

# The Living CHURCH

June 25, 1961

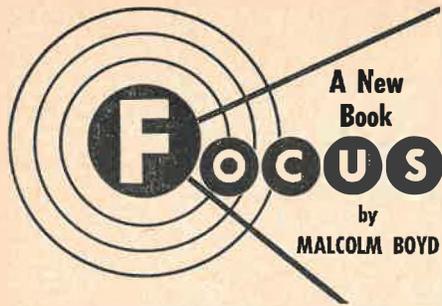
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Bless the Lord . . . who layeth the beams of his  
chambers in the waters. *Psalm 104* [page 9]

Is the Letter of Transfer a Dead Duck? [page 11]



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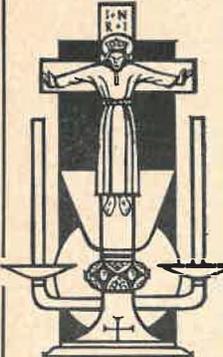
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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Something to Do

During the summer, when Church schools are generally closed, teachers may not be looking for immediate helps. But since many readers of this column clip it for future reference, we offer the following for your file.

Every teacher comes to a point where he wishes he could provide something for the class to do that would make it more interesting. He has heard of some special devices, but cannot, by himself, seem to invent anything new. We are all convinced that we learn by doing, and that action (or, as we generally phrase it, "some activity") is essential for vital teaching. There follows an assortment of "things to do" in class which might prove helpful some day. Some of these may trigger your own inventiveness.

**Directed reading.** With a book in the hand of every pupil, assign a separate short passage (on a slip of paper, or blackboard) asking each pupil to report the most important idea (or word, or person) in his passage. Allow several minutes for silent reading. Make reports brief, since



all will be different. Or, have all read the same passage, with different assignments to pairs or individuals. Have them look for such things as: Where was it? Names of persons? Words spoken? Why did he. . . ? The silent reading can be done from the pupils' books or from the Bible. This is often called "points to uncover," and always leads to discussion.

**Class exhibits.** A future Sunday date is assigned a class, and the class prepares an exhibit of some of its work. The exhibit is to be shown in the church vestibule, with a committee from the class to stand near, to explain to adults as they enter for the late service. This gives a fine outlet for any handwork project. It requires planning and division of work — signs, selected articles, decision on "what we want them to know about our class."

**Eye witnesses.** This starts by the teacher proposing, "If you had been in the crowd watching (the story for the day) how would you have described it?" Children will add details, such as costumes of people, how Jesus looked, background (buildings, hills, animals), how they felt about it.

**Duty cards.** There are always some stock duties which help make the class more orderly, and cause the children to care for the class as their own. These may be, for example: Open or shut windows to regulate temperature. Clean blackboard. Have Bibles ready. Pick up after class.

These duties are written on cards, about 4" x 6", and either left on the desks or in some set place, or given out by the teacher. After completing his duty, the pupil may sign his name and put the date on the card. In some cases duties will include passing the alms basin, lighting candles, carrying the cross, etc.

**Homework.** Slips are prepared, and handed out at close of class, each with an assignment to be completed before the next Sunday. These assignments may cover memory work, reports, prayers, research, handwork. Each slip has the words, "My child has done this work. (Signed) \_\_\_\_\_ Parent."

**Attendance.** Using a Polaroid camera, take a photograph of the class posed on church steps, or other place, at the same time each Sunday. The resulting picture is dated, and shows the attendance for each Sunday. A set of these pictures, covering a period of, say, three months, is vivid proof of who is regular and who is not. The device creates much interest and may be used to prevent tardiness. Later, the photos may be given to pupils.

**Worship series.** This is a project especially suited for an acolytes' guild or older class. It may require planning and work for several weeks, even on some weekdays. The point is raised, "Could we make a set of pictures on colored slides, showing just what the acolyte should do?" First, the service is outlined, and the required picture for each location is decided upon — a script, in other words, is prepared. The photographing may take several sessions of work with the rector. All participants should be in vestments. The camera should be on a tripod for exact framing, and flash bulbs used. When completed, the set might be used for teaching new acolytes, or for review. One boy gives an explanatory talk as they are shown.

A similar set could be made of "Our Church," showing interesting spots — memorials, windows, cornerstone, etc. And don't forget typical groups. Show an annual meeting or parish supper.

**Memory work.** Have the portion to be learned printed in fairly large letters (letters about one-half inch high can be read across a room) on a card, or on an art pad. This can be hung on a wall, or held by the teacher, and can be used quickly for drill. Children may sign the margin of the card when they can recite perfectly. (All the old parish houses had huge printed posters of the Creed, the Lord's Prayer, and the Ten Commandments, which remained year after year. The method is still useful.)

# The Living CHURCH

Volume 142      Established 1878      Number 26

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

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## SPECIAL FEATURE

The Letter of Transfer      Harry Lee Hoffman 11

## THINGS TO COME

### June

- 25. Fourth Sunday after Trinity
- 29. St. Peter

### July

- 2. Fifth Sunday after Trinity
- 4. Independence Day
- 9. Sixth Sunday after Trinity
- 16. Seventh Sunday after Trinity
- 23. Eighth Sunday after Trinity
- 25. St. James
- 30. Ninth Sunday after Trinity

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

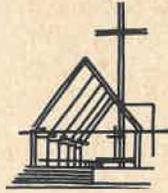
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June 25, 1961



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# LETTERS

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

## Canon 36

I found the editorial on Canon 36 very interesting [L.C., June 11th]. I came into the priesthood after 13 years as a Baptist minister. I did not come in under Canon 36. I feel that educational, psychological, and health requirements should not be lowered for one who enters the priesthood from the ministry of another Christian Body.

There are two things I think would be helpful. First, I would suggest shortening the time intervals for such cases. I had to begin at the very beginning and go through all the steps, just as if I had no previous experience at all. In the interim, I served as a lay reader. I feel some shorter way, for those who have met educational and other requirements, would be very helpful.

Second, I feel that some way of recognizing one's previous experience should be devised. The pastoral, administrative, and many other experiences that I had in my previous relationship, do not differ substantially from those I have encountered in the priesthood. It seems the Church feels I have had one year's experience (since my ordination) whereas I have, in reality, 15 years. That is a substantial difference.

I have been very happy with my conversion to Anglicanism. I considered it very carefully for a long time before I finally decided to come into the Church. I would have done it long ago, but I did not want to have to begin again as a layman and endure the rootlessness one feels in the interim. One's contributions to the work of our Lord should not, it seems to me, be considered without form or meaning even though it was done in a non-conformist body.

(Rev.) ROY W. BLACK  
Vicar, St. James Church

Springfield, Mo.

## Operation Abolition

I can't agree with your correspondent Richard F. Gavitt [L.C., April 23d] that too much has already been written about the film *Operation Abolition*. It seems to me that this is one of those events which polarizes the great issue of our time of whether and how we are to fight the implacable enemy of our society.

I would agree with Mr. Gavitt that as Americans and Christians we have a great deal more to show than this film and I have been waiting patiently for my Church to

do so. When the Episcopal Church, or the National or World Councils to which it subscribes, takes a firm position in favor of our society, which is bourgeois, I would like to be advised.

Blaise Pascal said that it is our passions that make us think and I think the film should not be suppressed because it arouses the emotions. No challenge is met, not even a foot race, without aroused emotions. I confess to being emotionally attached to the society in which I was born and raised, and emotionally opposed to those who would overthrow it and to those who would endlessly balance the pros and cons of whether or not it should be overthrown.

ROBERT C. LEA, JR.

Wayne, Pa.

## Anti-intellectualism: No Need

In a letter in the June 4th issue the Rev. Roy Pettway calls Bultmann, Tillich, and Barth "eccentrics" and implies that they distort the Christian Faith.

We should thank God for these "eccentrics"! If Fr. Pettway wants books "giving the teaching of the Church straight" he should read Barth's *Dogmatics in Outline*, one of the greatest books on the Creed ever written. If he wants "simple, direct books in ordinary language" he should get a book of Tillich's sermons. And Bultmann's idea of demythologizing can be of the greatest help in our giving "the Church's teaching to the ordinary people of the Church."

Anglicanism has many needs, but this sort of anti-intellectualism is not one of them.

(Rev.) ALEXANDER SEABROOK  
St. Paul's Church

Farrell, Pa.

## The Church's Name

It is high time the Anglican Communion in this country dropped the erroneous and contradictory name — Protestant Episcopal Church. Our Province in this Communion has ungraciously and arrogantly ignored our great heritage by retaining this name. Our heritage is Anglican and Catholic — in whichever order one wishes to choose.

A Church whose Orders are valid, as we claim and believe, and who places so much emphasis and value on bishops, priests, liturgy, vestments, ceremony, Sacraments, discipline etc., certainly does not fit in with the realm of Protestant denominationalism and should thus state her position more clearly by abandoning its present name and adopting one more appropriate and fitting.

Suggested title: "The Anglican Catholic Church in America."

ROBERT J. BOWERS

South Boston, Mass.

The diocese of Chicago in its 1961 convention resolved to petition the next General Convention to change the name of the Church to the American Episcopal Church [L.C., May 21st]. Such action requires appropriate changes in the Constitution, the Prayer Book, and the Canons, so the Chicago resolution to be submitted to General Convention deals with all three aspects; also it has a final clause urging dioceses, parishes, and other institutions of the Church to make the corresponding changes of name in their own titles.

One important reason why the Church's name has not been changed over more than eight decades lies in the inability to agree on one name as a substitute. Comparing the respective merits and demerits of possible replacement terms shows that the optimum for a new name is American Episcopal Church. (This may be seen fully in Chapter XIV of my book on *The Origin and Meaning of the Name "Protestant Episcopal."*)

To eliminate a major weakness in the effort to change the Church's name, it is hoped that universal support will be given to "American Episcopal Church." Also it is hoped that such support be given to the Chicago resolution (which seems to be the most comprehensive and accurate one yet proposed) and that all further effort in the direction of changing the Church's name be made in conformity with the Chicago resolution. (This resolution is based upon, but also augments, the revised one recommended by the 1955 General Convention Committee on Amendments to the Constitution as printed on p. 198 of the *Journal*.) Most likely a copy of the Chicago resolution can be obtained from the diocesan office.

ROBERT W. SHOEMAKER  
Associate Prof. of History  
North Central College

Naperville, Ill.

**Editor's note:** Copies can be obtained from the diocese of Chicago, 65 E. Huron St., Chicago 11.

## Reassurance

To the women in our Church who will be asked, hopefully, to "help out this year" in the Church school program, but who hesitate at the classroom door because they feel inadequate, may I give this reassurance:

I have been a Church school teacher for almost eight years. Now, this amazes some people. Most of all it amazes me, if for different reasons. With all my heart, I say that this has been accomplished not by any great knowledge on my part, nor by any thorough understanding of "teaching techniques," but by the grace of God. In fact, if I did not believe this to be true, knowing so much how little I know, I'd quit.

This is a grace we all share through prayer and by a willingness in our hearts to let God's will be done and not our own. It's a lessening of our own wills, a lessening of our own desires to have, for instance, the quietest class, the most productive class, the most regular attendance, or any other requirements we humans like to think of as necessary for a successful Church school year. (These are actually by-products.)

