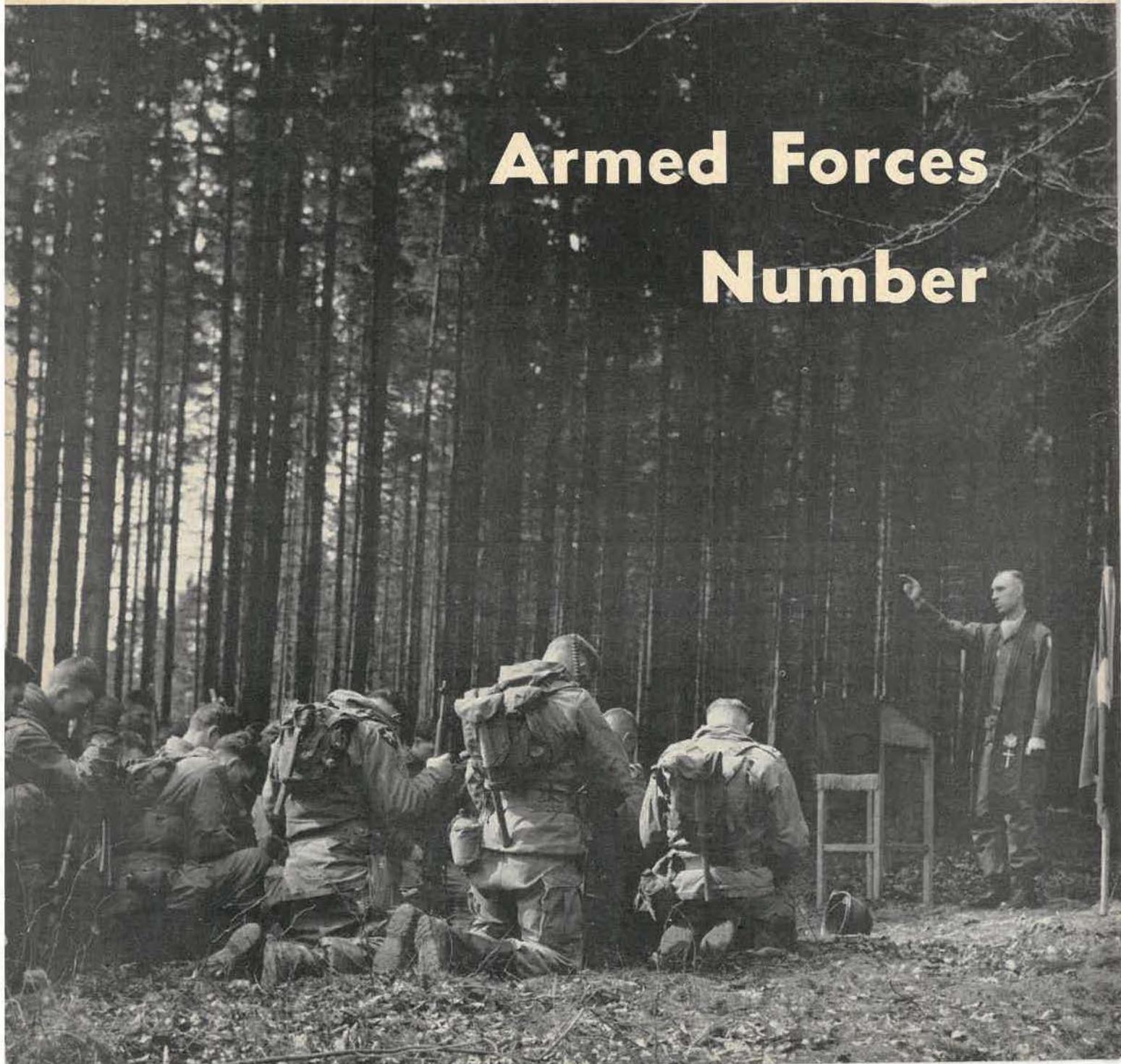


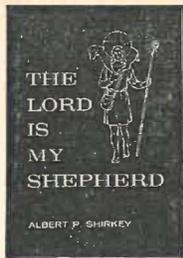
# The Living CHURCH

June 30, 1963

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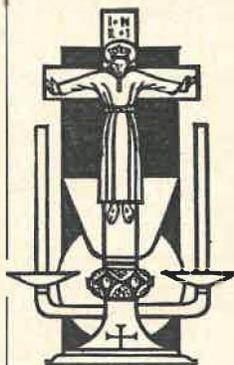
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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

# Next Year's Curriculum

If every teacher would look upon the ceremony of "receiving the books" before the coming year's opening as his marching orders, and would then try to adapt them to his own skills and the fluid response of his pupils, we would have better teaching. The printed texts are his marching orders, or better an outline of the campaign, to be considered as pointing to an area and toward some objectives. Yet, like any soldier, throughout the coming school year he will be advancing into an unfamiliar country, never certain just what difficulties may be encountered. American soldiers are said to be especially effective in battle because they feel free to adapt their movements to the unforeseen.

The day seems to be long past when rectors dally through the summer, and in September patch up the teaching staff and give to each one his books. I have a feeling (although a recent teacher survey did not ask about this) that most parishes, large and small, now complete their enlistment and assignment of teachers some time in May or June. The use of a final teachers' meeting for doing this seems to be most effective.

We recently visited such a meeting in a vital parish. Several new teachers, who would begin in the fall, were present, with all the others. The revised assignments were announced, and to each one, whether a teacher or an observer, were handed three books: the teachers' guide, the pupil's book, and a book to be read during the summer. The last, from the parish library, had been selected with care to meet what the director considered the special need of that person — a book on methods, or Church history, or child study, or whatever. A special analysis of the course would be given to each teacher before the opening of school.

### Living with Your Pupils

An area and some objectives. To an older policy this meant the covering of certain assigned portions of Church knowledge. The objective was to try to impress these on the pupils so well that they would all remember them for life. This still obtains where subject matter is the main concern, and forms the body of the curriculum schedules. It is still important if we appreciate the value of having each generation steeped in the folkways and lore of the faith *a Christian ought to know!*

Yet on the opening day, each teacher looks into the eyes of a dozen living children, and knows that *they* are his field, and to help them grow into the faith is his assignment. He may have the same

course and textbook as last year, but not these children.

Your attitude toward your books and toward your pupils is important. Some of the suggestions will work, some won't. You are a teacher, not a mechanic watching an automatic loom. The guide is your friend and advisor, not a blueprint. So the rector says to you, "Keep in mind the main theme of your text all year. But start with the lives of your children. You will need other books and materials. Each teaching team will have to modify plans as the year progresses. See that your children worship with you, memorize something useful, and live with you for a year as a circle of Christian friends. Above all, help them to be themselves, to reveal their needs, and to find the satisfaction of their needs in the Gospel."

### Your Special Curriculum

"My pupils don't like this course," a teacher tells me, and I know she is only covering up the fact that she doesn't know how to adapt the material to her class. We can't blame the teacher entirely, for we have all found certain courses difficult to teach, or weak at some points. More often the outlook and assumptions of the text do not chime with the attitude and training of the teacher.

Some courses, along in the year, are found to be simply unworkable for this teacher, or for this class. When a teacher, really trying, cannot put over the materials which have been given to him for the year, it is reasonable to ask what can be done about it. To waste a whole year in futility, annoyance, and with diminishing class interest seems needless. Yet to switch to some other text is surely no guarantee of correcting the trouble. Every course, of whatever type, has some flaws; there is no course so perfect that it relieves the teacher from patient effort, ingenuity, and constant adaptation. That is why you will spend two or more hours every week preparing your lesson.

The clergy are notoriously weak in detecting such mid-year breakdowns. They will suggest new materials. Or they will note a change for another year, and order for their list some printed text known only from its advertisements. What every teacher has a right to expect is the opportunity to have a conference, whenever needed, with some person capable of giving advice. After all, what happens to your children during this year — in church, in your class, and in their homes — is the total curriculum of their experience. All these things, and their response to them, constitute their Christian education.

# The Living CHURCH

Volume 146      Established 1878      Number 26

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

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## DEPARTMENTS

Big Picture	8	Letters	4
Books	6	News	9
Deaths	35	People and Places	33
Editorials	27	Talks with Teachers	2

## ARMED FORCES FEATURES

Tommy	Rudyard Kipling	15
A Cross Section of America	Worthington Campbell, Jr.	16
The Parish Back Home	Reginald C. Groff	18
The Parish Near the Base	Clarence C. Pope	21
Resources for Living	Alister C. Anderson	23
The Church in the Armed Forces	Robert J. Plumb	24
The Diocesan Armed Forces Commission	Edward I. Swanson	25
List of Active Duty Chaplains		30

## The Cover

The cover picture, a U.S. Army photograph, is of a service held in the field for members of the 12th Infantry Regiment, Baumholder, Germany.

## THINGS TO COME

June

30. Trinity III

July

- 4. Independence Day
- 7. Trinity IV
- 12. Fourth World Conference on Faith and Order, Montreal, Canada, to 26th
- 14. Trinity V
- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

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June 30, 1963



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# LETTERS

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

## Two Rights and a Cream Puff

Bells! Trumpets! Hallelujahs! Amens! for Bishop Hall's bold and courageous "sweepstakes are fundamentally wrong" and "bad for New Hampshire." Certainly when lotteries and bingo are needed to pay for education and religion, *only* the American lust for gambling is served, not religion and education which the gamblers exploit to give respectability to the crime. Bishop Hall is so right!!!

And so too is Bishop Lichtenberger whose positive statement on racial equality throughout our Church gives the entire Church great strength to face America's "top problem" — racial discrimination. Bravo!! Presiding Bishop!

Still feel the Bishop Coadjutor of Alabama served a "spiritual cream puff" as he "explained Birmingham behavior" instead of a "spiritual cathartic" warning the Church race tensions must continue until Christians especially recognize Negroes are persons with minds, bodies, souls, equal rights, just like the bishop and people of Alabama.

(Rev.) W. HAMILTON AULENBACH  
Rector, Christ Church and St. Michael's  
Philadelphia, Pa.

## Priests

As a priest-worker, part-time priest, voluntary priest, or whatever my ilk is supposed to be, I feel compelled at last to comment on the issue as raised by Dr. Moore in his June 2d article.

While I can comprehend the objections raised against the traditional Catholic and Protestant pattern of a paid, settled, parish clergy — the waste of money in their support, the suspect value of their sermons as means of communicating anything of lasting value (there are no lasting values), the superior nature of the early Church's "tent-making ministry," and so on — this is not to say I appreciate the objections. I don't buy this argument at all.

When Dr. Moore upholds laymen as good readers of the Holy Communion and exalts what used to be called stipendiary catechists,



he is departing from the mainstream of Anglican tradition. In contemporary Protestantism it is all well and good to speak of women preachers, lay evangelists, and the like, but Anglicanism, if we must repeat the tired old truth, is slightly different from contemporary Protestantism. Contemporary European Protestant thinkers hardly have any understanding of our view of tradition as a

formative influence on the role of the clergy. Yes, there are the French monks and the Dutch nuns of the Reformed tradition, but they are really classed as we class the former Red Dean.

Since 586 A.D. or thereabouts, the Anglican tradition has been for a parson of the place, whose sole occupation was the study of Holy Scripture, seeking out the indigent and intimating their names to the curate (and the curate had no social workers to whom he could refer the names), catechizing the young according to tradition, apostolic or otherwise, preaching the Gospel as best he could without regard to how much of it sank in, and a multitude of other church duties as prescribed by ordination vows and common sense.

Since World War II we have been subjected to the existentialist posture, or rather the existentialist imposition, that the settled parish clergy do not really communicate effectively, are not in dialogue with a highly structured society of persons, and need to be far more umbilical as to their sexual motives so that they can relate to the total mission in an attitude of empathy (quote from a blurb from a New York institute for pastoral psychosis). These existentialists, most of them not only not Anglicans, but even doubters of the Resurrected Lord (and what does that semantic expression mean?) have held the field and even persuaded some of our own spiritual leaders of their undemonstrable theories. Can it be clinically demonstrated to the Anglican Communion, with its historical record to the contrary, that we indeed live in the post-Christian era, and that we must build on the foundations of unyielding despair, to wit, dismiss the full-time parish parsons and encourage sundry laymen to expound the Scriptures, in tongues understood of the people or otherwise?

Come, come, Dr. Moore. Will firing all the curates in this country and using them and their money to better advantage elsewhere really be true to the mainstream of our tradition? Do you really care at all about our tradition as a guide to the future? Where is elsewhere? If we accept your muddled term of mission, missions, and so forth, there is no elsewhere but right here. One is reminded of Schumann-Heink, or was it someone else, trying to get through the orchestra chairs up onto the stage of a Detroit auditorium to give a recital, and getting stuck in the process. "Sideways, Madame, sideways!" her red-faced manager shouted in a hoarse stage whisper. "Sideways — there isn't no sideways!" retorted the corpulent singer. Elsewhere to send the superfluous clergy is right here — there is no elsewhere, as you well know, Dr. Moore.

Admittedly, all is not well in Zion, let alone in Anglicanism. I do not see, however, that the solution of weeding out the parish clergy will improve matters. Neither will forcing all clergy doing desk work and operating Monromatic calculators back into parish work improve matters. The one thing that might help a tiny bit would be a serious call to a devout and holy life within the framework of all that has gone before. Let God be God and the priests be priests. At least there are historical reasons for doing so.

(Rev.) ROBERT SCOON

Library administrator of a Presbyterian college library, and priest-in-charge of a downtown parish on weekends  
Bloomfield, N. J.

## Rogationtide

Your editorial in the May 19th issue about Rogationtide was intended to provoke response, I am sure. Here is one response, at least.

I have just two thoughts which relate to this matter of the significance of Rogationtide in our day. First, I think it is very important that there should be a season which emphasizes asking. For we are a self-sufficient generation. For many people God is a someone to be bothered only when we have exhausted all other resources. If we allow this wicked idea to grow, we are party to this wickedness.

Secondly, though there is no longer a need for prayers for abundance — in our own country — there is as great need in our time as in that of the good Bishop Mamertus. That is a need for the right and holy use of the abundance which we produce. Two-thirds of the world's people are underfed or ill-fed. The problem is one of distribution or communication. The battle to be won is right here. If we win this battle, there will be no headache regarding surpluses. And there will be no horror of starving and undernourished people.

I don't know how these two observations tie in with the traditional observance of Rogationtide, but I do know that the two matters I mention are too important and urgent to be skipped.

(Rev.) WILLIAM S. ANTHONY  
Director, Town and Country  
Conference Center, diocese  
of Southern Virginia

Java, Va.

In connection with your editorial, "Abolish Rogationtide?" [L.C., May 19th], I would like to share with you how this church has attempted to make these days more meaningful. We are in an area that is in a transition from rural agricultural to urban industrial, economically, culturally, and philosophically. To go out into the fields and bless the seed and the soil would be meaningless. But we can offer up the means of production which are typical to this area, asking God's blessing, not only for a good production, but also for a dedicated laity running the industry. Thus, along with the offering of alms and oblation, we add an offering of spindles, test tubes, sewing needles, linotype, etc.

As a regular custom we also at every celebration of the Holy Communion, bring the bread and wine up in procession. If the meaning comes across, this, too, can become a regular Rogationtide offering. In a real sense, we all make bread and wine in the work we do, wherever it may be. To have the oblations in procession along with the alms is to symbolize, not only our offering of money, the return for our work, but also the work itself as symbolized by the bread and wine. In these two ways we have tried to make relevant and alive the liturgy of the Rogation days and the work of every day.

Another way that the Rogation theme can be updated is through the blessing of industries. In the rural economy, we blessed the farm, the plows, and the animals. The obvious carry-over to an industrial economy would be the blessing of the industry. We have begun this custom here in Seneca by recently having a blessing of a new printing office. We processed from operation to op-

eration, pausing briefly at each station for a relevant blessing. This is the obvious direction which Rogation should take to make it meaningful to contemporary life.

Although we are further removed from direct contact with God's natural creation, an industrial society is far more dependent upon His bounty. We are using far more of the raw materials of this earth to make the amazing variety and diversity of products we use. Yet because of our removal from the elements of nature, we have come to feel less dependent on God and more dependent on man. Rogation stands as a yearly reminder of our utter dependence upon Him, and is coming to have real meaning to those of this Church.

(Rev.) J. FLETCHER LOWE, JR.  
Vicar, Church of the Ascension  
Seneca, S. C.

In response to your editorial about Rogation Day [L.C., May 19th], I wish to report how our little church of 50 communicants in the Texas Panhandle (diocese of North-west Texas) celebrated the event.

My husband, the Rev. Charles C. Carman, is vicar of three churches, 60 miles apart. St. Michael and All Angels, Shamrock (25 communicants), and St. Luke's, Childress (13 communicants), met with St. John the Baptist, Clarendon, at a parishioner's ranch to give thanks for the crops planted and to pray for rain to break our drought.

Hosts for the occasion were Mr. and Mrs. W. H. Cooke III, Quail. (Mrs. Cooke is our faithful organist for Clarendon.)

Card tables were set up on the patio for an altar for the celebration of Holy Communion. We were sheltered from the wind by cottonwood trees and overlooked grazing horses, beef cattle, and plowed fields.

After the service a picnic lunch was enjoyed by all while the children roamed and romped at will.

We feel this day has real meaning. It helps us to remember who causes the seed to grow and who supports us in our trouble. If farmers and ranchers need this reminder, far more do the city folk. If it is possible to take the congregation to the country for a Sunday school picnic, why not a Rogation Day service to show the children where the lettuce and tomatoes come from?

As I write this, it is raining.  
MARGARET S. CARMAN  
(Mrs. Charles C. Carman)  
Clarendon, Texas

### Saving Money

What I have to say comes under the head of "Saving the Taxpayers Money."

Last September I wrote to the treasurer of our National Council, telling him that at that time I had been retired for more than a year, and that I was still receiving all the material sent out by the Council. I made two suggestions:

(1) That retired clergy be taken from the active mailing list of the Council. The material sent out is expensive, postage is high, and about all that a retiring man can do with it is to throw it in the wastebasket. Of course, any retired priest could ask to be retained on the list.

(2) That material be addressed *not* to individual clergymen, but to parishes and missions. Clergy are extremely mobile, and my guess is that from a hundred to two

hundred pieces of every mailing have to be readdressed, or are not delivered at all. The average parish does not need more than one copy of what is normally sent out. But in this run-of-the-mill parish there are a rector, an associate and two retired priests. Therefore, we get four times as much "dope" as we need.

Mr. Franklin answered my letter saying that he was "sincerely appreciative." He thought my suggestions "excellent" and he would pass them along to the Department of Promotion." He asked me to let him know "if the extravagance" to which I referred was not corrected. Twice I have let him know that it has not been corrected. Yesterday I received another heavy package of "advance information." Perhaps it is time for someone else to express himself in regard to the matter. Or perhaps the Department of Promotion is too busy thinking up new material to do anything about its mailing lists. Obviously I am a "little man" and don't know anything about big business. But I think that I do know this: that the Department of Promotion could save enough by adopting my suggestions to get out an additional mailing. Maybe I shouldn't have brought the subject up! They might just do that.

(Rev.) OSCAR F. GREEN  
Rector-emeritus,  
All Saints' Church  
Palo Alto, Calif.

### Women and the Church

In the statement by the Presiding Bishop, in the issue of June 2d, I am intrigued by the phrase "the appalling injustice which more than a tenth of our citizens suffer daily."

The phrase intrigues me because it comes from the representative of a Church which discriminates firmly and decidedly against a group comprising more than half of our citizens — women. As nearly as I can ascertain, it is a written policy that women Episcopalians are excluded from the vestry and from the pulpit.

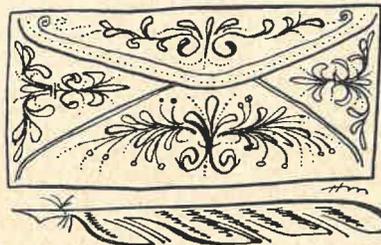
In view of this fact, I find myself with a singular lack of interest in all our bleating and bleeding about injustice to the Negro. It somehow doesn't seem to carry much sincerity. I would certainly be interested in comment in this regard from Bishop Lichtenberger.

VIRGINIA B. HOPKINS  
Tallahassee, Fla.

**Editor's comment:** A report to the General Convention of 1952 stated that of 73 dioceses replying to a questionnaire, 34 had some 236 vestrywomen, 27 had women members in diocesan conventions, and two-thirds had women members of diocesan councils (sometimes called executive boards). Deaconesses may be authorized to conduct Morning and Evening Prayer and the Litany, and "when licensed by the Bishop to give instruction or deliver addresses at such services." However, women are not eligible as deputies to General Convention, nor may they be ordained to the priesthood. THE LIVING CHURCH favors the admission of women to every lay office in the Church, but does not favor their admission to the priesthood.

### Gifts of the Spirit

While the Pike-Millard Proposal to Safeguard the Peace and Unity of the Church [L. C. May 19th] purports to indicate no "desire to quench the Spirit in any respect," it would appear to have the effect of attempting to quench any manifestation of the Holy Spirit. The pastoral letter, in typical Anglican fashion, walks the *via media*, being permissive in one respect (but not too permissive), and prohibitive in another. Should the "advice and directives" both be faithfully



followed, glossolalia would then eventually die out in the diocese of California. Then all the Episcopalians could return to their comfortable pews, listen to comfortable sermons or book reviews, and worship in a dignified way, without the embarrassment of being convicted that the Holy Spirit may possibly not be bound by man-made tradition.

Whatever the intent of the letter, there is still a great chance that many of the laity of the diocese are and will be seeking to draw closer to God through the way St. Paul yearned for his Corinthian flock to follow ("I would that ye all spake with tongues. . . ." 1 Cor. 14:5). They will then turn to the pentecostalist sects warned against, receive the laying-on-of-hands by non-episcopally ordained ministers or laymen, pick up their theology, and then go on to leaven the whole lump. Would it not be better to formulate our own theological premises based on Holy Scriptures and the Book of Common Prayer? This could be done by a well-chosen committee that is not heavily weighted against glossolalia. The complete preclusion of "charismatic" clergy from such a committee, or the prohibition of the clergy from any part in the so-called movement would create a much greater problem than that now thought to exist.

It is interesting to note that it was felt advisable to call upon the services of two psychiatrists to assist in the study of a purely theological subject. It is almost as amazing as the possibility that the A.M.A. would call in two priests to serve on a committee to study the effects of krebiozen. If the psychiatrists' contribution to the contents of the letter is that "in more extreme forms it is associated with schizophrenia," we might consider their advice in any other type of theological discussion. After all, religious belief itself, *in more extreme forms* (whatever that means) may be associated with schizophrenia. The use of wine in more extreme forms is associated with alcoholism, but that does not infer that the use of wine in the Holy Communion is dangerous, and that we should consider grape juice.

