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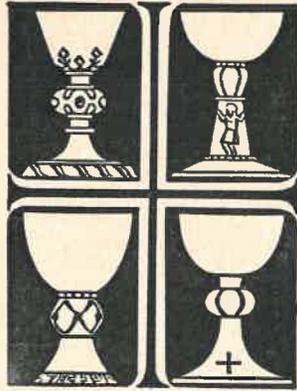
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(From left) Bishop Hall of Hong Kong, Miss Compton, and Miss Nichols:
Assignments in Japan and the Virgin Islands [p. 7].

Liturgy for the Literate [p. 9]

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Teach Them Something!

Here we are — right on the front line of the conflict where the two emerging schools of thought seem to meet head on and clash. Say the new ones, "We are teaching *children*. Know them and help them, as they are!"

Answer the old ones, the conservative and traditional ones, "Of course we teach children. Don't be silly. But we must teach them *something!*"

Then they bring out the schedules of Bible stories and Church lore which have been the outlines and objectives of the older courses. Our children should *know*, as a result of coming through our Church schools, the facts, great passages, anecdotes, terminology, ceremonials, names, dates, sequences, definitions, summaries, and skills of the well equipped Churchman. Of course they must *understand* all these (they say), but this is the list.

Without further dwelling on this seeming conflict, let us see how we have tried to carry out this older objective. With no intention to caricature, but simply to face the problem sincerely, let us see how a teacher (guided partly by a printed text) might teach some content directly.

Let us take, for example, a course on the Ten Commandments, arranged by its editors to cover the 10 as the main theme for a year's work. After a few lessons on the idea of law and the biblical origin of the Commandments, the course goes through them from one to ten. Here is the way a teacher worked out her outline for the opening session on the fourth, dealing with Sabbath-keeping. It was for fourth graders.

Start: Review of first three Commandments — faith, idolatry, reverence. Drill on wording of these. (5 min.)

Point of contact: Why are stores closed on Sunday? Discussion of any local arguments over Sunday closing. Need for days of rest. Ancient workdays were long. Need for time for religion. (5 min.)

Direct study: Read fourth Commandment from Prayer Book, including small type. Explain man-servant, stranger, etc. Do work animals deserve a rest, too? God's work in Creation. How does God rest? (10 min.)

Christian application: How the Sabbath (Saturday) was changed to Sunday. The Old Testament said nothing about going to worship; the Christian Church stresses the need for regular times to assemble. Duty of keeping Sunday by churchgoing. Which services? How? etc., according to local emphasis. (5 min.)

Activities: Writing the Commandment in notebook. Make drawing of local church or its altar. Look up page 288 in

Prayer Book and note the explanation given in the Offices of Instruction: "IV. And to serve him truly all the days of my life." Plans for making plaster models of the two tablets of the law. (5 min.)

All of this is planned to go into a crowded 30 minutes. Note that the teacher does most of the talking.

The above is typical of all earnest efforts to impart content. The start is with the material, found in exact verbal form. With what ingenuity can be brought to the problem, the material is "explained" to the children. This working over of the words of the ancient law reveals little contact with the modern world in which our pupils live. Their only involvement in Sunday-keeping is (a) what their family does on Sunday, and (b) the award system of their Sunday school aiming at regular attendance — except in summer!

In contrast here is a session in an older class, (seventh grade, age 12) using one of the newer texts. They are going through the trying experience of demanding more freedom from restraint, of living with parents who are sometimes strict, sometimes lax. This lesson, too, deals with law, but with the living experience of pupils who are daily asking, "Why should I?" The early autumn lessons had started by listing some of the "things we have to do," and "the things we would like to do."

This Sunday's session will help the class face a special personal problem: "Why should I go to church?" First, personal experiences are recalled: of being lost, of the joy of getting home again, of being lonely, without a friend. Fellowship at church is finally named, first as something we enjoy, and then as a reasonable requirement of the faith.

"Why should I go to church?" eventually calls for reasons and authority, and the fourth Commandment is found to be the solid answer, but only as a part of the life of the Church, expressed in its liturgy.

Did children learn the Commandments the old way? Some did. But if you ask many adults, you will find that few can recite all of them correctly.

The new ways already seem to make content stick. Starting way out at the human circumference, and seeming to wander far in playing with present needs, they still end, in a sort of triumphant climax, with facing the ancient formulas. And as a fact which is increasingly being proved by careful tests, they know more of the content, both words and meaning, years after.

The Living Church

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FEATURE

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THINGS TO COME

July

- 14. Trinity V
- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

August

- 4. Trinity VIII
- 6. Transfiguration
- 11. Trinity IX
- 13. Anglican Congress meeting, Toronto, Canada, to 23d
- 18. Trinity X
- 24. St. Bartholomew
- 25. Trinity XI

September

- 1. Trinity XII
- 8. Trinity XIII
- 15. Trinity XIV
- 18. Ember Day

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

Most letters are abridged by the editors.

Scattered Problems

Halp! In my sermons and parish paper I've been echoing the emphasis made repeatedly in a number of modern publications, viz., the Christian's No. 1 job is to be the Church in the world — to be a good Christian plumber, attorney, bus driver, etc.

Now whenever I ask someone to be a Church school teacher or a committee member I am told they already are occupied with a big job "out in the world."

I now have two problems: (1) our parish organization is undermanned; (2) there is no place on the annual diocesan reports to record activities of our large crew at work in the world.

I vaguely remember a routine about "scattered Church and gathered Church." Have I been sounding the "scattered" note too loudly? Tell me again, how does that part go about the "gathered" Church?

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

Columbus, Ohio

Glass Doors in Rome

Several inquiries have been made of me about the proposed memorial to Pope John XXIII in St. Paul's Church, our American Episcopal church in Rome [L.C., July 7th]. What is in mind is the installation of glass doors at the west end of the church, which will permit passers-by on the *Via Nazionale* to see the altar and the remarkable apse and its mosaic. The glass panels of the doors would be appropriately engraved to commemorate the visits to the Vatican of Archbishop Lord Fisher and of our Presiding Bishop.

To many of us such a memorial of a notable Pontiff seems most appropriate. It was through him and the historic visits of our two Anglican leaders that a great door was opened into both our Churches, so that knowledge and engagement might greatly deepen. What better mark of this than these doors, through which men and women may look to see the altar of another family in Christ, and so be reminded of the work of reconciliation to which the late Pope and the two Primates of our own household gave so much? I do commend this memorial and the initiative of our American congregation in Rome most warmly.

(Rt. Rev.) STEPHEN F. BAYNE, JR.
Executive Officer of
the Anglican Communion

London, England

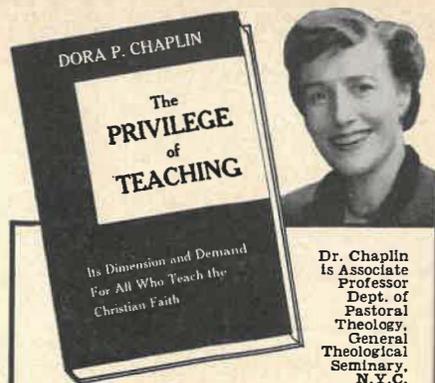
Newark Convention

In your report [L.C., June 23d] of the Newark diocesan convention there is an implication that the convention was unwilling to send a strong resolution of encouragement to the Rev. Dr. Martin Luther King. Any such implication is false.

The convention strongly approved the spirit of the resolution at it was presented and asked the bishop to appoint a committee to clarify and enlarge the scope of some of the phrases in this resolution.

The committee did its work while the

Continued on page 12



Dr. Chaplin is Associate Professor Dept. of Pastoral Theology, General Theological Seminary, N.Y.C.

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—The Rev. Robert Leonard Miller
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—Robert D. Smith
Diocese of Connecticut

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EPISCOPATE

Bishop Klein

Bishop Mallett of Northern Indiana consecrated his coadjutor, the Rt. Rev. Walter C. Klein, in St. James' Cathedral, South Bend, Ind., on June 29th. The consecration of Bishop Klein, formerly dean of Nashotah House, was broadcast by television and seen by many more than could get into the cathedral for the service.

Co-consecrators were Bishop Craine of Indianapolis and Bishop Burrill of Chicago. Epistoler was Bishop Bennison of Western Michigan. Bishop Hallock of Milwaukee read the Gospel, taking the place of the Rt. Rev. Spence Burton, retired Bishop of Nassau, who was ill. Bishop Hallock and Bishop Lickfield of Quincy were the presenting bishops.

The preacher, Bishop Montgomery, Suffragan of Chicago, said, "It has been a long time since the choice of a bishop has been so widely and warmly approved as the election of Dean Klein."

Greek Orthodox, Serbian Orthodox, Russian Orthodox, and Rumanian Orthodox clergymen attended the consecration.

ATLANTA

No More Support

Actions of the board of trustees at the Lovett School, Atlanta, Ga. in turning down Negro applicants, have "removed the school from the orbit of the discipline of the Episcopal Church," according to Bishop Claiborne of Atlanta. The headmaster of the school, the Rev. James R. McDowell, has resigned.

In a statement issued last month, Bishop Claiborne pointed out that, if the school continued to be, in effect, a segregated school, it could "no longer be considered in any way related to the Episcopal Church" [L.C., June 16th]. A few days later, the board instructed the headmaster not to accept any applications from Negroes, in spite of the fact that the board had already adopted a policy renouncing racial segregation, at least in principle.