The class should, certainly, have a purpose and a goal, but that purpose and goal are always the same — to present God's Word to these children so they will understand.

The prime requisite for a teacher is that she love the children. Here, again, is God's grace. It's His love going to these children through us. Our loving the children does not mean that we don't become dismayed, disappointed, and discouraged with them. We do; we're human. Loving them, then, is accepting the fact that we will become dismayed, disappointed, and discouraged, and then forgive them and ourselves.

Several of these eight years have been spent teaching the same grade, using the same basic materials, and, yet, no two years have ever been taught the same way. Why?

## ANGLICAN CYCLE OF PRAYER

### June

25. Liberia
26. Lichfield, England
27. Limerick, Ardfer, and Aghadoe, Ireland
28. Lincoln, England
29. Liverpool, England
30. Llandaff, Wales

### July

1. London, England

# BOOKS

## A Wide Variety

**SING FOR JOY.** Edited by **Norman and Margaret Mealy.** Seabury Press, 1961. P. iv, 137. \$4.00.

**S**ing for Joy is an excellent collection of songs suitable for children aged three to eight. A wide variety of musical styles and texts are presented with interesting and, for the most part, easy accompaniments. Much of the musical material is drawn from the *Hymnal 1940*, and a comprehensive listing of hymns and service music with an indicated grade-level index is provided. The suggestions for teaching are good and many songs have chord markings for autoharp and other accompanying instruments.

Musicians will welcome the freshness of the musical content, which has a decided tendency toward the moderns, including music by Leo Sowerby and Peter Hallock, among others. *Sing for Joy* should prove particularly valuable in a day school or a close-knit parish. It is certainly usable beyond age eight.

Bad features of the book are the cost (\$4.00) and the large size, which makes it awkward for children to handle. The illustrations lack color and impact, and only about half of the songs are suitable for church usage.

JAMES J. MACHAN

**THE INTERPRETATION OF SCRIPTURE.** By **James D. Smart.** Westminster Press. Pp. 317. \$6.

**I**t is a brave man who undertakes to write a book on *The Interpretation of Scripture* for an age in which the achievements, and even the aims, of Biblical scholarship are in such a fluid state as our own. But James D. Smart is a courageous man, as well as a judicious and articulate one, who has been pondering

### ACU CYCLE OF PRAYER

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

#### June

25. St. Alban's, South Portland, Maine; St. Paul's, Romeo, Mich.
26. Grace, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.
28. Grace, Fairfield, Calif.; the Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
29. St. Peter's, Portland, Ore.; Christ, Dallas, Texas; the Bishop's Chapel, Dallas, Texas; St. Peter's, Key West, Fla.; St. Peter's, Peekskill, N. Y.
30. St. John's, Oklahoma City, Okla.; Church of the Good Shepherd, Rosemont, Pa.

#### July

1. Monastery of St. Mary and St. John, Cambridge, Mass.

the subject for a good many years; the present work is presumably his *magnum opus*.

The book covers such basic matters as the unity, authority, and inspiration of the scriptures, as well as the principles of scriptural interpretation. He has so many good things to say about the philosophy of interpretation, and says them so vigorously and often persuasively, that one wishes he had confined himself to this aspect of his subject and not felt impelled to include three somewhat confusing chapters on aspects of the *history* of interpretation. These are interesting in themselves, but are tangential to the rest of the book and weaken its total impact.

With this minor reservation, in regard to the scope and plan of the work, it may safely be said that there is currently no better book in this field and none is likely to appear in the near future. The reader who is at all concerned with this important, but largely neglected, subject will find the book continuously interesting and frequently stimulating, even where he disagrees most emphatically with the conclusions. The author's discussion of the relation of Bible and Church could hardly be better expressed (a remarkable tribute to one who stands in the Reformed tradition!); his rejection of typology as an interpretative device is argued with great cogency; on the other hand, his denial of validity to the concepts of natural theology and general revelation will provoke violent dissent from many. Dr. Smart has given us an intriguing and challenging work which makes a notable contribution toward the clarification of the fundamental issues with which it deals.

ROBERT C. DENTAN

## Books Received

**THE OTHER SIX DAYS.** The Christian Meaning of Work and Property. Joseph C. McLelland. John Knox Press. Pp. 121. Paper, \$1.50.

**FAMILY STORY.** By Philip F. McNairy. Seabury Press. Pp. 138. Paper, \$2. ("How the power of God's love transforms everyday life.")

**CHRISTIANS IN ACTION.** Vacation Church School Older Junior Book 2. For Use with *Weeks of Growth*. Prepared by Children's Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 64. Paper, \$1.90.

**IN GOD WE TRUST.** Vacation Church School Younger Junior Book 2. For use with *Weeks of Growth*. Prepared by Children's Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 64. Paper, \$1.75.

**THE PRINCIPLES OF MORAL PHILOSOPHY.** By Ben Kimpel, Professor of Philosophy, Drew University. Philosophical Library. Pp. xi, 234. \$3.75.

**THE NATURE OF JUDAISM.** By [Rabbi] Samuel Umen. Philosophical Library. Pp. 152. \$3.75.

**THE FUTURE OF EDUCATION.** By Thomas Molnar. Foreword by Russell Kirk. Fleet Publishing Corporation, 230 Park Avenue, New York 17, N. Y. Pp. 159. \$3.95.

**CHANGE.** Eight Lectures on the *I Ching*. By Helmut Wilhelm. Translated from the German by Cary F. Baynes. Bollingen Series LXII. Pantheon Books. Pp. x, III. \$3.

I don't know, except that here is a new group of unique individuals with different needs, perhaps, at a different level, and needing a different approach to religious understanding. So, for me, each year is just like starting all over again as "brand new" in this teaching field.

Insight and understanding of the particular needs of these children is also acquired by the gift of grace which is open to us all. It's a matter of listening with our hearts and minds to what they say to us in their questions, enthusiasms, complaints, disagreements, sighs, and giggles.

Our own wills are not to be overlooked entirely. We will ourselves to get up early every Sunday morning, to study when we can, to organize material presented by the Christian education department, and we will ourselves to pray daily for guidance.

I don't think of teaching as "rewarding." A reward, to me, means bounty, and that deservedly goes back to God. The compensation a teacher receives is that wonderful sense of "I was there."

SARAH DAUPHINAIS  
(Mrs. George)

Atherton, Calif.

## No Monopoly

Whenever a crisis occurs in the political world, there are those Americans who will say, "Unless you believe as I do you are less an American than I." This is the mark of a political extremist which most of us disdain, for we know that the "ultras" on both sides, whether they be the Americans for Democratic Action, or the John Birchers, [as well as] larger group of more tolerant, less intensely dedicated "moderates," all contribute quite legitimately to our society in their own way.

Now we are faced with another type of extremist, one to whom you have been giving exceptional coverage lately: the Churchman who says, "My politics are based upon my Christian faith. Unless you agree with me you are less a Christian than I."

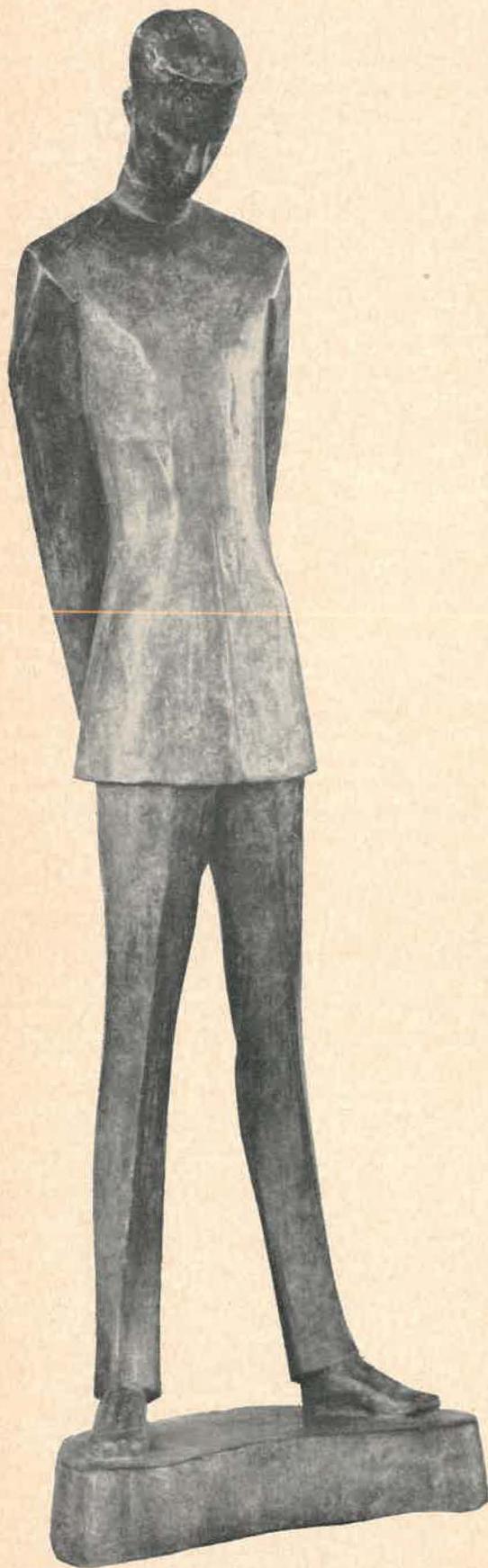
Because of my great respect for the Christian dedication of your editor and certain of your staff, I would prefer to believe you did not share this view; but the tenor of your reporting on anything — Church connected or not — relating to the recent presidential election, the House Un-American Activities Committee, the National Council of Churches' pronouncements on social legislation, and the John Birch Society, can only lead many of us to believe that your reporting receives a deliberate slant to the left.

You and others of influence in the Church have the opportunity as few have to restore balance and sanity in the meshing of Christian conscience and political tolerance. I have no doubt that the editor sincerely believes he is now doing this; therefore, I can only ask that you examine some of the more recent issues in light of the political emphasis given certain articles — and ask yourselves if they were reported in this way in order to describe Christian thinking or to support a particular political view.

The balance that I would ask you to help restore is the recognition that no political view, left, right, or middle-of-the-road, monopolizes the truths of Christian teaching.

EUGENE O. GOEB

Milwaukee, Wis.



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

From the Book of Common Prayer, p. 42.

### **Cadet at Prayer**

The bronze statue, shown this week, depicts a cadet at prayer. It rests in the center of the Valley Forge Military Academy Chapel, Wayne, Pa., on top of the case containing the Book of Remembrance. The statue was recently given to Lt. Gen. Milton G. Baker, superintendent of the academy, by his daughter, Mrs. Winslow Martin, of Wayland, Mass., who is the sculptor. General Baker is an active Churchman.

# The Living Church

For 82 Years:

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

Fourth Sunday after Trinity  
June 25, 1961

## FOUNDATIONS

### Final Proposal

The Christ the King Foundation, Evanston, Ill., for want of financial backing, has made arrangements to vacate its headquarters and discontinue its operations.

The foundation has been exploring the theological basis of the Church's involvement in higher learning, and has proposed a Christian center of learning on the campus of the University of Chicago. A number of seminars have been held under the foundation's sponsorship, involving participants of high caliber.

