

# The Living Church

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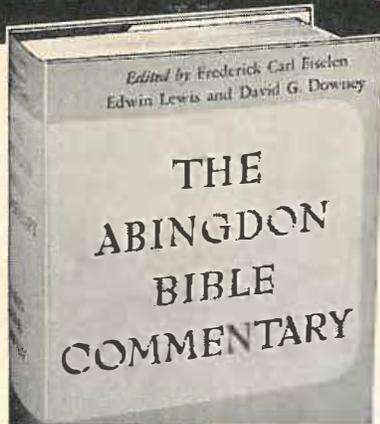
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Installation of the Bishop Cobbs Memorial Window at All Saints' Chapel at the University of the South [see page 7].

***Revise the Pension Fund*** [p. 9].

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## BOOKS

### From Russia, with Shock

**The Faith of the Russian Evangelicals.**  
By J. C. Pollock. McGraw-Hill. Pp. 190.  
\$3.95.

The story of 32 Siberian peasant Christians who stormed the U. S. Embassy in Moscow and requested asylum shocked the world. It led the Rev. J. C. Pollock, an Anglican priest in Devonshire and a professional writer, to go to the Soviet Union to investigate. Fortunately he took with him Mr. John Lawrence, a good Russian linguist, editor of the *Frontier*, to serve as interpreter. Even more fortunately, both Pollock and Lawrence studied up on the history of Evangelicals in Russia as well as the tragedy of the Siberian group.

The result is a very informative book, *The Faith of the Russian Evangelicals*. The history of the two movements—the Baptists in the south of Russia and the Evangelicals in the north—begins early in the 19th century. They became strong enough to bring on severe repression in the early years of Nicholas II. Russian sectarianism under the czars tended to become fanatical, but Mr. Baedeker, a German, and Lord Radstock, from England, helped greatly to provide reasonable foundations. The reforms of 1905 removed some restrictions, and the distinction made by the Bolsheviks in 1917, striking hard at Orthodox and Roman Catholics while favoring Baptists, helped the latter until Stalin's time, when all suffered. Another respite during the Great War was followed by a return to persecution, which has been rendered even more effective since 1963.

The book is full of case studies of persecution as reported in the Soviet press. It also gives a good characterization of current Evangelical thinking and practices, and of the problems posed by existence as a legalized Church under a government which has vowed to destroy all religion.

We now need a similar study of the Orthodox and of the Roman Catholics in the Soviet Union.

PAUL B. ANDERSON, Th.D.

### Vulnerable Christian Soldiers

**The Man for Others.** By Erik Routley.  
Oxford. Pp. xiv, 107. Paper, \$1.50.

Taking the title of his book from one of the chapter headings of Bishop Robinson's *Honest to God*, Erik Routley, who is a Congregational minister and former lecturer in Church history at Oxford, wants enthusiastically to embrace the *Honest to God* outlook as well as suitably to describe our Lord for modern man.

In *The Man for Others*, Mr. Routley does not advocate the wholesale discarding of previous Christian insights and terminology; his primary task, in fact, is to suggest new ways of describing the old insights. In stressing "the vulnerability of the Christian soldier," the role of eros (sexual love) in Christianity, and the dangers which come from an "uncontexted Christ" (that is, a Christ abstracted from cultural forces such as science and sex, but a Christ who is still supposed to help us in *our* problems), Mr. Routley strikes a bold note for a genuinely incarnational religion.

The author's favorite way of referring to self-giving is "self-destruction," a term neither helpful nor Christian in its first impression or in its continuing ring. Mr. Routley's restated Christology bears out the comment on the cover of the book that he "has not said the final word." In denying that "Jesus is God," and still trying to avoid the early Christological heresies, the author makes a valiant attempt to keep old words by giving them new meanings; but in doing so he sometimes gives no evidence of having understood the old meanings of the old words. To call Jesus, as the Nicene Creed does, "very God of very God" is not to *come close* to saying "Jesus is God"; it is to say it! To argue, as Mr. Routley does, that Jesus cannot be God because He is called "only-begotten" is to ignore the sense in which the Son is traditionally called "only-begotten" within the Godhead—within the Trinity—*itself*.

ARTHUR A. VOGEL, Ph.D.

### Books Received

**GAMBLERS' MONEY: The New Force in American Life.** By Wallace Turner. Houghton Mifflin. Pp. 306. \$5.95.

**THE THICKNESS OF GLORY.** By John Killinger. Abingdon. Pp. 158. \$2.75.

**DESK DRAWER DEVOTIONS.** By William S. Avery. Fortress. Pp. 90. \$1.50.

**STRANGE GODS BEFORE ME.** By Mother Mary Francis, P.C.C. Sheed & Ward. Pp. 214. \$4.50.

**WHO DO MEN SAY THAT I AM? A Study of Jesus.** By Susanna Wilder Heinz. Beacon. Pp. 176. \$4.95.

**THE NEGRO COWBOYS.** By Philip Durham & Everett L. Jones. Dodd, Mead. Pp. 278. \$5.

**GOD AND THE SEVEN SPIRITS.** By Evelyn Feiring. Philosophical Library. Pp. 142. \$3.50.

**THE G.I. JOURNAL OF SERGEANT GILES.** Compiled & edited by Janice Holt Giles. Pp. 399. \$5.95.

**ALBERT SCHWEITZER: AN ANTHOLOGY.** Edited by Charles R. Joy. Revised and enlarged edition. Harper & Row; Beacon. Pp. 367. \$5.95.

**THE PRIESTLY AMEN.** By Roy Rihn. Sheed & Ward. Pp. 180. \$3.95.

**THE LONELY SICKNESS.** By Elizabeth D. Whitney. Beacon. Pp. 178. \$4.

**GENERATION OF THE THIRD EYE.** Young Catholic Leaders View Their Church. Edited and introduced by Daniel Callahan. Sheed & Ward. Pp. 249. \$4.95.

**RENEWING YOUR FAITH DAY BY DAY.** By Robert W. Youngs. Doubleday. Pp. 198. \$3.95.

The Living Church

# The Living Church

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

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## FEATURE

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## THINGS TO COME

May

9. Third Sunday after Easter
11. Convention of the diocese of Kentucky, St. Luke's Church, Anchorage, to 12th
16. Fourth Sunday after Easter
17. Annual meeting, Anglican Society, Cathedral Church of St. John the Divine, New York, N. Y.
18. Executive Council meeting, Greenwich, Conn., to 20th
21. Special convention of the diocese of Ohio to elect a Bishop Coadjutor, Trinity Cathedral, Cleveland
23. Rogation Sunday
24. Rogation Monday
26. Rogation Wednesday
27. Ascension Day
30. Sunday after Ascension

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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May 9, 1965

## LETTERS

*Most letters are abridged by the editors.*

### Other Side

Recently I was out of town over Sunday. I attended incognito (in necktie) a church near my motel. I came away with a startling new insight: it's much easier to preach a sermon than to listen to one!

For one thing, there is the difference in physical setting. The preacher is free to move—to stretch his arms, to shake his finger, to bend his knees, to twist his head. The listener is pinned between two other captives and at most can slump occasionally.

Secondly, there is the difference of levels. The people are not seated around a table where they can look at each other as in conversation, but they must look upward. They are at a distinct disadvantage gravitationally, for the ponderous phrases come rolling downhill toward them, and there is nothing to dodge behind.

Thirdly, one feels much in the position of the fellow in the dental chair with his mouth full of three instruments at the same time while the dentist tells him why the hell those clergymen should stay home and take care of their own job rather than march in Alabama.

Fourthly, the pulpiteer asks too many questions which you have no chance to answer. He asks the question and then, without pausing for a chance vocal response from the pew, proceeds to answer it. In the first place I found I wasn't interested in the question he posed. In the second place, I *did* have several questions but he never gave me a chance to ask them.

Fifthly, as anyone knows who has studied a foreign language, the speaker has the advantage over the listener. He chooses the words and phrases he enjoys—it's up to the listener to translate.

Thank goodness, I won't be in the pew next Sunday. I'll have it easy! I'm preaching!

(Rev.) ELDRED JOHNSTON  
Rector, St. Mark's Church

Columbus, Ohio

### Exciting News

Yesterday I had the privilege of attending the premiere of *The Long March*, one of the most remarkable documentary films I have ever seen. Produced by Margaret Johns of Libertas Films (a very up-and-coming British outfit) for Christian Aid and Church World Service, the "Christian in Action" branch of that great talk-shop, the World Council of Churches.

