

The Living CHURCH

August 23, 1964

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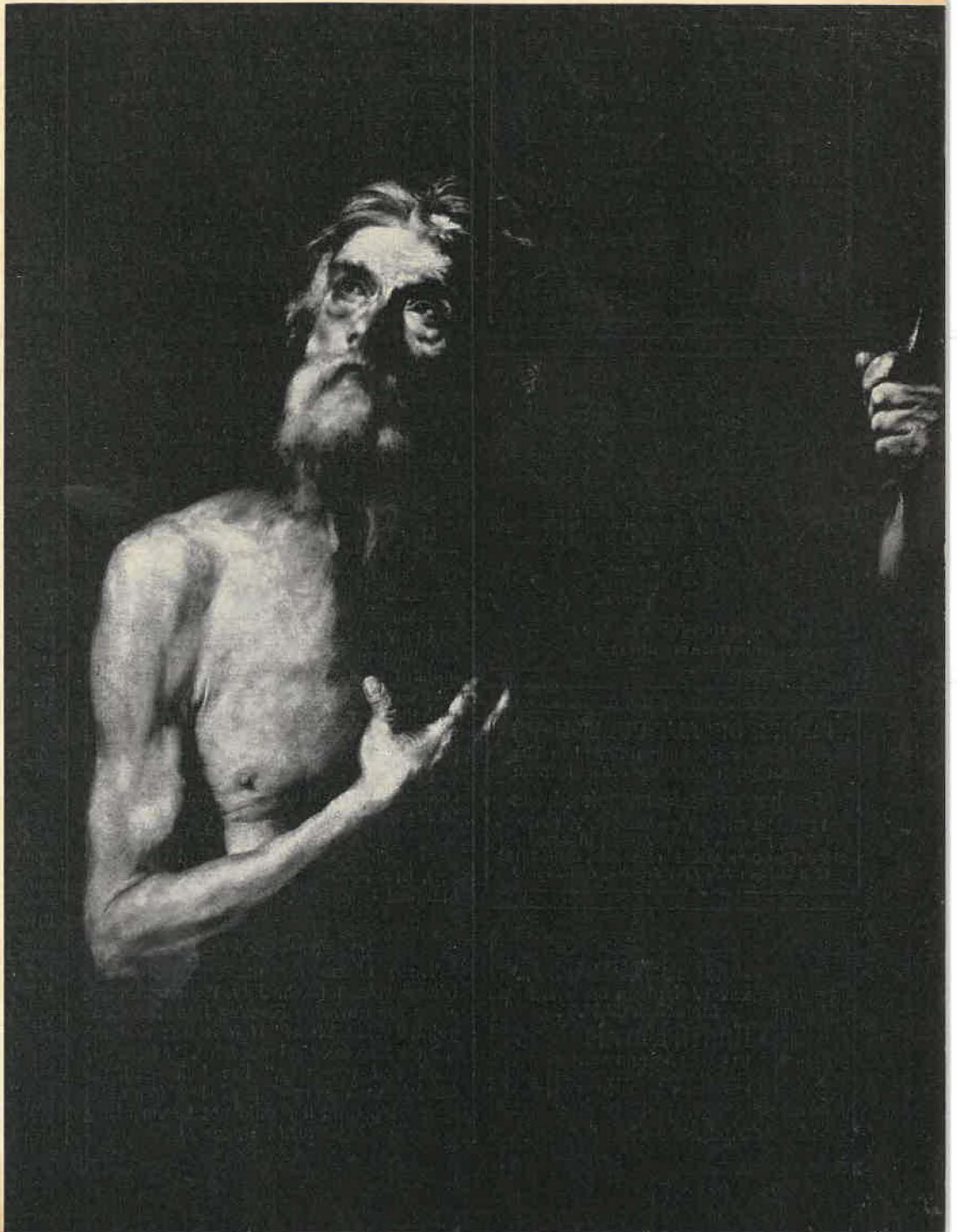
**The NCC —
a Parish Study**

Page 9:

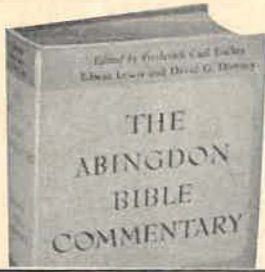
**St. Bartholomew —
Patron of Anonymity**

St. Bartholomew —
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LETTERS

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

"Pathetic Display"

As a priest of the Episcopal Church and as a visitor to the New York World's Fair, I looked forward with anticipation to visiting the Anglican exhibit in the Protestant and Orthodox Center.

It is difficult to express the feeling of disappointment, frustration, and anger at the pathetic display I encountered. Not only is there a lack of comment to the pictures, there is not even a decent display of any Prayer Book from any of the 18 Anglican Churches. There are no pictures of any of our prelates, living or dead. There are no texts, such as line the walls of the Vatican Pavilion in profusion. Nor are there any dedicated people ready and willing to greet the visitor, such as are found in great abundance in the Mormon Pavilion.

If a visitor to the Fair knew nothing of the Anglican Church he could only conclude from what he saw that we are an indifferent and unimaginative group of Christians.

I do not know who is directly responsible for this exhibit; but I sincerely believe that most Anglican priests (such as myself) from their own libraries and personal collections could have arranged a more imaginative and informative display.

It is no wonder that attendance has dropped off, as was recently reported. Could we hope for an improvement for the 1965 season?

(Rev.) CHARLES R. SUMMERS
Rector, St. Andrew's Church
Plainfield, N. J.

School Days Ahead

May I request the hospitality of your columns to ask clergy and/or relatives and friends to send me at an early date the names and addresses (including home addresses, if possible) of entering freshmen and new students, graduate and undergraduate, who expect to come to Stanford this autumn quarter. Freshman orientation begins on September 23d, and I as chaplain, with the help of a team of Canterbury student leaders (who plan to return September 23d for this purpose) would like to make an early call on all the Episcopalians we can possibly contact, to extend to them a warm welcome to the Episcopal community of this campus.

(Rev.) JOHN W. DUDDINGTON
Episcopal Chaplain, Stanford University
P.O. Box 7844
Stanford University, Calif.

Cheers

Three cheers for the entire issue on Churchwomen [L.C., July 19th] and especially for Christine Fleming Heffner's viewpoint, "What Meat?" If it is true that the spirit of sociological concerns, "admittedly good and necessary," has influenced the Church to the neglect of her important spiritual nature, it should not be surprising

Continued on page 11

The Living CHURCH

Volume 149 Established 1878 Number 8

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

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FEATURE

The Birth of a Cathedral Beverly Madison Currin 8

THINGS TO COME

August

- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 4. Nineteenth Sunday after Trinity
- 9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

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The Living Church

Thirteenth Sunday after Trinity
August 23, 1964

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

SOUTH FLORIDA

Bishop and Governor Exchange Views

Telegrams exchanged between the Rt. Rev. Henry I. Louttit, Bishop of South Florida, and Florida's Governor Farris Bryant during the recent demonstrations and jailings in Florida, have been released by Bishop Louttit.

Bishop Louttit telegraphed the governor, urging him to make an investigation of charges of police brutality. The bishop told the governor that he deplored "northern demonstrators as much as you do and sincerely wish they would use their energies in seeking to correct evils and injustices in their own communities and states." But he also deplored "injustices to members of the Negro communities in Florida" and the "use of violence and brutality against those with whom we disagree."

The bishop said that he had received "messages from friends in the north" reporting that demonstrators in Florida had been "brutally beaten . . . while police stood idly by."

The governor, assuming that Bishop Louttit was wiring in regard to events in St. Augustine (which is not in Bishop Louttit's diocese), replied:

" . . . We are doing everything within our power to preserve peace in St. Augustine, to protect the rights of everyone involved. . . .

"We are not assisted either by the white ruffians in sports shirts who destroy the peace of the community with their attacks on the integrationists, nor by the teams with their collars turned around who come here deliberately to violate our laws and yet demand the protection of the same laws."

NCC

Parish Makes Study

As a result of concern felt by communicants of St. George's Church, Nashville, Tenn., the vestry of that parish last January appointed a committee to study the National Council of Churches—its background, composition, and activities. What was first envisioned to be a task of some 60 days developed into a study involving some 1200 man-hours over a

period of more than five months. In the course of the study two members of the NCC staff came to Nashville to answer questions of the committee.

The committee has finished its work and submitted a formal report to the vestry.

Concerning the organization and structure of the NCC the report states that it is "a cumbersome, loose-knit organization which is extremely difficult to control."

The committee's view of the "pronouncements" of the NCC is that such pronouncements generally represent a liberal philosophy or approach to issues, and those which have been issued in the past "have consistently left the impression that those who do not agree are less than



Christian in their beliefs. This has been extremely annoying to those devout Christians who hear their own political and economic views criticized as unchristian or immoral." Moreover, the report states, "when these pronouncements have been released to the press, the consistent impression has been given that the NCC speaks for its 40,000,000 Protestant members. PECUSA, by resolution at the 1961 General Convention, has taken the position that the NCC does not speak for it, but this has not been made clear as regards existing pronouncements."

