

The Living Church

STATE HISTORICAL SOCIETY
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June 5, 1966

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I AM THAT I AM

Sculpture by Tylden W. Street

Holy, holy, holy, Lord God Almighty, which
was, and is, and is to come. *Rev. iv. 8.*



"Does God come to the beach with us?"

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The Question Box



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

What is the origin and precise meaning of the term "plainsong?"

This term is used to designate the mass of Church music which came into being during the centuries immediately following the liberation of the Church under Constantine. Until the 12th century, when harmony was invented, plainsong needed no specific name, and was generally referred to as *musica* or *cantilena* or *cantus*. But with the advent of harmony in liturgical music, some term was needed to designate the older unison music; and because plainsong has no fixed time-values the phrase *cantus planus* (smooth or level song) was adopted. This is offered as a most probable explanation.

? ? ?

I would like to know what gives some Episcopalians the justification of calling a priest "Mister." Our Prayer Book speaks of deacons, priests, and bishops, but never mentions a "Mister." I think priests should be called "Father."

I suppose that those Episcopalians who prefer "Mister" to "Father" would call the simple fact of their preference a sufficient justification. True, nobody is called "Mister" in the Prayer Book, but neither is any priest called "Father" therein, so an appeal to the Prayer Book is futile. After all, it isn't a handbook of ecclesiastical etiquette. If you think that priests should be called "Father" you are certainly free so to call them; but you must find the strength somehow to co-exist with the "Mister" people. Character-building coexistence; isn't this the very essence of Anglicanism? And doesn't it explain why Episcopalians have such sterling, mellow, storm-tested characters? Rejoice in this tribulation.

The preference of the individual for

"Mister" or "Father" should always be the ruling consideration, in simple Christian courtesy. So when in doubt one should ask the man what he wants.

? ? ?

Is it too legalistic to ask when those of us who were ordained priest with the second sentence of ordination received the gift of the Holy Ghost for the exercise of that office?

Readers unfamiliar with the issue may want to turn to p. 546 in the American Book of Common Prayer, where they will find the texts of two permissible alternative "sentences of ordination" to be spoken by the bishop at the moment when he lays hands upon a man to ordain him a priest. In the first of these sentences, which is the only one in use throughout the Anglican communion, the bishop says to the candidate: "Receive the Holy Ghost for the Office and Work of a Priest . . ." and also, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." (St. John 20:23, the words spoken by the risen Lord upon His Apostles as He bestowed the Holy Ghost upon them and constituted the Apostolic ministry.) In the second sentence, both these allusions—to the Holy Ghost and to the power to absolve—are omitted. This second form was inserted in the American Prayer Book in 1789, to accommodate the evangelical Churchmen who disliked the sacerdotal implications of the traditional form.

Since my opinion is asked, I will state it. I don't like this "second sentence." It introduces a note of confusion and uncertainty. But there seems no reason to doubt its validity, and so it would follow that the candidate ordained by this formula receives the gift of the Holy Ghost for the exercise of priesthood at the same point as does the candidate with whom the first sentence is used—namely, at this moment when hands are laid upon him and he is ordained.

It is noteworthy that Dr. William White, Presiding Bishop at the time the American Prayer Book was adopted, said that there was no essential difference between the two formulas. Parsons and Jones, in *The American Prayer Book*.

Continued on page 19

The Living Church

Volume 152 Established 1878 Number 23

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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DEPARTMENTS

Big Picture	4	Letters	20
Books	16	News	5
Deaths	23	People and Places	22
Editorials	14	Question Box	2
Letter from London	10	The Last Word	16

FEATURES

The Holy Trinity	H. L. Hoffman	11
The Military Chaplaincy	R. J. Plumb	12

THINGS TO COME

June

5. Trinity Sunday (Boniface, B.M.)
9. Columba, Ab.
10. First Book of Common Prayer
11. St. Barnabas, Ap.
12. First Sunday after Trinity

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.

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: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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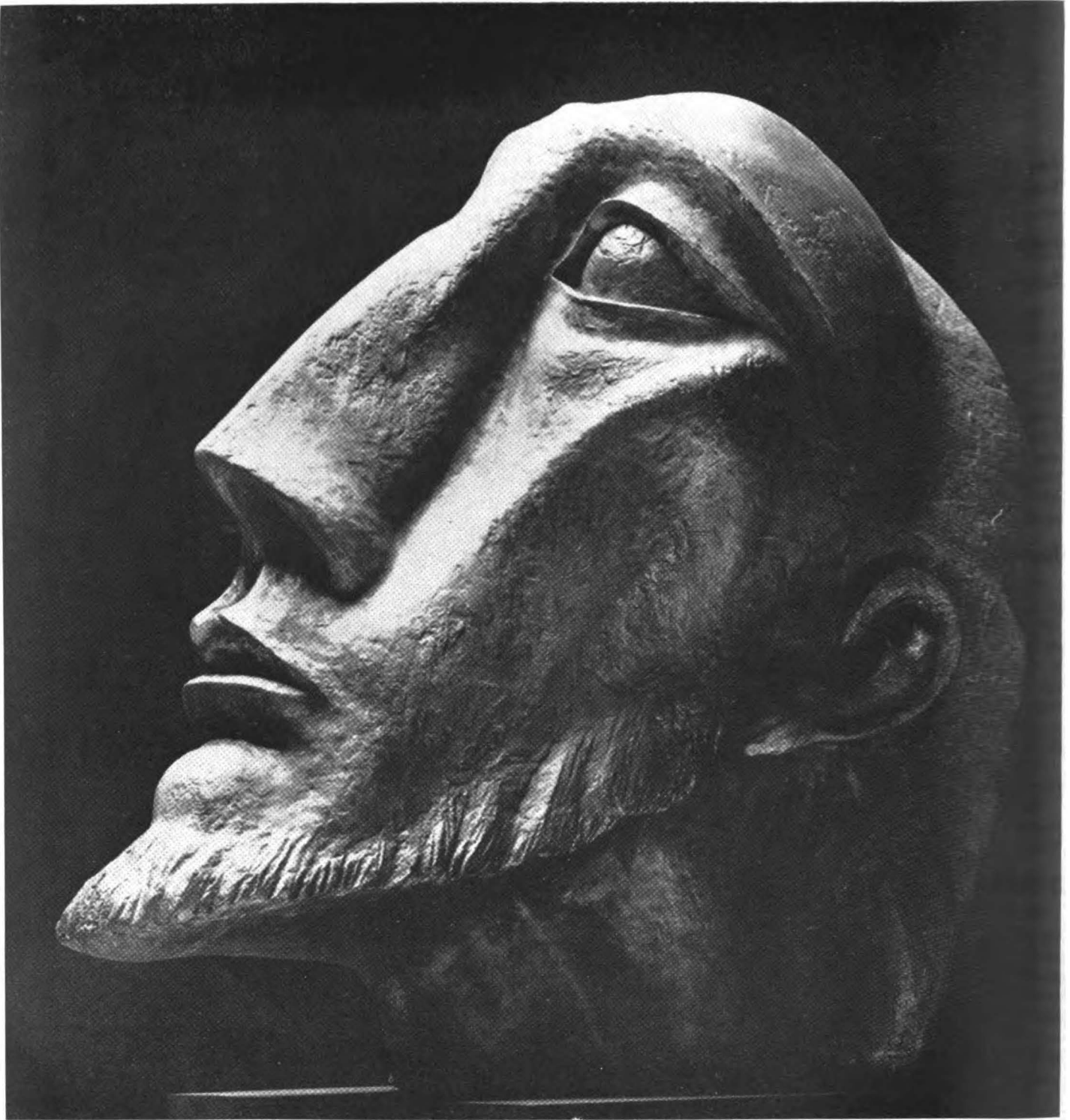
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Head of a Saint: aluminum sculpture by C. Umlaut.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Collect for the
Feast of St. Barnabas

The Living Church

For 87 Years:

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

June 5, 1966
Trinity Sunday

EPISCOPATE

Gates in Tennessee

The Rev. William Fred Gates, Jr., 54, rector of St. Peter's, Columbia, Tenn., for the past 23 years, was elected Suffragan Bishop of Tennessee, May 18th, on the 7th ballot cast by the convention reassembled at Christ Church, Nashville. Mr. Gates had gained the needed two-thirds majority of the lay voting during the previous attempt to elect a suffragan [L.C., May 1st]. He has accepted the office, subject to the usual consents.

Burt in Ohio

The Rev. John Harris Burt, 48, rector of All Saints', Pasadena, Calif., since 1957 was elected Bishop Coadjutor of the Diocese of Ohio, on the 5th ballot cast by delegates attending a special convention at Trinity Cathedral, Cleveland, Ohio, on May 20th. In this type of election in the diocese, the clergy elect and the laity ratify or reject.

Fr. Burt is a former rector of St. John's Church, Youngstown, Ohio.

The election was made unanimous by voice vote of the clergy. The laity ratified 72 to 15.

3 Resignations

The Rt. Rev. John E. Hines, the Presiding Bishop, has received a majority of consents from bishops with jurisdictions, accepting the resignations of the Rt. Rev. Duncan Montgomery Gray, Bishop of Mississippi, effective May 31st (for reasons of health); the Rt. Rev. Allen Jerome Miller, Bishop of Easton, effective Janu-

ary 1st (for reasons of health); and the Rt. Rev. James A. Pike, Bishop of California, effective September 15th (to assume the role of scholar-teacher).

EXECUTIVE COUNCIL

Footnote to Concelebration

"I trust that it is God's hand that puts us into these difficult binds where our old ways of doing just don't measure up to, are not adequate for, the demands of the time," says the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, in defending his participation in an interdenominational concelebration of Holy Communion recently in Chicago [L.C., May 8th]. Bishop Corrigan's defense is set forth in a letter to the Rt. Rev. Francis W. Lickfield, Bishop of Quincy, a copy of which was sent to THE LIVING CHURCH for publication in part or in full. Bishop Lickfield had written a letter of protest to Bishop Corrigan.

"Your criticism is very valid," Bishop Corrigan replied in his letter. "I acknowledge its legitimacy. However, most things as they present themselves to us, particularly in these days, turn out to be pretty paradoxical and filled with dilemma, and so we are forced to make choices between what seem to be incompatible truths—but nevertheless truths."

Bishop Corrigan went on to express his approval of "those who negotiate for careful terms by which Christ's Church may acknowledge her unity," but added that there are "situations in which Christians are, as it were, tossed into a bag together willy-nilly," and that it is in these unpredictable and usually unrepeated situa-

tions "that we are moved to do other things than we normally would do." He said that "the actions evoked by these encounters are as valid parts of the process by which the Lord moves us to see our oneness as the other part of the endeavor."

In commenting on the charge that he had not communicated with the Bishop of Chicago before participating in the service, Bishop Corrigan said that when he had presented the whole matter to the House of Bishops in Little Rock asking for guidance in such situations he had been told that this was his problem. In this particular case, when he called the Bishop of Chicago "I did not go into detail," he said, "because it seemed that there would be no advantage in putting him further on the spot."

Bishop Corrigan ended his letter with this personal testimony: "There are some who suggest that many of my actions and expressed positions reveal something deeply wrong in my sharing [Christ's] ministry. I well recall that these very Rogation Days forty-two years ago were given to agonizing retreat as I approached the Laying On of Hands. I've borne His ministry the best I may for forty-two years. I agree that there has always been something deeply wrong about it. The only way that I have ever been able to keep at it at all is by taking very seriously the Prayer of Humble Access, and the Anglican article which declares that validity of ministry is not dependent upon the virtue of the minister. Apart from these, I should have had to give up the whole business long since, in spite of the great joy that has also been mine. This is even more apparent to me today than it was forty-two years ago."

In a telephone interview with THE LIVING CHURCH, Bishop Lickfield said that the real question in point here is whether clergy of the Church should concelebrate with Protestant ministers.

WASHINGTON

Crittenden-Mollegen Debate on Vietnam

We are not talking about establishing Christianity by the sword with reference to our military involvement in Vietnam, but we are talking about maintaining political justice so that others might enjoy it. On this basic thesis, the Rev. Dr. Albert T. Mollegen, of the Virginia Theo-

Tennessee Election

Ballot number:	33		34		35		36		37	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees										
Homer C. Carrier	15	21	9	9	5	2	5	3		
Robert Estill	26	18	27	20	20	20	18	24		
W. Fred Gates	42	95	53	112	54	109	68	122	81	136
Eric S. Greenwood	27	31	25	25	15	15	13	16		
Votes counted	119	176	119	176	98	152	111	171	116	177
Necessary to elect	80	118	80	118	66	102	74	114	78	118

Ohio Election

Ballot number:	1	2	3	4	5
	C.	C.	C.	C.	C.
Nominees					
Thomas R. Ashton	2	1	1	0	
Thomas van B. Barrett	4	0	0	0	
John H. Burt	35	44	50	56	72
C. Kilmer Myers	15	14	8	0	
David E. Richards	19	29	40	56	
Dwan T. Stevenson	7	2	0	0	
David R. Thornberry	15	16	14	7	
Richard M. Teelense	18	16	13	7	
Samuel J. Wylie	19	4	0	0	
Votes counted	125	126	126	126	126
Necessary to elect	64	64	64	64	64

logical Seminary, upheld the U. S. position in Vietnam in a recent debate in Washington with the Rt. Rev. William Crittenden, Bishop of Erie, Pa.