It would also be interesting to know if the "professional" advisers who offer their services in counsel about exorcism are psychiatrists, and if so, whether or not they believe wholeheartedly in the possibility of demon possession. If they do, they may in

time make some unique contributions to the field of medicine. If they do not, then their presence as "advisers" would be little more than farcical.

Now that we have disposed of the problem of the gifts of tongues in the diocese of California, perhaps we can see what a similar committee can do with faith (by the same Spirit), which St. Paul mentions along with tongues in I Cor. 12:4-11. Then, when "advice" and "directives" are issued concerning the dangers of having too much faith, or expressing it too publicly, we can start on the word of wisdom and then go on to the word of knowledge and right down through the list. We can then gradually dispose of the various manifestations of the Holy Spirit in the Church. Then Satan and all his demons which cannot be cast out without psychiatric collaboration will have a field day with what is left.

(Rev.) RICHARD E. WINKLER  
Rector, Trinity Church

Wheaton, Ill.

### Pride and Shame

In rereading Mr. Guerry's article [L. C., May 12th], I am astounded to find no reasonably clear-cut suggestion that there may be a gross injustice in the present southern "way of life." Instead there are references to the "unfortunate decision" of the Supreme Court. Indeed, the Court decision was "unfortunate," unfortunate that a secular institution had to point out the way of Christian ethics to the churches. The sheep leading the shepherd.

The prejudices of our people are indeed deeply ingrained; the problem of sin is common to the north as it is to the south (as many of us eastern seaboard clergy know). We also know something of the magnificent schools provided by the south, through the floods of people coming north to escape, abused, illiterate, untrained. The case speaks for itself. The Christian is "sometimes forced to accept the lesser evil." How true, especially if one is part of the power structure that imposes these "lesser evils." If one degrades people, the degrader himself is degraded, and his degradation is the greater, I'm sure.

The Church has spoken on the matter, echoing the words of our Lord: racial hatred is sin, sin against the law of love. St. John says, "How can a man love God whom he has not seen, if he cannot love his brother whom he has seen?" There cannot be differing "Christian convictions" on the matter; only one conforms to Christian teaching. All other "Christian convictions" have their source in him who is the source of chaos and lies. What must never be forgotten in all of this is that people are people whom Christ died to redeem. In Christ there is no black or white.

One is proud of our Anglican Communion, from its opposition to *apartheid* in South Africa to its *ESCRU* clergy reminding us of our need of repentance, but one is also ashamed of its silence, which condones and abets the causes of racial hatred. There is the way of our Lord Jesus Christ, the way of love, but it includes repentance and amendment of life. This is what any priest of the Church, northern or southern, should be teaching.

(Rev.) WINSTON F. JENSEN  
Rector, Trinity Church

Brooklyn, N. Y.

### Useful Aid

**The Student's Guide to Military Service.** 1963 Edition. By **Michael Harwood.** Channel Press. Pp. 313. Paper, \$2.95.

*The Student's Guide to Military Service* by Michael Harwood is a useful aid to someone who is interested in understanding the present military liability of a young man or who is concerned with helping others who are so interested. The general programs of the various branches of the armed services, specialized programs of many sorts, and the educational opportunities available are carefully outlined.

Well aware of the fact that these programs usually undergo frequent change, the author plans to revise the book on a regular schedule and has gone to great lengths to check the present edition for accuracy through the various governmental agencies.

Mr. Harwood's approach is doubly available because he attempts right from the start to deal with some popular misconceptions regarding military liability and service. His intent is to make it possible for a person's military service to be "a stimulating, educational, and interesting experience." The author attempts to clarify the issues and remove the obstacles so that a person will be enabled to fulfill his legal military obligations and yet most constructively benefit himself as well as his country. This material should be a part of the orientation program for high school and college students if they are to be saved from making some foolish and costly mistakes.

The book emphasizes the "more challenging careers," the "more demanding training programs and opportunities available." At the same time, information is presented which will enable a young man to make the best use of a short term active service program if he so chooses.

It seems the book should be used, to be most effective, along with the help of parents, advisors, and the appropriate military personnel. There are at present so many opportunities open in the military services that with some proper planning, a young man can get not only worthwhile training and education but the opportunity to grow in responsibility, discipline, and maturity.

It is important to note, as the author points out, the mistake young men so

often make is to wait until they are drafted before they make any effort to understand what has to be done and what might be done. Once they are ordered to report for induction the choice is no longer theirs. Until that time, this book, properly used, can be of invaluable service.

HARLAND M. IRVIN, JR.

*The reviewer, who has been chaplain of two Church high schools (one a military academy), is now at St. Martin's School, Metairie, La.*

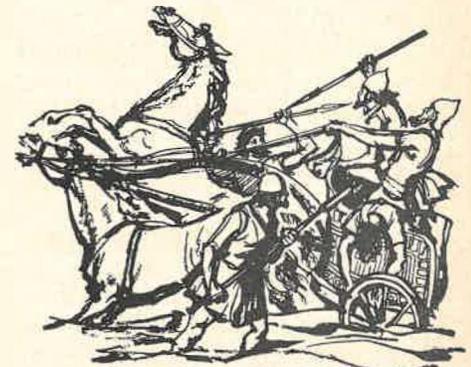
### Fights in the Bible

**Decisive Battles of the Bible.** By **Edward Longstreth.** Lippincott. Pp. 191. \$4.50.

*Decisive Battles of the Bible* by Edward Longstreth is a lively and readable book which takes its reader from the earliest times in the Bible lands to the climax of the Crucifixion under Pilate.

The author is no technical scholar, but has familiarized himself enough with the works of scholars to have avoided most of the errors into which he might so easily have fallen.

His own excitement communicates itself, and this would be an ideal book for one who is teaching the Old Testament to



*From Decisive Battles of the Bible*

children. Much information on the history, economics, politics, religion, and general background of the Holy Land is included, in very palatable form.

Only a few mistakes could be noted. It should be *Robert Pfeiffer* (p. 8), and the Jordan fault is the *eastern* boundary of Palestine (p. 22). "Amphictyony" is a word out of keeping with the general level of the book.

Mr. Longstreth has a genius for putting together information from recognized sources, making inspired guesses, and weaving the whole into a trustworthy and absorbing narrative. Describing David's smooth stones as "about half the size of his fist" (p. 77) is this sort of combination, and it is sensible in a work of this sort. For a deeper insight into the Old Testament background, this is a good work.

DAVID B. COLLINS

*The reviewer is chaplain of the University of the South and lecturer at its School of Theology in Old and New Testament.*

### ANGLICAN CYCLE OF PRAYER

- |                        |      |
|------------------------|------|
|                        | June |
| 30. Llandaff, Wales    |      |
|                        | July |
| 1. London, England     |      |
| 2. Long Island, U.S.A. |      |
| 3. Los Angeles, U.S.A. |      |
| 4. Louisiana, U.S.A.   |      |
| 5. Lucknow, India      |      |
| 6. Madagascar          |      |

## Out of Monologue Death

**The Miracle of Dialogue.** By Reuel L. Howe. Seabury. Pp. 154. \$3.50.

The roots of Reuel Howe's thought in *The Miracle of Dialogue* are to be found in the works of Martin Buber and Paul Tillich. The flowerings from those roots are uniquely his own. This priest of the Church, who is the founder-director of the Institute for Advanced Pastoral Studies at Bloomfield Hills, Mich., first presented the substance of this new book as the 1961 series of Kellogg Lectures at the Episcopal Theological School, Cambridge, Mass.

I heard Dr. Howe speak along the same lines to the Children's Work Section of the Division of Christian Education of the National Council of Churches of Christ at St. Louis last February. Now to have this material in permanent form is to see yet another valuable addition made to the growing library of studies in Christian communication.

It is the author's hope that his book "will call forth courage for a life of dialogue through which the miracles of reconciliation may be accomplished." The world in which we all now live is as one set at enmity with itself, every man the potential adversary of every other. Love alone can heal this universal brokenness, and the way of love is the way of dialogue as opposed to the way of monologue. "Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue. . . ."

Many are the barriers to communication between persons. Language itself, and the particular meanings we give to words complicate the process of meeting one another. Our preconceived images of each other, our anxieties and personal defenses, our contrary purposes, all lead to that retreat from "the meeting of meaning" whose end result is monologue, that self-centered, authoritarian type of communication which for Dr. Howe is the bane of modern man's existence.

In leading us out of the death of monologue into the new life of dialogue, Dr. Howe makes creative use of the Tillichian concept of the "courage to be." He discusses in his final chapters the fruits of the dialogical principle of communication, not resting content with an application of the principle to the one-to-one relation of a single person to another single person, but rather, spelling out in a more refreshing fashion the *social* implications of his theory. He is not unmindful, for example, of the problem faced by the clergyman in his efforts to enter into dialogue with his parishioners, living the Christian Faith *with* them rather than preaching it *at* them! He

knows of the tragic breakdown in communication between the scientists and the artists in our culture. He would have us rethinks the troubled areas of labor-management relations and international relations in the light of the dialogical theology.

And far be it from my intention to fail to mention the application of the dialogical principle to the whole matter of Christian education. Dr. Howe's discussion of "The Dialogical Teacher" is a five-page classic of exposition. Here the educational theory which undergirds the Church's teaching for closely graded Church schools is lucidly and winsomely set forth, by one who is both convinced and convincing. *The Miracle of Dialogue* is a book no one will be satisfied to read just once!

JOSIAH OGDEN HOFFMAN, JR.

*Fr. Hoffman is executive director, department of Christian education, diocese of Los Angeles.*

## Echoes of Bitter Tribulation

**The Gospel and the Churches: A Comparison of Catholicism, Orthodoxy, and Protestantism.** By Wilhelm Niesel. Translated by David Lewis. Westminster. Pp. 384. \$6.95.

Wilhelm Niesel is Moderator of the German Reformed Church and is already known in this country for his book on the theology of Calvin. He has long been engaged in ecumenical discussion, and *The Gospel and the Churches* is a valuable contribution to the literature of that discussion, because it sets forth with clarity and learning how vigorous convictions derived from the "insights of the Reformation" will operate, judging the confessional positions of the Churches.

This standard of judgment, which appears throughout the book, is carefully developed in the "Preliminary Remarks." It is focused in the Barmen Declaration of 1934 which substantially reproduced the Dusseldorf Theses of 1933. On these documents, in a time of intense trial, the Confessional Church took its stand. In Dr. Niesel's explanation of these documents one hears the echoes of bitter tribulation and costly Christian witness.

From his stance on the Barmen Declaration and the Reformation principles, to which it gives contemporary utterance, he confronts the Churches. He puts to them two questions: "What do you think of Christ?" and "This question will assume concrete form when we ask the Churches about the status of Holy Scripture, the witness to Christ, in their midst." He examines their confessional documents because "the important thing is not the form of an ecclesiastical society, but what has shaped and molded this form."

In this examination he devotes 118 pages to Roman Catholicism; 42 to Orthodoxy; 135 to the Lutheran and Re-

formed Churches review in comparative documents; to the "Anglo-Saxon Churches of the Reformation" 52 pages, of which 13 deal with Anglicanism.

From his examination he concludes, "The Roman Church has tended increasingly to seal itself off from the Gospel, so that we are bound to ask, in all conscience, whether it is not in fact another Gospel which is being preached there. All we can rightly learn from Rome is how not to be the Church."

The Orthodox Church is praised for its "submission to our common Lord, as well as the desire for brotherly coöperation." Nevertheless, its doctrine of infused grace by which man is gradually made righteous is not in accord with the doctrine that "Jesus Christ Himself is 'God's declaration of the forgiveness of all our sins.'"

Of the Lutheran and Reformed Churches, Dr. Niesel considers them to be "agreed on the basic Reformation doctrines"; the differences that remain between them should be approached "on the basis of that Word which God" (in the Barmen Declaration) "put into the mouth of representatives of both confessions."

Anglican formularies are construed as consonant with Reformation principles, and the "coexistence" of Evangelicals and Anglo-Catholics is "a relatively modern phenomenon" involving "tensions which must not be underestimated." The space given to Anglicanism does not permit the writer to explore the history and nature of these "tensions" sufficiently to provide an explanation of them.

The full significance of this book lies in its straightforward application of fundamental principles to the judgments to which they lead. It offers no encouragement that genuine ecumenical aspirations can be realized by Church unity schemes which evade serious differences of fundamental understanding of what Christianity is. The author approvingly quotes Bellarmine: "The faith is not in the words but in their meaning; we do not have the same creed, therefore, if we disagree about its interpretation." The ecumenical aspiration is toward nothing less than the reintegration, "here in earth," of the Christian movement. Such a reintegration could not be accomplished on the basis of the Dusseldorf Theses and the Barmen Declaration, notwithstanding their nobility in their Christian challenge to an unchristian state.

Dr. Niesel's book itself should suffice to show us why they cannot become an instrument of ecumenical agreement. When he asks the Churches about the status of Holy Scripture he does not find everywhere the same answer. Nor does he when he asks them, "What do you think of Christ?" And this is not because they do not agree that Christ is the Incarnation of the Word and the Declaration of the

*Continued on page 32*



Acme Photo

The only pennant due to fly above Old Glory is the Church pennant, which is raised above the national ensign during Church services aboard ship. The two are shown flying above the deck of a U.S. battleship.

**O** Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord.

# The Living Church

Third Sunday after Trinity  
June 30, 1963

For 84 Years:

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

## ROMAN CATHOLICS

### Paul VI

Giovanni Battista Cardinal Montini, Archbishop of Milan, was elected Pope by the College of Cardinals of the Roman Catholic Church on June 21st, the second day of balloting. Cardinal Montini accepted the election, and chose to be known as Pope Paul VI.

Cardinal Montini was known as a supporter of the *aggiornamento* policies of his predecessor, Pope John XXIII.

## PUBLIC AFFAIRS

### Varied Reactions

Americans are a religious people, said Presiding Bishop Lichtenberger this month, but "our varied beliefs are embodied in institutions which are not governmental and are not dependent on majority vote."

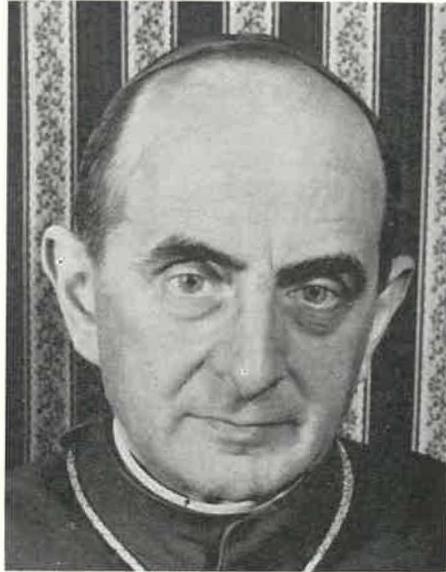
Bishop Lichtenberger, commenting on the recent decision of the U.S. Supreme Court that required Bible reading and recitation of the Lord's Prayer in public schools is unconstitutional, pointed out that "the Court makes it clear that it is not the task of public schools to inculcate religious beliefs or habits of worship. This is the task of our homes and churches and synagogues."

The bishop said:

"It is now clear that public authorities are required to show neutrality toward all groups of believers and non-believers. In public schools members of religious minorities are not required to choose between participating in religious practices against their conscience and submitting to the handicap of expressing their dissent by conspicuous withdrawal. On this point the Court seems unanimous, although Justice Stewart thought there should be clear proof that dissenters are handicapped.

"We may be thankful that the Constitution does not permit the government to define and give preference to some general version of Christianity or of Judeo-Christian religion.

"The Court does not rule out objective study of religion in public schools; indeed the Court encourages such study. It forbids the state-sanctioned religious practice of corporate worship through prayer and devotional reading of the Bible. But the Court does not forbid teaching of the place of religions in our culture and history and the importance of mutual respect among reli-



RNS

Pope Paul VI, formerly Cardinal Montini.

gious groups. With such teaching included, public school programs cannot be charged with teaching non-religious humanism and can introduce students to the full range of our cultural heritage."

Bishop Hallock of Milwaukee, however, expressed disagreement with the Court's decision. He was quoted in the Milwaukee *Sentinel* as saying, "One of these days, no doubt, 'In God We Trust' will go off our coinage."

"The danger implicit in the decision," said Bishop DeWolfe of Long Island, "lies in its direction toward a completely secular philosophy of government that would . . . prohibit the free exercise of religion.

"Conceivably, this could exclude any expression of religion from our national life. . . . The issue is a delicate one and extremely complicated. The Court's decision may be beneficial if it shocks American parents into the realization that they must assume much greater responsibility for religion in family life through a regimen of prayer at home."

"I personally deplore [the decision]," said Bishop Stark of Newark, as quoted in the New York *Times*. "There is a difference between the separation of Church and state as provided in the Constitution and the separation of the influence of religion upon the state."

In a joint statement, J. Irwin Miller,

president of the National Council of Churches, and the Rev. Roy G. Ross, NCC general secretary, indicated accord with the Court's action. "Neither the Church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious practice," they said, warning Churches that the danger to religion and civil liberties is the "all-too-human tendency to look to the state and its agencies for support in fulfilling the Churches' mission."

### Schoolroom Devotions

The Supreme Court decision which was handed down on June 17th was made on a vote of eight to one. The dissenter was Justice Potter Stewart, an Episcopalian, who was also the only dissenter in the previous Supreme Court decision declaring unconstitutional the use of an official prayer in public school classrooms of New York [L.C., July 8, 1962].

Appeals in two separate cases brought the subjects to the Court's attention. In Maryland, a schoolboy and his mother petitioned for relief from a rule, made by the school commissioners of Baltimore, that public school opening exercises in that city should include "reading, without comment, of a chapter in the Holy Bible and/or the use of the Lord's Prayer." The plaintiffs (professed atheists) argued that the rule threatened their religious liberty by "placing a premium on belief as against non-belief, and subjects their freedom of conscience to the rule of the majority; it pronounces belief in God as the source of all moral and spiritual values, and thereby renders sinister, alien, and suspect the belief and ideals of [the petitioners], promoting doubt and question of their morality, good citizenship, and good faith." The Supreme Court upheld the plaintiffs, reversing a decision by the Maryland Court of Appeals.

In Pennsylvania, a family brought suit to enjoin enforcement of a state law requiring that "at least 10 verses from the Holy Bible shall be read, without comment, at the opening of each public school on each school day." The Supreme Court upheld a decision by a Pennsylvania court that the statute is unconstitutional.

Both in Maryland and in Pennsylvania, provision was made for pupils to be ex-

cused from the morning exercises, at the request of their parents or guardians. William J. Murray III and his mother, Mrs. Madalyn Murray, plaintiffs in the Maryland case, had taken advantage of this provision. In Pennsylvania, Edward Schempp, head of the family that brought suit there, decided against having his children excused from the exercises, partly on grounds that "the children's relationships with their teachers and classmates would be adversely affected."

[A footnote to the Supreme Court decision said that a trial court, summarizing Mr. Schempp's testimony, said he was afraid "that children . . . were liable to lump all particular religious differences or religious objections together as 'atheism,' and that today the word 'atheism' is often connected with 'atheistic Communism,' and has very bad connotations. . . . Due to the events of the morning exercises following in rapid succession, the Bible reading, the Lord's Prayer, the flag salute and the announcements, excusing his children from the Bible reading would mean that probably they would miss hearing the announcements. . . ." Moreover, said the court, Mr. Schempp feared that his children, if excused from the exercises, "would have to stand in the hall outside their homeroom and that this carried with it the imputation of punishment for bad conduct."]

The Supreme Court's majority decision, written by Justice Tom C. Clark, held that the fact that individual pupils could be excused on request "furnishes no defense to a claim of unconstitutionality" under the First Amendment which provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and under the Fourteenth Amendment, which extends the provision to the states. Discussing a theory that prohibiting religious exercises in public schools would be "prohibiting the free exercise" of a majority of parents, Justice Clark pointed out that, "while the free exercise clause clearly prohibits the use of state action to deny the right of free exercise to anyone, it has never meant that a majority could use the machinery of the state to practice its beliefs." He continued:

"The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the Church, and the inviolable citadel of the individual heart and mind. We have come to recognize, through bitter experience, that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard."

Justice Stewart, in his dissent, expressed the opinion that it is a "fallacious oversimplification to regard these two provisions [of the First Amendment] as establishing a single constitutional standard of 'separation of Church and state' which can be mechanically applied in

every case. . . ." He pointed out that "spending federal funds to employ chaplains for the armed forces might be said to violate the establishment clause. Yet a lonely soldier stationed at some far-away outpost could surely complain that a government which did not provide him the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of his religion."

[In a footnote to the majority opinion, however, Justice Clark said: "We are not of course presented with, and therefore do not pass upon, a situation such as military service, where the government regulates the temporal and geographic environment of individuals to a point that, unless it permits voluntary religious service to be conducted with the use of government facilities, military personnel would be unable to engage in the practice of their faiths."]

Justice Stewart acknowledged that, in the case of a school child, the problem of assessing possible "coercion" would differ from the same problem in the case of an adult. He said, however, that he doubted there would be coercion if, for instance, "the school schedule were such that participation [in the religious exercises] were merely one among a number of desirable alternatives." He also claimed:

"Even as to children . . . the duty laid upon government in connection with religious exercises in the public schools is that of refraining from so structuring the school environment as to put any kind of pressure on a child to participate in those exercises; it is not that of providing an atmosphere in which children are kept scrupulously insulated from any awareness that some of their fellows may want to open the school day with prayer, or of the fact that there exist in our pluralistic society differences of religious belief."

Justice Stewart, having decided that Bible reading and the use of the Lord's Prayer in the cases before the court did not constitute an "establishment of religion" in the constitutional sense, said that he believed both cases should be remanded to the lower courts for further testimony.

In his majority opinion, Justice Clark cited testimony given at the first trial of the Pennsylvania case:

"Dr. Solomon Grayzel testified that there were marked differences between the Jewish Holy Scriptures and the Christian Holy Bible, the most obvious of which was the absence of the New Testament in the Jewish Holy Scriptures. . . . If portions of the New Testament were read without explanation, they could be, and, in his specific experience with children Dr. Grayzel observed, had been, psychologically harmful to the [Jewish] child and had caused a divisive force within the social media of the school. . . .