The existence of the Washington office of the NCC and its lobbying activities is noted.

The NCC position on the subject of race is said to support "compulsory integration of the races." It is charged that the Council has from time to time "made serious errors in the area of race relations, which errors have been damaging to its member Churches, but which it

either does not recognize or, if recognized, fails to correct."

The handling of events surrounding the Youth Ministry Consultation held in Nashville in January is given as an example. After the conference had received wide publicity, the Executive Vice President of the Episcopal Church's National Council, Mr. Warren Turner, called upon the General Secretary of the NCC to ask, according to the committee's report, "if any steps would be taken to rectify the damage done by the conference," and was told that those responsible for the conference had been reprimanded [Mr. Turner told THE LIVING CHURCH that the word used was "admonished"] and that further disciplinary action might be taken. Three months later, NCC representatives in Nashville told St. George's committee that the General Secretary denied having given a reprimand to anyone and said that the only reproof given to any of the NCC staff members in connection with the matter was an admonition not to permit newspaper reporters to attend conferences in the future. [A rule that such conferences should not be open to the press was already in force when the youth conference was held.]

"It is our judgment," said the committee's report, "that this conference has had a strongly destructive effect upon St. George's Parish and upon the entire Christian community in Nashville."

Concerning the education and publication programs of the NCC the report notes that at least one NCC publication, entitled *Called to Responsible Freedom*, "appears to condone sin." In this pamphlet the statement is made that "we know that there is sexual contact between unmarried couples that is motivated by love and which is pure and on occasions beautiful."

The report recognizes that the NCC "contributes important services to its member Communion in many non-controversial areas," such as in the missionary field and in ecumenical relations.

The committee's conclusion about Communism in the NCC is that the Council "is not dominated or in any detectable degree influenced by the international Communist movement."

The report states that "the bitter argument at St. George's over the NCC has been a grievous tragedy for our parish. The time and effort of many of our peo-

ple have been diverted from the works of evangelism, charity, worship, and Christian education, which are proper objects of parochial concern. Some of our members have been so upset over this issue that they have withheld or diverted the return to God of their financial means. Some of our members have been so upset that they no longer worship with us."

The committee does not recommend the withdrawal of the Episcopal Church from membership in the Council. The report ends with the statement that "withdrawal should be undertaken only if PECUSA is unable through its strong efforts to bring about the correction of the NCC problems."

St. George's Church is reported in *The Episcopal Church Annual* for 1964 as having 1,403 communicants. It is the largest Episcopal parish in Nashville.

GENERAL CONVENTION

Often a Blessing; Never a Voice

In the past, the House of Deputies of General Convention has been an establishment as exclusively masculine as the Victorian smoking car; when the Church's constitution defines a lay deputy, the word "layman" is used, and that word has always been interpreted in the strictest, biological sense. The House of Deputies has often God-blessed the ladies, but never seated them.

The Joint Commission on Structure of Convention and Provinces has issued a recommendation that General Convention change the word "layman" to "lay person," and Mr. Clifford P. Morehouse, president of the House of Deputies, has urged his fellow deputies to "have the courtesy, the chivalry, and the sound judgment to take steps to amend the Constitution so that women may sit in the House of Deputies."

The recommendation of the Joint Commission notes that slightly more than half of the Church's domestic dioceses and missionary districts seat women delegates at their annual conventions, and that "as the Constitution is presently interpreted, these same dioceses are restricted in their right to choose the representation they wish in the General Convention.

"... The time has come," the recommendation states, "to face squarely the fact that equality of opportunity is being denied the women of the Church to be members of its legislative body."

Although changing the rule on the seating of lay deputies is a simple matter of substituting a few words in an article of the Constitution, the last four General Conventions have refused to do so. In the past, the matter has been broached by diocesan or individual memorials to the Convention; this is the first time that the change has been recommended by an official commission.

The Rev. Canon Charles M. Guilbert, the secretary of the House of Deputies, says that "the sponsorship . . . should create a more favorable climate" for amending the Constitution.

Miss Frances M. Young, executive director of the General Division of Women's Work, said, "I just hope the recommendation will receive the serious consideration of the two Houses and that it will not be treated in cavalier fashion."

Not the Right Time

The Joint Commission on Approaches to Unity will recommend to the General Convention that the Episcopal Church not participate in drafting a plan for Church union with five other Churches (United Presbyterian, Methodist, Disciples of Christ, Evangelical United Brethren, and the United Church of Christ) that make up the Consultation on Church Union.

The Commission will recommend continued discussion, however.

"Before any commitment should be made to the negotiation of a plan of union there must be, as the Consultation itself acknowledges, sufficient theological consensus to support this activity with the promise of achievement," the Commission's report says.

Mr. Peter Day, ecumenical officer for the National Council, says that the Commission "simply feels that this is not the right time to make further commitment to the Consultation, but if the Consultation wants to discuss a plan of union on a purely theoretical basis, that is a different matter. . . . The Consultation is still at a conversational rather than commitment stage." The Consultation on Church Union has met three times.

When the 1961 General Convention gave approval to the Church's joining the conversations, it ruled that any eventual plan of union involving this Church must meet the requirements of the Chicago Lambeth Quadrilateral.

In addition to Mr. Day, other members of the Commission on Approaches to Unity are: Bishop Brady of Fond du Lac, chairman; Bishop Gibson of Virginia; Bishop Emrich of Michigan; Bishop Lewis of Olympia; Bishop Burrill of Chicago; the Rev. Powel M. Dawley; the Rev. James P. DeWolfe, Jr.; the Rev. Alden D. Kelley; the Rev. William J. Wolf; Mrs. Clifford C. Cowin; John L. Pierson; Mr. John R. Quarles; and Mr. Andrew Oliver.

Equality Recommended

The Joint Committee on Nomenclature and Status of Missionary Districts has released a summary of the recommendations it will make to General Convention.

The Committee will ask for constitutional amendments to give missionary districts equal representation with dioceses in the House of Deputies, and to

give them the right to elect their own bishops (exception: overseas bishops).

The Committee's report says that the traditional basis of distinction between a diocese and a missionary district (self-support) stems from "essentially inaccurate economic assumptions" and is "a failure to realize the revolutionary changes that have occurred in the nature of mission."

The report notes that, with increased urban needs, industrial growth, and the tremendous growth of academic communities, "the use of our missionary funds has been altered." Today more than 60 of the generally urban dioceses receive substantial grants for special work. "A number of missionary districts are larger in area, in communicant strength, and in baptized membership, than are some dioceses."

Bishop Creighton of Washington, D. C., is the chairman of the Committee on Nomenclature and Status of Missionary Districts. Other members are: Suffragan Bishop Boynton of New York; Bishop Walters of San Joaquin; the Rev. Canon Charles M. Guilbert; the Rev. Canon Thomas J. McElligot; the Rev. Wayne B. Morrison; Mr. Sheldon H. Crocker; Mr. Theodore van Gelder; and Mr. Anson T. McCook.

COLLEGE WORK

Conference at Atlanta

The annual national study conference for college students, faculty, and chaplains will be held in Atlanta, Ga., at the Atlanta University Center, from August 26th through September 1st. The conference is sponsored by the College Division of the National Council and by the National Canterbury Committee.

The theme of the conference, chosen by the students themselves, is: "Selfhood and the Gospel; a Conference on the Search for Personal Identity." The Rt. Rev. Randolph Claiborne, Bishop of Atlanta, and Dr. Rufus Clement, president of Atlanta University, will be hosts to the conference.

NIGERIA

Merger Proposed

A merger of the Anglican, Methodist and Presbyterian Churches in Nigeria to form the "Church of Nigeria" has been proposed, according to an article in the *Church of Ireland Gazette* by a Church Missionary Society layman, Robert M. Burke. The merger is scheduled for 1965, provided that all the necessary legal and administrative work has been completed by then.

Mr. Burke writes that "the united Church will have a three-fold ministry of bishops, presbyters and deacons. Clergy of the Anglican, Methodist, and Presbyterian Churches will be presbyters of the united Church provided: (a) That they

assent to the Constitution of the united Church, and (b) that they take part in the 'Act for the Unification of the Ministry.' . . . The uniting Churches all agree that the Bishop should be regarded as Chief Pastor and Father-in-God to his people. He is *not* to 'behave as a lord' or to be addressed as 'my lord.' In all things he is to be an example of Christian living."

"I should point out," wrote Mr. Burke, "that the Anglican, Methodist and Presbyterian Churches have been cooperating in various ways for years in Nigeria."

"We are convinced," he said, "that the Church's divisions have weakened our witness to those outside, and that a united Church will be a better instrument for God to use for His purposes. The Church of Nigeria, moreover, is pledged to extend Christian fellowship, and to work for a wider union of Churches."