In opening the debate, Bishop Crittenden raised questions about the moral integrity of the United States in entering the war. "I am coming to the position that war itself is not justified under any circumstance," he said. "We need to ask ourselves: What is a just war? Is war inevitable? I don't think so. We are not even thinking of the application of love; we talk morality, and practice immorality. Other methods besides war are open to us that we have not fully investigated—in areas of the economic, social, and political arena." Bishop Crittenden's "dove" position emerged from a visit to Vietnam last summer with a peace mission team which met with Vietnamese leaders in government, business, labor, and religion.

Dr. Mollegen argued that U. S. participation in the Vietnam struggle for freedom was in keeping with basic foreign policy of the nation—to build an economic, political, and social environment to prevent Communism from moving in, and to encourage free nations not to become aligned with Communism. "Communism is messianic and missionary, moving in by invasion, by the sword, by political and economic stratagems, but always moving toward universality," he warned. "Right now the National Liberation Front (NLF) is another kind of Communistic invasion—and I rejoice that it is not military. But let's not forget that it's still messianic Communism. I too have heard that the NLF is reform and agrarianism, but we heard the same argument in China some years back. What good is it now that China is engulfed in Communism? The bishop seems to be arguing that we should get out of Vietnam—and I am reminded of the story of the man who by mistake came home to the wrong house. The roof fell in, but while he was holding it up to protect the family, someone urged him to get out because he was in the wrong house!"

The Crittenden-Mollegen debate was one of a series sponsored by the World Affairs Committee of the Diocese of Washington.

MISSOURI

Roman Objection to BCU

In a letter addressed to the Rev. Robert Starmann, founder and leader of the Brotherhood of Christian Unity, Wien, Mo., Cardinal Alfredo Ottaviani, prefect of the Congregation of the Faith (formerly the Holy Office), Rome, said the Congregation believes that "it is not expedient that the experiment be continued."

Fr. Starmann said that the letter contained no specific objection to any feature of the community, no condemnations of any thing, only the statement that "it is not expedient to continue the experiment

as a Roman Catholic monastery with non-Roman Catholic members." He also said that he had written, with the approval of his bishop, to the congregation asking whether it might be possible to continue the brotherhood and its monastery by making some changes, such as dividing the single community into separate ones, each with its own superior, but working and praying together where possible, and continuing to encourage Christian unity.

The brotherhood which is almost two years old, occupies an old Franciscan monastery loaned to it by the Most Rev. Joseph M. Marling of Jefferson City. Support for the community which is based on the rule of St. Benedict, comes from farmers and friends. Bishop Marling and the Rt. Rev. George L. Cadigan, Bishop of Missouri, have approved the community and serve as visitors.

Members of the community in addition to Fr. Starmann are: the Rev. Robert Bollman (Fr. John Michael), Bro. Raymond Quick, both Episcopalians; and Bro. Joseph Bona, a Roman Catholic layman and former accountant. Bro. Quick is a recent college graduate and joined the order in February.

Fr. Bollman said that a major problem with interfaith monastic life is attracting non-Roman Catholic participants, who by tradition are unfamiliar with it. It is hoped that reorganization can take place along the lines of the community in Taizé, France, where Russian Orthodox, Roman Catholic, and non-Roman Catholics live in close proximity.

CPF

Request for Review

The board of trustees of the Church Pension Fund have requested the Presiding Bishop to appoint a committee of review to examine the Fund's operation and to report its findings to the 1967 General Convention, if the Presiding Bishop thinks this advisable.

In presenting this proposal, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware and president of the CPF, stated that within the past year he had replied to 335 letters addressed to him concerning the Fund. Although only 7 percent of these letters had expressed negative criticisms, nevertheless, Bishop Mosley said, "they raise many important and worthwhile questions" which justify a thorough and objective review.

ANGLICAN SOCIETY

Concelebration and Church Union

The Anglican Society held its annual meeting May 7th, at St. John's in the Village, New York. The meeting was preceded by Morning Prayer and Holy Communion, with the Rev. Dr. H. Boone

Porter, Jr., the Rev. Charles H. Graf, and the Rev. Charles O. Moore as concelebrants.

Dr. Peter Day, ecumenical officer of the Church, and former editor of THE LIVING CHURCH, spoke of the recent meetings on the Consultation on Church Union, held in Dallas. [L.C., May 15th.]

The Rev. Peter Chase, canon at the Cathedral of St. John the Divine, New York, was elected president of the Society. Other officers include: the Rev. Francis F. E. Blake, rector of Holy Communion Chapel, Philadelphia, vice-president; the Rev. David R. King, assistant at Grace Church, New York, secretary; Mr. Lloyd C. Minter, Philadelphia, treasurer.

NEW JERSEY

Funeral for a Roman Catholic

Funeral services for a Roman Catholic soldier killed in Vietnam were held at St. Paul's, an Episcopal church, Rahway, N. J., following a controversy involving the GI's family and Church authorities in the Roman Catholic Diocese of Trenton.

The late Pfc. Carmine V. Genovese, 22, was married in a non-Roman Catholic ceremony, October 22, 1965. Because of this his home parish, St. John Vianney of Colonna, ruled that a Roman Catholic service and burial could not be held. The Trenton diocese upheld the local church. Later, however, the diocese said that Pfc. Genovese had written to his wife, saying that upon his return from the war zone, they would be married in a Roman Catholic church. Mrs. Genovese is a non-Roman Catholic.

During the Requiem Eucharist, the Rev. Christopher Nichols, rector of St. Paul's, and former U.S. Navy chaplain, said, "As the late Pope John said, 'May we as brothers through this Mass learn to live in peace.' For this young man died in the hope there would be peace throughout the world. Let us live together in love and peace." There were more than 200 present for the Requiem, many of them Roman Catholics.

The Genoveses were married in a civil ceremony a few days before he was shipped overseas. He was killed May 8th, by a misdirected American shell. [RNS]

AUSTRALIA

Gough Resigns

The Most Rev. Hugh R. Gough has resigned as Archbishop of Sydney and Primate of Australia, for reasons of health, seven years after his enthronement, in the Archdiocese of Sydney.

A synod will meet to elect Dr. Gough's successor within three months, but the method of choosing the new primate is as yet uncertain pending final decision of the General Synod next September. Strong

contenders for the position are said to be the Rev. Dr. Stuart B. Babbage, former dean of Sydney and Melbourne, and presently professor at Columbia Theological Seminary, Decatur, Ga.; and the Rt. Rev. Marcus L. Loane, a Bishop Coadjutor of Sydney.

Dr. Gough's future is not definite at present. He cannot become an English diocesan bishop, however, because of a Lambeth resolution concerning the activities of former colonial bishops.

CHICAGO

Realtors' Seminar

Under the leadership of the Churchmen of the Diocese of Chicago, the second in a series of seminars for realtors was held May 9th at diocesan headquarters. It was conducted by Mr. A. F. Allen, St. Mark's, Geneva, Ill., who is a member of the real estate profession.

Subjects, pertinent and timely, were on public housing, the Church's view toward open occupancy legislation, Christian obligations involving real estate people, and discriminatory practices present in the buy-sell relationship.

CSI

Dees Consecrates

The threatened split [L.C., March 13th] in the Diocese of Kerala in the Church of South India, became a reality on May 5th, with the "consecration" of the Rev. V. J. Stephen as bishop of the new "Independent Anglican Church" of Kerala. The Rev. Mr. Stephen was consecrated by the Rev. James P. Dees, bishop of the "Anglican Orthodox Church of North America," which is recognized by neither the Anglican nor Orthodox Churches.

CONVENTIONS

Colorado

For several days preceding the annual convention of the Diocese of Colorado, the Rt. Rev. Trevor Huddleston, C.R., Bishop of Masasi, was a guest speaker and preacher in Colorado Springs and in Denver. On May 4th, he addressed the convention delegates and guests at the convention dinner in Denver. He had visited the diocese once before in 1961.

In sessions of convention which opened May 3d in St. John's Cathedral, the first step was taken to permit women delegates to be seated in convention. The move requires action of two successive conventions. Another change came in a resolution making it possible to have women on vestries, for in the past they have been allowed to serve only on the bishop's committee for a mission. The resolution was adopted.

Constitutional change was completed to permit the bishop to name the delegates to the synod of the Sixth Province,



Jo-ann Price

Bishop Donegan surveys his incomplete cathedral.

and they may be men and/or women.

Episcopalians of the state were asked to make a careful study of the question of abolishment of capital punishment in Colorado prior to the referendum in November. The delegates reaffirmed the stand taken at the last convention—to work for the abolishment of the procedure.

A canonical change which would require the nominating committee to inform all congregations of its recommendations one month prior to the convention was approved.

In discussion of paying the full quota to the Executive Council, the convention voted to table the matter for further study. It will be presented to the next convention.

The Chapel of St. Michael the Archangel, Colorado Springs, was advanced to parish status.

In his address to the convention, the Rt. Rev. Joseph Minnis, Diocesan, spoke of the failure of some of the parishes who are failing to pay their fair share of the assigned quotas, some using the excuse that there is disagreement with the National Council of Churches. As bishop, he said that he was continuing to make two requests each year—one, that the clergy read or have read, the canons of the diocese at a regular vestry meeting (which some refuse to do), and second, that the vestries review each year, the salaries paid to their clergy.

New York

At the convention of the Diocese of New York, the Rt. Rev. Horace W. B. Donegan, Diocesan, announced that trustees of the Cathedral of St. John the Divine will study new plans to complete the cathedral. Last October the bishop disclosed that more than \$2 million in

proposed gifts had been withdrawn from wills, because of his stand in behalf of civil rights. New contributions now total between \$2 million and \$2.5 million, much of it in sums of \$5 and \$10, which have been sent from people all across the nation representing all faiths.

The bishop asked for and received the power to appoint a top strategy steering committee to make an in-depth study of every facet of diocesan structure. In discussing the role of the diocesan bishop, he urged study of canonical ways by which the bishop might have a greater hand in transferring priests who are unhappy and "have been in their parishes too long." He added that sometimes all the priest needs is a change.

The Most Rev. Oliver Green-Wilkinson, Archbishop of Central Africa, addressed the convention. He thanked the diocese for giving almost \$65,000 for St. John's Seminary in Lusaka, the capital of Zambia.

Delegates approved a resolution commending the U. S. government for seeking to resolve the Vietnam conflict through negotiations and through international government and voluntary agencies.

They also approved three resolutions calling on Episcopalians to work for the defeat of an amendment to the New York constitution permitting state operated lotteries that would raise funds to help support public education. An amendment to the New York state labor law that would include non-profit making organizations among those covered by unemployment insurance laws was approved.

The convention recorded its "deep concern" for the "moral, constitutional, and practical implications of mandatory civil commitment of non-criminal addicts" as enacted recently by the New York state legislature.

The late Rev. Canon John Heuss was commemorated in a resolution presented by the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York.

Northern California

The Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, called for the establishment of college and seminary scholarships in the Philippines, as the most important first step in building the new MRI companion relationship between the Diocese of Agusan, Surigao, and Catanduanes, and the Diocese of Northern California. He presented this program in his address to the annual convention of the Diocese of Northern California, April 21st-22d, at Christ Church, Eureka, Calif., where he was a guest for all of the sessions.

The delegates approved a request for an election of a suffragan bishop to assist the Rt. Rev. Clarence Rupert Haden, Jr., Diocesan, and to allow him time for more pastoral work.

A long awaited self-evaluation report on the diocese in accordance with phase one of the MRI program was presented by the Rev. Charles E. Davis. The report called for drastic restructuring of the diocesan council; the dissolution of the old departments; the removal of duplication of effort; new areas of concern; placing much of the diocesan administration at the deanery level; and giving more authority to the rural deans.

A spontaneous standing ovation occurred when the chairman of the resolutions committee thanked Bishop Haden for his ten years of faithful and loving service to the diocese, during which time it has risen from a state of near bankruptcy to a strong diocese.

Quincy

An amendment to the diocesan constitution, which passed unanimously on the first reading last year, failed in both orders on second reading at the annual synod of the Diocese of Quincy, that met May 1st-2d, at Grace Church, Galesburg, Ill. Women will not be allowed to serve as delegates to the annual meetings. The Rt. Rev. Francis W. Lickfield, Diocesan, in his address to the delegates, had called upon the delegates to pass the second reading of the amendment.

Delegates did pass a resolution establishing a minimum salary for missionary clergy—\$5,000, plus housing and utilities—to go into effect January 1, 1967. A resolution memorializing General Convention to permit voluntary clergy retirement at age 65 without loss of pension, and at age 62 with pension adjustment, was also passed.