"Dr. Luther A. Weigle, an expert witness for the defense, testified. . . . On direct examination, Dr. Weigle stated that the Bible was nonsectarian. He later stated that the phrase, 'nonsectarian,' meant to him non-

sectarian within the Christian faiths. Dr. Weigle stated that . . . in his opinion, reading of the Holy Scriptures to the exclusion of the New Testament would be a sectarian practice. . . .

"The reading of the verses, even without comment [the Pennsylvania court said], possesses a devotional and religious character and constitutes in effect a religious observance. The devotional and religious nature of the morning exercises is made all the more apparent by the fact that the Bible reading is followed immediately by a recital in unison by the pupils of the Lord's Prayer. . . . The exercises are held in the school buildings and perforce are conducted by and under the authority of the local school authorities and during school sessions. Since the statute requires the reading of the Holy Bible, a Christian document, the practice . . . prefers the Christian religion. The record demonstrates that it was the intention of . . . the commonwealth [of Pennsylvania] to introduce a religious ceremony into the public schools of the commonwealth."

Justice Clark, writing for the majority, quoted from the Supreme Court's decision in the New York regents' school prayer case last year [L.C., July 8, 1962]:

"When the power, prestige, and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

## Concurrences

Four Supreme Court Justices, concurring with the majority opinion in the case concerning Bible reading and use of the Lord's Prayer in public schools [see story above], wrote separate opinions bringing up certain points of concern:

Justice Arthur J. Goldberg, joined by Justice John M. Harlan:

"Neither the state nor this court can or should ignore the significance of the fact that a vast portion of our people believe in and worship God and that many of our legal, political, and personal values derive historically from religious teachings. Government must inevitably take cognizance of the existence of religion and indeed, under certain circumstances, the First Amendment may require that it do so. . . . The First Amendment does not prohibit practices which by any realistic measure create none of the dangers which it is designed to prevent and which do not so directly and substantially involve the state in religious exercises or in the favoring of religion as to have meaningful and practical import."

Justice William O. Douglas:

"Through the mechanism of the state, all of the people are being required to finance a religious exercise that only some of the people want, and that violates the sensibilities of others. The most effective way to establish any institution is to finance it, and this truth is reflected in the appeals by Church groups for public funds to finance their religious schools. Financing a Church, either in its strictly religious activities or in its other activities, is equally unconstitutional, as I understand the establishment

clause. . . . The institution is an inseparable whole, a living organism, which is strengthened in proselytizing when it is strengthened in any department by contributions from other than its own members."

Justice William J. Brennan, Jr.:

"The state must be steadfastly neutral in all matters of faith and neither favor nor inhibit religion. In my view, government cannot sponsor religious exercises in the public schools without jeopardizing that neutrality. On the other hand, hostility, not neutrality, would characterize the refusal to provide chaplains and places of worship for prisoners and soldiers cut off by the state from all civilian opportunities for public communion, or the withholding of draft exemptions for ministers and conscientious objectors, or the denial of temporary use of an empty public building to a congregation whose place of worship had been destroyed by a fire or flood.

"The finding of the Court . . . plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature and history. Indeed, whether or not the Bible is specifically involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion."

[RNS]

## ORTHODOX

### Disclaimer

The Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, has disclaimed the pronouncement on "The Churches and the Public Schools," adopted by the General Board of the National Council of Churches at its meeting in New York City this month [L.C., June 23d].

At the General Board meeting, a lay delegate of the Greek Orthodox Church said he was not at all sure that the pronouncement, as originally presented, "represents the Orthodox point of view or the point of view any Christian religious body should take." When a revised version of the pronouncement came to a vote, the Orthodox delegate abstained.

Archbishop Iakovos said, in a letter to J. Irwin Miller, president of the NCC, "I regret to advise you . . . that our general objections to the NCC pronouncement on the use of the Bible in 'Churches and the Public Schools,' still stand, even though the statement passed was revised to meet objections voiced by many at the General Board meeting and stated in my memorandum which was read there."

The archbishop said, in part:

"We approve of most of the preamble which was added, with its emphasis on the 'recognition of the prevailingly positive attitude of the American people as a whole toward religion and the safeguarding of religious liberty.' It is commendable also that the later draft points out the 'interrelation between primary, secondary, and higher education,' and at least suggests that the study of religion available to higher

education, as well as other 'services' of religion, should also be made available on the grammar and high school levels.

"But Greek Orthodoxy cannot be satisfied as a whole with the pronouncement that was approved. Our main objection remains that it is, as Dr. Henry Van Dusen so well put it in the original debate, 'a sociological document' not worthy of our responsibilities and duties as a body of the Churches of Christ committed to upholding the Judeo-Christian tradition which is the basis of our civilization.

"I very much fear that what the pronouncement is doing is trying to make the best of a bad position in which we fear the Supreme Court will put us. Certainly as Christians, and leaders of Christians, we have a right to object to the interpretation of the Supreme Court which . . . may be misinterpreting the intent of the founding fathers of our country in reference to the First Amendment on religious liberty. . . .

"Why should we deceive ourselves? The forces of atheism which surround us are proceeding step by step to deprive the young in our public schools of all reference to religion. To ban 'devotional' use of the Bible is for them a good start. Later, they would want every use of the Bible to be prohibited; and after that, every mention of God Himself. They believe . . . in teaching their young that education and God are two entirely different things, and in fact that one is misguided in believing that the process of education is in any way associated with the Deity.

"The NCC's pronouncement which has been passed is not without giving these godless forces comfort when it says, 'neither true religion nor good education is dependent upon the devotional use of the Bible in the public school program,' and that 'attempts to establish a common core of religious beliefs to be taught in public schools have usually proven unrealistic and unwise. Major faith groups have not agreed on a formulation of religious beliefs common to all.' But unless we insist that a 'common core' of all sincere faiths must be a belief in and dependence on God, and unless we are not afraid to have this prime truth be an *educational* premise in our public schools, we are on our way to losing the struggle, as I said in my memorandum, 'involving whether or not the concept of God is to be foremost in our civilization, or whether step by step it is to be renounced.'

"Unwittingly, it seems to me, the NCC's pronouncement as a whole strengthens the hand of those who would like our education to be taught without a mention of God or the Gospel in which we believe. Therefore, the Greek Orthodox Church of North and South America must disclaim it and dissociate itself from it."

## ATLANTA

### The Board's Instructions

The board of trustees of the Lovett School, Atlanta, Ga., has instructed the school's headmaster not to accept any applications from Negroes wishing to enroll in the school, according to a letter signed by the chairman of the school's executive committee.

A report in the *Atlanta Constitution*

quoted the letter, sent by James M. Sibley to parents of children at the school, as saying that, on June 14th, the board "unanimously adopted resolutions denying applications of Negro students for admission to Lovett School and instructing the headmaster not to accept any applications of Negroes."

Bishop Claiborne of Atlanta, in a statement made public this month [L.C., June 16th], said, "If the Lovett School remains in effect a segregated school, it can no longer be considered in any way related to the Episcopal Church, regardless of what references it may have in its charter to the Episcopal Church. While no one but the trustees may change the charter of the Lovett School under the law, nevertheless the only remaining alternative is for the Church to consider the school a private secular school."

The bishop reported in this statement that the trustees had adopted a policy "in which they acknowledged . . . that segregation on the sole basis of race is inconsistent with the Christian religion." He said the trustees "stated their intention to implement this policy in conformity with the principles and practice of the Episcopal Church in the diocese of Atlanta and reserved judgment, in the best interest of the school and its pupils, as to the date of implementation." He expressed "hope and confidence" that the trustees would implement their policy, and "show Christian leadership for all the other Church-related institutions."

At press time, THE LIVING CHURCH had not yet learned the bishop's plans in the light of the June 14th action of the trustees.

## MISSOURI

### Convention at Columbia

The convention of the diocese of Missouri, which met recently in Columbia, Mo., was the first convention of that diocese held outside of St. Louis since 1922, according to a diocesan spokesman. The 1922 convention also was held in Columbia.

The convention:

- ✓ Adopted a budget of \$301,596, including provisions intended to strengthen the work of the Church in the inner city.
- ✓ Heard Bishop Cadigan of Missouri call for increased attention to college work; ask that consideration be given to Church support of governmental projects (he pointed out that the Church often is criticized for owning so much tax-exempt property); call for support of public accommodations legislation then being considered by the Missouri General Assembly; and appeal to the Church to concern itself with life and public concerns.
- ✓ Heard a sermon by the Rt. Rev. T. G. Vernon Inman, Bishop of Natal, Church of the Province of South Africa, who took as his text, "As my Father hath sent me, even so send I you."

ELECTIONS. Standing committee: Very Rev. Ned

Cole, Rev. Arthur Steidemann; G. Carroll Stribling, David Hensley. Diocesan council: Rev. William Laird, Rev. Anthony Morley; George Guernsey III, Frederick Peterson. Deputies to General Convention: clerical, Ned Cole, Charles Rehkopf, William Laird, W. Murray Kenney; lay, Walter Swearngen, Frederick Peterson, John Leach, Forrest Crane.

## COLLEGES

### Harvardward

The Rev. Charles P. Price, a member of the faculty of the Virginia Theological Seminary, has been appointed preacher to Harvard University and chairman of the board of preachers at the university.

Dr. Price's appointment was announced recently by Churchman Nathan M. Pusey, president of Harvard. In his new position, Dr. Price will serve as resident minister in the Memorial Church in Harvard Yard, directing its nondenominational services and other activities. He is a graduate of Harvard — class of 1941 — and of the Virginia Seminary. He holds the degree of Doctor of Theology from Union Theological Seminary.

He was ordained to the priesthood in 1949, and served as priest-in-charge, and later as rector, of St. Michael's Church, Ligonier, Pa., until 1954. He was assistant at St. James' Church, New York City, from 1954 until 1956, when he joined the Virginia Seminary faculty.

## SPACE

### Over with a Bang

by ELAINE MURRAY STONE

A Titan missile exploded over Cape Canaveral during the annual bridge luncheon and fashion show held by the Episcopal Churchwomen of St. David's-by-the-Sea, Cocoa Beach, on May 29th. Cocoa Beach is the city nearest the cape.

The luncheon was given in the church, which is used as a parish house when curtains are drawn across the sanctuary. The modern building has sliding glass doors the full length of both sides, and at the moment of the explosion, which shook the church, the glass panels danced inward and then back again. Fortunately, they did not shatter. About 100 women were in the building, playing bridge. The

majority of them have husbands working at the cape.

The women rushed out to see two giant fireballs, of many shades of red and orange, spreading across the sky just north of the church.

The Titan II weighs 150 tons and is 103 feet tall. It is being developed as a booster for the two-man Gemini spacecraft. This was the 16th Titan II test flight, and it lifted smoothly from its launching pad, only to burst into flame a few seconds later. The range safety officer blew up the second stage after it broke loose, thus causing a second ball of fire above the heavily populated area. The nose cone fell into the ocean a few feet off shore. Some fragments of the device fell on isolated areas of the cape, but most fell into the ocean.

The Rev. Frank M. Butler, rector of St. David's, was able to take motion pictures of the spectacular scene.

## WEST TEXAS

### Catalyst

The Episcopal Church is "a catalyst that helps differing groups to come together," Bishop Jones of West Texas told the recent council of that diocese, meeting in McAllen, Texas.

"We can be a reconciling force in the world," the bishop told the council delegates, "and to this mission we are called. I therefore urge all of you to grasp those opportunities that come to you to join in reconciling services in your community and in . . . the ecumenical cause."

The council adopted this resolution, to be sent to Senators and Congressmen from Texas:

"Whereas it has been the American tradition for the state to encourage its citizens to lend financial support to religious and educational institutions, be it resolved by this council that the Congress be dissuaded from making any change detrimental to the present income tax incentives afforded individuals in their donations to such institutions."

The council also:

✓ Adopted a 1963 budget of \$400,785, a 4½% increase over 1962, the major jump

being an additional \$8,148 for world missions.

✓ Heard Bishop Jones announce the appointment of the first canon in the diocese's history, the Rev. Canon Gerald N. McAllister, priest-in-charge of St. Francis' Church, Victoria. He will provide leadership in the field of missionary strategy and expansion, stewardship, and laymen's work.

✓ Heard a report on "the state of the Church" by the Rev. Joseph L. Brown, who called for more concerted financial support of the Church's seminaries.

✓ Heard Bishop Powell of Oklahoma, preacher at the council's opening service, call upon his listeners to "get out of the sanctuary, out of the nave, and into the world." At the convention banquet, Bishop Powell attacked racism and resistance to social change.

✓ Noted the fact that the 1963 council was the first racially integrated convention held in McAllen. The council adopted a resolution commending the city.

The Episcopal Churchwomen of the diocese, meeting concurrently, heard two priests of the missionary district of Mexico say that the time is propitious for establishment of churches in Mexico, particularly along the U.S. border. The two priests were the Rev. Bruce Kennedy, in charge of the Church of the Holy Family, Monterrey, Mexico, and the Rev. Leonardo Romero, in charge of the Church of the Ascension, Matamoros.

ELECTIONS. Standing committee: Rev. David Penticuff; John Carpenter. Executive board: Rev. Harold Nickle, Rev. John Thompson; Porter Fearey, W. A. Kessler. The Episcopal Churchwomen will be represented on the executive board by Mrs. Charles Kilpatrick.

## FOND DU LAC

### All Equal

A resolution favoring open housing legislation in the state of Wisconsin was passed by the council of the diocese of Fond du Lac, meeting in the diocesan cathedral on May 7th.

The resolution was passed on the basis that all men are equal in the sight of God, that all have the same basic human rights, and that discrimination in the availability of suitable housing because of race or color is clearly a violation of human rights and a rejection of the equality of all men in the sight of God. Copies of the resolution were directed to be sent to the heads of both houses of the Wisconsin legislature, and Churchmen in the diocese were urged to express their views to their representatives.

The council also:

✓ Expressed gratitude to Pope John XXIII [since deceased] for his encyclical, *Pacem in Terris*.

✓ Convened with a celebration of a Requiem Mass for Andre J. Perry, who died the day before the council. Bishop Brady of Fond du Lac was the celebrant. Mr. Perry was for many years treasurer of the diocese, succeeding his father and grandfather.

✓ Approved a total budget of \$141,987.80.

✓ Passed canonical changes combining the

St. David's: At tea time, fire in the sky.



diocesan assessment and mission quota into one assessment (50%), which will be obligatory on all parishes and missions.

**ELECTIONS.** Standing committee: Rev. R. J. Bunday; Jack Sawtell. Executive board: Rev. Albert Hillestad; Maurice West. Deputies to General Convention: clerical, John Gulick, John Bruce, Thomas Chaffee, James Samter; lay, Ferdinand Schlichting, A. W. F. Langnir, Carl Steiger, Jerome Wolf.

## EASTON

### Cathedral Matters

At St. Paul's Church, Berlin, Md., early in May, the convention of the diocese of Easton recommended that the diocesan standing committee include in the budget a sum to help in constructing a new chapter house for Trinity Cathedral, Easton, and asked that a program acquainting the diocese with the cathedral's program and facilities be launched.

The convention also voted \$5,000 toward rehabilitation of the equipment of Camp Wright, the diocesan camp at Stevensville, Md.

**ELECTIONS.** Standing committee: Rev. Joseph James; C. Edward Hoadley. Executive council: Rev. Waldo Peterson, Rev. Charles Canady; Owen Selby, Charles LaMotte, Edward Evans, Jr. Deputies to General Convention: clerical, David Gearhart, George Taylor, Robert Varley, William Dewees; lay, William Adkins II, W. Ryder Jones, H. Randolph Maddox, Charles LaMotte. Alternates to General Convention: clerical, Waldo Peterson, Allan Whatley, B. DeFrees Brien, Marc Nocerino; lay, William Esham, William Kerbin, Jr., John Nichols, Frederick Ensor. Delegates to provincial synod: clerical, Robert Bohaker, Roger Jones, Elmer Witmer; lay, Mrs. W. R. Keys, F. Goodwin Matthews, Jon Wilford, Henry Purdy. Alternates to provincial synod: clerical, Malcolm Matthews, James Marshall II, Donald Etherton, Guy Butler; lay, Mrs. Owen Selby, Richard Smith, William Franklin, John Branea.

## SOUTH AFRICA

### Danger in Law

An Anglican bishop has charged that South Africa's General Law Amendment Act, designed to control "subversives," may be used against clergymen and persons to whom they must minister.

Dr. Leslie Stradling, Bishop of Johannesburg, South Africa, said that under terms of the act a clergyman could be detained for interrogation after receiving "confidences from a detained person."

He also held the law would permit the government to refuse all spiritual ministrations to detainees.

Another Anglican, Dr. John Hunter, Bishop of George, has protested provisions of the government's Coloured Persons Education Act on several counts.

He said that, while the act claimed to provide a good education for native Africans, it carried no guarantees that its standards must be maintained by all succeeding government administrations.

He also pointed out that the act impinged upon Church-related schools. The Minister of Education, he charged, could, if he wished, prescribe by regulation what religious instruction could be given in denominational schools; he could also transfer without appeal any teacher to another school. [EPS]

## Milestone

The Rev. **Bernard L. E. Sigamoney**, reportedly the first Indian priest in the Church of the Province of South Africa, died recently in Johannesburg, South Africa, at the age of 75.

Fr. Sigamoney was born in Durban, South Africa, was a leader of the Transvaal Indian Organization, and was founder of some of the first labor unions for non-whites in the country. His opposition to the government's *apartheid* policies brought him into conflict with officials from time to time. [RNS]

## FLORIDA

### Change for Charter

A budget of \$337,500 (an increase over current spending of some \$28,000) was adopted by the council of the diocese of Florida recently. The council met in St. John's Church, Tallahassee.

Delegates approved in principle proposed articles of reincorporation to replace the diocese's Charter, which has been amended only twice since 1838. Proposed changes to back up the new articles, as well as some changes in procedures and organization, were also approved in principal. They, however, must be considered by the 1964 council.

Two missions were admitted to the diocese: St. Martin's in-the-Highlands and St. Alban's, both in Jacksonville. The council voted to assemble next year at the Church of the Good Shepherd, Jacksonville.

**ELECTIONS.** Standing committee: Rev. Charles Seymour, Rev. Thomas Barrett; B. Cheever Lewis, H. Plant Osborne, R. Eugene Orr.

## GEORGIA

### Assessmentless

In speedy action, the convention of the diocese of Georgia voted unanimously to eliminate the system of assigning quotas and assessments to meet the diocesan budget. Instead, each congregation will make a single, voluntary offering, to be used for the work of the Church, according to action taken at St. Paul's Church, Savannah, Ga., in May.

Guest speaker was Clifford P. Morehouse, President of the House of Deputies. Mr. Morehouse called the 1961 General Convention an "ecumenical Convention," and predicted that the 1964 Convention would be known as a great "missionary Convention." He chided the American Church for what he said is a tendency toward "ecclesiastical colonialism," and contrasted its system of making overseas districts dependent upon the National Church with the Anglican Communion's policy of making overseas Churches independent and self-governing, while still receiving aid.

The convention adopted a 1964 budget totaling \$216,298. It admitted St. Mark's

Church, Radium Springs, Albany, as a parish, and St. Peter's Church, Eastman, as a mission.

**ELECTIONS.** Deputies to General Convention: clerical, Alfred Mead, Kenneth Gearhart, Nelson Daunt, F. Bland Tucker; lay, John Pierson, Gwinn Nixon, Samuel Waller, Malcolm McLean. Alternates to General Convention: clerical, Robert Manning, Harry Shipps, Joseph Peacock, Hallie Warren; lay, James Kontos, Blake Ellis, LeGrand Van Keuran, Wilton Howell.

## DALLAS

### Half and Half

Individual Christians in the diocese of Dallas ought to consider the biblical tithe the "reasonable standard for thoughtful Christian giving"; each parish in the diocese ought to give as much to the work of the Church outside the parish as is spent within the parish; and the diocese ought to give as much to the work of the Church outside the diocese as much as it spends within the diocese.

These were the thoughts expressed in a resolution passed by the 1964 convention of the diocese of Dallas. The convention met at St. Matthew's Cathedral, Dallas, early in May.

Convention delegates also approved in principle a suggestion by Bishop Mason of Dallas for a single, "tremendous fund drive of many millions of dollars." The bishop pointed out, "It is right for us to pay off debt, to build needed buildings, and to secure endowment where endowment is proper."

In other actions, the convention:

✓ Voted that a delinquency of \$6,000 toward the work of the national Church be paid out of the current budget.

✓ Admitted St. Luke's Church, Stephenville, and the Church of Christ the King, Wichita Falls, as parishes. St. Elizabeth's Church, Fort Worth; St. Gabriel's Church, Duncanville; Emmanuel Church, Iowa Park; the Church of the Holy Communion, Dallas; and St. Paul's Church, Fort Worth, were admitted as missions.

✓ Heard a report from the diocesan department of Christian social relations that an urban commission of the department has been conducting interracial dialogues among clergy and laity of the Dallas area. "These have proven to be of great value and are true dialogues," according to the report.

## ERIE

### No Option

Bishop Crittenden of Erie presided at the annual convention of his diocese, held at St. James' Memorial Church, Titusville, Pa., on May 24th and 25th. In his address, Bishop Crittenden told delegates that Christian unity "is not an option for the Christian."

He added, "Every priest, every lay person, must inform himself in this matter so that when actual proposals are presented for action — as they will be in our lifetime — the diocese of Erie will be prepared to act intelligently and in a manner pleasing to God. Christian re-

## AROUND THE CHURCH

union must begin on the local level — at the grass roots — and I trust that every church in the diocese will work and pray that we may all be truly one in Christ.”

William Stringfellow, a New York City attorney, speaking to the convention, pointed out that “to be a Christian is a costly matter, consisting of nothing less than the absolute willingness to give one’s very life in the service of others — to offer it freely and gladly. . . . There must be no outcasts in our lives.”

The convention:

- ✓ Adopted a resolution asking each parish and mission to “give regular financial support to the Pennsylvania Council of Churches.”
- ✓ Sent greeting to the Pope and the local archbishop of the Roman Catholic Church, asking that God may “continue to bless these His servants and all others who share their vision.”

**ELECTIONS.** Standing committee: Rev. Ralph Hovencamp; Rev. V. R. Browne, Hugh Strong, William Mohney. Deputies to General Convention: clerical, Ralph Hovencamp, Frederic Murray, Roy Schaffer, A. Malcolm Macmillan; lay, Robert Dunham, Lyle Hall, DeWitt Bull, Jr., D. Harvey Phillips. Alternates to General Convention: clerical, V. R. Browne, William Keys II, Arthur Cope, Paul Long; lay, Bertram Claridge, Carl Rebele, George Fuessler, Edward Yewell. Delegates to provincial synod: clerical, Ralph Hovencamp, Thomas Small, Roy Schaffer, John MacDonald; lay, Frank Ferrin, Robert Garland, Wallace Young, Thomas Ryall.