ECUMENICAL ROUND-UP

U. S. A.

Virginia: In Alexandria, Va., Episcopalians, Roman Catholics, Evangelical United Brethren, and other Christians met together recently for a series of informal "dialogues." The Rev. Edward L. Merrow, rector of Grace Church, was host to the gathering. Discussions covered social action, the Church, and the authority of Scripture.

South Florida: In Hialeah, the Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida, visited St. Basil's Syrian Orthodox Church to participate in the rededication of the church's altar. The altar, originally the gift of Grace Church in Miami, had been damaged in a fire set by vandals.

Washington, D. C.: A series of trans-parish meetings between St. Columba's Church and St. Anne's Roman Catholic Church have taken place during the past few months.

A letter from St. Anne's parish council and executive committee to the people of St. Columba's written in thanks for an "open-house" said, "We found our strongest affinity in your celebration of the Holy Eucharist, the sacrament of union with God and with each other. In this bread lies our strong hope of a reunited Christendom."

World-wide

England: Reports now being received from dioceses of the Church of England reveal a great division of opinion on the proposed merger with English Methodists.

Bishop Eastaugh of Peterborough, whose 360-parish diocese is predominantly rural, said, "I cannot see organic union between the Church of England and the Methodist Church coming within the next 25 years. . . . There must be more time for revision and amplification of the unity plan and for intensive instruction of the people."

So far as the laity of his diocese are concerned, the bishop said, the union plan is not a live issue. He reported that of 20 regional conferences held in his diocese, 11 had agreed to the plan and 9 opposed it. [RNS]

India: After five days of talks in Nasrapur, four Churches involved in the North Indian Plan of Union agreed that they needed to know more about one another's beliefs and structures, and that the plan for union itself warranted more study. The four Churches are the Anglican Church of India, Pakistan, Burma and Ceylon; the Methodist Church; the Church of the Brethren; and the United Church of Northern India. The United Church is a merger of Presbyterian, Congregational, Evangelical and Reformed, and Moravian Brethren bodies.

The conference in Nasrapur urged further study of the plan's recommendations on integrating the episcopacy and the ministry and on the relation between infant Baptism and "believers' Baptism." It also urged the establishment of united study groups on Church union, and local cooperation so that "we do nothing separately that we can do together." [RNS]

The Netherlands: In Driebergen, a conference convened by the United Bible Societies recommended that all Churches, including the Roman Catholic, collaborate in preparing a common text of the Bible in the original languages. The common text would serve as the one source of translation for all Churches.

"By means of honest scholarship," the conference said that a common text "is now a possibility." [EPS]

Pope Paul has given an oil painting from the Vatican Treasury to the Anglican College of St. John the Baptist, Suva, Fiji Islands. Fr. Hannan, S.M. (right) vicar delegate of the Roman Catholic diocese of Fiji, presented the painting to Anglican archdeacon C. W. Whonsbon-Ashton (left), and the Rev. John Pittman (center) warden of the college. The Crucifixion scene now hangs in the college chapel.



BUDDHIST AGAINST PEACE: At the Tokyo "Second World Peace Conference of Religious People," a Russian Orthodox archbishop and a Buddhist from Communist China added their voices to the Chinese-Russian squabble over "peaceful co-existence with the West."

The Russian, Archbishop Vladimir Kotlyarov, a former representative of the Moscow Patriarchate at the World Council of Churches in Geneva and a delegate-observer at the Second Vatican Council, said that "to oppose the ideal of peaceful co-existence would be synonymous with opposing peace itself." The Chinese, Hsiao Pushih, vice-president of the Buddhist Association of Communist China, equated "American imperialism" with the demons fought by Buddha and the devil defeated by Christ. [RNS]

OTHER VOICES: An Orthodox Jewish choir gave a benefit recital in an Anglican parish in suburban London to help finance a new roof for the church. A spokesman for the Archbishop of Canterbury lauded the gesture as furthering better relations between Christians and Jews.

When the choir entered All Saints' Church after a regular service, the Rev. Harry Norton, vicar, had all Christian symbols covered out of respect for the beliefs of the Jewish group. [RNS]

LEOPARDS! KEEP YOUR DISTANCE: Concerted efforts on the part of several groups of the Brotherhood of St. Andrew, missionary district of Spokane, plus matching funds from the diocese of Rochester (N.Y.) have made the gift of a "Jungle Jeep" possible. In a short time the jeep will be on its way to the Rt. Rev. Philip B. Parmar, Bishop of Bhagalpur (India), with the hope of the donors that it will carry the bishop safely through the leopard-ridden jungle areas of his diocese.

SHOWN: Teenagers at the diocese of Kansas summer camp sang hymns and brought the oblations to the altar at a "demonstration" Mass celebrated at the Episcopal camp by a Roman Catholic priest, assisted by two Jesuit seminarians. The Gospel and Epistle were translated by the seminarians, who offered a running narration of the Eucharist.

The Rt. Rev. Edward C. Turner, Bishop of Kansas, was present, as was the Most Rev. Leo C. Byrne, Bishop of the Roman Catholic diocese of Wichita.

WITNESSES: At a beach in Greece, 2,000 Jehovah's Witnesses gathered to see the mass Baptism of 100 converts from Greek Orthodoxy. The ceremony was to have been held at Marathon, until it was learned that several groups affiliated with the Greek Orthodox Church intended to show up to create "incidents." [RNS]

AFRICA

Orthodox-Coptic Unity

Emperor Haile Salassie of Ethiopia will convene a conference of leaders of Eastern Orthodox and Coptic Churches. The conference will meet in Addis Ababa from September 25th until October 5th. Details have not been announced, but it was reported that the delegates would discuss common problems and the fostering of Orthodox-Coptic unity. [RNS]

ENGLAND

Legal Regalia

The House of Commons has given legal sanction to the wearing of eucharistic vestments by Church of England clergy. The vote was 205 to 23. The measure was approved by the Anglican Church last February, and passed by the House of Lords last month. Now it goes to Queen Elizabeth — "Defender of the Faith" and titular head of the Church of England — for the "royal assent" which will make it law.

In effect, the bill merely regularizes a common practice of many Church of England clergy, who wear "mass vestments" though not legally authorized to do so.

The new law caused a considerable amount of debate in the House of Lords and in Commons. Many saw the proposal as a "drift toward Rome," and some seized on the proposal as a means of debating the mechanisms of establishment. As it is now legally constituted, the Church of England may not make changes in liturgy or organizational structure without the approval of Parliament and the Queen.

Before the debate in Commons was terminated by a cloture motion, MP Ronald Bell, a Baptist from South Buckinghamshire, had said that passage of the bill would be a "defeat for evangelicals who would be doomed in ritual matters to eventual extinction." [RNS]

WASHINGTON

Leaven in the Lump

The convention of the diocese of Washington was held in the Church of Our Saviour, Hillandale, Md., on May 4th. Bishop Creighton of Washington spoke of civil rights responsibility. "As for the life of the Church itself," he said, "the day is long past when any sort of discrimination because of race or color can be excused in any part of its life or ministry. As a people whose life is committed to bear witness to the love of Christ, we know that we can never err in the direction of openness and receptiveness and inclusiveness, simply because we cannot imagine the Lord of the Church under any circumstances refusing, or rejecting any of us. We can offend against Him

by engaging in or permitting within the life of His Church any act of discrimination or separation. . . . The Church will be especially responsible in the years to come, to serve as a spiritual and moral resource to our nation, as the adjustments that follow the enactment of the Civil Rights Bill are made."

The bishop went on to say that responsibility affects the lives of Christians and the life of the Church which "at all of its best periods in history has been a leaven in the lump of society. . . . Nothing should remain to be said other than that it is our mission and our ministry to bear in every walk of life the clearest and most transparent and most unapologetic evidence . . . that Christ is the Lord of all life."

The convention:

✓ Adopted an extension of a 1963 resolution calling for an end to racial discrimination in diocesan institutions. The extension includes all official business of the diocese and its parishes, and makes provision for complaints to the bishop, and records of complaints and subsequent action to be available for review by any member of the diocesan convention.

✓ Urged U. S. Senators to expedite the civil rights measure in its then current form.

✓ Adopted a budget of \$454,000.

✓ Admitted into union with the convention St. Christopher's Parish, Prince George's County, Md.

ELECTIONS. Standing committee: clergy, Frederick H. Arterton, Quinland R. Gordon; laity, Robert H. Felix, Millard F. West, Jr. Executive council: clergy, Thomas D. Powers, John P. Coleman, E. Pinkney Wroth; laity, Monroe Bush, Charles C. Johnson, Jr., Carroll L. Miller.

IRON CURTAIN FILINGS

Bourgeois Bible Smugglers

In a broadcast from Moscow, Soviet Radio called on all Russian citizens to resist efforts by tourists to supply Bibles, devotional objects, and other such "imperialist propaganda" to Soviet Christians.

