to the contracting parties. Unity, however, that which must exist before there can be

any real union, is a far more important thing."

Bishop Donegan made it clear that he was not commenting "either favorably or unfavorably" on a proposal by Dr. Eugene Carson Blake, Stated Clerk of the General Assembly of the United Presbyterian Church, for the merger of three major Protestant bodies and the Episcopal Church as a step toward the eventual union of Christianity.

Bishop Donegan said he was "in personal unity with a number of individual Christians representing most diverse backgrounds." He cited the Ecumenical Patriarch and various American Protestant ministers.

"I would be less than frank," he added, "were I not to say that there are two able and distinguished Roman Catholic clergymen for whom and with whom I share the same feeling." He did not identify the priests. [RNS]

## MISSION

### A Sense of Change

Christ Church, Lexington, Ky., has deposited \$5,000 to the account of the Rev. Jonas E. White for use at La Ceiba, Honduras. (An additional \$5,000 was given to St. Mary's Church, Middlesboro, Ky., for work in the mountain region of the diocese of Lexington.)

In a newsletter from La Ceiba, Mr. White said:

"To my Christ Church Family:

"The rains started last night. All day Saturday the fresh wind off the ocean brought a sense of change. For the first time in six months we had a northwest wind. When it started to rain, you could not see more than 10 feet in front of you.

"Our primary council held last month was most successful. We had delegates from all of the missions in Honduras. Two of the most interesting motions passed during our business session were: A call for a rapid start in Spanish-speaking work in Honduras, and the development of home study and worship groups . . . where we would take the Church into the homes of our various members and they would ask their neighbors to attend.

"Very soon now we shall sign the documents to purchase the large corner lot next door; this will make it possible for us to expand our day school and still have room for a future parish house, which we need badly. The total cost of the lot is \$15,000. Christ Church, Lexington, has contributed the sum of \$5,000 toward the purchase price, and for this we are deeply grateful.

"God has richly blessed our ministry here in the last six months. . . . It is not easy to bring the Gospel to people who are hungry, badly clothed, and sick. Daily, out of your riches you are called to share more and more of your great abundance. We are now very much a part of Christ Church, Lexington, and over the miles we know of the warmth of your prayers, and affection for us."

Mr. White reports that no Churchmen were hurt in the recent revolution in his country. He also reports that he was mar-

ried to Miss Renate Niemann, on February 2d. He is said to be the first priest married in Central America.

## NEW YORK

### Organization Men

Bishop Donegan of New York has announced formation of an organization to coordinate and encourage men's activities in his diocese.

The Episcopal Laymen of New York will "provide a means whereby more men may be encouraged to participate" in Church activities and will "explore further ways in which men can serve the Church," according to Bishop Donegan.

Women's Church work is coordinated through the Episcopal Churchwomen of the diocese of New York. [RNS]

### Christian Educator

The Rev. Miller M. Cragon, Jr., 36, has been appointed director of New York's department of Christian education by Bishop Donegan of New York. The appointment is effective April 15th.

Mr. Cragon has been director of Christian education for St. Michael and All Angels parish in Dallas, Texas, for the past six years. The church has a parish day school of 155 children in the first three grades, as well as kindergarten and nursery, and a Sunday school with an average attendance of 400 children.

Mr. Cragon, a native of Ruston, La., was graduated from Tulane University, and studied at the University of the South. He served several churches in Louisiana, and was on the staff of the Lawrenceville School, Lawrenceville, N. J., for two years. He holds the degree of master of arts in elementary education, and studied for a year at St. Augustine's College, in Canterbury, England. He succeeds the Rt. Rev. James Stuart Wetmore, who was consecrated suffragan of New York in 1960.



Mr. Cragon: Head of New York's Christian education.

## CANADA

### Primate and the Province

by the Rev. Canon SPENCER H. ELLIOTT

History has repeated itself in the ecclesiastical province of Rupert's Land. The primate of all Canada, the Most Rev. Howard H. Clark, presently archbishop of Edmonton, has been elected provincial archbishop and metropolitan, and will move to Winnipeg, Manitoba, the see city of the diocese of Rupert's Land.

The same procedure was followed in 1954, when the Most Rev. Walter Foster Barfoot was both primate of all Canada and archbishop of Edmonton. In the case of the Edmonton diocese the title of archbishop does not refer to provincial status, but is temporarily to be attached to Edmonton as the see city of the primate. Thus we find two archbishops in the one province, the diocese of Rupert's Land being the fixed see of the provincial metropolitan. It is, as it were, a kind of tidying-up process to elect the primate-archbishop to be metropolitan-archbishop in his own province.

Archbishop Clark is 58 years of age. He became bishop of Edmonton seven years ago and primate in September, 1959.

The ten dioceses in the ecclesiastical province are Rupert's Land, Saskatchewan, Athabasca, Saskatoon, Qu'Appelle, Calgary, Keewatin, Edmonton, Brandon, and the Arctic.

### Four on Unity

Anglican, Orthodox, Roman Catholic, and United Church clergymen spoke at a meeting in Christ Cathedral (Anglican), Ottawa, Ontario, in January. Some 600 clergymen and laymen from those four Churches attended the meeting. Baptists, Lutherans, and Presbyterians also attended. The Very Rev. J. O. Anderson, dean of the cathedral, was chairman.

The Anglican speaker was the Rev. Canon Herbert Waddams, rector of St. James' Church, Manotick, who said, "All our churches are filled with people who are ignorant, prejudiced, and sometimes downright hateful toward their fellow Christians. We do not know what the future unity of Christians will be — our task is to work through prayer and love to break down barriers. We all have to submit our wills to God and not try to dictate to Him. . . ."

The Eastern Orthodox speaker, the Rev. Emile Hanna, suggested that before any discussions on an ecumenical basis can take place, the religious bodies "must firstly understand and agree upon their formulas. It is suggested that they meet beforehand to settle these misunderstandings and unclear definitions amongst themselves. Then and only then can the Christian leaders of the world meet to-



RNS

Queen Elizabeth II leaves the Cathedral of the Redemption, New Delhi, India, after a service. She is accompanied by President Rajendra Prasad of India (left), and Bishop Willis of New Delhi. Her

husband, Prince Philip, is in the back row. The cathedral was built by the late Lord Halifax, sometime Viceroy of India, and has an altar given by King George V, grandfather of the present Queen.

gether toward Christian unity, desired by God and man alike."

### Milestones

The Rt. Rev. Harold F. Appleyard has been consecrated bishop of the diocese of Huron, Ontario, Canada. His consecration was attended by Bishop Emrich and Suffragan Bishops Crowley and DeWitt of Michigan.

Dr. William Robert Coleman, recently principal of Huron College, Ontario, has been consecrated Bishop of Kootenay. American bishops assisting were Bishops Rhea, retired, of Idaho, Lewis of Olympia, and Hubbard of Spokane.

## NEW ZEALAND

### Bishop Honored

The Rt. Rev. Alfred Thomas Hill, Lord Bishop of Melanesia, has been announced the recipient of a Companionship in the Excellent Order of St. Michael and St. George (C.M.G.), bestowed by Queen Elizabeth II.

## ENGLAND

### Neighborliness

The Rev. Trevor Beeson, vicar of St. Chad's Church, Stockton-on-Tees, Durham, England, took his curates to a Roman Catholic mass during the recent Chair of Unity Octave.

About 40 parishioners of St. Chad's accompanied the Anglican clergymen on their visit to the Church of SS. Peter and

Paul, a Roman Catholic church in the town.

According to the London *Times*, the vicar's action evoked some criticism in local Protestant circles, but Mr. Beeson was quoted as saying that he himself had not heard of any opposition to the visit.

[RNS]

### Noted "Liberal" Dies

The Rev. Canon Henry D. A. Major, a noted "liberal" and educator, died recently. He was the most recent English clergyman tried for heresy.

Dr. Major was the founder of the *Modern Churchman*. One saying attributed to him was, "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance." His heresy trial was for "openly teaching doctrine concerning the Resurrection which is contrary to the Christian religion as set forth in the Creeds and Holy Scripture."

## UGANDA

### New Dioceses

The diocese of the Upper Nile, in the new province of Uganda, has been divided into three dioceses. The new dioceses are Soroti, Mbale, and Northern Uganda.

The Bishop of Northern Uganda will be the Rt. Rev. J. K. Russell, who has been assistant bishop on the Upper Nile, as was the Rt. Rev. S. S. Tomusange, an African, who will be Bishop of Soroti. The Rt. Rev. L. C. Usher-Wilson, bishop on the Upper Nile, will be Bishop of Mbale.



Between the days of the Army chapel and the building of the church, St. Stephen's congregation held services in a high school gymnasium.

**Better educated, younger,  
and with more children per family  
than the average, Oak Ridge  
parishioners thrive on atomic  
and Christian energy**

# Parish With A Brain Trust

by Terry Johnson King



Fr. McIntosh: Ridgers' rector.

