

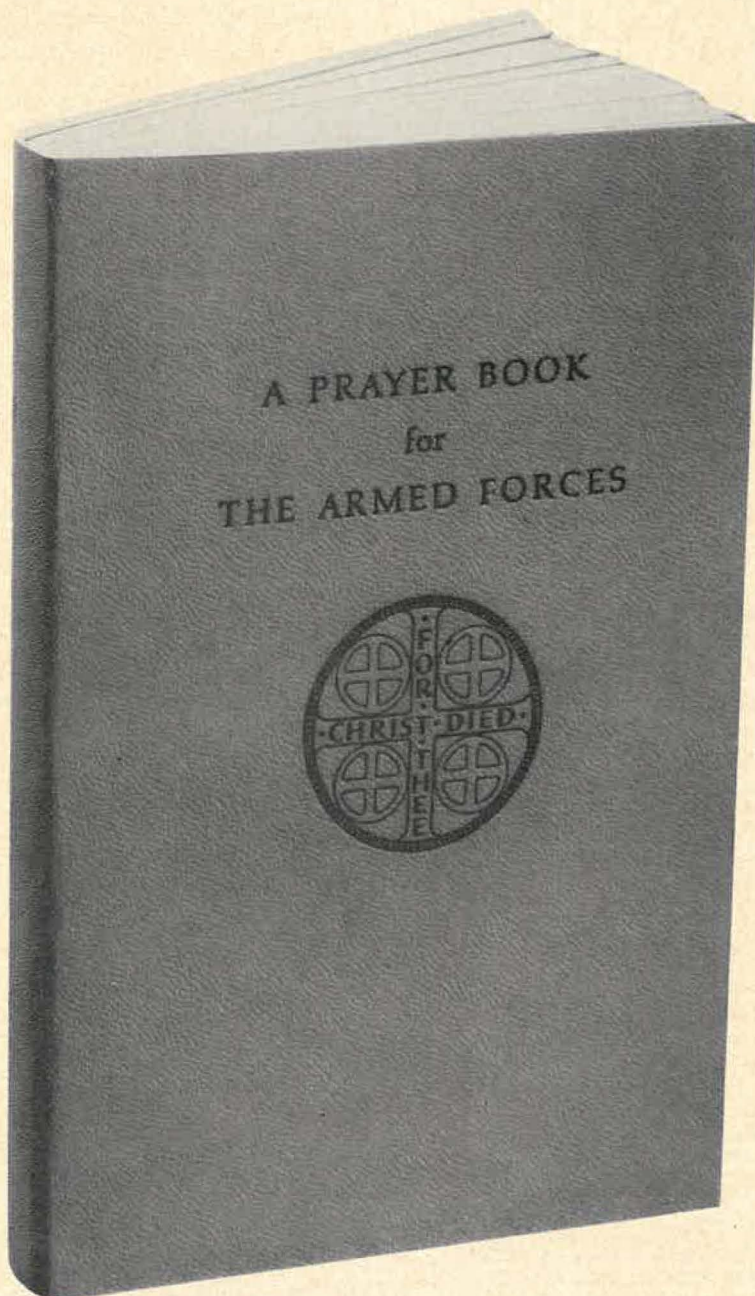
The Living Church

May 7, 1967

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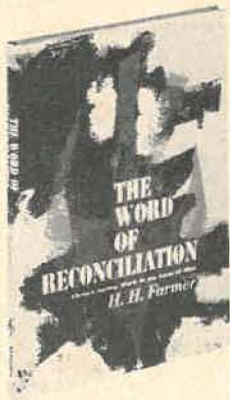
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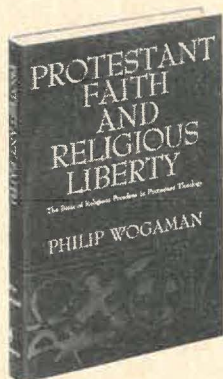
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The Living Church

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and the Thought of the Episcopal Church.*

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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THINGS TO COME

May

7. Sunday after the Ascension
9. Gregory Nazianzus, B.
11. Octave of the Ascension
Cyril and Methodius, BB.
14. Whitsunday

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.

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LETTERS

Most letters are abridged by the editors.

The Real Dirty Words

Your editorial "The Real Dirty Words" [L.C., April 16th] was worth the whole price of admission. It was a tonic, a joy to read, and an inspiration to anyone who cares for our language; and will doubtless cost you sixteen subscribers. Please take the thanks of one subscriber.

JOHN R. TUNIS

Essex, Conn.

Thanks

This is my first "letter to the editor," but I felt impelled to express gratitude for two poems which you have published in recent months. One is "Apathy" by William R. Mitchell [L.C., February 19th] which combines literary dexterity with a real prophetic concept of divine concern. It was discommoding and challenging in the same sense that the Sermon on the Mount was discommoding and challenging, and still is. We need this.

Also, I read Eugene Botelho's poem "To the Betrayer" [L.C., November 27th] and it expressed remarkably, in terms of the tragedy of Judas Iscariot, the boundlessness of the love of God.

(The Rev.) HENRY HUTTO
Retired

Bakersfield, Calif.

Name of the Church

With reference to Dr. Shoemaker's articles on the Church's name [L.C., April 2d and 9th], the undersigned, as a lay deputy and as one who re-activated the subject in 1955 and has attempted to keep it going since, may avail himself of the privilege of some reflections on the same.

At the outset, it may be said with complete sincerity that, in the face of the many strong reasons advanced at the various conventions in favor of the excision of the word "Protestant," there has never appeared one sound argument for its retention. And if there are any of the latter I have yet to see them in print in any Church periodical or published statement. What has occurred is that a few men of high standing in the Church have opposed the change without clearly cogent reasons, and have been influential in defeating the project on the basis of not much more than the high regard in which they are held. Nevertheless, such men can be wrong, and are so in this particular. They should reflect on the delays which they are causing in effecting this necessary change, and other deputies should not, unthoughtfully, follow them in formulating their own opinions.

In 1961 when this matter was being debated, the chair required those in favor of the change to proceed to the rostrum from one side, and those opposing from the other. There were at least ten prominent and distinguished deputies in line to support the change, and only one or two on the line seeking the *status quo*. Sensing the clear drift toward a favorable vote, a motion was made, with obvious purpose, that argument be terminated and an immediate vote taken. That the house then voted by a narrow margin not to hear these distinguished members did nothing to enhance our ethical standards or move us above the tactics of

lesser assemblies. Even at that, the clerical deputies voted in favor of the change.

The House of Bishops has voted to drop the word as have the clerical deputies. So who are we, as lay deputies, to oppose the spiritual leaders of our Church in this regard, in the absence of a clear and strong conviction that they are wrong? I urge the deputies at the coming convention to disregard the personalities on either side, together with any ancient prejudice which may exist, and to balance, dispassionately, the arguments in favor of the disassociation of the word "Protestant" from the Church's name. Thus approached, there could be no doubt as to the result with fair-minded men.

WALTER E. COOPER
Counsellor at Law

Cranford, N. J.