In his address to the synod, Bishop Lickfield spoke of the progress of the five year plan begun in 1963. The first year was one of evangelism, marked by

a teaching mission in each of the diocesan churches. The second year was one of commitment, marked by study of the meaning of evangelism and stewardship. The years 1965 and 1966 are two years marked especially for growth. The bishop mentioned several churches that have grown during this time: the host church is a self-supporting parish for the first time in many years; St. John's, Kewanee, is also once again a self-supporting parish; Trinity Church, Rock Island, and Christ Church, Moline, are together planning new mission churches to be supported to a large extent by these parishes; St. Stephen's, Peoria, is a leader in attacking inner-city problems in Peoria; the curate at St. John's, Quincy, is serving Griggsville; the women of St. Jude's, Tiskilwa, have voted to spend as much on mission as on themselves; and the missionaries of St. Paul's—31 people—gave \$763 to the bishop to be used charitably in the best sense of that word.

The bishop challenged the people to tithe before taxes. He also spoke of the tithing of one's free time for the work of the Church.

Easton

The Rt. Rev. Paul Axtell Kellogg, Bishop of the Dominican Republic, preached at the opening service of the



annual convention of the Diocese of Easton, meeting May 3d-4th, at Trinity Cathedral, Easton, Md.

At the morning session, the Rt. Rev. Allen Jerome Miller, Diocesan, announced that upon the insistent advice of his physicians he planned to retire by the end of 1966. [see p. 5] In his address, Bishop Miller reviewed the growth of the diocese in property, endowment funds, and parochial members.

The bishop also announced that a retirement home that he was building in Florida, would be sold after the death of Mrs. Miller and himself. The proceeds of the sale would be added to the fund which he had already established as an endowment for the care of the diocesan center.

The budget was passed by voice vote. The asking of the Executive Council for its work was not accepted, except for the amount of \$25,000. The convention provided a special pension of \$200 a month to supplement that from the Church Pension Fund for the bishop.

Bishop Miller appointed a committee

to receive nominations for election of the sixth bishop of Easton and to report to the special convention not less than 30 days before it convenes. He will give the diocese 60 days notice for calling the convention to be held this fall.

Iowa

The civil rights issue was much discussed during the annual convention of the Diocese of Iowa, where sessions were held in Christ Church and in several other churches in Waterloo, May 13th-14th. The delegates approved resolutions calling for strong and effective civil rights bills covering the sale and rental of housing at the state and at the federal levels. In the statement for the federal bill, Congress was also asked to take action "assuring the safety of those seeking to exercise constitutional rights" and upholding jury selection and the administration of justice. Another civil rights resolution conditioning the spending of diocesan and parochial funds on the receipt of assurances from the recipient that discrimination would not be practiced, was defeated. Opponents said that it was economic retaliation which is "equally reprehensible" on both sides of the battle for civil rights.

A tentative program budget of \$212,040 was adopted for 1967, more than half of which would be for work outside the diocese. A diocesan fund budget of \$67,617.75 was also adopted.

St. Peter's Mission, Bettendorf, was admitted to parish status. St. David's Mission, Ames, was admitted as an organized mission. St. Thomas', Sioux City, has given \$5,000 to be applied toward construction of a chapel at the Episcopal center of camps and conferences near Boone.

The main service of the convention at which the Rt. Rev. Gordon V. Smith, Diocesan, presented his address, was held in Sacred Heart Roman Catholic Church, and was televised over station KWWL-TV. Bishop Smith said, "We are in the midst of a national and international crisis of tremendous magnitude." He added that those who expect to solve the problems of mankind by social, economic, or political means alone are misinformed. "The real answer is a spiritual and moral renewal," he said. He explained that renewal can come only "when clergy and laity admit that the Church is not bringing the world the answer of Christ; we are the Church, and are responsible for its being what it is, and renewal of the Church must begin in us and with us before it can affect others."

When thou attackest the roots of sin, fix thy thought more upon the God whom thou desirest than upon the sin which thou abhorrest.

Walter Hylton (? - 1396)

AROUND THE CHURCH

A Memorial Day address, delivered at a community observance of this national holiday last year by the Rev. Donis D. Patterson, rector of St. Mark's Church, Venice, Fla., was awarded an honor certificate by the Freedoms Foundation at Valley Forge. This was the only such award granted to an Episcopal clergyman in the U.S.A.

The Rt. Rev. Trevor Huddleston, C.R., Bishop of Masasi, Tanzania, preached to an overflow congregation in the Cathedral of St. Paul, Fond du Lac, Wis., at the ingathering of the children's Lenten offering. Over \$4,200 was given to the bishop by the children, as well as additional gifts from the diocesan altar guild and the diocesan periodical club.

Acolytes of St. Michael's and All Angels', Phoenix, Ariz., and acolytes of Immaculate Heart Roman Catholic Church, also in Phoenix, exchanged visits to learn of rituals, differences, and similarities in their Churches. They examined the physical properties, the sanctuaries, and appointments, and they listened to talks on the Church's traditions and histories. The Rev. Thomas E. Leyba, vicar of St. Michael's, surprised the Roman Catholic boys when he appeared in cassock and biretta, and still more when he said that he was married and had two children. Mr. George C. Clarke, lay reader and acolyte supervisor at St. Michael's, was invited to write a guest editorial for the Immaculate Heart parish paper.

At the 107th synod of the Diocese of Huron, Canada, salary increases were voted to all clergy after the Rt. Rev. George Luxton, Diocesan, had declined to accept a \$1000 increase unless all diocesan clergy were granted raises. The vote means an increase of \$200 yearly to all clergy plus \$1000 raises to two of the bishop's episcopal assistants. The Rev. W. F. Browne, of Chatsworth, Ont., who lives on a minimum salary said that "high salaries are unnecessary status symbols of a society mixed-up about what constitutes a high standard of living."

The long range plans for a million dollar development program at Kanuga Conference Center, have been announced by the Rev. John C. Grainger, executive director. The new buildings will provide modern facilities, but will blend with the rustic setting of Kanuga's 1,200 acres of land south of Hendersonville, N. C.

The Women of Grace Church, Asheville, N. C. have made petit point cushions to be used as altar kneelers. The designs were made by Mrs. Stanley G. Saulnier, who used symbols set forth in the Revelation of St. John the Divine. The women are now working on cushions for the 27 foot long Communion rail.

The Most Rev. Edwin Morris, Archbishop of Wales, has attacked the Vatican's attitude toward Anglican Orders, saying that it was "an insuperable barrier" and that discussion of the Orders ought to be one of the first matters to be examined by the proposed joint Anglican-Roman Catholic commission. *The Church Times* questioned the diplomacy of the Archbishop's remarks but admitted that he "may have logic on his side."

Dr. Morris reacted sharply and said that "only last week Cardinal Heenan told millions of viewers of the BBC that Cardinal Pole was the last Catholic Archbishop of Canterbury. I doubt if this cool dismissal of the claim of the Church of England to be the ancient Catholic Church of this land will be corrected on the BBC. Over and over again, Cardinal Heenan used the word "Catholic" as applicable only to Roman Catholics. Why should we ignore this constant attempt to undermine our doctrinal position?" [RNS]

The Rt. Rev. John E. Hines, the Presiding Bishop, celebrated, confirmed, and preached at the American Cathedral Church of the Holy Trinity, Paris, on May 1st, thus marking the first time in thirty years that a Presiding Bishop had made an official visitation to the cathedral. He was also the guest of honor and the speaker at a cathedral parish dinner the previous evening.

The vestries of St. Mary's and St. Matthias', Asheville, N. C., voted to enter an MRI agreement—the first churches in the Diocese of Western North Carolina to do so. St. Mary's approved a \$1,000 grant toward the salary of a rector for St. Matthias', and people from both churches are repairing the church property.

On the last evening of the meeting of the Lambeth Consultative Body, the Rt. Rev. John E. Hines, the Presiding Bishop was installed as an honorary episcopal canon in the stall of Mt. Hermon within the sanctuary of the Collegiate Church of St. George the Martyr (commonly called St. George's Cathedral), Jerusalem, Jordan. Among the honorary canons, the Presiding Bishop is the only metropolitan who holds office *ex-officio*.

The Church of St. Charles the Martyr, Buffalo, Okla., which began as a house church eight years ago, was consecrated on Easter Sunday by the Rt. Rev. Chilton Powell, Bishop of Oklahoma. The Rev. Vern Jones organized the mission in Buffalo when there were just 13 communicants and seven other members, in order to keep them closer to the mother parish of St. John's in Woodward where he is vicar.

The Most Rev. Oliver Green-Wilkinson, Archbishop of Central Africa, preached at All Saints', New York, on May 15th. He is on a tour of areas in Michigan, Washington, and Alaska — areas where the diocese or parishes have undertaken to support Church projects in Zambia, the area formerly known as Northern Rhodesia.

The Long Island Episcopal Schools Association presented its first Long Island liturgical day conference on education at the Cathedral of the Incarnation, Garden City, L. I., on May 7th. The day conference featured panel seminars covering the topics: "Why a Church School," (its role in contemporary society); "Current Trends in Parochial Education; and "The Role of the Church in Making Parochial Education Possible."

In a farewell interview before leaving for England, the Rt. Rev. Cyril K. Sansbury, Bishop of Singapore and Malaya, called on political leaders on "both sides of the causeway" to "be sensitive" to the feelings of the people. He made this point when asked to comment on Singapore-Malaysia relations which are now strained in view of Indonesia's reported move to recognize Singapore. Bishop Sansbury will be playing a part in bringing Malaysians and Indonesians closer when he presides over a special conference in London in July. Representatives from Malaysia and Indonesia will sit together in this Church conference, to "try to see the way through" the present difficulties, the bishop said. [RNS]

The Rt. Rev. John E. Hines, the Presiding Bishop, is succeeding Dr. Eugene C. Blake as chairman of the division on inter-church aid, refugee, and world service, of the World Council of Churches. Dr. Blake retired from this chairmanship following his election as general secretary of the World Council of Churches. [EPS]

The Office of Economic Opportunity (O.E.O.) has refused funds for the work in the Albany, N. Y., office of O.E.O. By refusing to recognize as valid the plans the local group had submitted, the anti-poverty program in the New York state capital city has been brought to a standstill. The Hon. Erastus Corning II, mayor of Albany and a Churchman, said in a TV program that this action did not mean that Albany would not share in the program, but that he envisioned "help from the federal government" for programs that might be submitted to them in the future. The poverty program is now in the hands of a number of private groups that have no political connections. One of the earlier non-political and non-profit groups which had been formed is the Albany Episcopal Urban Association.

Letter from London

When the British heard what the Chancellor of the Exchequer proposed to do with them in the next twelve months the first reaction was a great sigh of relief. No increase in income tax, tobacco, beer, car tax, purchase tax! Wonderful. Then everyone woke up. There was a new "selective employment tax." And, we began to realize, it could savage a large number of our charities.

What happens is this. Every employer in the country will be called upon to pay a tax on each employee. Those employers who are manufacturers will in due course get their tax back plus a premium. The rest won't. Thus the manufacturers of one-arm bandits or a brewer will be helped at the expense of, say, aged people or orphaned children.

The object is to move labour into those areas more beneficial to the export drive. This, of course, most people think would be a good thing. But the sidekicks! The tax could make Britain a very pagan country. It could cost the Church of England more than half a million pounds a year.

Thus, for example, every church which employs a verger will have to find an extra £65 a year—a real blow to some



of our country churches. Again, every missionary society or relief organization will be charged for every member of its staff and the only place the money can come from is by depriving people overseas. The MRI implications are obvious.

Biggest howl of horror, perhaps, comes from realization of the effect the tax will have on institutions like orphanages. In such places the care of children involves large staffs. Dependent upon charity, these children get little enough love and attention now, even in a welfare state. They will get much less when a charity has to cut its coat with a chancellor's scissors. Charities are really hit. What's more, the general public is less likely to give when it knows a part of its gift must go to the government.

One group of men whose services to the Church will mean little to the chancellor and his budget is the readers.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$1,946.75
Receipts Nos. 6641-6692, May 17-24 1,536.00

\$3,482.75

Readers are people who hold a bishop's license to officiate at services rather like American lay readers. On June 11th St. Paul's Cathedral will be packed with them as they celebrate the centenary of the revival of their office.

Back in 1866 the Convocations of Canterbury and York asked the English bishops to give more attention to readers. Nowadays there are some 7,000 of them. They take services Sunday by Sunday, almost always for no fee and make a real contribution to the life of the Church.

An American-inspired organization came in for severe criticism from Sir Kenneth Grubb in his presidential address at the Church Missionary Society's annual meeting.

The organization is the International Council of Christian Churches and it is alleged to have caused serious disaffection in the Church of South India resulting in the setting up of the breakaway Church of Kerala.

"I have," said Sir Kenneth, "come across evidence of this movement, with its high sounding title, in various parts of the world, and I have not been impressed with its methods or its understanding. . . . Indeed, it would not be too much to say that this council specializes not in advancing fellowship and strength but in fostering divisiveness and weakness."

It has been reported [see p. 7] that someone called Bishop James Dees of the Anglican Orthodox Church of North America, a body recognized by neither Anglicans nor Orthodox is visiting Kerala and has "consecrated" the leader of the dissident South Indian movement a bishop. The movement has also been given a grant by the International Council of Christian Churches.

