Interview Two with Reverend Daniel B. Stevick by William W. Cutler, Cathedral Village, Philadelphia, Pennsylvania, on August 20, 2013. Minor additions and edits, made by Daniel Stevick on September 27, 2013 are in brackets.

WILLIAM W. CUTLER: All right, Dan, we're back together again after a month's time.

REV. DANIEL STEVICK: Yeah.

WC: We've gone over the transcript of the initial interview, and in that initial interview we began to talk about the Stevick library, but we didn't cover it thoroughly, so we're back together again to talk some more about how that library came together, and what became of it.

DS: Well, it's a long and rather painful subject for me. I indicated that I had a large personal library. It was partly a matter of neurosis, and partly just was a place where—through the libraries, books became available, and in Cambridge, there were thirty bookstores within walking distance. And so I collected them.

Now, I have many, many interests. I'm interested in everything, and taught in a number of fields, and once I get into something, I really want to go into it deeply. So it was an interdisciplinary library. A new member came on the faculty one time, and he was visiting me to get acquainted, up in my study in West Philadelphia. And, as scholars do, he read the shelves, and he said, "What exactly is your field?" [Laughs] I had books on everything.

So the question kind of came up: what are we going to do with these books when I retire? The school had provided a very fine study space for me. I was okay then. But I'm going to retire before long. I

wonder, what do we do? So it occurred to me I could give them to my diocese, and they'd be in use. When we went up to Cambridge, I continued my canonical residence in Philadelphia, and it had been my diocese for the—since I was ordained in '53. And we had so many people who said, "Oh, you're leaving us," so I tried to keep at least that tie intact.

So Allen Bartlett was my bishop and this was my diocese. Moreover, I had been party to the merger, and hence had a small part to play in the removal of the PDS Library from Philadelphia, which was our only considerable Anglican library at the time. So I thought maybe I can take some of those books back. So I wrote to Allen Bartlett, saying that I had this interdisciplinary, quite sizable library, containing virtually all of what you might call Anglican classics, and I'd be very glad to give it to the diocese, and the diocese—they diocese thought they could use it.

WC: This is the diocese of Pennsylvania?

DS: Yeah, the diocese of Pennsylvania. And he wrote back very graciously, and very gratefully, saying it'd be wonderful to have, and he didn't say anything about where it might go. But for some reason or another, Jack Hardwick had been approached, and he was the dean of the cathedral, and one of my oldest friends. And he thought there was a place, alas, on the third floor of the parish house of the cathedral, and he got an architect to do sketches of what that might be as a library. Had to have some cupboards removed, some other changes. So the books were—I packed them in my study. It was a huge pile of cartons. They came down in the van, and they parked out in front of the cathedral.

WC: The cathedral being the Church of the Savior?

DS: Yeah.

WC: In West Philadelphia?

DS: Yeah. But it had been made the cathedral by that time, just. And the movers put the books in the basement area, and they stayed there. Many of them were labeled well enough, so if I needed a particular book, with a little maneuvering, I could get it. They were there for five years, with nothing done with them.

And then Allen Bartlett thought something should be done with our library. So he pried some money loose from the Standing Committee, and the floors were reinforced in the designated third-floor area. A new ceiling was put in, really fine lighting, carpeting, and I'd gotten an air conditioner, so the space was—and Jack Hardwick had found some shelving that was being discarded by a law office, and he got it, and so the foreman very easily put up the shelving. Oh, yes. Then we had to get all the cartons up from the basement to the third floor, so a pulley was put in, on a boom. They were taken up and swung in the window, and then I started putting them in place.

We didn't have a cataloging system, but I couldn't have that many books that they'd be of any use to me, unless they're in some sort of order. So I had my own order for history, and for theology, and for some of the others. The sermons, I arranged alphabetically by preacher. And so I knew where everything was. I always told people, "I can't have this many books, that they'd be of any value to me, unless I know what's in them, and know where they are." [Laughs] So Helen White, who had followed the development interestedly—

when she came in the room and saw the books in order, she wept. She had been so eager to have them ready!

Well, it was a usable library at that point. Trouble is, it was on the third floor, and a lot of the people who would like to use the library couldn't think of three flights of stairs. But anyway, as it was, we did several things at the convention, and I can't remember now which year it was. John Harrison, a lawyer from St. Paul's, Chestnut Hill, drew up a Deed of Gift between me and the bishop, and I signed and Allen Bartlett signed it, and I—

WC: Was this a diocesan convention?

DS: Yeah, a diocesan convention. And it was kind of a formal presentation. I handed Allen a facsimile copy of the 1549 Prayer Book, and he handed me the keys to the space. And there was cheering and applause. Very few people knew of the library. So that was the only formal thing we did.

Then we had an informal sort of reception for the library, indicating that it was there, and ready for use. And I sent out specific invitations to people to invite, and Allen wanted to see the invitation list. I think he added some names. About 150 people came. We stretched it out over quite a long time, from four until seven, because Allen wasn't at all sure about the floor—whether it would hold all those people. And it was a very nice occasion.