The Rev. Henry C. Johnson, Jr., vice chairman of the foundation, has offered to spend a maximum of two years in acquainting the Church with the work of the organization and enlisting the support of Churchpeople for the program, providing that "the financial stability of this limited program [be] guaranteed in advance."

The foundation's work has had the support of a number of prominent Churchmen, including Harry Blamires, author of *The Devil's Hunting Ground* and *Cold War in Hell*.

## ACU

### Manifesto to Come

The Rev. Canon Albert J. du Bois, Jr., executive director of the American Church Union, heralded what he referred to as "a clear call [which] will go out to American Christians, and to leaders of the Anglican Communion throughout the world, which may very likely mark a turning point in the Catholic revival."

In an address at a testimonial dinner honoring Bishop DeWolfe of Long Island, Canon du Bois said the call, "framed by scholars and leaders of the American Church Union," would be "for Catholic and Orthodox Christians to assume positive leadership of reunion movements." He said that the forthcoming proposals could be likened to a "Catholic manifesto."

He said that the "manifesto" will say that the day of the "highest common factor" approach to reunion is over, that the indispensable element in any reunion of Christians is their agreement to worship together according to some liturgical

form continuous with the historic modes of Christian devotion rooted in scripture, that the reuniting Churches must be willing to acknowledge their defectiveness as they are, and that no Christian unity can be built on a negative basis.

"If we unite all the Protestants to oppose the Vatican and dare to call that Christian unity," said Canon du Bois, "the result will be not merely a travesty but also a species of blasphemy. . . . If we reunite all the Christians in order to oppose the Kremlin, we shall be serving the purposes of men rather than the purposes of God." He added:

"Historians will probably call this the ecumenical age. . . . Sympathy with the motives of those who prepare schemes for unity and admiration for their obvious sincerity must not blind us to the necessity of subjecting their plans to careful scrutiny and searching theological criticism. . . . The first consideration must be the integrity of the Gospel. . . . Any unity achieved at the expense of such integrity and truth will be achieved not in obedience to God but in rebellion against Him. . . .

"The term 'Catholic' as understood in Anglicanism means 'all those bodies of Christians which maintain the Faith of the Creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided Christendom as these Councils met under the Holy Spirit.' When we apply the term 'Catholic' to a body of Christians we are referring to them as maintaining, esteeming, and using the Apostolic Sacraments of Grace and we are indicating that these bodies, as do we, retain the apostolic ministry in succession. Thus the promoters of many unity schemes in our day are impatient with any reference to truth as a body of doctrine revealed and secured within the Church."

## NCC

### Riders and Relevance

by PETER DAY

Belief in the "justice and sincerity of purpose of the non-violent movement" was affirmed by the General Board of the National Council of Churches at its meeting in Chicago on June 8th and 9th. The term, "freedom riders," was omitted from the resolution as finally adopted, but the context made it clear that this was what was meant.

"Through commitment to non-violent action, it seeks to exercise the constitu-

tional rights of all people to freedom of movement in interstate travel on a non-segregated basis," the resolution said. "The forthright non-violent action which has characterized this movement in the face of great danger has won worldwide admiration and praise."

Adoption of the resolution was preceded by a lengthy debate in which laymen from the deep south urged the NCC



to avoid making the work of local Christian leaders more difficult by statements giving support to violation of city ordinances and state laws. The only concession to this minority was the deletion of the "freedom riders" reference from the statement.

A new emphasis on "local ecumenicity" was initiated by the General Board at its Chicago meeting. It was proposed by Dr. Ray G. Ross, NCC General Secretary. The Board voted, at his recommendation, to refer his 14-page presentation on "the ecumenical movement and the local church" to denominational delegations for study and report.

Dr. Ross said:

"The present proposal is for a type of local action which is within the already expressed agreements of national Church bodies or world confessional organizations. It is not a proposal for a new form of Church union, but rather for a fuller witness to the degree of unity which is indicated by the present ecumenical commitments.

"We have no way now of knowing what action will be taken by the Churches at New Delhi regarding the following statement which has been sent upon the recommendation of the Faith and Order Commission by the Central Committee of the World Council of Churches to the member Churches for consideration and comment:

"The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully com-

mitted fellowship with one another through one Baptism into Him, holding the one apostolic Faith, preaching the one Gospel, and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church.

"This statement leaves many questions unanswered. It represents, however, a serious effort to state the ultimate objective of the Faith and Order movement. Some people may find in it a basis for pressing immediately for full communion between local congregations and for local agreement on doctrine and ministry. Such a course would undoubtedly result now in increased division.

"Congregations in local communities can help to produce an atmosphere and understanding out of which their national and world Church bodies can move forward in their attempts to remove the barriers between them. They must on the other hand be responsible members of their Communion and proceed along lines which are consistent with their commitments if their action contributes to unity rather than further schism. If local congregations were to break with their ecclesiastical bodies in order to have a fuller local manifestation of unity, they would produce added schism by the formation of a series of churches . . . which would further [segment] the Church. . . .

"At the same time, our attempts to express the true *Oikoumene* at the local level should be more far-reaching and greater than in the past. Local churches must not be allowed to think that an interchange of pulpits or the holding of joint Memorial Day, Thanksgiving, or Good Friday services constitutes an effective ecumenical witness. It is good to have union services at all seasons of the year where the orders of the Churches permit (especially if they do not grow out of a lack of vitality which makes it impossible for individual congregations to muster respectably sized audiences). But it is much more to be desired that there shall be continuing evidence in the community of profound understanding and love among Christians and a united attack in depth upon the forces which violate moral, ethical, and spiritual well-being.

"If we as Communion are serious in our desire to witness to the reality of the Church universal, we will encourage our local congregations to bear a witness of such nature and depth as characterizes our ecclesiastical commitments. This calls for their open acknowledgment of their mutuality of purpose and their common acceptance of the Lordship of Christ. It requires substitution of Christian love, respect, understanding, and common action for suspicion, condescension, prejudice, and competition. It calls for serious attempts to achieve a better understanding of the areas of theological and ecclesiological agreement as well as of the issues which are the result of differing understanding of the scriptures and of varieties of cultural, social, racial, and political factors and ethnic origins. It will lead inevitably into an overt expression of their oneness, through a common witness and service to the needs of the community.

"It calls also for an attempt to unitedly

apply the Gospel to the conditions and needs of the local community, which is as serious, as deep, and as vital as that which their ecclesiastical bodies are making on their behalf in relation to the broader issues on the world scene. It is only as people see the relevance of the Gospel to the most fundamental issues of their lives that the concept of unity in Christ takes on meaning and commands their deepest loyalties."

The General Board also:

✓ Called for a national study conference on the Church and Economic Life, November 8-11, 1962, in Pittsburgh, Pa. Fourth in the series on this subject, it will consider "ethical implications of rapid economic change in the USA."

✓ Asked Churches and its own program units to study the ethical implications of present immigration laws and policies.

✓ Received a communication from the executive board of the diocese of Texas, presented by Peter Day of the Episcopal delegation, asking the NCC to make clear that it speaks "to" and not "for" its member Communion, and urging it to "exercise judicial self-restraint" when reasonable doubt exists as to the relevance of the Christian Gospel to a particular issue. Mr. Day asked that the communication be referred to an appropriate committee or division for further consideration. [See next page.]

✓ Opposed loans and construction grants to parochial schools as requiring citizens to support or assist schools established by citizens of another faith.

✓ Received the Outstanding Citizenship Award of the American Heritage Foundation for the NCC's "educational program encouraging informed voting and responsible participation in elections."

✓ Set up a detailed structure of committees and subcommittees to carry out its new program of long-range planning. This, it was explained, is the same as ordinary planning except that it is done with a "longer, wider, and deeper perspective."



This window of the Church of Christ the King, Guayaquil, Ecuador, was painted by Mrs. John Wynne, a parishioner. Most of the church furnishings have been made by people of the parish, according to the Rev. Charles Pickett, vicar. The Church's work in Ecuador was recently transferred to the jurisdiction of the American Church [L.C., November 27, 1960].

## EPISCOPATE

### Operation

Bishop Blankingship, retiring bishop of Cuba, underwent surgery early in June for the removal of a tumor from the colon. He is reported to be recovering nicely after a successful operation.

Bishop Blankingship recently returned to the United States and announced his retirement after serving as the Cuban Bishop for more than 21 years [L.C., May 14th].

## ROMAN CATHOLICS

### Latest in the Line

An informal exploration of the chances for increasing friendly relations between the Roman Catholic and Anglican Churches, as well as a brief biographical glimpse of the Most Rev. Arthur Michael Ramsey, new Archbishop of Canterbury, appears in the June, 1961, issue of *St. Joseph Magazine*, under the byline of Harold Butcher.

The magazine is a publication of Mount Angel Abbey, St. Benedict, Ore., a Roman Catholic establishment of the Benedictine Order.

In his article, Mr. Butcher mentions that "Dr. Ramsey becomes the latest in the line of England's leading archbishops that goes back to St. Augustine, the Benedictine monk, who, with 40 companions, set forth from Rome, urged on by Pope Gregory the Great, to broadcast the Faith in Britain."

After discussing the "courtesy visit" last year of Archbishop Fisher to the Pope, Mr. Butcher says:

"Courtesy in abundance Archbishop Ramsey has. And he understands its importance when differences exist. 'There is all the difference in the world,' he has said, 'between thrashing out the differences between people who don't meet and discussing them with people who are friends in charity.'"

The article deals briefly with the problems of the "establishment" of the Church of England in any unity movement. "If the Protestant Episcopal Church in the United States ever wanted to link up with Rome," says the author, "it could do so just by voting in favor of such a course. In England, in similar circumstances, the Anglican Church would soon find itself in conflict with Parliament. If the Church were disestablished, Parliament would not have a word to say." The article goes on:

" . . . When Pope Pius V excommunicated Queen Elizabeth [I] in 1570, however justifiable it may have seemed to this pontiff . . . it closed a door that has never again been opened. Nationalism, a new force, was abroad in the world. . . . Since James II there has never been a [Roman] Catholic sovereign in England, and at coronation time, in Westminster Abbey, every king or queen has to promise to maintain 'the Protestant reformed religion established by law.' This is the sort of thing that has to be faced

while the Church of England remains established. . . ."

Discussing the views of Archbishop Ramsey, Mr. Butcher says:

"It is . . . noteworthy that he plans to develop [approchement between the two Churches] at the parish level. 'The vicar calling on the Roman priest, the Roman priest on the vicar, either of them on some minister never visited before' — that was his suggestion in his diocesan leaflet. It is obvious that visits of this kind are important and they will help to clarify information concerning beliefs. Often it will be found that it is not the other's truths that are challenged but misinformation about those truths. . . ."

## TEXAS

### Message to NCC

The executive council of the diocese of Texas recently adopted two resolutions dealing with pronouncements of the National Council of Churches, in view of the fact that a number of Texas Churchmen "have been disturbed by certain pronouncements of the [NCC] on issues the relevance of which to the Christian Gospel is doubtful in the opinions of such members" [see page 8].

In the first of the resolutions, the board requests the NCC and its General Board "to carefully examine the relevance to the Christian Gospel of issues which it considers from time to time, and . . . to exercise judicial self-restraint by refraining from taking a position with respect to issues wherein it is determined that reasonable doubt exists as to the relevance of the Christian Gospel to such issues."