The meeting at which Sir Kenneth Grubb spoke was the last to be held at the present CMS headquarters. In October they move to a new building which they will share with the Bible Churchman's Missionary Society and the South American Missionary Society.

The translation of the New English Bible is expected to be complete by 1970. The New Testament, published in 1961, has already sold some six million copies. The translation of the Old Testament and the Apocrypha has been completed and a literary panel has made its first survey. There remains now a verse by verse check followed by a final literary scrutiny; then to the printer.

The Church of England may cease to be Anglican. So said the Rt. Rev. John Boys, sometime Bishop of Kimberley and Kuruman and now director of the South African Church Institute in London, at a meeting of the Society of Mary. Bishop

Boys is chairman of the Church Union Executive. His remark was made in the context of an examination of any local reunion in England between Anglicans and Methodists.

For the Church of England to go out of the Anglican Communion "would be a grave step," said Bishop Boys, "for it would mean, among other things, that the Archbishop of Canterbury could no longer preside at Lambeth Conferences, and the whole balance of the Anglican fellowship of national Churches would be upset. It might well lead—as many think it must and ought to lead—to the breakup of the Anglican Communion in the interests of a wider Christian unity.

"Never before in history has any religious body so seriously faced and expressed the possibility of its own death—a death which may be necessary if we are to see the resurrection of Christendom."

Visitors to England this year might make a note of the Christian Unity exhibition at Lambeth Palace from May 18th to December, open daily including Saturdays from 10 a.m. to 4 p.m. The exhibits cover several centuries and indicate the routes of today's ecumenical movement.

DEWI MORGAN

Suggestion for a Summer Sunday

During a Sunday morning "coffee hour" several members of St. Peter's Church, Westfield, N. Y., invented a game called "Hymn Dedications."

It all began when someone suggested that the dentists' hymn should be "Crown Him with many crowns" (# 352). Another suggested the seamstress' hymn, "Behold a Sower! from afar" (# 401). The spirit of the sport had been caught by the time another volunteered the actors' hymn, "What star is this, with beams so bright" (# 47).

Then came the tax collectors' hymn, "Ten thousand times ten thousand" (# 590); the carpenters' hymn, "Saw you never, in the twilight" (# 50); and the quiltmakers' hymn, "Peace, perfect peace" (# 436). The game almost ended with the suggestion of the Swiss cheesemakers' hymn, "Holy, Holy, Holy" (# 266), but someone had to add the men's clothing store hymn, "Blest be the tie that binds" (# 495). This, of course, was a reminder of the grocers' hymn, "Let us with a glad-some mind" (# 308) and the civil engineers' hymn, "When I survey" (# 337). It all ended with the suggestion of the gossips' hymn, "Now, my tongue, the myst'ry telling" (# 199).

Said the rector, the Rev. Richard H. Baker, "Nothing terribly earth-shaking or even particularly edifying but we had fun."

by the Rev. Harry Lee Hoffman
 Assistant, St. Matthew's Church, Richmond, Va.

Long ago, the Church settled her mind about God. She said that God is three Persons—Father, Son, and Holy Spirit—in one Unity or Godhead. Today, there are those among us who challenge what the ancient Church supposedly settled. They ask how one can affirm the Holy Trinity today. How can a Christian live modern and be a Trinitarian? Perhaps we can take a new look at God and come up with a new model of the old dogma.

It has been said that a good theology is also a good psychology. If this is true, then modern psychology might help us to affirm the ancient definition of God as a Trinity.

In 1961, Dr. Eric Berne, M.D., published his new structural psychology under the title *Transactional Analysis in Psychotherapy*. Nothing much happened except that a few people read it and said to themselves, "Dr. Berne has got something there!" Then Berne published again, just recently, and his latest book climbed aboard the best seller list for non-fiction. This one is called *Games People Play*. Although Berne was once a thoroughgoing disciple of Sigmund Freud, he has now developed his psychology in a most interesting and original way. What does Berne assert?

A human being, he says, consists of three persons in one unity or three ego states in one psyche (soul). These ego states can be identified and clinically verified as persons within one individual human being. We will examine further some of the implications involved for a Christian view of God as Trinity.

According to Berne, the three ego states in every human being are 1) the *Child*, 2) the *Adult*, and 3) the *Parent*. Each of these ego states can assume the Executive Power in a person's life at particular times and places, and the problem of living is to have the ability to be in the appropriate ego state for the situation. We can respond either appropriately or inappropriately depending upon which ego state is cathected (energized) at any particular place or time. Thus the public speaker, at first, will discover his Child-like ego state being cathected when facing an audience causing stage fright. Stage fright is overcome by the fact that the Adult ego state will take up the executive power and enable the speaker to make his speech. The Adult may also be aided by a strong Parental ego state who will help to keep the Child in his place. In all of the above, we are not speaking of several individuals, but of the "persons" within one individual.

Individuals who are unalterably bound to one ego state for all responses to certain situations or stimuli are "sick," while individuals able to recognize the appropriate ego state required, and able to act accordingly in various circumstances are called "well." Whenever an ego state is cathected and has the executive power,

we experience that state in our personality as our "real self." In this regard, we find ourselves acting in a certain way (frightened Child or wrathful Parent) at certain times; and later, we say (Adult), "That was a silly thing to do!" Paul says in Romans: "The good that I want I do not, but the evil I do not want is what I do;" Berne would here explain that Paul

Child—is pre-logical and thinks poorly with distorted perceptions. He is strongly dependent and shows various childlike characteristics such as trust, laughter, fear, or rebellion.

In the hierarchy of ego states we find the Child to be the strongest member of the psychic trinity, being almost tireless; the Parent is a relatively strong member

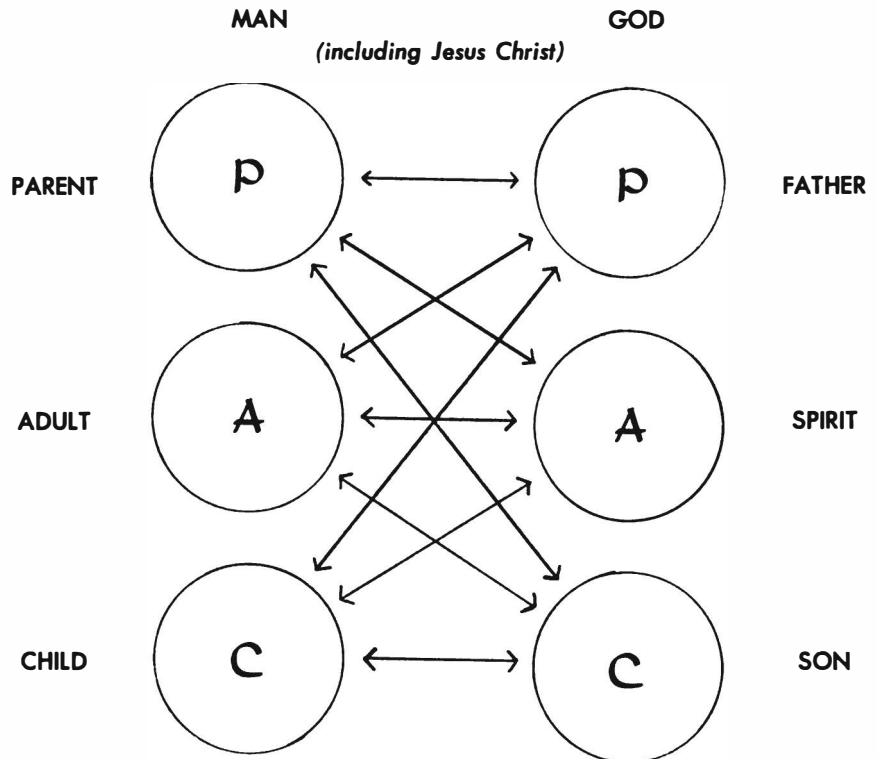
a new look at The Holy Trinity

had the common misfortune of being in the wrong state at the wrong time. (Wrong in the sense of being inappropriate rather than morally right or wrong.)

The characteristics of each ego state for identification are as follows: 1) The *Parent*—speaks dogmatically, represents authority, offers either sympathy or condemnation, seeks to enforce sets of bor-

rowed standards. The Parent within the individual is an imitation of the person's real parents plus any other strong authority figure in his childhood. 2) The *Adult*—is concerned with information, reason, processing and filing for future reference. The Adult is the only person in this trinity who can recognize reality and test it. All persons of adult age possess an Adult, although not all are able to assume executive power in their Adult state. 3) The

when he can maintain executive power, while the Adult is weakest and needs continual exercise to become strong. Only when the Adult is able to choose (quite reasonably) those times when he will release the Executive Power to the Child or Parent is there an integrated personality. Thus the Adult is the unifying influence when in control . . . just as the Holy



rowed standards. The Parent within the individual is an imitation of the person's real parents plus any other strong authority figure in his childhood. 2) The *Adult*—is concerned with information, reason, processing and filing for future reference. The Adult is the only person in this trinity who can recognize reality and test it. All persons of adult age possess an Adult, although not all are able to assume executive power in their Adult state. 3) The

Spirit is the maturer, sanctifier, or unifier in Trinitarian doctrine.

To apply the above in a biblical illustration, we find the apostle Paul exhibiting the three ego states in his writings. Paul as rebuking *Parent* in Galatians 1:6-9 says, "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel! . . . if anyone is preach-

Continued on page 18



The present buildup of American forces in South Vietnam, the overall expansion of our military strength which has greatly increased the number of chaplains needed for active duty, and the grim realization that we are engaged in a formidable jungle war on the other side of the world, all call for a look at the military chaplaincy.

Ever since the birth of our nation there have been Episcopal chaplains in the armed forces of our country. They have served worthily on the long road which has led from Valley Forge to Vietnam. They have known how to abound as heroes in time of war and they have known how to be abased as jingoists and warmongers in time of peace. They have been ignored and misunderstood. Some of them have laid down their lives in the performance of their mission.

In spite of two world wars and our present defense program of more than twenty years' duration, there still persists the thought that military chaplains are not filling as necessary a role as the civilian parish priest, and that the chaplains' billet is an easier and more secure one. We continue to think of ministry as being effective only within the venerable framework of the parish although our contemporary mobility has made it crystal clear that true ministry cannot be so defined. As for security, the military establishment carries no guarantee of continuous tenure and those unsuited for the chaplaincy, regulars, and reserves, are weeded out through unsatisfactory fitness ratings, a hazard which the parish priest is not required to face.

As long as hundreds of thousands of young Americans leave their homes each year for extended military duty, this ministry is one of the greatest importance. Supreme Court Justice Potter Stewart has pointed out in his dissent from the Court's decision regarding Bible reading in the public schools, that "spending federal

funds to employ chaplains for the armed forces might be said to violate the Establishment Clause. Yet a lonely soldier stationed at some faraway outpost could surely complain that a government which did not provide him the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of his religion."

We might likewise say that the Church which fails to furnish its full quota of chaplains requested by the government, is prohibiting its own members from the free exercise of their religion. It is, of course, obvious that with our "denominational" quota filled there will be many situations where Episcopal chaplains and Anglican rites will not be available. But at least the Church will have done everything within its power to so provide.

Furnishing Episcopal chaplains is an ecumenical opportunity of far-reaching missionary proportions since the Episcopal Church is both Catholic and Protestant. Thousands of young people who belong to no Church of any kind and who have had no religious training enter military service each year. Many of them have never heard of the Episcopal Church. They call themselves Protestants simply because they know that they are not Roman Catholics or Jews. There is here a field white unto the harvest. This is an effectual door open to the Churches of America which zealous sects are eagerly entering while the more sedate Communion tarry.