It was claimed that "one American tourist brought in 100 Bibles to Minsk and an American woman tried to import anti-Soviet religious booklets produced by the American Central Intelligence Agency and State Department."

Attempts to "smuggle" ikons and religious medallions into Russia were also reported.

Vigil at World's Fair

In the Russian Orthodox chapel in the Protestant and Orthodox Pavilion at the New York World's Fair, an 8-day candle vigil was held before the Ikon of Our Lady of Kazan. Our Lady of Kazan is the Patroness of Russia, and the purpose of the vigil was to pray that religious freedom be restored in the Soviet Union.

Some 125 persons were present at the beginning of the vigil, which was scheduled to conclude on the feast day of St. Vladimir, credited with Christianizing Russia in 988.

AROUND THE CHURCH

The **Episcopal Pacifist Fellowship** will hold a conference on "The Outreach of Nonviolence" at Seabury House, Greenwich, Conn., from August 24th through 27th. Dr. John H. Yoder will deliver a series of lectures, and Dr. Charles D. Lawrence will be the moderator of panel discussions. Reservations may be made in care of the Rev. Charles R. Fisher, 251 State Street, Hackensack, N. J. The cost is \$25 per person, although student scholarships are available.

The Rev. **Robert Swift**, rector of **St. Luke's Church**, Dallas, Texas, and Mrs. Swift have been presented with a 3-week **tour of the Holy Land and Europe**, compliments of the congregation of St. Luke's. The trip, in appreciation of Fr. Swift's seven years as rector, will include a visit with the Archbishop in Jerusalem.

The Rev. **James Stanley Cox**, rector of the Church of the Incarnation, Dallas, received an **honorary doctor of divinity degree**, from the Church Divinity School of the Pacific, Berkeley, Calif., at the same time his son, **Bruce G. Cox**, was graduated.

California Churchwoman **Dale Evans Rogers** was honored as the "**Church Woman of the Year**" by the Religious Heritage of America during its 14th annual Washington Pilgrimage. Mrs. Rogers was cited for her book *Angel Unaware*, written following the death of her 2 year old daughter.

Mrs. **Charles A. Holt, Jr.**, member of Trinity Church, Staunton, Va., was named Virginia's "**Mother of the Year**" for 1964. Mother of six children and grandmother of 17, Mrs. Holt, currently serving her fourth three-year term as president of King's Daughters' Hospital, was Staunton's "Mother of the Year" last year.

The Rev. **Edward C. Rutland**, rector of the Church of the Epiphany, Independence, Kansas, and dean of the southeast convocation of the diocese of Kansas, was recently elected to a five-year term on the **Advisory Board of Mercy Hospital**, Independence. The hospital is owned and operated by the Religious Sisters of Mercy, a Roman Catholic nursing order.

Since 1958 the Rev. **Frederick Ward Kates**, rector of St. John's Church, Elizabeth, N. J., has conducted **preaching missions** in England, Bermuda, and the U. S. for the U. S. Air Force. In October he will visit USAF bases in the Far East, conducting missions at Green Park, Tokyo; Osan, Korea, and Andersen AFB, Guam.

The Birth of a Cathedral

by the Very Rev. Beverly Madison Currin
Dean, Cathedral Church of St. Luke and St. Paul
Charleston, S. C.

It was a warm September day in Charleston, S. C., when the Rt. Rev. Gray Temple, Bishop of South Carolina; Lester Cannon, senior warden of the 153-year-old Church of St. Luke and St. Paul; and I, as rector, signed a historic contract between the diocese of South Carolina and the parish church. The signing of this contract designated the Church of St. Luke and St. Paul as the cathedral church of the diocese of South Carolina.

The 10-minute ceremony took place in the library of the diocesan headquarters, the result of two years of long, difficult, and intensive work. That this could and did take place in the deep south at this particular time of turmoil and conflict, misunderstanding and hostility makes the story more interesting if not surprising. Those of us who worked on this undertaking witnessed the power of the Holy Spirit in unexpected and often dramatic ways.

St. Paul's Church, as it was originally called, was built in 1810 in what was then the suburbs of this old seaport city. It was the only Episcopal church open in Charleston during the Civil War, and many of the Confederate leaders worshipped there. Like many other Episcopal churches in the south, it had Negro communicants until recent years.

After the turn of the century, St. Paul's flourished as one of the progressive and leading churches in the state. Then, as more and more families moved to the expanding suburbs the area in which St. Paul's was situated declined. Like many other urban churches around the country

St. Paul's was hit by hard times but, unlike many others, St. Paul's recovered. The way it recovered makes its message the more important.

During World War II and shortly thereafter St. Paul's faced the very real possibility of closing its doors. A study commission recommended that it "relocate." St. Paul's parishioners refused to admit defeat. Maybe, they thought, they needed to rethink the role of the Church in the world. In 1949, St. Paul's merged with St. Luke's Church (another urban parish built in 1857 only six blocks away), and new life came to the combined parishes.

The Church of St. Luke and St. Paul became more and more progressive. Once again the parish is one of the truly vital ones in the diocese, because of what the church stands for, what it does, what it is. Its membership has steadily grown. Its budget has more than doubled since the troubled years. In stewardship, Christian social relations, laymen's work and evangelism it is extremely progressive. It is quite apparent that the one reason it has made such a striking comeback is because it has a strong and determined core of dedicated Christians who are concerned more with the future than with the past, whose primary goal is knowing the Lord Jesus Christ more deeply and serving Him better. The parish has learned the true value of tradition—that it is of significance only as a guide to making the present more relevant, in order to have a more progressive future.

Through hard times, the parishioners of St. Luke and St. Paul's had to come

to grips with what the Church is all about; they learned the difference between Church work and the work of the Church. They have had to fight for their survival not against the traditional enemy of the Church, atheism, but against "St. Convenience" and "better-people-go-to-such-and-such-a-parish" snobbery. But out of this experience they learned for themselves that only as we die to the world can we ever be born into Christ. They have learned that it is through giving whatever they have—or talent or money—that they shall live.

It was into this environment that the cathedral was born. Bishop Temple was consecrated in the Church of St. Luke and St. Paul on January 11, 1961. Shortly after I became rector of the parish the following April, the bishop and I began the talks which resulted a year later in his asking the diocesan convention to consider the establishment of a cathedral. It was understood that if such permission were granted, the Church of St. Luke and St. Paul would be his choice.

But we had had first to answer two basic questions: What is a cathedral? Why did we need one? The bishop felt that the diocese needed a focus of unity, an official diocesan church which would be the teaching, preaching, and worshiping center for all Churchmen. We felt that only too often Episcopalians think in terms of the diocesan center being either an executive headquarters (the bishop being a kind of chairman of the board) or a retreat center (an "out of this world" place). We thought that the focus of unity should be a church, and that the center of activity should be at an altar, not at a desk.

We realized immediately that a cathedral should be a parish church, not an institution. As the diocesan cathedral committee began, months later, to work on specific plans for a cathedral, the major concern in its year of work was the basic question, "What is the Church?" After this basic question was studied and discussed (and how thrilling it would be if every parish in this country had to face it!) there was no doubt among the committee, the vestry and congregation of the Church of St. Luke and St. Paul, and the diocesan convention that the Church is the Body of which Jesus Christ is the Head, and all baptized people are members. With this fresh realization of an old knowledge, we had overcome one of the basic problems facing the church today. There was no question but that the cathedral would be for all, that if God's Holy Spirit were to dwell in it, its doors could never be closed to anyone who wished to enter to worship. As I write this, not all the churches in Charleston have come even yet to this elementary conclusion.

The congregation was kept informed at each successive step. We knew from the start that we would not ask the vestry to make the final decision—that must be

Continued on page 13

EDITORIALS

No NCC Money to NAACP

In our issue of July 26th, we branded as false the assertion quoted by the Monroe (La.) *Morning World* that the National Council of Churches "would donate \$250,000 to the National Association for the Advancement of Colored People, to be used in promoting race agitation and rioting, particularly in the state of Mississippi." We have been asked whether the NCC has in fact donated any money to the NAACP for any purpose. For an answer we went to headquarters—to Dr. R. H. Edwin Espy, who is General Secretary of the NCC.

The answer is *No*; an unconditional, unequivocal, categorical, absolute *No*.

Somebody spun that whopper out of thin air.

"Covering Up" the Cross

It is a pleasure to be able to report, under "Briefs," on page 6, that an Orthodox Jewish choir gave a benefit recital in an Anglican church in London to help finance a new roof for the church. One aspect of the story, however, troubles us—the fact that all Christian symbols in the church were covered "out of respect for the beliefs of the Jewish group."

Undoubtedly the cross on the altar was covered, and any other crosses or crucifixes inside the church. We call this a denial of Christ before men—nothing else, nothing less. To be sure, the cross as a physical symbol and the cross as a principle of Christian discipleship are two separate things. It is infinitely more important to live the cross than to display it. But to refuse to display it—to cover it, to conceal it—so that it will not give offense to others is equivalent to saying, "We will not preach Christ crucified right at this moment, by either word or symbol, because there are some present who might take offense."