The Enemy in Vietnam

Mr. Starzel is correct in asserting [L.C., March 26th] that the Viet Cong is a terrorist movement. Those who have sided with us, he tells us, would be wiped out after our withdrawal. It could be. But that line of argument has been a standard excuse used by the colonial powers of the past for not withdrawing. Great Britain warned of "slaughters" if she were to grant her colonies independence; when she did so, the predicted bloodbaths did not take place. André Denis told the French Parliament in 1950 that "withdrawal . . . would be more criminal than the war itself. . . . The Vietnamese soldiers would be exposed to a massacre. . . ." But after the French withdrawal there was no massacre.

If the Viet Cong are terrorists it is the United States that is, in part, responsible.

For their terrorism has increased with the escalation which we have brought to the conflict and in response to it. Is it not a bit hollow to decry their terrorism when we have destroyed entire villages on the pretext that V.C. were suspected of taking shelter there? When one considers our saturation bombing, unexcelled in intensity, directed against both military and civilian targets, one must ask, "Who, really, are the terrorists?"

If the Liberation Front fighters are "bandits" who want no government, how can they move almost to the gates of U. S. bases to mount their attacks without great numbers of people knowing about it and covering it for them? How is it possible for them to move, without being betrayed, almost everywhere in the country? Do mere "bandits" distribute land to poor peasants, open more than 1,500 schools in areas where the NLF is in control, begin villian medical services, and start a national campaign against illiteracy?

I think we must start acting less like captives of our own propandanda about Vietnam and more like the great nation that I was taught our country has always been.

(The Rev.) ROGER F. ROSE
Vicar, St. Matthew's Church
Baldwin Park, Calif.

"Open" Communion

In regard to the debate on "Open" Communion I am reminded of the following true story that was told me by the Bishop of Newark some years ago.

It seems that a small parish was to be visited by the bishop of the diocese. As this particular bishop was well known for his

speaking ability the rector asked several other congregations of different denominations to attend the services he was speaking at. Many accepted. Subsequently a debate broke out within the parish as to whether or not the guests could receive at the Communion service; the rector soon found himself in a delicate position. When the bishop arrived, feeling was still running high and the rector found himself in a very difficult position. He related the story to the bishop, and the bishop replied saying that he would handle the situation. As he stood to preach he said, "I understand that there is a question as to who may partake of Communion." He continued saying, "I do not want any Methodists to receive; I do not want any Baptists to receive; I do not want any Lutherans to receive; and I do not want any Episcopalians to receive. BUT, 'Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort.'"

(The Rev.) JOEL P. HENNING
Curate, St. Simon's Church
Arlington Heights, Ill.

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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The Living Church

May 7, 1967
Sunday after the Ascension

For 88 Years:

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

MRI

Sweeping Changes Proposed

That the Church's Executive Council should be in effect the General Convention *ad interim*, and that this body should "assume a permanently aggressive posture throughout the Church in promoting the national ministry" is among the recommendations contained in the report to the Mutual Responsibility Commission of Mr. Walker Taylor, Jr., executive officer of the commission. In describing what he has in mind, Mr. Taylor makes clear that this body, which is identified as General Convention/Executive Council, should have more power, both *de facto* and *de jure*, than it now has.

The function of this body, if reformed along the lines suggested in the report, "will include Every Diocese Visitations for two purposes: one, to secure financial and moral support for the General Church Program and, two, to insure feedback from the Church to these units. This view," the report continues, "sees Council less as a broker and more as an entity in itself. That is to say, less of an exchange and distribution place for monies and ideas, and more of an advocate for a national and international ministry which cannot be as effectively performed by the clientele (the dioceses) themselves. General Convention/Executive Council will become the focal point of leadership, the chief expression of our corporate life."

Mr. Taylor in his report advocates the elimination of the present diocesan quota system of financial support for the National Church and its replacement by a system of voluntary stewardship. Such a voluntary plan, the report states, "is necessary to counterbalance increased centralization in activity and structure. It will be required in order to sell the concept to a locally oriented Church. *But more importantly* it is necessary in order to provide the compelling motivating force in the leadership itself to go and tell the story, and listen. Since financial security becomes less certain under a voluntary plan, the leadership *must* be responsive to the demands of the constituency as well as aggressive in presenting its program."

Because the structural changes in the Church's present organizational life advocated in the report are numerous and some of them radical, Mr. Taylor has suggested (apart from the text of his

report) that a special "constitutional convention" meeting of General Convention may be feasible. He has informed THE LIVING CHURCH that he thinks the Mutual Responsibility Commission will probably propose a "special General Convention" for 1969.

On Ash Wednesday last, the MRC sent a letter to all diocesan MRI chairmen inquiring what the Church "out there" really thinks of MRI. Replies are still being received. Concerning these Mr. Taylor reports: "There is a breath of understanding, and a central commitment to mission, that surpasses what I sometimes observe at headquarters. Reading through these letters was like a drink of fresh water." The replies generally support these conclusions: that most Churchmen interpret MRI very broadly, but many still regard it in overseas terms exclusively; and that the structural changes which the commission will propose at Seattle will be well received in principle, "since so many people long for something (almost anything) that will get this Church on its feet in a new response to the coming age."

ARKANSAS

Alcohol Act Amended

"A somewhat redfaced Arkansas legislature went back and corrected an error in a bill that would have made it a felony to give alcoholic beverages to minors . . . during Holy Communion," was the lead sentence of an article in the April *Arkansas Churchman* on the matter of Act 120, passed in the House 92-0, and in the Senate 29-0 [L.C., March 19th].

The Rt. Rev. Robert R. Brown, Bishop of Arkansas, had said earlier that he would continue to celebrate and administer Holy Communion "as usual" and had instructed his priests to follow suit.

Act 120 was amended to make it "legal" to serve drinks to minors in the home, and to give them both elements at Communion services.

Episcopalians and Roman Catholics in West Memphis, Ark., are exploring the possibility of sponsoring a private junior high school that would offer religious education for both groups and relieve a teacher shortage faced by the Churches' schools.

The idea originated with the lay school boards of Holy Cross School [Episcopal] and the Roman Catholic St. Michael's

School. Holy Cross has six grades and wishes to add two grades but has financial problems. St. Michael's has eight grades but is facing a teacher shortage and the high cost of lay teacher salaries. The proposed new school would provide seventh through ninth grades for pupils of both schools, with religion classes—Episcopal and Roman Catholic—on an elective basis. Initial discussions have centered around a private non-profit corporation which would not be under the control of either Church. Operating expenses could be met by tuition.

The study of the school's possibility has the approval of the Rt. Rev. Robert R. Brown, Bishop of Arkansas, and the Most Rev. Albert L. Fletcher, Roman Catholic Bishop of Little Rock.

COLORADO

Abortion Bill Signed

Governor John A. Love of Colorado signed a bill April 25th that gives the state the nation's most liberal abortion law. The measure had stirred more controversy than any bill to reach the governor's desk since he took office in 1963.

The governor, who had "quite a bit of worry" over the bill, said he had received 5,000 letters running 3 to 2 against the law since it cleared the Republican dominated legislature April 8th. It passed in the House 40-21, and in the Senate 20-13.