With its theme of "to give and to ask for nothing in return—not even faith" enunciated by LC's British correspondent, Dewi Morgan, looking every bit the English vicar against a background of a veddy, veddy English boys' choir, the film suddenly plunges the romancified viewer into the roar and ruin of war and the agony of refugees, the homeless, the hungry, the armless, the legless, the faceless, of prostitution, of babies abandoned in railway stations, of an earthquake wiping out a town, of napalm warfare wiping out forests to threaten a nation with erosion, drought, and permanent damage to its only natural resources.

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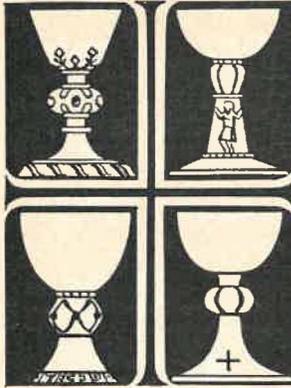
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magnificently offset with another series of glimpses of what is actually being done to succor "those who fall by the wayside in the long march" toward human decency—the building of dams and dykes, the plowing of new land, the rebuilding of towns, the planting of millions of trees—"it takes me half an hour to plant a rose-bush" says the Scottish minister narrating this portion)—all glimpses of real projects and real people as the Churches do something about it!

That we are doing something about it is the exciting news in the film, though you never succumb to the smug sense that we are doing all that needs doing. For all the beauty of the color photography and the artistry of music and editing, the film does what a work of art ought to do—slams home the truth, in human, not statistical, terms. Go see it. That's an order!

(Rev.) ARCHER TORREY

London, England

### God Outside

In your editorial, "Christian Current Events" [L.C., April 25th], you lament the lack of response to your Church School Essay Contest, the aim of which was "to encourage the pupils in Church-related schools to study Church history in the making."

You rightly emphasize that "the present is God's present" and that teachers need to be encouraged "to show their pupils that Christianity is a movement in the present, not a museum-piece from the past."

I question whether your topic for the contest was one which lends itself to this purpose. If you must view Christian current events in terms of Church meetings, why not ask for essays on the recent session of Vatican Council, which affects a far larger segment of Christ's Holy Catholic Church than does the General Convention of the Episcopal Church in America?

But more basically still, I think you err in viewing Christian current events in ecclesiastical terms. Both the heritage of the Old Testament prophets and the example of our Lord in the New Testament point to the activity of God in His present historical manifestation, as taking place outside of the organized ecclesiastical institutions of that time.

True, we need to make young people aware of Christian current events; but we also need to overcome the Sunday-school mentality which views God only within ecclesiastical structures, and sees His hand in the present only in terms of Church conventions.

I am more concerned to develop in my students an awareness of the Christian dimensions in the civil rights struggle or the problem of poverty or the moral issue of birth control *vis a vis* the world population problem, than I am in having them analyze Church Conventions.

(Rev.) G. ROBERT CAIN  
Chaplain, De Veaux School  
Niagara Falls, N. Y.

### Lucid

The prize-winning essay, "An Awakening in the Church," by Joyce Kamei, St. Andrew's Priory in Honolulu, printed in the April 25th issue of THE LIVING CHURCH on the subject, "What I consider the most important happening at General Conven-

tion," is the most simple and lucid explanation of the pilot diocese program that I have read.

Tennessee is one of the seven dioceses selected as a center for this experimentation in metropolitan mission and ministry. For this reason, I have read several books and many articles on the subject. However, it has taken this young girl from Honolulu to really get the idea across. With young people like Joyce Kamei in the Episcopal Church, there will indeed be a revolutionary change and an awakening in the Church.

LELA H. HILL (Mrs. T. S. Hill)  
St. John's Episcopal Church  
Memphis, Tenn.

### Wider Field

It's delightful to be named in the lead news item [L.C., April 18th] but you underestimate my modesty. I was not testifying for the diocese of Pennsylvania, but to the official position of ". . . otherwise known as the Episcopal Church," whose 61st General Convention resolved affirmatively

". . . the propriety of including such (secular) schools in general public-health and public welfare programs, such as, among others, the provision of standard text-books and of equal bus transportation."

(Rev.) ARTHUR C. BARNHART  
Executive secretary, department  
of Christian social relations,  
diocese of Pennsylvania  
Philadelphia, Pa.

### Impressed

I enjoy reading THE LIVING CHURCH. May I say I was particularly impressed (April 4th issue) by Bernice E. Young's dialogue, "God and Man"? It is beautiful, thought provoking, and a Christian message.

(Rev.) CHARLES B. BROWN  
Associate rector, Palmer Memorial Church  
Houston, Texas

### No Emergency

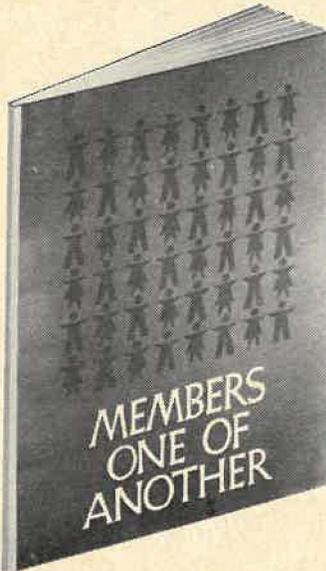
As rector of St. Paul's Church, Salinas, Calif., I should like to clarify two things in the news story about Deaconess Edwards [L.C., April 25th]. The mission Church of the Holy Spirit is not in North Salinas, Calif., but is, and has always been, in the city limits of Salinas, a city of 52,000 since the annexation of Alisal last year. The city has three Episcopal churches with four priests and two perpetual deacons. My assistant is a former vicar of the Church of the Holy Spirit. No one of us was asked to assist at the above-mentioned mission during the absence of the vicar on March 28th when Deaconess Phyllis Edwards administered the Holy Communion from the reserved sacrament. I maintain that an emergency situation did not, in fact, exist.

To assist the former part-time vicar of Holy Spirit Church during 1963 I left my parish duties to hold one Sunday service a month at the mission. I believe that the people of this mission are aware of our willingness to assist them. Also the Monterey peninsula area, only 20 miles distant, has several retired priests, assistant priests, and two perpetual deacons who could have been asked to assist.

(Rev.) J. THOMAS LEWIS  
Rector, St. Paul's Church  
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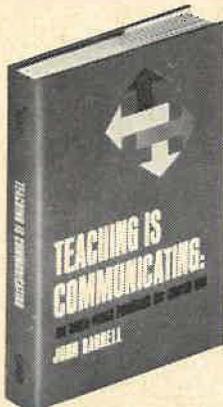
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# The Living Church

May 9, 1965  
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## GEORGIA

### Disassociation

By a vote of 700 to 45, the congregation of St. John's Church, Savannah, Ga., chose to "disassociate" itself from the diocese of Georgia, and hence from the Episcopal Church, rather than to obey the Church's Canon which prohibits exclusion of anybody from membership of a parish on the basis of race. At the special meeting, held on April 24th, the Rev. Ernest Risley, rector of the parish, announced his renunciation of the ministry of the Episcopal Church. Notice of his renunciation has been received by the Bishop Stuart of Georgia, but no official action on it has yet been taken.

Bishop Stuart told THE LIVING CHURCH on April 27th that as of that time no separation or cleavage had taken place between the Savannah parish and the Church as a whole. Concerning the large number of parishioners who had actually voted for disassociation from the Episcopal Church, Bishop Stuart said: "I think most of them will come back." He described the situation at St. John's as highly emotional.

The Rev. Mr. Risley read to the parish meeting the text of his letter of renunciation of the ministry, in which he said:

"For almost 37 years I have been an ordained clergyman of the Episcopal Church. During these years I have endeavored to serve my Christ as His faithful minister. He alone must be my judge. During this time, too, I have been loyal to the Church and to every Bishop under whom I have served.

"The time has come, however, when I feel I cannot longer hold to that loyalty—when the Episcopal Church permits to go unchallenged doctrinal teachings denying the Virgin Birth and the Trinity and embarking upon new canonical requirements which I sincerely believe cannot lead to

anything but heartbreak and sorrow. These are my sincere convictions and I pray that you will understand that I would be a hypocrite were I to stay in the ministry of the Episcopal Church."