The Episcopal Church has a doctrinal and liturgical contribution to make to general Protestantism, and it has already enriched countless services of worship in military chapels. Decency and order have become normal procedures. Our continued emphasis upon the centrality of the Holy Communion and our insistence upon its administration only by our own chaplains has been a healthy factor in checking the dangerous drift of military non-Roman Catholicism toward fuddled

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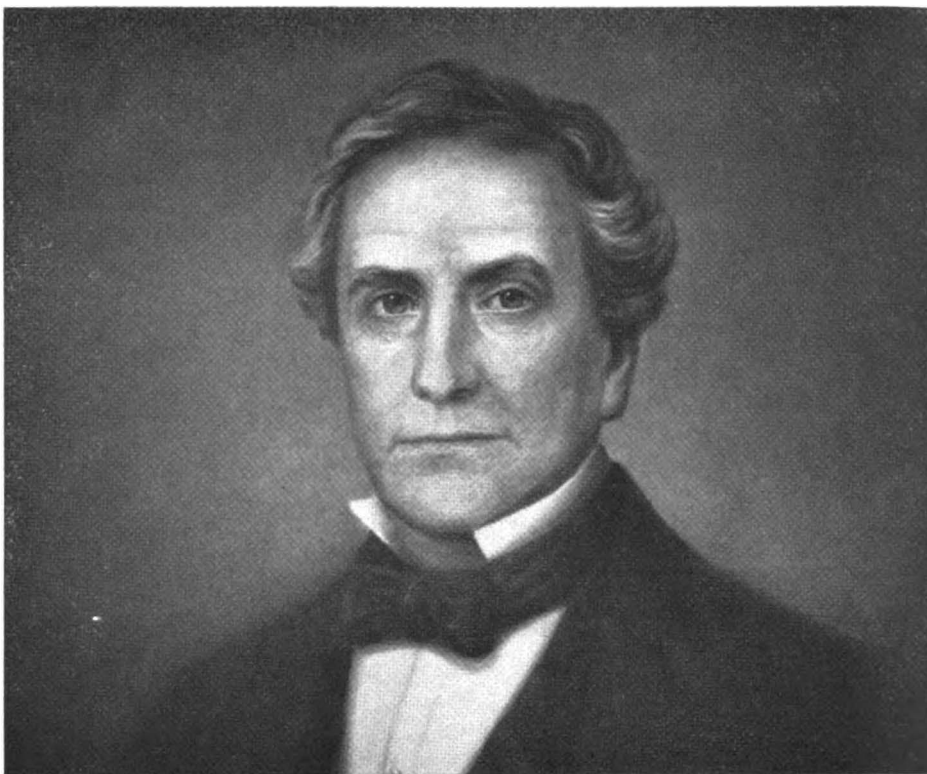


Episcopal Church Photo

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J. Plumb, D.D.
The Armed Forces Division
Council

June 5, 1966



Chaplain George Jones

and sentimental gettogetherness. It has also resulted in a greater appreciation and understanding of this sacrament. That we have become more lenient in permitting those who belong to other branches of Christ's Church to participate in this sacrament, especially when they are deprived of their accustomed rites, has been a sensible and practical step in the right direction. The diffusion of the Book of Common Prayer by our chaplains, lay-readers, and communicants has had an inestimable influence.

The Church is also needed in the field of Christian education. If the children of military dependents and civilian workers are to receive the same kind of opportunities of Christian training that they would have under normal conditions, there must be a concerted effort to bring this about. To accomplish this a uniform curriculum has been provided and "Sunday Schools" set up on bases throughout the world. Although from the point of view of many of our chaplains and laymen this curriculum is inadequate, most are agreed that it is the best obtainable under the circumstances. Teachers are always in demand and it is commendable that many of our people are concerned and involved in this united project.

Although there is much that we have to give to Protestantism within the military framework, there is also much that we will do well to receive. Both mutual responsibility and interdependence exist within this relationship. The warmth of friendship which is present in many Protestant congregations is a pearl of great price. Congregational hymn singing is enviable. Enthusiasm for and knowledge

of the Bible are attributes it would be well for us to emulate. The thoroughness of Confirmation instruction, especially by the Lutherans, is a constant and unhappy reminder of our own lackadaisical efforts in this direction. The Protestant emphasis upon sermon preparation and delivery should be gratefully received and revived among us.

The military chaplaincy is one of the most difficult modern ministries and yet one of the most rewarding. The young clergyman who is more concerned with the outward and visible signs of religion than its inward and spiritual meaning, and whose inclinations are toward quiet altars and regular services of worship, should retain his civilian status. This is not for him. The chaplain must be able to adapt himself to new situations without compromising his essential beliefs. To do this he must be able to distinguish between what is important and what is unimportant. He will always be on parade. The Church which he represents will be judged by his behavior. Although many of his flock may never darken the door of his chapel or the ship compartment where his Sunday service is held, all of them will recognize him as their spiritual leader and will expect him to act as such. Though they probably will not tell him so, the fact that he is there, wearing the same uniform, subject to the same authority, and facing the same privations and dangers as they are, holds great meaning for them. That he is there is the fulfillment of an American tradition which stems from the Revolutionary War when pastors left their pulpits to go with mem-
Continued on page 18

Needed: Some Honest-to-God Theology

Is Christian theology as it is being written today really theology, or anthropology; about God, or man?

We are moved to raise the question seriously as we peruse the third and latest in the series of volumes of contemporary theological essays compiled by Martin E. Marty and Dean G. Peerman under the title *New Theology* (Macmillan; Pp. 190 paper; \$1.95). This is presumably representative of the best theological thinking being done today. Drs. Marty and Peerman know the field thoroughly. Here are some of the chapter titles: "The Intellectual Crisis of British Christianity;" "Sexuality and Jesus;" "Context Versus Principles: A Misplaced Debate in Christian Ethics;" "The Uses of Agnosticism: Secularism in Modern Literature;" "The Christian Minister and the Social Problems of the Day." All of these subjects are important; none is trivial; every one of them can and should be considered in the light of the Christian faith. But their subject, as such, is man, not God; and so they are fundamentally anthropological rather than theological. There is among them, to be sure, an admirable essay by John Macquarrie on the subject, "How Can We Think of God?" But here, too, the subject is man thinking about God, not God thinking about man, or God thought about by man.

A Soliloquy

How Wonderful!!

The Lord is my Shepherd
We go where the grass is green,
And the cooling waters flow

We stroll along the winding paths
The sharp rocks bruise my tender feet,
Thorns and briars, scratch my head
But My Soul, it is in peace

In the valley of
The shadow of Death, I have
No fear, He is always near.
His Rod and Staff beside Him

At night, a table before me is spread
The envy of those who trouble me
Fresh oil anoints my aching head
A healing balm from Heaven!

And every day and every night
His goodness never fails me
Good Shepherd, May I sing Thy Praise
And be with you—Forever

G. T. Lawton

Our purpose is not to criticize this book, or any particular item in it, or the judgment of the editors in selecting this "theology"—except to say that we question whether it is theology.

If asked to suggest what we would consider some properly theological subjects, we might begin with the following, but it would be only a beginning: "The Meaning of Fatherhood in God;" "Christ's Eternal Humanity;" "Can God Suffer?;" "Does God Favor the Poor over the Rich?;" "The Personality of the Holy Spirit;" "The Moral Law as Divine Mandate;" "God's Perfect Love as Perfect Justice." Questions about God, theological questions, are always by direct implication questions about man, hence always humanly and temporally relevant to man's situation. Any truth about God is a truth about man. When man thinks, he knows this. To say that man is no longer interested in questions about God is to say that man no longer thinks, that man is no longer man, and this is not true. When a theologian turns theology into anthropology it is at least partly because he misreads and misunderstands man.

Some theologians, both Catholic and Protestant, are writing real theology today, thinking and talking about God as God. But these good workmen of God who stick to their proper last are decidedly too few, and it must be noted with regret that the Anglican Communion is not oversupplying its quota of such.

Modern man's apparent lack of interest in the living God who is Father, Son, and Holy Spirit is only apparent. It results from his illusion—which too many "theologians" have helped to foster—that he lives in a world which is now under human management. He is encouraged to think that he is "man come of age." But life has a way of puncturing this illusion and forcing man to see himself as he is: still a lost child, in a world which is still more like a jungle than Paradise Restored. When in these moments of truth man confronts his own (and his Great Society's) impotence to save him from sin, folly, loneliness, pain, frustration, and death, he is ready for the Good News of the all-loving and all-powerful God. Surely it is the primary task of the Christian theologian to have ready for man, whenever man is ready, the Word of Life from the Father, through the Son, in the Spirit.

What is more, every believing Christian is called to be a theologian, ready and eager to give a reason for the faith that is in him. The first, and ultimately only qualification of the Christian theologian is to know and to love God, and to be ready at all times and to any who will hear to speak good of God's Name.

God in the Headlines

"God has had more headlines recently than He's had for quite a while—and that is good." So thinks Erwin D. Canham, editor in chief of the *Christian Science Monitor*. He is right about God in the headlines. We wish we could be so sure that it is good. "Religion

has become news," Mr. Canham notes with pleasure. "As a matter of fact, news on religion has jumped from the religion page to the front page."

Ye fearful saints, fresh courage take: God is not only in His heaven, He's in the headlines—right up there with LBJ, le grand Charlie, and Senator Dirksen! From log cabin to White House—from religion page to front page—this is still an America in which God or man, being ambitious, can make good, however lowly his beginnings.

Almost everybody among God's well-wishers seems happy about the good press God is currently enjoying. Some of our best friends keep telling us that the marvelous thing that the God-is-dead theologians and other stimulating heretics are doing is making everybody *conscious* of God; and that's so important—to get people to thinking and talking and arguing about Him.

We wish we could join in the revelry. Our trouble is that we can't kick our habit of reading the Bible along with the newspapers. The God of Abraham, Isaac, and Jacob, and of Jesus Christ, has something about Him that suggests that He not only does not welcome this publicity, He resents it. He may find such ballyhoo offensive. This claptrap about keeping God a live issue by getting Him into the headlines may border upon what our fathers called blasphemy.

Legislated Christianity

A few weeks ago the Supreme Court, in a series of close votes, redefined its position on the obscenity question, thereby imposing a greater degree of press censorship in the land than has been known in the past. These decisions have been greeted with a great deal of enthusiasm by many ecclesiastical leaders.

Most recently a statement signed by thirteen of the nation's Anglican, Roman Catholic, Orthodox, and Protestant leaders has been issued, lauding the decisions and stating, "It is a matter of profound gratification to all God-loving people that the Court has served notice that panderers of filth for profit will no longer be given a free hand in contaminating our society."

Let us examine this statement a bit more closely. In the first place, the Supreme Court decision is not "a matter of profound gratification to all God-loving people." The statement obviously represents the position and feelings of the thirteen signers; but it does not represent the sentiments of all Christians and religious non-Christians.

Secondly, in the implication that the selling of so-called "obscene" materials gives those who handle the items "a free hand in contaminating our society," there is some question as to just what is meant by "our society." The corruption of the young is always cited as an argument against such merchandise. But this cannot be exactly what people such as the thirteen signers have in mind, or their plea would be for laws restricting

the age at which so-called "obscene" materials may be procured. They are endorsing rulings, however, affecting all people of all ages, and thus they set themselves up as judges over all mankind.

It seems to us peculiar that these people are so concerned over the other person's private tastes. If an individual finds something offensive to read, he need not read it or buy it. Should he find a particular movie not to his esthetic taste, no one is forcing him to go to see it. But why should the adult whose tastes are not offended by certain so-called "obscene" books or movies be prohibited by law from reading and seeing them? Legislation will not alter the established personal tastes of "our society."

Ironically, many of the clergy who are now lauding the recent Supreme Court decisions are exactly the same people who thought very strongly that the Court should ban prayers in school. They felt that prayer recitation violated the separation of Church and state. And probably it does. But there is an incongruity here. Either the state should be encouraged to practice the separation of Church and state, as in the case of school prayers, or it should not. Ecclesiastical leaders should not, on the one hand, encourage Congress and the Court to ban even the most innocuous prayer and then on the other hand expect them to enforce a pseudo-Christian point of view on what is termed "obscene." If "all God-loving people" want their government to enforce their point of view on what may or may not be read, then they should encourage the logical outcome of this type of thinking—a state religion to which all must subscribe by law. And if this is not what they want then they ought not to encourage the Court to legislate at all on matters of private morality.

The Christian religion has thrived in pagan lands under adverse conditions. The message of the Gospel of Christ is strong enough to stand by itself and to withstand any godless society. Convinced and dedicated Christians do not need to have their religion legislated by secular law.

KARL G. LAYER

The Seed

My soul is Your catalyst, Lord.
Here I float,
there I lie;
breath of the wind.
Complete.
Sealed.
Still.
Motion-blessed;
seed of the wind.
Changing my companions,
Lord, into You.
Then going on,
up.
I am Your catalyst, Lord.

Renee Lumiere Bozarth



The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Reverend:

My wife, my daughter, and I are deeply distressed by our rector's insistence that he be called Father rather than Reverend. It is both irritating and confusing to us. After all, a title is a title. What is wrong with saying "Good morning Reverend."

A Prayer Book Christian

Dear Prayer Book Christian:

Your rector is being unreasonable. He is obviously a stickler for the minutiae of grammar. As you have so well stated, "a title is a title."

Please convey my best wishes to your mistress and your madam, with the hope that these assurances of mine will relieve the distress they feel over titles.

? ? ?

BOOKS

The Next Christian Epoch. By Arthur A. Vogel. Harper and Row. Pp. 111. \$3.50.

Arthur A. Vogel, a refreshingly orthodox author, has read and understood what the theological morticians and the secular gossellers are trying to say to us, and he acknowledges that they have a message. However, he will not join in the current lust for scientific objectivity in the study of human beings, and he frankly and cheerfully champions the cause of "recognized anthropomorphism." Good as is the scientific view of life, it remains quite inadequate to explain human life. "The biggest lesson the human sciences have to learn today is that if they are to be themselves they must quit seeking the type of clarity found in the positivistic sciences, for clarity is obtainable only by abstraction and reduction."

It is a mistake to assume that the secularization of the world has occurred and that Christians are now secular people. It is also a mistake to substitute any pet phrase such as "ground of our being" for God, and assume that the substitution solves the initial problem. It is the author's conviction "that human action cannot be adequately motivated by anything less than a transcendent reference to God" and that "the Christian Gospel

Dear Father:

For the third time in two months a thurifer has burned the carpet with a wild swing. Though no novice, I am frankly at my wit's end to know how to train these boys. It seems they just don't make them the way they used to.