In the companion resolution, the executive board asks the NCC, its General Board, and its Committees, to "use extraordinary diligence in its public relations, to make it plain that its pronouncements and its actions are addressed to its member denominations in order to correct the general impression that it is speaking for such member denominations."

## OREGON

### Down the River

Old St. John's Church, Milwaukie, Ore. (a suburb of Portland), one of the oldest church structures in the diocese of Oregon, was scheduled for demolition to make room for a new building for the fast-growing parish. It was saved when someone started a popular subscription to pay for moving the building from its old site.

So, mounted on a barge [see cover], it was floated down the Willamette River to a park in the city of Portland, Ore., to join other buildings of historic interest in reminding viewers of a former age.

With the river in flood, the spire of the little church had to be removed to allow it to pass under a bridge.

## BRIEFS

**FAMILY AFFAIR:** Bishop Moorman of Ripon, England, has suggested that penal colonies could well be created where selected prisoners could live together with their wives and children. The bishop thinks that such an arrangement might lessen the strain on the families. In such a community, he points out, no child could jeer at another, as all would be in the same boat.

**NEW PUFFER FOR BLUEBELL:** Bishop Warde, retired, of Lewes, England, recently "christened" the fourth locomotive to be acquired by the Bluebell Line, a small section of railroad track in Sussex which is operated by a group of British railway steam enthusiasts. The bishop named the new steamer "Primrose."

**PLAY BALL!** An "Episcopalian Night" has been arranged in Washington, D. C., for the baseball game scheduled for August 18th between the Washington Senators and the Baltimore Orioles. Grandstand seat tickets will be sold by parishes, with one-third of the price going toward the purchase of a new site for the Church of the Holy Communion, Washington.

**REV. GRANDMOTHER:** The Philadelphia Presbytery of the United Presbyterian Church in the USA has ordained what is believed to be the first grandmother to enter the ministry of that Church. Mrs. Alan O. Smith is the 25th woman to be ordained by the denomination. [RNS]

**FAMILY INTEREST:** The graduating class of St. Albans School, Washington Cathedral, Washington, D. C., included the son of the Rev. Canon Charles Martin, headmaster of the school, the son of Richard Dirksen, associate choirmaster and organist at the cathedral, and Prince Tridhosyudh Devakul of Thailand, who has lived for nine years with Dean Sayre of the cathedral, an old friend of his father.

**OVERRIDING CONCERN:** The three rival Indianapolis newspapers were represented in a recently confirmed class at Trinity Church, Indianapolis. Confirmation and Russell Pulliam's father is managing editor of the *Indianapolis News*, Jeffrey and Catherine Campaigne are children of the editor of the *Star*, and Grace Hartley's father is business editor of the *Times*.

**REVERSING THE TREND:** In spite of a population loss in the state of West Virginia, Bishop Campbell of West Virginia said the Church in his diocese increased its membership by 3.7% last year. He attributed the Church's gain to the "Sword of the Spirit" movement in the diocese [L.C., November 1, 1959].

## NATIONAL AFFAIRS

### Wholly Loyal

Federal Bureau of Investigation director J. Edgar Hoover, in a magazine article, said that the "overwhelming majority of our clergymen are today wholly loyal to our nation and are working valiantly to protect our freedom." He condemned unfounded charges of Communist infiltration of Churches.

Writing in the *Crusader*, a magazine of the American Baptist Convention, Mr. Hoover said that this is not the time for "name-calling, for unfounded accusations, or publicity-seeking charges designed to confuse, divide, and weaken." He said that the clergymen in this country need "the full support of patriotic Americans" in our common struggle against Communism.

Mr. Hoover said that, because they know that Churches "stand as powerful obstacles in their path to revolution," Communists are constantly engaging in "violent attacks against religion, against the Church, and against clergymen."

"As long as men have faith in God," he said, "a faith which reaches into the Eternal, they can never completely subjugate [men] to the dictates of the Party."

He added:

"In reality, [ministers of the Gospel] stand on the front line today in the fight against Communism. The type of men and women we produce in America today, in large measure, is their responsibility. They have the duty of guiding young lives, helping produce alert, aggressive, meaningful citizens.

"Nothing today can be more important than our Sunday schools, youth training programs, Church camps, and study groups. These are truly arsenals of democracy."

## WASHINGTON

### Gloria to be Highest

The contract for the construction of the *Gloria in Excelsis* tower, tallest section of the Washington Cathedral, has been signed.

When completed, the tower will rise 300 feet above Mount St. Alban, and will contain a 53-bell carillon and a peal of 10 bells for English change ringing.

The \$1,860,000 contract is the second to be signed in the cathedral's current building program.

## BRAZIL

### Council for Autonomy

The National Council of the Brazilian Episcopal Church, meeting in Rio Grande, Brazil, on April 7th to 9th under the presidency of Bishop Sherrill of Central Brazil, set up four committees to study the matter of future autonomy of the Brazilian Church.

The four committees would study the areas of (1) Constitution and Canons,

*Continued on page 14*



## Report of the Joint Commission on Approaches to Unity

# Intercommunion

## Canon 36

The principal business of the Commission during this triennium had to do with special assignments for the Presiding Bishop and the General Convention with regard to concordats with the Spanish Reformed and Lusitanian Churches in Europe and the Philippine Independent Church. At the same time, the Commission continued to explore possibilities for reunion with the Churches

in America but has little specific to show in this area for the triennium just concluded.

The officers of the Commission have held two meetings during the triennium with the officers of the Joint Commission on Ecumenical Relations and the Joint Commission on Relations with the Eastern Churches. We are aware that each Commission has its own specific responsibilities, and in the light of the present structure for inter-Church work within the Episcopal Church, it seems wise that each Commission continue to handle its own responsibilities. At the same time, the existence of three Commissions all in the ecumenical area gives rise to possibilities of overlap and neglect. By exchanging minutes and an annual conference, we hope to develop effective cooperation.

The Commission began to question, during this triennium, the basic presupposition that had been the foundation for its work since the Archbishop of Canterbury's Cambridge sermon in 1946. Since the General Convention of 1949, the Commission on Approaches to Unity has devoted itself to working toward intercommunion (intercelebration) as a necessary way station to ultimate organic unity. This principle was reaffirmed in its report to the General Conventions of 1952, 1955 and 1958. The reaction of other Churches, particularly the Methodist Church, to Lambeth resolution No. 30<sup>1</sup> — that any intercommunion arrangement on the part of an Anglican Church is to be approved only if serious work

toward full reunion is contemplated by both negotiating Communion — has caused us to raise questions as to whether intercommunion is as fruitful an approach to organic unity as once had been believed.

In its negotiations and discussions with the representatives of other Churches, the Commission has been guided by the distinction drawn by the Lambeth Conference of 1958, in resolution 14, between "full communion" and "intercommunion." The Commission feels that this more precise use of terms will be most helpful in defining the issues in future conversations. Resolution 14 states in part: "The Conference . . . recommends . . . that where between two Churches not of the same denominational or confessional family, there is unrestricted *communio in sacris*, including mutual recognition and acceptance of ministries, the appropriate term to use is 'full communion,' and that where varying degrees of relation other than 'full communion' are established by agreement between two such Churches the appropriate term is 'intercommunion.'" The sections of this report recommending the establishment of concordats with the Philippine Independent Church, the Spanish Reformed Church and the Lusitanian Church of Portugal, therefore, will refer to "full communion."

The Commission has noted with interest that full-communion negotiations seem to be more promising outside the United States than within it. Whether these presuppose a continuing fraternal relationship, as with the churches in the Iberian Peninsula, or look forward to ever closer cooperation in the common task, as in the Republic of the Philippines, the problems which impede progress in the United States do not seem to have the same effect abroad. The Commission is not sure why this is so. It would point out, however, that in overseas areas, that which the Anglican Church stands for is in a minority position and our part is to strengthen this minority so that it may more effectively proclaim the Christian Gospel.

In the light of this, the Commission is interested in exploring the way to closer relations with the Moravian Church in the missionary area of the Virgin Islands. . . .

The Commission has been concerned for many years with the various questions that are raised about Canon 36. We recognize that most of the present canon was written in connection with a pro-



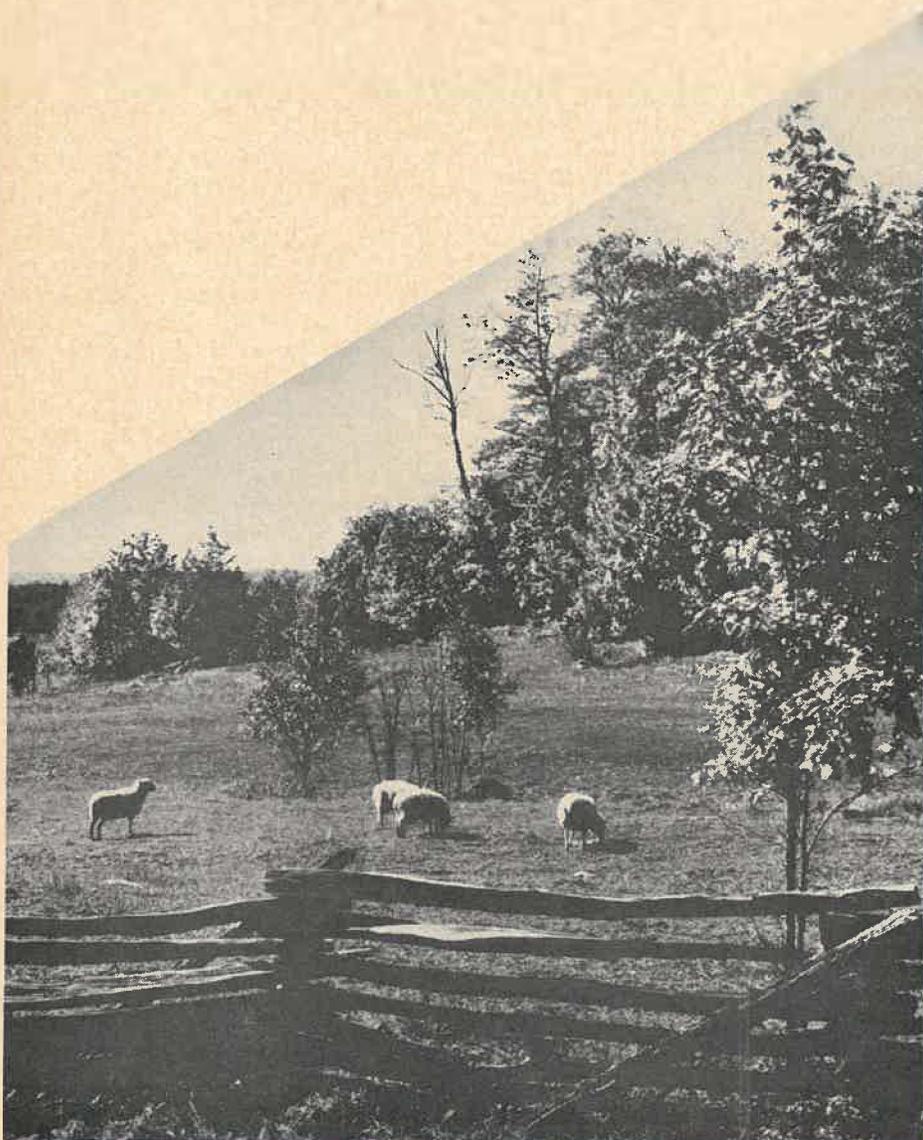
The Times, London  
Lambeth: A distinction drawn.