In the diocese of Atlanta, parishioners of the Church of Our Saviour, Atlanta, were asked by their rector, the Rev. Roy Pettway, to pledge money to a Georgia Fund to assist Bishop Stuart, who had lost his biggest church. The *Episcopal Church Annual* for 1965 reports 1,327 communicants at St. John's.

## CALIFORNIA

### Injustice?

Deaconess Phyllis Edwards, who administered Holy Communion on March 28th with the approval of Bishop Pike of California [L.C., April 25th], will not be placed in charge of the Central Training School for Deaconesses, in Sycamore, Ill.

Bishop Pike charges that she was offered the position, accepted it, and was then informed—"without a hearing"—that her contract had been cancelled. He stated further that the question had been referred to the chancellor of the diocese of California as to its legal aspects. In a statement issued at the request of the *New York Times* on April 26th, Bishop Pike asserted that Deaconess Edwards "was officially offered the post by letter of the episcopal president of the board [of the Central Training School for Deaconesses], she was brought to Chicago to observe the Center and consider the position, and, after consultation with me as her bishop, accepted the post by letter of January 17."

In his statement Bishop Pike went on to charge that the official episcopal spokesman for the board was "less than candid (to put it politely) in trying to 'cover' this gross injustice, by stating that Deaconess Edwards was simply one of a number of candidates whom the board had under consideration. . . ." He noted that several bishops who are on the board of the Central Training School had supported the resolution at the last General Convention which provides that the term "clergyman" as used in the Constitution and Canons of the Church includes deaconesses. "Now these bishops have turned around and instead of admitting a change of mind they have taken it out on an

innocent lady as to whom I proposed to implement the canonical amendment we all adopted," Bishop Pike declared, and added: "If these bishops now hold the medieval view as to the separate ontological make-up of women, it is unfortunate that they did not at least retain the charming medieval concept of chivalry."

That the position of deaconess-in-charge of the Central Training School was ever offered in legal form to Deaconess Edwards is denied by the Rt. Rev. Gerald F. Burrill, Bishop of Chicago and chairman of the board of trustees of that institution. He states that Deaconess Edwards was favorably considered for the post last fall and was orally offered it, but that no formal contract was ever given to her. Bishop Burrill told THE LIVING CHURCH that in the opinion of the trustees of the school Deaconess Edwards's involvement in the recent controversy in California would make it impossible for her to serve effectively as head of the school.

## MANNERS & MORALS

### Rebuttal

by CLYDE HALL

Three clergymen of the Episcopal Church who had participated in the Selma-to-Montgomery civil-rights march joined last week with clergymen of other Churches and a Roman Catholic nun to deny the truth of allegations made on the floor of the House of Representatives that drunkenness and sexual immorality were the "order of the day" on the road to Montgomery.

They were the Rev. Canon Kenneth Sharp, of Washington Cathedral, the Rev. Dom Orsini, rector of St. Luke's Church, Pittsburgh, and the Rev. Morris Samuel, assistant at the Church of the Epiphany, Los Angeles. With six others, including Sister Mary Leoline, B.M.V., of Kansas City, Mo., all of whom participated in the march, they convened at the Methodist House on Capitol Hill to meet with the press to refute charges made by Rep. William L. Dickinson (Rep., Ala.), who alleged that he had proof to support his charges.

"I see in the Congressman's charges the birth of a new type of McCarthyism," said the Rev. Mr. Orsini. "Dickinson is a type of Little Joe McCarthy who makes

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serious charges, and declares that he has proof of them, but he never produces that proof. He even went so far as to quote persons who were not actually there. For our part, we were there in person and we have personal proof to prove that Dickinson is wrong."

Canon Sharp told the press that the group of clergymen had met with Congressman Dickinson on April 26th but that he had told them that he doubted "you will be able to change my mind." Ap-



parently they had not changed it because on the next day, Congressman Dickinson waved 30 affidavits around on the House floor saying that they "more than substantiated" charges he had made earlier in a House speech about immorality and drunkenness of the march.

"We hoped that the job of refuting Dickinson would be done by the Congress, so in order to help the members, we gathered up our own affidavits from clergymen who had participated in the march," said Canon Sharp. "We came to Washington ourselves to try to set the record straight."

Although the Rev. Morris Samuel could not get to the Washington press conference because he and his family have been threatened with harm in Los Angeles, a spokesman for him, the Rev. Richard F. Dickinson, Disciples of Christ, said: "Morris Samuel was in charge of the security detail for the entire march. I was on the night security patrol, and our checking system was very tight—so tight, in fact, that newsmen used to complain.

## THE COVER

The new Bishop Cobbs Memorial Window, being installed at All Saints' Chapel, at the University of the South, Sewanee, Tenn., was made possible by gifts from 37 relatives and friends of the Cobbs' family. It is the first clerestory window in the nave on the Gospel side at the transept above the pulpit. Funds have been raised through the efforts of John H. Cobbs, '31, of Birmingham, and N. Hamner Cobbs, '26, of Greensboro, Ala.

The late Bishop Nicholas Hamner Cobbs of Alabama (1795-1861) was one of nine bishops signing the letter for the founding of the university and served on the first board of trustees. Bishop Cobbs also secured the first major gift of the University of the South—\$25,000—from Col. Isaac Croom of Alabama. Bishop Cobbs, who died on the eve of the Civil War, was a staunch opponent of secession.

Men and women slept in separated tents, and there was no 'burlesque tent' as alleged by Dickinson."

Reporting on the visit with Congressman Dickinson, Sister Leoline said: "He showed us a batch of photographs alleged to have been taken during the march. None were identified, none were dated; they could have been taken anywhere. Some, however, did appear to be of the marchers. None showed any evidence of immorality; none were offensive to me, nor would they be to you. We know that in the south it is held to be immoral for a white person to be seen with a Negro, so if they perhaps are holding hands while marching, this could be interpreted by the Congressman as immoral."

Other members of the clergy panel who met with the press were James Martin, president of the student body of the San Francisco Theological Seminary, a Presbyterian who marched all the way; Msgr. Victor G. Moser, pastor of Annunciation Church [Roman Catholic], Kansas City, Mo.; the Rev. William R. Shaw, director of the Department of Economic Life, General Board of Christian Social Concerns of the Methodist Church; and Norman Truesdell, Lutheran ministerial student at the Wartburg Theological Seminary, Dubuque, Iowa.

## ART

### Icons for Sale

Proceeds from the sale of Russian and Greek icons in the parish house of St. James' Church, New York City, will go to the support of the Russian Orthodox Cathedral of St. Alexander Nevsky and the Russian Orthodox Seminary of St. Sergius, both in Paris. The sale and exhibit begins on May 9th and will continue through May 23d. Over 150 icons will be on display and sale. They range in age icon priced at \$24,000 to some icons and price from a 14th-century Byzantine made only last summer by icon painters in France, to be sold for \$50 each.

The exhibition and sale has the sanction of his Eminence Archbishop George of Paris, Princess Vera, Grand Duchess of all Russia, who now lives in New York, is assisting in this effort to help her co-religionists in France.

The idea for such an exhibition and sale grew from a conversation between Princess Irene Romanoff, widow of the Grand Duke Gabriel, who works as secretary of the American Episcopal Cathedral in Paris, and the Rev. Canon William J. Chase, assistant minister at St. James'.

This exhibition will be the seventh annual venture of this kind on the part of St. James' Church in which art goods have been exhibited and sold to assist the Church in the country of origin of the art work, but this year's exhibit is the first one for the benefit of a non-Anglican Church.

## AROUND THE CHURCH

On April 24th, in the chapel of the Episcopal Theological School in Cambridge, Mass., the Rt. Rev. Arthur Lichtenberger joined in **Holy Matrimony** the present and past heads of the Church's **Department of Christian Education**. Miss Carman St. John Wolfe, executive director of the Department, became the wife of the Rev. David R. Hunter, past director. Celebrant of the Holy Communion was the bride's childhood rector, the Rev. Warren C. Herrick, rector of Trinity Church, Melrose, Mass.

**Kenyon College**, Gambier, Ohio, has been notified by the **Woodrow Wilson Fellowship Foundation** that seven students have been selected for post graduate **scholarships**. The figure, which represents nearly 6% of the graduating class, brings to 33 the number of such awards since 1960.

Opening nights at the **Bishop's School of Theology** held during Lent at Trinity Cathedral in Phoenix, Ariz., and in Tucson at St. Paul's Memorial Church attracted 207 and 52 laymen respectively.