Surely, when godly Jews enter a church to worship with their Christian brethren, they expect the worship to be Christian in form, content, and in verbal and visual expression. We expect the worship in a synagogue to be Jewish at all times, including when we are present. We should not think more of our Jewish neighbors if they covered the Jewish symbols in their synagogue "out of respect for the beliefs" of us Christians. We venture that this strange "cover-up" of the cross in a church did not enhance Christianity in the eyes of those Jewish visitors whose people have died a thousand deaths rather than to "cover up" anything in their sacred heritage.

This question arises whenever a Christian is asked to offer prayer on some public occasion. Should he, or

should he not, offer the prayer verbally "through Jesus Christ our Lord"? There may be non-Christians present, and they might take offense. Some very wise and loyal Christians maintain that in such cases charity allows the omission of the specifically Christian formula. After all, it is commonly argued, one can add the "through Jesus Christ" silently, and God will get the word while no one else does! We don't doubt that God will hear the unspoken word. But can He be pleased by a Christian's refusal to declare before men that it is through Christ that he prays?

We believe that any "charity" which resorts to any cover-up of this sort is not charity at all, but only a desire to avoid offense and to be well thought of by all men. It would be hard to find any kind of warrant for it in Holy Writ.

Saints Anonymous

What we know, historically, about St. Bartholomew, the Apostle, whose day is August 24th, is certainly not much. His biography can be written in a sentence or two. There are, to be sure, hundreds of legends about him, and sometimes the legends about a man can tell us something real and important about the man. The cherry-tree legend about Washington would never have been invented except about a man who was rather a poor duffer at lying.

Among the Bartholomew legends we can find nothing comparable to the cherry-tree story in this kind of indirect evidential value. What, for example, can you make of this one? Some of Bartholomew's alleged "relics" were enclosed in the weathervane of a French monastery as protection against lightning. Some fool couldn't leave good enough alone, and removed these relics to the choir. Forthwith, lightning struck and killed a poor monk while in church. The relics were then restored to the weathervane, where they proved tremendously effective against flying ants—which fell dead in swarms whenever they came near.

Well, we feel sorry for the monk, and even for the flying ants. But the story tells us nothing about Bartholomew.

What we know about this man, and all that we know, is that Christ called him to forsake all to follow Him, and he obeyed. His name may ring with a princely dignity in the courts of heaven, but here in the Church Militant on earth his name is hopelessly outshone by such names as Peter, Paul, James, John, even Barnabas and Timothy.

He seems to have had that noble passion for disappearing which Christians sometimes call humility. Perhaps he should be the patron saint of the anonymous servants of God, among whom are numbered the greatest: like the man who invented the wheel, the men who wrote the Psalms, to mention but a few of the shining host.

How much we owe to the Saints Anonymous! Some there be who have no press agents, and for publicity couldn't care less. One such was a man named Bartholomew, or was it Nathaniel?



by Thomas Van Braam Barrett

At the instant of five, Bogle-Bray drilled between two cables and alighted softly on the bridge across the river. He was so sure Beadle would be late that he nearly ran into him.

"Oh, here you are."

"Here am I."

Bogle looked more worried than when he had left Beadle. "I read all afternoon, according to human time," he said. "I learned a lot."

"Same here." Beadle nodded. "But it's worth your life to get in the stacks."

"They don't want learning to come easy," Bogle reassured him. Then he scowled. "The poor have left the city's core, and the Church has moved to the suburbs with the Middle Class, and the Upper, Upper, High Middle Class, where it's more comfortable."

"You must have been reading sociology," nodded Beadle. "It has a method and a lingo all its own." He pondered Bogle's declaration. "What is the city's core?"

"The Inner City."

"Where is the Inner City?" Beadle asked, looking around.

"There," Bogle pointed, "that way."

"It could be there," said Beadle, pointing in the opposite direction.

"Well, anyway," persisted Bogle, "it's been abandoned by the Church and something must be done about the matter."

"What did you read?" asked Beadle.

"*The Time Is Now*, by 57 fighting clergymen. You know the kind of thing. Just like our militant meetings of 400 angels, each one of whom believes he has the scoop." He frowned. "It was rather interesting really, except that some of it sounded rather out of date, all medieval in its orientation." He paused and looked at Beadle with a challenge. "What did you read?"

"I made some notes," said Beadle. He pulled out a piece of cloud paper and examined it. "This is what I read: 'The Church has compromised with worldly men, who without becoming Christians are officers in the temporal affairs of the congregation, and exercise no small control in their concerns. Religion has assumed many of the maxims and practices of business.'" He perused his notes and continued, "The working class is crowd-

ed into the industrial quarters, and the old parishes seek congenial sites on the great avenues uptown."

"Where's uptown?" asked Bogle.

"I don't know," admitted Beadle, peering through the smog.

"I read almost the same material," said Bogle, "although I didn't take notes. I flatter myself that I can keep things in my head."

"So can I," retorted Beadle, defensively, "But sometimes it's more authoritative to take notes."

"The Inner-city Church has been cast off," Bogle authorized. "The book I read



said that the Church had gone to the suburbs, not uptown." He knit his brows and remembered. "Nobody pays the Inner-city Church much attention, because it's poor. But it is the frontier of the Church's mission, that's what my book said."

Beadle read his notes again. "My book said some sermons in these fancy churches have not a single allusion to modern times, and modern modes of sinning and living."

Bogle looked perplexed. "They use a different language in the Church, as I have said, so nobody will know just what they're saying. 'Modes of sinning and living. . . .' It doesn't sound quite like the book I read."

"My book says the city is full of sin and poverty and drink."

"Drinking was not mentioned in my book," mused Bogle. "Although it spoke of cocktail parties in Suburbia, which comes to almost the same thing."

Beadle looked scholarly and surveyed the traffic. "There's some de-mythologizing going on in hermeneutics." He paused. "What was the title of your book?"

"*The Time Is Now*," said Bogle. "I told you once before. What's yours?"

"*New Themes for Protestant Clergy*," quoted Jubal looking at his notes.

"Sounds up to date, all right," acknowledged Bogle. "The one I read was printed just last year. When was yours published?"

"1851," Beadle answered.

"Look, Beadle," exclaimed Bogle, looking as though Beadle were to blame for everything. "That's quite a while ago; over a hundred years, according to their figuring."

"Indeed it is," said Beadle mournfully.

"You mean to say the problem of the Inner-city Church is still around?" asked Bogle. "What do you make of it?"

"Great Heavenly Realms and Principalities!" breathed Beadle.

Bogle looked down at the river in brooding meditation. "I wonder what they said about the Inner-city Church in 1503," he mused.

After a long pause, Jubal looked Tubal in the eye. "We could look it up," he said, "but I can guess what we might find out."

Tubal Bogle-Bray stood up to his full height, which was considerable. "I think I'll blast them on my Invention Horn," he said.

"Not yet, not yet, sir," pleaded Jubal Beadle. "The last thing Anglio said to me when I made my report was that we mustn't be too harsh on them. Not yet. 'They're only human' was the way he put it. 'You've got to understand them as they are.'"

"Do you suppose they'll ever learn?" asked Bogle with extraordinary humility.

"I'm sure I do not know," shrugged Jubal Beadle. "Apparently we have to give them time—how much I cannot say." He cogitated for an age of time and added, "Why don't we take a spin to Galaxy Three? They say they have the best angel-food cake!"

"All right," responded Bogle grudgingly. He glowered at the traffic on the bridge. "But I must say it's hard to believe those creatures are but a little lower than our peers."

Continued in two weeks

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

August

23. North Kwanto, Japan
24. North Queensland, Australia
25. Northern California, U.S.A.
26. Northern Indiana, U.S.A.
27. Northern Michigan, U.S.A.
28. Northern Nigeria
29. Northern Rhodesia

LETTERS

Continued from page 2

that the Triennial program reflects this imbalance. Many women live under pressure to "go and do" without having first learned to "be still and know."

How can the sense of the supernatural be programmed into the Triennial—or into the life of today's active Churchwoman—not as an "additive," but as the "meat"? Though the experience of coming together to learn spiritual disciplines and to share holy joy *might* resemble a revival or retreat, it just *might* effect a wonderful breakthrough at Triennial which just *might* be contagious on the homefront, too!

NANCY W. STRODE
(Mrs. W. S. Strode)

Honolulu, Hawaii

Oh, Come Now . . .

I read your editorial, "Fantasy for Fact" [L.C., July 26th], with interest. You conclude your editorial by saying, "From the editorials and news clippings that our friends, and sometimes our critics, send us from southern newspapers, dealing with the NCC and other controversial matters, we are forced to conclude that not only in Mississippi are readers of the local press fed fantasy for fact."

I have often been forced to the same conclusion on reading THE LIVING CHURCH.