The law allows abortions in cases where a board of three doctors agrees unanimously that a birth would result in death or serious harm to the mother; produce a baby with grave deformity or retardation; or if the pregnancy results from rape or incest.

The fear that some have that Colorado will become an "abortion mecca" does not seem "well founded" to the governor. "I believe that the bill as written contains safeguards and is designed to do something about areas of suffering and abuse which have been of concern to a great many people for a great period of time."

EXECUTIVE COUNCIL

Widen Birth Control Aid

Store fronts, community centers, church basements — these are some of the unlikely places in which church-sponsored birth control programs are operating these days, both in the United States and

abroad. A report from the Executive Council states that there are more programs today than ever before, as more Churches enter the field.

Basing his comments on a position paper issued last fall by the House of Bishops, the Rt. Rev. John E. Hines, Presiding Bishop, says that the Church supports fully the government effort toward population control at home and overseas, and asks American Churchmen for a doubling of funds to help toward work in this field.

Here are just a few of the Church-related activities in family planning: 1—Rhode Island Medical Society made a study of problems of birth control with a view to making recommendations for legislation. The Very Rev. Ronald Stenning, dean of Providence, urged such recommendations when invited to testify with other Church leaders. A store front clinic was set up by a local Planned Parenthood Association with government aid and is now operating on funds contributed by a suburban parish outside Providence. 2—Good Samaritan Center, San Antonio, Texas, an Episcopal agency, has added family planning service to its overall health service to the community. 3—Christina Community Center, Wilmington, Del., another Episcopal agency, holds monthly visiting clinic sessions using a Planned Parenthood mobile clinic transporter and staff. 4—A grass roots clinic in a church basement in Ecorse, Mich., is a result of combined organization of the Church of the Resurrection, Ecorse, Planned Parenthood, and the University of Michigan Public Health School at Ann Arbor.

The Church's stand on the issue of birth control is based upon its acceptance of the need for responsible parenthood and thoughtful consideration of population needs throughout the world. Plans are now under way through the Executive Council for an increase of aid to family planning centers and for a broadening of

educational and informational services in birth control by its various departments. The Presiding Bishop's Fund for World Relief will increase giving through Church World Service for population control programs overseas particularly in India and Latin America this year, and has projected plans for adding more funds each year of the new triennium.

SEMINARIES

Bishop Dun Chair at ETS

The establishment of a chair in the world mission and unity of the Church, to be named the Angus Dun Chair, honoring the Rt. Rev. Angus Dun, retired Bishop of Washington, has been announced by the Very Rev. John Coburn, dean of the Episcopal Theological School. Bishop Dun, of the seminary's class of 1917, taught at the seminary from 1920 to 1940 and was its dean 1940-1944.

The school's plan for this new chair is to make Bishop Dun's ecumenical concern an integral part of the curriculum. Rather than appoint a full-time professor, distinguished scholars from various bodies will be invited to be in residence at the seminary for a year, every other year, to give lectures, seminars, and be available for informal discussion.

By vote of the trustees, the endowment for the chair has been established at \$250,000. Friends of Bishop Dun in all parts of the country have contributed. It is hoped that the endowment may eventually reach \$400,000.

Dean Blandy Leaves ETS-SW

The Rt. Rev. Everett H. Jones, Bishop of West Texas and chairman of the board of trustees of the Episcopal Theological Seminary of the Southwest, has announced appointment of the Rev. R. Francis Johnson, Th.D., as acting dean of the seminary. The appointment follows the resignation of the Very Rev. Gray M. Blandy, who is now rector of Ascension Church, Clearwater, Fla.

Dr. Johnson has been vice dean and professor of Old Testament at the seminary where he has been a member of the faculty since 1956.

Faculty members of the Episcopal Seminary of the Southwest have signed a statement, copies of which have been sent to the Presiding Bishop, the seminary's trustees, the executive director of the American Association of Theological Schools, the chairmen of the congressional committees responsible for writing the new selective service act, and the several congressional representatives of the state of Texas.

The statement reads in part: "We urge that theological and pre-theological students be dealt with, under the law, in precisely the same way as other comparable students, and that ministers be treated in accordance with the same general prin-

ciples as govern the deferring or calling of members of other trades and professions."

Harold Whitman Berkeley's New Chairman

For the first time since 1854 a layman has been appointed chairman of the board of trustees for Berkeley Divinity School. Heretofore the position has been held by the Bishop of Connecticut.

Mr. Harold B. Whitman, Ph.D., for some years lecturer in history and associate dean of Yale College, has been professor of government and international relations and assistant to the president for student affairs at New York University. He is a member of the Presiding Bishop's committee on clergy placement.

Brown Reinstated at CDSP

On April 13th the Rev. Dr. John Pairman Brown was reinstated as a lecturer at the Church Divinity School of the Pacific, after having been fired in February. [L.C., April 16th] Dr. Brown's previous two-year contract would have expired in June.

The conditions of the new contract, which runs for one year only, give him no teaching duties, sabbatical leave for the year, and salary at the old level.

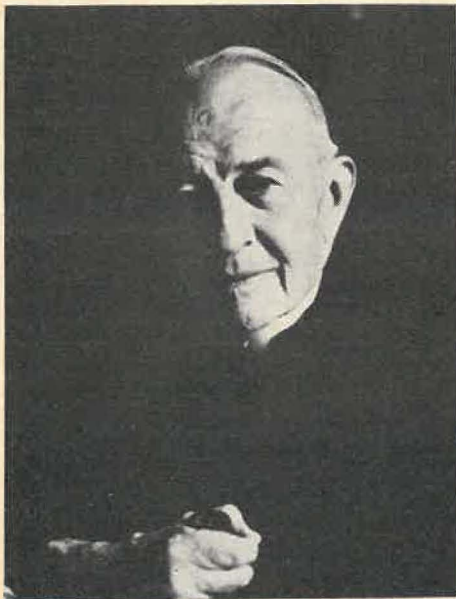
INTERNATIONAL

Canterbury in Paris

A number of Frenchmen tore up hymn sheets in Notre Dame Cathedral, Paris, disrupting a Church unity service attended by the Archbishop of Canterbury, Dr. Michael Ramsey.

The protests took place at the beginning of a ceremony in which the archbishop and the Most Rev. Pierre Veuillot, Roman Catholic Archbishop of Paris, knelt in prayer together before the cathedral's high altar, demonstrating the

Continued on page 14



Bishop Dun: a chair named for him



Dr. Blandy: from dean to rector

Which



U. S. Army Photo

of these Three?

Which of these three was neighbor to him who fell among thieves? And Jesus answered: He who showed compassion on him. [Lk. 10:36 ff]

These words come to us from the story of the Good Samaritan, so familiar to readers of the New Testament. Jesus tells the story of how a priest who may have had his mind on his next sermon or upon books he had to read or

THE LIVING CHURCH does not ordinarily publish sermons, but we are making an exception in this case because we think what Chaplain Westling said to the wounded patients in the Da Nang Field Hospital of the First Medical Battalion on Passion Sunday needs saying to all American Churchmen.

upon his next liturgical innovation passed by a wounded traveler. It tells of the Levite rushing by to meet his next appointment. It also tells of a Samaritan, an alien, who stopped, bound up the wounds of the traveler, took him to an inn, and bought him medicine. All three must have had the resources of wealth and time to help, but the resource of the Samaritan which was greater was a heart of love which placed whatever else he had to work for the benefit of a bleeding man in need.