Then we started to look for users, patrons, and we had several. The diocese had a number of people at that time who were coming in from other ministries, and so they wanted Anglican history, and comment on the Prayer Book, and things like that. We had plenty of it. There were students, some from Penn and some from Temple,

some just curious and interested people, and a mother whose son was going to Episcopal Academy, and he wanted to know things about Bishop White, and we had a number of really interesting inquiries. But the use was not heavy, and I went down almost every day.

Then, as we were sort of—I'm quite sure that most people in the diocese didn't know there was a library, or [that] it was available to them. So we had to try to get some publicity out, make people aware of the library. But it was going slowly. We had an excellent library committee, people mostly who were academics, and who knew the value of a collection of books. Then, things still heavily depended on me, and then I had that bout of shingles, and was out of circulation with that for a number of weeks. It was very painful. And I'd no sooner gotten well from that, and begun to go back down to the library, when I had the diagnosis of a heart that needed repair work. So I had quintuple bypass heart surgery, and was months, really, getting back to speed from that. Meanwhile, Charles had come on the scene.

WC: Charles?

DS: Bennison. And the Christian Education Resource Center, which had been located at the cathedral, was pretty much moved down to Church House. Helen had built it up where it was. It was in good shape, and she had a string of inquiries from people in parishes about their Sunday schools, and so on.

WC: Helen White?

DS: Helen White. And she retired just about this time, when the center moved away. Well, that vacated a whole lot of space in the Church House, or in the parish house of the cathedral—a whole lot of space,

some of which had bookshelves in it. And the decision was made—I was languishing in the hospital—but the decision was made to move the library from its third floor place down to a space which was on a ground floor, and basement below it. So the shelves were dismantled and moved, and the books were moved.

So when I came back into circulation at the library, everything was in a different place, and a lot had changed. Some people began to frequent the library who hadn't before, but still there was not very much business. And there was not a word of encouragement, ever, from the bishop or from the staff of the diocese.

WC: This was Bishop Bennison?

DS: Bennison. No publicity, and Allen Bartlett was really quite frustrated, because he had been behind the library quite strongly, and was looking for people's interest and financial backing, and so on. And Charles didn't do any of these things. Soon after he came, I sent Charles a letter outlining the library and what it was, and how it had come to be, and indicated we'd had some losses on the library committee, and even suggesting replacements, and saying that we needed support from the diocese, and backing. And I watched my mailbox for several weeks, and never got a whisper of a reply. This letter was a cry from the heart. And we were dropped from the diocesan library. We'd asked for $5,000 a year, and then given two.

WC: You were dropped from the diocesan budget?

DS: Budget, yeah. And so the diocesan newspaper stopped, so we had really no way of getting out to the diocese. And so our users never picked up. They remained very low. So, month after month, the library committee would meet with essentially the same agenda—

what can we do to get the library in motion, and become known? Well, things went along, bouncing along, sort of at the bottom that way for quite a while.

We had one crisis, where the lower level of the library, which we regarded as the stack room—it had most of the books in it—the building was very old, and it began to leak water from a nearby water line. And a plumber came, and he got the water stopped, and pumped out the water that was in the lower part of the floor, several inches deep. And then we spent several weeks making sure everything got dry. And we really lost no books, on account of that; we were most fortunate. We could have lost a lot. [Clock chimes] And we didn't.

So we began to think, well, maybe we should think of other places, which the committee had been doing, with no help from the diocese. We thought of parishes, which have an underutilized parish house, built from the postwar Sunday school of hundreds, and a parking lot that's perfectly adequate. But we couldn't approach any of those parishes without, sort of, help from the diocese, which wasn't forthcoming. Someone in the diocesan hierarchy had ties with Ghana, and there was a move to take the library to Ghana. So we wondered what would become of it. And then it became clear that the dean of the cathedral, and the other officers, wanted that space in the parish house for meetings, and so on.

WC: That would have been Dean—?

DS: Let's see—

WC: [Unclear]?

DS: No.

WC: [Unclear]?

DS: No, it was after Richard Giles came, but I think it was when he'd indicated his resignation. At least, he wasn't pushing us out. He was saying—as everybody that had much to do with the diocese, with the cathedral, was saying—that the building was about to fall down. And our flood of water reinforced that. So we couldn't stay where we were, but we didn't know where else we might go. Well, one of the members of the library committee, James Shannon, was active in the alumni business at EDS, and he told us that the Weston School of Theology—a Jesuit school, which had been on the EDS campus for a number of years, and had put its library alongside the EDS library—that the Pope had told Weston that it was getting much too chummy with these heretics and schismatics, and it had to move to Boston College. So that took out of the library a substantial amount, especially in New Testament studies.

WC: This was the EDS Library?