### CONNECTICUT

#### Looking Around

The convention of the diocese of Connecticut, meeting on May 21st in Christ Church Cathedral, Hartford, Conn., adopted a program budget for 1964 of \$373,841. The administration budget adopted was \$92,979.

Bishop Gray of Connecticut, addressing the convention, said:

“We see the horrors of racial prejudice erupting in tragedies in our own land as well as overseas, and there are times when one is not proud even to be a human being. We see the headlong rush in war preparations, accompanied by incredibly cynical statements, such as that of the Defense Minister of France, who announced that his country’s nuclear targets would be, not military concentrations, but centers of population.”

“If anyone doubts that the Christian Church has been right in promulgating the doctrine of the sin which seems inherent in all men, then let him look at our world. But he must also remember the source of our hope. . . . What we seem unable to do of ourselves, Christ can and will do in and through us.”

**ELECTIONS.** Standing committee: Rev. Harry Whitley. Executive council: Rev. Joseph Harvey; Roger Hartt. Deputies to General Convention: clerical, Robert Beecher, Ralph Read, Robert Appleyard, Harry Whitley; lay, Henry Bakewell, Anson McCook, Tracy Lord, Albert Jacobs. Alternates to General Convention: clerical, Leonard Flisher, Fred Sutton, F. Newton Howden, E. Kingsland Van Winkle; lay, Roger Hartt, Robert Worthington, Philo Calhoun, Richard Hart, Jr. Delegates to provincial synod: clerical, Aaron Cuffee, Francis Belden, Sherman Andrews, Perry Miller; lay, William Bulkeley, G. B. R. Meade, George Murdock, Albert Stickney. Alternates to provincial synod: clerical, Sherrill Smith, Jr., F. Newton Howden, William Weber, William Belury; lay, William Mathews, Paul Hiller, Ernest Nelson, Edward Stites.

The Rev. **Dabney J. Carr III** has accepted the position of executive director of the **Evangelical Education Society**. He is the society’s first full-time employee.

Tuition at **Hobart and William Smith Colleges** will be increased by \$150, effective in September, according to the Rev. **Dr. Louis M. Hirshson**, president. Tuition at the colleges is now \$1250 per year, and the increase will bring it to a total of \$1400.

**Bishop Gray** of Mississippi observed the **20th anniversary of his consecration** recently. He celebrated Holy Communion in **St. Andrew’s Church, Jackson, Miss.**, where he was consecrated in 1943.

The Rev. **Dewi Morgan**, rector of **St. Bride’s Church, London, England**, and correspondent for **THE LIVING CHURCH**, is the new editor of the *Quarterly Intercession Paper* of the **Society for the Propagation of the Gospel**. The former editor, the Ven. **George Appleton**, archdeacon of London, resigned when elected Archbishop of Perth recently. Fr. **Morgan** will also become secretary and treasurer of the **Candidates’ Five Shilling Fund**, which is connected with the paper.

The Rev. **H. Randolph Moore**, rector of **St. Philip’s Church, Los Angeles**, has been designated life-time canon of **St. Paul’s Cathedral, Los Angeles**, by Bishop Bloy of Los Angeles. The Negro priest will soon begin his 30th year at **St. Philip’s**.

The retirement of **Bishop Hart of Pennsylvania**, planned for his 71st birthday, July 18th, will be just 20 years after he succeeded the late **Bishop Taitt** of Pennsylvania, who died on the night of July 17, 1943, according to the *Church News*, official diocesan publication. **Bishop Hart** will be succeeded by **Bishop Armstrong**, now **Coadjutor of Pennsylvania**.

A ground-breaking ceremony marked the start of a second building for **St. Peter’s Church, Amarillo, Texas**, this spring. **Bishop Quarterman** of Northwest Texas presided. He was assisted by the Rev. **Edward Miller**, rector.

The Rev. **Raymond P. Dugan, St. John’s Church, Williams, Ariz.**, was elected president of the Northern Arizona Council of Churches recently. He is the second Episcopal priest in Arizona to be elected this year to a presiding office in a Council of Churches. The Rev. **William A. Pottenger, Jr., of St. Augustine’s Church, Tempe**, is president of the Arizona Council of Churches.

The mission **Church of Holy Cross-Immanuel, Chicago**, has been merged with the congregation of **St. Bartholomew’s Church**, also of Chicago, and will use the plant of **St. Bartholomew’s**. The Rev. **David N. Harris**, vicar of **Holy Cross-Immanuel**, is rector of the new **St. Bartholomew’s**.

**Walter J. Hemmens**, 78, who has been singing in Episcopal choirs for more than 70 years, still is a lead voice in the bass section at the **Church of the Mediator, Chicago**. Mr. Hemmens has also served as **Church school superintendent** there from time to time, and has directed the choir for 10 years.

A reception was held recently to mark the 25-year rectorate of the Rev. **Earle B. Jewell, D.D.** at **St. Andrew’s Church, Kansas City, Mo.** The parish is one of the largest Episcopal churches in the country.

Presiding Bishop **Lichtenberger** has announced the appointment of **George C. Walsh**, of **St. Mark’s Church, Foxboro, Mass.** as **chairman of laymen’s work** for the first province. Mr. Walsh gave up a business career to become lay assistant to the Rev. **Frank M. Johnston**, rector of **St. Mark’s**.

The 20th anniversary of the founding of **St. Christopher’s Mission to the Navajo Indians, Bluff, Utah**, will be celebrated in July. The celebration will include a pontifical high Mass, followed by numerous festivities. **St. Christopher’s** was the first Episcopal mission to be established in the Utah area of the Navajo reservation.

Ground for a new church building for **St. John’s-in-Haw Creek, in Asheville, N. C.**, was broken recently by **Bishop Henry** of Western North Carolina. The Rev. **William T. Potts** is priest-in-charge of the mission.

Honoring a man who served as college physician for more than a quarter of a century, the board of trustees of **Hobart and William Smith Colleges** has named the institutions’ infirmary the “**Andrew Dunsmore Hubbs Infirmary**.” **Dr. Hubbs**, **Hobart alumnus** and long-time physician in **Geneva, N. Y.**, died in September, 1957. He was the son of the Rev. **John Brewster Hubbs**.

Presiding Bishop **Lichtenberger** has announced the appointment of the Rev. **George Lee** of **Cleveland, Ohio**, and the Rev. **Herman Page** of **Houghton, Mich.**, to the **National Council’s Home Department**. On June 1st, Mr. Lee became associate secretary in charge of the Church’s urban work. Mr. Page, son of **Bishop Page** of Northern Michigan, will on September 1st become associate secretary in charge of town and country work, in the Council’s **Division of Domestic Mission**.

# 'The Man in Uniform



U.S. Army Photo

## TOMMY

by Rudyard Kipling

I went into a public-house to get a pint  
o' beer,  
The publican 'e up an' sez, 'We serve no  
red-coats here.'  
The girls be'ind the bar they laughed an'  
giggled fit to die,  
I outs into the street again an' to myself  
sez I:

O it's Tommy this, an' Tommy that,  
an' 'Tommy, go away';  
But it's 'Thank you, Mister Atkins,'  
when the band begins to play,  
The band begins to play, my boys,  
the band begins to play,  
O it's 'Thank you, Mister Atkins,'  
when the band begins to play.

I went into a theatre as sober as could  
be,  
They gave a drunk civilian room, but  
'adn't none for me;  
They sent me to the gallery or round the  
music-'alls,  
But when it comes to fightin', Lord!  
they'll shove me in the stalls!

From *Departmental Ditties and Barrack-Room  
Ballads*, Doubleday & Company, Inc.; used by per-  
mission.

For it's Tommy this, an' Tommy  
that, an' 'Tommy, wait outside';  
But it's 'Special train for Atkins'  
when the trooper's on the tide,  
The troopship's on the tide, my  
boys, the troopship's on the tide,  
O it's 'Special train for Atkins'  
when the trooper's on the tide.

Yes, makin' mock o' uniforms that guard  
you while you sleep  
Is cheaper than them uniforms, an'  
they're starvation cheap;  
An' hustlin' drunken soldiers when they're  
goin' large a bit  
Is five times better business than paradin'  
in full kit.

Then it's Tommy this, an' Tommy  
that, an' 'Tommy, 'ow's yer soul?'  
But it's 'Thin red line of 'eroes'  
when the drums begin to roll,  
The drums begin to roll, my boys,  
the drums begin to roll,  
O it's 'Thin red line of 'eroes' when  
the drums begin to roll.

We aren't no thin red 'eroes, nor we  
aren't no blackguards too,

But single men in barracks, most remark-  
able like you;  
An' if sometimes our conduct isn't all  
your fancy paints:  
Why, single men in barracks don't grow  
into plaster saints;

While it's Tommy this, an' Tommy  
that, an' 'Tommy, fall be'ind,'  
But it's 'Please to walk in front, sir,'  
when there's trouble in the wind,  
There's trouble in the wind, my boys,  
there's trouble in the wind,  
O it's 'Please to walk in front, sir,'  
when there's trouble in the wind.

You talk o' better food for us, an' schools,  
an' fires, an' all:  
We'll wait for extry rations if you treat  
us rational.  
Don't mess about the cook-room slops,  
but prove it to our face  
The Widow's Uniform is not the soldier-  
man's disgrace.

For it's Tommy this, an' Tommy that,  
an' 'Chuck him out, the brute!'  
But it's 'Saviour of 'is country,' when  
the guns begin to shoot;  
Yes it's Tommy this, an' Tommy  
that, an' anything you please;  
But Tommy ain't a bloomin' fool—  
you bet that Tommy sees!

Who is the man  
in uniform?  
In the limbo of a war  
that is no war  
and a peace that is no  
peace, he is

# *A Cross Section of America*

by the Rev. Worthington Campbell, Jr.

Associate Secretary, Armed Forces Division  
of National Council, New York, N. Y.

This may sound kind of funny to you, Ron," Pete ventures. "Every morning I look into the sea and ask myself, 'What am I doing here?' Do you think I'm nuts?"

The two sailors are standing in the darkness at the edge of the flight deck of their giant aircraft carrier.

"No, not nuts," Ron replies with deliberation. "Just thinking."

This fragment of dialogue is not uncommon among approximately 2,806,000 men now on active duty with the Armed Forces. The conversation aboard ship between Ron and Pete takes place a hundred times over among men in uniform wherever they may be stationed — at a SAC base in Alaska, with an armored battalion in West Germany, with a helicopter squadron in South Vietnam or in a barracks of Marine recruits at Parris Island.

What are these men really like? What are they thinking?

At 22 Ron is a petty officer third class, E-4 by pay classification. He is Pete's immediate superior in the command structure, his on-the-job foreman. He is also his friend. Pete, a few years younger, is by comparison raw and green and new to the ways of the Navy. They both work long hours on the flight deck which the publicity brochure describes as vast enough to contain three football fields. The flight deck is the focal point of their world. Ron is a "yellowshirt" who spots the jets onto the catapults and directs them into position after landing. Pete, who is similarly garbed in football-type jersey with a number on it along with helmet, ear plugs and goggles, is Ron's counterpart in blue but with the lowlier task of pulling the chocks from beneath the wheels of parked aircraft and of hitching the "birds" by towbar to a tractor to move them in continuous reshuffle. Ron and Pete are used to wending their way among a hundred fast moving jets that whine and screech. What the machines exhale can blast a man sky-

ward at supersonic speeds. Ron and Pete and the flight deck crew regularly take part in a dance of death. More than 4,000 inhabitants of their floating town live surrounded by jets, catapults, rockets, and more explosive power than that of all the weapons used by all nations for all purposes during World War II.

Ron, that is, Ronald George Bergstrom, was raised on an 80-acre farm near a small town in Kansas. In fact his father and mother together with Ron's three teen-aged brothers still live there. Pete is a product of Chicago's south side. Nobody knew the father. His mother is a waitress and his older sister is off married somewhere. From the day Ron first saw the poster out front of the Post Office about seeing the world, he knew he wanted to join the Navy to travel and push back the horizons of his farmtown world. So after giving the valedictory for his high school graduating class about keys to the future and after receiving the 4-H Club's Citizenship Award and being honored as the member of the basketball team who had contributed most to his teammates, Ron left home. The regular lines of harrowed soil became for him disciplined ranks of recruits in training. When his company commander told them that three out of every five men on active duty are high school graduates and are under 21, Ron could believe it.

With Pete it was different. Fed up with school, tired of bagging groceries after school, he walked down to the recruiting office one day in the spring of his junior year with less premeditated thought than he customarily gave to the selection of a

candy bar. His only word to his friend who joined up with him was a reference to his alcoholic stepfather: "If I ever catch him in an alley some dark night, I'll lick the tar out of him."

In the ship's home port of San Diego, Ron's wife Janice and infant son live in Wherry housing. Married to his high-school sweetheart for two years, he has actually been with her seven months. As a unit of "Power for Peace" in the limbo of a war that is no war and a peace that is no peace, Ron's ship is designed to be a floating airfield on the rim of Asia or anywhere else they send it except at a pier near home. Ron is the one enlisted man out of every three who is married.

At 18, Peter Legg, known as "Pete, the Leg" by virtue of his ability to outrun the cops in escape from tight situations, is single. He has a girl back home still in high school who writes that she loves him but "I love fun, too." As an airman making \$99.37 per month plus \$9 sea pay Pete figures he couldn't support a wife anyhow even if he had one. Besides he is not about to "settle down" yet. It seems that the entire military establishment — nearly three million men in uniform together with the three and a half million who constitute their families and dependents — has yet to settle down. Constantly and often with short notice on the move to new duty stations, they are nomads here today and gone tomorrow. Yet the armed forces are by all odds here to stay.

Adjustment to service life has been relatively easy for Ron. He likes the life. So does Janice, except for the long pe-



U.S. Navy Photo

Flight deck crew lines up A4B "Skyhawk" to starboard catapult in preparation for next launch.

riods he must spend at sea separated from his family. Ron and Janice are seriously thinking of making the Navy a career. He has been selected for a program which includes four years of college at government expense.

Not so with Pete. "They're always on me. Can't they leave a guy alone?" he asks Ron.

The Leg has fought his way through gang life in Chicago. Recently when he was brought before the ship's commanding officer on a charge of disorderly conduct in starting a fight in the flight deck crew's living compartment, the captain told him he didn't ever want to see Pete at mast again. "After all, we're not running a psychological clinic for juvenile delinquents here," were the skipper's words. If Ron had not spoken up on his behalf, Pete would have been in for worse trouble.

Ron is that kind of person. He backs his men and tries to help them. Pete knows he can confide in him. Others do, also. "A man you can trust and depend upon to get the job done and done well" is the remark the division officer has entered on Ron's service record.

In their way Ron and Pete are fairly typical of the man in uniform with the kaleidoscopic variations which spring from a cross section of American young adulthood. The modern G.I. has been aptly described as a selected civilian in uniform, a technician and a specialist, away from home and under military discipline. "He is the high-school football hero," writes the executive officer of a Navy destroyer in *Christianity Today*,

"the serious science student, or the kid who drops out of school in his junior year due to lack of aptitude and interest. Not some peculiar creature conceived for a life of immorality as portrayed in the paid killer and ravager of social decency. He is a person who enlists because of a sincere patriotic desire, or in order to learn a trade or to fulfill his bent for adventure, or perhaps to complete his military obligation and thus clear the path for further education or a career. He struggles to maintain individualism in a sea of conformity."

Ron and Pete's conversation is suddenly cut short. A voice booms out of the night over the bull horn to announce that a jet pilot aloft is in trouble and that another pilot is flying out to guide him in. For an instant the ship stops breathing. Then the flight deck is all dancing in the dark. While decisions and electronics and "Rogers" feed the controlled tenseness, mirrored lights and tractor reflectors and the red-tipped flashlights in the yellowshirts' hands criss and cross. The "buddy plane" circles in low with wing tips flashing red and green, then out to the left with the disabled aircraft behind him.

"Plane in the water." The destroyers go out to search while the whole world waits — just thinking.

What is he thinking, this man in uniform? In what light does he see things?

"You never know what they're thinking up there," Ron says, referring to the powers that be. Some of the flight deck crew have gathered during a lull for coffee in the yellowshirt locker. "Mr. Keith

tells you not to put the respot in, just to leave the planes up forward. Then the chief comes up and says to shift them aft. Sometimes I wonder." Ron usually does not criticize his superiors to anyone. Tonight he's tired after all day and half the night before on the flight deck. Mr. Keith, a product of college NROTC, is Ron's division officer.

"Well, what do you expect?" one of the younger blueshirts chimes in. "That chief knows his stuff. He was doing this routine when Mr. Keith was still in rompers." The matter is clinched, but Ron feels unsettled and a little guilty. How can a guy say what he thinks and still be part of the outfit? He wonders.

"Who does that fat-head think he is anyhow?" Pete storms into the yellow-shirt locker and fills his numbered mug with the oily-black liquid. "Tries to run me down with his tractor like he owns the place."

"Come off it," another voice in Ron's squad warns. How can they work off this tension, Ron asks himself, with five months still to do in the Far East with the Seventh Fleet? He realizes that this is one of the "Old Man's" primary concerns. Whenever the ship gets into port there are frequent references in the Plan of the Day to soft ball games and tours and ship's parties. The gals and the booze seem to win hands down. He is sure Pete is game for both. Without Janice and the baby, how would I make it out here? A guy can get pretty lonely. "It's after 9 now. I've washed the dishes and just put Ronnie to bed. And I was just thinking. . . ." Janice's own words on the crumpled pink sheet of Eaton's Highland in Ron's dungaree pocket. Ron was at sea the night five months before when the chief's wife drove Janice to the hospital to have their son.

"You know full well that nobody in this room does one lick more than he has to." Pete has the floor now. "That is except Ron here. He has to. They have him over a barrel. But not this cookie. A guy can make three times as much on the outside even pushing planes."

All eyes have shifted to Ron, the only PO present.

"The job shows up the man every time. Any PO or NCO could tell you that. They don't make you one for nothing," says Ron, miffed. He knows that Pete knocks himself out for him and would like to be one of them, but he isn't.

"This is the captain speaking." Word over the ship's general announcing system interrupts their talk. They'd do anything for that man. Even die for him. Ask anybody. A blueshirt comes out from under a wing and, "There's the Ol' Man himself asking me how I'm doin'. Gee. Great." The blueshirt's buddy, who works in the ship's laundry and goes up to the flight deck for air can only respond by wishing somebody would ask

*Continued on page 29*

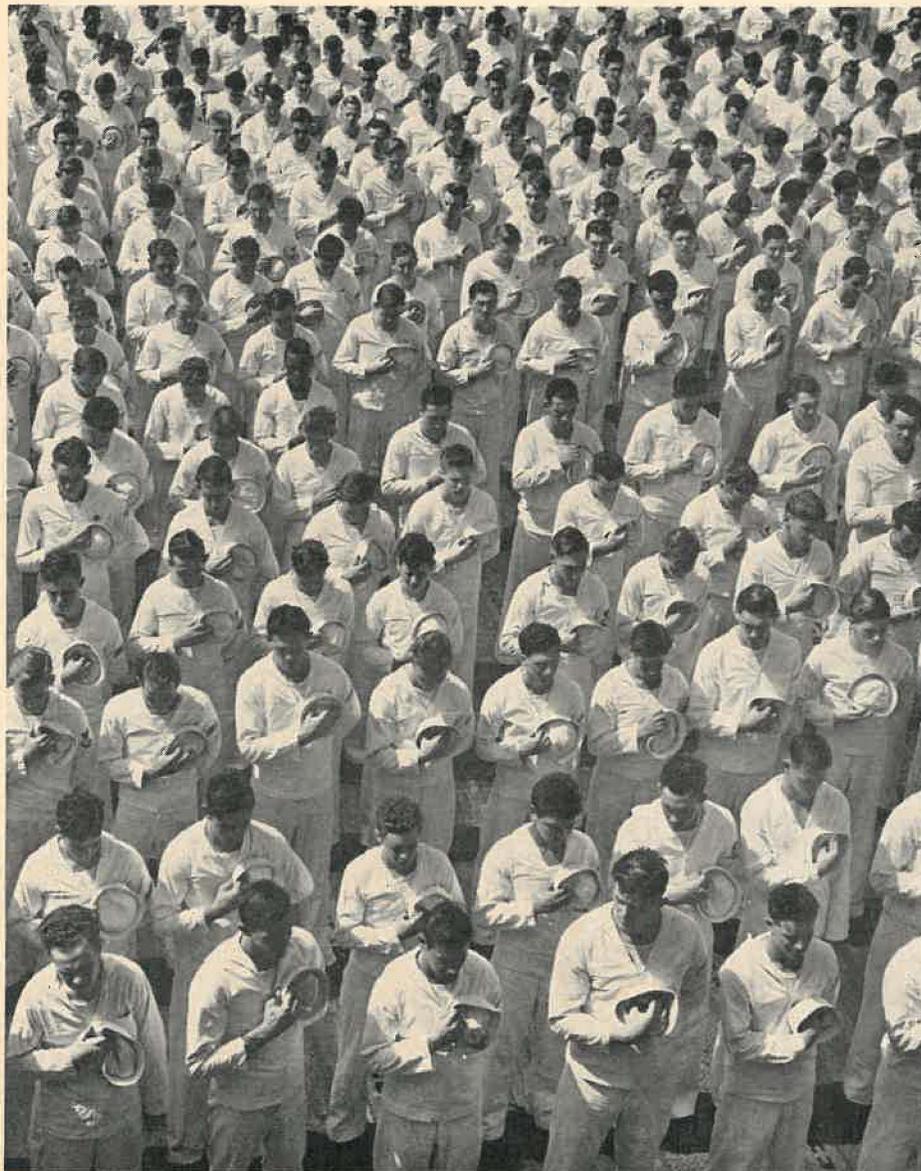
# *The Parish*

## *Back Home*

by the Rev. Reginald Carter Groff

Rector, Church of the Advent, Norfolk, Va.

U.S. Navy Photo



A twenty-year-old airman who has nothing better to do on an afternoon off decided to go across the state line to an easy-marriage community and marry a barmaid he had known for a couple of weeks. The "bride" did not spend her wedding night with her "husband" but with another male acquaintance. The marriage was never consummated. Upon investigation, it was found that this girl did not even know the name of the man to whom she was married the day before. She had to look it up on a scrap of paper where he had written it for her. And this was not her first marriage; she had been married at least three times before and there was pretty good reason to believe that all of these marriages had not been dissolved by courts of competent jurisdiction. How could this happen? This boy was raised in the Church. What had gone wrong? What had happened to his interests and values? The startling fact is that this could happen to anyone. It could happen even to your son or your son's son.