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, was pleased with the response to the first offering of this kind in the field of Christian education in the diocese. He said, "We hope the school may be held each Lent in order to give the communicants of the diocese a deeper understanding of and commitment to their Christian faith."

**Trinity Church, Portland, Maine**, which undertook a \$200,000 expansion program last June, was recently **dedicated** by Bishop Loring of Maine. The bishop also blessed classrooms, a chapel, and other rooms and fixtures which have been added.

The ceremony was attended by the Most Rev. Daniel Feeney, Roman Catholic Bishop of Portland, and clergymen representing other Churches. The parish began as a mission in 1891. Its present rector is the Rev. Clyde H. Cox, Jr.

The Rev. **George Christian Anderson**, a priest of the diocese of Pennsylvania, has been appointed **Honorary Consul of Paraguay**. Mr. Anderson served as Paraguayan Consul in Philadelphia from 1945 to 1950 at which time he was also secretary of the Consular Corps in Philadelphia.

Mr. Anderson is the founder and director of the Academy of Religion and Mental Health and was recently given the annual award of the Academy for leadership in relations between religion and health.

# CONVENTIONS

*Civil rights, Mutual Responsibility and Interdependence, companion relationships, and the women's vote were among matters which concerned district and diocesan conventions held earlier this year.*

## LOUISIANA

### The Real Protest

St. James' Church, Baton Rouge, La., was host to the two-day convention of the diocese of Louisiana.

Bishop Jones, in his address, repeated in a pastoral letter requested by the convention, discussed loyalty to the Church. He said:

"Your diocese was able to complete the fiscal year in far better shape than we had assumed. . . . This had been made possible in the program budget by the special contribution of some \$20,000 over and above the askings originally accepted by the churches. This extra money came from individuals, from parish organizations, and from a 10% increase in acceptances on the part of most of our churches. . . .

"We are still handicapped by the unwillingness of several churches to contribute . . . through this regular budget. I know that there are some congregations which . . . are not able to accept the full asking. We have always had these hardship cases, and our diocese has always been able to bear with them in waiting out their difficulties. But to those who are not *able* to pay, we must now add those who are not *willing* to pay. The crux of their problem is their dissatisfaction with the Episcopal Church. They claim that as a matter of principle, they cannot contribute to a program with which they disagree. I think that every person with whom I have discussed this matter has used the argument, 'It isn't the money. It is the principle of the thing.' . . .

"It is my contention that loyalty to the Church is a higher principle than contributing a few pennies to a project with which I disagree, but which my fellow-Churchmen have approved by the official action of my Church. If I do not put loyalty to my Church *first*, and make it the principle which undergirds all other principles, then I am indeed cut adrift upon a chartless sea. The only loyalty to Christ that I know is a loyalty expressed in the context of His Church. I cannot deny one without denying the other. I cannot obey one without obeying the other. These may be harsh words, but history will show that withdrawing from the full life of the Church is not so much a matter of principle as of prejudice. And however honest we may be in our withdrawal, we run the risk of abandoning the highest loyalty known to man—loyalty to Jesus Christ, our Lord, and His Body, the Church.

"Some of our parishes are still complaining about our Church's membership in the NCC. . . . The General Convention has acted on this matter in as careful and as responsible a way as a legislative body knows how. . . . This Church has spoken in its full authority. Whether we like it or not, our loyalty to the Church leaves us no

further ground for objection. The highest principle—that of loyalty to the Church—is here put to the test. We cannot continue to profess such loyalty and at the same time rebel against acknowledged authority. To do so leads ultimately to dismemberment and to chaos. . . .

For the year 1965 none of your money paid to the general Church through the program budget will go to the NCC. *NONE OF IT*. I can say this because I have received certain designated gifts from individuals in this diocese who have asked that I pay the NCC portion of the budget *over and above* the general Church quota. I have accepted their offer, and I shall so inform our Executive Council. At the same time, I shall write to the national Church and say that the following churches still protest our membership in the NCC. . . . This is for 1965 only. We are not establishing a precedent. We are not evading a responsibility which rests upon the whole Church. . . .

"The issue is now clear-cut. If none of our Church's program money will go to the NCC, then the continued withholding of money to the Church's program can now be understood in no other way than as a refusal to support the missionary work of *this* Church. . . .

"Now I know, and you know, that for a number of people, this is exactly what has happened. The NCC is only a symbol, the whipping boy. What many people really protest is the involvement of the Episcopal Church in civil rights issues. At *any* level. They resent the Church's speaking out on matters of social justice. And one defense most commonly used is this terrible thing called 'civil disobedience,' that business of breaking civil ordinances. I have had serious Churchmen argue with me that all laws are equal, but that somehow law on the local level is supreme—that there can be no situation under which the breaking of a local law is justified. And in response I have told them this parable:

"A man stood on the bank of a lagoon watching some children paddle a canoe. Suddenly the boat overturned, and the children were thrown into deep water. The man jumped in to help them. But there were others standing by who criticized him severely, saying, 'Don't you see that sign? It says *No Swimming Allowed*. We protest this deliberate violation of the law!'

"I do not claim that the issues of civil disobedience are as simple as that. Certainly I do not advocate the reckless breaking of any law. But in this country of ours, there are literally millions of people who are drowning in the stagnant waters of age-old prejudices, of unjust discrimination, and of hopeless rejection. You and I may not be strong enough swimmers to do much of the rescuing. There are times when our jumping in might only worsen the disaster. But it saddens me to see Church people, standing on the sidelines, who justify their own inaction by pointing to these 'no swimming' signs. St. Mark tells us how the multitudes once protested our Lord's deliberate breaking of a law, and His question to them was: 'Is it lawful to save life or to kill?' *And they would not answer. . . .*

"The Church *must* answer. We cannot resort to an embarrassing silence. We cannot quibble over minor ordinances unless we have first identified ourselves with those principles for which our Lord stood, and

which—down deep in our hearts—we know to be right. As Christian citizens, we have a perfect right to criticize the procedures of both our government and our Church. But we should do so only as we make Christ's ideals our own. For loyalty to anything less than the highest is idolatry. We may talk about 'principles' all we please, but a Christian cannot afford allegiance to any standard less than Christ's."

In its business, the convention:

✓ Adopted a convention budget of \$125,047 and a progress budget amounting to \$355,311. Of the latter sum, \$142,000 will go to the general Church as Louisiana's share in the worldwide work of the Church. Since volunteers had subscribed that portion of the 1965 quota which might otherwise pay Louisiana's part of the cost of the National Council of Churches, the Rt. Rev. Girault Jones, Bishop of Louisiana, announced that no part of the regular quota of any parish would go to this purpose.

✓ Amended the diocesan canons to allow women to serve on vestries where local charters permit.

✓ Deferred action on the Church's joining the Louisiana Council of Churches. (This does not deny individual congregations the right to participate in programs of the council.)

✓ Admitted St. Philip's Mission, Aurora Gardens, Algiers.

## NORTH CAROLINA

### "Two-way Street"

A visit by Presiding Bishop, the Rt. Rev. John E. Hines, highlighted the convention of the diocese of North Carolina.

Enthusiastic support of the Mutual Responsibility and Interdependence program, a canonical amendment giving women the right to serve on vestries and a dinner tribute to Bishop Baker of North Carolina were headline events of the two-day gathering at the Church of the Good Shepherd, Raleigh.

"Each parish, each diocese, each Province in our Anglican Communion must involve itself," Bishop Hines told the delegates. He described MRI as a "two-way street" and cited the Tar Heel diocese's relationship with the diocese of Panama as an example of MRI in action.

On a roll-call vote, the resolution giving women the right to serve on vestries passed 88 to 4 among clergy, 41 to 16 among lay delegates.

The dinner honoring Bishop Baker, who retires this summer, was attended by nearly 500. Eight bishops were on hand to pay their respects with comments of tribute and gifts of appreciation. The Rt. Rev. Thomas A. Fraser, Bishop Coadjutor of North Carolina, presided at the dinner.

Members of Bishop Baker's family unveiled a portrait which will be displayed in the soon-to-be-completed \$250,000 Diocesan House.