DS: EDS Library, yeah. So Jim Shannon—that was an opening, possibly, for what had been called the Stevick Library. And so we got in contact with the dean and president up there, Katherine Ragsdale, and she said that she thought they'd be very glad to have the library. So they paid half the cost of moving it up there, and the cathedral paid about half, to get rid of it! So it went up to Cambridge, and it's in a sort of holding area now, and as they have time and opportunity, they're dipping into it to work it into their library. It had been catalogued in the Library of Congress system, but I'm not sure they're going to continue that cataloguing. They may re-catalog everything.

But anyway—and there was a special kind of reception on Alumni Day for the library and for me. And of the possibilities there

were for the library, I think that was about the best that we could readily take advantage of. The books will be in use. They won't be together, but the library collection had sort of a character to it; it's going to lose that. And there will be lots and lots of duplicates that they'll have to get rid of—hopefully, with some cash for them.

But this was a terrible few years, and a terrible kind of finish. When I saw those books piled up in a van to go, I was very discouraged. I had hoped that the giving of this library to the diocese would be the most important thing I'd ever done, in a life full of not very important things. [Laughs] But they were lost to the diocese.

It just seemed to me—still does—that everything I knew in seminary was moving very, very rapidly: Old Testament studies, liturgics, pastoral studies, you name it. And how a major diocese can think of facing the issues of the 20th century, which, to a marked extent, are intellectual issues, without a collection of books to turn to, I do not understand. At any rate, I felt like the bishop had bit off the last 25 years of my life, chewed them up, and spat them out. And although I—well, I'll be going up to Cambridge before very long, and I'm always welcome up there, and take books up with me when I go. It's not what I wanted or what I sought for many years. And it's a mixed experience of some satisfaction, but also great disappointment.

WC: A number of people helped to work on your library, and contributed books to the library. Among them was a man named Spencer Ervin.

DS: Yes.

WC: Could you talk about him, and others like him?

DS: Well, he was a very interesting man. He was a lawyer here in Philadelphia. I only knew him as a fairly elderly man. I remember

when he died. He was for years a member of the Standing Committee, and very active in diocesan matters. Quite learned. [Firmly and intelligently Anglo Catholic.] He knew a lot about the law, and a lot about the church, a lot about the city. The diocese was very divided at that time, between the low churchmen and the high churchmen, but at that—

WC: This would have roughly—?

DS: Fifties, ’60s, ’70s, yeah.

WC: Okay.

DS: But they knew how to fight. They’d sit in a meeting and disagree with everybody completely, as did Spencer. When the meeting was over, they’d put their arms around each other and go out to lunch together. [Laughs] And they’d been fighting like that for years, all of them, and so they knew almost what the other was going to say before they said it. But Spencer was part of that. He died, and he had lived in a big house in Bala Cynwyd, and I got to know his son and daughter-in-law. And Spencer Jr. said to me one time after a class, “What am I going to do with my dad’s books? We sold, got rid of everything in the house but the books, and now we’ve sold the house.” So I said, “Well, let me look at them,” and then I told him about the diocesan library.

So I went and looked. There were about 3,000. At least 1,000 were in canon law, and priceless. Many of them were the sort of lordly two-volume sets on English canons, that if you didn’t get it when it was new, you can’t find it anywhere now. And some of them were in Latin. Many were English. Spencer had the idea of doing a set of small books on the polity of each of the provinces of

Anglicanism, and he'd done two or three, and had the material to do the rest. And Spencer Jr. said, "Well, what of this can you use?" I said, "Let's take it all, and then piece it out as we can."

So we had a world-class collection in canon law, and that was about the time where, in the Roman church, there was a revolution of the Canon Law Society of America, which became very forward-looking thing, toward the democratization of the Roman church. And so I got a lot of new stuff from those sources. And I had written a book in Canon Law, so we really were very well furnished.

We got books from John Lamb, who'd been a librarian and was the . . . [registrar] at EDS, and was an old friend of mine, and he had a rather diversified collection. He taught Greek, as well as being on the staff. And he had about 3,000 books, so we got some—got all of his.

We got some from Emma Lou Benignus, who had been on the national church's staff, and taught at ETS. And she had a lot of books on women, women's ministry, and on single women. And I had very little or nothing on those subjects, so we got a lot of usable stuff from her. And I got things from about 25 clergy, most of whom had died, and their widows were—in most cases, I just selected a few books out of the library. We were running short of space by that time. But I had about twenty-five [people] that I'd taken books from—sometimes ten or fifteen, sometimes 50 or 100.

One of the troubles was that I was taking from clergy who were about the same age, they'd died, and they'd been in school about the same time. Quite a few of them had been students of mine, so they all had the same books, and I wasn't good at disposing of duplicates then, like we are now. People that should be mentioned in connection with

the library are Andre and Carol Trevathan. They came in to see me one day. They were new to the city. Andre was a priest; Carol had had experience at libraries. But they'd come to the cathedral to test it out for clergy and liturgy, and there James Shannon had told them about the library. So they came next door, met me, and I showed them around.