How does a parish of unusually gifted Episcopalians attempt to serve the Church in a world whose problems this group has helped to create?

St. Stephen's Church, Oak Ridge, Tenn., is an example of such a parish, being composed largely of scientists from Oak Ridge's only big industry, the plants and laboratories that Union Carbide Nuclear Company operates for the Atomic Energy Commission. The parish probably has more advanced degrees per capita than any other in the country.

The town in which the church is situated is unique. It was conceived in utter wartime secrecy and built along the ridges

between the Cumberland and Great Smoky Mountains to produce uranium-235 for military purposes. It was built so silently that the rest of east Tennessee was unaware of the birth of a city of 80,000 people.

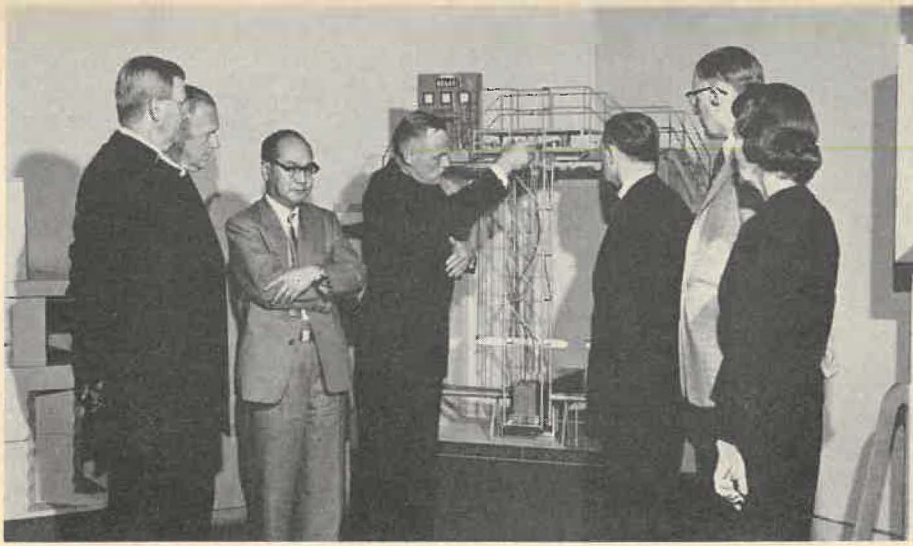
St. Stephen's development parallels that of the town, to a point. In such an atmosphere it was natural that those of like faith would seek one another, so a small group of Episcopalians organized and was allotted a worship time of 5 p.m. in the town's only meeting place — an Army-built chapel. From this they grew into a high school gymnasium, and in 1950 the cornerstone was laid for the present church building, which marked its 10th

anniversary last year. The time at which the parallel growths diverged was at the end of World War II, when the city's population dropped rapidly to 27,000 as construction personnel moved out, but the church still kept growing. Today, in an area generally conceded to be a Fundamentalist stronghold, St. Stephen's boasts 1,100 baptized members.

The people of Oak Ridge, and thus of St. Stephen's, depart a bit from that composite of statistical investigation, "the average." The population is younger, there are more children per family (the town is reputed to have the nation's highest birth rate), and the people are better educated (most Oak Ridge scientists have at least two degrees, most wives at least one). They are intense individualists. They read Vance Packard's *The Status Seekers*, currently the book most often requested from the library, as an index to the behavior of the rest of the country. Then they placidly continue to drive old cars, live in unpretentious houses, and wear unprepossessing clothes.

A good bit of the current work at Oak Ridge is devoted to the peaceful uses of nuclear energy. Most Ridgers are acutely aware that the political, moral, and spiritual development of our civilization is lagging behind its technological advances; and since, as a group, they have had so much to do with recent scientific progress, they feel a decided sense of responsibility for improving the less material facets of our society.

This realization of Christian responsibility, combined with a well educated and intellectual membership, has given St. Stephen's a position of true leadership in Oak Ridge, but the projects of that community needing civic attention differ from those in Anytown, U.S.A. Ridgers live in such an atmosphere of advanced city plan-



Dr. Pollard explains the principle of the pool-type nuclear reactor to the Church's Commission on Atomic Energy. Left: Bishop Warneke of Bethlehem, Bishop Hart of Pennsylvania, Dr. Matsushita, president of St. Paul's University, Tokyo, Dr. Pollard, the Rev. Canon Charles Martin, Mr. James Weart, and Mrs. Irwin Hyatt.

ning and governmental wet-nursing, eliminating many of the more plebian snarls that plague older cities, that they are able to devote their attention to preventive planning. Rather than a slum clearance fight, for instance, the current crusade is for a county-wide central accounting system — and among the crusaders are many from St. Stephen's. The impact of the church upon the town is exemplified by this fact: if Episcopalians suddenly withdrew from local endeavors, Oak Ridge would lose its school superintendent, 1/3 of its symphony, a portion of the city council, its ranking painter and sculptor, most of its drama group, a goodly portion of the League of Women Voters, and a representative to the Methodist Hospital Board!

The Rev. Moultrie McIntosh, a handsome, greying man in his late 30s is rector of the parish; he is active in the local ministerial association. The Rev. Dr. William G. Pollard, one of the two scientists\* who have entered the priesthood from St. Stephen's, where he is now priest associate, is chairman of the mayor's interracial commission. Oak Ridge, for all its advanced thinking, is after all a southern town with southern merchants, but when Dr. Pollard's committee began to concern itself with the push for racial equality *via* the sit-in demonstrations, the vestry backed him with a resolution that concluded "no person should be denied services because of racial background at municipal or commercial facilities that serve the general public."

St. Stephen's recognizes its mission to the rest of the world, too. From Oak Ridge came the inspiration for National Council's gift of a nuclear reactor to the Nippon Seikokai for use in its hospitals, and the reactor was in part designed by parishioners. There were many gifts of time and money for this project from the congregation.

One of the still wide-open fields for the

\*The Rev. John Bull, a nuclear physicist, is now rector of St. James' Church, Knoxville, Tenn.

that it was to come from their investigation of the very difficult problem on which they were working. After the discovery, however, no moral choice could in any way change the fact that men would know from then on that the world is actually constructed in a certain way. Even if we had not yet actually made an atomic bomb, we would still know atomic energy as something real and existing in the world, which at any time and any place could be materialized into the actuality of a bomb. Our plight would be basically the same as it is now."

Those who are familiar with the destructive possibilities of nuclear energy point out that nuclear fission was an inevitable step as an energy source, and necessary because of the decline in our natural resources. Because of the bomb, untold lives were saved, medical research has advanced, there are lifesaving radioisotopes in hospitals, power plants exist that can generate many times their pre-nuclear output, and geneticists and agriculturists are able to unlock important secrets of life processes.

Oak Ridge has become a crossroad of international science, a town whose peaceful and educational activities are well known in nearly all countries of the free world and of the Soviet bloc. There have been scientific exchanges with many countries, including Russia, and experts from Oak Ridge have been consulted by Great Britain and Yugoslavia after reactor accidents. Thus St. Stephen's scientists in general find no conflict in reconciling their roles as scientists and Christians. In fact 60% of them are recent converts, having been scientists before they were Churchmen. They hold, perhaps more firmly than those in other professions, that intellectual sloth is sin and that if knowledge is available they must attempt to acquire it. Truth can always converse with other truth, and the Gospel is not threatened by the exploration and control of the resources given by God.

One of the vestrymen, a scientist, summed up the climate of thought in his letter to Fr. McIntosh when he was called as rector. "It is particularly important," he wrote, "for us to carry on the Oak Ridge enterprise as Christians. Here are people drawn from all parts of the country and their witness reaches out far beyond the local scene. I don't imply that being an AEC installation makes Oak Ridge a peculiar mission field where people spend their time wrestling with atomic moral and religious problems (too few of us do), but I suspect that here the devil has available to him a special set of traps that we are slow to recognize. The perils of the soul are more insidious. So close are we to the dreadful and extraordinary things that man has accomplished that we are tempted to believe that what *man* does will decide the future. It then becomes important for our own defenses that we go about our business actively aware that we are creatures of God and members in Christ."

education of the "Brain Trust" is schooling in stewardship. While giving has increased 20% (to an annual budget of \$55,000) in the last three years, far too few, in a parish where the average family income exceeds \$9,000, practice tithing. Here the scientists may suffer from prevailing attitudes. Technically they want for nothing, and it is true that they have been municipally indulged somewhat by the Federal Government (which leads other east Tennesseans to regard Ridgers as pampered squatters). But they want a growing and dynamic parish with a top-notch program, so Fr. McIntosh continues to press a cause and effect ratio in working on this aspect of their education.