In his convention address Bishop Baker reported a gain of 30 clergymen and 13

*Continued on page 12*

In the interest of consistency

and fairness, align

# The Pension and Social Security

by the Rev. Alexander M. Rodger

Secretary of the House of Bishops



**Fr. Rodger suggests  
a resolution  
to be submitted  
to General Convention  
in 1967**

There are many in the Church who believe that retirement ages under the Church Pension Fund should conform to those of Social Security. Proof of this fact was shown by the presentation of at least 19 memorials or petitions to the recent 61st General Convention, all of which requested the General Convention to direct the Church Pension Fund to take this matter under consideration with the view of altering the present retirement plan.

§

Such requests came from scattered dioceses and missionary districts—from Bethlehem, California, Chicago, Colorado, Idaho, Iowa, Kansas, Long Island, Maryland, Montana, New Jersey, Newark, Northern California, Northwest Texas, Rochester, San Joaquin, Vermont and Western Michigan. One was also received from the Church Divinity School of the Pacific, in which it requested that the Church Pension Fund work toward an age reduction to 65 years for faculty retirements.

Possibly as a result of these numerous requests, the Committee on Church Pension Fund of General Convention presented, and General Convention adopted, a resolution which increased minimum pensions for retired clergy from \$1,800 to \$2,100 a year; widows' benefits from \$1,200 to \$1,400, and orphans' benefits proportionately. These increases, all good

and necessary, were put into operation by the Church Pension Fund on January 1, 1965. These increases were accomplished without benefit of actuarial considerations.

§

The resolution also permits voluntary retirement of active clergy at age 65. This part of the resolution was *actuarially conceived*, with the result that whereas clergy on minimum retirements, together with widows and orphans, received increases in pensions without actuarial consideration, clergy choosing to accept retirement at 65, in order to receive the full benefits offered by Social Security, were penalized by an approximate reduction of one-third in the pension they would receive at age 68.

§

In the light of possible forthcoming federal legislation and in fairness to all active clergy, it would seem expedient that the Church Pension Fund again review its retirement program. The present political administration has given top priority to its medical-health program, and authentic sources believe that the new King-Anderson Bill (Senate Bill # 1), better known as "Medicare," will be passed during the present session of Congress.

What will passage of this bill mean to

Episcopal clergy and their retirement program?

We should remember as we consider the following implications that the Committee on the Church Pension Fund recommended to the 58th General Convention, meeting in Honolulu in September, 1955, and the General Convention adopted a resolution regarding Social Security for the clergy, a part of which reads:

"Resolved, that coverage on the voluntary self-employed basis under the Social Security Act offers to the clergy an exceptional opportunity to receive in retirement a substantial pension over and above the pension provided under the Church Pension Fund, and likewise to provide augmented pensions for widows and minor orphan children of clergymen, and therefore, the National Council be instructed, and hereby it is requested, in cooperation with the Church Pension Fund, to present effectively to the clergy the desirability of prompt action by taking the statutory steps necessary for qualification."

After this Convention, clergy were advised on participation in the Social Security program in a brochure sent to them by the Church Pension Fund. Among other facts, it stated, "Choosing now to remain outside Social Security, without recall, is much more likely to lead to regret later on than choosing now to participate."

\$

By this action, the General Convention, and through it, the Church Pension Fund, urged our clergy to seriously consider the advantages to be gained by them through participation in the Social Security program.

The salary base on which payments have been made and the tax percentage charged clergy for Social Security cover-

age have been rising steadily since the inception of the program. If my memory serves me correctly, I believe the tax was on a maximum salary of \$4,200 the first year and was about \$126. The tax for maximum coverage of \$4,800 in 1964 was \$259.20. Should the King-Anderson Bill be adopted, on January 1, 1966, clergy will begin paying a tax on a maximum salary of \$5,600. In addition, their tax percentages will be increased as follows:

1966 and 1967 . . . 6.4% of \$5,600  
or \$368.40 a year;  
1968 through 1970 7.5% of \$5,600  
or \$420.00 a year;  
1971 and thereafter 7.8% of \$5,600  
or \$436.80 a year.

\$

If a clergyman chose not to participate in the Social Security program and deposited an equal amount of money in a savings account each year throughout his active ministry, in addition to being able to purchase Savings Bank Life Insurance at a very favorable premium, he could also earn interest rates on his savings as follows:

New York City Savings Banks —  
4¼ % compounded quarterly;  
Western Savings and Loan Assoc. —  
up to 4.9% compounded quarterly.

Over the period of his ministry, accrued principal and interest in such a plan would accumulate as follows (figures computed by a local bank for purpose of this report):

<i>Yrs. of Payment</i>	<i>at 4¼ %</i>	<i>at 4.9%</i>
38 (year 2002)	\$38,081.60	\$44,505.77
39 (year 2003)	40,155.43	47,144.76
40 (year 2004)	42,317.40	49,913.06

The clergyman could also be protected against early death by his Savings Bank Life Insurance.

The clergyman who adopts the Social

Security program and lives to age 65 has accumulated a vast equity in this program, yet is unable to avail himself of this equity without losing approximately one-third of the pension that the parish or parishes in which he has ministered throughout the years have also built up for him in the Church Pension Fund.

General Convention and the Church Pension Fund, having encouraged the clergy to adopt the Social Security program, should be morally obligated now to legislate in such a manner that the Pension Fund program be brought into alignment with the Social Security program.

It seemed obvious from the 19 memorials and petitions submitted to the 61st General Convention that the Church wanted such legislation. The question is now arising as to whether the General Convention Committee and the Pension Fund have been arbitrary in their consideration of this matter.

\$

In the light of anticipated adoption of the King-Anderson Bill (Medicare) by Congress and the increased clergy Social Security taxes that such passage will entail, it seems imperative that the 62d General Convention reconsider the whole retirement program with the thought of aligning it with the Social Security retirement at 65 and 62 years of age, without the lowering of pension payments.

With this thought in mind, I would suggest that dioceses, missionary districts, provinces, and trustees of our Church seminaries seriously consider the adoption of a resolution patterned on the one included here, with the hope that our 62d General Convention, meeting in Seattle, Washington, in 1967, face up to this retirement need and instruct the Church Pension fund to put it into effect:

## Suggested Resolution

*Whereas*, under the existing rules covering the administration of the Church Pension Fund of the Protestant Episcopal Church, the retirement age of eligible clergy is 68 years, with voluntary retirement permitted at age 65 with subsequent loss of approximately one-third of pension; and

*Whereas*, under the federal Social Security program the present retirement age is 65, with an optional retirement at 62 years; and

*Whereas*, both the General Convention and the Church Pension Fund have encouraged clergy seriously to consider the advantages of participation in the Social Security program; and

*Whereas*, clergy participating in the Social Security program build up a very sizable equity, in most instances from personal payments, against which they cannot draw at age 65 because they cannot retire under

the Church Pension Fund program until age 68 without penalty of loss of approximately one-third of their pensions; and

*Whereas*, in the interest of logical consistency and in fairness to clergy under the Social Security program, the retirement age set by the Church Pension Fund should conform to the retirement age under the federal Social Security program; therefore be it

*Resolved*: that the diocese (or missionary district) of \_\_\_\_\_ memorializes the 62d General Convention of the Protestant Episcopal Church to set the retirement age for all clergy of this Church at age 65 (reduced from age 68 without loss of pension) with optional retirement at age 62 on a prorated basis, and that the Church Pension Fund be instructed by this Convention to prepare and put such a plan into action.

## Women in Orders—II

Much of the discussion of Holy Orders and women which is heard today, both pro and con, is sociological and psychological rather than theological in nature. Such discussion is addressed, not to the question, "What does God will and ordain?" but rather to such questions as: "Is it a violation of woman's rights in a free democratic society to deny her access to Holy Orders?" "Would the sex of a woman priest be a help or a hindrance in her ministry?"

Such sociological and psychological arguments are not irrelevant, regardless of which side they come from; but in the Church of God they must be secondary to the primary question of God's will and purpose for His Church. This ought to be too obvious to need mention, but from listening to the discussion of the issue we are forced to conclude that this reminder is needed.

These psychological and sociological considerations are secondary, but they are germane and they are important. There is a psychological argument against the ordination of women which says that women are not emotionally and temperamentally cut out for the kind of leadership and pastoral authority which pertain to the priestly office. We think this argument is wobbly at best.

By its very nature the ministry of Holy Orders requires the power to lead others. This is not true of all Christian ministries, but it is the ministry of the bishop or priest. And there are still many people who accept as an immutable law the rule that woman is simply not designed to lead other adults. Our own difficulty with this "rule" is that we often meet a hundred women in a row before we meet one who evidently conforms to it! Maybe something is wrong with our observation, or with the women we know. Or is it the *rule* itself?