PAUL D. BOWDEN

Warrenton, Va.

An Answer

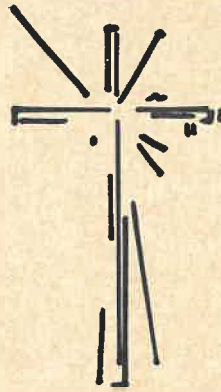
The Rev. Mr. Anderson's letter in your August 2d issue, appealing to Churchmen to "question seriously" Senator Goldwater on the "blatant" positions he has supposedly taken—"especially in respect to civil rights"—indicates either misinformation or unfairness in regard to the Senator's position on civil rights. . . .

It would indeed, I feel, be "blatant" for any Church, officially or unofficially, to take sides in an American presidential campaign—which, it seems, is what Mr. Anderson is calling upon the Episcopal Church to do. There are many sincere and dedicated Episcopalians (as THE LIVING CHURCH has pointed out)—priests, laymen, bishops, doctors, college professors, and others—who support Senator Goldwater and his stand on the Civil Rights Bill, and that not on the basis of race prejudice either.

HAROLD S. G. WELLS
University of the South

Sewanee, Tenn.

Editor's note: To any of our readers who may wonder if the publication of this letter should not come under the restriction announced in our editorial of August 16—we felt that, having published Mr. Anderson's letter, which not only asked for comment but expressed its own criticism, we should publish one answer in rebuttal. We do not commit ourselves to any pledge of "equal space" for opposite sides of any question, but we do this in an attempt to deal as fairly as possible with this emotionally loaded issue, on which we have received reasonable and unreasonable letters from both sides.



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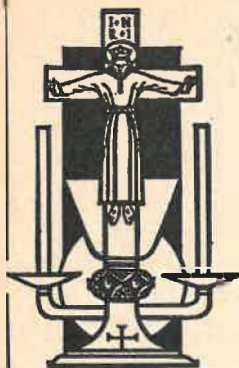
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BOOKS

Tulips in the Egg Salad

For Preachers and Other Sinners. By Gerald Kennedy. Harper & Row. Pp. 110. \$3.

"Tiptoeing through the Ecclesiastical Tulips" could be a fitting subtitle to a new book by Gerald Kennedy, the Methodist bishop of the Los Angeles area. *For Preachers and Other Sinners* is a series of essays most of which have appeared in "From the Mourner's Bench," a monthly column in *Pulpit* magazine.

Dr. Kennedy does expose his preferences and prejudices candidly on many aspects of the Methodist ministry, but it seems to me when he finishes honing his ministerial scalpel, he looks up into the gallery to see if this might upset Mrs. Griselda Galsworthy III or the Reverend Wordsworth Little.

The book contains 55 essays of about 250 words apiece on subjects ranging from organization men to confession. I did enjoy reading all of them, but I cannot remember anything that he said, except that he thought that most preachers, oratorically, were blocked punts, an evaluation not without merit.

He starts off being a reformer in each literary sortie but ends up smiling, something a dedicated reformer never risks for fear of weakening his argument. The book is a salad of criticism, outspoken and ebullient for a Methodist bishop, and a bit too jaunty and somewhat "readers-digesterish."

It was fun sitting on these eggs for a while, but not one of them was ever hatched.

CHANDLER W. STERLING

The reviewer is Bishop of Montana.

Well Written Outline

The Return to Self-Concern. By Allen F. Bray III. Westminster. Pp. 142. \$3.50.

Fr. Allen F. Bray proposes *The Return to Self-Concern* in the Church, with the focus of Christian education on "the individual with particular concern for the full acceptance and development of his selfhood." It is hard to object to this as long as we remember that it is the group which educates the individual and that the chief object of education has always been the nurture of the individual to the point where he can assume mature responsibilities in and to society.

This book is not very original, but it does bring together a great many important insights from some well known recent writers in the field. A pair of chapters on the areas of resource available for education and the forces which create resistance are the best in the book and can be read with benefit by seminarians

and those with an educational responsibility in the Church. The poorest section of the book is the attempt to summarize the whole history of Christian nurture in 40 pages.

However, Fr. Bray has a fine way of writing, and many of his phrases and paragraphs carry real punch. For example, in speaking of our Lord, he writes, "He delays a party to care for a stomach ache, he arbitrates a dispute between sisters, he pauses a march to death to minister to a blind beggar, and he ceases his own dying to assure a habitual criminal of entry into paradise." This is writing of a high order, but at the content level nothing is ever described in full detail, and the final impression is more of an outline than a full discussion of an important subject.

MILLER M. CRAGON, JR.

Fr. Cragon is director, department of Christian education, diocese of New York.

Classic Up-to-date

Church and State in the United States, revised one-volume edition. By Anson Phelps Stokes and Leo Pfeffer. Harper & Row. Pp. 660. \$12.50.

When the three-volume original edition of this work, by the late Rev. Canon Anson Phelps Stokes, appeared in 1950, it immediately became the supreme standard work of reference in the field indi-



cated by its title, *Church and State in the United States*. No work has since appeared to supersede it.

But since 1950 an incredible amount of history has been made, or has happened, and this book had to be updated. Dr. Stokes died in 1958, so the task of revising his work fell to another. Few if any historians were better qualified for the assignment than Leo Pfeffer, who has actively participated in every major Church-state or religious liberty case which has gone before the Supreme Court within the past 15 years, either as legal counsel or as a "friend of the court." This field is his domain.

After another decade or so this book will need another such revision, such is the pace of major developments in the area of Church-state relations. Meanwhile, the person who needs a compendium of necessary information for thinking about and dealing with the manifold problems involved in this area, in a democratic and pluralistic America, will find this book a most admirable source of pertinent facts, presented with scholarly acumen but simple directness and objectivity.

CARROLL E. SIMCOX

The Living Church

CATHEDRAL

Continued from page 8

done by the whole congregation. When the bishop put the matter before the diocesan convention, the senior warden stated that the parish would be willing to entertain consideration that it should be designated the cathedral. The diocesan cathedral committee, authorized to make a study and report to the next annual convention, was made up of a cross-section of the whole diocese, clergy, laymen, and women. The cathedral committee of the vestry worked with the diocesan committee, and both committees arrived at the conclusion that we needed a cathedral, and that St. Luke and St. Paul was the only choice.

The contract was drawn up and approved unanimously by the cathedral committee, the standing committee, the executive council, and the vestry of the parish church. When it was presented to the convention, only one person spoke against it. The contract was approved by an overwhelming majority of both clerical and lay delegates. There was a clear mandate. When the contract was presented to the congregation only five voted against it; more than 200 voted for it. The contract was signed, and a new cathedral was born.

We are no fancy metropolitan cathedral—many parish churches are more elaborate. As far as our future is concerned, the opportunities are unlimited. This is a poor diocese, beset with many difficult problems. Yet we are convinced that God has given us a special responsibility to our people in this time, and He has blessed us in many ways. When Bishop Temple was officially installed, his first official act in his new cathedral was to commission 16 diocesan lay readers, trained at the cathedral for a year in Church history, dogmatics, Old and New Testaments, Prayer Book (including history and liturgics), public speaking, and parish administration. These men, Negro and white, were trained to help in vacant parishes and assist mission clergy. The color barrier, so strong in the south, was overcome through oneness in Christ. And this has happened again and again.

There have been those who said we had gone too far. There have been others who said we had not gone far enough. We are concerned only with doing what we can, when we can, and how we can within the limitations of our circumstances. We know we have a long way to go. We wave no flags. We try to do our Lord's will quietly and peacefully. We do not know what tomorrow may bring, but today is surely "the day which the Lord hath made."

A cathedral has been born, to be used by all our people for God's glory and the relief of man's estate. We pray that, as we worship, study, and serve Him together in a difficult age, we shall learn the truth and that the truth will set us free.

PEOPLE and places

Appointments Accepted

The Rev. Hubert N. Air, Jr., former curate, St. Barnabas', Warwick, R. I., is rector of the Chapel of All Saints', Whalom, Mass. Address: 69 Whiting St., Lunenburg, Mass.

The Rev. Arthur H. Benzinger, rector, Church of the Holy Spirit, Veradale, Wash., will be rector of the Pike County parishes, Mo. Address Sept. 1: 702 Georgia St., Louisiana, Mo. 63353.

The Rev. H. Dwight Blakeslee, rector, Trinity Church, Hampton, N. H., will be canon, Cathedral Church of the Nativity, Bethlehem, Pa., on Sept. 6.

The Rev. John E. B. Blewett, former assistant minister, All Saints', Detroit, is assistant minister, St. Paul's, and vicar of the parochial mission, St. Michael's, Lansing, Mich. Address: 3815 Jerree St., Lansing 10.

The Rev. Robert J. Boyd, Jr., rector, Epiphany, Richmond, Va., will be chaplain, Virginia Episcopal School, Lynchburg, Va., on Sept. 1.