Do Oak Ridgers feel a sense of guilt for their involvement in the production of the atomic bomb? Does the automobile manufacturer feel a sense of guilt for the toll of lives taken on the highways? Should those through whom God chose to reveal the secret of nuclear fission feel any more guilt than the rest of the world who, through commission and omission, determined the use to which this discovery was to be used? Dr. Pollard, in a commencement address to Hobart College, said this about the consequences of nuclear fission:

"Those who stumbled on the crucial discoveries for both atomic and hydrogen bombs had no possible way of anticipating their consequences. To be sure, it required a certain period of time for even physicists to become fully aware of the meaning of these discoveries. But this process of maturing realization was one with a certain inevitability, so that it is still true to say that the moment these discoveries had been made, mankind had of necessity to live from then on in a world in which A-bombs and H-bombs were facts of our existence. Before the discovery was made no moral choice could have prevented it because no one even suspected then



**The report  
of the Committee  
on the Church's**

# Overseas Mission

## XIII. The Training of Missionaries

Clergy and laymen who give full-time service in overseas fields need specific training for their tasks. While this was always true, it is even more evident at the present time. The Episcopal Church has never had a thoroughgoing method of training, coördinated with other parts of its educational system, and should move without delay in this direction.

### I. The Kind of Personnel Needed

During the last few years, considerable effort has been devoted in many places to study of the behavior of Americans abroad, and the types of education they should receive before they go. Some recent findings, summarized from the Syracuse study on *The Overseas Americans*,<sup>8</sup> are a useful background in planning the training of those who go overseas, particularly the missionary clergy.

<sup>8</sup>Harlan Cleveland, Gerard J. Mangone, and John Clarke Adams, *The Overseas Americans* (New York: McGraw-Hill, 1960).

In simplified form, these findings are two:

First, the international relations of the United States increasingly have an impact on the internal affairs of other nations. The work of an American who has a responsible overseas position has a deep effect on foreign societies from the inside.

To be specific, the majority of government officials abroad are operators and institution builders rather than reporters and negotiators. Even the diplomatic service, in choosing ambassadors and senior political officers, now finds that executive ability is increasingly at a premium. The largest and most effective American business firms find that active participation in other nations' programs of economic development and a close eye on changes in political power are necessary, not simply as matters of public relations but for business survival as well. Similarly, the missionaries find themselves building and helping to administer institutions inside alien cultures rather than transplant-

ing a Western Christianity to the rest of the world.

And whatever her husband's line of work, the American wife must not only adjust to very different housing, health conditions, and educational facilities for the children but finds that her social life is more a part of her husband's job than it would normally be at home.

Second, certain qualities of mind and spirit seem to be particularly associated with effective performance in an overseas assignment. These elements of "success" are generally applicable to Americans in responsible positions abroad regardless of the kind of work the American is doing or in what foreign country he is doing it.

Recent research has pointed to five elements of effective overseas performance:

*Technical skill:* The versatility and willingness to improvise that requires both a thorough knowledge of one's own specialty and the attitude toward it of a general practitioner rather than a narrow specialist.

*Belief in mission:* A dedication to one's vocation regardless of geography that enables a man to survive repeated frustrations and still retain a zest for the work.

*Cultural empathy:* The curiosity to study and the skill to perceive the inner logic and coherence of the other person's way of thinking; and the restraint not to judge it as bad or inferior just because it is different from one's own way.

*A sense for politics:* The sensitivity to realize that the action or inaction of one who holds a responsible position abroad has an effect on the power structure

*The report of the Committee of Conference on Overseas Missions is concluded in this issue of THE LIVING CHURCH. Installments of the report appeared in the issues of October 30th, November 13th and 20th, December 4th and 11th, and January 1st and 8th.*

around him; the ability to relax despite being conspicuously the object of curiosity, envy, or opprobrium; and the understanding of one's own civilization that qualifies a man to represent not only himself but the culture and society from which he comes.

**Organization ability:** A tolerance for large-scale organization and an understanding of complicated headquarters-field relationships; and a special talent for building social institutions and teaching others to manage them.

## 2. Present Training Methods

What these findings mean for the training of missionaries as such is plain. Just as engineers abroad discover that engineering is only a small part of their necessary training, so for missionaries the exposure to the study of comparative cultures, comparative political and administrative systems, intensive language training, and a deep appreciation of religious heritages other than the Christian are all essential to effective performance in overseas missions. Since most missionaries are the products of theological seminaries, considerable attention has been paid to developing their professional skill as theologians, preachers, and pastors. In the three brief years spent at seminary it is difficult for the prospective missionary to undertake the comparative study of foreign cultures and achieve the linguistic skills which are increasingly recognized by mission boards as necessary parts of the missionary's preparation. It is even less likely that the student's college preparation will include training in the analysis of political power, the building of social institutions, and the understanding of the nature of administrative process. Nevertheless, it is possible for the seminaries to strengthen their curricula and to provide some specific training for future overseas workers, without reducing instruction in the essential theological disciplines.

The Episcopal Church, like nearly all other missionary organizations, has not yet made adequate use of a significant opportunity for training which has recently become available. It is now possible

for prospective overseas personnel to be associated with trainees from other lines of activity — business and government people, for example — in university area and language programs and in university courses designed to illustrate the common factors in overseas life and work. Such courses of study are still very scarce; but it would be well for our Church to be in the forefront of those promoting joint efforts with other organizations for this purpose. With fewer than 250 overseas missionaries, the Episcopal Church by itself can hardly mount the broad training program which the studies referred to above show to be desirable.

It should also be noted that several interdenominational seminaries offer advanced work in preparation for overseas service. This work often takes into account the factors previously mentioned, and includes courses in the religious and cultural life and contemporary problems of a number of areas. In many instances it is possible for an ordinand or missionary on furlough to combine work in an Episcopal seminary with studies in an interdenominational seminary or university. Such facilities are available, for example, in New York, Cambridge, Mass., Hartford and New Haven, Conn., Washington, D. C., Chicago, and Berkeley, Calif.

The Overseas Department seems now to be doing well what it can do within the serious limitations of prevailing concepts and existing resources. But it is clear that concepts and resources are alike inadequate to the task before us.

Some 40 new missionaries are sent abroad each year by the Episcopal Church. This is, of course, not a sufficient number to justify a full-scale training establishment. The present policy is therefore to place the main responsibility for missionary training on the missionary bishops, and consider that the first three years in the field are a probationary period in which the main emphasis is on training. The Committee's observation is that the need for field workers is so acute — because of the lack of both funds and personnel — that in most fields this training

period is more a "manner of speaking" than a carefully planned series of educational experiences.

Prior to his departure, the prospective missionary in practically every case has had professional training for the general work of the ministry and will at least start with a relatively high "belief in missions." But his formal education and any professional experience in a domestic parish has oriented him to United States domestic practices. As things now stand, the primary training available to all outgoing missionaries is the 10-day Outgoing Missionaries Conference held at Seabury House in June of each year. The content is excellently planned and the lectures are well prepared and effective.

The most impressive training program which has come to our attention is the Overseas Summer Training Program, which each year takes 24 out of the Episcopal Church's 1,200 seminary students abroad for an intensive experience with an overseas mission. But even more opportunities ought to be created for seminarians to be exposed, as a regular part of their work at the seminaries, to the problems of theology, cross-cultural communication, politics, and institutions which condition the Church's evangelistic and social service efforts outside of the United States.

Some consideration has been given to the use of furlough periods for advanced training. Such training is given only at the recommendation of the missionary bishops, however, and at present only \$6,000 is available for this purpose out of the world-wide overseas budget.

In the present training picture the largest emphasis is on provision in the field for language instruction. Of the 40 outgoing missionaries, usually only about four or five have received relevant language training before they leave; but it is the observation of the Overseas Department that most of them do learn on the field the languages in which they have to work abroad. In the case of perhaps 100 of our 240 overseas missionaries, their primary ministry is in the English language; but it is nevertheless important for a missionary to be able to deal effectively with the surrounding population in its own tongue, especially in the Spanish-speaking countries. The learning of minor languages and local dialects should be encouraged, and a missionary who has completed a course in ethno-linguistics before going overseas will be better prepared for such studies.

The survey of training just made indicates this summary: The problem of relevant language proficiency is (with some exceptions) tackled with vigor, mostly in the field; professional competence is developed on a U.S.-oriented basis; and there are only a few days at Seabury House in which an attempt can be made to relate the professional skills of the mis-

*Continued on page 19*

## The Temptation to Relevance

The request of the Episcopal Society for Cultural and Racial Unity for a statement by the House of Bishops on interracial marriages led, as might have been expected, to strong reactions in the South. Our news columns have reported some of the comments by bishops who have felt that the society's resolution was harmful to their work of building better relationships between races in the midst of the desegregation conflict.

No doubt the society was motivated by a laudable desire to have the Church exercise leadership in the area of race relations. It seems that the major Christian Communions follow along far behind secular associations and government in discerning the new duties that are taught by new occasions. Why not reverse the order of the procession for once?

On the basic theological question of intermarriage, there is little room for argument. Such marriages take place occasionally where the laws of the state permit them, and their validity in the eyes of the Church is not open to question. At the same time, the canon law of the Church requires the clergy to conform to the laws of the state as well as of the Church in solemnizing any marriage. Different jurisdictions have different rules about such matters as consanguinity (blood relationship) and affinity (spiritual or legal relationship). No matter what the teaching of the Church may be about these rules, Church marriages must conform to them.