I beseech the advice and suggestions of an older and wiser head. What do you suggest?

Fr. Humble

Dear Fr. Humble:

Older and wiser men are perplexed too by the seemingly invincible ignorance of the current crop of thurifers. I've heard of this from many others and wouldn't be surprised if you've also had a rash of butter-fingered boat boys. Technology is the answer.

A forward looking manufacturer has just begun to market an aerosol thurible that for all the world looks like the real thing. A remote control release cable runs up the chain to the boy's hand. Though he turns it on and off, quantity is controlled by the priest who chooses the proper nozzle beforehand. Seven nozzles are available in graduated sizes from Morning Prayer to Solemn High Sung Mass. They can be changed in a moment without tools. Scents have strictly American names such as "Arizona Air," with anti-histamine added for sinus sufferers, and "Everglades," which is inclined to be heavier.

A word of caution. This manufacturer also produces artificial food odors and occasionally a can will be mislabeled; so test it first in the sacristy. Recently a mid-western cathedral found too late that the thurifer was ejecting "Hot Pastrami."

cannot be adequately stated in secular terms that antecedently prevent the Gospel from making its own claims about itself."

The secular gossellers reduce theology to ethics, and the transcendent God of Christianity who takes hold of people becomes an entirely subjective personal sensation. "Transcendence is not the bane of religion, it is the basis of it as it is the basis of all distinctively human meaning." From this adequate basis the author goes on to speak of morals, power, the Incarnation, and what it means to be a person.

The Next Christian Epoch has the reasoned substance to make orthodoxy intellectually respectable; and it opens up some cracks in the secular gospel, as well as offering an antidote for popular contemporary atheism.

(The Rt. Rev.) JOHN S. HIGGINS, D.D.
The Bishop of Rhode Island

* * * *

Life and Light: A Guide to the Theology of Karl Rahner. By Donald L. Gelpi, S.J. Sheed and Ward. Pp. 301. \$6.

One of the reasons for the phenomenal rise of interest in serious study of theology is due chiefly to the works of Karl Rahner, S.J., whose thought has been the base on which much of the work of

Vatican Council II was raised. Prior to this most theologians were oblivious to the very existence of Karl Rahner. Even today very few have either the time or the philosophical and theological background to read through his myriad books and articles, running to more than 700 titles. *Life and Light* pretends to be nothing more than a study aid for the average theologian—whether priest or layman. It is not even "systematic" in form, and its arrangement is quite arbitrary. It attempts to collect in a single volume a number of important themes treated by Rahner in some of his major theological books and articles. It provides the reader with a sort of schema of reference on which can be put any reading and study that one could do in Rahner himself. As a further aid to study Donald Gelpi has appended a list of readings to each chapter of those works of Rahner which are now available in English. By his choice of Rahner's recurring themes and areas of deepest concern, Fr. Gelpi has been able to point out Rahner's basic theological insights. The result is that he has here produced almost a "Summa" of the "New Theology" which is shaping the Catholicism of today and tomorrow, and of which Rahner has been one of the principle architects. The author, Donald L. Gelpi, S.J., pur-

sued graduate studies in theology at the University of Louvain, Belgium, prior to which he had received licentiates in both philosophy and theology at St. Louis University.

(The Rev.) WILLIAM WARD, Ph.D.

✦ ✦ ✦ ✦

Ten Fingers for God. By Dorothy Clarke Wilson. McGraw-Hill. Pp. 247. \$5.50.

The ministry of Christian love and concern can find expression in a multitude of ways in the service of our fellow men. The practice of medicine is surely one of the most effective avenues through which God can pour out redeeming love in Christ. The physician who himself has experienced this redemptive love of God is a choice candidate for a Christian ministry. Dr. Paul Brand is such a physician, and in *Ten Fingers for God*, Dorothy Clarke Wilson describes in a moving and absorbing way his dedicated ministry to the conquest of leprosy. Leprosy is unknown to most of us, yet there are an estimated 15 million people afflicted with this debilitating and destructive disease. And most of these lepers are as much outcasts of society as they were in Jesus' time. It is to these "society rejects" that Dr. Paul Brand has dedicated his life in a ministry of concern. Actually, it is a family ministry, for Dr. Brand's parents were missionaries to India, and his wife is also a physician who shares in his labor.

The author, the wife of a Methodist minister, describes in vivid detail the numerous events which culminated in Dr. Brand's leadership in advancing the treatment of leprosy at Vellore Christian Medical College and Hospital in India. His contributions in surgical care and rehabilitation, acknowledged throughout the medical world, have done much to bring leprosy into its proper perspective as a disease subject to therapeutic measures.

Dr. Brand's spiritual convictions are made apparent throughout the book. The most meaningful aspect of his ministry of healing would seem to be its motivation and its sustenance by the love of God made manifest in Christ. Dr. Brand's special concern and skill lie in the surgical correction of hands, crippled and deformed by leprosy, and in this he is reminded of One whose hands bore the imprint of cruel spikes as manifestations of His identification with us in our suffering, that He might be "forever one of us."

Humorous anecdotes involving the Brand family are interwoven throughout the book, perhaps at first glance with unnecessary frequency. Yet they serve several useful purposes in a book such as this, not the least of which is the way they illustrate Christian joy as an integral part of the life in Christ, even as part of a ministry such as this in the midst of human suffering.

The book should prove of interest to all Christians. It is enjoyable and relaxing

reading, as well as a reminder that we are all called to be ministers of Christ's love, in whatever capacity our situation permits.

ROGER DEAN WHITE, M.D.

✦ ✦ ✦ ✦

Christ in the Old Testament. By Bonnell Spencer, O.H.C. Holy Cross. Pp. 62. \$1.

Jesus Christ is the perfect fulfillment of the Old Testament types which prefigured the Messiah. This is the thesis of Fr. Bonnell Spencer's *Christ in the Old Testament* in which there is a happy mixture of biblical exegesis, devotional material, and sound New Covenant theology. Scholars will appreciate the smooth handling of old Israel's story; all the faithful will be inspired by the devotional commentaries; and preachers will be challenged to better pulpit work—even, perhaps, borrowing a good deal of material from this little book.

The author sees Jesus Christ as (1) The Second Adam, (2) The Second Noah, (3) The Second Isaac, (4) The Second Moses, and as (5) The Second Joshua. All of these insights are viewed ". . . from the vantage of Calvary, setting the Cross in its true perspective, and illuminating all other events by the light of the divine love there manifested in our world of space and time," as Fr. Spencer promises in the first chapter. Nor does he fail in that promise, generous though it be for a small book.

The author evidences his wide and deep understanding of Christian theology, and alludes to many concepts which stimulate the reader to open the Bible again in better light. The six chapters would lend themselves to a six-week discussion course at any time of the year, but with special relevance during Lent. For private study, the book could be used profitably for either a single reading or a personal study program. The "Notes" at the end of the book are entirely scripture references which makes the author's text a valuable commentary on both Old and New Testament literature.

Because the author himself understands the centrality of the Eucharist in the Christian Church, he very easily and admirably makes the two major sacraments come to new life for the followers of Jesus Christ.

(The Rev.) PAUL HOORNSTRA

✦ ✦ ✦ ✦

Guidebook to the Debate About God. By David Jenkins. Westminster. Pp. 110 paper. \$1.45.

David Jenkins' *Guide to the Debate About God* will be valuable to the person who wishes to understand some of the historically significant theological and philosophical thought about the nature of God and the legitimacy of Christian faith which have preceded the development of the New Theology. The title derives from the author's thesis that these current controversial views are direct theological descendents of the thought of the

eighteenth century Joseph Butler, the nineteenth century F. D. E. Schleiermacher, and the twentieth century Rudolf Bultmann, Karl Barth, Emil Brunner, Paul Tillich, and Dietrich Bonhoeffer. And the reader will, indeed, find here clear and elementary but also accurate expositions of the central core of the thought of all these men.

The book is certainly a painstaking and discerning piece of historical work. On the other hand, it is doubtful whether it is either necessary or sufficient to look to this (or to any other) particular line of thinkers for the sources of the New Theology. I suggest this because a fundamental tenet of the Christian interpretation of the human spirit is the secular orientation, tastes, and desires of the natural (i.e., the unredeemed man): "I have chosen you out of the world." And the New Theology is as much as anything an attempt to translate Christian spirituality and Christian metaphysics into secular terms.

It may be that most fundamentally we are to interpret the New Theology not as the latest development of a particular philosophical orientation, but rather as the latest of the perennial theological expressions of the natural man who cannot be expected to comprehend either the overwhelming significance of traditional Christian supernaturalism or the necessarily supernaturalistic orientation of Christian spirituality.

MARY CARMAN ROSE, Ph.D.

✦ ✦ ✦ ✦

The Early Church. By W. H. C. Frend. Lippincott. Pp. 288. \$3.50.

A historian of established reputation, Dr. Frend has given us in some 250 pages a readable account of the origin and development of the Christian Church to the death of Pope Leo I (A.D. 461). His competence in this field was already indicated by *The Donatist Church: A Movement of Protest in Roman North Africa* (Oxford, 1952) and even more amply demonstrated by the more recent *Martyrdom and Persecution in the Early Church* (Blackwell, 1965), both model treatments of a particular historical problem. The boundaries of *The Early Church* were apparently dictated, in part, by the English system of examinations for Holy Orders. As the author says, "this little book is based on the lectures for the Certificate in Christian Theology which I have been giving in Cambridge since 1954."

Just slightly more than half of the book is devoted to the Church before toleration at the beginning of the fourth century, and the remainder is taken up with the century and a half between Constantine and the terminal date of the death of Leo. As one might expect, some subjects are dealt with more satisfactorily than others. For instance, his treatment

Continued on page 19

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CHAPLAINCY

Continued from page 13

bers of their congregations into the Continental Army.

Counselling will form a large part of the chaplains' ministry, whether it takes place formally in his office or informally during field maneuvers or aboard ship. There will be opportunities for leadership and character guidance lectures to thousands of young people whom the chaplain would never be able to reach in civilian life. No two military assignments are alike; but wherever the chaplain may be ordered, he can be certain that there will be people to work with.

The Rev. George Jones, an Episcopal chaplain who served on the USS Constitution (Old Ironsides) in 1828, who introduced the drinking of coffee into the Navy as a substitute for the rum ration, who became the first chaplain of the United States Naval Academy at Annapolis, Md., and who conducted the first non-Roman Christian service in Japan as chaplain of Commodore Perry's expedition, had this to say:

"The Chaplain should be well educated, and above all he must be pious; and his piety must be of that noble and elevating and purifying kind that comes not from men and systems but from the Bible. There is no place so trying, all through, as a man-of-war. He may have Christian society, perhaps he will not. And no one but he who has felt it, knows what it is to live months and years among those who talk familiarly of things you have scarcely heard named before; where oaths are common language and Sabbaths are regularly profaned. This is the chaplain's berth, and you ask, 'Who is sufficient for these things?' I answer, 'He Who is sufficient for all things.' And the man who does not depend on God for sufficiency has no business there!"

Since these words were written a long time ago great progress has been made in the recognition of the place of religion within the armed forces. Today most commanding officers in all branches of military service consider the religious program a command responsibility and regularly consult with their chaplains about its implementation. The average commander in the American armed forces of today is a quiet Christian gentleman who hates and fears modern warfare and hopes that his service to his country will contribute to freedom and world peace.

As a result of the effectiveness of the chaplaincy program during World War II a new day of opportunity has dawned for religions within the armed forces, the success of which will depend upon the kind of chaplain leadership provided by the Churches of America. First of all and last of all, the chaplains must be men who depend on God for sufficiency if they are going to be "sufficient for these things."

NEW LOOK

Continued from page 11

ing to you a gospel contrary to that which you received, let him be accursed!" We see Paul as a dependent, boasting Child in II Corinthians 11:16 ff.: "I repeat, let no one think me foolish; but even if you do, accept me as a fool (Child), so that I too may boast a little!" Paul as an Adult in I Corinthians 13:11 says, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man I gave up childlike ways."

In the same way, Berne's approach can be applied to the man Jesus. When our Lord drives the money changers from the temple, He is exhibiting a disapproving Parental ego state; when He "suffers the little children to come unto Him," He is the accepting, nurturing Parent; when He says, "My mother and my brothers are those who hear the word of God and do it," He shows His Adult person to the world and His family (i.e. He is not bound by infantile dependencies). And when He lies asleep on a pillow in perfect trust of His Heavenly Father during the storm on the Sea of Galilee, He shows a natural Childlike ego state unspoiled by trauma.

In matters of religion, then, it is not necessary for men to approach God always as a Child to a Heavenly Father (although most Communion services and the Book of Common Prayer is loaded with stimuli to effect such an awakening of the Childlike ego state). As Jesus says in the Fourth Gospel, "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends. . . ." (John 15:15) And, if imitation of Christ is the goal of Christian living, then there is equally a need to involve all three ego states into our religious orientation so that we have not only a "Childlike faith" or a "Parental stance," but also a testing of spiritual reality in today's world (Adult) and a "maximum claim in ethics" (Pike) relating to all three persons in the human trinity.