Said the bishop, in a statement dated July 1st, "The trustees have forfeited the right of implied or official support for the Lovett School by the Episcopal Church. Until such time as the majority of the

NEWS FLASH:

Bishop Corrigan, head of the Home Department, and the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Mission, were arrested on July 4th, when they joined an anti-segregation demonstration at Gwynn Oak amusement park in Woodlawn, near Baltimore, Md. Among others arrested were Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, and the Rev. Jon L. Regier, chief of staff of the National Council of Churches' Commission on Race and Religion. In all, nearly 300 arrests were made.

"I suppose it's just a matter of putting our bodies where our mouths have been," Bishop Corrigan told THE LIVING CHURCH. "Negroes working for their rights have been wondering, 'Are you with us or aren't you?'"

trustees of the Lovett School are prepared to act upon their stated policy, the Episcopal Church can no longer give any . . . support. The bishop with the standing committee have withdrawn approval for any priest of the Episcopal Church in the diocese of Atlanta to act as headmaster. . . ."

Mr. McDowell has accepted the post of headmaster of the Sewanee Military Academy, Sewanee, Tenn.

In a letter to the parents of Lovett School pupils, written at the direction of the board of trustees by James Sibley (chairman of the executive committee) and dated July 2d, Mr. Sibley said that "the view of the Church, that one of its priests could not serve as headmaster under a board whose policy did not include a present plan for acceptance of Negro students, became inconsistent with

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the board's view that it must determine the policies of the school. In these circumstances, the Rev. Mr. McDowell, who as headmaster must follow the direction of the board and as priest that of the Church, has resigned out of regard to his prior loyalty to the Church. We here express our appreciation to the Bishop of Atlanta for the time which he has devoted in our mutual efforts to resolve the problem between school and Church, but which under the present circumstances could not be resolved."

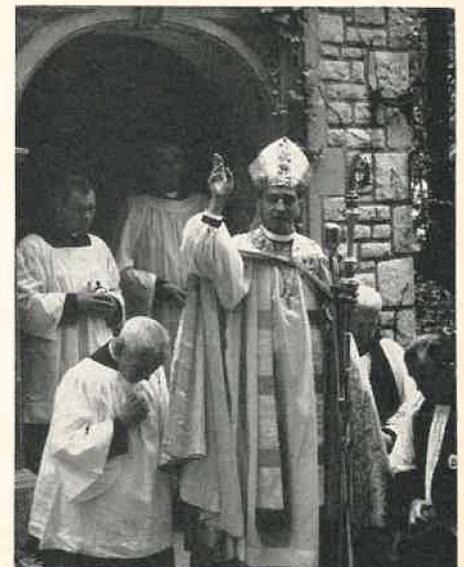
MASSACHUSETTS

Bishop at Boycott

During a school boycott on June 18th, protesting alleged *de facto* racial segregation in the Boston public schools, Bishop Stokes of Massachusetts addressed more than 300 Negro children participating in the protest.

The boycott, sponsored by a group of clergymen and members of the Boston chapter of the National Association for the Advancement of Colored People, was

Bishop Donegan of New York blessed the new Chapel of St. Athanasius at the American Church Union headquarters, Pelham Manor, N. Y., on June 11th. With Bishop Donegan in the picture are (left to right): the Rev. Elmer Allen, the Rev. James Richards, the Rev. Justin VanLopik, the Rev. George M. Davis, and the Rev. Leslie Lang.



staged after members of the Boston school committee denied that there was *de facto* segregation. "Freedom schools" were held in many churches during the boycott. The children attended classes and discussion groups on Negro history, the operation of the American government, the non-violent freedom movement, and legal rights.

In agreeing to address the children, Bishop Stokes pointed out: "Action of this kind can do good or harm, depending on the spirit, purpose, and discipline of those involved and the understanding of their action by the whole city."

He opened his talk to the pupils by leading them in the Lord's Prayer, then compared their fight for freedom today with that of the American colonists in Revolutionary days. He said we rejoice that independence was won, but pointed out that fullness of freedom and opportunity has not yet been reached.

"It has not been reached in undeveloped lands abroad and it has not been reached yet in our land," he said, "but certainly we Christians believe that God calls every man to His service and we must all work toward a goal of full opportunity and freedom."

"We must face frankly the facts and quit being on the defensive," the bishop said. In concluding, he noted that the children had two more school days before the start of summer vacation, and went on to say, "I hope you make these last two days the best days in the school year."

LOUISIANA

Add a School

At the convention of the diocese of Louisiana, held at Trinity Church, Baton Rouge:

- ✓ St. Augustine's Church, Metairie, was admitted as a parish. The Rev. Thomas Aycock is rector.
- ✓ More than 70 lay readers were licensed by Bishop Noland of Louisiana. Each reader has completed a course of study and passed an examination.
- ✓ The diocese was given St. Martin's School, Metairie (value: over 2½ million dollars). The convention accepted the gift and established a diocesan department of schools. The new diocesan school offers courses from kindergarten to 12th grade.
- ✓ Over \$20,000 had to be cut from the Church's program budget since some congregations did not accept their quotas. Some of the cuts: \$5,000 from the department of missions; \$2,000 from the area of theological education; \$10,000 that would have provided a full-time executive secretary for youth work.

ELECTIONS. Standing committee: Rev. Messrs. S. S. Clayton, L. E. Nelson, Frank Hipwell; W. W. Pope, A. Browning Moore, S. A. Carleton. Bishop and council: Rev. Bruce Shepherd, Rev. Hugh McKee; Davis Jancke, W. Rogers Brewster, Mrs. Charles Goodyear, Mrs. J. Barnwell Phelps. Delegates to provincial synod: clerical, Robert Witcher, Frank Hipwell, L. E. Nelson, William Acosta, Bruce Shepherd, R. W. Wilson; lay, Herbert Longenecker, S. A. Carleton, Goodloe Stuck, T. F. Wilson, Edgar Spruill, H. L. Cohn.



RNS

Bishop Stokes addressing boycotting schoolchildren in Boston: Full freedom has not been reached.

THE PROVINCES

Boost for Sabbaticals

The diocesan chairmen of laymen's work of the seventh province, meeting aboard a moored houseboat at Table Rock Lake, Mo., late in May, agreed to urge each local vestry seriously to consider giving its clergymen a four-month leave of absence after five years' service.

These sabbaticals, the laymen agreed, should be spent in study at a seminary or graduate school.

The Rev. Howard Harper, executive director of the National Council's General Division of Laymen's Work, told the men that the Division's study courses, "Journey into Faith" and "Evangelism in Our Parish," are in widespread use. Currently, he said, the Division is preparing a course called "Christianity on the Job" — relating Christianity to the contemporary world — and a manual for vestrymen.



Cool somfort: Seventh province laymen met here.

GENERAL CONVENTION

Cardinal Speaker

Joseph Cardinal Ritter, Roman Catholic archbishop of St. Louis, has accepted an invitation to speak during the Episcopal Church's General Convention next year in St. Louis.

Cardinal Ritter is to address a dinner meeting on a day that will be called "Ecumenical Day" during the convention. The Joint Committee on Arrangements plans to ask the House of Bishops and the House of Deputies, as well as the Triennial meeting of the Women of the Church, to adjourn their sessions for one afternoon and participate in a number of seminars with scholars from the Roman Catholic, Lutheran, Baptist, Presbyterian, Methodist, and other Churches and the United Church of Christ.

Presiding Bishop Lichtenberger, former Bishop of Missouri, called on the Cardinal to invite him to speak. Bishop Lichtenberger was accompanied by Bishop Cadigan of Missouri; Clifford P. Morehouse, President of the House of Deputies; and the Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, and director of the day.

SAN JOAQUIN

Recovery

Bishop Walters of San Joaquin has now resumed a fairly full schedule after suffering a slight heart attack late last year, it has been learned.

The bishop's illness kept him from presiding at the diocesan convention early in February, but he has since recovered sufficiently to administer Confirmation and attend to other duties.

At the convention, presided over by the Very Rev. Harry B. Lee, dean of St. James' Cathedral, Fresno, delegates adopted a resolution that called for

payment of 25 cents per communicant for theological education. St. Michael's Church, Ridgecrest, was admitted to parish status, and St. Dunstan's Mission, Modesto, was voted in as an organized mission.

ELECTIONS. Standing committee: Rev. William Richmond; Hugh Barton. Executive council: Rev. George Turney; Harry Jones, Orlaf Rush. Deputies to General Convention: clerical, Victor Rivera, Ralph Jeffs, Peter Barker, George Turney; lay, Lindsay Marshall, Robert Celum, James Barnum, George Myer. Delegates to provincial synod: clerical, Wayne Parker, Richard Lintner, John Wilcox, John Atkinson; lay, Tom Kelly, Henry Meday, Birney Leland.

MAINE

Rectory Taxes

At least one parish in the diocese of Maine has received a bill for taxes: St. Paul's Church, Brunswick, Maine, has been charged more than \$500. In view of this enforcement of a 1902 state law rendering rectories taxable on amounts of their valuations in excess of \$6,000, the convention of the diocese on May 15th asked Bishop Loring of Maine to appoint a study committee to make recommendations on the subject to the diocese.

The convention, which met in the Cathedral Church of St. Luke, Portland, also asked the bishop to appoint a committee to plan a program of evangelism for the diocese.

A resolution to allow women to serve on vestries was defeated. The convention adopted a missionary budget of \$136,528.69 (including \$60,433 for the national Church), and a diocesan budget of \$22,227.08.