### Taking Careful Aim

ESCRU's argument is that laws which forbid marriages between people of different race are contrary to "Christian teaching, natural law, and the Constitution of this country." In making this declaration, ESCRU seeks to bear prophetic witness in the social order. And it can expect to receive the usual reward of a prophet. "Which of the prophets did not your fathers persecute?" said St. Stephen to the people who were about to stone him.

It is a fine thing to stand up against prevailing and accepted wrongs and testify against them. But it also is a fine thing to take careful aim at the target and advocate something which does somebody some good. Several of the bishops who have issued anguished disclaimers about the ESCRU meeting are men who have borne witness at considerable personal cost within their own jurisdictions on matters of school desegregation and desegregation in diocesan camps and conferences. They have reason to fear that the practical goals for which they have struggled will be made more difficult of achievement by statements which tend to stir up violent emotions.

In the Book of Exodus God says to Moses, "I will harden Pharaoh's heart and though I multiply my signs and wonders in the land of Egypt, Pharaoh will

not listen to you; then I will lay my hand upon Egypt and bring forth my hosts, my people the sons of Israel, out of the land of Egypt by acts of great judgment." God's actions in history sometimes seem to be designed to harden hearts and close ears and hasten His judgment. Such, in some measure, may be the effect of prophecy which sacrifices the possible for the sake of proclaiming the ideal.

If our society is indeed hurrying down the path of destruction, the need may be for prophecy which seeks not to improve the present situation but simply to measure man's injustice against God's justice. If, on the other hand, our society is opening hearts and eyes to the requirements of justice and love between people of different races, then the authentic voice of prophecy in the situation is that which declares an attainable goal and takes measured steps to achieve it.

### Choosing the Line of Irrelevance

The general irrelevance of the Episcopal Church, and of other Churches as well, to the current advance of the Negro toward the full enjoyment of his rights as an American, is indeed distressing. One is tempted to do something, to do anything, that would give the Church some relevance to this great social movement of our times. But the pursuit of relevance is sometimes a temptation from the devil, rather than a directive from God. Jesus, in His answer about the tribute money, chose the line of irrelevance on the flaming issue of Jewish independence vs. Roman imperialism. On another occasion, he declined the rabbinical task of deciding between two men who wanted to settle a question of inheritance. On another, He sidestepped a question of the Sadducees about who would be married to whom in the resurrection with the statement, "In the kingdom of heaven there is neither marrying nor giving in marriage."

Neither the Church nor the Lord of the Church is under any absolute compulsion to be relevant to the social issues of our times. The question is rather one of the relevance of our world and its social issues to God and His Kingdom. In reply to a question about racial intermarriage today, Jesus might well answer, "In the kingdom of heaven there is neither marrying nor giving in marriage" — and this, not to condone bad laws, but to remind His hearers that the Kingdom is something both vaster and nearer, something to be viewed more coolly and yet pursued more urgently, than the issues that make headlines and divide men into warring camps in the world of today.

We believe that ESCRU meets a real need in the life of the Church, and we would not go so far as to say flatly that we think the society erred in raising the issue of laws forbidding intermarriage. However, we do think that more significant things are being said and done in the field of race relations — both by ESCRU and by some of its critics. In this crusade, as in most others, there are places not in the vanguard where genuine Christian issues are being met and faced, where souls are being served and saved.

Jeremiah's call was "to pluck up and to break down, to destroy and to overthrow, to build and to plant." The justification of the first four actions is in the last two.





for Texas' pre-council service. No one seemed to have any answers to the question.

On Friday morning Bishop Hines of Texas delivered his address to a joint session of the council, the Episcopal Churchwomen, and the Daughters of the King. In this address the bishop spoke up squarely to the fears and apprehensions, and to the charges aired both by those who identified themselves and those who circulated unsigned charges. Said the bishop:

"There has come to my attention the activity of groups of people — communicants of churches in this diocese — who are engaged in circulating statements, and/or propositions highly critical of certain areas of administration and witness. Two of these communications have been parish centered, obviously aimed at securing the election of vestrymen and council delegates friendly to a point of view. In both cases, the parish rectors were unaware that such action was afoot . . . or learned of it belatedly only by chance.

"The set of resolutions, attributed to laymen, but unsigned, was accompanied in its circulation by a covering letter from the rector of one of our parishes commending them. Now whatever this office may do — or I may do in it — I trust that it will never stifle the right of dissent among communicants of this Church. This Church has always stood strong for the right of free inquiry, and for the precious privilege of a man to speak his piece among his peers. This is the only method through which the facts may be established, and a balanced view of the Truth can be achieved. May it ever be thus in this diocese!

#### "Alien to this Church"

"Frankly, what distressed me most is the method of dissent sometimes employed by our people: little groups gather here and there, pouring over the contents of bulging brief-cases, calling one another over long-distance phone, piecing together statements . . . and then going into a parish meeting as if their hope for any success depended upon the element of surprise — embarrassing their rector and severely testing credibility of men and women who have never looked upon the Church as an arena for a power-struggle, but rather as a related body of sinful souls redeemed in and by Christ Jesus, and forgiven by His incomparable mercy. . . .

"I would . . . say to the framers of these unsigned resolutions that if your aim is to change the historic structure of the Episcopal Church and — as it sometimes seems to be — set up a kind of federation of individual congregations, speaking to each other but not bound by common loyalty and action by conciliar action of this Church, then your concept of the Church is one which is alien to the theological and historical rootage of this Church, and it is destructive of it! [Here Bishop Hines received a long, standing ovation.] And, if you persist in this course of action, I will be against you with whatever powers God endows me in this office. For you will be rendering a grave disservice to this Church which long ago rejected this de-

parture from historic order because it constitutes a betrayal of the truly Apostolic and Catholic heritage in which we are sustained. . . .

"[The Austin communicants say], ' . . . the practice generally followed has been to make controversial proposals public either at council, or immediately preceding the council.' I do not believe that this is fair. I could be wrong but I believe that the majority of the members of this council, and others before it, realize that the quality of leadership afforded by me as your bishop has been sometimes quite daring, sometimes productive, sometimes a bit stupid. I also believe that few if any of you really believe that I have tried to deceive you to gain a point. . . .

"I would have to say to the signers of the letter to fellow members of the Church of St. John the Divine, I note and applaud your devotion to the rule of the majority under constitutional representation. You have helped to build a great parish on that principle. But I would be hopeful for some reasonable consistency on your part in this expressed thesis, also. You seem willing to try to elect vestrymen and council delegates on this basis — and that is your precious right. I would hope that you could have helped the communicants of St. John the Divine to realize that your objection to diocese-approved desegregation of the day-department of St. Stephen's School in Austin, together with desegregation of a limited area of diocesan camping and conference experience, really nullifies your protestation of your belief in the rule of the majority! The matter of desegregation in both of these areas represents — as most of you know — the specific decisions of the vast majority of duly elected delegates to at least three separate annual diocesan councils. It would be hard to find a clearer example of the majority-rule action in which signers of this letter profess their confidence than these. . . .

#### Inadequate Public Relations

" . . . Indeed we have grown so large and so fast, that we have in this diocese a problem of 'communication!' We have not yet seen fit in budgeted structure to place enough funds for adequate 'public relations' — or inter-diocesan family 'information!' The \$18,000 item, with which the *Texas Churchman* is published and distributed, is 'about it,' so to speak. If you do not read the *Texas Churchman* closely, and often, you are likely to miss the one avenue of 'promotion' . . . [which] we operate. . . . The very fact that neither of these 'protesting groups' about whom I have spoken felt strongly enough to consult their respective rectors — or the diocesan — suggests 'broken relationships' to which the Christian Gospel should be able to speak.

"I think my plea to men and women dissatisfied with things is to seek out your rector — his door is always open to you, or should be. Seek out your bishops — their doors are always open to you, or should be. The disagreements may in reality be insoluble, but never should they be beyond the pale of discussion. An inviolable rule of diocesan and

parish relationships should be, 'keep talking.' This is not a bad rule for international disorders either. There is always hope, always room for the expressed intervention of the Holy Spirit, when people . . . trust one another enough to 'talk it over.'

"There are some people who still see the Church . . . as a fortress, walled in against the world and against possible worldly assault. This 'Maginot Line' complex has very nearly immobilized the Church as a power in the world by paralyzing it into near-neutrality. . . . Our Lord saw very clearly, and he saw the Cross in the same act of vision, that there is no such thing as neutrality in a dynamic and sinful world such as this! 'He that is not for me is against me.' . . .

"The Church of the living God will never be a 'political organization' — and yet must be forever committed to the concerns of political and social life. By remaining detached from current conflicts and vast power abuses, we tacitly give our support to the 'status quo' — regardless of the realities of justice. . . .