<sup>1</sup>"The Conference calls attention to the report of the Committee on Unity; and encourages continuance of the conversations with a view to the making of concrete proposals, as offering a possible first step on the way to reunion in the particular historic situations in which the Churches concerned are placed; but on the understanding that organic union is definitely accepted as the final goal, and that any plans for the interim stage of intercommunion are definitely linked with provisions for the steady growing together of the Churches concerned."

Continued on page 15

# The Letter Of Transfer— *a pain in the clerical collar?*

by the Rev. Harry Lee Hoffman



RNS

"Sheep stealing is a capital offense . . . but could be just what we need," says the author.

Mr. and Mrs. A. Fubblety Smith recently moved into town with their three fine children. They are, lucky for us, devoted Episcopalians.

A month scarcely elapsed and we found the Smiths had attended services three out of four Sundays. Mrs. Smith is now signed up for altar guild duty. The children are an impressive addition for the Church school. Why, Mr. Smith has even asked for a pledge card!

But there's a hitch. None of the Smiths are really members of St. John's-in-a-Jam. No letter of transfer!

Father Rector called on the Smiths immediately upon hearing of their arrival. He had a nice visit and filled out a "family card." He was pleased to learn that both Mr. and Mrs. Smith were converts to the Episcopal Church and confirmed just two years ago.

No matter what we think of him, Father Rector is not the prize dummy. He passed his canonical examinations. He is fully aware of the need for a letter of transfer (Canon 16, Sec. 1), or, if that fails, at least for due notice to the "rector of the parish from which the communicant or baptized member is removed." Otherwise, the Smiths can't be placed on the parish register as "communicants."

After six months, Father Rector remembered that he asked the Smiths to send for a letter of transfer. When he inquired about progress in this regard, he learned that the Smiths "forgot."

Taking pen or typewriter in hand, Father Rector (judiciously attempting to avoid the accusation of "sheep stealing") wrote to the minister-in-charge of the Smith's former parish. He carefully stated that the Smiths asked him to write for the transfer, and requested same with all best wishes and faithfully. More than a month went by before he realized there would be no reply.

A pain was felt in the clerical collar. Mister Rector thought, "Why, we've transferred 14 out this year already and only had three transferred in!" The clerical equivalent of Univac needed only a brief stint at calculating to determine what his communicant figures were going to look like if this kept up. So he went ahead and added the Smiths, the Joneses, the Browns, and others to the register, and happily concluded that the communicant list might exceed last year's total by an even dozen! "Inform the other rectors? Too much trouble! And it serves them right."

Of course, Mister or Father Rector (take your choice) violated the canons. He ought to be deposed. But, he's happy! The bishop is happy! To be truthful,

*Continued on page 18*

The Rev. Mr. Hoffman is vicar of two Wyoming churches. He serves St. John's Church, Powell, and St. Thomas' Church, Lovell.

## Approaches to Unity

We begin in this issue the publication of the report of the Joint Commission on Approaches to Unity [page 10]. This is one of the most important matters to be discussed by General Convention in Detroit next September, and we believe that the report's information, comments, and recommendations will be of interest to a great many Church-people.



The key recommendations have already been reported in *THE LIVING CHURCH* of June 11th, together with our comments on the proposed revision of Canon 36. The first section of the report, published this week, raises a fundamental question about unity discussions in the light of the report of the Lambeth Conference of 1958. After some 15 years of attempting to develop plans for reunion by degrees — intercommunion, full communion, organic federation, organic unity — the Commission is apparently finding that most of the problems involved in the final step of organic unity are also involved in the first step of intercommunion.

It might be added that Churches which do have intercommunion do not automatically make further progress toward union.

Although the Commission admits that it "has little specific to show" in the area of reunion with Churches in America for this triennium, and although the same could be said of the four preceding trienniums, it seems to us that a healthy realignment of its responsibilities has taken place in the last three years. In 1958, we urged that it be abolished, because it seemed to us to have a peculiar assignment of dealing only with those areas in which this Church would have to barter away its Catholicity in order to achieve closer relations with Protestant denominations.

In 1961, however, the Commission is concerning itself with the whole spectrum of Christendom — with episcopal Communions as well as non-episcopal, with liturgical and sacramental Churches as well as evangelical ones. It reports the establishment of good working relationships with the Commission on Ecumenical Relations and the Commission on Relations with the Eastern Churches. And the report itself, containing recommendations for full communion with three overseas Churches — Spanish, Portuguese, and Philippine — together with an interesting possibility of negotiations with the Moravians in the Virgin Islands, seems to us to place the whole question of approaches to unity in a more wholesome perspective. There *are* steps that can be taken, there *are* approaches that really get somewhere.

In its section on the Blake-Pike Proposal [to be published in a later issue] this better perspective is indicated by the Commission's recommendation that representatives of the Polish National Catholic Church be included in the discussions "as well as from time to

time representatives of any Church with which this Church is in full communion."

The fullest and in our opinion the soundest basis for discussing Christian reunion is one which steadily keeps in view the whole Church of Christ — Orthodox and Roman Catholics as well as Protestants — even though at a particular moment or in a particular setting discussions are being held on a narrower basis. Mergers of like-minded groups are of little real significance to the ultimate goal unless they are undertaken in such a perspective.

This is the reason for our about-face on the work of the Commission on Approaches to Unity. Three years ago we felt that, because of the constricting nature of its field of responsibility, it was non-ecumenical, and perhaps even anti-ecumenical. Today, this criticism is no longer valid.

## We, Too, Quote J. Edgar Hoover

Even before *Operation Abolition* exploded upon the American scene, Mr. J. Edgar Hoover had been quoted in substantiation by those who would accuse their neighbors, their fellow citizens, and sometimes their pastors of Communist activity. Because Mr. Hoover has warned the nation of the danger of Communist infiltration, his words have been used as authority for the most vicious kind of name-calling, directed at any whose social or political opinions differed from the speakers'.

By and large, we think Mr. Hoover has spoken with accuracy and judgment, and he is not to be blamed for those who have quoted him out of context, or made specific accusations based on his generalizations. We don't think — as some do — that Mr. Hoover is any more infallible than anyone else, and, being Anglicans, the subject of infallibility is a touchy one with us. Indeed, we think we know of at least one instance in which this magnificent public servant was in what was undoubtedly inadvertent error.

The fact that such error measures exceedingly small in the balance of truth and common sense to come from this man does not make the untrue true, but we think that his admirers have done him an uncommonly bad turn in making him seem responsible for the distrust and suspicion that have arisen within the nation. Mr. Hoover knows too well that such distrust and suspicion are the Communists' best allies, and that the growing division among the citizens of this country and the growing tendency to read out of court all disagreement is an end devoutly to be desired by the Communist party.

We are glad that Mr. Hoover has now said as much [see page 9], saying that this is not the time for "name-calling, for unfounded accusations, or publicity-seeking charges designed to confuse, divide, and weaken," and has expressed his opinion that the clergymen of the United States are not only trustworthy citizens but that they "stand in the front line in the fight against Communism."

## Report of the Joint Commission on Theological Education

The Joint Commission reports a decreasing number of seminary students but no critical shortage of clergy at present. Considering a broader concept of the meaning of theological education, the Commission recommends amendment of Canon 30 to enlarge its scope.

Quite as encouraging as increased support of seminary operations [by offerings on Theological Education Sunday] . . . is the more widespread concern demonstrated by the greater number of parishes participating: In 1958 the number was 5,010; and in 1960, 5,374. . . .

It is clear, after 20 years of experience, that the Theological Education Sunday program will not solve the financial problems of the seminaries, especially if, as experience seems to indicate, the proportionate amount of seminary budgets yielded by the stated charges to students proves to be a diminishing quantity. But it is equally clear that the Church's support for theological education provided by this means has become essential, in default of other methods, to the solvency of the established agencies for the preparation of men for Holy Orders.

. . . It is the conviction of the Commission that Theological Education Sunday can be an increasingly important factor in turning the thoughts of Churchpeople, and young men particularly, toward the needs of the Church in meeting the extraordinary demands for more and better trained men in the ministry.

For this reason, as well as to maintain support of the enterprise of theological education, the Commission again proposes action by the Convention calling for continued observance of Theological Education Sunday.

### Clergy Supply and Seminary Enrollment

The Commission has made no exhaustive study of the Church's deficiency in the supply of clergy as it did in the early [portion] of the '50s. It has consulted with the diocesan bishops, the Church Pension Fund, and the General Division of Research and Field Study to arrive at an approximation of present needs and the projected needs over the next decade.

The Church Pension Fund reports the following net additions to the clergy supply in the past five years:

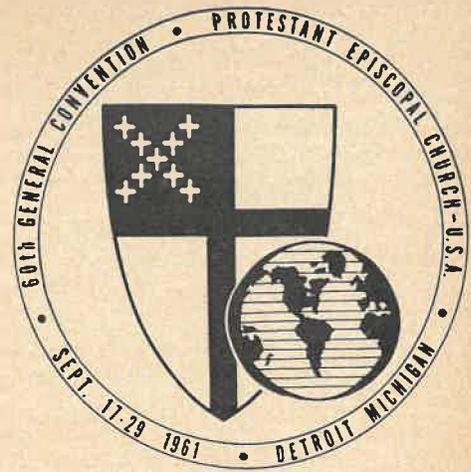
1955	1956	1957	1958	1959
302	286	285	331	267

These figures are generally substantiated by the statistics of the *Episcopal Church Annual* which give a total of 6,970 clergy in the 1955 *Annual*, and a total of 8,352 in the 1960 edition, to show a five-year increase of about 1,340 clergy — an increase of 19%. This also accords with the report of the bishops that the clergy shortage has been reduced from some 800 in 1955 to a figure around 300 at the present time.

. . . During the next 10 years, it appears that the loss through death and retirement for the decade will average less than 150 per year, but then will begin to rise because of the larger number of men reaching retirement age in succeeding years. The projected growth of the Church during the next decade will require approximately 300 net additional clergy a year. . . .

However, seminary enrollment is well below capacity and has shown a marked decrease from the mid-'50s, when for several years it exceeded 1,200. Figures for the triennium are [shown below].

	Enrollment, Including Graduate Students and Other Special Categories			Estimated Capacity for Ordinands
	1958-59	1959-60	1960-61	
Berkeley [Divinity School] . . . . .	96	84	82	90
Bexley . . . . .	45	49	56	75
Cambridge [E.T.S.] . . . . .	109	122	123	123
General . . . . .	210	202	208	160
Nashotah . . . . .	51	56	92	85
Pacific [C.D.S.P.] . . . . .	151	123	159	155
Philadelphia . . . . .	57	65	69	90
Seabury-Western . . . . .	79	63	83	95
Sewanee . . . . .	79	80	86	90
Southwest . . . . .	84	74	62	120
Virginia . . . . .	188	184	191	180
	1,149	1,152	1,211	1,263



(It might be noted that the 1960-61 figure shows increased figures for special and graduate students of 41 and a decrease of 17 in the number of juniors enrolled over the previous year.) The decline in regularly enrolled B.D. students is a trend that is found in all non-Roman seminaries for the last several years. If this trend is not quickly checked, the Church will again face an increasing shortage of men. . . .