ELECTIONS. Standing committee: Rev. Messrs. Charles Brown, Herbert Craig, Wilbur Hogg; Fred Scribner, Ralph Kennison, Donovan Lancaster. Diocesan council: Rev. Samuel Henderson, Jr., Rev. Wilbur Hogg; Ralph Kennison, Ronald Hurle. Deputies to General Convention: clerical, Herbert Craig, Charles Brown, Haig Nargesian, Malcolm Sawtelle; lay, Fred Scribner, Ralph Kennison, Ronald Ross, Jr., Roderic O'Connor. Delegates to provincial synod: clerical, Malcolm Sawtelle, Ernest Kenyon, John Fort, Daniel Sullivan; lay, William Morris, Norman Gardner, Richard Spring, Thomas Foster.

SOUTH DAKOTA

Niobrara at Promise

Over 1,500 Dakota Episcopalians gathered on the prairie near the Chapel of St. Mary, Promise, S. D., on the Cheyenne River Sioux tribal reservation last month. Their assembly, the Niobrara Convocation, was a continuation of a tradition begun by their great-grandparents when Christianity replaced the tribal religion with its great gatherings for the sun dance.

Traveling by car, bus, and truck instead of the old style wagon and horse, representatives from the 90 congregations of the Niobrara Deanery pitched their tents and lived on the hospitality of the host reservation June 21st to 24th.

(The Niobrara Deanery includes two reservations in Nebraska, as well as those in South Dakota.)

The Rev. Sidney U. Martin, of Wamblee, S. D., was the Itancan, or chief, for this convocation. He presided at the busi-



At St. Mary's, Promise: Beef stew's cooking.

ness sessions, which dealt with matters pertaining specifically to the Indian congregations and their lay and clerical ministers.

The offering, amounting to \$7,000, included a \$45 contribution from the Episcopal chapel at the Sioux Sanatorium in Rapid City, a federal hospital for tuberculous Indians. While men and women met in separate sessions, special programs were offered for the children and young adults who accompanied their elders.

Bishop Gesner of South Dakota made reference to a bill that passed the South Dakota legislature recently placing the problem of law enforcement on Indian land in the hands of the state. Bishop Gesner said, "We must be able to show the people of South Dakota that we are worthy to handle our own affairs, because whenever a people fail to enforce their own laws, there is always someone else who will come to take that right away from them." (He pointed out that we are all under a common jurisdiction already, and that we shall all meet a common Judge.)

The Rev. Tollie Caution, associate secretary of the National Council's Division of Domestic Mission, struck a responsive chord during an impromptu address when he said, "We [Negroes and Indians] have had similar experiences with the white man. He came to your land when you didn't want him and he stayed. He took us from our land when we didn't want to go and brought us here." Preacher at the June 23d service was Bishop McNairy, Suffragan of Minnesota.

Various groups that are to be serving on the reservations this summer were present at the convocation. These included a group of young people from the diocese of Ohio who are working at St. Elizabeth's School, Wakpala; seven high school boys from St. Alban's School, Washington, D. C., who are to be on the Rosebud reservation; a special work party recruited for work on the Pine Ridge reservation; and five girls sent by the Girls' Friendly Society, on the GFS "summer opportunities" program, who will conduct vacation Church schools on the various reservations.

KENTUCKY

Greatest Problem?

The convention of the diocese of Kentucky was held May 16th and 17th in Christ Church Cathedral, Louisville.

On the first evening, Bishop Blanchard of Southern Ohio spoke on "The Mission of the Church." At the second day's session, Bishop Marmion of Kentucky gave his annual address in which he gave "a warning against snobbery and racial discrimination in Church membership." Of the racial issue, he said, "Some people consider it to be the Church's greatest problem. . . . In our churches we should



At the Niobrara convocation, they came by car, then pitched their tents.

not just tolerate, but we should welcome people of all races. I do not know of any church in this diocese that would deny the right of worship to any person, but we must go beyond that to welcome all people into our churches. At the foot of the cross, the ground is level."

The convention adopted a \$184,285 budget for Church administration and mission work in the coming year.

ELECTIONS. Standing committee: Rev. Robert C. Board; B. M. Rivers, Jr. Women of the Diocese (meeting at Calvary Church, Louisville): Mrs. Harold Hotopp, president.

IOWA

Two-Year Rule

The 1963 convention of the diocese of Iowa adopted a rule requiring missions to be self-supporting for two years before being admitted to parochial status. Under this rule, St. Michael's, Cedar Rapids, which has been self-supporting for three years, was admitted as a parish.

The convention, meeting at Mason City, Iowa, May 10th and 11th, defeated a resolution that would have allowed women to serve on vestries and as delegates to the diocesan convention. The convention approved the appointment of a canon missionary, to be chosen by Bishop Smith of Iowa, and heard an address by Bishop Rauscher of Nebraska. Next year's convention is to be held at Sioux City, on May 15th and 16th, 1964.

ELECTIONS. Standing committee: Rev. Robert Kem; Ray Lauterbach. Diocesan council: Very Rev. William Swift, Rev. Robert Hedges, Rev. James Gundrum; William Talbot, George Matkov, Rollie Stover. Deputies to General Convention: clerical, Henry Robbins, William Swift, E. William Strauser, Robert Holzhammer; lay, William Talbot, Ray Lauterbach, Clark Caldwell, Andrew Miller, Jr. Delegates to provincial synod: clerical, Richard Pieper, John Hedger, Clark Trafton, Kirby Webster, Frank Shaffer, Thomas Hulme; lay, Robert Feyerharm, John Kyle, James Tracy, Glen Shore, Erwin Foster, Gerald Jones.

MISSIONARIES

Race and the Image

Overseas missionaries who can't explain racial riots in the streets of Jackson, Miss., won't have much luck in preaching the Gospel, according to the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Mission.

Dr. Kitagawa last month told a group of 40 missionaries who were preparing to go out on their assignments that "racial consciousness is closely related to national consciousness." For this reason, he said, "the overseas image of Americans is built up against the white man because of the widely-publicized racial conflicts all over the United States." He told the missionaries:

"You are categorically regarded as opposed to nationalism [of emergent countries] in the interest of the perpetuation of Western colonialism and presumed to be prejudiced against people with colored skins and presumed to be politically conservative.

From the nationals' point of view, this means that you will never do anything which is contrary to the interests of the USA. . . .

"The modern missionary has the primary responsibility, not to present Christianity overseas as a religion superior to all other religions, nor as *the* religion, but to communicate the Gospel's relevance to the modern scientific-technological civilization which nationals have adopted from the West. . . .

"The supreme task of the Christian mission among the Afro-Asian people is, as among the people of the West, to help them find the true meaning of their lives in the light of the Gospel."

Other principal speakers at the missionaries' conference, held June 12th to 21st at Seabury House, Greenwich, Conn., were Churchwoman Margaret Mead, nationally-known anthropologist, and the Rev. Donald E. Bitsberger, an assistant secretary of the Overseas Department. The missionaries included four Volunteers for Mission. The Bishop of Hong Kong, Dr. Ronald O. Hall, attended the conference.

A starting place for missionaries, Dr. Mead told the conferees, is to find out the ethical positions of the nationals, because "no society exists in which there is no sense of right and wrong." She suggested:

"Instead of finding out how many sins these people are committing according to American values, find out how many sins they are committing according to their own. . . .

"In the past, missionaries have tended to wreck the world by trying to change national cultures and make them conform to American standards, while the missionaries' real reason for being in a foreign culture is to spread the universality of the Christian religion, not to change nationals — unless the people themselves are demanding change and want assistance."

Mr. Bitsberger, a former missionary to Japan, said that, "if the Church is to play any creative role in the midst of society, its representatives are required to understand what is happening so that they can relate themselves instructively to what is happening." He told the missionaries that "there are today practically no areas in which the Church is at work that do not have rapid — sometimes convulsive — social change." He noted, "It is essential for the missionary to understand the facts and implications of social change so that he can understand and cope with its effect upon the lives of the nationals."

On our cover: The Bishop of Hong Kong is shown telling two Volunteers for Mission what to expect on their assignments. The two missionaries are Miss Tish Compton, of Corpus Christi, Texas, and Miss Ann Nichols of Houston. Both girls are graduates of the University of Texas. They will undertake two-year teaching assignments, Miss Compton in Japan and Miss Nichols in the Virgin Islands.

AROUND THE CHURCH

Christ Church, Dayton, Ohio, has been accredited as a training center by the **Council for Clinical Training**. The parish will offer opportunities for five seminary students to preach, visit, offer religious education at a juvenile detention center, conduct Bible study groups at a senior citizens' center, and lead a summer Sunday school. Each student will work part time either with the local department of public welfare, the child welfare board, the domestic relations court, the juvenile court, or the agency for aid for the aging. The Rev. **J. Albert Dalton**, chaplain supervisor of Christ Church, will direct the program.

The Rev. **C. Kilmer Myers**, widely known vicar of the **Chapel of the Intercession, Trinity Parish, New York City**, has resigned to become director of the new, interdenominational **Urban Training Center in Chicago**.

Mrs. **Roberta Evans**, manager of the Episcopal Diocesan Bookstore in Oklahoma City, has been appointed **assistant editor** of the **Seabury Press**. She graduated from the Episcopal Theological School in 1961 and has worked for Forward Movement Publications.

Max Ulrich of Winston-Salem, N. C., has been appointed associate director of the **Episcopal Radio-TV Foundation** in Atlanta, according to Mrs. Caroline Rakestraw, executive director. Mr. Ulrich will be working in the field of public relations and fund raising.