Almost all American young men from high school graduation through the early twenties are faced today with the very likely possibility of at least a short sojourn in military service — a challenging mission for the Church, obviously. The environment of military bases, if not completely hostile, is at least unconcerned about Christian values or Christian living. This is a fact worth your attention because it is of great concern to the Church. The existence of the Armed Forces Division of the National Council indicates the concern of the general Church.

What happens to hundreds of our young men — many not quite dry behind the ears — as they leave their home par-

**The pressures and temptations  
of military life are not different  
in kind from any other life. Preparation  
begins in the Christian home and the parish family.**



U.S. Army Photo

ishes and go into various branches of the armed forces?

We usually do not have to worry about the young married commissioned officers. They have had experience away from home and parents in college or academy. They usually find their place in the community and in the churches. They are more settled, considerably more mature. They are concerned about the well-being of wives and children, and wish them to have as complete an orientation in the civilian community as possible. The Church is generally an important concern, even though it may not be given top priority.

Our very young enlisted personnel are the ones who most need attention. Not

too long ago I heard one of these young warriors refer to himself as a "misplaced civilian," and another said he was "a prisoner of the Navy." Such statements certainly are symbols of dissatisfaction, perhaps frustration, marking time. What are these boys up against? What causes them to feel this way?

There is the problem presented by discipline and authority — two categories which are less and less known by our younger citizens. Discipline is "square" and authority is old fashioned. It takes some doing to get used to them. Then, to make the situation worse, a great amount of freedom is allowed during off-time. You can do anything unless you are caught by the MP's or the local "fuzz."

So the work of the G. I. is performed under authority and discipline and his leisure time finds him almost as free as the air.

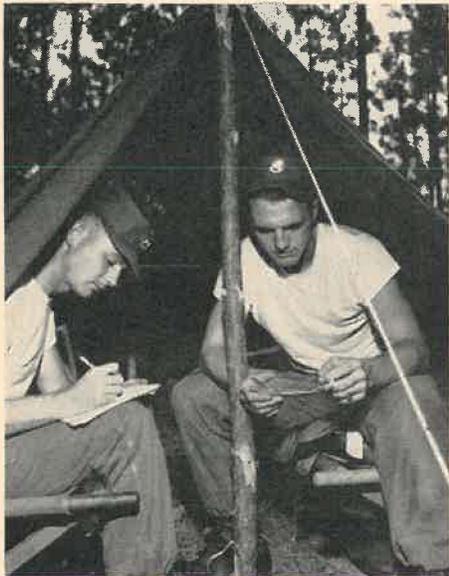
Military structure takes care of authority and discipline; you either fit in or else! The unhappy truth, however, is that authority in the services, as any place else, can be misused. Unsuitable men sometimes gain positions of authority as non-commissioned officers. These can and occasionally do misuse their authority; they can and sometimes do sadistically take out their own frustrations upon those they are supposed to be directing and leading. This can be an impossible, unbearable situation for the youngster who is away from home, family, and friends for the first time.

Being thrown in with all sorts and conditions of men can change the relatively innocent into what the boys call "the checked out" — those who know their way around taverns and brothels. It takes "guts" not to go along with the group in the pursuit of such recreational activities. Former training and natural youthful inhibitions go out the window. After all, what can you do? Living standards are so different from what they were at home! The lack of privacy in barracks and on ships can be demoralizing. You have to do something just to get away from such quarters.

What do you think about the man in uniform? What kind of an image does he conjure up in your mind? It has been reported that during World War II signs were posted on Norfolk lawns bearing the legend, "Sailors and dogs keep off grass." I am convinced that this is apocryphal, but the image of the man in uniform is often poor in towns and cities close to military installations. The stereotyped image of the tough man in the uniform who goes around wrecking everything and running off with young girls persists. Civilians who feel this way make it hard for the military man — even your son, grandson, brother, or cousin — to meet and associate with the better elements in a community. Even the business man or merchant in a community adjacent to a base may love the G. I. dollar and exploit the service man, yet not want his daughter to speak to such an undesirable character.

The G. I. may have patriotic pride in the uniform of his country, but see that uniform scorned by many. He wants to be a person in his own right, but he is being pushed and squeezed by circumstances and by people around him. He may be asking: Who am I? Where am I going? What am I doing? What can I do? Is there no help?

To say that pre-induction training for military service is basically preparation for life is to make a statement which sounds simple, maybe even trite. However, if this is a fact, it has important implications and profound overtones. It is



*The work  
of the G.I.  
is performed  
under authority  
and discipline.  
His leisure time  
finds him almost  
as free as air.*

U.S. Army Photos



certainly true that military life is a special kind of life with acute problems, acute pressures, and acute temptations. But it is *life* — one who goes into the Army, Navy, or Air Force is not temporarily resigning from life. This is the life which more and more of our young people are living now and even more of them will be living some day. The problems, the pressures, the temptations encountered differ not so much in kind, but in degree, from those encountered in life in general.

The people in the Church are always categorizing other people: “children,” “teenagers,” “military,” “transients,” “young marrieds,” “the aging.” But these are all persons and have a right to be considered and treated as persons. Although problems, pressures, temptations, may differ, the basic needs of persons always remain the same — love, concern, purpose. It came out in a recent conference that most of the sailors present felt that no one in their outfit really cared — there was no one with whom to talk things over. What is the answer?

Military bases do provide chapels and chaplains. There are chaplains also for ships or squadrons. The number of Episcopal chaplains remains comparatively small. We have heard from servicemen that they had never seen an Episcopal chaplain in their several years of duty. The general Protestant worship and the general Protestant ministry leave much to be desired for the Episcopalian — especially the one who is used to regular Eucharists and preparation for the same by sacramental confession. Few go to the chaplain’s services. And this is frequently true even when the chaplain is a priest of the Church. Many of our chaplains are doing outstanding jobs even in the face of discouraging response.

The parish church near a military installation is really the best bet for Episcopal soldiers, sailors, and airmen. The parish church as an accepting and welcoming fellowship affords excellent contacts in the civilian community. But often this is where they come into contact with something less than the ideal. Strangers and newcomers — especially military “transients” — are not always welcomed or encouraged by the faithful in some of our parishes. Thanks be to God, this is changing.

The enlistee could, of course, seek out the Church. Even when the hand of welcome is not extended, he belongs there. He is really no more a “stranger and sojourner” there than a member of the family who built and endowed the place. He has, at least potentially, a ready-made group of friends and associates. St. Paul said, “We are members one of another.” But it takes a lot of determination to seek out the Church when you meet hostility there.

Ideally, home parish preparation for military service begins with the parish

*Continued on page 31*

# The Parish Near the Base

by the Rev. Clarence C. Pope  
Rector, St. Luke's Church, Baton Rouge, La.

A parish near a military installation and serving its people is neither more nor less than any other parish of the Church. It is a portion of the family of God in a given area drawing together before His altar to worship, adore, and serve — a cell of the larger Body of Christ.

It is only as the "parish-near-the-base" seeks to be the Church that service personnel and their dependents find their spiritual needs met. The special needs of the military must be provided for within the framework of the historic Church with her sacraments, Prayer Book worship, fellowship, and pastoral care. Anything less than this would be unacceptable and would fail to offer the stability and assistance needed by people who are under constant tension from a world political situation which might explode militarily at any moment.

Having just completed a six-and-one-half-year "tour of duty" as rector of St. George's parish, Bossier City, La., my concern for military personnel and their families is quite acute and I feel that the Church plays a vital role in their sense of well-being and capacity to stay with the enormous and complex job they have to do.

St. George's is located a mile or so from one of the main entrances to Barksdale Air Force Base, a large Strategic Air Command installation and headquarters



The main window of the chapel of Strategic Air Command headquarters, Offut, AFB, Neb., is one of 10 commemorating the sacrifices of SAC's peacetime dead — men who gave their lives to the cause of world peace. The windows, dedicated in May, 1960, were built by funds given by SAC personnel around the world [L.C., May 29, 1960].

for Second Air Force. Bossier Base, a weapons depot, is also situated on the same military reservation. There are also a number of army personnel attached to the Nike missile bases ringing the area, who live in Bossier City. Bossier City and adjoining Shreveport, receive many benefits from Barksdale, including support of the economy by a gigantic payroll of the many thousands of military and civilian jobs. Military personnel and members of their families also take an active part in community and civic life and have made many valuable contributions to the betterment of the Shreveport-Bossier City metropolitan area.

When St. George's was admitted into union with the diocese of Louisiana as a mission in 1956, the congregation was using the gymnasium of a Bossier City school for services. Permission for the use of the school facility was granted by the Bossier parish (county) school board. From the very beginning of the mission by lay readers from the Shreveport parishes it had shown great vitality, with a membership composed of young married people with little children.

Within a few months of the establishment of St. George's Mission I was appointed the first resident priest-in-charge and moved into a very comfortable rectory, the only property the little congregation owned at the time. (I was then unmarried but within a year my status

was changed.) My wife, a pediatrician, was directly and indirectly responsible for many families finding their way into the parish. A large percentage of her patients were military dependents. The membership of the mission was pretty evenly distributed between military personnel and civilians and as we grew over the years the ratio remained pretty constant. The rank of the military members of the congregation seemed never to be a factor in their response or work in the church, with a brigadier general kneeling next to an airman basic and a staff sergeant loading Prayer Books and hymnals in the back of a car after Sunday services in the gymnasium, assisted by a major. Civilian and military relationships within the parish were also extremely cordial and consistent with the strong family feeling which persisted at St. George's. Many babies born to military families who were communicants of St. George's have civilian godparents whom they must leave behind as they are transferred away. The reverse of this is also true with military people serving as sponsors for the civilians.

When a congregation is without a church building, as was the case with St. George's during the first two and one half years of her existence, one is made very much aware that the Church is not a building but the divine Body of Christ whose members gather to sing praises on the first day of the week. Each Sunday after the late celebration of the Holy Eucharist a rotating team of "movers" would dismantle our temporary facilities in the gymnasium and move them to storage at the rectory. These "facilities" included a collapsible altar, a pump organ, kneeling cushions, communion silver, vestments — everything needed to "set up" church anywhere for 125 people.

Two years after admission to the diocese St. George's became a parish, still in borrowed quarters, with the first vestry composed of 40% military personnel. Included in the charter of the parish is the provision that whenever practical at least 40% of the vestry shall be members of the active military. In subsequent years the percentage in practice went as high as 50% with enlisted men serving along with commissioned officers.

Organizational meetings of the parish without a church building were held in borrowed quarters all over town from the parish (county) health unit where the Women of the Church met, to the Barksdale clubs (both Officers' and Non-commissioned Officers' Clubs) where the Laymen's League held monthly gatherings. Saturday afternoons would find a detail of men and women, civilian and military, busily engaged in setting up for our "one day stand" on Sunday.

On Christmas Eve of 1958, St. George's occupied her first permanent quarters, built on four acres of land in close proximity to Barksdale. Military



U.S. Army Photos

While the military men are away from home, the Church's role can become vital in the lives of the men and their families.



communicants carried their full share of the cost of construction. Three years from that date the parish had doubled in size and at present it continues to grow, due in large measure to the support of Air Force personnel and a very loyal, hard-working core of civilian families.

The terrific roar of a giant B52 jet bomber warming up or hurtling down the miles of Barksdale's runways never allows one to forget about the wonderful mission of our military men or of the Church's responsibility for them. Celebrations of the Holy Mysteries are frequently drowned out by the thunderous noise of SAC bombers taking off for the ends of the earth on training missions and other assignments. Sermons have been interrupted for several minutes while one of the giant planes took to the air.

Frequently the military men of the parish are away from home for long

periods of time on temporary duty or on various missions, and their families simply have to wait for their return. This, of course, presents problems of adjustment for everyone concerned and the Church has played a vital role in helping to prevent serious difficulty or in resolving problems which have grown out of such circumstances. Countless ones have remarked that the Church is the saving element in a family life filled with the unexpected. The very high percentage of communions made at St. George's altar by the military speaks well for their devotion and faith. Because of St. George's parish and its ministry to them, more than one family has decided to remain in the community when the head of the house was transferred overseas to a base which did not have adequate family quarters.

While the majority of Episcopal families at Barksdale seemed to prefer the

"normal" life of the parish church with its Sunday school, choirs, organizations, etc., there was a large group who preferred to be identified with our own Air Force chaplains and were ministered to by them. The first such chaplain who came to be loved in St. George's parish as if he were on our staff was Chaplain (Capt.) John B. Roberts, Jr., now of Ramstein AFB, Germany. For a period of nearly three years Chaplain Roberts worked very closely with all Church personnel, including members of St. George's, and was a great help as liaison between the base and the parish church. Countless pastoral problems involving Air Force and military personnel were referred to Chaplain Roberts and he in turn referred cases to the rector's office. Frequently with the permission of the persons involved consultations were held between Chaplain Roberts and me in an attempt to settle a particularly thorny problem.

When Chaplain Roberts was transferred to Germany in the spring of 1962 I agreed to maintain the Sunday Eucharist at the Air Force chapel for Churchmen on base and off who, in the main, chose not to be identified with a parish church. Within six months Chaplain (Capt.) James E. Flinn, a priest of the diocese of Dallas, came to Barksdale and resumed the work left by Chaplain Roberts and a very cordial relationship ensued. (As my own interest in the military grew I applied for and received a commission in the Air Force Reserve as a chaplain.)

Many of the unmarried personnel were reached by our chaplains at Barksdale and a number were prepared and presented for Confirmation along with certain families. A good many of these people, while they attended St. George's or one of the parishes in Shreveport from time to time, never became an integral part of a parish church and preferred to be registered with the Armed Forces Division. This kind of "military Church" preference was not confined to Barksdale as it was encountered frequently among newcomers who had been confirmed on Army posts or by some bishop in the Far East, presented by a military chaplain from one of the branches of the service.

Often these persons chose to remain outside the parish family and to be ministered to occasionally by a civilian priest but more often by the Episcopal chaplain at the base facility. This seems very definitely to point to the need for adequate canonical coverage for persons who prefer a "military Church," including provisions for a military bishop.

The question of a bishop for military personnel, including supervision of our chaplains, has in my way of thinking, never been satisfactorily answered. Jurisdiction seems to be a stumbling block for

*Continued on page 31*

# Resources

## for Living

There are always some parents whose parental anxiety about their children leads them to conclude that military service is detrimental to their total well-being. There may be some valid reasons for this conclusion, but the number of people who have been helped by military service far outnumbers those whose characters and personalities have been hurt by it.

One of the best proofs of that is to listen to a man reminisce about his military service. Whether he is sitting around with his friends over a pitcher of beer or bouncing a son on his knee, he will be thankfully pointing up the fact that he learned a great deal about life that he could not have learned anywhere else but in the military. He will also recall some of the resources that he drew upon in the military community which helped him make a successful and creative adjustment to military service. My purpose is to point out a few of these resources.

First there is the whole range of the serviceman's personal contacts with people in his unit. One of the greatest influences on the life of a soldier is the kind of friendships he makes. Like the civilian community the military community has all sorts and conditions of men; but a buddy in the service can become one's alter ego much faster than a similar buddy back home. By necessity, personal contacts develop much faster in the service. Men need each other's strength and trust to accomplish their mission. Fortunately, there are hundreds of thousands of men and women in the service who hold the same kind of ethical ideals and values as you hold, and as your sons and daughters hold. The friendships they make in the service are crucial; they can be a great source of strength. They can also be a man's undoing.

Beyond personal friendships, there is the whole authority structure of military life and this usually works for the well-being of the serviceman. There is the squad leader and the platoon sergeant, the chief petty officer and the company commander. They know that their authority must be exercised wisely if the mission of the unit is to be accomplished, that they must stay in contact with their men if they want them to develop a winning morale and *esprit*. Today, as in no other time in the history of our armed forces, every man usually has some kind of access to his leaders. He knows that someone will listen. He may be able to

by the Rev. Alister C. Anderson, Chaplain, USA  
St. Cornelius' Chapel, Fort Jay, N. Y.

talk over his problems with his unit commander. It may be the doctor or the chaplain or the IG (Inspector General) or the Red Cross field worker who will do the most listening, but someone is sure to listen someday, and that is a tremendous factor in a man's well-being.

But a man's resources go beyond his friends and his leaders. There is the broad activity of the Special Services personnel who do much to help a man make the adjustment from civilian to military life. They work hard to bring something of home to the men and women in service. There are more than five hundred of these special service clubs, all around the world, on almost every military installation of any real size. These clubs sponsor dances, organize arts and crafts activities, and maintain splendid libraries. They work with local military commanders in arranging a varied program of sports, including everything from fishing to wrestling and from softball to ping pong, and in setting up tours to some of the most interesting places in the world.

Further, there is the opportunity for the serviceman to continue his education while serving his country. Thousands of men and women participate in the educational courses sponsored by the United States Armed Forces Institute (USAFI). These classes and correspondence courses can enable the serviceman to obtain his high school diploma and even acquire some college credits through the Coördinating College and University Program of USAFI.

But it is the chapel and the chaplain who have the unique opportunity to contribute to the serviceman's welfare. All too often they are the last to be sought out. This is due to several factors, chief of which appears to be the general tendency of young adults to drift away from

the Church, wherever they are. The Armed Forces Division of the Episcopal Church, along with similar groups in other Churches, is keenly aware of this situation, and so are the military services themselves. In the last few years several conferences and institutes have been called upon to study the situation and to make recommendations.

While this is a situation which is common to the whole of society, what a tragedy it is that the greatest source of strength that there is for a man to make a successful adjustment to military life — indeed, to life itself — is the one which is most often neglected. We are all guilty of trying to leave God out of life.

I am not suggesting that the chaplain has all the answers or that "crying on his shoulder" is particularly useful, but the chaplain can help the man if he really wants to be helped. He can listen while others must talk or take action, and this more than anything else can help the serviceman think through his own problems.

But the final resource that is available for a man's well-being is the man himself. Special Services may plan a trip, the chaplain may announce a special mission, the post education officer may invite a man to enroll in a new USAFI course, but the soldier is not likely to participate in any of these activities if he has already decided to go out on the town. The Army does not make a man, nor does it break him. It merely intensifies the arena of action between good living and disillusionment. Ultimately each man and woman is responsible for his own soul, and he must decide. Let us pray that those who are required to live in this arena for a while will call upon God, who is the only One who can make them victors.

# THE CHURCH

## IN THE ARMED FORCES



The Rev. F. A. MacDonald

The spiritual welfare  
of the men called to  
preserve our liberty  
is the responsibility  
of the Churches



The Rev. Robert M. Stretch

by the Rev. Robert J. Plumb

Executive Secretary, Armed Forces Division  
of National Council, New York, N. Y.

Ever since the birth of our nation, men have served on land and sea in the armed forces. In times of international crisis they have been hailed as heroes and saviors and in times of peace they have been looked upon as trucklers and hangers-on.

In 1777, the Rev. John Hunt of Virginia was chaplain of a battalion of the Continental Army. His pay was \$33 per month. In April of that year he preached a sermon in New Jersey to the Virginia troops on the subject of "Patriotism or the Love of Country." There is a copy of it in the rare book collection of the Library of Congress.

To the men gathered there, who had survived the hunger, cold, and dangers of a second winter of war, the chaplain was hopeful and said,

"The gloomy cloud that has long been gathering and hovering over us is indeed still formidable, and demands our utmost efforts to bring out its dispersion and this great good is most likely to be accomplished by firmness, by perseverance and a fixed determination to execute and defend what our Continental Congress, provincial assemblies, and commanding officers shall wisely and prudently resolve. It was not for conquest we drew the sword, but for justice. It was in defense of the plainest rights and such as all mankind have ever claimed, at the call of a provoked and long injured people after every other method of redress had been tried in vain.

Liberty with danger is better than slavery with security."

"Liberty with danger is better than slavery with security." The chaplain might well have been speaking to us for his words echo down the long corridors of time to describe not only what was true in the spring of 1777 but what is also true in the spring of 1963.

Yes, we could sit back and not have any defense program. This would release billions of dollars for needed education, for health, for agricultural and economic development not only in our country but in many underprivileged countries as well. But what would happen? Nation after nation would yield to Communist pressures until the area of the free world would become so small and so insignificant that the remaining free nations would lose confidence and there would be no free world at all.

The only way that this can be prevented at the present time is by military power. We have chosen, like those before us, the way of liberty and danger instead of the way of slavery with security. It is a dangerous way. To keep the world from being dominated by Communism and to prevent a world destroyed by nuclear war — it takes a great many men to accomplish this task and they are widely scattered. Their spiritual welfare is a responsibility of the Churches to which they belong.

At present there are 106 Episcopal military chaplains on active duty, divided: Army, 46; Navy 26; Air Force, 34. Besides these there are nine full-time chaplains of veterans' hospitals and nine serving part-time. The quotas of chaplains are fixed by the government on a basis of baptized adult membership of each Communion in relation to the population of the United States. Our quotas are all practically filled but we will need about 10 recruits within the next 12 months to fill the places of those who have completed their tours of duty or are retiring because of age and years of service.

It is good that about half of our chaplains are career officers and about half are reservists. This means that there is a constant coming and going between the military chaplaincy and the civilian ministry, a fact which strengthens both types of ministry.

The Armed Forces Division of the Home Department is organized as follows: The Rt. Rev. Henry I. Louttit, Bishop of South Florida, chairman; the Rev. Robert J. Plumb, executive secretary; the Rev. Worthington Campbell, Jr., associate secretary; the Rev. Frederick A. McDonald, representative in Europe; and the Rev. Robert Stretch, representative in southwest Europe. Serving on its Advisory Committee are the Rt. Rev. Henry I. Louttit, D.D., chairman; Chaplain (Capt.) Donald A. Davies, Army; the Rev. Roberts E. Ehrgott; the Rev. Reginald C. Groff; Major General Malcolm A. Hay; Mrs. Edward A. Heffner; Chaplain (Lt. Col.) Clarence B. Hobgood, Air Force; Mr. Francis C. Jameson; the Honorable Richard Lankford; the Rt. Rev. Arnold M. Lewis, D.D.; the Rev. William W. Lumpkin;

Vice Admiral Ephraim R. McLean, Jr.; the Rev. Canon Luther D. Miller; the Rev. Edward I. Swanson; Chaplain (CDR) John D. Vincer, Navy; Chaplain Earl T. Williams, Veterans Administration. Ex-officio members are the Rt. Rev. Daniel Corrigan, D.D.; the Rev. Robert J. Plumb, D.D.; the Rev. Worthington Campbell, Jr.