Well, things were kind of topsy-turvy at the time. We'd done a lot of moving, and a lot of people had been involved, and jobs had been sort of started and left unfinished. So there was evidence around of untidiness, which drives Carol crazy. And so rather than being sort of annoyed at it, their attitude was, "Let us at it!" [Laughs] And they began coming in, and things looked better and better and better. They cleared up all of the—

WC: Did they work on the library when it was on the third floor, or after it moved to the first floor?

DS: After, on the first floor. Yeah. And it had been catalogued, so Carol learned the cataloguing system and catalogued new acquisitions as they came along. But they really had things in wonderful condition, and they were just good friends to me and good friends to the library. Yeah, right. My daughter, Carol, and I are acquainted with the librarians up at EDS; my daughter Carol's best friend at Swarthmore is now a student at EDS, so she comes down here and goes up there, and so we give her a carton of books to take up. So we're in touch with the EDS people, and they with us.

WC: So your best hopes for that collection at this point are that it be well maintained at EDS?

DS: Yup. And a fine library—physically fine: good air control, and a lot of users. Now, whether some of the unusual features of my books will be known or not, I don't know, but that changes constantly. I have a lot of books by Studdert Kennedy, who was a World War I chaplain, and he wrote for the doughboys, and had a lot of London slang. And his stuff was very popular in World War I, and that kind of went out. Then people keep rediscovering him. So there are whole blocks of things in my books that may not be of any use now. But, you never know, twenty years from now, they'll be rediscovered by students, and so you just send things up and see what happens. Yeah.

WC: In that library, what would you describe as its most important holdings?

DS: Probably theology, but pretty good on liturgy, which is what I taught, and thanks to Spencer Ervin, canon law. And canon law can become almost utterly unimportant. Then when Walter Righter came along, and all of sudden, people were tearing for their canon law books. He was the bishop who was—he had presentment against him because he'd ordained a gay. I had that down to talk about.

WC: You're talking about Gene Robinson?

DS: No, no. Actually, the person he ordained was named Robert Williams, who'd been a student of mine. But let me not digress, but I was really—I think, really done with the library business.

WC: Okay.

DS: But because of my canon law book, I'd been invited in to give testimony, sometimes in court, for dioceses whose parishes had tried to leave the diocese and take their property with them.

WC: This is the diocese of Pennsylvania?

DS: This is Kentucky, Connecticut, one of the Florida dioceses, and one other I can't remember at the moment.

WC: And in each of those dioceses, the property of individual parishes belongs to the diocese?

DS: Yes. The trouble is the canon that makes that the case is a fairly recent canon, and what do you do when we were established here under another arrangement entirely? And so it's not a simple question to deal with. Well, then the problem of ordaining gays came up, and several dioceses went ahead with it, including Allen Bartlett here. Well, in Newark, Jack Spong was a very controversial bishop, and was roundly hated by [some members of] his own diocese, and [by] a number of others. Well, he had had help from [Bishop] Walter Righter, who was originally from this diocese. Family went to St. David's out in Conshohocken. But Walter Righter, acting for Jack Spong, had ordained Robert Williams, an openly gay person. And we knew him at EDS, and we might have warned the dioceses about him. He was very reckless.

WC: This is Williams?

DS: Williams was, yeah. But then, Righter ordained him. Well, a group got together, and I've forgotten in whose name, but they made a presentment against Walter Righter, which was really accused of canonical crime, and they wrote out their case. Well, Walter Righter is no canonist, and he went to the—anyway, a lawyer for the diocese of Newark [Michael Rehill].

WC: Chancellor?

DS: Chancellor, the diocese of Newark. And he wrote around to a number of other, and all of the bishops who had ordained gays made common

cause, and they invited me. And they said, "Do you think you can do us any good?" And I said, "Oh, I'd be glad to try."

WC: This was when? About, in the '90s?

DS: I think so. Yeah.

WC: Okay.

DS: And we met together. We met together at my library, and we sent out for cheese steaks from Abner's nearby. [Laughs] So these guys—they were from six dioceses. There was Michigan and New York, and Washington, oh, and it was the finest group of men I have ever worked with. I admired them greatly for their competence, and their responsibility, and their awareness of pastoral problems as well as the canons.

And I said, in an initial memorandum that I sent around, that the canons say nothing about gays whatever, and that's the judgment that finally came down from the court, was that there's no infringement here because there's no law! [Laughs] I'd said that right from the start. But anyway, they made common cause, and when the Righter case came up, I sat at the table for the defense of Walter. I met him. He's a lovely, lovely man. Has terrible problem hearing, so wears two hearing aids, but is just as kind and considerate as can be.