Furthermore, there is widespread opinion that the quality of men applying for admission in professional schools is declining in a serious way. One great medical school issued a report expressing the opinion that this decline is due to the increased competition for the ablest men in science and industry through the use of private and government grants. Therefore, the Church needs to strengthen its recruiting program to secure more and abler men. . . .

### Trends in Theological Education

Most of the men training for the ministry . . . are being trained in our own seminaries. Most of these men are college graduates, though the average age of seminarians tends so to increase that about 15% are over 32 years of age. Over 50% of these were not brought up in the Episcopal Church.

Churchpeople have been interested in the part-time training schools that have been developed in Long Island, Michigan, Minnesota, the extension school of C.D.S.P. in Los Angeles and other extension departments. With but seven exceptions, the men being trained in these special schools are over 32 years. The programs of study prescribed for the men who attend these schools are definitive and presuppose that the candidate will be involved in them for several years before ordination. It is interesting to note that the dioceses which make the most liberal provisions for the orderly progress toward ordination of those who do not or cannot arrange to attend seminary have large numbers of candidates who do attend seminaries.

Continued on page 17

## NEWS

Continued from page 9

(2) finances, (3) missionary strategy, and (4) the Synod and the National Council and its Departments.

The Council was told that the Commission on Literature has received a good deal of material from Forward Movement Publications for translation into Portuguese.

The Council heard a report on the progress of the moving of the Brazilian Church's seminary to Sao Paulo, and adopted a resolution instructing the seminary to study the giving of scholarships to students from the Lusitanian Church in Portugal. In another resolution, the Council asked the seminary to organize a vacation course for catechists and teachers of religion in schools.

The Council resolved that the Prayer Book, now out of print, be produced in another edition, and that the Episcopal Hymnal be printed when it has been prepared. The Brazilian deputies to General Convention were empowered, in another resolution, to arrange exchanges between the Brazilian Church and the dioceses of Southern Ohio and Indianapolis. Finally, the Council resolved to invite Bishop Yashiro, Presiding Bishop of the Nippon Seikokai, to visit Brazil, inasmuch as the Church in that country has a large work among Japanese immigrants and their descendants.

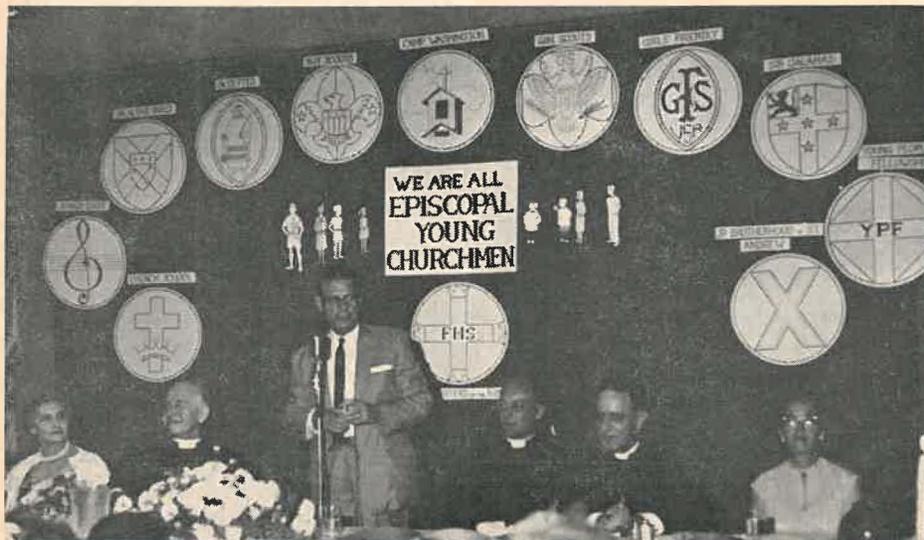
### CONNECTICUT

#### Recognition

In an unusual event, 500 adult leaders of young people's groups in the diocese of Connecticut were honored on June 5th at a dinner held at the Waverly Inn, Cheshire, Conn.

The event, which was billed as a "thank you dinner for adult leaders of

Connecticut testimonial: from left, Mrs. Esquirol, Bishop Gray, Mr. Nace, the Rev. Harry Whitley, Bishop Esquirol, and Mrs. Nace.



youth," was sponsored by the division of youth of the diocese's department of youth and laymen's work. Morton O. Nace is general secretary of the department.

Choir mothers, Boy Scouters and Girl Scouters, acolyte directors, Young People's Fellowship advisors, junior Brotherhood of St. Andrew leaders, Girls' Friendly Society leaders, junior choir directors, Church school teachers, and junior altar guild advisors all were sent as guests of their respective parishes and missions.

Entertainment for the evening included the music by "The Falcons," a youthful "combo" from St. Stephen's Church, Ridgefield, and by the boy choristers from Trinity Church, Southport, Conn.

The diocesan Scouter award was presented to Scoutmaster Gilbert Boyd of Wallingford, Conn. The Bishop's Cup was presented to Epiphany Church, Durham, for the best YPF in the diocese, and the junior achievement award went to the junior YPF at St. John's, Bridgeport.

Bishop Gray of Connecticut, Suffragan Bishop Esquirol, and the Rev. Frederick W. Arterton, warden of the College of Preachers and a former executive secretary of the National Council's Division of Youth, all spoke at the dinner.

### OLYMPIA

#### Century 21

The convention of the diocese of Olympia, meeting May 18th through 20th at St. Mark's Cathedral, Seattle, Wash.:

- ✓ Approved a record budget of \$430,515.
- ✓ Approved the expenditure of \$25,000 for a survey of the philosophy, strategy, and administrative work of the diocese.
- ✓ Accepted a home for unwed mothers as a diocesan institution.

The adopted budget includes provision for the employment of a diocesan business manager. Faith Home, which is scheduled to be ready to start its ministrations to unwed mothers in August, is one of the new units in the diocese's



Brooks

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, has been made an honorary citizen of Bethlehem, Jordan. The Hon. Ayoub Mussallam, mayor of Bethlehem, is shown presenting the dean with certificate and key "in admiration for your efforts in the humanitarian field." The mayor's wife presented Mrs. Sayre with a Star of Bethlehem pin.

institutional social service ministry.

Delegates to the convention approved plans for welcoming Episcopalians during Seattle's "Century 21 World's Fair" in 1962, and designated St. Paul's Church, Seattle, as the "Episcopal Century 21 Church."

The convention approved an across-the-board salary increase to mission clergy, and called for a study to bring a revised salary schedule to the next meeting of the diocese. The 1961 convention was adjourned until the early part of next winter, when it will reconvene to hear results of the survey of the diocese.

In his address, Bishop Lewis of Olympia called for greater strides in all parts of Church life. "God," he said, "is not interested in statistics, but in souls."

ELECTIONS. Standing committee: Rev. Arnold Fenton, Walter Wallace. Diocesan council: clergy, John Lefler, James Long, Arthur Lord; laity, Andrew Beelik, Charles Bishop. Bishop's appointees to diocesan council: Rev. Bernard Young, Rev. Ivan Merrick, Jack Wiltbank, Henry Shafer.

### NORTH CAROLINA

#### Tightening Up

The diocese of North Carolina in convention assembled passed a resolution instructing the treasurer of the diocese, with the consent of the department of missions, to discontinue financial assistance to any congregation that fails to accept and pay its assessments for episcopal maintenance and its assigned quota of the Church Program Fund. The convention, during its meeting at St. Timothy's Church, Raleigh, N. C., on May 10th and 11th, also passed a resolution instructing the department of missions to inform each mission having a full-time

Continued on page 16

# UNITY

Continued from page 10

posed concordat with the Congregationalists at the end of World War I and that the situation envisioned fits only the Congregational Church, and any extension of its application to other Christian bodies raises technical and other serious problems. On the other hand, the Commission is aware that Canon 36 is the only place in the total body of canon law providing an arrangement, no matter how inadequately phrased, whereby men of other ministries can receive Episcopal Order without abjuring their previous allegiance.

In spite of its limitations, both in law and in practice, Canon 36 has symbolic significance for the Protestant Episcopal Church's relationship to the ecumenical movement of our time. It is the one place in our Church's formularies where there is official cognizance of ministries of other traditions. The Commission is aware that there are those who believe that the only way to deal with the problems raised by Canon 36 is simply to repeal it. There are also those who believe Canon 36, as it is, should be retained. We believe that the wisest course is to eliminate those sections of the Canon which at one and the same time create problems and are also difficult to use in practical circumstances, and to amend the balance of the Canon so that it will really be useful both in the Church's internal operations and in expressing our respect for other ministries.

The Commission believes that there should be provision within the ordination canons whereby men ordained in other Communions may be ordained in this branch of Christ's Holy Catholic Church by a process which does not seem to discredit the ministry formerly exercised. The Commission believes further that the type of approach envisioned in our proposed revision of Canon 36 will lead to better understanding and good will between the Churches in the world.

The Commission therefore proposes the following resolution:

"RESOLVED, the House of \_\_\_\_\_ concurring, that Canon 36 be, and the same is, hereby repealed in its entirety: and that in its place there be enacted two new canons . . . to read as follows:

### Of the Ordination of Ministers Who Have Not Received Episcopal Ordination

"Sec. 1 (a) When any minister who has not received episcopal ordination desires to be made a deacon and to be ordered a priest in this Church, he shall satisfy the bishop of the diocese or of the missionary district: (1) that he has resided in that diocese or missionary district at least one year; (2) that he has been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost; (3) that he holds the historic Faith of the Church as contained in the Apostles' and Nicene Creeds; (4) that he accepts the doctrine, discipline, and worship of this Church; (5) that he now desires the

grace and authority of Holy Orders as required for the exercise of the ministry of this Church; and (6) that there is no sufficient objection to the proposed ordination on grounds physical, mental, moral, or spiritual. (b) The bishop, thus satisfied, shall lay the facts before the standing committee or council of advice and shall obtain its consent before proceeding to ordain such minister. If consent be given, and the candidate has been confirmed, the bishop may make him a deacon and, subsequently, ordain him a priest.

"(c) At the time of such ordination, the bishop may read this preface to the service: 'A.B., who has already been ordained a minister of Christ, now desires to be made a deacon (or ordained a priest) in this Church. He has satisfied the ecclesiastical authority of this diocese (or missionary district) that he accepts the doctrine, discipline, and worship of this Church. We are about to confer upon him the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry therein.'

"Sec. 2. The letters of ordination in such cases may contain the words: 'Recognizing the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the ministry.'

"Sec. 3. In all ordinations under this canon, the provisions for examinations contained in Canon 26, Sec. 5 (e), or Canon 32, Secs. 1, 3 and 4, and of Canon 34, Sec. 3, shall apply.