Vietnam has been passed by by many nations, some who were willing to colonize in order to exploit it, many today who trade in the materials and munitions of war with either side for an easy "buck" while the country and its peasantry bleeds

beside the road. Americans have seen the beaten traveler, and even though we are aliens in this land we have tried to stop and help. We have been willing to meet the cost, but what resources have we to offer? We have dollars, medics, teachers, tanks, planes, and guns. But it wasn't the wealth nor was it the influence or power of the Samaritan that put him to work; it was his heart of love. If this is lacking, then our presence here is just so much booming artillery—"sounding brass and tinkling cymbals." But where there is compassion, there will be results. If it is the compassion of Christ, there will be the results of Christ.

This is Passion Sunday, referring to the Passion, the suffering of Christ because of His deep feelings of love even for those who would crucify Him. To have compassion means to feel *with* another, to feel deeply *for* another, especial-

By Chap. Lester L. Westling
Lieutenant, U. S. Navy

ly one in need. A sick infant with a high fever will in its delirium kick and fight off the attempts of loving parents to give medicine to quell that fever. The loving parents will persist until the medicine is given, even if they are scratched and bruised and splattered with the healing potion from head to toe before the mission is accomplished. Love is kicked away, but parental compassion knows why. Christ, we are told, at the very moment the soldiers were nailing Him to the Cross, cried out: "Forgive them, for they know not what they do!" His love would pay the price of pain and humiliation, but that is the nature of the Passion which He introduced to us and which we remember this Passion Sunday. It is the love that "ever gives, forgives, outlives."

Christ's compassion is enough to fill an empty world. You can't demand something from a man who has nothing. A man who has never been loved has no love to give in response. "We love Christ *because* He first loved us." How many people who work with our juvenile delinquents or other unfortunates at home give and give and give and give, and have those whom they would help take and take and take and take with never an act of response except abuse? Those who have come from disturbed families beyond the imagination of many of us have literally never been loved enough to have any love with which to respond. Then after months of heart-breaking effort, a tiny spark may twinkle in the darkness if even for a split second. It may be a word of thanks that slips out, it may be a slight smile or a first laugh, but it is response that says the bottom has been reached and love has begun to make progress over years of hate. Only Christian love replenished through constant prayer and sacra-

Continued on page 12

EDITORIALS

Honesty in the Pulpit

As if the scroll of poor Adam Clayton Powell were not already sufficiently charged with punishments, he now stands under suspicion of homiletical larceny. The Rev. David Poling, reviewing Powell's recent book of sermons in *Saturday Review* (April 22d), remarks that "one of Pastor Powell's difficulties is giving credit to original sources" and that in the book, quotation marks are about as rare as Powell's appearances in Harlem. Poling quotes nineteen "fascinating parallels" between passages in Powell's book and passages in earlier published works of George A. Buttrick and Halford E. Luccock. One example, to illustrate:

Luccock. *If we are to be the right size for our day and its demands, we must be tall enough to bump the sky.*

Powell. *If we are to be the right size for our day, we must be tall enough to bump the sky.*

The parallels are not only fascinating; they are impressively close.

In such cases, of course, there is always the possibility of sheer coincidence, as we know from this classic paradigm:

*There once was a brainy baboon
Who used to breathe down a bassoon.
For he said, "It appears
That in millions of years
I shall certainly hit on a tune."*

It is hypothetically tenable that in preparing his sermons Pastor Powell plunged into the abyss of creative thought and then came up, again and again and again, with combinations of words fascinatingly parallel to the earlier formulations of Buttrick and Luccock; only he didn't have to wait for millions of years to hit on

The Purifying Flame

Scald me, O Fire Divine.
As I feel the glowing presence
Of Thy holy Cup of blessing,
So sear me with your mood,
That I am branded, "Thine."
I rise from the rail
Gasping and Chalice-warmed.
When the exaltation clears,
May the flame within still glow
The heat of healing, perking slow.

Jack E. Warner

their tunes. This writer remembers hearing a distinguished cathedral dean preaching in a seminary chapel many years ago. The dean that day was hitting upon a tune earlier sung by Harry Emerson Fosdick and published as a sermon entitled "The Forgiveness of Sins." The dean sang the tune absolutely note-perfectly, as we learned from comparing his text (graciously provided us upon request) with Fosdick's. When the fascinating but suspicious parallel was called to his attention he cheerfully admitted having "borrowed" the sermon, on the principle that so good a sermon ought to be shared with everybody. If such great sermons by pulpit masters are indeed borrowed, rather than stolen, much can be said for the practice. A sermon preached with open and clear acknowledgement of the source is borrowed and not stolen. Even so, if it has been published and copyrighted, permission to use it should be obtained.

There are some funny stories about ludicrous complications and picturesque judgments befalling homiletical larceners, such as meeting the original preacher at the door and having him say, "You preached it much better than I did!" Yet the thought of stolen sermons, with the blessing of the God of Truth invoked upon them by preacher and hearers, is not funny in itself, but profoundly troubling. A ministry which professes to be called and sent by God to proclaim saving truth can hardly be too scrupulously honest in handling the Word of Truth.

Lamps

Lamps lighting the world . . .
Generated eyes piercing the darkness,
searching the unknown,
illuminating the mysterious.
Beacons of truth . . .
All shapes,
sizes,
colors,
intensities.
Spectrums of brilliance . . .
Some glaring,

Others shaded,
Each casting its own reflective gaze upon life's
landscape.

Lord, make us penetrating beacons of uncreated
light,
That our reflective influence may unite the
wave lengths of humanity.
Lord, bring us home again by the wires of
thy love . . .
Home to our true source of inner light . . .
That Light in the face of Christ.

Carl G. Carlozzi

“The Episcopal Church, through its Bishop for the Armed Forces, gives you this Prayer Book with deep gratitude for your commitment to Christ and for your service to our country. Wherever you may be, through the vital channels of the services and devotional aids which this small book provides, you can be assured that you are united—under God—with those of us who are bound by the same Baptism and Confirmation.” In the foreword to the 1967 edition of *A Prayer Book for the Armed Forces* the Rt. Rev. John E. Hines, Presiding Bishop, introduces the fourth Armed Forces Prayer Book to be presented by the Episcopal Church since WW I. Edited by the Rev. H. Boone Porter, Jr., Ph.D., professor of liturgics at the General Theological Seminary, and published by the Seabury Press, this Prayer Book is now being distributed to military personnel through chaplains and diocesan armed forces chairmen. The latter will serve as the distributing agents to local clergy.