The Rev. Bruce H. Campbell, minister in charge, St. Mark's, Groveton, Alexandria, Va., will be rector, Church of the Epiphany, Richmond. Address Sept. 1: 8000 Hermitage Rd., Richmond, Va. 23228.

The Rev. Lloyd A. Clarke, former vicar, St. Luke's, Mobile, Ala., is rector, Wicomico Church, Wicomico Church, Va., and St. Stephen's Church, Heathsville. Address: Wicomico, Va.

The Rev. Norman L. Cram, Jr., is serving on active duty in the Navy, attached to the Second Amphibian Tractor Battalion, Fleet Marine Force, Camp Lejeune, N. C., with additional duties as chaplain, Courthouse Bay Area, Camp Lejeune, where he may be addressed.

The Rev. Fred Croft, former vicar, St. Matthias', Rushville, Ind., is director, hospital training, State Mental Hospital, Evansville, Ind., and will work with the staff.

The Rev. James L. Demas, former vicar, Grace Church, Southgate, Mich., is rector, St. Timothy's, Detroit. Address: 15820 Wyoming Ave., Detroit 38, Mich.

The Rev. Fred-Munro Ferguson, former vicar, Church of the Transfiguration, North Bergen, N. J., is associate priest, and organist-choirmaster, Grace Church, Middletown, N. Y. Address: Clemson Park.

The Rev. L. W. Fonvielle, former assistant, St. Alban's, Washington, D. C., is rector, St. Matthew's, Hyattsville, Md.

The Rev. Kenneth Franklin, former part-time assistant, St. Luke's, Gladstone, N. J., and graduate student at General Seminary, is curate, St. Paul's, Riverside, Conn. Address: 16 Hendrie Ave.

The Rev. Raymond E. Gayle, formerly of the Marti School, Dayton, Ohio, is rector, Trinity Church, London, Ohio.

The Rev. Gordon L. Graser, vicar, Grace Church, Port Orange, Fla., will be vicar, St. Anselm's, Lehigh Acres, Fla. Address Sept. 1: 907 E. Leeland Heights Blvd.

The Rev. Richard O. Harig, former associate director, department of Christian education, and director of Cedar Hills, diocese of Ohio, is rector, Church of Our Saviour, Akron, Ohio.

The Rev. James R. Harkins has returned to Puerto Rico after a year's study at the University of Madrid, Spain. He is vicar, St. Michael's Mission, chaplain of St. Michael's House for underprivileged children, and chaplain of the Convent of the Transfiguration. Address: Lolita Tizol 51, Ponce, Puerto Rico 00731.

The Rev. Willis R. Henton, former rector, St. Augustine's, Baton Rouge, La., is archdeacon for education, diocese of Louisiana. Address Sept. 1: Box EC, University Station, Baton Rouge, La. 70803.

The Rev. Thomas F. Hudson, former vicar, St. Michael's, Easley, S. C., is vicar, Holy Comforter, Columbia, S. C. Address: 525 Harden St.

The Rev. Z. M. Johnson III, of the Church of the Good Shepherd, Sioux Falls, S. D., has received a fellowship to study for the Ph.D. degree. Address Sept. 1: 1526 E. Brill, Phoenix, Ariz. 85006.

The Rev. Peter H. Igarashi, former canon, Cathe-

dral Church of the Nativity, Bethlehem, Pa., is rector, St. James', Jermyn, Pa.

The Rev. Scott N. Jones, who has been on sabbatical leave at St. Augustine's College, Canterbury, England, has returned to Evanston, Ill., where he is Episcopal chaplain and lecturer. Address: 2000 Orrington Ave., Evanston, Ill. 60201.

The Rev. Andrew M. Keady, vicar, St. Ann's, Damascus, Md., will be associate rector, St. Alban's Parish, Washington, D. C., on Sept. 1.

The Rev. Robert Kelly, former curate, St. Mary's, Phoenix, Ariz., is vicar, St. Peter's, a new mission for Avondale-Goodyear-Litchfield Park, Ariz. Address: 1324 La Jolla, Litchfield Manor, Apt. 55, Goodyear, Ariz.

The Rev. Irvin F. A. Kracke, former associate rector, St. Andrew's Church, Houston, is priest in charge, St. Luke's, Livingston, and St. Mark's, Cleveland, Texas. Address: 832 W. Jones, Livingston, Texas 77351.

The Rev. William M. Latta, formerly in charge of St. Paul's, Louisville, and St. James', Kittrell, N. C., is priest in charge, St. Andrew's Mission, Durham, N. C. Address: 1852 Liberty St.

The Rev. Giles F. Lewis, Jr., former assistant, Christ Church, Greenville, S. C., is assistant, Christ Church, Lexington, Ky. Address: 166 Market St.

The Rev. John McTammany, former member of the staff, diocese of Florida, is priest in charge, Holy Comforter, Crescent City, Fla. Address: 223 N. Summit St.

The Rev. Richard H. Martin, ordained deacon, June 28, by Bishop Blanchard, for the Bishop of New Hampshire, is in charge, Grace Church, Pomeroy, Ohio.

The Rev. John P. Meyer, former graduate student at the General Seminary, and assistant, All Saints',

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Brooklyn, N. Y., is an assistant, St. Paul's, Alton, Ill.

The Rev. D. D. Miller has resigned as priest-associate, St. John's Church, Knoxville, and as locum tenens, Trinity Church, Gatlinburg, Tenn., to accept a Fulbright lectureship, University of Besançon, 1964-65. Fr. Miller will be on leave of absence from his position as professor of mathematics, University of Tennessee. Address until June 1965: Faculté des Sciences, Université de Besançon, Besançon (Doubs), France.

The Rev. James H. Miller, former curate, Church of the Ascension, Sierra Madre, Calif., is chaplain and director, Canterbury House, Central State University, Stevens Point, Wis. This is a new project for the diocese of Fond du Lac. Address: 1206 College Ave.

The Rev. Frederick R. Mills, former curate, Church of Our Redeemer, Lexington, Mass., is rector, Christ Church, Oswego, N. Y. Address: 120 W. Fifth St., Oswego, N. Y. 13126.

The Rev. Samuel Moore, former priest in charge, St. Paul's Mission, Cary, N. C., is assistant to the rector, St. Andrew's, Greensboro, N. C.

The Rev. Paul Nancarrow, former dean, Grace Cathedral, Menominee, Mich., is associate director of the School of Theology, diocese of Michigan, and rector, St. Peter's Church, Detroit. Address: 1950 Trumbull, Detroit 16, Mich.

The Rev. Richard C. Nevius, former junior curate, St. Paul's, Washington, D. C., is a fellow and tutor, the General Theological Seminary, New York, N. Y.

The Rev. Russell Newbert, ordained deacon June 13, is assistant, St. Michael and All Angels, Cincinnati, Ohio.

The Rev. Brian F. Nurdling, former curate, Trinity Church, Everett, Wash., is rector, Grace Church, Ellensburg, Wash.

The Rev. Franz A. Ollerman, Sr., former rector, St. Timothy's, Detroit, is rector, St. Matthew's, Saginaw, Mich. Address: 1501 N. Center Rd., Saginaw, Mich. 48603.

The Rev. Daniel C. Osborn, Jr., former rector, Grace Church, Phillipsdale, East Providence, R. I., is rector, St. Mary's Church, Northfield, Vt. Address: 34 Central St., Northfield, Vt. 05668.

The Rev. James P. Pulliam, Jr., former curate, All Saints', Bayside, L. I., N. Y., is curate, St. Clement's, Alexandria, Va. Address: 1701 Quaker Lane.

The Rev. James W. Rice is temporary vicar, St. Raphael's, Security Village, Colo.

The Rev. Bruce W. Ravenel, rector, St. John's Church, Boulder, Colo., has exchanged parishes for the summer months with the Rev. Ben Ross, vicar, St. John the Baptist Church, Enfield, Middlesex, England.

The Rev. Charles Ridge, former curate, Christ Church, Dover, Del., is rector, St. Andrew's, Nogales, Ariz. Address: 559 Crawford St.

The Rev. Reginald Rodriguez, former assistant superintendent, Good Shepherd Mission, Fort Defiance, Ariz., is acting superintendent of the mission, while the Rev. E. Jack Fowler, superintendent, is on a year's leave of absence, for reasons of health. Fr. Rodriguez' address: Box 347, Ft. Defiance, Ariz. 86504.

Deposition

On April 27, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, acting in accordance with the provisions of Canon 53, Sec. 1 (8), of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, deposed Edward Fred Walker, presbyter.

Renunciation

On June 15, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, acting in accordance with the provisions of Canon 60, Sec. 1, of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Omar William Pitman, Jr.

Ordinations

Perpetual Deacons

Newark—On June 13, by Bishop Stark, Charles Hubert Eades, Jr., Ph.D. Address: 50 Hillcrest Rd., Mountain Lakes, N. J.; and Frederick A. Johnson, 100 Franklin St., Morristown, N. J.