"The Lord God has spoken to us, that through us He may continue to speak to others. He has spoken to us of justice, that men may know that right and wrong are inescapable facts of our complex human existence.

#### Riddled Rationalizations

"He has spoken to us of mercy, that men need not despair, when the claims of justice riddle their best-laid rationalizations, and reduce all of their man-made defenses.

"He has spoken to us of love, so that men may learn to distinguish its awesome 'costliness' from their own un-costly 'substitutes.'

"He has spoken to us of obedience and of liberty, within which framework Christ hath set us free.

#### Investment of Life

"Now He speaks to us of vocation, the investment of our whole life — not in any proud sense as if we were rewarding God, but in gratitude because He has saved us. And this vocation stands under a sobering responsibility. . . .

"Son of Man, I have made thee a Watchman unto the House of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand' . . ."

Following the customary procedure, the address was referred to the committee on the bishop's address, which prepares any necessary resolutions for submission to the council for action. Seven resolutions were offered the council in session Friday afternoon, and all were accepted. One was an action requesting the diocesan to make the latter portion of his address a pastoral letter to be read in all churches in the diocese. The resolution passed with only a small dissent. There was prolonged applause and the delegates began to wonder what had happened to all the "opposition." Where was the fire? Speculation was free and plentiful and the consensus

seemed to be that those holding the pre-council views were "holding their fire" until the budget was presented and would attempt to control action through the "purse strings."

Saturday morning's council action on the proposed budget was to accept every item, to overpay the amount assigned to the national Church by \$1,000, and to up the amount sent to the Texas Council of Churches from \$1,000 to \$1,350. Thus the entire program of the executive board was approved. The assessment budget of \$162,048 and quota budget of \$585,727 were approved. In the debate

*God doesn't make the fulfillment of our needs easy — but he makes it possible.*

over the budget an attempt was made to have council eliminate the budget figures for stipend, travel, and pension for a second suffragan bishop (the diocese has been without a second suffragan since the recent resignation of Bishop Clements), and insert an amount of \$12,000 for an administrative assistant to the diocesan. The move was defeated. The Rev. Thad Harris, St. Thomas' Church, Houston, moved the budget request for the department of Christian education be cut by a total of \$7,500 since there is no director at present (Miss Martha Pray having recently resigned), and that the money saved be used to almost eliminate the \$8,000 deficit carried over from 1960. The motion was defeated.

In other action the council:

- ✓ Defeated a motion to request the General Convention to withdraw the Episcopal Church from the National Council of Churches of Christ.
- ✓ Passed a motion thanking the proposer of the Blake scheme of reunion but took no position on the merits of the plan.
- ✓ Referred to the committee on the state of the Church a resolution seeking to discourage clergy from political activity and to encourage them to a study of the Scriptures and a deepened prayer life by encouraging the laymen to assume more of the responsibilities of group leadership in the parishes.
- ✓ Created one new convocation and changed the boundaries of three others.
- ✓ Requested the Seminary of the Southwest to open Reid House for conferences among faculty members, trustees, and interested lay people so that opposing factions might meet and come to common understandings of mutual problems.
- ✓ Accepted the invitation of St. Paul's Church, Waco, to hold the next council there in February, 1962.
- ✓ Thanked the news media for their fair coverage of the meetings of council.
- ✓ Expressed gratitude to Miss Martha Pray for her years as director of Christian education.

**ELECTIONS.** Standing committee: Rev. Skardon D'Aubert, Carl Shannon, Sr. Deputies to General Convention: clerical, Scott Bailey, Gray Blandy, J. Thomas Bagby, J. Milton Richardson; lay, Sheldon Crocker, J. Walter Kilpatrick, Caldwell McFadden, T. Deal Reese. Executive board: clergy, Roger Cilley, W. Warrin Fry; laity, Dupuy Bate-man, Walter Dossett, Donald Markle.

## WESTERN MASSACHUSETTS

### Added Insurance

In accordance with a vote of the 1960 diocesan convention, the diocese of Western Massachusetts has added Blue Shield surgical care insurance to the Blue Cross hospitalization insurance previously carried for its clergy. The insurance is carried by the diocese for all active clergymen, and their families, who are canonically and actually resident in the diocese.

Retired clergymen and their wives and widows will receive similar protection, in addition to coverage for extended hospitalization, nursing home care, therapy, and some private nursing care.

Active clergymen of the diocese may carry, at their own expense, a plan providing for private duty nursing in a hospital or in their home, 120 days of hospitalization, \$15,000 worth of treatment in a tuberculosis sanatorium, post-operative visits by doctors, and X-rays without admission to a hospital.

## URBAN WORK

### Inner St. Louis

Last year the Church of the Ascension, St. Louis, began a "crash" program to try to discover ways to make its program relevant to its neighborhood.

This January, the parish conducted an Institute on the Inner City, as a step in its "crash" program. Leader was the Rev. Arthur E. Walmsley, executive secretary of the Division of Christian Citizenship of the National Council's Department of Christian Social Relations, formerly associate rector of the parish, assisted by the Rev. Stanley Rodgers of the staff of the Educational Center, St. Louis, the Rev. David Cox of the Metropolitan Church Federation's Department of Research and Planning, and Mr. George Eberle, direc-



Canon Devik and the Merrills:  
Wedding at Snoqualmie Pass.

tor of Grace Hill House, St. Louis (diocesan community center).

The Church of the Ascension was organized in 1888 in what was then the near suburbs of St. Louis. As the city grew its neighborhood became the fashionable "West End." The neighborhood is now almost entirely Negro.

It is expected that discussions begun at the institute will continue in the parish. Already the West End Community Conference, an organization of groups, institutions, and individuals in the neighborhood, uses the parish house for its headquarters, and the United Cerebral Palsy Association of St. Louis is provided space for its office and school.

A feature of the institute was the appearance of its leaders on a locally-sponsored television interview program.

## OLYMPIA

### Ski Chapel Wedding

Two skiing enthusiasts, both of them Episcopalians, were married recently in western Washington's "ski chapel," St. Bernard's Chapel, Snoqualmie Pass, Washington.

Susan England and Bruce Merrill were the first couple married in the chapel since it was opened last year [L.C., February 28, 1960]. The Rev. Canon Rudolph Devik officiated at the service.

St. Bernard's is used by Episcopalians, Roman Catholics, and Lutherans and other

*This mystery that is I, is no mystery to God.*

Protestants. It is owned by the diocese of Olympia, and ministers to people who use the Cascades resort area. The newly wed couple met at a nearby ski area, and joined actively in the work of building the chapel. Their work at the chapel often brought them together and their interest in each other grew as their interest in the chapel increased.

To prepare for the wedding, a group of young people from Roman Catholic parishes in Seattle, led by three of their clergy, worked to straighten things up. Young people from St. Stephen's Church, Seattle, installed a screen and an altar crucifix donated by St. Elizabeth's Church, Burien, Wash. Lutherans, Presbyterians, and Baptists also helped arrange the chapel.

Canon Devik, who ministers at the ski chapel, said:

"This wedding is symbolic in many ways. It [joins] in Christian wedlock two youngsters who found Christ as a part of their ministry at St. Bernard's. It also marks the united effort of Christians who can meet and talk and work together in the construction of a building to house their separate but compatible ministries. We are very proud of Bruce and Sue Merrill, and of St. Bernard's."

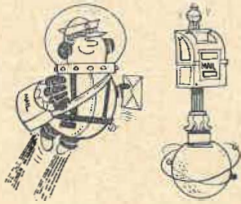
## LETTERS

Continued from page 5

### A Black Day

December 27, 1960, was indeed a black day for the Episcopal Church with the total destruction by fire of three parishes [L.C., January 8th and 15th]. These three calamities should awaken the Church as a whole to the danger of church fires and the tremendous problems which they cause.

I would hazard a guess that well over 50% of our parishes and missions have inadequate fire insurance. I would like to suggest to vestries and bishop's committees that they review their fire insurance and bring the policies up to present replacement values including demolition costs and blanket policies on all buildings. I would also like to suggest the Church Fire Insurance Corporation visit every church in the country every two years. The purpose of these visits: to re-evaluate church property, to recommend changes in insurance, and to acquaint vestries and bishops' committees with the need for adequate insurance and for fire safety meas-



ures. A function of the Church Fire Insurance Corporation might well be a fire safety education campaign, conducted not only through field representatives, but also through seminaries.

Also, the need should be brought before diocesan conventions, General Convention, clergy conferences, and such organizations as the College of Preachers and School of Prophets.

Not only should our parishes and missions have adequate fire insurance, they should also have fire safety drills worked out for the Church schools; assistance may be gotten from the local fire marshals.

Parishes should be regularly inspected for safe storage of inflammables and rummage.

In every way church property must be protected.

(Rev.) WILFRED H. HODGKIN  
Rector, Christ Church

Alameda, Calif.