Purpose

This is not a book to be used in the pew for public worship. Chapel situations on established bases will continue to use the Book of Common Prayer. Nor is it designed to cover most situations as is the Book of Common Prayer. It is a book for military personnel in situations that can be described best by the word “military” — in the field, on board ship, in lonely situations, in emergencies, in the absence of a chaplain. An enlisted man in WW II, Dr. Porter has an appreciation of the spiritual needs of the enlisted man and officer. At the same time, as one of the Church’s authorities in the field of liturgics, he had combined a sensitiveness for the need with sound liturgical practice and an appreciation for the liturgical renewal and revision now under way in so many Churches, both Protestant and Catholic.

The intention of the book is to assist the service person both in his private prayers and in corporate worship in field situations. Conscious of the Church’s inability to procure a sufficient number of qualified younger clergy to serve as military chaplains, and recognizing the increasing number of trained and dedicated lay leaders in the armed forces, the new Prayer Book makes possible a wider use of this latter group. In two concise articles — “How to Use This Book” and “How to Lead Services of Worship,” as well as pertinent directions throughout the book — Dr. Porter encourages the man in uniform to stand ready, in circumstances that make the presence of a chaplain impossible, to lead a brief service. All the materials he will need are contained in the book. He is told where to find them and how to use them.

One point must be made. This edition of the Armed Forces Prayer Book has

A Prayer Book

not been prepared for Episcopalians only. It can be considered as a contribution by the Church to the religious life of service personnel, irrespective of background. With but little fanfare, ecumenism is a fact in the military as in no other area of American life. The cohesiveness engendered by living, working, and sacrificing together is strengthened by a common belief in God. It is the task of the Church to aid this corporateness. While men are encouraged to worship in services conducted by chaplains of their own Church, such is not always possible. There are times when one, though not a chaplain, must step forward and offer to lead a prayer or a brief service. There is always the need for assistance in the expressing of a prayer. And scriptural passages and hymns are universal aids to worship. This book will assist all who seek God as He is revealed in Jesus Christ.

Services

Making up the larger part of the book are eight pages of personal prayers, twenty pages of prayers for public and private use, prayers for the sick and the wounded and the dying, twenty-six psalms, five canticles, thirty-one carefully selected Bible passages, and thirty familiar and seasonal hymns with single-line music. There are also special services and acts of devotion—an Order for Burial using only materials contained in the book, suggestions for emergency burials and memorial services, emergency baptism, an Act of Penitence—all designed to meet special needs.

The Ministration of Holy Baptism is



the complete service for the public baptism of adults. It was felt that for the baptism of infants the Book of Common Prayer would always be available. Of interest in the Holy Baptism service is the fact that the word “chaplain” is substituted for the word “minister.” Here the ecumenical approach comes to the surface. Situations where a serviceman might desire baptism according to the service in the Book of Common Prayer and no

**The Rt. Rev. Ar
Suffragan Bishop**

for the Armed Forces

lay person, is provided. Its outline is (1) Opening Sentence, (2) Penitence, (3) Psalm, (4) Scripture Lesson, (5) Sermon by a chaplain or a lay reader, (6) Apostles' Creed, and (7) Prayers. Materials for all except (4) are contained in the book, as well as usable hymns. This is a simple, ordered service that meets a real need in the Armed Forces. All protestant chaplains conduct "general protestant" services in addition to those of their own Church, especially if they are of a liturgical background. The latter category would refer especially to Lutheran and Episcopal chaplains. Increasingly chaplains of many other Christian bodies are using a simple formal service. This particular service will be of help to them. Also, as the educational level of enlisted men continues to rise, this type of service becomes more and more appreciated for public worship.

A Short Service of Holy Communion

One of the great needs of military chaplains has been for an Order of Holy Communion that is flexible to the point of being adaptable to many situations most of which require brevity with emphasis upon the essential elements of the service. Illustrations are: a patrol about to shove off, a few minutes available with the crew of an aircraft before departure to the flight line, a service on a pitching ship, a service in a military chapel where 45 minutes are allotted. The latter permits only a very brief homily if hymns are sung.

In view of this need and with particular attention given to the Prayer Book

Studies XVII, Dr. Porter has produced a service that is historically accurate and, at the same time, permissive to the point of allowing a chaplain to meet almost any situation. This service has received the approval of the Standing Liturgical Commission. It must be emphasized that this form is authorized only for use in the military which includes Veterans Administration hospitals. The direction at the beginning of the service states, "This form is intended to enable Military Chaplains of the Episcopal Church to celebrate the Holy Eucharist under conditions which make it feasible to use the full service as set forth in the Book of Common Prayer."

The first half of the office is labeled "The Ministry of the Word." This follows Prayer Book Studies XVII in explicitly providing for lay persons to read the Epistle and the Litany. Within the military situation the encouragement and recognition of lay leadership is extremely important. The sermon follows the Gospel and immediately precedes the Apostles' Creed. The intercessory prayers are in litany form.

The second half of the service is labeled "The Ministry of the Sacrament." The confession and absolution are followed by the offertory which, as in the Prayer Book Studies, is followed by the *Sursum Corda, Sanctus*, and Consecration. Following the reception of the Sacrament, the chaplain and people join in reciting a somewhat shortened prayer of thanksgiving. The Standing Liturgical Commission, which has endorsed and encouraged the new Prayer Book for the Armed Forces, kindly gave permission to use its text. Permission is granted to use propers that are adaptable to situations.

Distribution

Each Episcopal chaplain on active duty will receive an initial supply of the new book automatically without charge. The same is true of the diocesan armed forces chairmen. These are the only sources of supply for distribution to military personnel other than chaplains of other Christian bodies who may request a supply of the book. While it is to be hoped that clergy in parishes and missions will present a book to each member of their congregation entering the service, this has not always worked satisfactorily. In every case where a Prayer Book for the Armed Forces is given, it is urged that the book be inscribed by the giver, chaplains and civilian clergy alike.

The question is being asked by others, "How can I obtain a copy of this new book?" The Seabury Press has agreed to issue a special casebound edition of the book to be sold for \$2.50. The purpose of this offer is to meet the need of those who wish a copy for private use or study or who desire to make a personal gift to someone in the armed forces. It will also be the most practical for chancel use.

Episcopal chaplain would be available were pictured. In this book would be a service that another chaplain could use. One of the directions at the beginning of the service states, "The Episcopal Church, and most other Christian bodies, recognize all Baptisms reverently performed with water in the name of the Trinity."

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the Armed Forces



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BOOKS

The Greek Orthodox Church: Faith, History, and Practice. By Demetrios J. Constantelos. Seabury. Pp. 127. \$3.50.

In these days when the Greek Orthodox Church occupies an ever more important role in the ecumenical movement, and that role is being more fully appreciated, it is good to have as succinct and clarifying a treatment of the faith, history, and practice of that Church, as has been written by one of her priests, the Rev. Demetrios J. Constantelos. I am happy to commend *The Greek Orthodox Church* enthusiastically.

As the author states: "The Greek Orthodox Church has been a bulwark against totalitarian regimes and a champion of freedom. She has produced here in America loyal citizens and she exerts a great constructive influence upon her faithful today." Certainly Greek Orthodoxy deserves to be designated officially as a major faith.