It is planned to add to the Advisory Committee one active duty chaplain from each branch of service. Three members will rotate off each year. The committee will meet twice each year for two days, in June and December.

The purpose of this Advisory Committee is:

(1) To identify and analyze salient concerns related to the Church's ministry to military personnel and their families.

(2) To give counsel on aims and general policy in this area of work for confirmation by the Home Department.

(3) To deliberate, consult, and study specific policies and concrete programs designed to promote the Church's mission to the people of the Armed Forces, especially where directions are neither immediately discernible nor clearly defined.

(4) To evaluate work of the Armed Forces Division already initiated.

The Berchtesgaden Conference, which first took place in 1955, has been held every year since, and has become one of the high points of the Church's work in Europe. Every year more than 400 Episcopalians in military service and their dependents gather at the General Walker Hotel at the Army Rest and Recreation Center, Berchtesgaden, Germany. The conference this year was led by the Rt. Rev. Chandler W. Sterling, Bishop of Montana, who preached at the evening services and conducted a question and answer forum each morning. Other lecturers were the Very Rev. John Coburn of Episcopal Theological School and the Rev. Canon Bernard Clinton Pawley, the Archbishop of Canterbury's representative to the Vatican.

The Rev. Canon Frederick A. McDonald and the Rev. Robert N. Stretch continue to ride exciting circuits, celebrating Holy Communion on military installations where no Episcopal chaplains are available. Chaplain McDonald each month drives over the Brenner Pass to conduct services at our Italian bases at Vicenza and Verona. Chaplain Stretch makes regular visits to our military bases in Spain. At present there are 15 Episcopal chaplains in Europe. Under the leadership of Bishop Bayne a conference is also held annually at Berchtesgaden for Episcopal lay readers, generally in December. A number of Old Catholic priests in Germany are helping our ministry to the Armed Forces, having learned to read our service in English. Many of them attend the Berchtesgaden Conference.

# The Diocesan

## Armed Forces

### Commission

*The bishop, the armed forces commission,  
and the local parish*

*must work together in offering the welcome*

*and compassion of Jesus*

*to uniformed strangers*

**by the Rev. Edward I. Swanson**

**Chairman, Armed Forces Commission, diocese of Massachusetts;  
rector, Emmanuel Church, West Roxbury**

**T**he diocesan armed forces commission has emerged in response to a new realization of the obligation and the opportunity of the Church's ministry to the military. The diocesan commission is one means of assisting Churchmen to minister more effectively to those in uniform. Precisely put, the mandate of the armed forces commission is "to assist the clergy and laity of the diocese in offering the Church's ministry and resources to those who are involved with the military establishment."

Though spoken of as a "specialized ministry," it is but one among many expressions of the Church's concern for people where they are, doing what they are called upon to do, bearing what they must bear — an offering to them of the love of Christ and of the "blessed hope" He gives every man, woman, and child. It is "special" in that one must discover its dimensions and learn its jargon. One must listen to military personnel long enough to perceive where they are and all the special difficulties, temptations, and opportunities they face. But in any ministry one must look and listen attentively before one can hope to behave relevantly.

Appointed by the bishop, the armed forces chairman will usually function within the structure of the diocesan department of Christian social relations,

though he may soon find himself deep in conversation with the department of Christian education and especially its young adult unit. The nature and the extent of the military's presence within the diocese will obviously affect much of the chairman's strategy. He may feel himself able to handle the job alone; some dioceses may not have a single military base within their borders. Others, like Massachusetts, may have several large installations with every branch of the armed forces represented. In such a situation the chairman will recruit a group of interested persons, clerical and lay, to work with him.

He may, with a sound instinct, seek Churchmen with military connections, either past or present. Members of parishes adjacent to military bases will usually welcome his invitation to commission membership. Retired servicemen of all ranks are available in every diocese and district. A word of caution might be well at this point, however: The commission is not an officer's club, nor is its meeting table a place where old soldiers gather to reminisce. One needs perceptive, sensitive, convinced Churchmen who, though possessing experience with military life, are motivated by pastoral concern and a desire to demonstrate the relevance of the Gospel to this group of people also. The

commission's outlook is both pastoral and evangelical.

When formed, the commission must discover its job. There are no blueprints to give it detailed guidance. It may begin naively, as did our commission, by attempting without any experience at all to write a definition of its task. The effort failed because the group simply did not know what it was talking about.

The situation in each diocese will be different, and each commission will have to feel its way along. It will have to encounter at first hand, identify, and sort out the many facets of its total task. This cannot be done entirely at diocesan headquarters. The commission must take to the field. This is particularly true where there are several large bases and thousands of servicemen. Our commission has spent over two years in documenting and validating its mandate. It has gone to Army, Navy, and Air Force installations and conversed with servicemen.

The military are not accustomed to being sought out by Churchmen. They are more accustomed to being ignored, rejected, and segregated by them. Inured to a "second-class citizen" and a "first-class outsider" status, they come to view themselves as apart from and unrelated to the civilian Church. Commission visits to the bases have been heartily welcomed and have helped to reestablish contact between civilian and military Churchmen. Once persuaded of the genuineness of the Church's interest, servicemen have responded gratefully and have poured forth their problems and concerns. The Massachusetts commission has amply documented the pastoral challenge of the armed forces ministry.

While such visits help the commission to identify the job to be done, the actual doing of it rests with the parish or mission contiguous to the base. The local priest and his people are the Church "on location" and must carry the ball — if it is to be carried. Visits by the commission and, even more importantly, by the bishop himself can support the dialogue, but the day-to-day ministry belongs to the Church's local unit. Bishop, armed forces commission, and local parish must work together in offering the welcome and the compassion of Jesus to the uniformed strangers who appear, sometimes in great numbers, within the diocese.

From what has been said thus far it may seem that the parish contiguous to a military installation is the sole, or at least the major, preoccupation of the armed forces commission. Not so! The commission has work among all the parishes and missions of the diocese. As has been noted, some dioceses contain no military installations at all.

In such situations there remains ample work for an armed forces commission. There are few parishes which cannot count at least one member away on active duty. All will have young men who have



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The armed forces commission can summon Churchmen to respect the dedicated men and women who take seriously their task of protecting the nation.

registered for the draft or must soon do so. The commission can summon parishes to lend every appropriate support to their own members in uniform. At the very least, this will involve presenting the new Armed Forces Prayer Book and the service cross to the recruit on Sunday in church, keeping in touch with him, sending him leaflets, snapshots, etc. It may involve much more. A pastoral ministry to his dependents will contribute mightily to his morale. If disaster should strike, as it did in the case of the U.S.S. *Thresher*, pastoral support is crucial.

The "letter and cookie" ministry (the most prevalent concept of armed forces work) is of relatively minor importance. Actually, the young serviceman is already the product of the parish. It has had its chance to make a Christian out of him. Its ability to influence him now is small. He has had his Christian up-bringing, and now it will be tested. He must now be a "Christian soldier," both literally and figuratively, in strange, often hostile surroundings and amid very real dangers to both his body and his soul. How he behaves ought to be of concern not only to his family, his priest and parish, but to the whole Church.

The armed forces commission might well ask itself two questions: "What kind of person would we like to send into the services?" "What kind of person are we actually sending?" I submit that such queries are pertinent and that they have largely gone unasked in the Episcopal Church. It does practically nothing to prepare its young men for the drastic changes which entrance into the armed forces brings to their pattern of life. The facts are that the recruit will meet relatively few Episcopalians and still fewer Episcopal chaplains; that he will have to learn to draw his support from those around him, whatever their religious per-

suasion; that his life will be regimented; that he may not get the "deal" he thought he picked when he stood before those beguiling posters. Some of this can be communicated to him beforehand.

The draftee may react with sullen resentment at what he conceives to be "six months of my life gone down the drain." The redeeming of time is part of the Church's concern. Fear, uncertainty, and misinformation may be present. Or a young man may earnestly feel that conscience forbids direct combatant participation in military life. The Church can help him wrestle with all this.

The subject of motivation is of particular importance. The services complain that great numbers of their personnel are poorly motivated. What is the nature and extent of the Christian's obligation to serve his country? What about "Christian patriotism?" Legally, what is the military obligation? What are the ways in which it can be met? Here are educational and pastoral opportunities which the Church has too long neglected. The armed forces commission can train clergy to counsel, not only their own young men, but, as a service to a local draft board, all in the community who are called up. The commission itself can offer such counsel through a diocesan conference sponsored jointly with the department of Christian education. Experiments with both approaches have recently occurred in some of our dioceses, and the results are being evaluated.

The present-day armed forces are vastly different from their World War II counterparts. Military service has become a fact of life. There is every prospect that conscription and a large military establishment will be part of the American scene for the indefinite future. The failure of Church people to realize this, and their display of indifference and outright hostility to the serviceman are well-nigh inexcusable. The armed forces commission can summon Churchmen to respect brave and dedicated men and women who take most seriously their task of protecting the nation. It can demand that the Church respond to the hunger of military personnel to know that their work, too, can be a "vocation" in the fullest religious sense.

Just as the Episcopal Church must see itself called to minister to the world and not to Episcopalians only, so must all of its departments and agencies — including, specifically and emphatically, the armed forces commission! Whether it is addressing strangers or a young Episcopalian as he leaves for active duty the Church must make it clear that its interest is not primarily in the maintenance of Episcopal Church membership, but in Christian witness. Here, as elsewhere, representations which arise all too clearly from considerations of self-interest will be promptly and deservedly rejected by a discerning world for just what they are.

## The Man in Uniform

We are happy to devote this issue of THE LIVING CHURCH to the subject of the Church's ministry to the nation's men (and women) in uniform — long a concern of THE LIVING CHURCH. For too long, the Church's armed forces ministry has been thought of in terms of the Church's relationship to its chaplains, and there has been a general feeling that if the Church could just get its quota of chaplains filled and keep it that way, all would be well.

But chaplains in the armed forces are no more ends in themselves than are parish priests. Priests exist in parishes and in mission fields because there are souls to be ministered to, because there is good news to be taken to those for whom Christ died. Chaplains exist in the armed forces because there are souls as well as bodies inside those uniforms — souls with the same needs, the same sins, the same virtues as those to be found in mufti. Christ died for all men everywhere, and a lot of them are scattered around the world in the service of their country, who have never really heard the news, or learned what the news means to them.

"We aren't no thin red 'eroes," said Kipling's "Tommy" [page 15], "nor we aren't no blackguards, too, but single men in barracks, most remarkable like you." Well, Tommy's cousin who lives in a different era and who wears Uncle Sam's uniform rather than the Widow's is not always a single man, nor does he always live in barracks, but he has the same problems with civilians that Tommy Atkins had, and he is certainly "most remarkable like you."

What is the modern serviceman like, really? He shares the lot of racial minorities, redheaded people, and intellectuals in being lumped into a categorical image. But what is he really like? Often he is young — 18 to 24 — but then he may be the career man in his 40s or 50s. Often he's a draftee, serving out his hitch under society's duress and hating every moment of it. But he may be the draftee who is finding himself in this new world he's been thrown into willy-nilly. Or he may well be the volunteer who has given himself to the service for a short period or for a long time, a man who considers himself permanently military. He may be city-bred; he may be from the prairie. He may be from a cultured home environment; he may be the product of the slum streets. He may have a college background; he may not have finished high school. He may be genius or dullard. He may be an enlisted man; a non-com, or an officer.

But whatever he is, he has needs — the basic physical needs for food and shelter and clothing, which his nation supplies in exchange for his service. But he has also the basic spiritual needs which all men and no mere animals share — the need to achieve, the need to receive respect, the need to love and be loved, the need to worship. He is, in short, "most remarkable like you."

"Seek out the Church," says the Church to the serviceman as he enters military life. But seeking out

the Church is not always an easy thing to do. To begin with, a man has to know what the Church that he is seeking is, and the serviceman has just about the same ideas about the Church, and the same amount of religious training and knowledge, that his counterparts in college or industry have. In the second place, the Church is simply not always in reach. Sometimes it is physically out of reach — when military installations are located in sparsely populated areas, or far from the nearest town, or when the nearest town has no Episcopal church and the base has no Episcopal chaplain. Or it may be that the Church is in town, all right, but the means of getting there are few. Not all Episcopalians in uniform are officers, contrary to popular opinion, nor do all of them have cars, and buses to town do not always run on Sunday.

Or maybe the town parish is just a long, long distance away in the worst way of all — personally. There are no parishes with signs saying, "Servicemen not welcome under the rank of major," but some of them might as well have such a sign. "The base" seems a different world to the "townspeople" — sometimes a world which has intruded on their private domain and usually a world that seems (by wish if not information) to be but temporary. "These people in uniform won't be here long, probably not till the every member canvass and certainly not long enough to pay a year's pledge. Anyway, enlisted men don't have much to pledge. And they will be gone tomorrow. Certainly they cannot be trained for any sort of leadership, just to move away. Their Churchmanship is a little strange, and their accents are a bit foreign, and they have no cultural or family ties with us. And besides all this, between us and them there is a great gulf fixed — the gulf of difference in way of life." The civilian does not quite understand the military way of life; the military man knows little about the town.

Yet in essence the military Churchman is closer kin to the civilian Churchman than is his next door neighbor who is no follower of Christ. In uniform or civvies, the Churchman belongs in any church; any parish is his spiritual home and he should receive there the welcome of a brother.

For that matter, the non-Churchman should receive the sort of welcome which he unfortunately finds exceedingly rare. It is an odd thing that Churchmen who get enthusiastic about a foreign missionary venture, give to it gladly, work for it eagerly, will never give a second thought to the GI hesitating a little as he walks by the church door. In reality, the armed forces are a vast missionary field which is always white to the harvest, for in it men and women are faced with realities they could always ignore before, are jolted out of their comfortable little ruts, meet up with crisis and family tragedy in what is really a strange land, far from the comforts they have always taken for granted.

If the college student away from home, surrounded by new and powerful influences, led away from his childhood standards and values, is a subject of the Church's concern and increasing ministry, even more should be the men in the armed forces who are so often of the same age bracket, from the same towns and parishes, even from the same families! It is the aim of the Church's college ministry to furnish chaplaincy at

every institution of higher learning, either on campus or in the surrounding community. But by the very nature of the armed forces and the necessary quota system for chaplains, each military installation simply *cannot* have its own chaplain, or a concerned parish immediately adjacent. And many are the sheep without shepherd, without guidance, without comfort, without demand made on them.

Even if there could be a chaplain for every military installation, the Church's ministry to men and women in uniform is no more the exclusive duty of clergymen than is the Church's ministry to men and women in your neighborhood. The Church's ministry to the armed forces is *your* ministry — a ministry not to an organization, not to a branch of government, not to uniforms, not to ranks and grades — but to persons. The details of that ministry may include — and perhaps should include — many of the homely processes of food and drink and work and play and conversation by which men have always welded themselves together in a community. But the parish church should not content itself with being a poor substitute for the USO. What the parish church can offer, what you can offer the man in uniform, is the worship of God and the love of a world-wide family. These things he will find nowhere else. These things he needs more than anything else — and he may even know that he needs them, much better than you think.

Take another look at the man in uniform — you need him, too.

## Not by Might, nor by Power

but by my spirit, saith the Lord [Zech. 4:6]

When the editor woke up on a recent morning, the world looked the same as usual. Religious life went on normally at home — morning prayer, grace before breakfast, etc. The first sign that things were different occurred when he got on the bus. The driver said, "I will ask one of the passengers to read us a few verses of Scripture and then we shall say the Lord's Prayer in unison."

When he got downtown, the editor started into a drugstore to buy a pack of cigarettes. However, the door was not yet unlocked. Through the window, he could see the clerks standing with bowed heads while the manager led them in prayer. A few minutes later, entering the office building, he could hear the hum of morning devotions from one office after another.

At noon, there was a sound of chimes from the city hall, as the mayor called the people to prayer.

The editor had accepted an invitation to go to the baseball game that afternoon. Sure enough, after the singing of the Star-Spangled Banner, the loudspeaker switched to a recorded version of the Lord's Prayer.

"A great change has come over America," the editor said to himself. "And what a wonderful thing it is. Since the Supreme Court ruled that compulsory religious exercises were not for public school children, it

seems that people have discovered that adults can pray."

Then, of course, the alarm clock buzzed, and he realized that he had been dreaming — today was simply going to be another day.

What we really have against state laws requiring devotional exercises in the school is the spiritual hollowness of an attempt to make the nation religious from the wrong end. Such exercises would be natural and proper if they were what people usually did when they assembled together for business, for transportation, for entertainment. But to deal with community prayer as if it were exclusively something good for children is to debase prayer itself. If public prayer is really what this nation is interested in, then let the adults begin doing themselves what they want the schools to do with their children.

From the standpoint of true religion, we think that public school religious exercises dictated by state law are at best innocuous and quite possibly rather harmful. Religious faith simply is not communicated by acts of legislatures.

Turning from the question of devotional exercises to the question of teaching about the place of religion in the life of mankind and of the nation, the majority opinion by Justice Clark included these significant sentences:

"It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities.

"Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment."

In this, the Court parallels the recent pronouncement of the General Board of the National Council of Churches, which urged that religion be presented within the public school context as a subject of education rather than as acts of common worship.

In making these comments, we are by no means unaware of the deep and serious problems involved in separating education from Him who is the Truth, or in separating study about Him — or about His worshipers — from worship itself. By carrying out the logic of the principle of separation rigorously, the Court may be demonstrating that in the long run education should be separated from the state and attached once more to such communities of faith as exist within a particular area.

American society has become more and more pluralistic, and to many the public school has appeared to be the greatest bulwark of communal spirit and communal rites and observances — the temple of Americanism. Nevertheless, if it must be a temple without God, then perhaps the children of God-fearing parents will ultimately have to go to private schools.

But no matter how one views this question, it seems to us that the home and the Church should regard themselves alone as responsible for the religious direction of the young and should reject any effort by the state, through the school or in any other way, to take their place.

him that. Now the captain is telling the entire ship at once that the aircraft is still missing. The destroyer is combing the water.

Silence in the yellowshirt locker.

"I wonder what liberty in Subic Bay will be like?" Pete as usual is the first one to talk.

"Nothin' to do in that place. Dead," replies a blueshirt.

"I wouldn't be too sure." A second man speaks. "At least you can always bowl or go to the flicks. Anything to get away from the ship."

"Not as bad as the base I was at before coming to the ship," replies a voice of experience. "Out in the middle of nowhere. Ten miles to the nearest town. And that was a hick town to boot. No use going into that place. They'd lock their daughters up when you were five miles off. Wouldn't have been so bad if you didn't have to wear your uniform. All the local people wanted from sailors was our jack."

"My wife and I and our three kids lived in a town like that while I was at parachute rigger's school." Another yellowshirt has joined the group. "The people treated us real nice, though the rent was kind of steep."

Pete, whose limited experience of these things has kept him out of the conversation, rinses out his coffee mug and hangs it up on a hook. Ten cents for the kitty if you fail to do that. He turns to leave the favorite intermission hang-out.

"All I can say is I hope we do stay out at sea for a while so I can save some money. Besides it's boring sitting around port when a guy's broke. Swinging around the hook just marking time. Time out." Nobody appears to listen.

"Tedium," Ron had read in *Life* magazine down in the ship's library, "has an immeasurably important role to play in diplomacy. Peace is to be sought by continuing, quiet, apparently pointless but enduring conversation." The Secretary of State really hit the nail on the head. Then along comes Pete and says as far as *he's* concerned military life "ain't livin'. Only existin'."

"Out at sea at least there's some action," says the blueshirt who has had liberty in Subic Bay. "There's something to do." He is filling the group in on how prior to joining the Navy, life for him had been a series of adventures on the highway in souped-up cars, when Ron gets up.

"Got to check with Mr. Keith on something," he explains.

"There goes a regular guy," whispers a blueshirt to his buddy.

The regular guy heads for Flight Deck Control, where he knows he will find Lt. (j.g.) Willard E. Keith III with the flight deck officer, moving the miniature replicas of planes around a diagrammed

## Opportunity

On lives hard-packed with habit,  
 With safe familiar things,  
 The seed may fall in vain, in vain  
 Until the day that brings  
 The sharp-toothed harrow of circumstance,  
 The deep-run plough of pain,  
 The foaming flood, the searing sun,  
 And the gloom and cold of rain.  
 Then roots take hold, plunge deep, plunge deep,  
 And God can grow His grain.

CHRISTINE FLEMING HEFFNER

representation of the flight deck. He remembers how they had to put a man on report for sticking his head in the door and shouting, "Go on. Play your silly games. See if I care." He was a college graduate and a typist in the ship's legal office. They said he was bitter because he'd flunked out of Officer Candidates' School. Actually Ron wants to talk about the missing plane to Lt. Keith.

The young officer has been aboard one year and in the Navy two. Ron has always found him ready to listen. They tell him in Flight Deck Control that Mr. Keith has gone down to his stateroom. Ron has been able to talk there. He has listened to some of Mr. Keith's folk recordings and borrowed *A Stillness at Appomattox*. Mr. Keith sure knows his history. He listens to me and I listen to Pete. What would it be like if nobody listened to you?

"Mr. Keith," Ron asks as soon as he hears, "Come in." "Do you think there's a chance for that pilot? That's the third one in this cruise."

"Hard to tell, Bergstrom," Keith replies. "Those jets break up fast when they hit the water. I've just been informed that a wing tank and some debris have been sighted."

"I know most of the pilots and they are a swell bunch. This one is new. 'R.R. Schmidt' painted on his plane, I think. Number 407. Is he married?" Ron asks.

"Wife and baby in San Diego," Keith, a bachelor, replies.

"Just like me." Ron wonders how Janice would feel. . . . "One of my men told me just today that he keeps looking down in the water and asks himself, 'What am I doing here?' Do you think he's crazy?"

"Far from it" is Keith's immediate response. "It's a good question. My brother who's an Army private wrote me just the other day that sometimes he feels as though he's traveling at top speed on an open road — a freeway to wherever. I think that's what he calls it. Actually he's in a ditch in South Vietnam. Wish I knew how to answer him."

There's a rushing sound of wind and a buzz indicating that the button on the

general announcing system from the bridge is pressed down. Then the ship's chaplain comes on and says that they've abandoned hope for the pilot's recovery. The destroyer has just picked up his helmet and a leather glove. He commends him to God's keeping and remembers the pilot's wife and family.

"Let's go, Bergstrom," Keith says abruptly and in a manner which could be mistaken for callousness. "We have a launch coming up."