The Rev. **Richard Abbott** of **All Saints' Parish, Charlotte Amalie, St. Thomas, Virgin Islands**, was ordained to the diaconate by **Bishop Mills** of the **Virgin Islands** on June 15th. Mr. Abbott is reportedly the first candidate to be ordained deacon from the missionary district of the Virgin Islands.

Armed Forces Reprints

Reprints of the "Man in Uniform" material from the June 30th Armed Forces Number of **THE LIVING CHURCH** are now available. Orders for 10 or more of these 20-page reprints may be sent to **THE LIVING CHURCH, 407 East Michigan Street, Milwaukee, Wis., 53202**. The cost is 12½ cents apiece, plus postage.

*While the government
cannot make you love your
fellow man, it can make you respect*

THE RIGHTS OF ALL MEN

by the Rev. L. Roy Pettway
Rector, Church of Our Saviour, Atlanta, Ga.

Our Lord Jesus Christ commanded us to do unto others as we would have them do unto us. He also commanded us to love our fellow men as we love ourselves. And He also commanded us to render unto the government that which belongs to the government.

Our church was recently visited by an inspector from the city Fire Department. He found everything to be all right — no dangerous fire hazards. Now, this building is private property, owned by the Church of Our Saviour, Inc., and here was an inspector from the government inspecting our private property. And if he had found a dangerous fire

hazard, he would have ordered it to be corrected. And if we had not corrected it, he would have “padlocked” the building, and forbidden the use of the building. True, this is private property; but we do invite the public to come in.

And when we installed a new furnace, we had to get permission from the city government to install it, on our private property. And when we enlarged our building, we had to get permission from the city government to do so. Although we own our property, the government will not permit us to build anything within a certain number of feet from the property line; there is a strip all around the edge of our private property which we own, and yet the government forbids us to build anything on that strip.

Furthermore, in order to hold property, borrow money, and the like, this

parish is a corporation, chartered by the state of Georgia, and we pay a small fee every year to the state, and make an annual report to the state. And we continue to exist and buy the supplies we need because people give us dollars — dollars which are issued by the United States government, and the value of which is determined by the United States government.

Now, of course, the Church is “separate” from the state. It is the Body of Christ, a kingdom not of this world. It can exist without property, money, or materials — and could just have its services in people’s homes, except that the city government has certain zoning regulations which might forbid the use of a home for public assembly.

A priest cannot solemnize the sacrament of Holy Matrimony without a license from the government. We cannot buy communion wine without a license from the state. We cannot get our communion bread without using the United States postal service.

And whenever a baby is born, one must get a birth certificate from the government. If one is sick or in trouble, he consults a physician or a lawyer, who is permitted by the government to practice his profession. If we have an automobile, we must have a license from the government, both for the car, and for each driver. If we want to have a religious procession, we must get a parade permit. If you want to own a dog, you must get a dog license. If you want to go fishing, you must get a fishing license. When you die, you are buried by an undertaker licensed by the government, in a cemetery which is located where the government permits it to be located.

The government interferes with your private life. You cannot get married without permission from the government. You cannot get divorced except by an action of the government. You cannot go into bankruptcy except by action of the government. The government can take you away from your home and your job, and make you serve in the army or on a jury. It can take your money and property, in the form of taxes. The government can lock you up in jail, or put you in an electric chair and kill you.

But we believe that this is necessary. It is the price of civilization. These controls are for the greatest good of all the people. The Bible tells us that man was not made to live alone. We always live in some form of society. We are very fortunate in that we do live in a stable, civilized nation in which government controls, while not perfect, yet are, in general, for the greatest good of everybody.

Without our stable government, we would be ruled by some tyrant such as Castro, who would impose controls which were not for the greatest good of everybody. And with our government controls,

Continued on page 13

The article is from a sermon delivered by Fr. Pettway on June 23, 1963, at the Church of Our Saviour, Atlanta, Ga.

EDITORIAL

Sunday Morning

There are several things about the life of the Christian Church in our historical period that are virtually unprecedented. Many of these things have profound implications for the Church's life of worship. We wonder what Sunday morning would be like if the full impact of these changes in the world around the Church, and in the people of the Church themselves, were allowed to have its effect.

For example, laypeople are able to read. The effect of this has already been felt in some ways. Hymns, changing each week, have become a prominent part of the service. There is a gradual trend toward the saying of prayers by the whole congregation, instead of by the priest as their spokesman. The Lord's Prayer was first appointed to be said by the people as a whole in 1552 and subsequent Prayer Books. The General Confession in the Communion Service, still said "by one of the ministers" in the Church of England, became a prayer of the people in the first American Prayer Book, adopted in 1789. The thanksgiving at the end of Morning and Evening Prayer may be said by the people according to the present rubric, adopted in 1928, and the Prayer of Humble Access and the thanksgiving after Communion are being said by the whole congregation in a growing number of parishes.

These, of course, are all "people's prayers." But is there really any such thing in the Liturgy as a "priest's prayer"? Even in the Prayer of Consecration, it is "we" this and "we" that. The priest is the spokesman for the assembled people of God. Only in the absolution and the blessing does he speak in God's name.

What would a liturgy for the literate be like, if it were allowed to develop naturally?

The part of the service that is sometimes called "the ministry of the Word" — the Epistle and Gospel, followed by the sermon, if any — may be in need of radical rethinking. The Bible readings themselves are filled with archaic and obsolete expressions. Reading them to people who know how to read may be as otiose a proceeding as reading aloud a report to a group that has the text of the report in its hands. Everything conspires to make this part of the service a devotional, rather than an intellectual, exercise. The effect is that the Scriptures are apparently being read to God, who presumably already knows them, rather than to the congregation.

The notices are an integral part of the service. Somehow, they have not been invested with the same numinous quality as the rest, and the result is that they are commonly mimeographed and placed in the pews. Wise pastors, however, do call attention to them and perhaps even repeat orally one notice that they particularly want remembered. The offertory, for the first time in Christian history, is the transaction by which the roof is repaired, the building is heated, and the clergyman receives his stipend.

When the layman steps outside the church door, he

does not step into "Christendom," but into "the world." Every time we hear the petition, "We beseech thee also, so to direct and dispose the hearts of all Christian Rulers," we feel an urge to smile. Should it be emphasized as "*all* Christian Rulers," or as "*all Christian* Rulers," or as "*all (Christian) Rulers*"? And what about Hirohito and Nasser and Nehru, just to mention a few examples on this side of the iron curtain? These non-Christians are among the princes of the world whom St. Paul and St. Peter told us to regard as God's ministers, and for whom the First Epistle to Timothy tells us to pray. The prayer, of course, is for "the whole state of Christ's Church," not for the world in general. But the Christian society which it placidly contemplates, with its ordered ranks of Christian rulers, Christian ministers, Christian people, Christian poor, Christian sick, and Christian dead, seems rather remote from the world in which we live — it even omits our next-door neighbor!

Presidents of businesses, generals, governors, and senators here in these United States may be Christians, may profess some other religion, may be agnostics. One cannot tell the difference except by looking them up in *Who's Who* — and not always then. Thus, Sunday morning has a significant discontinuity with the rest of the week. Our daily work is done, not in Christendom, but in the world. What we offer at the altar is not the life of the nation, but our lives in the nation. We do not offer the industry in which we work, but our work in a secular industry.

This is undoubtedly the chief source of the present-day emphasis on the ministry of the laity. But one feels that it has only begun to have any effect on the shape of Sunday morning.

The glorious upsurge of the practice of weekly reception of the Holy Communion has created real devotional problems. A high and holy moment is extended, and extended, and extended as hundreds of communicants file up to the altar rail. In churches where the Communion period lasts 20 minutes or longer, this would seem to us an excellent time to have someone with a good strong voice read the Epistle and Gospel for the day. But what a shocking suggestion that is for anyone brought up in the Tractarian tradition!

After Communion, the congregation might well go to breakfast and hear the priest's proclamation of the Word over doughnuts and coffee. Then they would break up into functional groups — classes for the children, discussion and planning sessions for the grown-ups. With a reasonable amount of moving around and change of pace, Sunday morning could easily be a three or four hour get-together of the people of God — for worship, for conference, for mutual exhortation and encouragement.

While Church services have been getting shorter, movies and baseball games have been getting longer. In our opinion, the reason why the Church service on Sunday morning *seems* long is that we carry to it a vast baggage of folkways and pieties and conventionalities that do not fit the abilities, the commitments, and the needs of present-day Christian people.

Sunday morning really isn't good for anything else — why not plan to make it a full half-day of relevant Church life?

BOOKS

Barth without End

"Of the making of books on Karl Barth it seems there is no end," remarked Fr. William Harvey when we told him about the percentage of Barth-books in the latest batch of review copies received. Knowing that Fr. Harvey is a student of Barth's books we took the opportunity to get his opinion, as a liturgically-minded and intelligent parish priest with a "Barthian-bent," of three of the latest such books. Then, at his suggestion, we asked a Jesuit, Fr. Bernard Cooke, who was one of six theologians to participate in a colloquy with Dr. Barth in Chicago last year, to review the published version of Barth's Chicago lectures, in this way to get an enlightening appraisal by an eminent Roman Catholic of one of the most influential Protestant theologians of our age.

These are the reviews, first the one from Fr. Cooke (we asked him to do a full review), and then Fr. Harvey's notes:

Evangelical Theology. An Introduction. (Containing the American lectures of Karl Barth, complemented by 12 additional chapters on the nature, work, and challenge of theological existence.) By **Karl Barth**. Holt, Rinehart & Winston. Pp. 206. \$4.