### Of Conditional Ordination

"Sec. 1 (a) When any minister who has been made a deacon or ordained a priest by a bishop whose authority to convey such orders is open to question by this Church shall desire to exercise his ministry in this Church, he shall so signify his desire to the bishop of the diocese or missionary district in which such minister has residence.

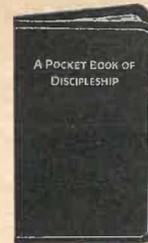
"(b) The bishop shall satisfy himself that such minister accepts the doctrine, discipline, and worship of this Church. He shall thereupon lay the facts before the standing committee or council of advice and shall obtain its consent before proceeding to ordain such minister. If consent be given, the bishop shall, if necessary, baptize and confirm such minister.

"(c) When all canonical requirements precedent to ordination have been fulfilled, the bishop may ordain such minister conditionally to the diaconate and to the priesthood.

"(d) At the time of such ordination, the bishop shall read this preface to the service: 'A.B., who has been ordained by a bishop whose authority is not recognized by this Church, has now satisfied the ecclesiastical authority of this diocese (or missionary district) that he accepts the doctrine, discipline, and worship of this Church and that he now desires conditional ordination. By this service of ordination, we propose to give assurance that A.B. is qualified to minister in this Church.'

"Sec. 2. In all ordinations under this canon, the provision for examinations contained in Canon 26, Sec. 5 (e), or Canon 32, Secs. 1, 3, and 4, and of Canon 34, Sec. 3, shall apply."

To be continued



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# NEWS

Continued from page 14

clergyman that it must present by November 1, 1961, an acceptable plan for reducing the financial assistance from the diocese each year, or accept part-time ministrations.

The convention also:

✓ Adopted a program budget of \$337,646.36, and an episcopal maintenance budget of \$96,335.31.

✓ Heard an announcement that the diocese will enter a companion diocese relationship with the missionary district of the Panama Canal Zone.

✓ Took no action on a resolution "entreating [Bishop Pike of California] to consider the advisability of resigning his office," in view of an article written by that bishop in an issue of the *Christian Century*.

ELECTIONS. Standing committee: Rev. W. M. Moore, Jr., Henry Connor, Henry Lewis, H. H. Phillips, Jr. Executive council: clergy, Joseph Green, Thomas Thrasher, O'Kelley Whitaker; laity, Herbert Bailey, Jr., A. F. Edgerton, John London, Thomas Pearsall, Mrs. W. J. Long, Jr., Mrs. J. L. Godfrey.

### EAST CAROLINA

### Needed - Christians

A new record in Confirmations, a sermon by a new bishop, and a band concert and dinner at an amphibious training center marked the convention of the diocese of East Carolina, held May 17th and 18th at St. Anne's Church, Jacksonville, N. C.

Bishop Wright of East Carolina announced that he had confirmed 648 persons last year — "by far the largest number ever confirmed in this diocese in a single year." He reminded the delegates of the need for dedicated Christian living in an age menaced by atheistic Communism. "In 1903 there were only 17 Communists in the world," he said. "In 1917, at the time of the Russian revolution, the number had grown to 40,000. In 1952 there were 800 million. Today there are over one billion Communists. They control one-fourth of the land area of the world and have an annual income of almost 150 billion dollars.

"If there is one thing that I am sure of," the bishop continued, "it is that the kind of world in which our children and grandchildren will live will depend upon whether there are more dedicated Christians in the world than there are dedicated Communists. People sometimes say to me that they do not believe in foreign missions. I answer: neither do I believe in foreign missions, but I believe in world Christianity. I believe in world Christianity in the same way that dedicated Communists believe in world Communism."

The preacher at the evening service was Bishop Temple of South Carolina, who noted that the Church redeems men from fear, guilt, and meaninglessness. "To replace fear, the Church offers faith, to replace guilt, the Church offers God's

forgiveness, and it gives men purposefulness through their participation in God's work in the world. And this faith, forgiveness, and meaning must characterize the life of the Church in the midst of this world."

The dinner and band concert were provided by Major General J. P. Berkeley, commandant of the Camp Lejeune Marine Corps base near Jacksonville. The delegates were transported by bus to the mess hall for dinner, and then to the amphitheater where the Second Division band and chorus presented a program.

Two new missions were admitted to membership in the convention: St. Peter's-by-the-Sea, Swansboro, and St. James', Shalotte, N. C.; and one mission, Holy Trinity Church, Hertford, N. C., was advanced to parish status.

The convention adopted a budget of \$210,167.68, providing for a 5% increase in the salaries of missionary clergy, and establishing a minimum annual salary of \$4,500.00 for married clergy. An item of \$10,000.00 annually was established as a revolving loan fund for church building.

ELECTIONS. Deputies to General Convention: clerical, Edwin Kirton, Hunley Elebash, John Drake, Raby Edwards; lay, Will Gaither, John Graham, Sidney Christian, Walker Taylor. Executive council: Rev. M. C. Reid, Rev. Guthrie Brown William Page, Thurman Williams.

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Current contributions will be used to assist THE LIVING CHURCH in reporting General Convention. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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The Living Church

# THEOLOGICAL EDUCATION

Continued from page 13

Ninety-three men are being trained by other methods: (1) Reading under a special tutor named by the bishop. (2) Reading under a parish priest. (3) Taking correspondence courses. We do not have much information about the quality or quantity of this training. We have reason to suppose that some of it is very good and that when the candidate is already thoroughly at home in our culture and well educated before he comes to this reading course for Orders, he may enter in upon this ministry without serious limitation. We also have reason to know that some of the training for the ministry by this method is limited, both as to quality and quantity. And that, when the candidate is not at home with us, which is so often the case, this limitation is crippling.

Most of the men training for the perpetual diaconate are being taught in the special training schools and, here, too, it is interesting to note that the dioceses which have developed training schools are more able to respond in a practical way to those who offer themselves for this special ministry. In spite of rumor, there is little evidence that many of those who give themselves to the perpetual diaconate intend to become priests or seek to do so. It is also observable that those who serve most acceptably as perpetual deacons sometimes become problems for the Church when they change their place of residence or the parish in which they serve has changed its administration.

In the correspondence on which this report is based it is often remarked that men who come before the examining chaplains reveal a greater knowledge of continental Protestant theologians than they do of Anglican theologians. A study of sermons written and preached in our churches reveals too frequently a standardized pattern of thought and words which is difficult to relate, either to the experience of the preacher or to the life and experiences of his hearers. Neither our words nor familiar institutions are adequate for the communication of the Gospel. A failure of theological education is revealed at those points where a parish has adequate material resources and basically good men, who are, nonetheless, unable to conceive and to create relevant programs. This inadequacy of parochial life is reflected by the increasing number of candidates for the ministry who are not drawn from parish life and whose whole concept of the ministry, therefore, does not include the parish.

among clerics is legitimate and ought to be encouraged because the entire ministry of the Church can scarcely be described in parochial terms and should

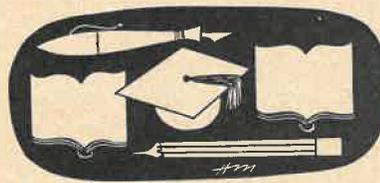


provide for great diversity; but some men enter upon graduate study to escape parochial life. This is a failure of Church life, rather than a failure of formal theological education. This inadequacy is revealed at those points where we should place men and women in new work which ought not develop within the matrix of old patterns, however adequate these may have been, only to discover that our common life has not produced such persons.

Finally it takes no statistician to deduce from the reports that have come to us that men studying for the ministry in our seminaries contribute only 1/6 to 1/3 of the cost of their education. Most of the bishops who one way or another bridge this financial gap do not wish to have a condition of financial dependence which alters their relationship to candidates; almost all of them reporting write that it does affect this relationship adversely.

We appreciate deeply the support that has come from the Theological Education Sunday Offering each year, but would point out that this meets only in part the financial demand theological education increasingly makes upon the resources of the Church.

*To be continued*



It is also interesting to note that many of those who are attracted to the Church and the ministry during their college years find themselves not attracted by the prospect of becoming parish priests and, in many instances, fearful of becoming such. The desire for graduate study

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**UNITED STATES AIR ACADEMY** Colorado Springs, Colo.

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Rev. Desmond O'Connell, vicar  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

Refer to key on page 19

### CALIFORNIA INSTITUTE OF TECHNOLOGY

**ALL SAINTS** 132 North Euclid Ave., Pasadena  
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Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

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### UNIVERSITY OF CONNECTICUT

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Rev. Eugene Charles Dixon, chap.  
Sun 9:15 HC; HD 7

### HAMPTON INSTITUTE

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### UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

**ST. JOHN THE DIVINE** Champaign, Ill.  
Sun: 9 Cho Eu, 5 EP, Rev. F. S. Arvedson, chap.;  
Daily: MP, HC, EP, (in term time)

### MADISON, BRIDGEWATER

**EMMANUEL** Harrisonburg, Va.  
Rev. Francis Bayard Rhein, r  
Sun 8, 9:30, 11; York Club 5; Canterbury 6

### UNIVERSITY OF NEVADA, Reno Campus

**ST. STEPHEN'S** E. 8th at N. Center  
Sun H Eu 8, 10:30, 5; Wed 9:30; Sat 7 BSA,  
H Eu & B'kfst; HD 7, 9:30

### STANFORD UNIVERSITY

**EPISCOPAL COLLEGE CENTER** Palo Alto, Calif.  
1176 Emerson St.  
Rev. John W. Duddington, chap; Miss Marian Smallegan, college associate  
Sun 8, 9:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

### UNIVERSITY OF WISCONSIN

**ST. FRANCIS' HOUSE** Madison, Wis.  
1001 University Ave.  
Rev. Gerald White  
Sun & daily worship; full-time chaplain and Canterbury program

### UNIVERSITY OF WISCONSIN, Milwaukee MILWAUKEE-DOWNER COLLEGE

**EPISCOPAL CAMPUS RECTORY, 3216 N. Downer**  
Rev. James Dyar Moffett, chaplain  
Open Daily 8-10

## TRANSFER

Continued from page 11

everybody is happy. For why should there be any gloom when you have a dozen more communicants than last year?

As a vicar of two missions in northern Wyoming, I have run into this situation so many times that I wonder why there is such a canon as number 16, Sec. 1, (a) and (b). Having been a vicar in the east, I readily understand the need for such a canon where parishes and missions may be only two miles apart as the crow flies.

In the east, however, it is a relatively simple matter to call Brother Rector on the phone, request said transfer, and get it. The crow flies shorter in the east. Also, you'll see Brother Rector more often, and turnabout is fair play.

In the west, or from diocese to diocese anywhere, the situation is different. The crow flies longer. At any rate, the present movement of Episcopalians is terrific, and the clergyman almost has to be a private investigator to determine where the layman is currently resident according to canon law. Where the layman actually resides is obvious — eight blocks up the street! Movement of clergy almost keeps pace with the laymen, but that is another matter.

I, for one, would like to see the letter of transfer abolished. It is definitely a pain in my neck even after I take off my collar at night, and I waste a lot of stamps and time sleuthing. Due proof of Confirmation, such as a Confirmation certificate, ought to be enough for an entry



into the parish register. The transfer does not stop "communicant leakage," and everyone knows that if all the Confirmations administered for the past 25 years were added up, the Episcopal Church would be about twice its present communicant strength.