Ron is jolted back to the realities. Or is this real? Maybe Pete had something when he said life in the service is "time out."

He rides the up-escalator toward the Flight Deck in the red glare of the lights for darkened ship. He reenters the arena hopping mad. Yes, there's a God. I don't care what Pete and the others think when I go to services. But how could He let that pilot drown when his wife and baby need him. The kids in the Fellowship back home sure are in for a few surprises. Time out? Is he kidding? The game is on and the score is for keeps. Let the best team win.

Ron's team is wearing jerseys of yellow and jerseys of blue.

"Start jets."

Flames of orange shoot out from the tails. Red tips from flashlights beckon the pilots on to sling shots of steam. The dance of death has begun again.

There's Pete now. Ron sees him under the plane reflected by the flames. He starts to emerge. Then hesitates. Seemingly blinded, he heads back toward the deadly breath of the after-burner. Ron steps quickly forward. His two hands reach out of the darkness and pluck Pete to safety:

"What the hell are you doing here, you clunk?" Ron grabs Pete squarely by the shoulders and shouts through his ear plugs.

"That's the question I was asking you to begin with, I guess," Pete replies with jerks of nervous laughter.

"One step nearer that burner and you wouldn't be here to tell the tale."

"Thanks. . . . Thanks for what you did," Pete adds shyly. "Now I think I have an answer to my question."

# List of Active Duty Chaplains

## Alabama

(1st Lt.) E. S. Winsor (R.I.); Base Chapel, Maxwell Air Force Base, Montgomery, Ala.

## California

(Capt.) L. M. Lindquist (Minn.); Office of Division Chaplain, 1st Marine Division, Camp Pendleton, Calif.

(Capt.) N. F. Lang (Ma.); 93rd Combat Support Group (BCH), Box 2666, Castle AFB, Calif.

(Lt. Col.) W. M. Green, Jr. (Miss.); Base Chapel, Edwards AFB, Calif.

(Lt.) R. B. Lucent (La.); 7th Communication Battalion, Camp Horno, Camp Pendleton, Calif.

(Maj.) E. A. Sterling III (Tex.); Post Chapel, Fort Ord, Calif.

(Lt. Col.) H. B. Scholten (Calif.); 78th Fighter Wing, Box 833, Hamilton AFB, Calif.

(Lt.) C. B. Young (S.F.); Chaplain's Office, U.S. Naval Training Center, San Diego 33, Calif.

(Col.) E. M. Mize (Hon.); Office of the Chaplain, Hq. Sixth U.S. Army, Presidio of San Francisco, Calif.

(Capt.) G. L. Roth (S.D.); Headquarters, 1501st Air Base Group (BCH), Travis AFB, Calif.

(Capt.) John Leo (Erie); 4392D Aerospace Support Wing (BCH), Box 4608, Vandenberg AFB, Calif.

## Colorado

(Col.) A. H. Marsh (A.); Office of the Chaplain, Hdqtr. ARADCOM, Ent Air Force Base, Colorado Springs, Colo.

(Capt.) J. H. Knowles (Ma.); Hq. Tech. Trng. Center, Lowry Air Force Base, Denver, Colo.

(Capt.) H. N. Barnes (Ol.); Office of the Chaplain, 7th Engineer Battalion, Fort Carson, Colo.

## District of Columbia

(Lt. Col.) C. E. Hobgood (N.C.); Staff Chaplain, Headquarters Comm USAF, Bolling Air Force Base, Washington 25, D. C.

(Lt.) G. J. Lock (Mo.); Office of the Chief of Chaplains, Director of Administration and Management, Washington 25, D. C.

## Florida

(Capt.) J. R. McGrory, Jr. (N.J.); APGC, AFSC, Eglin Air Force Base, Fla.

## Georgia

(LCDR) J. V. Nickelson (At.); Office of the Chaplain, Marine Corps Support Center, Albany, Ga.

(Capt.) J. M. Reaves (W.Va.); Hq. 197th Brigade, Fort Benning, Ga.

(Capt.) E. W. Lester (L.I.); Office of the Chaplain, Fort Gordon, Ga.

(Capt.) H. B. Walker (At.); Office of the Chaplain, Robins AFB, Ga.

## Illinois

(Capt.) W. D. Edwards, Jr. (Sw.Va.); Hdqtrs. Sq. Sec., Chanute Tech. Trng. Ctr. (ATC), Chanute AFB, Ill.

(LCDR) C. L. Keyser (Fla.); Bldg. 3, Room 115-A, U.S. Naval Training Center, Great Lakes, Ill.

## Kansas

(1st Lt.) L. E. Hampton (Kans.); Post Chaplain's Office, 93rd Evacuation Hospital, Fort Riley, Kan.

## Kentucky

(Capt.) P. C. Johnston (Lex.); Office of the Chaplain, 326th Eng. Batt. (Abn. Div.), Fort Campbell, Ky.

(1st Lt.) Mark C. Gasquet (La.); Office of the Chaplain, 4th MTB Armor, Fort Knox, Ky.

## Louisiana

(Capt.) J. E. Flinn (Dal.); Box 366, Hq. 4238th Combat Support Group, Barksdale AFB, La.

(Maj.) J. W. Fritts (Tex.); Hq. 3rd Trng. Reg. (AIT), Fort Polk, La.

## Maryland

(LTJG) D. C. Hambly, Jr. (R.I.); Chaplain's Division, Naval Training Center, Bainbridge, Md.

(Capt.) D. C. Banks, Jr. (At.); Eighth Street Chapel, Fort George G. Meade, Md.

(LCDR) D. P. McBride (Tex.); NATC-NAS, Office of the Chaplain, Patuxent River, Md.

## Massachusetts

(1st Lt.) B. M. Williams (W.Ma.); Office of the Chaplain, Fort Devens, Mass.

## Missouri

(Maj.) R. T. Middleton (Miss.); Hq. 1st Training Regiment Engr. (5017), Fort Leonard Wood, Mo.

(Capt.) G. A. Taylor (R.I.); 3D Training Regiment, Basic, Fort Leonard Wood, Mo.

## New Jersey

(Capt.) V. N. Clark (Ga.); Chapel 10, USA-PERSCEAN, Fort Dix, N. J.

(1st Lt.) W. P. Rhett, Jr. (S.C.); Office of the Post Chaplain, McGuire AFB, N. J.

## New York

(Maj.) C. L. Burgreen (S.F.); U.S. Army Chaplain School, Fort Hamilton, N. Y.

(Capt.) A. C. Anderson (N.Y.); St. Cornelius Chapel, Ft. Jay, Governors Island, New York 4, N. Y.

(Lt. Col.) G. Hutchins, Jr. (W.Ma.); Post Chapel, Hqqs. U.S. Military Academy, West Point, N. Y.

## North Carolina

(Lt.) D. N. Kreymmer (Neb.); Office of the Chaplain, Second Marine Division, Camp Lejeune, N. C.

(Capt.) J. H. Hynek (Mil.); 230 North Dougherty Drive, Corregidor Cts., Fort Bragg, N. C.

(Capt.) R. F. Wagner (Pgh.); Hq. Detachment, 503D MP BN, Fort Bragg, N. C.

## Oklahoma

(Maj.) W. A. Boardman (Tenn.); 211 Pawnee Road, Clinton-Sherman AFB, Okla.

(Capt.) J. C. Ruback (A.); P.O. Box 1634, Fort Sill, Okla.

(Capt.) E. L. Stevens, Jr. (Ariz.); Hqs. USA 1st FA MSL BDE, Office of the Chaplain, Fort Sill, Okla.

## South Carolina

(LCDR) C. J. Croston (Roch.); Office of the Chaplain, Marine Air Group 32, Marine Corps Air Station, Beaufort, S. C.

(Maj.) M. B. Courage (Conn.); Office of the Chaplain, Fourth Regiment, Fort Jackson, S. C.

(Capt.) R. N. Hutchins (C.N.Y.); 354 Cmbt. Sup. Grp., Myrtle Beach AFB, S. C.

(CDR) J. D. Vincer (W.Mich.); District Chaplain's Office, 6th Naval District, Charleston, S. C.

(LTJG) J. F. Walker (N.J.); MCRD, Office of the Chaplain, Parris Island, S. C.

(Maj.) H. M. Kennickell (U.S.C.); Base Chapel, 837th Combat Support Group, Shaw AFB, S. C.

## Tennessee

(Lt.) R. M. Elder (Md.); U.S. Naval Air Station, Memphis 15, Tenn.

## Texas

(Capt.) J. D. Bloomer (Q.); Amarillo Tech. Tng. Ctr. (ATC), OMS Box 64, Amarillo AFB, Texas

(Capt.) J. A. Pedlar (Okla.); Office of the Chaplain, Hq. Sch. Sppt. Command, U.S. Army Air Defense School, Fort Bliss, Texas

(Capt.) A. D. Davies (La.); Office of the Post Chaplain, USA Garrison, Fort Hood, Texas

(Maj.) F. J. Ellis (L.A.); CMU Box 17, Lackland Military Training Center, Lackland AFB, Texas

(Capt.) J. V. Bieberbach (Pa.); Hq. 3510th Flying Training Wing (ATC), P.O. Box 235, Randolph AFB, Texas

(Maj.) W. L. Shoemaker (Erie); Office of the Chaplain, 6940 Tech. Trng. Wing, Goodfellow Air Force Base, San Angelo, Texas

(Capt.) E. J. Kingsley II (Ida.); Sheppard Tech. Trng. Ctr. (ATC), Sheppard AFB, Texas

## Virginia

(Lt. Col.) W. P. Barrett (Lex.); 3518 South 7th St., Arlington 4, Va.

(LCDR) S. R. Hardman (At.); Headquarters Battalion, Headquarters Marine Corps, Henderson Hall, Arlington, Va.

(Capt.) W. B. Outtrim (N.J.); Building 2564-D, Fort Eustis, Va.

(1st Lt.) R. Mallett II (N.Ind.); Quartermaster Center, Fort Lee, Va.

(Capt.) A. R. Chace (W.Ma.); 4500 Air Base Wing, Chapel No. 1, Main Base Chapel, Langley AFB, Va.

(LCDR) H. E. Tillberg (Minn.); U.S.N. Amphibious Base, Building 3007, Norfolk 21, Va.

(Maj.) P. H. Brooks (Nw.T.); U.S. Army Engineer Center, Fort Belvoir, Va.

## Washington

(1st Lt.) J. M. Evans (Ohio); 4th Infantry Division, Fort Lewis, Wash.

(Capt.) Robert A. Sloan (Vt.); Hq. 325th Fighter Wing, McChord AFB, (AD), Wash.

## Overseas

(Maj.) A. L. Alley (Dal.); 3960 Cmbt Support Group (SAC), APO 334, San Francisco, Calif.

(Capt.) W. S. Bennett (L.I.); Hq. 36 Engr. Gp. (C), APO 358, San Francisco, Calif.

(Capt.) T. F. Brereton (A.); 1st BG 32D Inf., APO 7, San Francisco, Calif.

(CDR) Cyril Best (At.); MCAF Navy 995, FPO, San Francisco, Calif.

(Capt.) D. O. Chilton (N.Y.); HDGTR 6102D AB Wing, Box 115, APO 328, San Francisco, Calif.

(Lt.) J. R. Edwards, Jr. (Mil.); Des. Div. 52, FPO, San Francisco, Calif.

(Maj.) J. C. Francis (N.Y.); Office of the Chaplain, USA Tripler General Hospital, APO 438, San Francisco, Calif.

(Capt.) R. P. Hoffman, Jr. (W.Ma.); Chaplain Section Hdqrs., 7th Log. Comd. C, APO 612, San Francisco, Calif.

(Maj.) R. P. Holdt (Md.); Hq. 6139th ABGP, Box 39, APO 919, San Francisco, Calif.

(Lt.) M. H. Voth (S.F.); Marines 24, 1st Bat. 3rd Marines, FPO, San Francisco, Calif.

(LCDR) R. A. Yale (Pa.); Office of the Chaplain, U.S. Naval Mobile Construction Bn. Ten, FPO, San Francisco, Calif.

(LCDR) P. C. Bentley (Wash.); USS BUSHNELL AS-15, FPO, New York, N. Y.

(LCDR) H. W. Bolles (Ind.); Des. Div. 122, FPO, New York, N. Y.

(Maj.) H. G. Campbell, Jr. (A.); 97th Sig. Bn., APO 46, New York, N. Y.

(Lt.) R. J. Cogswell, Jr. (Neb.); Com. Des. Div. 162, FPO, New York, N. Y.

(Capt.) P. B. Cox (Wash.); 1605th Air Base Wing, APO 406, New York, N. Y.

(Lt.) B. S. Crim (Mont.); USNS GEIGER T-AP 197, FPO, New York, N. Y.

(Capt.) J. W. Emerson (Tex.); Hq. 24th Inf. Div. Art., APO 29, New York, N. Y.

(Capt.) A. E. Gans (Calif.); 2nd Med. Tk. Bn. 32nd Armd., APO 39, New York, N. Y.

(Maj.) R. K. Gumm (S.F.); Base Chaplain, 50th ABGRU, APO 109, New York, N. Y.

(Capt.) R. H. Hawn (Calif.); Hq. 8th Inf. Div. Trains, APO 111, New York, N. Y.

(Lt.) P. E. Jerould (Al.); USS TIDEWATER (AD-31), FPO, New York, N. Y.

(Lt. Col.) R. O. Kirsch (Pa.); Hq. 4th Armored Division, APO 326, New York, N. Y.

(Capt.) D. B. Kline (Har.); Headquarters, 319th Station Hospital, APO 122, New York, N. Y.

(1st Lt.) J. M. Lindenaue (A.); Hq. 3rd Infantry Division, APO 36, New York, N. Y.

(Capt.) M. M. McCullough (Me.); Hq. 1st BG 34th Inf., APO 112, New York, N. Y.

(Capt.) G. E. McCutcheon (Chi.); 72nd Cmbt. Support Group, APO 845, New York, N. Y.

(Lt.) E. H. Manning (S.F.); Staff Com. Des. Ron. 32, FPO, New York, N. Y.

(Capt.) R. W. Ninedorf (Dal.); Hq. 3rd Battle Gp. 6th Inf., APO 742, New York, N. Y.

(Capt.) W. S. Neece (Ohio); District Chaplain, 10 ND, Navy 116, FPO, New York, N. Y.

(Maj.) T. R. Olsen (L.A.); 130 Station Hospital, APO 403, New York, N. Y.

(Capt.) J. B. G. Roberts, Jr. (Pgh.); Office of the Chaplain, 7030 AB/W, APO 12, New York, N. Y.

(Capt.) Mills Schenck, Jr. (Me.); P.O. Box 2804, 3970th Cmbt. Sup. Grp. (SAC), APO 283, New York, N. Y.

(Capt.) J. E. West (Ol.); 5040th Air Base Wing (AAC), APO 942, Seattle, Wash.

See also page 35, "Armed Forces."

## PARISH BACK HOME

*Continued from page 20*

program of Christian education. It begins in the Christian family actually before birth and certainly before re-birth in Holy Baptism. It is training in the Christian home and parish church, both of which are aware of the saving power of Jesus Christ. Such training seeks to answer the questions: Who am I? Why am I here? Where am I going? What is the Church? What is a Christian? Such training helps one to find his place in the Church as the Body of Christ, the redemptive fellowship which bears a message of love, meaning, and purpose for all men. Such preparation assists and encourages one toward finding and using the Church's resources for making sense out of his life wherever and under what circumstances that life is lived.

The service personnel who have gained some awareness of the true nature of the Church and its fundamental task of communicating the Good News of the living Christ *now*, the true nature of the living faith we profess, do follow the suggestion contained in the Servicemen's Kit (provided by the Armed Forces Division) and do "seek out the Church" in the community in which they are stationed. The ones who have not come to this awareness stay away in droves just as do their counterparts in the average civilian village, town, or city. We often get these in crisis situations, when they get into a giant-sized mess. And often Christ working in and through the Church does speak to them of love and forgiveness and healing in time of crisis.

The Church as the most important instrument available for helping to make sense out of life could avert many of the crises in individual lives if those lives could be brought within its sphere of influence. The Church ought to be known and used in its preventive capacity as well as its therapeutic capacity.

In a one-day conference for Navy enlisted personnel, discussion of the Church brought forth the interesting fact that these young men (all Episcopalians) considered the Church to be a building. They were sentimentally attached to the lovely buildings where they were choir boys or acolytes, or reference to the Church brought forth statements regarding the good times they had in the cozy parish house. The notion that each one was a member of the one, holy, Catholic, and apostolic Church by virtue of Holy Baptism, and that each one was by Confirmation a communicant of a Church which extends through the ages and throughout the world did not even seem to cross their minds. This is pathetic! Certainly an Episcopalian of 17 to 22 years of age should know that he is not a member of a building, but rather a member of the Body of Christ, a living part of the holy People of God, wherever he may be.

Chaplains returning from active duty during World War II said that the majority of our Episcopal boys, the products of our Christian nurture, were religiously illiterate. It was this truth which largely led to a re-examination of the Church's teaching task, and ultimately to what has been called "the new approach to Christian education," and finally to the Seabury Series. Are our boys more literate in regard to religion now than they were then? I suspect that a great many are. Yet I wonder if the Church's new insight and approach to Christian education has really been given a long enough trial to enable us to see the expected results. No doubt we are seeing some fruit of it. But many still remain religiously unaware both in and out of the armed forces.

Although our entire program of Christian education has some bearing on the preparation for mature life in the Church, the preparation for Confirmation is of particular importance. I believe we could do a much more adequate job if we geared our instructions much more toward decisions for Jesus as Saviour and Lord and toward total commitment to Him in and through His Body the Church, and if we laid stress on the Church as the one, holy, Catholic, and apostolic Church throughout all time, in all places, and for all people.

### Pre-induction Conferences?

Some kind of pre-induction conferences might be helpful in the orientation of our young Churchmen going into the service. These conferences could be held on a diocesan level or an area level. They possibly could be interdenominational in character, but I expect it would be much more effective for Episcopal inductees if they were Episcopal conferences. This type of conference would not have "religion" as its main purpose but would aim to prepare for life in the armed forces by factual information. Staffs for such conferences could be made up of experienced clergymen who had had military service either as chaplains or in some other capacity. Active chaplains would also be extremely helpful for this kind of operation. And most important, the staff could be augmented by some mature men who know by experience what the score is in regard to military life — either veterans or active military personnel. It is extremely important that a young man know what to expect.

Church training for the man in uniform is your problem and mine. It begins in the Christian family where the most significant and lasting training always takes place, either for good or bad. It moves out into the parish family as the motivating and empowering agency for Christian living. From there it extends to the whole Church. It is a continuing process as we send our boys out as real persons and as we accept those who come our way as real persons.

## PARISH NEAR BASE

*Continued from page 22*

some who are opposed to an Armed Forces bishop and yet our own National Council consists of several bishops without jurisdiction in the strict sense. A diocesan bishop is too far removed to be able to deal adequately or intelligently with the problems of the transient military or to supervise their chaplains. The Church must somehow act to care for those who remain outside the jurisdiction of the civilian parish. Someone should be responsible for these people and the Church should consider ways to eliminate this canonical loophole. If we are going to take communicant responsibility seriously then the transient military must be considered.

The fact is that many Churchpeople who are making careers in the military prefer a "military Church" just as they prefer military medicine, the commissary and so on. They will remain on the periphery of the Church unless a more adequate provision is made for them. We are apparently committed to a way of life which includes a large military establishment and the Church must not leave any stone unturned in serving this great and wonderful fraternity whose sole reason for existence is for the protection of our God-given freedom.

The contiguous parish of my experience was a remarkable family of concerned Christian people. While transiency of the military always posed a threat to the parish program and finances it is interesting to note that there was always a family or families ready to take the place of those leaving for other parts of the country or the world. It should also be noted that there was a high percentage of Confirmations in the parish, perhaps due to the breaking of home ties and family connections. "Special programs" for the military or appeals to them as a special group were never made and many expressed their appreciation for this. It would seem that those who prefer the contiguous parish do so because it does not claim to be a "military parish" in the strict sense although from a practical standpoint it most certainly is.

In retrospect I can think of no serious problems presented to St. George's parish in ministering to and being so thoroughly involved in the lives of military people. On the contrary the privileges of ministering to a group of interesting people from all over the U.S. who are responsible largely for our national safety is more than adequate compensation.

When the Church is faithful in her ministrations — when she *is* the Church and not solely a vehicle for social gatherings — military and civilians alike are well served. What the military seem to want most from the Church are the sacraments, the fellowship of God's people, and a faithful priest and pastor.

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**BOOKS**

Continued from page 7

Word. It is rather because stress on Declaration or stress on Incarnation brings about trains of divergence — in the understanding of the sacraments, in the meaning of grace, of justification, and the operation of the indwelling life of Christ in the transformation of human nature.

WILLIAM H. NES, D.D.

Dr. Nes was an Episcopal delegate to the first Assembly of the World Council of Churches, Amsterdam, 1948; an official visitor to the second Assembly, Evanston, 1954; and has been a member for nine years of the Joint Commission on Ecumenical Affairs.

He is professor of homiletics at Seabury-Western Theological Seminary.

**Booknotes**

The second in a two-volume history of the Air Force chaplaincy has been published and is available from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., for \$3.50 (pp. 432, including index). By an Air Force chaplain, Major **Daniel B. Jorgenson**, it is titled **Air Force Chaplains, 1947-1960**. Its chapters cover such subjects as worship, chaplain as pastor, religious education, character guidance, counseling, etc., and there are eight chapters having to do with administration (office of the chief of Air Force chaplains, personnel policies, chapel facilities, etc.).

A symposium which will be the official study-discussion guide for the Fourth World Conference on Faith and Order to be held in Montreal in July is published by Association Press. Titled **Institutionalism and Church Unity** (pp. 378, \$6.50) it was prepared by the Study Commission on Institutionalism, Commission on Faith and Order, World Council of Churches, under the editorship of **Nils Ehrenstrom** and **Walter G. Muelder**. Sixteen scholars from all over the world "explore in depth for the first time theological-sociological relationships, the nature and functions of institutionalism in the Church, its historical background, roots in the Bible, and other aspects of institutionalism largely unacknowledged or unrecognized by Churches."

For anyone who suffers the agonies of meetings snarled up by misunderstood parliamentary procedure or just plain ignorance of it, Augsburg Publishing House packages, in spiral-bound plastic covers, an effective, inexpensive (\$1.75) remedy. It is a booklet, **Mister/Madam Chairman**, by **Edmund B. Haugen**. Subtitled "Parliamentary Procedure Explained," the 65 pages give an overall picture of the need for parliamentary

law, show simply how to run meetings effectively, and provide specific information on various types of motions and other points that will help keep meetings moving in the right direction. It is self-indexed with division headings printed in color. An appendix is arranged to make the book usable for teaching parliamentary procedure.