### Korean Relief

Several weeks ago you ran an article entitled "Christianity in the Basement" [L.C., November 13, 1960] describing the plight of homeless boys in Seoul, Korea. Could you tell us how contributions may be sent to the Rt. Rev. John C. S. Daly there?

(Rev.) N. DEAN EVANS  
Perpetual Deacon,  
Church of the Redeemer

Springfield, Pa.

**Editor's Note:** Contributions may be sent to Bishop Daly's work with homeless boys through THE LIVING CHURCH RELIEF FUND. Make all checks payable to THE LIVING CHURCH RELIEF FUND and mark, "Korean Boys."

## OVERSEAS MISSIONS

Continued from page 15

sionaries (whether in theology or in some technical field) to the overseas or cross-cultural situation in which the missionary will work. Beyond this, and the limited program available in a few of the seminaries, there is virtually no training for cultural empathy, for an awareness to political realities, or for the development of organizational ability or institution-building talent. Not only is relatively little done about this in the period before departure but there is very little systematic training in these categories on the mission fields themselves; and very few missionaries spend part of their furlough period in any formal training program. There are doubtless exceptions to these generalizations which would be revealed by more intensive study; but they appear to be few.

One difficulty is that the training and professional development of the individual missionary is not yet regarded as a continuing problem, from the moment he is identified as a prospective overseas worker to the day when he retires from overseas missionary work. The experience of professional development programs in government and business proves that continuing and advanced training will not be given the priority in time and budget necessary for its effectiveness unless the organization adopts a training policy and method and enforces them.

The ability to work and live effectively in a very small group of religiously-committed Americans, who may differ from him in personality, in theological beliefs, and in habits of living, is an important element in the success of a missionary. In numerous places it has been observed that one of the most serious frustrations of our missionary effort arises from the difficulties and tensions in personal relations among colleagues engaged in the same effort. These naturally affect the missionary's relations, not merely with co-workers, but with the people whom he attempts to serve.

This is understandable for three reasons: (1) Missionaries have reasonably strong religious motivations or they would not go overseas. It is difficult to feel that one is responding to God's will without also feeling that the manner of the response is God's way. Defensiveness concerning one's work is common to all people, but lack of objectivity is particularly debilitating in missionary work. (2) The shifting world scene has raised so many questions about the work of the missionary that it is exceedingly difficult for him to establish a clear role for himself. This uncertainty can give rise to anxiety which is not conducive to equable personal relationships. (3) The overseas missionary, by being away from home, is deprived of many of the normal sources of security, prestige, and status.

One who is seriously preparing for overseas work should face these facts realistically and prepare himself by the kind of training and experience which are conducive to insight. This would seem another fruitful area for inter-denominational efforts.

### 3. Proposed New Training Programs for Overseas Personnel

The Committee recommends a complete change in present methods of training and assignment as follows, realizing that because of the radical nature of this recommendation time will be required to effect it:

A. Men elected to serve as bishops of overseas missionary dioceses should be given a period of training of not less than one year.

(1) The trainee should be in residence at a seminary selected for this purpose and registered as a graduate student in a university in the area. The seminary and university should be selected on the basis that they are institutions most likely to offer the best training for the area to which the bishop-elect is to be assigned.

(2) Seminaries and their adjacent universities where this dual training can be most easily secured are as follows:

- a. Episcopal Theological School (Harvard and Boston Universities).
- b. Berkeley Divinity School (Yale University).
- c. Church Divinity School of the Pacific (University of California).
- d. General Theological Seminary (Columbia, New York University, and others).
- e. Seabury-Western Theological Seminary (Northwestern University, University of Chicago, Roosevelt University).
- f. Protestant Episcopal Theological Seminary, Virginia (George Washington, American, Howard, and Georgetown Universities).
- g. Episcopal Theological Seminary of the Southwest (University of Texas).

(3) Training should include:

- a. Theology and comparative religion, including:
  - (i.) Special work in the great world religions which affect a given area.
  - (ii.) Training in tribal cult religions.
- b. History of the missionary diocese and political area. Consideration of the successes and failures of the Episcopal or Anglican Church in this diocese.
- c. Language and ethno-linguistics, including study of non-literate languages in the area.
- d. Training in all aspects of the culture or cultures of the diocesan area, including:
  - (i.) Careful study of the political aspect, and economic and social organization.
  - (ii.) Study of the rapid social change factors operating in this area.
- (4) During this period of training, the bishop-elect might make one or more trips to the diocese, if this is recommended.
- (5) After assumption of office, the pol-

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icy should call for a refresher course at the end of adequate period in residence. This refresher period would allow the bishop to visit schools or projects of especial interest which might adapt themselves to work in his diocese.

(6) It is further recommended that every effort be made by the Overseas Department to secure all definite studies made in the area of this missionary diocese (a) by the World Council of Churches' Division of Studies; (b) by universities, governmental agencies, United Nations' agencies, and private foundations.

B. Clerical and lay personnel recruited for overseas assignments.

(1) Training should include the wives of married appointees.

(2) All should be given a period of training of not less than one year.

(3) The trainee should be in residence at a seminary selected for this purpose and as indicated in similar recommendations for the bishops-elect.

(4) The training should include:

a. Theology and comparative religion, including tribal cult religions.

b. History of the diocese.

c. Language study, including ethnolinguistics and one non-literate language, if such a language is spoken in the missionary diocese to which this trainee has been pre-assigned.

d. Courses in culture and society, including all aspects of the culture and rapid social change.

e. Technical skills that will be of value to the given assignment; namely, fundamental education, community development, group activities, etc.

(5) At the conclusion of this year, a careful screening of the candidate should again be made before appointment.

(6) At the end of the first term in the field, the appointee should be given the opportunity for a period of graduate study in the field of special interest to the

individual and his bishop. The training should be directed to secure further skill in a program that will enhance the value of the appointee to his missionary diocese.

(7) Provision should be included in the budget for further graduate study on recommendation of the bishop and the Overseas Department.

C. Recruiting and training of native men and women workers.

(1) Training should include courses in culture and personality, general courses in the total culture and rapid social change in the area.

(2) A program allowing for scholarships for selected students, preparing them for reassignment as trainers replacing Americans in these positions.

D. Long-term planning and training conferences as part of the total program.

(1) This program should include selected overseas missions American and native clerical and lay church workers, meeting together with clergy and laymen working in the United States, especially men and women who may be serving on the proposed advisory council.

(2) This program should set up study schedules to test out questions raised by each conference.

## 4. Coöperation in Training Programs

Since the Episcopal Church does not now have a missionary effort large enough to justify the establishment of a major missionary training program for itself alone, it should coöperate with other Communion in sponsoring joint activities to serve common purposes. It may be possible for Americans to serve internships in Anglican missions in Africa and elsewhere. But the greatest opportunity, and one in which the Episcopal Church should in our judgment wholeheartedly coöperate, is the development of a combined training program with some of the other American Communion for the purposes of developing the elements necessary for effective work overseas: technical skill, belief in mission, cultural empathy, a sense for politics, and organization ability.

The Presbyterians have already taken some new directions in missionary training. The Methodists, in a notable report on a future training program, recommend that in any event this program should "develop aspects of ecumenical encounter." A joint effort by several of the Churches in the National Council of Churches would be a major step both in the ecumenical movement and in the effectiveness of the overseas missions of the constituent Communion. It would also help to prepare the prospective missionary to work harmoniously with other people.

A first proposal along these lines is contained in "Plans for a New Coöperative Program of Missionary Orientation," National Council of Churches, December 9, 1959. This proposal does not give ade-



Seminary of the Southwest, Austin, Texas  
Dual training easily secured [see p. 19].

quate attention to the need for cultural, political, and institutional studies; it is nevertheless an important step in the right direction.

Language and area studies can be readily provided by existing academic institutions. What is missing is adequate training in the theological presuppositions of the Church's mission, in the general study of culture and linguistics, and in the political and institutional environment in which missions have to be carried on.

#### **XIV. Education In Overseas Seminaries**

The overseas work of the Episcopal Church will never be fully effective until it is able to raise up an indigenous ministry in the countries where it works. This has always been recognized and an attempt has been made to provide theological education abroad. At present seminaries or training schools are maintained in the Philippines (St. Andrew's Seminary, Manila, which also educates clergy for the Philippine Independent Church), in Mexico, in Haiti, in Brazil, and in Liberia. The new Seminary of the Caribbean, in Puerto Rico, appears to have been established on a sound basis. The Episcopal Church has also had some relation to the Central Theological College in Tokyo and the theological department of St. Paul's University. Many overseas ordi-

nands have had some period of training in seminaries in the United States. The Episcopal Church in Cuba is a full partner in the work of the Union Seminary at Matanzas.

It has not been possible for the Committee to make a survey of theological education overseas, but it should be noted that the Joint Commission on Theological Education has begun such a study and is concerned with the problems. Missionary seminaries throughout the world are discussed fully by Yorke Allen, Jr., in an important book.<sup>9</sup>

The proposed advisory council on evaluation and strategy, if established, should work closely with the Joint Commission on Theological Education in studying the complicated problems of the overseas seminaries. This is vital if strong indigenous Churches are to develop.