But anyway, so I was, for several months, quite involved with that case. They kept introducing new legal reasons from the other side. We kept offering replies. The case finally was heard in Wilmington, Delaware, and everybody here went down. And Walter carried the day. Well, I had that down on my list of things to talk about, once the library had been dealt with. Can I look at my list for more?

WC: Absolutely.

DS: The first one I had was a little bit about Edwin Lewis. That's already come up, but at Temple, they got a lot of really fine teachers who had spent their time at other places, and Edwin Lewis was a world-renowned Methodist theologian—English born.

WC: And he was there when you were a student?

DS: Yes. He had taught at a Methodist school—Drew, in New Jersey. Lived in New Jersey, commuted over one day a week. Well, I just loved the man, and taught—took every course he offered, and he was the most formative, influential teacher I ever had. And as I was saying before on the tape, when I read something he wrote, even after 60 years, I hear his voice. He was really very influential on me.

WC: What made him so compelling?

DS: Well, he had been an old-style liberal, and he was one of the group of converted liberals; it was Niebuhr and a number of others. And he had sort of worked the Christian gospel into his theology just completely. He would stand in class and present something to us, and something very scholastic and rather arid, and he would say, "Gentlemen"—we were all "gentlemen" at the time—"Can you preach that?" And we'd pretty much say, "No!" [Laughs] And then he'd do the same material, having worked it through his Christological center, and when he'd get through, he'd say, "Gentlemen, can you preach that?" [Laughs] And we'd say, "We can't wait!" [Laughs] He just had such a vitality about his personal faith, and his ability to communicate it, and he'd had a rich personal experience. Well, anyway, he was great. After I finished my STB work—

WC: STB?

DS: Yeah, it's the basic theological degree, bachelor's of sacred theology. I continued at Temple, did the STM, and then I went up to General Seminary one day a week, drove up and parked up there. Took courses, especially from Norman Pittenger, who became very influential on me, too. He was quite different from Edwin Lewis, but I enjoyed his company, so I did additional academic work. If I hadn't, I probably wouldn't have ended up being accepted to teach.

Then, I had received the degree—what year it was, because I don't actually remember, but I think it was in the '70s. The General Seminary gave me an honorary doctorate, so we went up with Laurel and the children and had a—it was a really fine occasion. And from the citation at the conferring of the degree, I would guess that it was given because of my writings. In the citation, they named every book that I'd written up until then, and spoke to it.

Then, I should mention something else while I'm talking about people. A person who influenced me greatly but was a contemporary of mine—in fact, I think a few months younger—was Richard Norris. He came to teach at PDS the same year I did, and for a while lived right across the street from us—a bachelor. He came having just finished his residence work for the D. Phil. at Oxford, and he didn't trade on his Oxonian experience, at all. And he was over there on a Fulbright—one of the best minds I've ever known. He didn't parade it, but he was immensely learned.

He did his doctoral thesis on an obscure early church father, Theodore of Mopsuestia, and was just writing many nights. After he finished writing what he was doing that day on his thesis, he'd come

rapping on our door fairly late a late night drink and conversation. And he eventually left PDS to go to Union in New York, where he taught for many years, and developed a terrific reputation for his learning. But I knew him and consulted him, and we talked about our own school, and about things in general for pretty much ten years. And he had a great influence on me, and I admired him greatly.

Sometime—oh, yes, the book I started out to talk about, in our previous interview, and I couldn't remember the name of it, was *The Crafting of Liturgy*. And it was book on using, with discretion, the areas of opening that the present Prayer Book—using "may" rather than "must," means you could do it this way or you could do it that way. This would give you some notion of why you might do one or the other. And it was just about that area, a very substantial area of liturgical freedom that the present Prayer Book offers, that no previous Prayer Book had, and how would you know how to enter that area of freedom? So I did that book.

WC: This was a book that gave advice on how to parse between Morning Prayer and Eucharist, and things like that?

DS: Yeah, and how to plan. You never used to have to plan a liturgy. You'd sort of get out there in the chancel and do it. But now, you could do it this way, or you could do that; you could use this wording or that wording. And this was to help you to know what criteria you might use for one or the other of those—there's rite one, rite two, then there's that, what we sometimes call rite three, that lets you—only provides a minimum of wording. You can provide the rest yourself. Well, what do you say? What do you do? And the book filled a real need.

Oh, yes. Part of my learning for my work was an every-other-year trip to England. I used to say —it was for educational purposes, for taxing purposes. [Laughs] But every other—having been to England in 1965, and lived there for the better part of a year, it made a tremendous impression on me, and I couldn't wait to get back. But it was ten years before I went back. The children were in school, and I was busy with Prayer Book [revision], and one thing or another. But I was invited to a conference at a twelfth century Cistercian abbey in France, and from there my wife and I met in England, and we visited around.