Leslie Weatherhead describes **Barriers to Christian Belief**, a new book by **A. Leonard Griffith**, his successor at historic City Temple in London: "It is a smashing answer to the current objections to Christianity and to the pseudo-intellectualism that is content to rest in an indefensible agnosticism." Published by Harper & Row (192 pp. \$3.50) the book deserves, says Dr. Weatherhead, "a huge circulation especially among young people."

A. R. Mowbray of London has published a new edition of the **Warham Guild Handbook: Historical and Descriptive Notes on "Ornaments of the Church and the Ministers Thereof."** The first edition appeared in 1932. It has been brought up to date in light of changes in outlook in liturgical worship. (Pp. 142, \$3.)

**Books Received**

**THE JUSTICE OF GOD IN THE TEACHING OF JESUS.** By J. Arthur Baird, associate professor, department of religion, College of Wooster (Ohio). Westminster. Pp. 283. \$6.50.

**MANY WITNESSES, ONE LORD.** Shows diversity in New Testament books. By William Barclay, lecturer in New Testament and Hellenistic Greek, University of Glasgow. Westminster. Pp. 128, including index. \$2.50.

**HOW TO TEACH SENIOR HIGHS.** By Rev. Locke E. Bowman, Jr., secretary, senior high program, Board of Christian Education, United Presbyterian Church, U.S.A. Westminster. Pp. 191. \$3.50.

**EICHMANN IN JERUSALEM. A Report on the Banality of Evil.** By Hannah Arendt, Ph.D. Viking. Pp. 275. \$5.50.

**JESUS, A DIALOGUE WITH THE SAVIOUR.** By a monk of the Eastern Church. Originally published by dual-rite monastery of Chevetogne (Belgium). Translated by a monk of the Western Church. Introduction by Louis Bouyer, Cong. Orat., who says that the book is the rare type "which does not make us dizzy from a lot of tittle-tattle serving only to distract us from speaking to Him ourselves, and all the more from hearing Him." Desclee (280 Broadway, New York 7.) Pp. 185. \$3.50.

**THE OUTBURSTS THAT AWAIT US.** Three Essays on Religion and Culture in America by Arthur Hertzberg, Martin Marty, Joseph Moody. Macmillan. Pp. 181. \$4.50.

**ON SPIRITUAL READING.** From the Early Fathers to Contemporary Writers. A Short Practical Guide. By William Eason Robinson. London: Mowbrays; New York: Morehouse-Barlow. Pp. 57. Paper. \$1.

**MAN'S ULTIMATE COMMITMENT.** By Henry Nelson Wieman. "Statement of empirical religious philosophy which he has been instrumental in establishing and developing." Southern Illinois University Press. Pp. 318. Cloth, \$6. Paper, \$1.95.

**JESUS AS THEY SAW HIM.** "A living portrait of Jesus through the eyes of the New Testament writers." Harper. Pp. 429. \$5.

**THE EMPIRICAL THEOLOGY OF HENRY NELSON WIEMAN.** Edited by Robert W. Bretall. Vol. IV in the Library of Living Theology. Macmillan. Pp. 423. \$8.50.

# PEOPLE and places

## Appointments Accepted

The Rev. H. W. Dudley Beresford, formerly vicar of Emmanuel Church, Alexandria, Minn., and St. Paul's, Glenwood, is now curate at the Church of St. Stephen the Martyr, Edina, Minn. Address: 5401 Wooddale Ave., Minneapolis 24.

The Rev. William E. Blewett, formerly locum tenens at the Church of the Epiphany, Detroit, will on July 1 become director of college work for the diocese of Pennsylvania. In his new post, the Rev. Mr. Blewett will be responsible for the Church's ministry to 54 institutions of higher learning.

The Rev. Frederick G. Bohme, Ph.D., formerly assistant rector at the Church of St. Mary the Virgin, San Francisco, will on August 1 become associate rector at St. Dunstan's, the Highland Parish, Seattle, Wash. Address: 722 N. 145th St., Seattle 33.

The Rev. Barton Brown, formerly curate at the Church of the Atonement, Tenafly, N. J., is now rector of Holy Trinity Church, West Orange, N. J. Address: 315 Main St.

The Rev. Sydney J. Browne, formerly rector of St. Mark's Church, Venice, Fla., is now rector of St. Hilary's Church, Fort Myers, Fla. Address: 4240 McGregor Blvd.

The Rev. Perry C. Burton, formerly rector of Emmanuel Church, Bristol, Va., will on July 1 become rector of the Church of the Epiphany, Kirkwood, Mo.

The Rev. David W. Cammack, who has been serving as chaplain to Episcopal students at the University of Virginia, will on August 1 become rector of Grace Church, Berryville, Va.

The Rev. Dabney J. Carr, III, formerly rector of Bromfield Parish, Washington, Va., will on July 1 become executive director of the Evangelical Education Society with headquarters in Philadelphia. His assignment is for two years.

The society was found in 1869 by Phillips Brooks and has contributed to the support of more than 2,000 men studying for the ministry of the Episcopal Church. It also publishes and distributes literature. The Rev. Mr. Carr will direct both functions and will travel extensively throughout the United States. Address: 215 S. Broad St., Philadelphia 7.

## Seminaries

Episcopal Theological School has announced that the Rev. Hubert L. Flesher and the Rev. Hans F. Hofmann have accepted appointments for the academic year of 1963-1964. The Rev. Mr. Flesher will be instructor in New Testament and biblical languages, and Dr. Hofmann will be part-time visiting professor of pastoral theology. Dr. Hofmann recently resigned as professor of theology at Harvard to do independent research and writing; he has a special interest in the relationship between religion and mental health.

At the recent commencement exercises at ETS, 32 seniors, one two-year student, and one one-year student were graduated. Eighteen dioceses in the United States and one diocese in South Africa were represented; the dioceses of Southern Ohio and Massachusetts led with the largest number of students. There was one woman in the group of graduates.

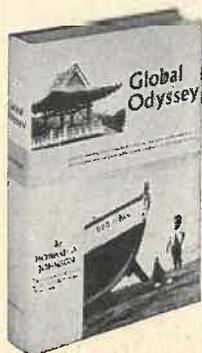
General Theological Seminary has announced the

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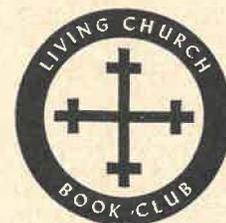
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THE LIVING CHURCH

appointment of the Rev. James A. Carpenter, Ph.D. He will join the faculty for the fall term of 1963 as assistant professor of dogmatic theology. Since 1959 he has been vicar of St. Timothy's Church, Alexandria, La.

Several faculty members of Seabury-Western Theological Seminary will take interesting trips this summer, among them the Rev. J. V. Langmead Casserley and Mrs. Casserley, who will be traveling to England. Dr. Casserley will take part in the Anglo-American Preachers' Exchange. The Rev. Dr. Paul H. Elmen and Mrs. Elmen will spend the summer in Sweden. The Rev. Dr. Reginald H. Fuller and his wife will travel to Jamaica and Texas in September; he will do some lecturing. The dean of the seminary, the Very Rev. Dr. Charles U. Harris, and Mrs. Harris will attend the Anglican Congress in Toronto.

## Resignations

The Rev. Alan Paul Bell has resigned as vicar of Saint Stephen's Church, Fort Lee, N. J., effective August 31, in order to study for his Ph.D. in clinical psychology.

## Living Church Correspondents

The Rev. John McTammany, 325 Market St., Jacksonville 2, Fla., is now correspondent for the diocese of Florida.

The Rev. J. Antonio Ramos, St. John's Cathedral, 309 Canals St., Santurce, P. R., is now correspondent for Puerto Rico.

The Rev. Canon George C. Stacey is now correspondent for the diocese of Quincy. Address: 1607 W. Millman St., Peoria, Ill.

## Births

The Rev. Robert A. Jewett and Mrs. Jewett, of Christ Church, Bloomfield and Glen Ridge, N. J., announce the birth of their first child, Frank Leonard II, on June 3.

The Rev. Martin Knutsen and Mrs. Knutsen, of Trinity Church, Sonoma, Calif., announce the birth of their third child and first daughter, Mary Elizabeth, on June 3rd.

## Adoptions

The Rev. Richard W. Daniels and Mrs. Daniels, of St. John's Church, Tulsa, Okla., announce the adoption on May 21 of a son, Edmund Winthrop, born January 28. (Fr. Daniels also informs us that he is now priest in charge of St. Dunstan's, a new congregation in Tulsa, in addition to being curate at St. John's Church.)

The Rev. William M. Duncan and Mrs. Duncan of the Church of the Holy Comforter, Sinton, Texas, announce the adoption on May 15th of their second child and first daughter, Elizabeth Marie.

## Women

Miss Martha Pray has resigned from her position as director of Christian education at St. Matthew's Church, Evanston, Ill. and will take up new duties at St. Chrysostom's Church, Chicago, on August 1.

Mrs. Ruth Waterbury, formerly director of religious education at Christ Church, San Antonio, Texas, has now assumed her duties as director of Christian education in her home parish, St. James', Wichita, Kan.

## ACU CYCLE OF PRAYER

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

### June

- St. John's, Oklahoma City, Okla.; Church of the Good Shepherd, Rosemont, Pa.; Church of St. Stephen and St. Martin, Brooklyn, N. Y.

### July

- Monastery of St. Mary and St. John, Cambridge, Mass.
- Trinity, Mattoon, Ill.
- Bishop's Chapel, Syracuse, Ind.
- Church of St. Michael and All Angels, Portland, Ore.
- St. Peter's School, Peekskill, N. Y.
- St. Mark's, Oconto, Wis.; Church of the Ascension, Chicago, Ill.

## Masters' Degrees

The Rev. Edmund C. Richter received the Master of Sacred Theology degree from Berkeley Divinity School *in absentia* at the recent commencement exercises. The Rev. Mr. Richter has just finished a year of study at the University of Heidelberg in Germany in completion of graduate work begun last year at Berkeley. He and his family are returning to the United States this summer.

## Changes of Address

The Rev. Jacob B. Berlin, vicar of St. Andrew's Church, Pasadena, Md., may now be addressed at Route 1, Box 26, Pasadena, Md.

The Rev. William Brewster, who has been curate at the American Church (Emmanuel Episcopal), Geneva, Switzerland, may be addressed, after August 1, at the Divinity School, Swift Hall, the University of Chicago, Chicago 37, Ill., where he will be a graduate student.

The Rev. John D. Chamblin, assistant rector of the Church of the Good Shepherd, Norfolk, Va., may be addressed at 1520 North Shore Rd., Norfolk 5.

The Rev. Dr. George J. Cleaveland, rector of the Church of the Ascension, Richmond, Va., may now be addressed at 7704 Rock Creek Rd., Richmond 29.

The Rev. J. Alfred Figg, of St. John's Church, Columbia, Va., may now be addressed at R.F.D. 1, Fork Union, Va.

The Rev. Theodore H. Evans, Jr., formerly addressed at St. John's College, Hong Kong, may now be addressed at 193-B Duong Cong Ly, Saigon, Vietnam.

The Rev. Fremont N. Hinkel, retired priest of the diocese of Virginia, formerly addressed in Markham, Va., may now be addressed at 1021 Thirtieth St. N. W., Washington, D. C.

The Rev. Joseph A. Pelham, who in January became rector of Trinity Church, Farmington, Mich., but continued as part-time director of Christian social relations for the diocese of Michigan, has completed his work for the diocese and may now be addressed at Box 255, Farmington, Mich.

The Rev. Canon Theodore O. Wedel, visiting professor at UTS, formerly addressed in Washington, D. C., and at 99 Claremont Ave., New York City, may now be addressed at 404 Riverside Dr., New York 25.

The Rev. Samuel E. West, rector of Trinity Parish, Marshall, Mich. informs us that his correct address is 101 E. Mansion St., Marshall, Mich.

## Depositions

Don Porter Johnston, Jr., presbyter, was deposed on January 14 by Bishop Stokes of Massachusetts, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Honorary Degrees

ETS in Kentucky — D.D.: the Rev. Stanley L. Smith. Fourteen men were graduated from the seminary, the largest class in the school's history.

Hobart and William Smith Colleges — Among those receiving degrees, S.T.D.: Bishop Barrett of Rochester and Bishop Persell, Suffragan of Albany.

Trinity College, Hartford, Conn. — Among those receiving degrees, D.D.: Bishop Gooden of the Panama Canal Zone and the Rev. Dr. Robert A. Appleyard; L.H.D.: the Rev. Dr. Sidney W. Goldsmith, Jr., rector and headmaster of Shattuck School, Faribault, Minn.

University of Alabama — LL.D.: the Rev. Lee Graham, Jr.

University of Hartford — L.H.D.: Bishop Gray of Connecticut.

University of the South — S.T.D.: the Rev. Kenneth J. Woolcombe, professor of dogmatic theology at GTS and principal-elect of the Scottish Episcopal Theological College, Edinburgh, Scotland. D.D.: clergy, Edmund Dargan Butt, Eric S. Greenwood, Edward G. Mullen.

## Marriages

Miss Mary Judith Kirk, daughter of the Rev. and Mrs. William H. Kirk, of New York City, was married June 9 to Mr. Douglas Orr Fitzsimmons, son of Mr. & Mrs. William Arnold Fitzsimmons, of Hamden, Conn.

Margaret McCarey, of Stratford, Conn., widow

of Mr. Joseph F. McCarey, was married on May 18 to the Rev. William E. Soule, retired priest of the diocese of Connecticut, who is serving as organist and choirmaster at Trinity Church, Waterbury, Conn. Address: 28 Lighthouse Ave., Stratford, Conn.

A celebration of the Holy Communion at Trinity Church recently marked the 45th anniversary of the Rev. Mr. Soule's ordination.

Miss Harriet de Peyster Welles, daughter of Bishop Welles of West Missouri and Mrs. Welles, was married June 29 to Mr. Bruce Chalfin Foresman in St. Luke's Church, Montclair, N. J.

Miss Harriet Hibernia Talmadge, daughter of Mrs. Thomas R. Talmadge, of Asheville, N. C., and the late Mr. Talmadge, was married June 8 to the Rev. William Robert Mill, Episcopal chaplain at Duke University, Durham, N. C.

### Armed Forces

Chaplain (Captain) Winfield Scott Bennett, formerly addressed at Fort Lewis, Wash., may now be addressed at HQ 36th Engineer Group (C), APO 358, c/o Postmaster, San Francisco. During the 13 months that Chaplain Bennett will be in Korea, his family will reside at 11718 Old Military Rd. S.W., Tacoma 99, Wash.

Col. William Chase, formerly addressed at APO 958, San Francisco, Cal. may now be addressed at 916 Kealaolu Ave., Honolulu 15, Hawaii.

Chaplain (Comdr.) John D. Vincer, formerly addressed with the Second Marine Division at Camp Le Jeune, N. C., may now be addressed at 49 Tradd St., Charleston, S. C.

### DEATHS

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

The Rev. Robert Bailey Campbell, rector of the Church of the Ascension, Hickory, N. C., died June 13th, in a Charlotte, N. C., hospital.

Mr. Campbell was born in 1903 in Lexington, Va. He received the B.A. degree from Washington and Lee University in 1928, and the B.D. degree from Union Theological Seminary. He also studied at Virginia Theological Seminary, and in Europe.

He was ordained to the priesthood in 1938 and served churches in Mathews, Va., Steubenville, Lorain, and Cleveland, Ohio, until he became rector of the church in Hickory in 1947.

He was a deputy to General Convention in 1955, and was on the board of trustees of St. Mary's Junior College, Raleigh, N. C. In the diocese of Western North Carolina, Mr. Campbell served on the executive committee, the department of Christian education, the department of Christian social relations, and was dean of the Lenoir deanery.

He is survived by his wife, the former Lanohe Rush.

The Rev. David L. Leach, retired priest of the diocese of Western New York, died February 5th, in Macclenny, Fla.

He was born in Waterford, Ontario, in 1883. He attended the University of Buffalo, and Delancey Divinity School, and received the B.D. degree from Seabury Divinity School in 1914. He served parishes in Buffalo, Rochester, Dansville and Canaseraga, N. Y., from 1914 to 1941. He later served in the dioceses of West Virginia, Florida, and Texas, until his retirement in 1955.

He is survived by his widow, the former Carrie V. Knight, and his daughter.

Edwin Frazee Adams, vestryman of Christ Church, Alexandria, Va., died April 24th, of a heart attack at Alexandria Hospital. He was 66 years of age.

Mr. Adams, a government employee since 1940, worked for the General Services Administration at the National Archives. A native of Richmond, Va., he was graduated from the Virginia Polytechnic Institute. He was a member of the Brotherhood of St. Andrew, and Sons of the American Revolution.

Mr. Adams is survived by his wife, Marie Price Adams; a son and daughter; and one brother.

Gertrude Baker Barton, a lifelong member of Christ Church, Winchester, Va., died June 3d in Charles Town, W. Va. She was 92 years of age.

Mrs. Barton, the widow of Robert T. Barton, was the president of the Virginia Branch of the Woman's Auxiliary from 1933 to 1940. A native of Winchester, she was head of the Junior Auxiliary in the diocese for 17 years.

She is survived by a son, Col. Robert T. Barton; a daughter, Mrs. Arthur M. Field; six grandchildren; and several great-grandchildren.

Percy Charnock, 76, father of the Rev. Arnold Charnock, Safety Harbor, Fla., died June 12th, in St. Petersburg.

Mr. Charnock was born in Bradford, Yorkshire, England, and came to the United States to affiliate with the textile industry in Maine.

Surviving him, besides the Rev. Mr. Charnock, are two sisters in England.

Leon W. Ellis, senior warden and vestryman of Trinity Church, Syracuse, N. Y., died at Syracuse General Hospital, June 5th. He was 78.

Born in Albany, Mr. Ellis lived in Syracuse for 57 years. He was a graduate of the College of Engineering, in 1909, at Syracuse University. In 1908, he founded the Corner Bookstore at the university, which he owned and operated until his retirement in 1961. He was at one time head of laymen's work in the diocese of Central New York and a delegate to several diocesan conventions. At his death, he was a member of the diocesan fiscal corporation.

Surviving him are his wife, Helen Almyer Ellis; a son; a brother; and two grandsons.

William Henry Rector, 78, former chancellor of the diocese of Arkansas, died June 11th, in St. Petersburg, Fla.

Mr. Rector was born in Nashville, Ark. A graduate of the University of Arkansas, he was a member of the Arkansas and American Bar Associations. He served as prosecutor for Sebastian County, assistant United States district attorney for the eastern Division of Arkansas, and former assistant attorney general of Arkansas.

Surviving him are a brother and three sisters.

Laura Riddle, secretary to Bishop Carpenter of the diocese of Alabama since 1938, died May 25th, in Birmingham, Ala., the day before she was to retire.

Miss Riddle was born in Talladega, Ala., in 1887. She was educated at Livingston State College and at the University of Alabama. She became secretary to the previous bishop, the late Rt. Rev. William McDowell in 1925. Prior to her duties to the bishops of Alabama, she taught in the public schools of the state for several years. Miss Riddle was a communicant of All Saints' Church, Homewood, Ala.

Her two brothers, D. Douglas Riddle of Atlanta, and E. R. Riddle of Jacksonville, Fla., survived her.

## ATTEND SUMMER CHURCH SERVICES

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

### TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

### LOS ANGELES, CALIF.

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

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

### ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

### SAN DIEGO, CALIF.

**ALL SAINTS'** 625 Pennsylvania Ave.  
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity  
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri  
7 & 9:30; C Sat 5

### SAN FRANCISCO, CALIF.

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

### SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA**  
1227 4th St. near Wilshire Blvd.  
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

### NORWALK, CONN.

**ST. PAUL'S ON THE GREEN** 60 East Ave.  
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.  
Walkden  
Sun 8, 10 (Sung); C Sat 5-6

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Wis. & Mass. Aves.  
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.  
Frequent guided tours.

*Continued on next page*

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litanies; 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.



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

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C. (Cont'd.)

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French Service 4, EP & Ser 7:30; Daily services at 12:10. Church open from 7 to 7.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## 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 & HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Poul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hoyden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward at Vernor Highway  
Rev. Thomas F. Frisby, r  
Sun 8 HC, 11 MP Ser; Wed HC 12:15

## ST. LOUIS, MO.

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

The Living Church

## ELKO, NEV.

**ST. PAUL'S** 8th & Sage (on Rt. 40)  
Sun HC 7:15 & 9

## LAS VEGAS, NEV.

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

## WELLS, NEV.

**ST. BARNABAS & ST. LUKE'S** (on Rt. 40)  
Sun HC 11:15

## NEWARK, N. J.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

## ALBANY, N. Y.

**CATHEDRAL OF ALL SAINTS** So. Swan & Elk  
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10 to 11

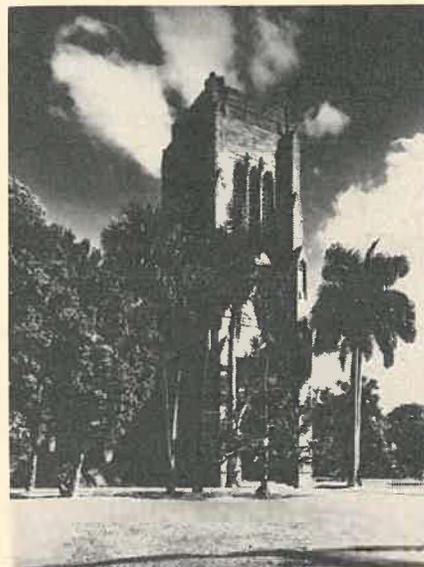
## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (HC & 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 & sermons in French.

**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



CHURCH OF BETHESDA-BY-THE-SEA  
PALM BEACH, FLA.

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c  
Sun HC 8, Cho Ev 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

**ST. STEPHEN'S** The Bronx, Woodlawn  
Vireo Ave. at E. 238th St.  
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

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

## THE PARISH OF TRINITY CHURCH

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible 4:30-5:30. Organ Recital Wed 12:30.

## CHAPEL OF THE INTERCESSION

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Moss; EP daily 5

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

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

## WATKINS GLEN, N. Y.

**ST. JAMES'**  
(Founded 1830; present church built 1863)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Weekdays as anno

## PHILADELPHIA, PA.

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 7:30, 9 H Eu, 11 Mat & H Eu