It is also recommended that attention be given to the problem of providing Christian literature for clergy and lay people in languages other than English. Here inter-denominational coöperation is both appropriate and necessary.

#### **XV. Conclusion**

This report is presented to the National Council in the conviction that its recommendations are in line with the spirit and

<sup>9</sup>*A Seminary Survey* (New York: Harper, 1960).

methods of Anglicanism. In our religious fellowship the several Churches are independent. It is characteristic of them, however, to work, so far as may be, in cooperation with one another and with Christians of other Communion, and while preserving the Apostolic Faith witnessed to by the Holy Scriptures, to seek new methods and channels of communication.

The task laid upon the Episcopal Church at this moment by its Lord is to take its proper share of the leadership of the world-wide missionary effort. It can be accomplished only by fervent prayer, searching self-examination, and a readiness to use every legitimate means for the proclamation of the Gospel. Changes in policy, legislation, and administrative structure will be required, together with the fearlessness, the imagination, and the will to give whatever is needed in thought, time, and money to accomplish God's work. This report is written in the hope that it will help to stimulate further thought and study, leading to prompt and decisive action.

The Episcopal Church undoubtedly can find all the resources it needs in talent, personnel, and funds. As things now stand, the world is moving faster than the Episcopal Church. We cannot slow down the world, even if we would; but we can and must speed up the Church.

*“that ministers of God may walk the earth,  
preaching His peace among His children.”*

**“Wherever in the world the Church is strong, it is due to the quality and competence of the ordained ministry. Where the Church is weak, the clergy are invariably below standard. This correlation is so much without exception that it could well be termed somebody's Law. This conclusion borders on a truism. Nonetheless, the full dimensions of its truth, even as a truism, have been focused for me by close association with clergy from many lands and many churches. I have, accordingly, become all the more convinced that the theological schools must have top priority in the thinking, strategy, and program of the Church.”**

**ALDEN DREW KELLEY**

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# PEOPLE and places

## Appointments Accepted

The Rev. R. Sherman Beattie, formerly senior associate of the Church of the Heavenly Rest, New York, is now executive director of the department of college work of the diocese of Western New York and Episcopal chaplain to the University of Buffalo and the New York State College of Education in Buffalo. Office address: 1114 Delaware Ave., Buffalo 9.

The Rev. Robert L. Bettinger, formerly associate rector at St. Paul's Church, Beloit, Wis., is now on the staff of Christ Church, Westerly, R. I. Residence: 73 Beach St.

The Rev. Richard W. Daniels, formerly curate at St. Paul's Church, Indianapolis, Ind., is now curate at St. John's Church, Tulsa, Okla. Address: Box 4656, Ranch Acres Station, Tulsa 9.

The Rev. Starke S. Dillard, Jr., who has been serving as a chaplain in the U. S. Air Force, is now rector of St. Paul's Church, Smithfield, N. C. Address: 614 S. Second St.

The Rev. Llewellyn O. Diplock, formerly rector of Christ Church, Williamsport, Pa., will on March 1 become rector of St. Paul's Church, Brunswick, Maine, and chaplain to students at Bowdoin College. He will also be in charge of work with Episcopalians at the Naval Air Base in Brunswick. Address: 8 McKeen St., Brunswick, Maine.

The Rev. Thomas Fletcher, who formerly served St. James' Church, Cambridge, Mass., is now rector of St. Mark's Church, New Britain, Conn. Address: 330 Hart St.

The Rev. Latimer W. Garrett, formerly rector of St. John's Church, Aberdeen, Miss., is now in charge of the Mission of the Redeemer, Brookhaven, Miss., and of missions at Crystal Springs and Hazlehurst. Address: Brookhaven.

The Rev. Bernard J. Hellman, formerly in charge of St. Philip's Church, New Orleans, La., is now associate rector of the Church of the Advent, Birmingham, Ala.

The Rev. Robert L. Hyde, formerly assistant at Christ Church, Dayton, Ohio, has for several months been serving Immanuel Church, Ansonia, Conn.

The Rev. Charles R. Leary, formerly curate at St. Paul's Church, Dayton, Ohio, is now vicar of St. Christopher's Church, Fairborn, Ohio.

The Rev. George Lee, formerly vicar of the Church of St. Simon the Cyrenian, Springfield, Mass., is now chaplain to Episcopal students at Western Reserve University and the Case Institute of Technology at University Circle, Cleveland. He is also on the staff of Emmanuel Church, Cleveland.

The Rev. George E. Luck, Jr., vicar of the Church of Our Merciful Saviour, Kaufman, Texas, is now also vicar of Holy Trinity Church, Forney.

The Rev. Thomas Madden (not to be confused with the Rev. Thomas Madden of the diocese of Milwaukee) was received into the ministry of the Episcopal Church in December from the Roman Catholic Church, which he had left some years ago. He is now in charge of the Dorchester Mission of the diocese of Easton, serving churches at Hurlock, East New Market, and Vienna, Md.

The Rev. William F. Maxwell, Jr., who formerly served St. Christopher's Church, Oak Park, Ill., is now rector of St. James' Church, Bozeman, Mont.

The Rev. John Miles, who formerly served St. George's Church, Manchester, Md., is now serving St. Mary's Church, Williamsport, Pa. Address: 908 Almond St.

The Rev. Thomas A. Powell, formerly in charge of St. Paul's Church, Carlowville, Ala., is now rector of St. Thomas' Church, Greenville, Ala. Address: 210 Church St.

The Rev. William S. Pregnell, formerly director of Christian education of the diocese of South Carolina, with address in Charleston, is now assistant rector of St. John's Church, Charleston, W. Va. Address: 814 Middle Rd., Charleston 4, W. Va.

The Rev. Jesse K. Renew, formerly vicar of

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Holy Trinity Church, Bonham, Texas, and St. Mark's, Honey Grove, is now curate at St. Matthew's Cathedral, Dallas.

The Rev. Victor Richer, formerly assistant at St. Peter's Church, Cheshire, Conn., is now rector of St. James' Church, Deer Lodge, Mont., serving the church at Drummond.

The Rev. John H. Sansom, formerly rector of St. Paul's Church, North Arlington, N. J., will on February 15 become priest in charge of the Church of the Incarnation, Corpus Christi, Texas.

The Rev. Louis V. Sharples, formerly assistant at the Church of the Ascension, Chicago, is now vicar of St. Francis' Church, 2514 W. Thorndale Ave., Chicago 45.

The Rev. Wofford K. Smith, chaplain to Episcopal students at the University of Mississippi, is also in charge of Holy Innocents' Mission, Como, Miss. Address: 311 Longest Rd., Oxford, Miss.

The Rev. William T. Thomas, formerly rector of St. John's Church, Murray, Ky., and vicar of the church at Mayfield, will on March 1 begin work as vicar of the mission which will be organized in St. Louis County, Mo. Address: 7 Ridgecrest Dr., Riverbend Estates, RFD 2, Chesterfield, Mo.

The Rev. John C. van Dyk, formerly rector of St. Paul's Church, Morris Plains, N. J., will on March 1 become dean of St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. Edward A. Weissbach, formerly associate of Grace Church, Merchantville, N. J., is now rector of Christ Church, Somerville, Mass. Address: 73 Wheatland St., Somerville 45.

The Rev. Harold C. Whitmarsh, formerly rector of St. John's Church, Elizabeth, N. J., is now rector of Trinity Church, Roslyn, L. I., N. Y.

The Rev. John D. Wing, formerly rector of St. John's Church, Bernardsville, N. J., is now serving as the first full-time Episcopal chaplain at New York University. The 130-year-old university is privately supported and has an enrollment of more than 40,000 students in 14 colleges, schools, and divisions at six centers in Manhattan and the Bronx. Only 320 of the students are at present listed as Episcopalians.

The Rev. Mr. Wing is the son of the late Bishop of South Florida.

The Rev. Roger H. Wood, formerly associate rector of Holy Trinity Church, West Chester, Pa., is now rector of St. Mary's Church, Provo, Utah. Address: Box 606.

The Rev. William Ralph Woods, formerly rector of St. Mary's Church, Hillsboro, Texas, is now vicar of Holy Trinity Church, Eastland, Texas.

## Ordinations

### Priests

Montana — On December 21, the Rev. William A. Campbell, fellow and tutor, Trinity College, Ontario.

Western New York — On January 6, the Rev. Daniel B. Hanna, rector, St. Matthew's, Buffalo.

and vicar, Church of Our Saviors, Lackawanna; January 14, the Rev. Ronald W. Forsyth, curate, St. Simon's, Buffalo; January 17, the Rev. James E. Woodruff, curate, St. Thomas', Chicago, Ill.; and on January 21, the Rev. Francis A. Park, curate, St. Paul's Church, Syracuse, N. Y.