Naturally, we think it's the rule that's wrong. It is true that most of the women we meet in the romantic literature of the past are charming but feeble creatures, clearly designed to be ruled rather than to rule. And it seems probable that most women of most times past have been in fact unfitted for rulership, simply because they were "taught their place" from infancy. It was the domineering male who formulated this "rule" of feminine unfitness for leadership—and enforced it. But it has been totally exploded in our age.

We conclude that this psychological argument against the ordination of women is dead because the concept of feminine nature which it implies is dead.

The sociological arguments are several. We can do little more than to mention and summarize them here.

It is asserted that all other professions—medicine, law, business administration, even engineering—are opening their doors to qualified women. Must the Church, in its own "profession" of the ministry, lag behind the rest of the world—as usual? Could it not in this matter keep pace with its secular environment for once? The argument is reasonable, within its limits. As an appeal for a proper progressiveness in the Church's thinking and practice it has merit and should be heard.

But the apostolic ministry of the Catholic Church is not simply a profession. It is a vocation, sacramentally a special estate of life, which has incidentally some "professional" characteristics. The fact that women are rightly admitted to the professions of medicine and law and teaching does not logically or morally require that they be admitted to the estate of Holy Orders.

Women have proved their capacity for doing every kind of work which is to be found in the work of the ministry. Who will question that they are equal to men in ability to pray, to preach, to teach, to counsel, to seek out the lost, to minister to the needy in Christ's name? Have not nuns, and deaconesses, and faithful lay women done all these things to God's glory as effectively as men? The answer here must be a grateful and unqualified affirmative. But the apostolic ministry is not only a work; it is an order. Moreover, the *work* of priesthood is work to be done by the whole priestly Body of the Church as a whole, and not by the ordained clergy alone. It is the work of Christ the Great High Priest, Himself, carried on through His Body the Church on earth. Christ can often use the layman, or the woman, for a particular mission of saving love to a person—or society—where He could not use a bishop or priest.

This brings up the great fallacy about the two orders of the Church, the clergy and the laity. The fallacy is the assumption that we have here a higher and a lower order, in terms of spiritual worth and value to God. The clerical hierarchy of the Church in ages past (and, alas, too commonly still) is responsible for fostering this unscriptural, unchristian, and disastrous caste system within the Church. A Christian is *not* in a position to serve God better, and to outrank others in the kingdom of God, because he is a bishop or priest. God needs only a comparatively few of His people in the ministry of Holy Orders. He does not call only the best to this ministry. He calls to it those who, if they are faithful, will serve Him better as priests than they could as laymen. Others He calls to equally important ministries in the lay order.

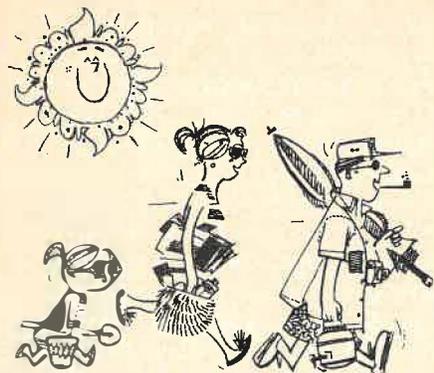
No woman is denied an opportunity to serve God in a higher and nobler order by not being admitted to Holy Orders. The priest may be in a sense set *apart* from his lay brethren in the Body; he is not set *above* them, as to a higher station and a holier work.

The modern democratic dogma insists that a woman must not be excluded from any avenue of self-fulfillment simply because she is a woman, from which it follows that the Church is guilty of a grave sin if it arbitrarily restricts women to an inferior rank and station in the Church. We agree. But we do not consider the ministry of a faithful layman or woman inferior to that of an archbishop—or an archangel. There is one among the heavenly host to whom the Church on earth sings—

"O higher than the cherubim,  
More glorious than the seraphim,  
Lead their praises, Alleluia!"

It is not a bishop or priest to whom we raise this song, but a woman whose ministry in the flesh was to say, and to mean, "Be it unto me according to thy word." There is no higher ministry than that.

[To be continued]



## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

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## CONVENTIONS

Continued from page 8

parishes plus a doubling of the diocese's total property value since 1953. Giving is up from \$1,636,456 to \$2,847,466 for the same period. He listed the number of Episcopalians in the diocese today at 35,683 compared with 25,301 a decade ago.

"I refuse to submit to the prophecy of gloom that the institutional Church is dead and that the parish ministry is no longer relevant and effective," Bishop Fraser said. He called for "new forms of ministry . . . new ways of reaching people where they are."

An extension budget of \$504,120.93 was approved by the convention.

### VIRGINIA

#### Way Not Opened

The council of the diocese of Virginia was held at St. George's Church, Fredericksburg, Va.

A proposal that would open the way for women to serve on vestries was defeated by a lay vote of 82 for and 92 opposed. The clergy voted 97 in favor, 20 against.

The council approved sharing 36% of pledged income from parishes with the national Church, continuing a steady approach to an ultimate 50%. The total budget income would be \$846,256.

Admitted as a self-supporting congregation: Good Shepherd, Burke; as mission churches, St. Aidan's, Stratford Landing; St. Margaret's, Woodbridge; St. Peter's, Richmond; St. Martin's, Richmond.

In his address to the council, Bishop Gibson of Virginia emphasized M. R. I.

"I believe, and those who call us to Mutual Responsibility and Interdependence believe, that the Churches, and the Christians in them, can only be used effectively and purposefully if first they are changed—changed from the weakness of disunity and self-serving to the strength of the unity and the purpose of Jesus Christ Himself.

"I believe that we must change to preserve the unchanging truth and power of Christ, which is the world's hope. I believe that change to conserve the truth is true conservatism, and always will be in a dynamic, changing world.

"Behold, I make all things new' is the promise in Christ. All Christians are called to renewal in Him. But renewal makes demands upon us. Renewal requires discarding of familiar concepts. It means taking a course whose end we cannot see, a risk whose consequences cannot be calculated. It means trusting Christ and the Holy Spirit as we are led into the unseen future. . . .

"Christian renewal is already with us. The most spectacular evidence is in the Roman Catholic Church, through the calling of the Vatican Council and its accomplishments. And in understanding sympathy we should know that there is great fear and resistance and disagreement about these changes among the members of that Church, but renewal goes forward.

"That same renewal is today involving all Churches. In our Church the movement has taken the form of the challenge to Mutual Responsibility and Interdependence. This is our call to renewal. Let us face it seriously. . . ."

### MINNESOTA

#### Women Eligible

Delegates to Minnesota's diocesan convention, held at the Cathedral of St. Mark in Minneapolis, adopted a number of resolutions during the two-day business session. The convention:

- ✓ Directed the implementation of the pension plan for lay employees recommended by the department of finance and endorsed by the bishop and council;
- ✓ Approved negotiations with the diocese of New Guinea for the development of a companion relationship for a three-year period;
- ✓ Granted women eligibility to hold office within the diocese;
- ✓ Insisted that with regard to the Advance Fund plans no diocesan capital funds

Bishops Hines, Baker, and Fraser: For MRI, enthusiastic support.



will be spent without assurance that no contract shall be entered into with any individual or firm who permits discrimination with regard to race, color, or creed;

✓ Approved a budget of \$409,921.

The Rt. Rev. Hamilton H. Kellogg, diocesan, spoke on race and religion, the urban challenge, clergy salaries, and Mutual Responsibility and Interdependence. The bishop also detailed the Advance Fund goals which range from building loans to clergy training, and emphasized the need for thinking at the diocesan level rather than the congregational.

The Rt. Rev. Philip F. McNairy, Suffragan Bishop, talked about college work and the trend toward ecumenically owned and operated buildings to meet the problems of rapid expansion in the college field.

Guest speaker at the dinner meetings was the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

## IDAHO

### Education Survey

The convocation of the district of Idaho met at a recently constructed St. John's Church, Idaho Falls.

The Rt. Rev. Norman L. Foote, in his charge to delegates, noted that in Idaho "it is easy to be unmoved by the great social problems of our day. We have no large metropolitan area, no vast slum districts, no large racial minority groups so the pressure of change upon us is slight compared to many other parts of this world. Yet a more than casual examination of our culture reveals many unmet needs, much misery and loneliness and emptiness in the lives of people. Our self-examination then must be chiefly those things we have left undone. . ."