No matter how deeply one may disagree theologically with Karl Barth, no one can deny the impact of the great Swiss theologian on 20th-century religious thought. This latest book of his, *Evangelical Theology* — so deceptively unimposing in size when compared with his monumental *Dogmatik* — should make quite clear the stature of Barth as a theologian and as a man.

Given as his final academic lectures in the University of Basel, and repeated in part during his brief U.S. visit last year, the essays in *Evangelical Theology* are a great theologian's witness to his own role. Simple with the simplicity that only mastery brings, this little volume is one that cannot be appreciated by a simple reading; it must be re-read, savored, and meditated.

As anyone acquainted with Barth's writings would expect, the book is dominated by the reality of the Word of God; the very title of the volume suggests this. In terms of service to this Word, Barth describes the role, responsibility, life, and person of the theologian. The ideal he proposes for anyone who would be a theologian is imposing, almost forbidding in its challenge. One cannot but be keenly aware of that which underlies Barth's description of this ideal: his own deeply Christian dedication to theology.

One in the Catholic tradition cannot, of course, agree entirely with Barth's delineation of the Christian theologian's



Karl Barth: His impact cannot be denied.

task. By excluding the continuing mystery of the Church from the "event" to which the theologian must give witness, he deprives theology of an essential area of development and so renders it necessarily truncated. Actually, such a Catholic widening of theology's scope would not lead to any less attention to the Word, as Barth fears; as a matter of fact, it would add a dimension to our insight into the Word's transforming power. It must be admitted, however, that Barth's insistence on the Word is a salutary influence on all those engaged in the theological enterprise.

While *Evangelical Theology* will be most meaningful to theologians, its appreciative reading public should extend much wider. Clear and direct in style, the book will prove a valuable experience for any educated Christian who wishes to enrich his own understanding of God's Word.

BERNARD COOKE, S.J.

Fr. Cooke is chairman of the theology department, Marquette University, Milwaukee, Wis.

Portrait of Karl Barth. By **Georges Casalis**. Introduced and translated by **Robert McAfee Brown**. Doubleday. Pp. 136. \$3.50.

Karl Barth. An Introduction to His Early Theology, 1910-1931. SCM Press; distributed in the U.S. by Allenson, Naperville, Ill. By **Thomas F. Torrance**. Pp. 231. \$5.

The Great Promise: Luke I. By **Karl Barth**. Philosophical Library. Pp. 70. \$2.75.

Since Karl Barth's visit to the United States in 1962 abundant literature on him has appeared, which is all to the good that we may become better acquainted with the great theologian of Basel. The books noted are examples.

For the person who knows a little about Karl Barth and wants to know more the obvious choice of the three would be Georges Casalis' *Portrait of Karl Barth*. It is commended in the preface by Barth himself. It gives a good short account of his life and a brief analysis of his works. The translation by Robert McAfee Brown reads smoothly, and he has added to the value of the book by providing a 33-page essay on Barth. As an introduction to Barth there is nothing quite so good as this book.

The reader who wants something more penetrating will have to turn elsewhere, and he will find *Karl Barth* by Prof. Thomas Torrance of great assistance. A short review cannot begin to do justice to this book. The writer is well known as an interpreter of Barth and a joint editor of the English translation of the *Church Dogmatics*.

After two short chapters giving a sketch of Barth's life and some of his personal characteristics the main part of the book begins. This gives an extended treatment of Barth's earlier thought tracing out the various stages through which it has passed. The development of Barth's theology is described beginning with the 1919 *Romans* through the abortive *Christian Dogmatics* of 1927 to the *Church Dogmatics* of today. In a short final chapter an evaluation is given of Barth's place in modern theology.

One test of a book is whether it will lead us back to an original writing — whether it will stimulate us to further study. This book passes the test with high marks. Prof. Torrance has given us a fine study of Barth, penetrating and helpful.

It will surely fulfill the writer's intention: "If this study only serves to set the stage, to open up the perspective, to point out the chief concerns, and then sends the student to read and reread and ponder the *Church Dogmatics*, then it fulfills its purpose."

The Great Promise is a series of Bible lectures given by Barth in 1934 on the first chapter of the Gospel of St. Luke.

WILLIAM R. HARVEY

Fr. Harvey is rector of St. James', Manitowoc, Wis.

Another book by Barth just received is **The Preaching of the Gospel** (Westminster. Pp. 94. \$2.50). Published for the first time in 1961, in French, on the occasion of the author's 75th birthday, it is based on lectures presented so long ago that Dr. Barth says, "I no longer remember when or where they were delivered." He adds that while his theology has developed in various ways over the years, he has no desire to change what he said as a relatively young man. The book, described as practical theology, includes sections defining preaching, presenting its essential characteristics, and one on preparing a sermon. A Barth sermon, "Saved by Grace," is the appendix.

The Glow Has Been Obscured

Meditations on the Sunday Collects. By H. P. Finnis. SPCK, Seraph. Pp. 103. Paper, \$1.25.

Meditations on the Sunday Collects by the late Rev. Canon H. P. Finnis, of Adelaide, Australia, indicates that he was undoubtedly one of those priests whose saintliness is evident to and moves all who know them, one whose sermons are so suffused with the aura of his peace and awareness of the presence of God that those who hear them become conscious of that peace and that Presence and go forth in a sort of reflected glow "feeling better" for having listened to such a man, a "saint of God."

But alas, although Canon Finnis's character and personality are evident in many of these meditations, the glow of his saintliness has been obscured by the printer's ink and the residuum seems slight and rather commonplace. Yet, to a time-pressed clergyman belatedly seeking, on Saturday night, material for the next morning's sermon, these notes and comments on the Collects may provoke a line of thought which can be quickly developed into a 10-minute homily; or, to a shut-in, reading the divine office at home alone, if he is at all sensitive to the whispering of the Holy Spirit, these meditations may provide food for thought and stimulate a quickening of his spirit.

GILBERT H. DOANE

Fr. Doane, a retired member of the University of Wisconsin faculty, is historiographer of the diocese of Milwaukee, and assistant at Grace Church, Madison, Wis.

Revelation Overdone?

The Church's Use of the Bible: Past and Present. Edited by D. E. Nineham. SPCK, Seabury. Pp. 174. \$4.50.

Considering how fascinating, as well as important, the history of biblical interpretation is, it is strange that so few books have been concerned with it. Except for Canon Farrar's classic *History of Interpretation* (1885), long out of print, and a small book by R. M. Grant, D. E. Nineham's *The Church's Use of the Bible* seems to be the only work now available to the English-speaking reader which attempts to cover the whole subject from New Testament times to the present. For that reason it has an immediate interest and value quite apart from any special contribution it may have to make.

Its chief deficiency is that it is episodic in its treatment and lacks a unified point of view, since each of the eight brief chapters is written by a different scholar, the whole having been a series of lectures originally delivered at the University of London. This defect is balanced by the

fact that each of the lecturers is a well recognized authority in his field, as is evident from a mere listing of the names. Thus C. K. Barrett deals with the New Testament period, Henry Chadwick with the age of the Greek fathers, Beryl Smalley — the eminent author of *The Study of the Bible in the Middle Ages* — with the medieval period, the Rev. Canon Edward Carpenter with the 18th century, and Prof. Lampe with the modern critical period. J. N. D. Kelly's treatment of "The Bible and the Latin Fathers" is the most lucid of the essays, manifesting something of the temper of the age with which he deals. The one writer who seems emotionally involved with his subject is Prof. E. G. Rupp, who deals with the Reformation period and cannot conceal his enthusiasm for it.

The final chapter, by Prof. Nineham himself, is a constructive attempt to apply the lessons of the past to the present, though it must be said that he is much more concerned with finding a rational solution to present problems than with the seeking of historical precedents. He is not sure that the present-day emphasis on "revelation through history" hasn't been a bit overdone and is inclined to think that just "reading the Bible" is not necessarily a profitable enterprise. For him the Bible is chiefly a series of dialogues between God and certain great men of the past, dialogues cast in a language and set in a time very different from our own. Our purpose in listening to what they said is not merely to understand their dialogue, but to initiate our own.

ROBERT C. DENTAN, Ph.D.

Dr. Dentan is professor of Old Testament, General Theological Seminary, and author of Preface to Old Testament Theology, a study of Old Testament interpretation in the 18th-20th centuries.

Fiction up to the Minute

The Shoes of the Fisherman. By Morris L. West. Pp. 374. New York: William Morrow and Co. \$4.95.

"The Pope was dead. The Camerlengo had announced it. The Master of Ceremonies, the notaries, the doctors, had consigned him under signature into eternity. His ring was defaced and his seals were broken. The bells had been rung throughout the city. The pontifical body had been handed to the embalmers so that it might be a seemly object for the veneration of the faithful. Now it lay, between white candles, in the Sistine Chapel, with the Noble Guard keeping a death watch under Michelangelo's frescoes of the *Last Judgment*." So opens Morris West's novel of the papacy, *The Shoes of the Fisherman*. It is a book already widely reviewed and apparently widely acclaimed; there is no doubt it will be widely read. It will be talked about at lunch counters and at cocktail

parties. It presents sympathetically the awesome role of the Pope.

This is a popular novel. It makes no great demands on its readers. For its appeal it depends upon the intriguing fiction of a Russian having been elected to the chair of St. Peter. It draws on the more obvious democratic traits of the late Pope John XXIII, and it contains episodes that relate to our knowledge of the conflict between science and religion, the horrendous results brought about by a drug like thalidomide, the need to draw the American president and the Russian premier into conversation. It is a novel aimed at the man who wants his fiction up to the minute, or, as in this case, a few years ahead of the times.