It is quite natural that this little volume should emphasize the hellenic tradition within Eastern Orthodoxy. Although Churches of other national origins such as Russian, Ukrainian, Syrian, and Serbian, etc., are mentioned from time to time, I might have wished for an enunciation of some of the differences in practice which would answer the questions that a growing number of people, drawn not only to the Greek-speaking Church but also to all the Orthodox Churches of Christendom, are asking.

The work is fully documented by references to Holy Scripture. The bibliography is impressive. For any inquirer who wishes a "straightforward and highly readable account of essential teachings of the Greek Orthodox Church," I know nothing better to place in his or her hands.

(The Rt. Rev.) L. L. SCAIFE, Th.D.
Bishop of Western New York
and Chairman of the Church's Council
on Relations with the Eastern Churches



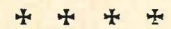
God and History in Early Christian Thought. By Lloyd G. Patterson. Seabury. Pp. viii, 181. \$5.50.

One of the fruits of Kenneth Woollcombe's tenure at General Seminary was the establishment of a small but talented group of young patristics scholars. One, Richard Norris of Philadelphia Divinity School, who had previously written a book on Theodore of Mopsuestia and has since edited the excellent *Festschrift* presented to Norman Pittenger, began a series of "Studies in Patristic Thought" with his study of *God and World in Early Christian Thought* [L.C., February 6th]. The second of the series is *God and History in Early Christian Thought*, written by Prof. Lloyd G. Patterson of ETS. If the other volumes projected

measure up to the standards of these first two, the series will be distinguished indeed.

As its predecessor did, the present work seeks to examine a theological theme of contemporary interest as it was treated by the Church Fathers. No question is more discussed by present-day theologians than that of the "historical" character of our religion. Patterson points out that the ancients meant by history a narration of events, not the events themselves. While the biblical understanding of revelation is that God acted in human events, classical Greek historiography progressively eschewed theological interpretation of history. Theologians from Justin to Origen continued to believe in God's concrete activity in human affairs but were more interested in the intellectual questions raised by their philosophical contemporaries. In the West, however, pagan historians and Christian thinkers were busy trying to understand the events of their times—the Romans dealing with the rise of Rome and the theologians with the fate of the Church in the world. Tertullian thus had much in common with Sallust. The Christian effort to interpret the signs of the times is traced through the peace of the Church under Constantine to the defeat of the Christian empire in the West by barbarians. Prof. Patterson has not only related a complex record in a skillful and perceptive manner, but has also supplied important background to theologians of today.

(The Rev.) O. C. EDWARDS, JR.
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The Ministry of Deacons. World Council Studies No. 2. Pp. 86 paper. \$1.50. Available from World Council of Churches, 475 Riverside Drive, N. Y., N. Y. 10027.

The Diaconess. World Council of Churches Studies No. 4. Pp. 86 paper. \$1.50. Available from World Council of Churches, 475 Riverside Drive, N. Y., N. Y. 10027.

The World Council Studies are a comparatively new series of paperback booklets dealing with various topics of theological and pastoral interest. They are published simultaneously in French, German, and English versions. The two here reviewed are attractively printed, well edited, and very interesting.

The Ministry of Deacons contains two introductory essays dealing with biblical and historical factors, a series of essays by members of different Churches discussing the diaconate in their traditions, and several other pertinent documents. The chapter on deacons in Anglicanism is by Brother George Every, S.S.M., well-known historian and lay brother of the Kelham community in England. The European Lutheran diaconate will be new to most American readers; it numbers about 5,000 men whose life and work

is somewhat comparable to that of our Church Army.

The Deaconess is mainly devoted to accounts of this ministry in various traditions. The account of the current revival in Greece provides information not otherwise easily available in English. The Lutheran deaconesses represent the most elaborate development. In the 1950s, their general conference included some 33,000 deaconesses throughout the world. Today, however, they, like many religious orders, face the acute problem of how to modernize while maintaining their traditions. An appendix gives the rules of three groups of deaconesses. It is disappointing to see that our American Episcopal deaconesses are not in the list of the World Federation of Deaconess Associations.

Both of these booklets would have been better if each had included at least a few pages expressing current hopes for revival and restoration within Roman Catholicism.

(The Rev.) H. BOONE PORTER, JR., Ph.D.
General Theological Seminary

* * * *

Frontline Theology. Edit. by Dean Peerman. John Knox Press. Pp. 172. \$4.50.

Eighteen essays originally appearing in *The Christian Century* in the series "How I Am Making Up My Mind," are introduced by Martin Marty and edited by Dean Peerman in this slender volume, *Frontline Theology*. Most of the prominent names in the school of radical theology appear, and the book affords a convenient way to become acquainted with these thinkers.

Logic is not the forte of Paul van Buren, John B. Cobb, William Hamilton, or Thomas J. J. Altizer. There is much jargon, as there always is with faddists. However, the volume includes a brilliant essay by Kenneth Hamilton in which this professor from Winnipeg calls a spade a spade and refuses to be intimidated by prominent names. "I cannot for the life of me penetrate the reasoning which tells me that I am not living a genuinely modern existence unless I agree that the word 'God' has no meaning," he says, "or that deity has died in our history, or that religious conversion is the same as responsible living in the urban situation. None of these beliefs, taken separately, strikes me as even plausible. Put together, they are impossible."

The claim of the radical theologian is that he is speaking to modern man in a changing world; but as Martin Marty points out "the profession of theology [today] is largely in the hands of theological professors" who now, as always, are well cloistered from the world. Harvey Cox reiterates this in saying "Contrary to the Seminary obituary columns, it is theology, not 'you know Who', that is dead. Or if not dead, then very sick. . . . Theology detached from discipleship, the-

ology outside the prophetic fellowship, becomes barren."

Altizer's essay championing the view that God is dead is an excellent presentation of an untenable thesis, but he would do well to read carefully Robert McAfee Brown who says, "To say that I doubt the reality of God discloses something about myself, but not necessarily anything about the reality of God. . . . The fact that I do not see the sun does not mean that the sun is not there. My eyes may be closed. There may be a heavy layer of clouds. I may be looking in the wrong direction. . . . I continue to believe that only he who can affirm as well as deny has claim to the title 'theologian'."

Dross and pure gold alike appear in these essays. However, they will give the

reader a familiarity with the thought of those who are making headlines in the world of theology today.

(The Rev.) C. E. BARRY NOBES, S.T.D.
*St. Paul's Church
Kansas City, Mo.*

Booknotes

By Karl G. Layer

Selections from Chaucer: The Canterbury Tales. Trans. by Nevill Coghill. Pflaum. Pp. 126 paper. \$.60. From "The Prologue," "The Knight's Tale," "The Prologue to the Nun's Priest's Tale," "The Nun's Priest's Tale," "The Pardoner's Tale," "Chaucer's Retractions."