Wyoming — On November 22, the Rev. Robert W. Dickey, vicar, Church of the Good Shepherd, Sundance, and St. John's, Upton.

### Deacons

Minnesota — On December 18, Robert W. McKein, curate, St. John's, White Bear Lake.

Pittsburgh — On December 31, William R. Bragg, in charge of missions in Clairton, Pa., and Liberty Borough; January 7, William W. Wilbert, in charge, All Saints', Pittsburgh; January 14, Harold C. Day, assistant, St. Stephen's, Wilkinsburg.

West Virginia — On January 6, Joseph T. Hammond, Jr.

## Births

The Rev. George C. Harris and Mrs. Harris, of the Mission of St. Mary the Virgin, Sagada, Mountain Province, Philippines, announce the birth of their fifth child, Anne, on December 3, at St. Theodore's Hospital, Sagada.

The Rev. Robert H. Owen and Mrs. Owen, of St. Mark's Church, Glen Ellyn, Ill., announced the birth of their fifth child and first son, Stephen Robert, on January 6.

## DEATHS

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

The Rev. Elbridge Walker, Jr., chaplain of Valley Forge Military Academy since 1956, died on January 8th.

Mr. Walker was born in Easton, Pa., in 1903. He was graduated from Princeton University in 1925, and received the degree of Master of Science in Education from the University of Pennsylvania in 1950. He was ordained to the diaconate in 1956. Mr. Walker was in educational work since 1925. He became a department head at Valley Forge Military Academy in 1932, and was dean of the academy since 1950. He is survived by his wife, Frances Virginia Willis Walker, and two sons.

The Rev. Hubert Melmoth St. George Walters, retired priest of the diocese of Louisiana, and since 1955 a canon of Christ Cathedral, New Orleans, died on Christmas night, 1960, at the age of 73.

Canon Walters was born in Langford, England, in 1887. He received the degree of Bachelor of

Divinity from Nashotah House Seminary in 1911 and was ordained to the priesthood in that year. He was priest-in-charge of St. Andrew's Church, Cripple Creek, Colo., in 1909 and 1910, was assistant at St. Matthew's Church, Los Angeles, in 1910 and 1911, and was vicar of St. Alban's Church, Marshfield, Wis., in 1911 and 1912. From 1912 until 1953 he was rector of St. John's Church, Boulder, Colo. He was professor of Ecclesiastical History and Homiletics at St. John's Theological College in Colorado in 1919 and 1920. He is survived by his daughter, Mary Elizabeth Wright, three sisters, and two brothers.

Louisa McEndree Fowler, former principal of St. Timothy's School, Catonsville, Md., died on December 18th at the age of 89.

Miss Fowler was a member of the first class at St. Timothy's when the school was founded, in 1882, as one of the country's first college preparatory schools for girls. She became a teacher at the school in 1893, and co-headmistress in 1912. She later became sole headmistress, and continued as owner and principal until the school became the property of a non-profit organization in 1935. She retired in 1937.

Miss Fowler was an active member of Emmanuel Church, Baltimore, Md. She is survived by a sister, Susan Fowler.

Ethel Thompson Heyes, wife of the Rev. Arthur R. P. Heyes, died on December 15th, in Rice Lake, Wis., at the age of 74.

Mrs. Heyes was born in Sault Sainte Marie, Mich., and married Fr. Heyes in 1924. Fr. Heyes retired in 1951 after serving a number of churches in Michigan and Wisconsin.

In addition to her husband, Mrs. Heyes is survived by a stepson, and by two daughters, Sister Monica Mary of the Community of the Transfiguration and Mrs. Edward Coe.

## ANGLICAN CYCLE OF PRAYER

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

### February

12. Barrackpore, India
13. Basutoland, South Africa
14. Bath and Wells, England
15. Open
16. Bathurst, Australia
17. Bendigo, Australia
18. Bermuda

# CLASSIFIED

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## CHURCH FURNISHINGS

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## LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

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TEACHERS for 1-2-3 grades in rapidly growing South Florida Episcopal day school. Answer giving qualifications, experience and salary. Reply Box L-525.\*

EXECUTIVE SECRETARY, Youth Consultation Service, Westfield, New Jersey. 25 miles from New York. Requires M.S.W. and five years' experience. Salary open. Write Robert Harmon, 21 Berkeley Place, Cranford, New Jersey.

## POSITIONS WANTED

PRIEST, 45, married, prophetic preacher, moderate Churchman, successful initiating, guiding growth programs, seeks new opportunity. East. Reply Box S-524.\*

ORGANIST-CHOIRMASTER, experienced, responsible and congenial, seeks new challenge in active parish in midwest or southwest. Welcomes correspondence from aggressive rector. Reply Box H-521.\*

PRIEST, married, wishes teaching position in Church school. Elementary Latin, Greek, French, Spanish, English, Or parish day school situation. References. Reply Box S-522.\*

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

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THE LIVING CHURCH

# GO TO CHURCH DURING LENT

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

**ST. PAUL'S** Rock Creek Church Rd., N.W.  
Rev. E. Pinkney Wroth, r  
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

## CORAL GABLES, FLA.

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

## EUSTIS, FLA.

**ST. THOMAS'** Lemon & Mary Sts.  
Rev. Eugene L. Nixon, r  
Sun 8, 10, 11; Thurs & HD 10

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## MIAMI, FLA.

**HOLY CROSS** 36 St. at N.E. 1st Ave.  
Very Rev. Frank L. Titus, r  
Sun 7:30, 9, 11; Fri 10, 7:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ALL SAINTS CHAPEL

211 W. Madison  
Episcopal Church Loop Center  
Wkdays: MP & HC 7:45; HC 12:10 Mon, Tues,  
Thurs, Fri; Lit & Ser 12:10 Wed

## EVANSTON, ILL.

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

## SEABURY-WESTERN THEOLOGICAL SEMINARY

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

## DAVENPORT, IOWA

**TRINITY CATHEDRAL** Main at 11th & 12th  
Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7;  
Fri 12:05

## HOULTON, MAINE

**GOOD SHEPHERD** 116 Main St.  
Sun HC 8, MP 9:15, HC 11, EP 7; Lenten Wed: EP,  
Lit, Ser 7:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:3-5:30, 7:30-8:30

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

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

## HACKENSACK, N. J.

**ST. ANTHONY OF PADUA** Lodi and So. Main Sts.  
Rev. Harry Brooks Malcolm  
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;  
Weekday Masses Mon, Wed, Sat 9; Tues Thurs, Fri  
7; Lit & B Tues 7:45; Ev & B Fri 7:45; C Sat 7:30

## NEWARK, N. J.

**GRACE** Broad and Walnut Streets  
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP  
10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,  
Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,  
Meditation, & Adoration 8. C Sat 11-12, 5-5:30,  
7:30-8

## BUFFALO, N. Y.

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

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,  
Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;  
C Sat 5-7; Healing 1st Mon 7:30

## 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 (& 10 Wed); EP 5

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT

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

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## HEAVENLY REST

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

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST. THOMAS

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

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

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

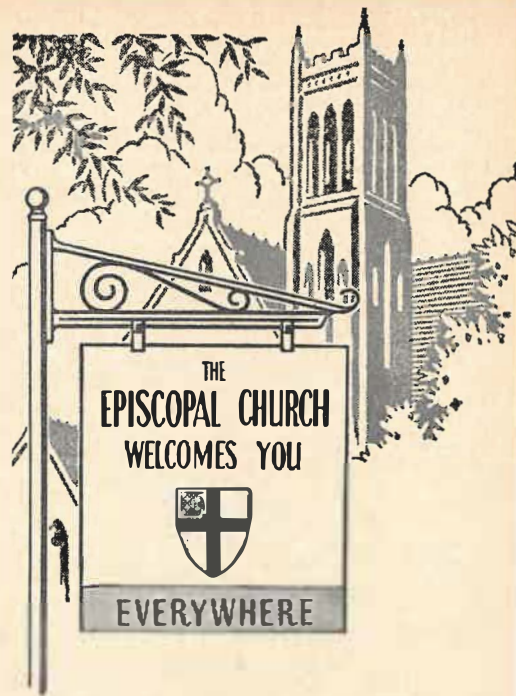
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

## ST. LUKE'S CHAPEL

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

## ST. AUGUSTINE'S CHAPEL

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



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

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

## SCHENECTADY, N. Y.

30 North Ferry St.  
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul  
Parker, B.D., assoc. r; Rev. Georg T. Snell, B.Div.,  
ass't  
Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of  
Rel 8:55; Children's Service 10; H Eu daily 7 ex  
Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:30;  
C Sat 4:30-5, 8-9 & by appt

## SYRACUSE, N. Y.

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

## SOUTHERN PINES, N. C.

**EMMANUEL** East Massachusetts Ave.  
Rev. Martin Caldwell, r  
Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## YAKIMA, WASH.

**ST. MICHAEL'S** Yakima & Naches Ave.  
Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't  
Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,  
EP 7:30; C by appt

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)

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