West can sensitively speak of "the kingdom of the beggars of love," but he can also weaken his pages by oversimplification. Because he does not see deeply enough, the letters from the American president are unconvincing. He can utilize the thought of contemporaries like Teilhard de Chardin and Eliot, but the secret diary of his Pope, Kiril I, does not do justice to the man West wants to create.

The uniqueness of the power of the Pontifex Maximus fascinates us. We greedily desire to gain any insight into the mind of a man so placed, for, at the very least, he is the last great reigning figure left to mankind, a romantic link to the myriad orders of royalty now long displaced. But it is not in these pages that the essence of a saintly pope is to be revealed. The genius of Baron Corvo is unchallenged, and his *Hadrian the Seventh*, published early in this century, is the masterpiece of this genre.

WILLIAM TURNER LEVY, Ph.D.

Dr. Levy, assistant professor of English at the City College of New York, is the author of William Barnes, The Man and the Poems, and is currently working on a book on the religious influences in the life of Franklin D. Roosevelt. He is a contributing editor to The Churchman.

Books Received

HERITAGE OF FREEDOM. A Centenary Story of Ten Schools Offering Education in Freedom. By Frederick L. Brownlee, former director of the American Missionary Association, to which the 10 schools (Fisk, Howard, etc.) are related. United Church Press. Pp. 108. \$3.

PLATO DICTIONARY. Edited by Morris Stockhammer. Philosophical Library. Pp. 287. \$7.50.

WHY PEOPLE LIKE YOU. A Christian Approach to Human Relations. By the Rev. G. H. Montgomery, general manager of the Defenders of the Faith, interdenominational evangelistic organization. Taplinger. Pp. 273. \$4.50.

THE COVENANT STORY OF THE BIBLE. By Alexander Campbell (United Church of Christ). United Church Press. Pp. 205. \$3.50.

SERMONS TO INTELLECTUALS from Three Continents. Edited by Franklin H. Littell. Macmillan. Pp. 160. \$3.95.

THE CITY OF MAN. "The only solution to the world crisis of our times is total commitment to the life-renewing goal of civilization." By W. Warren Wagar. Houghton Mifflin. Pp. 310. \$5.

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LETTERS

Continued from page 3

convention was going on, and that evening the following resolution was sent to the Rev. Dr. Martin Luther King, the Bishop of Alabama, the Governor of New Jersey, and the Associated Press:

"WHEREAS The Rev. Dr. Martin L. King, Jr., and many of the Negro and white citizens of Birmingham, Ala., are witnessing personally in support of the God-given freedom and equality for all men found in the Gospel of Jesus Christ, and,

"WHEREAS many of our brother Christians in Birmingham, Ala., are suffering for the sake of furthering the Gospel and rights of all men, and,

"WHEREAS the God-given freedom and equality of all men proclaimed in Christ's Gospel remains far from being perfectly achieved in the state of New Jersey, be it therefore,

"RESOLVED that the 89th annual convention of the diocese of Newark extends its prayers and wholehearted support for the Rev. Dr. Martin L. King, Jr., and the Negro and white citizens of Birmingham, Ala., who are struggling for the rights of all men, and, be it further,

"RESOLVED that this convention urge the governor of the state of New Jersey to hasten the realization of equal economic, social, and political opportunities to all minority groups within this state, and be it further,

"RESOLVED that a copy of this resolution be forwarded to the Rev. Dr. Martin L. King, Jr., and to the Honorable Richard J. Hughes, the Governor of the State of New Jersey."

(Very Rev.) LEDLIE I. LAUGHLIN, JR.
Dean, Trinity Cathedral
Newark, N. J.

Protest

I wish to protest the review of *Asking for Trouble* by Bruno Scott James [L.C., June 2d]. Simply because Fr. James was an Anglican monk who was a convert to Roman Catholicism and the priesthood is no reason for the reviewer to be so waspish, petty, and narrow minded, as displayed in his somewhat short tempered review.

Your review would indicate that no reader of *THE LIVING CHURCH* could gain anything from the book, when, in fact, many people would find it interesting, humane, charitable, and amusing.

JANE GAHAN
New York, N. Y.

Better in the Parish House

I had thought I had seen everything. And now this horror! I refer to the article "Altar Flowers — a New Dimension" [L.C., June 16th]. It might very well be a "new dimension"; certainly it is not liturgical.

I have no intention of laboring the point that in the best Catholic tradition there were no flowers on the altar. Almost all the illuminated manuscripts from the Middle Ages show two lights on the altar, a missal, and the vessels necessary for the performance of the rite.

Flowers [belong] in the sanctuary, about the altar, in the baptistry, and about the church; but not on the altar.

The altar is not a sideboard. It should

stand austere, as a symbol of the Holy Sacrifice and of the Resurrection.

If Mr. L. J. Tolle, Jr., and others want to put on a "flower show" they might better do it in the parish house.

(Rev.) HAROLD F. HOHLY
Rector, St. Paul's Church
Kinderhook, N. Y.

Revenues

In your article "Wires for Opportunity" [L.C., March 10th, p. 7], you stated that the National Council voted a budget of \$11,265,337 for 1963. In the same issue, p. 9, "Watchdog Committee," it is stated that the Church of England requires \$100,-800,000. This sum is \$89.5 million dollars more than that required by the Church in the United States.

(1) Please explain this difference of \$89.5 million.

(2) That the Church of England receives no "direct" grant from the state. What kind of "indirect" grant does the Church receive?

(3) Please explain "ancient endowments"?

GEORGE BIBEALT

Attleboro, Mass.

Editor's comment: (1) Total revenues of the Protestant Episcopal Church in the USA are slightly under \$200,000,000, of which \$133,000,000 is for parish support. These, rather than the budget of the National Council, are the figures to be compared with the Church of England figure quoted. (2) "Indirect grants" is a vague term. It might include such things as stipends of chaplains or teachers, income from capital long ago provided by Crown or Parliament, etc. (3) Ancient endowments are endowments that were given a long time ago. In a feudal society, only great landholders were able to contribute significantly to the support of the Church, and they often did so by setting up endowments for clerical "living." Though some modernization of the system has taken place, it has been along typically British lines of reform rather than revolution.

Wrong School

In the May 12th issue of *THE LIVING CHURCH* you reported the death of David Murchison. In the notice it said he was a graduate of Kent School. That would bother David since he graduated with one of the best classes *South Kent* ever turned out, 1935.

It was seven years ago that I retired from the headmastership of the school, having been its headmaster for 32 years. There were two things of which I felt I could be justly proud. As I remember it, *South Kent* students were winners or runners-up in the first three or four essay contests you had for secondary schools. And at the time of my retirement just over 2% of the alumni were in Holy Orders or training for the same.

Here was a school with a strong Anglo-Catholic background dedicated to the training of its boys in the Christian life, fulfilling its function as a Church school by turning out such a relatively high percentage of priests.

SAMUEL S. BARTLETT
Eastham, Mass.

RIGHTS OF MEN

Continued from page 8

we have more freedom than we would otherwise have. The savage who lives a primitive life in some jungle has every action controlled by his tribe, and his life depends on the whim of his tribal chieftain. If he deserts his tribe, he is devoured by wild beasts, or enslaved by another tribe.

When a man operates a store, restaurant, hotel, or other business, he may do so as a corporation chartered by the state, and in any event, he can do so only by license from the government. He cannot do so privately, without a government license, and thus the right to operate his business is a privilege granted to him by the government. And his business may be worth so many thousands of dollars, but those are United States dollars, and without the United States government, his property would be worth no more than Confederate currency.

If your private building is dangerous, the government can make you tear it down. If a private druggist has tainted drugs, the government can seize and confiscate them, even though they are his private property. If a physician or lawyer does not follow the regulations of the government, his license will be revoked. If you don't obey traffic rules, your driver's license will be taken away from you. And if a man does not operate his business in accordance with the law, his business license can be taken away, and his place of business "padlocked."

Both "states' rights" and "private property rights" have been misused so as to deny and violate human rights. The reason the national government has had to act contrary to states' rights is that those rights were misused, and the reason the government has to act sometimes against private property rights is that those rights are misused. If a lesser right is used in a way that is detrimental to the greater rights of all the people, then the lesser must give way to the greater. When the government has to take action to see that the rights of all the people are respected, and that businesses which are licensed by the government are conducted in accordance with the greatest good of all the people, it deserves the support of all Christians, for it is following the commandments of our Lord Jesus Christ: Do unto others as you would have them do unto you; and thou shalt love thy neighbor as thyself.

Of course, the government cannot force you to invite anyone into your private home, nor to mix socially with anyone not of your own choosing, or to marry anyone you do not wish to marry. Only your own conscience can make you love your fellow man as yourself. But while the government cannot make you love your fellow man, it can make you respect his rights.

PEOPLE and places

Appointments Accepted

The Rev. Mortimer T. Bowman, formerly rector of Westover Church, Westover, Va., with address at Charles City, is now rector of the Church of the Good Shepherd, Dallas, Texas.

The Rev. William N. Bumiller, who has been serving Trinity Church, London, Ohio, is now an assistant at St. Paul's Church, Dayton, Ohio.

The Rev. Frederick A. Fenton, formerly curate at St. Jude's Church, Burbank, Calif., has for some time been vicar of St. Mary's by the Sea, Imperial Beach, Calif. Address: 485 Coronado Ave.