Spokane—On June 14, by Bishop Hubbard, E. Finch Parsons, M.D., assistant at the Cathedral of St. John the Evangelist, Spokane, and practicing radiologist. Address: W. 1118 - 26th, Spokane, Wash. 99203.

Resignations

The Rev. James N. MacKenzie, priest in charge, Church of Our Saviour, Secaucus, N. J., serving under Canon 45, sec. 9, has resigned. Address: 2 N. Circle, West Side Severn Way, Rt. 1, Epping Forest, Annapolis, Md.

The Rev. Montague Pearse resigned, as of June 30, as rector of Emmanuel Church, Cleveland, Ohio, and is non-parochial.

Retirements

The Rev. C. E. Beck, former rector, Grace Church, Newport News, Va.; 5804 Frament St., Bldg. 2, apt. 101, Norfolk, Va. 23502.

The Rev. Laurence H. Blackburn has retired as rector of the Church of Our Saviour, Akron, Ohio. He will retain canonical status in the diocese of Ohio.

The Rev. Norman S. Howell, former rector, Trinity, Tariffville, Conn.; 281 Ridge Rd., apt. 5A, Wethersfield, Conn. 06109.

The Rev. Charles H. Ricker, former vicar, St. John's, Ruskin, Fla., has retired.

Marriages

Mr. and Mrs. Richard Gustafson announce the marriage of their daughter, Deanna Fae Gustafson, to the Rev. William Joseph Barnds, vicar of St. Paul's, Ogallala, Neb., on June 30. He is the son of the Rev. William Paul Barnds and Mrs. Barnds.

Miss Gwendolyn Brereton Hughes, Fort Wayne, and the Rev. John B. Hills, vicar of St. Alban's, Fort Wayne, Ind., were married at St. Alban's on August 1st. The Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, officiated, and the Rev. George B. Wood was celebrant of the nuptial Eucharist.

Mrs. Yvonne Jones Slover, Fort Lauderdale, Fla., and the Rev. J. Daniel Stover, retired, West Chester, Pa., were married on June 27th, in St. Stephen's Cathedral, Harrisburg, Pa., by the Rt. Rev. John Thomas Heistand. The Rev. Ingram Fell assisted. The Stovers are spending the summer at 501 Price St., West Chester, Pa.

Births

The Rev. Stanley A. Bullock, Jr., and Mrs. Bullock, of Trinity Church, St. Augustine, Fla., announce the birth of their third child and second daughter, Susan Bertram, on July 11.

The Rev. Lewis E. Coffin and Mrs. Coffin, formerly of Trinity, Toledo, and now of St. Paul's, Pipestone, Minn., announce the birth of their fifth child and first son, Philip Langdon, on April 30. The Coffins have been in Pipestone since July 20.

CLASSIFIED

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FRANCIS JOSEPH HALL. Dogmatic Theology, volumes 4 and 10. Good condition. Trinity Parish Library, 74 Trinity Place, New York, N. Y. 10006.

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The Living Church

The Rev. Kenneth E. Hulme and Mrs. Hulme, of St. Matthias', Coventry, R. I., announce the birth of their first child, David Edward, on July 15.

The Rev. William M. MacMillan and Mrs. MacMillan, St. Paul's, Manhattan, and Kansas State University, Manhattan, Kan., announce the birth of their fifth child and first daughter, Anna Elizabeth, on July 20.

The Rev. Thomas M. Magruder and Mrs. Magruder announce the birth of their third child and first daughter, Ellen Lucinda, born June 16th. Fr. Magruder was former administrative assistant to the Bishop of Nevada, and is now doing graduate work at the Pacific School of Religion. Address: 5540 Alameda Ave., Richmond, Calif. 94804.

The Rev. J. Hollis Maxson and Mrs. Maxson of St. Christopher's Church, Kailua, Oahu, Hawaii, announce the birth of their third child and second daughter, Ruby Elizabeth, April 10. Fr. Maxson was formerly in charge of Holy Innocents, Lahaina, Maui, Hawaii.

The Rev. Charles E. Schnabel and Mrs. Schnabel, of the Church of the Nativity, Mineola, L. I., N. Y., announce the birth of their first child, David John, on July 27.

The Rev. Charles S. Tyler and Mrs. Tyler of St. Andrew's Church, New Berlin, N. Y., announce the birth of their third child and second son, Stephen Andrew, on July 18.

The Rev. Charles A. Wilson, Jr., and Mrs. Wilson, of St. John's, Clayton, Calif., announce the birth of their first child, Brian Eric, on June 24.

The Rev. Samuel W. Wysong and Mrs. Wysong, of St. Philip's Church, Laurel, Md., announce the birth of their second son, Robert Griggs, on July 15.

Living Church Correspondents

North Carolina—Mr. Ben Park, Box 647, Raleigh, N. C., is the new correspondent for this diocese. Colombia—The Rev. William Tudor, Apartado Aereo 827, Medellin, Colombia, is the new correspondent for this area.

Corrections

The Rev. Irving A. Evans, 19 Birchwood Dr., Portsmouth, R. I., not N. H., as stated in the Episcopal Church Annual.

In the issue of Aug. 9th, the Rev. Arthur H. Rathbun, not Rathburn, was ordained in the diocese of Erie (a typographical error).

The Rev. J. Maver Feehan has corrected People and Places on the use of St. Louie [L.C., July 26], in place of St. Louis. Even so, we hope to meet him and you all at General Convention.

DEATHS

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

The Rev. John Lewis Gibbs, D.D., senior clergyman in the diocese of Southwestern Virginia, died in a Staunton, Va., hospital on July 20th.

Dr. Gibbs born in Lexington, Va., in 1885. He was graduated from Washington and Lee University in 1907, and from Virginia Seminary in 1912. He was made a deacon in 1910, and ordained to the priesthood two years later. In 1908, he married the former Deborah Baer Ridgelt (she died in 1947).

Dr. Gibbs was rector of the Church of the Good Shepherd, Richmond, Va., for six years; then for 40 years he was rector of Emmanuel Church, Staunton, Va., and chaplain and teacher of religious subjects at Stuart Hall, Staunton.

In 1949, Dr. Gibbs married the former Sue Plummer Hurt.

He was a member of the board of trustees of Virginia Seminary, a past president of the board of trustees of the Staunton YMCA, and of the Staunton public library, twice president of the Staunton Rotary Club, for eight years on the board of examining chaplains of the diocese of Southwestern Virginia, for 25 years the managing editor of the diocesan newspaper, and in 1946 he was a deputy to the General Convention. Dr. Gibbs was also an active Mason, and for many years he was chaplain of the 116th Infantry, Virginia National Guard.

Dr. Gibbs retired in 1948. He is survived by his second wife; a son, three daughters, 10 grandchildren, and one great-granddaughter by his first marriage; and his sister, Miss Nannie Lewis Gibbs.

The Rev. Leslie Walter Hodder, rector emeritus of St. Thomas' Church, Hanover, N. H., was struck by a car near Gorham, N. H., on July 30th, and died in Berlin,

N. H., on August 1st, as the result of injuries received. He was 68.

Fr. Hodder was born in London, England. He attended Trinity School, New York City, Trinity College, and Hartford Seminary. He was an alumnus of Berkeley Divinity School and the General Theological Seminary. This past June, he was awarded an honorary Doctor of Divinity degree from Berkeley.

He was made a deacon in 1923, and ordained to the priesthood a year later. He served as senior master of the Holderness School from 1922 to 1925; as rector of St. Barnabas', Berlin, N. H., from 1925 to 1936; as vicar of St. Barnabas', Norwich, Vt., and associate rector of St. Thomas', Hanover, N. H., from 1936 to 1939; and as rector of St. Thomas' from 1939 until his retirement in 1963.

He was chaplain to Episcopal undergraduates at Dartmouth College.

At the time of his death, he was the senior priest in the diocese of New Hampshire.

Harold Plowden Hudson, for many years treasurer of the Lay Men of Oklahoma, died in Tulsa, Okla., on July 1st. He was 62.

Mr. Hudson was born in London, England. He came to the United States in 1922. He was assistant secretary-treasurer of the World Publishing Co., a past director of the National Institute of Newspaper Controllers and Finance Officers, and a past president of the National Association of Accountants.

Mr. Hudson was director of the first chapter of the Brotherhood of St. Andrew, St. Luke's Church, Tulsa, Okla.

He is survived by his widow, Jessica; and three daughters.

Sister Jean, of the Order of the Teachers of the Children of God, died at Community Hospital, Glen Cove, N. Y., on July 22d, after an operation for a brain tumor. She had been a member of the order for 10 years.

Sister Jean received her master's degree from Columbia University and her doctorate from the University of Arizona.

She taught at the Tuller School in Tucson, Ariz., and at the time of her death was principal of the Advent-Tuller School, Westbury, N. Y., and sister-in-charge of the order's convent at Sag Harbor, N. Y.

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Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

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



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