Well, every other year from then on, it would get to be about March, and I couldn't stand Pennsylvania winter, and so I'd get out my tour books. And it was as though it was like taking a trip to look at parishes, churches, and villages and towns, and begin to mark them down as to which ones I wanted to visit, and how they'd make up into some kind of a reasonable circuit. So I'd have the advantage of this trip in imagination. Then, sometimes, I'd write to B-and-B's or some place, to make reservations for myself, and plan out the trip. And then, as a rule, my school ended about a week before Laurel's.

WC: She was at the Episcopal Divinity School?

DS: Well, both at PDS and at EDS. This lasted for a number of years. In fact, it continued after I'd retired. But things [the weather] would get terrible, so I'd have this trip in my mind. Then, my school, would end. We'd have a final faculty meeting, but then Laurel's would continue for a week or ten days after that. So I'd get a flight to Heathrow, and rent a car, and start—and I mostly photographed. I shot pictures of parish churches, and cathedrals, and abbeys, and

historic places, and used them in my classes quite heavily. I was teaching liturgy, and "worship" is kind of a gestalt—you're impacted by the words that are spoken, but by the stained glass in the building, and by the music, and you don't stop to sort it out. It all impacts you at once. And so I tried to re-create some of that in the classroom. And the easiest thing to recreate is the written text of the words that are spoken by the minister. But sometimes you can't hear them, and sometimes they're in a language you don't understand, which is the case with the old Latin and is the case in the Eastern churches, where they use Old Russian, and so on. So I tried to supply it for the text of the spoken words of the minister, and some idea of the architecture, and I had recorded some music.

Well, so I photographed churches of all kinds in England—Norman, and Medieval Gothic, and unusual baptismal fonts, and sculpture. At any rate, so I learned a lot myself, and brought back a whole lot of books and booklets, and brought back hundreds of slides. So I taught that, and once I was retired, I taught at a number of places. I taught at LaSalle, and at Mt. Airy Lutheran, and at Chestnut Hill College, and at General Seminary. I went up there to teach liturgy. And I taught a course in church architecture at LaSalle. When I got through, I said, "You have now seen 1,800 slides in twelve weeks." [Laughs] So I made a lot of use of those, and those trips to England were very important.

Laurel and I took a nice trip, sponsored by Notre Dame, to Europe, and saw Chartres, and Milan, and number of places. I should say, since this is more or less diocesan-oriented, that our move to Cambridge somewhat coincided with Bob DeWitt coming. So I

didn't see much of Bob DeWitt, or of his unique tenure here. I knew him, and he knew me, and he was an ETS graduate. But I was not here. I was here some of the time, but before moving up to Cambridge, it was years of getting ready.

So we were going to shift gears to Boston, and then I was not here during Lyman Ogilby's tenure. Again, we were friends, and I knew him. He would appear once in a while up at Cambridge. He would come. So I had lost touch with everything, except I'd come back whenever there was the election of a bishop. It just seemed to me like that's one thing where a canonically resident priest ought to be present, so I would come back. I kept somewhat touch, but minimally. I never really identified with the diocese of Massachusetts.

Let's see. I guess the next thing I have down here on my list is Cathedral Village. We were wondering what we should do after living for twelve years in Swarthmore. We thought we'd probably live there ten or twelve years.

WC: You're talking about yourself and your wife?

DS: My wife, yeah. And we had friends up here, in the Village, and we had visited here, so it was the top of our list. So in January of 2002, we moved up here, after some preparation in Swarthmore, and the apartment got a thorough going-over. And we thought we'd be here probably for ten or fifteen years. Well, we were here for five weeks when Laurel developed, really, a paralysis in her legs. And when the hospital looked into it, it was a brain tumor, and it was, needless to say, life-threatening and serious. We asked the people at one of the

neurologists, "How long does she have?" They said, "You never can tell. It may be weeks, it might be months, it might be years."

And it was three weeks. First week, she was a little miserable from an infection, but they licked that, and she was here in Bishop White [Lodge]. And the middle week, she was radiant. She was happy; she was hungry. The children were both here. Her dearest friend from Boston, Anne Winslow, came down, and she had a tea for—it just so happens that seven of her closest friends were here at the same time. And we said we've just got to remember her the way she was that week. Third week, she was in and out of a coma, and toward the end, didn't know anybody, and didn't know what was happening. And she died at 11:45 [pm] on a Sunday, the 17th of March.

WC: 2002?

DS: Yeah. And the funeral was at Trinity Swarthmore, and it was just very helpful, and the church was just full of her friends. It was wonderful to see. But never a day goes by that I don't think about her, and don't miss her. It was one of the difficult things. Our daughter, Carol, and I were with her at the end, in her room, and were held very close by the follow-up and many things to be tended to after a death. And so that September, we said, "We've got to get—just get away from this." So we treated ourselves to a trip to the Canadian Rockies, [laughs] and it was very nice.

WC: You and your daughter?