The Rev. William E. Ferguson, formerly rector of St. Peter's Church, Akron, Ohio, is now rector of St. Paul's Church, Put-In-Bay, Ohio.

The Rev. Carleton K. Gamble, formerly rector of St. Mark's Church, Dayton, Ohio, will become rector of All Saints' Church, Cincinnati, on September 1.

The Rev. Raymond E. Gayle, formerly rector of St. Mary's Church, Waynesville, Ohio, will serve on the faculty of Marti School, Dayton, Ohio.

The Rev. Richard Klopf, formerly curate at St. Joseph's Church, Queens Village, N. Y., is now chaplain at St. Mary's Hospital for Children, 29-01 216th St., Bayside 60, N. Y.

The Rev. Robert MacDonald, formerly rector of St. James' Church, Dexter, Mich., is now rector of Trinity Church, Belleville, Mich.

The Rev. Roy E. MacNair, formerly rector of the Church of the Good Shepherd, West Springfield, Mass., is now rector of Trinity Church, Washington, D. C. Address: 7003 Piney Branch Rd., Washington 12.

The Rev. Ralph Markey, formerly rector of St. Stephen's Church, New Harmony, Ind., is now vicar of Trinity Church, Lawrenceburg, Ind. Address: 66 Dearborn Court, Greendale, Lawrenceburg.

The Rev. Charles A. Perry, formerly in charge of Grace Church, Goochland, Va., and the Church of Our Saviour, Montpelier, will on September 1 become chaplain to graduate students in law and other departments of the University of Virginia and will be associated with St. Paul's Memorial Church, Charlottesville, Va.

The Rev. Frank F. Smart, Jr., formerly locum tenens of Christ Church Parish, Lancaster, Va., will be dean of sacred studies and associate chaplain at Christchurch School, Christchurch, Va.

The Rev. A. Raymond Smith formerly vicar of St. Andrew's Church, North Grafton, Mass., will on September 1 become rector of St. James' Church, Woodstock, Vt. Address: 2 Church St.

The Rev. Merle M. Smith, formerly assistant at All Saints' Church, Brookline, Mass., is now rector of St. Paul's Church, Fort Fairfield, Maine. Address: 66 Main St.

The Rev. Morton Townsend, formerly rector of Hanover and St. Paul's Parishes, King George, Va., will on August 15 become rector of Immanuel Church, Old Church, Va., and St. David's, Aylett. Address: Tunstall, Va.

Ordinations

Priests

Arkansas — On June 21, the Rev. Edgar E. Shippey.

Central New York — On June 1, the Rev. Frederick F. Jilison, missionary in charge of the Church of St. Michael and All Angels, Endicott, N. Y., and curate at St. Paul's, Endicott. On June 22, the Rev. Alfred G. Tottey, Jr., missionary in charge of St. Paul's Church, Chittenango, N. Y.

Honolulu — On June 7, the Rev. John H. Chung, vicar, St. Columba's, Paaulo, and St. James', Pa-paaloo, Hawaii; the Rev. Albert J. Collins, vicar, St. Augustine's, Kohala, and St. Paul's, Makapala, Hawaii.

Louisiana — On June 1, the Rev. Tucker E. Dawson, Jr.

Massachusetts — On May 5, the Rev. Robert

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

Kooser (ordained by the Bishop of Southern Ohio).

North Carolina — On June 29, the Rev. Messrs. Samuel K. Frazier, Jr., Daniel W. McCaskill, Claude P. Craig, Hugh B. Craig, Samuel M. Moore.

Pennsylvania — On June 22, the Rev. Dr. Howard W. Lull, who will serve as weekend assistant at Christ Church, Media, Pa., while continuing work as chief of watershed management research for the U.S. Forest Service; also the Rev. Wallace Houston, Jr., a former businessman, who will be vicar of St. James' Church, Green Ridge, Pa.

Rochester — On June 1, the Rev. Michael W. Ellis.

South Florida — On June 23, the Rev. Charles W. Stewart, Jr., formerly a perpetual deacon serving as education director at St. Thomas' Church, Miami.

Southern Ohio — On June 13, the Rev. David B. Allardice.

Texas — On June 9, the Rev. Alfred T. Knies, Jr.; June 10, the Rev. Jack L. Leighton; June 12, the Rev. Alfred W. Rollins; June 13, the Rev. Jack D. Bane.

Virginia — On June 1, the Rev. Messrs. Thomas E. Clemans, Jr., Robert A. Hargreaves, James D. Smith, William R. Martin, David F. Wayland; on June 8, the Rev. Harrison T. Simons; on June 22, the Rev. John F. Evans.

West Virginia — On June 5, the Rev. William H. Kieldsing.

Western Massachusetts — On May 26, the Rev. Dwight C. Fortune.

Western New York — On June 15, the Rev. Robert H. Beadle.

Seminaries

The Rev. John M. Gessell, Ph.D., assistant professor of pastoral theology at the School of Theology of the University of the South, Sewanee, Tenn., will also be assistant to the dean of the School of Theology, effective September 1.

The Rev. Richard Henshaw, assistant professor of Old Testament at Bexley Hall of Kenyon College, Gambier, Ohio, received a grant for summer study. He will do research in the British Museum on ancient Assyrian tablets dated about the eighth century B.C. The tablets are of interest to the

student of the Old Testament due to the fact that Hebrew culture as reflected in the prophets, the Books of Kings, and Deuteronomy shows Assyrian influence.

Two of the 13 students who graduated from Bexley Hall this June will pursue advanced study in fall. Robert Brook will take pastoral theology at Michigan State, and Donald Menzi will study Bible and Rabbinics at Hebrew Union College, Cincinnati.

The Rev. Lewis W. Towler, formerly rector of St. Matthew's Church, Saginaw, Mich., will on September 1 begin work as fellow and tutor at GTS. Address: 175 Ninth Ave., New York 11.

Earned Degrees

The Rev. Vincent King Pettit, rector of St. George's Church, Churchtown, Pennsville, N. J., received the degree of Master of Sacred Theology from Temple University in June.

The Rev. William P. Zion received the Doctor of Philosophy degree from Harvard University in June. His thesis, accepted "with distinction," was on the use of psycho-analytic evidence in the assessment of grave sin in contemporary moral theology. He has been serving as assistant at St. Thomas' Chapel (All Saints' Church), New York, but he was recently appointed assistant professor at Bishop's University, Lennoxville, Quebec.

Honorary Degrees

Princeton University — D.D.: Bishop Lichtenberger; Litt. D.: Rev. Dr. John Verdery; L.L.D.: Thurgood Marshall, Federal Judge of the U.S. Court of Appeals for the Second Circuit, an Episcopalian.

Thiel College, Greenville, Pa. — D.D.: Chaplain (Maj. Gen.) Luther D. Miller, USA Ret.

Engagements

Mr. and Mrs. George E. Weigl, of Chappaqua, N. Y., and Bridgehampton, L. I., recently announced the engagement of their daughter Joan to the Rev. George A. Westberg, curate at St. Mark's Church, Mount Kisco, N. Y. The bride-to-be is director of occupational therapy at a hospital in Mount Kisco.

Missionaries

The Rev. Walden Pell II, the first resident priest in charge of the Mékong missionary district (including St. Christopher's Church, Saigon, Vietnam; Trinity Church, Phnom Penh, Cambodia; and the Church of the Holy Spirit, Vientiane, Laos) resigned some time ago and has been replaced by the Rev. Theodore H. Evans, Jr., who is taking up residence in Saigon this month.

The Rev. Mr. Evans, born in Alabama, is a graduate of Harvard and VTS. He has been on the staff of St. John's College, Hong Kong; he is a bachelor, speaks Cantonese.

Dr. Pell is now residing at his home, "Perfect End," Elkton R.D. 2, Md. On September 1 he will take charge of Augustine Parish, Chesapeake City, Md. The parish includes Good Shepherd Church, South Chesapeake City, and Old St. Augustine's at nearby St. Augustine, a church recently restored.

Laymen

Dr. Elmer L. Munger, head of the department of civil engineering at Norwich University, Northfield, Vt., is now acting dean. He succeeds the late Col. Lewis E. Perry. Dr. Munger is an immediate past senior warden of St. Mary's Church, Northfield; he is active in the diocese of Vermont and serves as a lay reader. After World War II he spent some time in the Philippines reconstructing some of the physical facilities of the war-battered Philippine Episcopal Church.

Resignations

The Rev. Paul D. Bowden has resigned as rector of St. James' Church, Warrenton, Va. Address as before at Box 527, Warrenton.

The Rev. Arthur F. Brunner has resigned as rector of St. Stephen's Church, Wissahickon, Philadelphia. He will continue to serve St. David's Church, Manayunk, Philadelphia; he was formerly priest in charge there and is now rector. Address: 481 Flamingo St., Philadelphia 28.

The Rev. Dr. John W. Norris, priest of the diocese of Vermont, has resigned as locum tenens at St. James' Church, Woodstock, Vt. He will continue to live in Wilder, Vt.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS WANTED

WANTED: Copy of "Prayers for Priest and People the Parish and the Home." Edited by: The Rev. John Wright, D.D., L.L.D. *Third edition* (revised and enlarged). Published by: Young Churchman Co., Milwaukee, Wis., 1908. Reply: Rt. Rev. Charles W. MacLean, 65 Fourth St., Garden City, L. I., N. Y.