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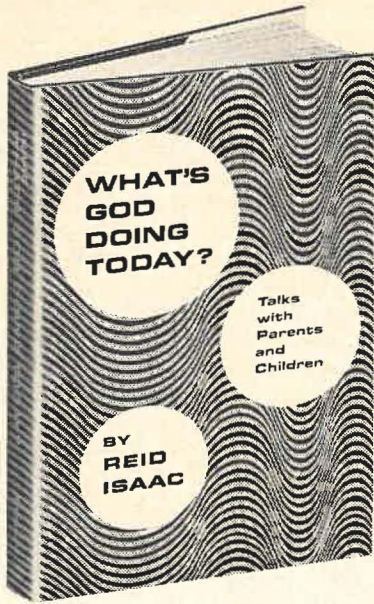
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WESTLING

Continued from page 6

ment can outlive the emptiness of such lives.

Vietnam looks like a bottomless pit, an endless can of worms. But the alien, the Good Samaritan, tries. We will never make it without the compassion of Christ. Human efforts are quickly exhausted out here, proving that we are not enough without Christ Who strengthens us. The resource that the Samaritan had above the others who passed that way was the compassionate heart of Christ. Here we are dealing with a nation of people who have lived in constant fear for years, who have been exploited and used. They have to learn to love and to trust. They have to learn to respect us as we respect them as sons and daughters of God. This will take time and patience. Turning the heart of a nation will require the compassion of a Christian nation composed of Christian people. We are ambassadors, missionaries here for we are the only Samaritans now that they can meet and know. And we must know and bring that Christian compassion to Vietnam even while many people—even Christian leaders—back home are busy shouting: “It’s a worthless war. Leave the wounded traveler in the ditch to die.”

A fallacy in which we have often been trapped is the temptation to see ourselves, both individually and collectively, as the savior of the world. Uncle Sam saves. From the Halls of Montezuma to the shores of Vietnam the Marine Corps saves. Even the Medical Corps saves. Here we as Christians must beg to differ. Only Jesus saves. But the compassion that Jesus gives can save through us as channels and instruments of His Grace. What brings salvation to the world is the Savior, crucified, reaching down from His Cross to embrace His bleeding world in its suffering which He shares. This is *compassion*. What gives effect to heroes is when they reach upward, heavenward toward Him, and pray: “O God, make my sacrifice part of Thine. Fill my heart with thy love for the misery of Asia—for these people. Use me to fill the hearts so empty of Thee.” The man who rushes headlong

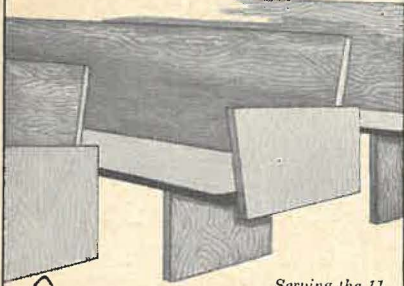
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into battle with no thought of such purpose may find a home here (as many have), may win a medal, but his heroism becomes but an isolated event in an obscure war. And though he has a role perhaps, a meaning in life in combat, God has found no meaning in him for he has offered himself for the wrong reasons.

The best example that I know of how human efforts fail us was seen in the life of a young Marine who volunteered for Vietnam. When he arrived here he volunteered for combined action company work—to live in the Vietnamese *villes* and work with the people to establish clinics and schools and to help their own popular forces ward off the Viet Cong soldiers and tax collectors. He wanted to help the people. Then one night a sniper shot him. He came into the field hospital wounded in the arm. His body wasn't hurt seriously, but his soul was. "Damn them!" he shouted in his pain. "Damn those 'Zips.' I want to kill every one in sight." He had been shot. He had been hurt. He had been insulted. The war was very personal now. Someone in the dark of night had taken a crown of thorns and jammed it down on *his* head, had thrust a spear in *his* side, had thrown a purple robe over the shoulders of this self-styled savior, and had spit upon *him*. He had been insulted. He had been hurt. They can't get away with that. The test of compassion had been failed and there was nothing left. Hatred can lead hatred only to hell. The blind lead the blind only to the pit. But love can fill an empty world and save an empty life and an empty nation *if* that love is the love of Christ Who was willing to suffer pain and insult for the life of the world.

Do we really love these people as individuals; do we understand their emptiness? "Who was neighbor to him that fell among thieves?" "He who had compassion upon him." "Go thou and do likewise, and ye shall inherit eternal life." And so shall the world you love and serve in His Name."



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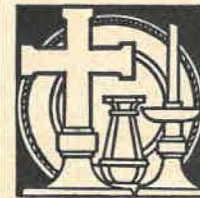
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NEWS

Continued from page 5

ecumenical spirit of the Anglican and Roman Churches. The group shouted its opposition to the ceremony before the members were escorted out by ushers. Archbishop Ramsey had been welcomed at the door of the cathedral by Archbishop Veillot. The Churchmen, in purple robes, embraced each other and paused for photographs before entering the cathedral.

After the ceremony Archbishop Ramsey visited French President de Gaulle. "We talked about all the questions which preoccupy all Christians," he said after seeing the French leader.

At an earlier stop, Dr. Ramsey joined Joseph Marie Cardinal Martin, Archbishop of Rouen, in prayers and conversation in an historic meeting at the 900-year-old Benedictine Abbey of Bec. Archbishop Ramsey was the first Anglican primate ever to be received officially by a French cardinal, and the first Archbishop of Canterbury to visit France officially since 1520 when Archbishop Wareham accompanied King Henry VIII to a meeting with King Francis I of France. During his stay at the abbey, Archbishop Ramsey preached at Vespers, visited the Anglican Church in Rouen, and placed a wreath on the spot where St. Joan of Arc was burned as a heretic in 1431.

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A tougher enforcement of laws against "patterns of discrimination" practiced by some employers, labor unions, and employment agencies is called for by the newly formed department of social justice

SUMMER SCHOOLS

CHAPEL HILL SUMMER SCHOOL

Girls 7th-12th Grades, Boarding

Intensive summer courses in all prep school subjects. Review or Advanced work. Remedial Reading and Math. Accredited, Art Workshop, Typing, "How To Study" course. Excellent library. Activities in the afternoon include riding and swimming.

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Summer Fine Arts Center
JUNE 18 - JULY 22

Enroll for 1-5 wks. Creative Vacation in Mountains Non-credit courses in Sculpture, Drawing and Painting, Photography, Commercial Art Layout, Print Making, Art Appreciation. \$60 per week includes tuition, room and board. Write for brochure D to:

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SEWANEE, TENNESSEE 37375

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Grades — 5th through 12th

College Preparatory and Vocational Training:
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Learn to study, work, play on 1600 acre farm
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Headmaster

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A distinguished Episcopal preparatory school for boys, founded in 1867. Boarding, grades 9-12. Limited openings. Fully accredited. High standards with emphasis on character and scholarship. Graduates enter leading colleges. Interscholastic sports. Social, cultural events. New, modern buildings on 70-acre campus. Catalog:

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Encourages imagination and individual leadership. Thorough college preparation balanced with sports and religious programs. High moral, academic standards. College guidance. Modern sun-filled campus, air conditioned buildings. Well-equipped labs. Olympic-size pool. Write:

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

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of the National Council of Churches. This department was recently organized to consolidate the work of previous units on religion and race, anti-poverty, social welfare, Church and economic life, migrant ministries, Spanish-American and Indian-American affairs, and civil and religious liberty. Chairman is the Rev. David Ramage, Jr., mission and strategy, and evangelism executive of the United Presbyterian Church.