DS: Daughter, yeah, yeah. But I don't think I mentioned it before, but shortly before we moved to Boston, Laurel completed the work on her degree as a reading specialist at Penn, at the reading clinic there. It

took her a couple of years in Boston to find the right job, but for the last ten years we were up there, she was the reading specialist in a large grade school north of Boston. She liked the school; she liked her fellow teachers, and it was a big commute every morning and every afternoon. But she, on the whole, enjoyed it, and I'm sure she was just awfully good at what she did. I saw her reading room. It was one of the most attractive places in the school, and the kids came.

I mentioned this—after Laurel's death, I turned to a project that I'd had since I was teaching. I used to spend some time in the history of liturgy, in the 18th century, where there wasn't much going on in liturgy. Used to spend time on the [Charles] Wesley Eucharistic Hymns, but I didn't know them awfully well, and hadn't really taught them awfully closely, but I was always excited by what I did do. So I decided to write a decent book on it. The hymns—there are 177 of them—were printed in 1745, and then used throughout his long, continued ministry, but the Wesleys identified the book as jointly written, almost certainly, it was almost [by] all Charles. They printed at the beginning of it a digest of a small book by an English clergyman called Daniel Brevint, B-R-E-V-I-N-T, and his book called—oh, dear [pause] —*The Christian Sacrament and Sacrifice*.

WC: *Sacraments and Sacrifice*.

DS: *Sacrament and Sacrifice*, yeah. But Wesley's hymns are spread out on the outline of that book, and sometimes borrow the specific wordings from that book. And I said in here that seldom have two works of importance and real merit been so much alike, yeah. And I have a little tabulation in the end showing where he [Wesley] borrowed from Brevint. At any rate, I wrote a lot.

WC: What you're referring to is—?

DS: It's called *The Altar's Fire: Charles Wesley's Hymns of the Lord's Supper, 1745, Introduction and Exposition*. Well, I tried it with a couple of American Methodist publishers, and they weren't interested, so I then tried it on the most notable English Methodist publisher, Epworth Press.

WC: Epworth?

DS: Epworth, E-P-W-O-R-T-H. That's the little town in Lincolnshire where the Wesley family lived, and the children grew up. And they accepted it, and gave me wonderful editorial help on it, so it's a better book than I sent to them. And they did a nice job. I actually think, of all the books I've written, I enjoyed writing this one the most. And I thought of dedicating it to Edwin Lewis, but meanwhile I had dedicated it to Laurel, who'd died.

There's a person who wrote a book about modern theologians, [he] included a chapter on Edwin Lewis, then talks about what an influential teacher he'd been, and said, "Edwin Lewis has 10,000 children by the spirit, of whom I am one." [Laughs] I thought of using it as a dedication to this book of Methodist hymns. Edwin Lewis knew the hymns of Methodists very well, but I didn't.

You saw the book on—which is sort of a close reading of John 13 through 17?

WC: Yes.

DS: Yeah. I just thought of one thing to say sort of to wrap things up, but I have an awfully long memory of the diocese. It goes back to 1950, or earlier than that, because so many of the people who talked to me,

and influenced me, were long in years, and they clued me in to the past, when Bishop Rhinelander turns up in . . .

WC: *This Far by Faith*?

DS: Yeah. I knew about him. He was quite a learned bishop, and the men I knew admired learning, and they talked very favorably of him. So, my memory goes back 65 or 70 years, and the diocese, when I knew it, was really quite Victorian. It was—

WC: Conventional?

DS: Yeah, very conventional. All the clergy wore, at all times, their clerical collars. A lot of real Prayer Book literalists. And the main issue in the diocese was whether you were Evangelical or Catholic. In PDS, most of the students detested anything "protty," so—

WC: P-R-O-T-T-Y?

DS: Yeah, yeah. They didn't want to read any books by "protty" authors, and that was simply being bad. And they had a whole list of things especially [what] the faculty could do that were "protty."

WC: So they were high church?

DS: Oh, many [of them], yes, yes. And in the diocese, a number of parishes had, in the pews and at the altar, the *People's Anglican Missal*, which had as many Roman rubrics as could possibly be worked in. And there was that. Oliver Hart never knew what to make of it. He sympathized with it, and all. He'd been to General Seminary, so he knew something about high church ways of thought, but he himself was not turned that way. So [when] he went into any of the churches that used the *Anglican Missal*, they had to have the Prayer Book at the altar.

Then there were the Evangelicals, and that mostly meant Low Church. Any of the Evangelical fire, like my teacher Edwin Lewis, had long since worn out of the Evangelicals. Many of them were really interested in the gospel, but most of them were just interested in maintaining Low Church ways. Part of the reason for that was something that *This Far by Faith* played down, that I thought it should have played up: the shock of the Reformed Episcopal Church. When it went out, it was the first schism we had ever had. It took out a number of churches in Philadelphia.

WC: And this would have been—?

DS: 1860's. It was just after the Civil War.

WC: Right.