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PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

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POSITIONS OFFERED

DIRECTOR of Religious Education for parish 40 miles east of Los Angeles, near Claremont colleges. Write: Rev. J. A. Erickson, St. Mark's Parish, Upland, Calif.

PRIEST-TEACHER with teaching experience, to be associate, and share teaching 7th grade day school. Fr. Reinheimer, 2626 Glebe Road, Arlington, Va.

ST. MARK'S, Portland, Oregon, seeking curate to share full Catholic ministry. Write: The Rev. C. H. Osborn, Rector, 1025 N. W. 21st Ave., Portland 9.

TEACHERS of Latin and history, also house-mother, needed in midwest girls' boarding and day school. Reply Box K-953.*

WANTED — Curate. Moderate Churchman. First or second curacy. Full ministry. Emphasis Church school, youth work. Diocesan scale. Reply: Rev. Alexander Anderson, Calvary Parish, 532 Center Street, Santa Cruz, Calif.

WANTED — Priest to say daily Mass at convent school during month of August. Reply Box K-960.*

WANTED — Retired person as companion for cultured lady living in Georgia. Good home conditions plus small salary. Reply to: R. B. C., "Wraywood," Farmington, Ga.

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

CHURCH MUSICIAN, young woman, 30, SMM 1963, AAGO 1962, 15 years' experience, looking for position in parish and/or teaching. Excellent references in liturgical service playing, choir training, recital work, teaching of organ, piano, theory. Available September 3. Reply Box R-959.*

ORGANIST-CHOIRMASTER seeks change. Experience with multiple choirs. B.Mus. in organ and voice. Reply Box A-954.*

PRIEST, married, 56, B.D., M.A., experienced in parish and mission, invites correspondence in regard to vacancy, west coast preferred; references. Reply Box B-956.*

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THE LIVING CHURCH

The Living Church

The Rev. James E. Savoy has resigned as rector of the Church of the Advent, Nashville, Tenn., and is serving as summer supply assistant at St. Luke's Chapel of Trinity Parish, New York City. He will do supply work and undertake graduate study in the fall. He and his family are living in Greenwich, Conn.; address: Box 113, Glenville, Conn.

The Rev. Stephen J. C. Williams has resigned as missionary at St. John's Church, Marathon, N. Y., and Grace Church, Whitney Point, and will study in the diocese of Los Angeles.

Women

Mrs. Margaret Hill, formerly director of Christian education at the Church of St. John the Evangelist, St. Paul, Minn., will on July 22 become director of Christian education at St. Mark's Church, San Antonio, Texas.

Mrs. Robert R. Love, formerly consultant in Christian education for the diocese of Central New York, will on August 23 become director of religious education at St. Luke's Church, Montclair, N. J.

Mrs. Julian C. Reeves, Jr., will be church school director at St. Matthew's Church, Evanston, Ill.

Depositions

Charles Raymond Rush, Jr., presbyter, was deposed on June 7 by Bishop Haden of Northern California, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

DEATHS

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

The Rev. Edward Gabler, retired priest of the diocese of South Florida, died on June 17th, in Vero Beach, Fla.

He was born in 1881 in Long Hill, Conn. He attended New York Prep School, Trinity College, and Saint Stephen's College. He received the B.D. degree from General Theological Seminary in 1912 and the S.T.B. degree in 1923, was ordained priest in 1913. Prior to his retirement in 1956 he served churches in Scotch Plains, N. J., Garden City,

N. Y., New York City, Washington, D. C., and Vero Beach, Fla.

From 1930 to 1940 he was a member of the board of religious education of the diocese of Washington. He also served on the standing committee and on the executive council of the diocese of Washington.

He is survived by a brother, George Gabler.

The Rev. John Taylor Ogburn, retired rector of St. Cyprian's Church, Brooklyn, N. Y., died in St. John's Hospital, Brooklyn, on June 5th. He was 80 years of age.

He was born in Virginia. He attended St. Paul's College, in Lawrenceville, Va., and was graduated from Bishop Payne Divinity School in 1910. He received the B.A. degree from Central University in 1915. He attended the University of the South, and received the Ph.D. degree from the University of Minnesota. He also studied at Virginia Theological Seminary. He was ordained to the priesthood in May, 1912, and served as priest-in-charge of churches in Blackstone, Va., Youngstown, Ohio, Harrisburg, Pa., and Syracuse, N. Y., before becoming rector of St. Cyprian's in 1933. He remained there until his retirement in 1955. He was named honorary associate rector of St. George's Church, Brooklyn, in 1959. He is the author of *The Church and the Negroes*.

He is survived by his wife, Christiana Roderick, three sons, and one daughter.

Sister Beatrice Martha, 85, member of the Community of the Transfiguration, Glendale, Ohio, died February 20th, at St. Luke's Hospital, Tryon, N. C.

She took her permanent vows in 1905, and was in charge of Bethany Home in Glendale. Upon the death of the Mother Foundress in 1928 Sister Beatrice became the Mother Superior and held this office until 1938. For some years after that she collected, catalogued, and put into usable form for the sisters, the meditations and instructions written by Mother Eva Mary. Most of these years were spent in the sisters' rest house at Bat Cave, N. C.

Jean Laverack Bowie, wife of the Rev. W. Russell Bowie, D.D., died in Alexandria, Va., on June 22nd.

Mrs. Bowie was a former president of the New York Consumer's League. Dr. Bowie retired recently as visiting instructor at the Virginia Theological Seminary.

Besides her husband, Mrs. Bowie is survived by two daughters, Mrs. Theodore H. Evans, Mrs. Dwight W. Chapman, Jr.; and a son, Walter Russell Bowie, Jr.

Harold Edwards, long-time member of St. Paul's Church, Syracuse, N. Y., died suddenly at his home in Syracuse, June 20th. He was 69 years of age.

Mr. Edwards was graduated from Cornell University in 1914, with a degree in mechanical engineering. During World War I he was appointed to the Naval Academy and became a lieutenant j.g. before he transferred to the submarine school at New London, Conn. He was vice chairman of the Foundation of the diocese of Central New York, a member of the state commission against discrimination, and president of the Community Foundation, Syracuse. He was board chairman of the O. M. Edwards Co., Inc., Syracuse, and chairman of the executive committee of the Exdel Corporation, Elkhart, Ind.

Surviving are his wife, three children, two sisters, a brother, and 10 grandchildren.

Ellen C. Fullerton, a retired missionary to Shanghai, China, died April 27th, in Santa Barbara, Calif.

Dr. Fullerton was born in Waitsfield, Vt., in 1878. She was graduated from the University of Minnesota and in 1903 received the M.D. degree from its medical school. She interned at the State Hospital, and went to China in 1908. She served St. Elizabeth's Hospital, of which she became superintendent, and later the combined St. Luke's and St. Elizabeth's Hospital. She taught in the nurses' training school and at St. John's University Medical School.

Dr. Fullerton returned to the U.S. in 1940, and retired in 1941.

ANGLICAN CYCLE OF PRAYER

July

14. Matabeleland, Southern Rhodesia
15. Mauritius
16. Mbale, Uganda
17. Meath, Ireland
18. Melanesia, Pacific
19. Melbourne, Australia
20. Mexico

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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

Rev. R. Worster; Rev. H. Weitzel 3647 Watska Ave.
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; B, 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

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Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
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Fri & Sat 9; C Sat 4:30-6

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ST. AUGUSTINE-BY-THE-SEA
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Sun 7:30, 9:15 & 11; Daily HC, MP & EP

NORWALK, CONN.

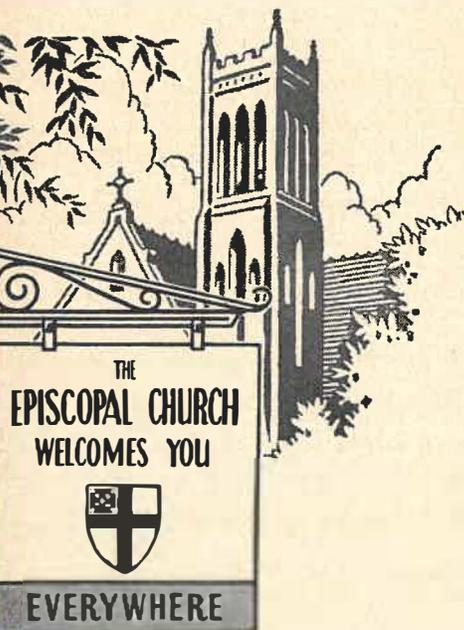
ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

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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; 1st, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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. Horper, 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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
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. Hayden, 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

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 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; Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

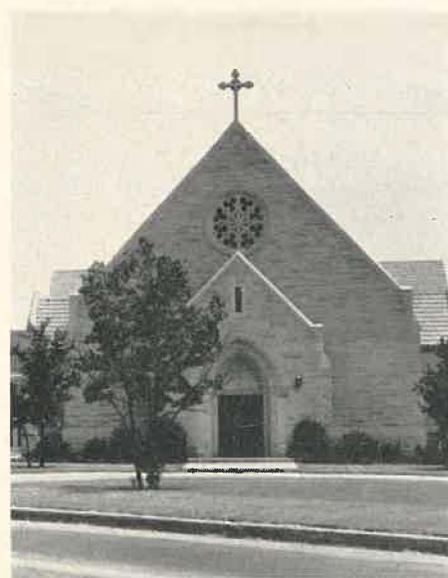
109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

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 Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10



ALL SAINTS' CHURCH
FORT WORTH, TEXAS

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

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 Damrosch, 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 & Mass; 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