The convocation:

✓ Adopted a budget of \$72,000;

✓ Expressed gratitude for the convocation's ecumenical involvement, symbolized by the election of Bishop Foote as first president of the newly formed state council of Churches;

✓ Instructed the chairman of the department of Christian education to undertake a survey of Church school curricula, youth and adult confirmation courses, and teacher-training programs, and to develop district standards in these areas.

## CALIFORNIA

### The Gospel's Demands

The diocese of California, whose more than 600 delegates met at Grace Cathedral and the Masonic Temple in San Francisco, adopted a budget of \$856,060.

The convention adopted a resolution and then gave approval to a series of other resolutions introduced by the department of social relations urging congregations "to refrain from transacting business with firms or individuals known to oppose fair

housing," to encourage "racially and culturally integrated communities," and to urge individual Church members who belong to any organizations which practice racial segregation "to consider their obligation to the demands of the Gospel."

The convention voted to admit St. Thomas' Church, Sunnyvale, as a parish, and St. Barbara's Church, Marina, as a mission.

## LOS ANGELES

### Call to Renewal

The diocese of Los Angeles was "called to renewal" by its bishop, the Rt. Rev. Francis Bloy, in a pre-convention speech at St. Paul's Cathedral. He called for efforts to accomplish a rededication and

a deepening sense of mission in the members of the diocese. This, the bishop said, is related to the program of Mutual Responsibility and Interdependence which was presented at the Anglican Congress in 1963.

In action, the convention:

✓ Called for a partner diocese relationship with the diocese of Polynesia;

✓ Called for a special collection to go for relief and reconstruction in the Fiji Islands, which shortly before the convention's opening was struck by a hurricane, with widespread destruction;

✓ Gave final approval to a proposal giving women the right to serve on parish vestries, to be convention delegates, and to hold other Church offices. The plan became effective immediately and women will be seated as delegates at next year's convention.



## New Westminster books of lasting significance

### The Stranger Inside You

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# PEOPLE and places

## Appointments Accepted

The Rev. Bart Cunningham, a former priest of the Roman Catholic Church, will be chairman of the division of adult education, diocese of Colorado, on October 1st. Address: 1979 S. Zenobia St., Denver, Colo. 80219.

The Rev. Carter J. Gregory, former curate at St. John's, Memphis, Tenn., is rector of Christ Church, and vicar of St. Simeon's Mission, both in Chippewa Falls, Wis. Address: 620 Bay St.

The Rev. Clifford R. Horvath, former assistant minister at Grace Church, Massapequa, L. I., is rector of St. Peter's, Monroe, Conn.

The Rev. Ralph E. Krohn, former rector of St. Andrew's, Livingston, Mont., was called to be assistant to the rector, St. Mark's, Medford, Ore. Since the death of the rector, the Rev. George R. V. Bolster, on April 2d, Fr. Krohn has been serving as rector *pro tem*, until the vestry calls a permanent rector. Address: Box 566, Medford, Ore. 97501.

The Rev. Walter L. Pragnell, former rector of Christ Church, Unionville-Avon, Conn., is rector of Grace Church, Everett, Mass.

The Rev. Wesley Seeliger, deacon, is assistant to the rector-chaplain at St. Thomas' Chapel, the

Episcopal Church at Texas A & M University. Address: Box 2786, College Station, Texas.

The Rev. Herbert H. Smith, Jr., former assistant rector of Christ and St. Luke's, Norfolk, Va., is rector of Advent Church, Norfolk, Va. Address: 9632 Sherwood Place (23503).

The Rev. Alexander Stringer, formerly of Dequen, Sept-Iles, Quebec, will be rector of St. John's Church, Poultney, Vt. Address July 4th: 36 Church St.

The Rev. Harry R. Walrath, former part-time associate rector of St. Luke's, Los Gatos, Calif., is associate rector of Holy Spirit Parish, and is in charge of college work at the University of Montana, Missoula, Mont. Address: 508 Daley (59801).

The Rev. Don R. Winfield, pastor of St. Patrick's Church, Dallas, Texas, has been named chaplain at the Federal Correctional Institution at Seagoville. He continues as pastor of St. Patrick's.

## New Addresses

The Rev. Thomas C. Barnes, 5019 Bob White Lane, Richmond, Va. 23227.

The Rev. David C. Casto, 112 Irwin Ave., Pittsburgh, Pa. 15202.

The Rev. Charles F. Doyle, 2006 Wood River Dr., #26, Carbondale, Ill.

The Rev. Samuel Edleman, 2620 Providence Ct., Augusta, Ga. 30904.

The Rev. Thomas S. Hulme, 3738 Elmwood Dr., N.E., Cedar Rapids, Ia.

The Rev. George E. Keith, 27 Main St., Marion, Mass. 02738.

The Rev. Knud A. Larsen, 204 Lee St., Leesburg, Fla. 32748.

The Rev. Donald M. Ledsam, Box 263, Palm Springs, Calif. 92263.

The Rev. S. Wolcott Linsley, 115 Thornton St., Hamden, Conn. 06517.

Diocese of Long Island, 36 Cathedral Ave., Garden City, L. I., N. Y. 11534.

The Rev. Albert C. Morris, Box 783, Winter Park, Fla. 32790.

The Rev. George B. Oakes, 1285 Clarkson St., Denver, Colo. 80218.

The Rev. Albert V. Opdenbrow, Box 1923, Daytona Beach, Fla. 32015.

The Rev. Walter B. Peterson, Box 455, Mount Dora, Fla. 32757.

The Rev. Gerald A. Reiss, Box 217 Kings Highway, Clarksboro, N. J. 08020.

The Rev. Grant R. Sherk, 1830 Kirby Rd., McLean, Va. 22101.

The Rev. H. DeWitt Smith, 545 S. Los Robles Ave., Apt. 3, Pasadena, Calif.

The Rev. William F. Taylor, Jr., 3421 Brush Dr., Falls Church, Va. 22042.

The Rev. David R. Thornberry, 3445 Warrensville Center Rd., and Aken Blvd., Cleveland, Ohio 44122.

The Rev. Herbert A. Ward, Jr., 111 E. Azalea Dr., Long Beach, Miss.

The Rev. Stewart B. West, 6107 Franconia Rd., Alexandria, Va. 22310.

## Ordinations

### Priests

Connecticut—On March 6th, the Rev. Alexander McCurdy III; on March 25th, the Rev. Forrest Junior Williams, for the Bishop of Lexington:

# CHURCH SCHOOL DIRECTORY

## FOR GIRLS

### KEMPER HALL

Church Boarding School for Girls. 95th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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Box 130-C, Boca Raton, Florida

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Information: CAMP DIRECTOR

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

on March 27th, the Rev. Charles Elwood Hocking; on April 3d, the Rev. Reuel Stewart Kaighan, Jr., and the Rev. Thomas George Peterson.

**Northern California**—On April 9th, the Rev. David N. Holsinger, curate at Trinity Cathedral, Sacramento; the Rev. Albert O. Lott, campus minister at Sacramento State College; the Rev. Richard N. Ruedger, minister at St. Luke's, Galt, and St. Thomas', Elk Grove; the Rev. Lloyd Gary Rupp, minister of St. Patrick's, Santa Rosa.

**Rhode Island**—On March 27th, the Rev. Clifford B. Carr, curate at St. Luke's Church, East Greenwich; the Rev. Robert J. Miner, curate, Christ Church, Lincoln; the Rev. Arthur B. Williams, Jr., Horner Fellow, and curate at Grace Church, Providence.

### Exchanges

The Rev. Russell Dewart, rector of St. Peter's, Beverly, Mass., has exchanged parishes with the Rev. David E. R. Isitt, vicar of Haslingfield, Cambridge, England, until September 1st.

The Rev. Bernard G. Miars, rector of St. Paul's, Council Bluffs, Ia., will be rector in residence for Christ Church, Radlett, England. The Rev. Christopher Newton, vicar of Christ Church, will be in Montreal, Canada. This arrangement is for the period of mid-June to mid-September.

### Laywomen

Mrs. Genevieve Emmott, Fredonia, N. Y., was presented the Bishop's Medal during Palm Sunday services at Trinity Church, Fredonia, by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. Mrs. Emmott has been organist at her parish for 40 years, also a member and a past president of the Altar Guild, and a Sunday school teacher. The bishop's citation read in conclusion, "... the influence of your example has reached many persons often in ways known only to the Lord, whom you have sought to serve." Mrs. Emmott also received a monetary gift from the parish.