In the light of the foregoing, how shall we approach the doctrine of the Trinity in the twentieth century? Perhaps the psychological categories of Eric Berne may help us to view God as Parent (Father), Adult (Holy Spirit), and Child (Son)—three Persons in one Godhead.

If we can accept the psychological truth about ourselves, then we may be more able to accept theological truth about God. Whatever we think, either as traditionalists or modernists, we are still faced with the old question: "Are we made in the image of God?" That is a question to be answered by faith operating in all three ego states—faith as trust (Child), faith as reason (Adult), and faith as authority (Parent). It is to such a faith we are called as Christians . . . today as well as yesterday.

QUESTION BOX

Continued from page 2

express what has always been the general understanding of this matter: "Since either alternative is sufficient, there are two obvious consequences: that either may be interpreted by the other; and that therefore the Church has deliberately intended to open the widest latitude of opinion or belief concerning the meaning of Priesthood. The Church intended to 'make Priests,' who should be qualified to do what priests have always done, and designed to consecrate them to that office by prayer that they might be worthy—and left it at that."

? ? ?

In our issue of April 3d we asked for help with this question which had been put to us: Was the "Roman" collar invented by an Anglican priest, and if so who was he and when did he do it? Our contemporary, *The Witness*, published a story on this in May, 1953, and *Witness* editor Bill Spofford tells us to go ahead and help ourselves. Here then is the story, greatly abridged:

During the decade between 1810 and 1820, most Episcopal clergymen adopted for street dress a long black coat with a cassock-style standing collar and a white folding stock. About twenty years later, some clergymen who had found the white stock impractical asked a clerical tailor named Wippell to design a simpler and more practical substitute. He suggested a single band of stiff linen fastening in the back with a collar button. This became the general vogue and lasted for about 50 years. But the single band collar chafed the neck, and it quickly frayed around the edges.

And now the creative hero appears, glowing with divine discontentment. In 1890 the Rev. Philip W. Mosher, then curate of St. Paul's, Troy, N. Y., took up with his rector the problem of the uncomfortable collar. Together they conceived the idea of making the collar double. One of the vestrymen of St. Paul's was Mr. Peabody, a member of the famous shirt and collar firm of Cluett Peabody. He took it from there. He set his factory to work and the new collar was the result.

Such, according to this tradition, was the very Anglican origin of the so-called Roman collar. Maybe somebody else can explain how it came to be called that.

The doctrine of the Trinity is changeless, not in the sense that it has stood the test of time, but in the sense that it is not subject to the test of time.

Harry Blamires,
The Tyranny of Time. 24.
(Morehouse-Barlow Co.)

BOOKS

Continued from page 17

of Arianism encompasses the essentials in a comprehensive way, but the summary treatment of the half century of Eastern history preceding the Council of Ephesus (A.D. 431) leaves much to be desired. In general, however, he has done a good job of covering the material.

The usefulness of this book must be assessed from two slightly different viewpoints. In the first place, it is part of a series intended for "ordinary intelligent people" willing to study Christianity. It may be that the "ordinary intelligent" reader in Great Britain has the equipment to manage this book, but it takes too much for granted in Greco-Roman history and in Judaism to appeal to a very wide audience in America. The real utility of this book, apart from the few laymen who might undertake it, is to be found among college and seminary students who want a more recent work than B. J. Kidd's three-volume classic now more than forty years old, or one that encompasses a greater period than Philip Carrington's recent study of the first two centuries. The book was conceived in an academic setting and it will find its greatest value in such a setting.

From a technical viewpoint, there are several disturbing factors in the production of the book: its margins are far too narrow, and the lines of type are uncomfortably close; notes are gathered at the back of the book, and this is particularly unfortunate in a book which employs comparatively few but important references. Moreover, the English style of the author is frequently abstruse and occasionally even opaque.

This sort of book, adequate for one pursuing the academic study of theology but published for a wider audience, raises some serious questions about the best method of educating the already committed Christian as well as the cultural inquirer.

(The Rev.) JULES L. MOREAU, Ph.D.

Booknotes

by Karl G. Layer

As at the Beginning. By Michael Harper. London, Hodder & Stoughton. Pp. 128. 4/6 (62¢). A balanced appraisal by a Church of England clergyman of the contemporary Pentecostal Movement. Well-informed, judicious, and non-judgmental; a book that gives real light in a dark realm.

The "We Knows" of the Apostle Paul. By Holmes Rolston. John Knox. Pp. 101 paper. \$1.65. A homiletical and devotional exegesis of several passages from the Apostle. Dr. Rolston, a Presbyterian, speaks of "Our knowledge of the Wisdom of God," "Our knowledge of God," "Our knowledge of the way of salvation," and "Our knowledge of the end."

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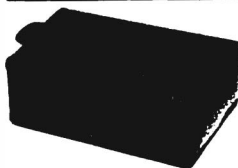


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LETTERS

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.

God's Professionalism

My hearty congratulations to Lorraine R. Leever and also to THE LIVING CHURCH for its good sense in printing her article "God is a Professional." [L.C., April 10th]

I would suppose that THE LIVING CHURCH will have the good sense to offer reprints of this fine, scholarly, and perceptive treatise.

(The Rev.) IRWIN L. SIMON
Rector, Church of the Mediator
Edgewater, N. J.

Virgin Birth

The Rev. John A. Sanford's apologia for the Virgin Birth [L.C., March 20th] is an eloquent praise of the Mother of God. But from a longtime concern with the philosophy of science, I must regard his dichotomy of truth into "factual or scientific truth and religious or spiritual truth" as surprisingly naïve. His "scientific truth" examples of the revolving earth and the discovering Columbus seem especially unfortunate since I have heard similar examples used by wise scientists to poke fun at science. Whether the sun revolves around the earth or *vice versa*, phenomena are surely relative to the viewpoint of the observer; no appeal to science can possibly resolve the dilemma. It is difficult to stand on the sun, so, as everyone knows, the sun rises in the East and sets in the West. As recently as last autumn, Columbus was a controversial subject.

Science, properly speaking, is a method or game with codified rules, distinguished by a painstaking control of variables under laboratory conditions. Otherwise "scientific" may be observations made by anyone who calls himself a scientist. All the old hopes for exact predictions in science or for the discovery of "scientific laws" have long been abandoned. The best we can come up with today are statistical probabilities supported by various levels of confidence.

Among the many different ways of interpreting historical events—political, geographical, economic, philosophical, religious, etc.—who in the world can argue effectively that one way is more "scientific" than another. It is a painful condition of the human predicament that the past does not and cannot yield raw facts. What the past is, at any moment, is the witness of a person living now. I am glad that Fr. Sanford is a witness to the Queen of Heaven, simple peasant girl that she was; but I regret that he seems to think that his witness to Copernicus or Columbus is any more "scientific."

(The Rev.) WOLCOTT C. TREAT, Ph.D.
Professor of Psychology,
San Diego State College
San Diego, Calif.

The Rev. John A. Sanford is wholly mistaken when he says "if Christ's birth could take place in the Virgin Mary, then it can also take place in you and me." "In" is the wrong word. The birth took place *of* or

from the Virgin, not in her. That birth will never be repeated, *in*, or *from*, or any other way. Jesus was incarnate once for all. A spiritual grace can be born in us, and that is what Phillips Brooks meant when he wrote "O Holy Child of Bethlehem . . . be born in us today."

Let's go to Bishop Pike. The press reports him as calling the Incarnation a "myth" and suggests that he means it (the incarnation) is a lie. But to the ancient Greeks, who coined the word and should be allowed to define it, there was nothing truer in this world or the next than their myths. Archbishop Temple wrote, "The myth can often present reality more fully than any argument." (*Nature, Man and God*, p. 439) Also, "His eternal being requires self-expression in those events; and while the events make no difference in the quality of love expressed by them, yet the activity of the expression (myth?) is part of the fullness of the eternal love." (*Ibid*, p. 481) And again, "The Highest must be presented in a form adapted to our capacity to see." (*Ibid*, p. 515)

If we could fully understand God we would be as God, or, He would be no greater than we are. If we have even a little faith, let us pray that it may grow until our self-centeredness is entirely lost in God's love.
(Mrs.) R. E. BECK

Royalton, Vt.

What Is Teaching?

The Editor's Comment in the March 20th issue in response to the letter of Mr. Sanders is really quite astonishing. You say "If an either/or choice has to be made between teaching by indoctrination and teaching by the careful examination of ideas, we will take the former. . . ." Any competent educator would disagree with you. You say further ". . . we are grateful that those who taught us the multiplication table were of the same mind." I would be surprised if those who taught you the multiplication table did so entirely by indoctrination, and certainly those who teach today the "New Math" are of a different mind.

Finally, you say that ". . . the Christian faith isn't exactly like the multiplication table and other such things; but it is more like that than like a set of ideas to be examined." I would think that the ideas which make up the Christian faith would be very puny things indeed if they could not withstand careful examination. To me it is the strength of our faith that we can consider the criticisms of Professor Altizer, Professor van Buren and similar persons and end up firmer in the faith as the Church has known and taught it than we were in the beginning.

CHARLES ALAN WRIGHT
Professor of Law, Univ. of Texas
Austin, Texas

Experience of God

In this age of irresponsible thinking (which sometimes passes for liberalism), I have yet to hear of any writer who cites *experience* as a ground for Christian belief—I mean a personal experience of God. If anyone fears that Churchmen, through Christian faith, may become so absorbed in the salvation of their own souls that they no longer care about their neighbors, the obvious reply is that history does not bear out that theory.

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The spiritual "dryness" of the typical 18th and 19th century Anglican parish did not produce social sensitivity (meaning concern for the welfare of others) in the ordinary Churchman of that era. Nor, we must suppose, will it do so now. I have come to believe that "practicing the presence of God" not only has gone out of fashion, but is actually frowned upon by many clergymen today. Why?

MARGARET KEPHART

Ithaca, N. Y.

Full Suffrage for Women

It is evident that in time the women of the Episcopal Church will be given full suffrage and a few will serve as deputies to General Convention and on vestries in nearly every diocese of the Church. By permitting this "crumb to fall from the master's table," the women of the Church will be deprived of full suffrage. They would be discriminated against, should every diocese adopt such legislation being forced upon the Church by bishops and Executive Council leadership.

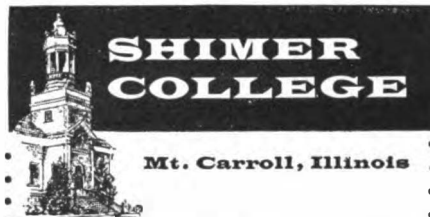
Thus, I propose, the General Convention Joint Committee consider the structure of General Convention to include this suggestion in their plans. My proposal is, "That the body called Episcopal Church Women be made a part of General Convention structure, making use of their excellent leadership, and be called the House of Churchwomen." This body would then have an equal part with the men in establishing the policies of the Church.

(The Rev.) EDWARD J. BUBB
Rector, Church of the Cross

St. Petersburg, Fla.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

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PEOPLE and places

Appointments Accepted

The Rev. D. Stewart Alexy, rector of St. James', Bradley Beach, N. J., will become rector of St. Paul's in the Desert, 125 W. El Alameda, Palm Springs, Calif. 92262, on June 26th.

The Rev. Archie L. Andrus, former vicar of St. Andrew's, Mer Rouge, La., is associate rector of St. Paul's, San Antonio, Texas. Address: 1018 E. Grayson St. (78208).

The Rev. Robert F. Appleton, rector of St. Paul's, North Arlington, N. J., will leave July 1st, to become a full-time graduate student at Columbia Teachers College.

The Rev. James P. Barton, former vicar of St. John's, Preemption, and Trinity Church, Monmouth, Ill., is vicar of St. Paul's, 206 Sixth Ave., Durant, Ia.

The Rev. James E. Carroll, former rector of All Saints', Long Beach, Calif., is rector of Trinity Church, Reno, Nev. Address: Box 2246 (89505).

The Rev. Craig W. Casey, formerly in charge of Redeemer, Shelbyville, and St. Bede's, Manchester, Tenn., is at St. Mark's, New Canaan, Conn. Address: 111 Oenoke Ridge Rd.

The Rev. Thomas Chesterman, former vicar of True Sunshine Mission, San Francisco, Calif., is vicar of St. Christopher's, San Lorenzo, Calif. Address: Box 156.

The Rev. Robert C. S. Deacon, rector of Zion Church, Philadelphia, Pa., will become rector of St. James', Kingsessing, Philadelphia, Pa. Address June 1st: 6838 Woodland Ave. (19142).

The Rev. Allie W. Frasier, Jr., associate rector of Christ Church, Savannah, Ga., will become rector of Emmanuel Church, Staunton, Va., July 1st.

The Rev. Olin Gluck-Lager, former rector of Grace-St. Paul's, Trenton, N. J., is rector of St. Paul's, Berlin, Md. Address: 203 S. Main St. (21811).