DS: It took out a number of important churches, and a number of wealthy churches, and there were some painful battles between the Reformed Episcopal Church and the Episcopal Church, and it reduced the fire of the Evangelical party greatly. Some of their most visible, vocal members went out with the Reformed Episcopal Church. I am told—I'm not sure this was true, but I was told that it was at one time the wealthiest church in the country, per capita. It was always small, but per capita, it was rich. Its center was in Philadelphia. There was a church in Baltimore, one in Havre de Grace, one in New York, one in Cleveland, one in Chicago, but about 20 or 30 in the Philadelphia area.

As I said a little bit in the last week—last interview, it was small and was pulled in several directions. It was always very conservative, and some members of it got involved with the fundamentalist movement, and dispensationalism, and things like that.

It had meant to be an ecumenical church, and it had a lot of possibility for being a very Protestant-minded but Prayer Book church, and a lot of people turned to it because of its qualities. And so it was pulled in the direction of being a leader of ecumenicity, and then others got involved in the Calvinist kind of Protestantism, and it was too small a church to have these contrary pulls in it. So it's kind of fallen apart, because it got smaller and smaller.

WC: The Reformed Episcopal Church?

DS: Reformed Episcopal, yes.

WC: It had actually Calvinist as well as Evangelical divisions.

DS: Yeah, yeah. And we [a joint group, including leaders of the Reformed Episcopalians, from the Diocese of Pennsylvania and the Diocese of Maryland] had long-term discussions. Allen Bartlett never became part of it. I don't think he ever met any of the Reformed Episcopal people, but I had been a member of the Reformed Episcopal Church, a member of a vestry, played the organ and led the choir, at Christ Memorial. And so I was part of the discussions, and their principal bishop, Leonard Riches was—

WC: Richards?

DS: Riches.

WC: Riches.

DS: Yeah. He was part of the discussions, and unfortunately, although we discovered in this committee—the contacts committee—a lot of commonality, and became really very good friends. But the dean of the seminary and Leonard Riches both said at one of our meetings we're scared.

WC: This was at Philadelphia Divinity School?

DS: No, they were—let's see, where did we meet? I think we met in the Reformed Episcopal Seminary.

WC: Okay.

DS: Yeah. But at any rate, we became very good friends, and developed a lot of trust. We could talk about anything. And Leonard Riches is a very affable person. His wife is charming. And the trouble is, at just about that time we started rather openly ordaining gays, and we had women priests. And both of those are issues on which there was enough uncertainty in the Reformed Episcopal Church that these friends—

WC: This would have been after you retired?

DS: I think it was.

WC: Sometime in the '90s?

DS: Yeah, yeah.

WC: Okay.

DS: And I think that more attention should have been paid in that book to this rupture. I think it really hurt us, and it's still going on, although has lost a lot of its importance, and anybody's attention.

WC: Well, the tension between Low Church and high church, which is essentially what you're talking about here—

DS: Yeah.

WC: —is a part of that book, but no book is perfect.

DS: Yeah.

WC: There are always things that can be done better.

DS: Yeah. Well, that was the issue of the diocese when I first knew it.

WC: In the '40s, then?

DS: Yeah. There was the Catholic Club, which was the American Catholic Union, and the then—well, he became the rector of St. Mark's, Emmett Page, one of the finest rectors I've ever worked with, or seen in action. But at St. Mark's, which was noted as a high church parish—it expected him to be a member of the Catholic Club. He told me once, he said he'd been to one of their meetings recently, and he said he withdrew from the group. He said, "I never saw such an unloving group of people in my life." [Laughs] And for Emmett, that was the criteria then. [Clock chimes] So.

WC: So he would have been sympathetic to the Reformed crowd?

DS: Well—

WC: [Unclear], yes?

DS: No, he really followed the liturgical movement. He would be post-Vatican II Roman Catholic.

WC: Oh, okay.

DS: Yeah. Ecumenically open.

WC: He thought the high church people were a little too reserved?

DS: Well, they held people who didn't agree with them in some kind of contempt, yeah.

WC: Right.

DS: It was worse then—but the thing that's changed churches so considerably in our time has been liturgy, which of course is my subject. But the largest, most apparently irreformable [sic] church in Christendom did a thorough rethinking of liturgy, and changed the look of it, the smell of it, [laughs] the actions of it, the language of it—which was a challenge to all other churches: "Can you be as

rigorous in examining your mode of worship as this church has been?" And many have been. Some were right at—

WC: Vatican II is what you're talking about?

DS: Yeah. And I was the second president of the North American Academy of Liturgy, which was mostly Roman Catholic liturgists, so I've got a host of friends. I haven't seen them for a long time, but I knew—Godfrey Diekmann, Michael Marx, Aidan Kavanugh. He is the one who said to Tom Tally, "Nobody that talks that way should be an Anglican." [Laughs]

WC: Okay, Dan, that's great.

DS: Yeah.

[End of Interview Two]