### Living Church Correspondents

New York—Miss Lois Balcom, 165 E. 35th St., New York, N. Y. 10016, is the new correspondent for the diocese.

### Episcopal Church Annual Corrections

The staff and members of All Saints' Church, Attleboro, Mass., under the direction of the Rev. Thomas F. Airey, minister of the Episcopal students at Wheaton College. Grace Church, North Attleboro, is listed incorrectly as the parish responsible for work on the campus.

### Births

The Rev. Thomas D. Hughes and Mrs. Hughes, of St. Luke's, Minneapolis, Minn., announce the birth of their second child, Margaret Morrison, on April 9th.

The Rev. John E. Madden and Mrs. Madden announce the birth of their first child, Padraic Finbar (Gaelic for Patrick Barry), on March 29th. Fr. Madden is rector of Epiphany Church, Ozone Park, Long Island, N. Y.

The Rev. Clarence W. Sickles and Mrs. Sickles, of St. James' Church, Hackensack, N. J., announce the birth of their eighth child, Matthew Stephen, on February 11th.

The Rev. Charles E. Wiant and Mrs. Wiant, of the Episcopal Academy, Philadelphia, Pa., announce the birth of their second child, Diane Elizabeth, on March 22d.

The Rev. Donald Farlow Winslow and Mrs. Winslow announce the birth of their third child, David Scott, on February 17th. Fr. Winslow is in graduate study, Harvard Divinity School, and assists with services at the Church of Our Redeemer, Lexington, Mass.

The Rev. W. Bruce Wirtz and Mrs. Wirtz, of St. Andrew's Parish and St. Mark's Mission, Birmingham, Ala., announce the birth of their first child, Wallace Francis Nelson, on March 18th.

The Rev. Donald V. Young and Mrs. Young, of Ann Arbor, Mich., announce the birth of their fourth child, Pamela Joy, on March 5th. Fr. Young is assistant chaplain to the Ann Arbor Medical Community.

### Resignations

The Rev. William H. Cole has resigned as rector of All Saints' Church, Syracuse, N. Y., for reasons of ill health. In the diocese of Central New York,

he has been a member of the department of Christian education, on the board of examining chaplains, president of the standing committee, and was several times a deputy to General Convention.

### Education

The Rev. Canon John Crocker, Jr., Episcopal college chaplain at Brown, Pembroke, Bryant Colleges, and Rhode Island School of Design, leaves in July for a sabbatical year of study at the University of Cambridge, England. He will return to his duties here in August, 1966. He has moved to 156 Meeting St. (formerly Snow House), Providence, R. I.

The Rev. Ernest Hunt, associate pastor of St. Paul's, Salinas, Calif., has received the master's degree in Hispanic American Studies. His thesis is entitled "Indigenous Protestant Theology in Latin America."

Dr. Paul Frederick Rusch has received an honorary doctorate from St. Paul's (Rikkyo) University, Tokyo, Japan. Dr. Rusch is an associate editor of THE LIVING CHURCH.

### DEATHS

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

**Deaconess Ann Waite Lovell, retired, died March 16th in Worcester, Mass.**

Deaconess Lovell was born 1879 in Worcester, Mass. She was set apart as a deaconess in 1908. She served Christ Church, Springfield, Mass., from 1908 to 1913. From 1913 to 1915 she was on the staff of the New York Training School for Deaconesses. She was superintendent of the Children's Hospital, Cincinnati, Ohio, from 1915 to 1917. From 1918 to 1949, she served All Saints' Church, Worcester, Mass.

Deaconess Lovell was director of religious education at the Church of the Redeemer, Brookline, Mass., from 1929 to 1931, and St. Michael's-on-the-Heights, Worcester, Mass., from 1931 to 1945. She retired in 1945, but did part-time work at All Saints' Church, Worcester.

**Abigail Acker Johnson, wife of the Rev. Robert Francis Johnson, professor of Old Testament at the Episcopal Theological Seminary of the Southwest, died in Austin, Texas, on April 5th, after a brief illness. She was 43.**

Mrs. Johnson was a graduate of Wellesley College, Columbia University, and the Union Theological Seminary. She had taught at Sleighton Farm Schools, Media, Penn., the Northfield School for Girls, Northfield, Mass., and St. Andrew's School, Austin. She was a member of All Saints' Church, Austin.

Mrs. Johnson is survived by her husband and four children, Radey, Abigail, Sarah, and Hannah, all of Austin.

**Valverde Virden, widow of the Rev. Harry Lee Virden, died April 12th, in Searcy, Ark. She was 77.**

Mrs. Virden was born in Marlin, Ark. Her husband, who was archdeacon of the diocese of Dallas from 1919 to 1928, died in 1957. Mrs. Virden was a private piano and organ teacher. She is survived by a sister, Mrs. Wayne Belsler, of Kingston, Okla.

**Simeon S. Willis, communicant of the Church of the Ascension, Frankfort, Ky., and former governor of Kentucky, died April 2d, in Frankfort. He was 85.**

Governor Willis was born in Lawrence County, Ohio. He served on the Kentucky Court of Appeals from 1927 to 1932. He was the sixth Republican governor of Kentucky, serving from 1943 to 1947. His administration is best remembered for the complete reorganization and strengthening of the state mental hospital system and the origination of six state tuberculosis sanitarium. Kentucky's first integration legislation was begun under his leadership.

He is survived by his wife, Ida M.; and a daughter, Mrs. Henry Meigs II.

# CLASSIFIED

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**SUMMER SUPPLY**—use of vicarage in return for Sunday services. Mid-July to Mid-August. Write St. Mark's Church, Box 12126, Lake Park, Fla.

**WANTED:** An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40-50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.\*

**WANTED: HOUSEMOTHER** for boys' school in the East next September. Reply Box G-231.\*

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, college professor, Ph.D., A.A.G.O., Churchman, experienced. Inquiries invited. Reply Box M-209.\*

**ORGANIST-CHOIRMASTER**, five years well known eastern parish, boy choir, desires change. Reply Box B-234.\*

**PRIEST**, 38, married, children, wishes position in team ministry, where emphasis on pastoral counseling is needed. Reply Box E-233.\*

**SUPPLY PRIEST** July, Upstate New York or environs in exchange for living quarters (family), stipend. Box 37, Lake Jackson, Texas.

**SUPPLY WORK**, Sundays or weekends, June through September. Reply: The Rev. Albert N. Roberts (retired), 117 Ridge Ave., State College, Pa.

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

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THE LIVING CHURCH

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## CHICKASAW (MOBILE), ALA.

**ST. MICHAEL'S** 300 Grant St.  
(Just off U. S. 43 N, 4 mi from downtown Mobile)  
Sun HC 7, Family Eu 9; Daily as anno

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

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

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## NEW YORK, N. Y.

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

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

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

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

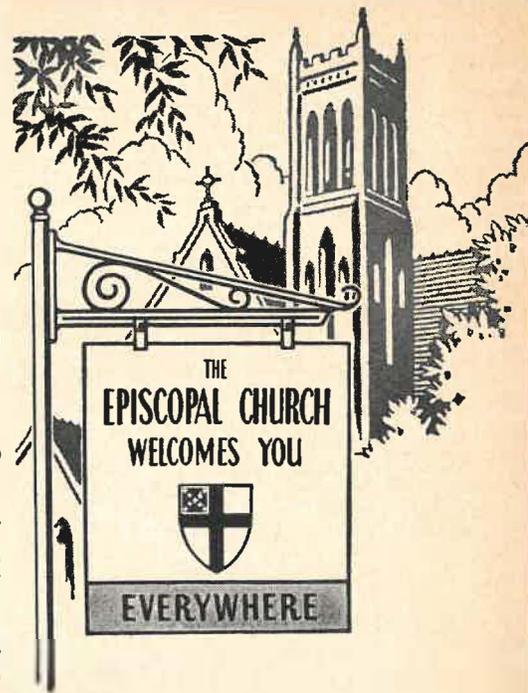
**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler  
Sisters of the Holy Nativity  
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;  
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat  
Wed & Sat 10; C Sat 5-6



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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

## 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 (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

## PHILADELPHIA, PA.

**St. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
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 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

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