The Rev. LeRoy D. Hall, rector of Grace Church, Cincinnati, Ohio, has been appointed the planning officer for the Diocese of Southern Ohio, beginning August 1st.

The Rev. Edward M. Lindgren, former rector of St. George's, Port Arthur, Texas, is rector of St. Matthew's, Bogalusa, La. Address: 223 Hoppen Pl.

The Rev. Sanford Lindsey is vicar of St. Paul's, Main and Culver Sts., Logan, Ohio.

The Rev. Stanley Macgrivin, former rector of All Saints', Tacoma, Wash., is vicar of St. Barnabas', 301 E. 13th St., Antioch, Calif.

The Rev. George M. Maxwell, rector of St. Christopher's, Spartanburg, S. C., will become assistant to the rector of the Church of the Redeemer, Sarasota, Fla. Address July 1st: 3401 Tanglewood Dr. (33580).

The Rev. Edward O. Moore, curate at Trinity Church, Northport, N. Y., will become rector of Christ Church, Lynbrook, N. Y. Address July 1st: 51 Blake Ave. (11663).

The Rev. Frank T. Moore, former rector of St. Thomas', Buffalo, N. Y., is rector of Christ Church, Yonkers, 103 Elm St., N. Y.

The Rev. Robert Nelly, former vicar of St. John the Divine, Morgan Hill, Calif., is assistant at St. Clement's, 2837 Claremont Blvd., Berkeley, Calif.

The Rev. Roland W. Nichols, former assistant missionary in the Boonville mission field of the Diocese of Central New York, is supervisor of the Tompkins County and Seneca County mission field, and is missionary at the Church of the Epiphany, Trumansburg, and Christ Church, Willard, N. Y. Address: 40 Cayuga St., Trumansburg, N. Y.

The Rev. Ezra A. Pickup, rector of Christ Church, Island Pond, and St. Peter's Mission, Lyndonville, Vt., will be at Brookhaven Home for Boys, Inc., Chelsea, Vt. Address July 1st: Box 127 (05038).

The Rev. Stanley W. Plattenburg former director of the department of Christian education of the Diocese of Southern Ohio, is administrator of field services of the department of Christian education of the Executive Council.

The Rev. Robert H. Price, former rector of St. Thomas', Sanford, N. C., is rector of the Church of Our Saviour, Lincolnton, N. C. Address: Box 585 (28092).

The Rev. Lawrence Reppard, former vicar of St. Andrew's, Mullens, W. Va., is chaplain at the West Virginia Industrial Home for Girls, Industrial, and chaplain to Episcopal students at Salem College, Salem, W. Va. Address: 188 Liberty St., Salem (26426).

The Rev. Dennis L. Serdahl, assistant at St. John's, Youngstown, Ohio, will become rector of St. John's, Green River, Wyo. Address July 1st: c/o General Delivery.

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MEMORIAL

IN LOVING MEMORY—The Rev. Walter E. Bentley, called to the higher life June 9, 1962. Rector Emeritus of St. Stephen's, Port Washington, N. Y. Founder of the Actor's Church Alliance of America.

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Out-of-print, unused, at \$6.00: Bede Frost, *Riches of Christ*; Peter Green, *I Believe in God*; Mackenzie, ed., *Union of Christendom*; Williams and Harris, eds., *Northern Catholicism*; at \$7.00: William Temple, *Nature, Man and God*.

Also complete four-volume set Neale and Little-dale *Commentary on the Psalms*. All volumes worn, two loose in bindings. Extremely scarce, hard-to-find set, \$50.00 as is. E. M. Walter, 138 Beacon St., Boston, Mass. 02116.

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PRIEST, 32, married, experience and interest in counseling, desires position on East Coast. Reply Box C-372.*

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The Rev. Richard M. Shaw, rector of St. Andrew's, Newark, N. J., will become rector of St. James', Bradley Beach, N. J. Address August 1st: Box 1.

The Rev. Henry W. Sherrill, rector of the Church of the Redeemer, Cincinnati, Ohio, has been appointed executive officer of the Diocese of Southern Ohio, and coordinator of its pilot project, beginning August 1st.

The Rev. Bennett Sims, rector of Christ Church, Corning, N. Y., has been named associate dean and professor at the Virginia Theological Seminary, Alexandria, Va. Address September 1st: c/o the seminary.

The Rev. Thomas F. Stoll, former vicar of St. Mary's, Delphi, St. Alban's, Monticello, and St. Peter's, Rensselaer, Ind., is curate at Christ Church, Gary, Ind. Address: 5540 Harrison St. (46408).

The Rev. Daniel K. Sullivan, rector of Good Shepherd, Rangely, Maine, will become rector of Grace Church, Nutley, N. J. Address September 1st: 204 Highfield Lane (07110).

The Rev. William T. Thomas, vicar of St. Timothy's, St. Louis County, Mo., has been named associate director of the Educational Center, St. Louis, Mo. Address August 1st: 6357 Clayton Rd., St. Louis, Mo. 63117.

The Rev. William K. Tibbett, former associate rector of Calvary Church, Columbia, Mo., is secretary of college work for the Second Province, which is comprised of the dioceses of the states of New York and New Jersey, and the District of Haiti.

The Rev. Harry B. Whitley, rector of St. John's, Bridgeport, Conn., will become rector of St. Peter's, Essex Falls, N. J. Address August 1st: 271 Roseland Ave. (07021).

Living Church Correspondents

South Carolina—The Rev. Edmund D. Campbell, Jr., Church of the Holy Communion, Allendale, S. C. 29810, is the correspondent for the diocese.

Schools and Universities

The Rev. Russell Gale, rector of Calvary Church, Summit, N. J., will be on the staff of Hoosac School, Hoosick, N. Y., September 1st.

The Rev. Dr. W. Norman Pittenger has resigned from the faculty of General Seminary, effective July 1st, to become a member of King's College, Cambridge, where he will lecture in divinity. He will also hold an ancient lectureship at Great St. Andrew's Church. Dr. Pittenger has been at General for thirty years. Address July 1st: 2 Radcliffe Ct., Rose Crescent, Cambridge, England.

Armed Forces

Chap. (Lt. Col.) William A. Boardman, USAF, HQ PAC SCTY RGN, Box 8, APO San Francisco 96515.

DEATHS

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

The Rev. George Russell Ames, rector of Holy Trinity, Sunnyside, Wash., Diocese of Spokane, died after a third coronary attack, May 1st, at the age of 69.

Fr. Ames was a graduate of St. Stephen's (now Bard College), and much of his life was spent with the department of agriculture. He was an active layman when he left civilian employment

to enter the ministry at 56. He was ordained to the priesthood in 1954, and went to Holy Trinity, a mission of less than 100 communicants. At the time of his death the church had increased threefold in numbers and is situated in an outstanding group of buildings.

The Burial Office was read at Holy Trinity. Fr. Ames is survived by his wife, Kathryn G. Barnard Ames.

The Rev. Jackson Harold Harris, retired priest of the Diocese of Georgia, died in Savannah, Ga., April 2d, at the age of 84.

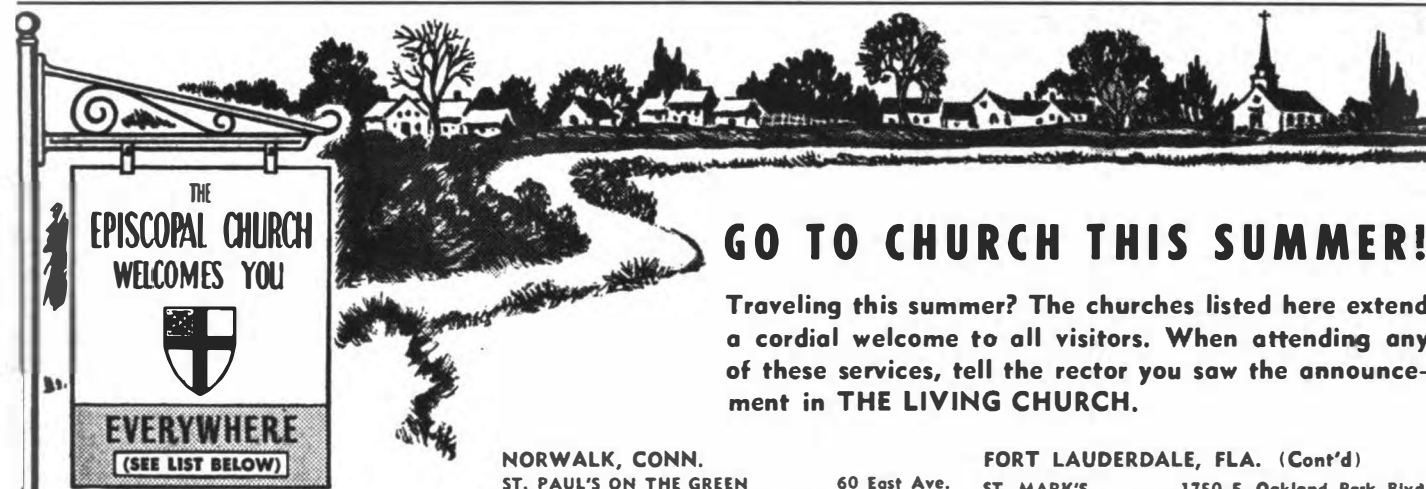
He was a graduate of Adrian College, and did graduate work at the University of Michigan, Columbia University, and the Cincinnati Conservatory of Music. He was ordained to the priesthood in 1923 and became rector of the Church of the Atonement, Augusta, Ga., where he served for twenty years. He was editor of *The Church in Georgia*, for eight years. In 1949 he retired and moved to Orlando, Fla.; he was named canon sacrist at the Cathedral of St. Luke, in 1953. He moved to Savannah about ten years ago.

He is survived by his wife, Anna M. Crowell Harris, and several stepchildren and grandchildren.

Dr. Arthur F. G. Edgelow, communicant of Christ Church Cathedral, Springfield, Mass., and member of the cathedral chapter, died March 31st, at the age of 74.

He was a graduate of Trinity College and Harvard Medical School.

He is survived by his wife, Cybel K. S. Lighthall Edgelow, four daughters, and thirteen grandchildren.



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Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 10 MP & Ser (HC 15)

FORT LAUDERDALE, FLA.

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

FORT LAUDERDALE, FLA. (Cont'd)

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

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

INDIAN ROCKS BEACH, FLA.

CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.
The Rev. Frank L. Titus, r
Sun 8:30, 10:30; HD 10

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.
The Rev. Robert G. Tharp, r
Sun 7:30 & 10

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:00, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES

Huron & Wabash
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

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

Mount Calvary N. Eutaw & Madison Sts.
The Rev. R. L. Ranier, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D., r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6; HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis
The Rev. C. Jack Foas, r
Sun 7:30 HC; 9 HC (15 & 35); MP (25 & 45); Wed 7:30, 9 HC

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph. D.
Sun 11. All services and sermons in French

HEAVENLY REST 5th Ave. at 90th Street

The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sal Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cha Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udell, asst
Sun Mass 8, 9 (Sung), 11 (Sal); Daily ex Sat Wed & Sat 10; C Sat 5-6

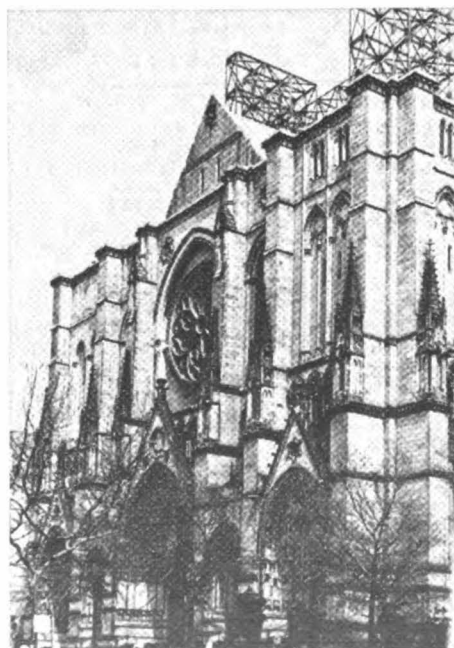
ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15). MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.

The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt



Jo-ann Price
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
New York City

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP 8, 12:05; Int 1.05; C Fri 4:30-5:30 & by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.

The Rev. Stanley P. Gasek, S.T.D., r
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinnati

Pilgrimage Church of the Southwest
The Rev. Curtis Junker, r
Sun HC 7, 8, 9 & 11 (15 & 35); Daily Eu

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.

The Rev. Frederick R. Isachsen, r
Sun HC 9, 11 (15 & 35); Tues 12 Healing Service

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wed 12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.

The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 11 (HC 15); Thurs & PB Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.

The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily H Eu 6:30, Wed & HD 10; C Sat 5

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The 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.

The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanaoa

The Rev. Frederick A. Burnhill, D.D., v
Sun 7:30 & 9:30; Wed 10

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean;
The Rev. R. D. Wesner, canon
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel Episcopal)

4 rue Dr. Alfred Vilcent (off Quai Mont Blanc)
The Rev. P. R. Williams; the Rev. K. H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 15)

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