At its first meeting in April, the department adopted a resolution asking Congress to strengthen the Equal Employment Opportunity Commission by increasing its appropriation and by giving it the power to issue "cease and desist" orders against violators of Title VIII of the 1964 Civil Rights Act, and to bring court action "to enforce such orders."

The department also has launched a Church campaign for equal opportunity in employment designed "to abolish every vestige of discrimination" in Church employment practices and promote participation with Roman Catholics and Jews in "Project Equality" across America. "Project Equality," originated by Roman Catholics, is the largest organized effort to mobilize the purchasing power of religious groups to promote employment opportunity.

WCC

The Church and the World

The Churches' right and duty to be involved in international affairs was strongly defended by sixty lay and clerical

leaders of Churches around the world, who attended a six-day top-level consultation held at The Hague, under the sponsorship of the World Council of Churches.

The group declared, however, that "the Churches are not required to maintain a running commentary on the international newsreel. A talkative Church is not thereby a prophetic Church, and there are times to keep silent."

CHICAGO

Afro-American History

A ten-week course ending June 26th, in Afro-American history—a history of the Negro in America—is being offered at St. Paul's-by-the-Lake, Chicago. The Monday evening classes are conducted by the Afro-American International Studies Program of which Mr. Lou House, announcer for radio station WAAF, is director. Prominent Negro educators and community leaders are lecturing.

The Rt. Rev. James Montgomery, Bishop Coadjutor of Chicago and chairman of the Chicago conference on religion and race, has said that this course is providing, for clergy and laymen of all faiths, a unique opportunity to learn about the heritage of Negroes in America and their contribution to their country's history. The course at St. Paul's is a direct result of the bishop's recent letter to vestries in the diocese asking for serious study regarding the Summit Agreement recommendations on open housing made August 26, 1966.

PEOPLE and places

Appointments Accepted

The Rev. Vernon A. Austin, former rector of Christ Church, Herkimer, N. Y., is rector of Trinity Church, Gloversville, N. Y. Address: 149 Prospect Ave. (12078).

The Rev. R. C. Bell, former rector of Church of the Advent, Jeannette, Pa., is assistant at All Saints', 171 Pike St., Pontiac, Mich. 48053.

The Rev. Edward F. Caldwell, former vicar of St. Hilda's, Meadowdale, Wash., is rector of Trinity Church, Trinity Ave., Gouverneur, N. Y. 13642.

The Rev. A. C. Cannon, former rector of the Church of the Nativity, Union, S. C., is chaplain to Episcopal students at The Citadel and assistant rector of Grace Church, 98 Wentworth St., Charleston, S. C. 29401.

The Rev. Merrick Danforth, former assistant at Trinity Cathedral, Davenport, Ia., is assistant at Church of the Redeemer, 2944 Erie Ave., Cincinnati, Ohio 45208.

The Rev. Forbes de Tamble, chaplain of Cathedral School, Orlando, Fla., will be priest in charge of St. Agnes' and St. Cyprian's, both in Franklin, N. C. 28734, May 1st.

The Rev. William P. Dodd, Jr., former curate at Trinity Parish, Marshall, Mich., is priest in charge of St. Paul's, Genesee St., Montour Falls, N. Y. 14865.

The Rev. Dalton D. Downs, formerly in the District of the Panama Canal Zone, is assistant at St. Andrew's and Emmanuel Churches both in Cleveland. Address: c/o St. Andrew's, 2171 E. 49th St., Cleveland, Ohio 44103.

The Rev. Norman B. Feaster, rector of All Saints', Jensen Beach, Fla., will be vicar of St. James-on-the-Hill, Hollywood, Fla. Address May 31st: 3341 Harding St. (33021).

The Rev. Robert C. Forster, former rector of Holy Nativity, Philadelphia, Pa., is rector of St. Martin's, 1008 Oak Lane, Philadelphia, Pa. 19126.

The Rev. James B. Hagen, former assistant at St. Paul's, Canton, Ohio, is assistant at St. Peter's, 346 W. 20th St., New York, N. Y. 10011.

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HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

HEADMASTER-TEACHER for California parish day school, grades kindergarten through eighth, small enrollment, layman preferred. Reply Box P-459.*

DIRECTOR for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

WANTED: English teacher, experienced man qualified to teach college preparatory, all levels, in boys' Episcopal prep school in South. Reply Box A-463.*

POSITIONS WANTED

ASSOCIATE RECTORSHIP or smaller parish desired by rector of large suburban parish who seeks a more personalized ministry. Age 50, married, moderate churchmanship. Eastern seaboard preferred. Reply Box F-465.*

ORGANIST CHOIRMASTER desires change to parish in South Florida having good pipe organ. Twenty-six years' experience. Reply Box S-453.*

PRIEST, 35, S.T.M., desires position as curate, rector, or vicar. Ready June 15. Reply Box P-467.*

SUMMER SUPPLY

JUNE, July and August Supply—Wayfarer's Chapel, eight miles east of East Entrance to Yellowstone Park. Housing provided in Cody in exchange for two services each Sunday. For information, write: Alan Simpson, Box 470, Cody, Wyoming 82414.

SCHOOL CHAPLAIN will supply for the month of August. Write the Rev. Harold Durando, St. Mary's School, Peekskill, New York 10566.*

SUBURBAN NYC RECTOR desires exchange for July or August in South Florida. 40 miles NYC, near lakes, beaches. Contact Box J-466.*

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

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

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

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

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

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. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

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;
Wkdys 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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HEAVENLY REST 5th Ave. at 90th Street
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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
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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, Cho 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. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 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 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

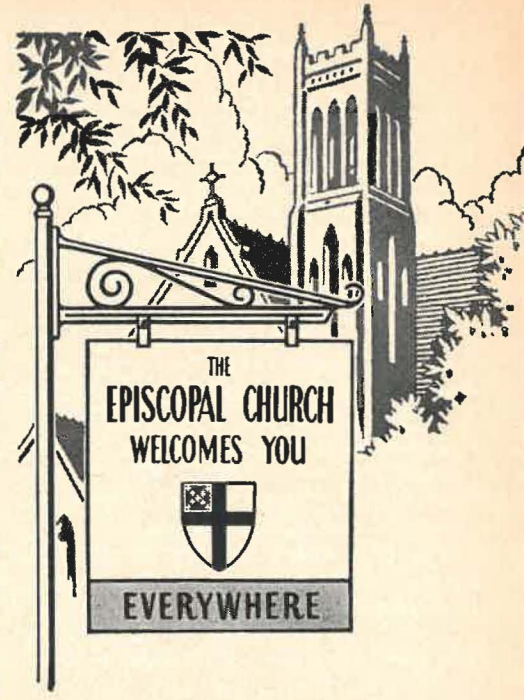
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TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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. Long, 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



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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

MONTREAL, QUEBEC, CANADA

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President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Taope, r
Sun H Eu 8, 10; Wed H Eu 9:30

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c; the Rev. Jean Jacques
d'Aoust
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi lingual)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Paul R. Williams, r
Mr. Stanley J. Smith, Lay Assistant
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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