So I say abolish Canon 16, sections noted, or revise them. This is in no way to be interpreted as a bid for abolition of the letter dimissory for clergy. But, the way things are going now, that old transfer is about as dead as a duck can be — except in those few instances where both laymen and clergymen are honestly trying to do their duty.

Perhaps there should be a 25-mile minimum limit within which the transfer is mandatory, or within a diocese. Sheep stealing is a capital offense! But then, this could be just what we need. A little rustling would surely send the clergy out after the one in 99 in real danger of getting "lost."

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# PEOPLE and places

## Appointments Accepted

The Rev. Robert J. Boyd, Jr., formerly chaplain at St. Christopher's School, Richmond, Va., is now rector of the Church of the Epiphany, Richmond. Address: 8000 Hermitage Rd., Richmond 28.

The Rev. C. H. Dunlap Brown, formerly priest in charge of the Mission of St. Francis of Assisi, Upi, Philippines, will on October 1 become rector of St. Mark's Church, Mendham, N. J., with address at Box 265. During July and August the Browns can be reached at Box 301, Wilburton, Okla.

Because of confusion with other persons having the same name, Fr. Brown has adopted the family name of his mother (Dunlap) as an additional middle name.

The Rev. Rudolf Devik, who has been serving as canon missionary of the diocese of Olympia, has been named by Bishop Lewis of Olympia to fill the new post of assistant to the bishop.

The Rev. R. J. Elliott, formerly chief Protestant chaplain at Toledo State Hospital, Toledo, Ohio, is now rector of St. Paul's Church, E. Center and High Sts., Marion, Ohio.

The Rev. Arnold A. Fenton, formerly canon sacrist of Trinity Cathedral, Trenton, N. J., will become chaplain of the Rectory School, Pomfret, Conn., in September. Canon Fenton was recently elected an honorary canon of Trinity Cathedral.

The Rev. Dr. George T. Gruman, formerly rector of Trinity Church, Brooklyn, N. Y., will on August 31 become chaplain of the Cathedral School of St. Mary, Garden City, N. Y. Address: 18 Euston Rd., Garden City.

The Rev. C. Lester Kinsolving, formerly rector of the Church of Our Saviour, Pasco, Wash., will on July 1 become vicar of St. Andrew's Church, New London, N. H., and chaplain to Episcopal students at Colby Junior College.

The Rev. Donald H. Langstraat, formerly curate at Trinity Church, Rock Island, Ill., is now rector of St. John's Church, Kewanee, Ill., and vicar of the church at Galva. Address: Box 83, Kewanee.

The Rev. William L. Larson, who formerly served the Church of the Holy Communion, Rock Springs, Wyo., and its field, is now director of religious education at Christ Church, Cincinnati, Ohio. He will also do supply work in the diocese of Southern Ohio.

The Rev. Canon Charles Leech, who has been serving as executive secretary of the department of Christian education of the diocese of Chicago, will on August 1 become rector of St. David's Church, Garland, Texas.

The Rev. J. Willard Lynn, formerly curate at St. Andrew's Church, Fort Pierce, Fla., is now curate at Christ the King Church, Orlando, Fla. Address: 26 Willow Dr., Azalea Park, Orlando.

The Rev. Harold O. Martin, formerly rector of St. James' Church, Greenville, Miss., is now rector of St. James' Church, 833 W. Wisconsin Ave., Milwaukee, Wis. Rectory address: 2611 N. Grant Blvd., Milwaukee 10.

The Rev. Steele W. Martin, priest-in-charge of St. Luke's Church, Sao Paulo, Brazil, and teacher at St. Hilda's School, Sao Paulo, will continue in this work for a time, and will also become associate chaplain in an Anglican church, St. Paul's, Sao Paulo. His address remains: Caixa Postal 4435, Sao Paulo, S. P. Brazil.

The Rev. James S. Petty, formerly in charge of St. George's Church, Pine Grove, Va., and St. Paul's, Ingham (Stanley), will on July 1 become curate at the Falls Church, Falls Church, Va. Fr. Petty, his wife, and their infant son will live in Arlington, Va.

## Ordinations

### Priests

Alabama — On June 3, the Rev. Lex S. Mathews, vicar of St. Luke's Mission, Scottsboro, and St. Philip's, Fort Payne.

New Hampshire — On May 31, the Rev. Gary Lemmon, vicar of St. Stephen's Church, Pittsfield.

### Deacons

Delaware — On May 24, John H. Rhein, assistant, St. Luke's, Seaford; and Charles Mastin, curate, Calvary Church, Hillcrest, Wilmington. Both are men who decided to study for Holy Orders after becoming established in other fields. The Rev. Mr. Rhein will give up his work as senior engineer with the Du Pont Company a year from now.

Honolulu — On May 31, Fred G. Minuth. He was ordained by Bishop Street, Suffragan Bishop of Chicago, acting for Bishop Kennedy, in a service held at the Church of the Transfiguration, Palos Park, Ill.

## Armed Forces

The Rev. John D. Bloomer, formerly vicar of St. George's Church, Macomb, Ill., is now a chaplain in the U.S. Air Force, with the rank of captain. He is stationed at the Amarillo Technical Training Center, Amarillo, Texas.

## Engagements

Mr. and Mrs. Thomas Ingle of Barre, Mass., have announced the engagement of their daughter, Carole Ann, to the Rev. Robert D. Price, vicar of Christ Church, South Barre, Mass., and chaplain at Belchertown State School. A fall wedding is being planned.

## Marriages

Miss Doris Janet Kistner, daughter of Mr. and Mrs. Augustus G. Kistner, of Belleville, N. J., was married on June 3 to the Rev. Franklyn Y. Weiler, rector of St. Andrew's Church, Newark, N. J.

## DEATHS

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

The Rev. Walter Kelley Morley, vicar of St. Mark's Church, Chattahoochee, Fla., and Episcopal chaplain at the Florida State Hospital and Apalachee Correctional Institution, died on June 8th, at the age of 57.

Fr. Morley was born in Aberdeen, Wash., in 1904. He was graduated from the University of Wisconsin, and studied at the New York School of Social Work and at the General Theological Seminary. He was ordained to the priesthood in 1928. From 1927 until 1929 he was chaplain for the New York City Mission Society. He served churches in Milwaukee from 1927 to 1935, and was director of the Episcopal Service Mission of the diocese from 1929 to 1935.

He served at New York City missions and as chaplain at Walkkil State Prison from 1935 until 1937. From 1937 until 1945 he was executive secretary of the department of Christian social relations of the diocese of Chicago. He was a chaplain in the US Navy from 1945 until 1947. From 1948 until 1951 he was associate rector of Christ Church, Waukegan, Ill. He was chaplain to Episcopal students at Florida State University from 1951 until he took over the work at Chattahoochee in 1954.

Fr. Morley was a member of the American Association of Social Workers since 1934. He was president of the Joint Service Bureau of Protestant and Non-sectarian Children's Agencies of Chicago and the author of *Increasing Co-operation Between the Clergyman and the Social Worker* and *The Chaplain in the Modern Prison*.

Surviving are his wife, Frances Stevens Smith Morley, two sons, Kenneth Barton Morley and Rover Stevens Morley, and a daughter, Barbara Cadwallader Morley.

# ATTEND SUMMER CHURCH SERVICES

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

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun: 7:30, 9:25, 11

### 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.

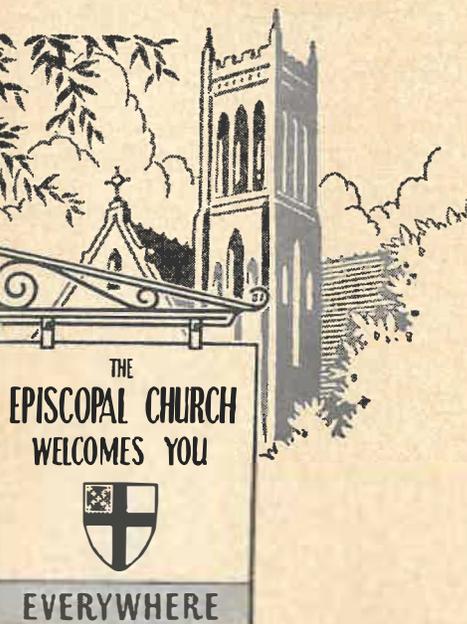
ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

### SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.  
Rev. Robert C. Rusack, r; Rev. George F. Hartung;  
Rev. Jack L. Cowan  
Sun 7:30, 9:15, 11; Daily MP, HC, EP

*Continued on next page*

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



# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C.

**ALL SAINTS'** Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,  
Rev. W. A. Opel, associates  
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;  
Daily MP 10; HC Wed & HD 10

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 10

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**ALL SAINTS CHAPEL** 211 W. Madison  
Episcopal Church Local Center  
Tues, Wed & HD: MP & HC 7:45; HC 12:10  
Mon thru Fri

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## 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

## BALTIMORE, MD.

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

## WILLIAMSTOWN, MASS.

**ST. JOHN'S** 23 Park Street  
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);  
HC Tues 7:20, Wed & HD 10

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

## DETROIT, MICH.

**ST. MATTHIAS** Grand River & W. Grand Blvd.  
Visit us during the General Convention  
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
The Most Modern Church in New Hampshire  
Sun: 8, 10 HC; C by appt

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-  
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

## BUFFALO, N. Y.

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

## ELMIRA, N. Y.

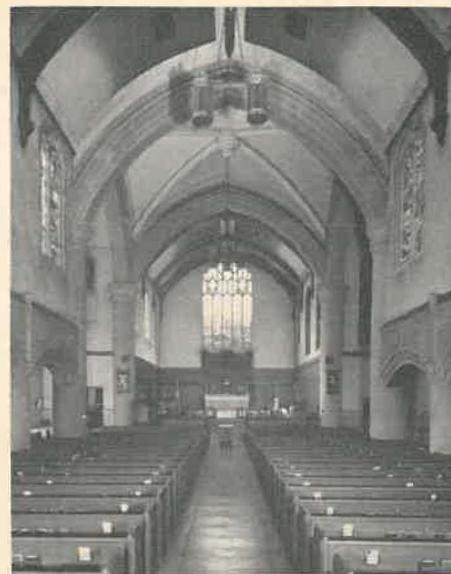
**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9, EP 8; HC Wed 9:30;  
Thurs 7; HD as anno; MP 9:30 if no HC; C by appt;  
Healing 1st Mon

## 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 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

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



ST. MATTHIAS CHURCH  
DETROIT, MICH.

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

**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. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 10 Sung, other services as announced

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-  
8:30

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC 8 (Thurs  
also at 7:30) EP 5:10 ex Sat; Int & Bible Study 1:05  
ex Sat; C Fri 4:30-5:30; 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 12 minutes  
before HC, Int 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

**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

## TROY, N. Y.

**ASCENSION** 548 Congress St., Rts. 2, 66, 40  
Rev. Knight Dunkerley  
Sun: HC 7:30, 9:30

## WATKINS GLENN, N. Y.

**ST. JAMES'** (in the Heart of the Finger Lakes)  
Rev. Alton H. Stivers, r  
Sun HC 8, 10:30; Weekdays an anno

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;  
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt