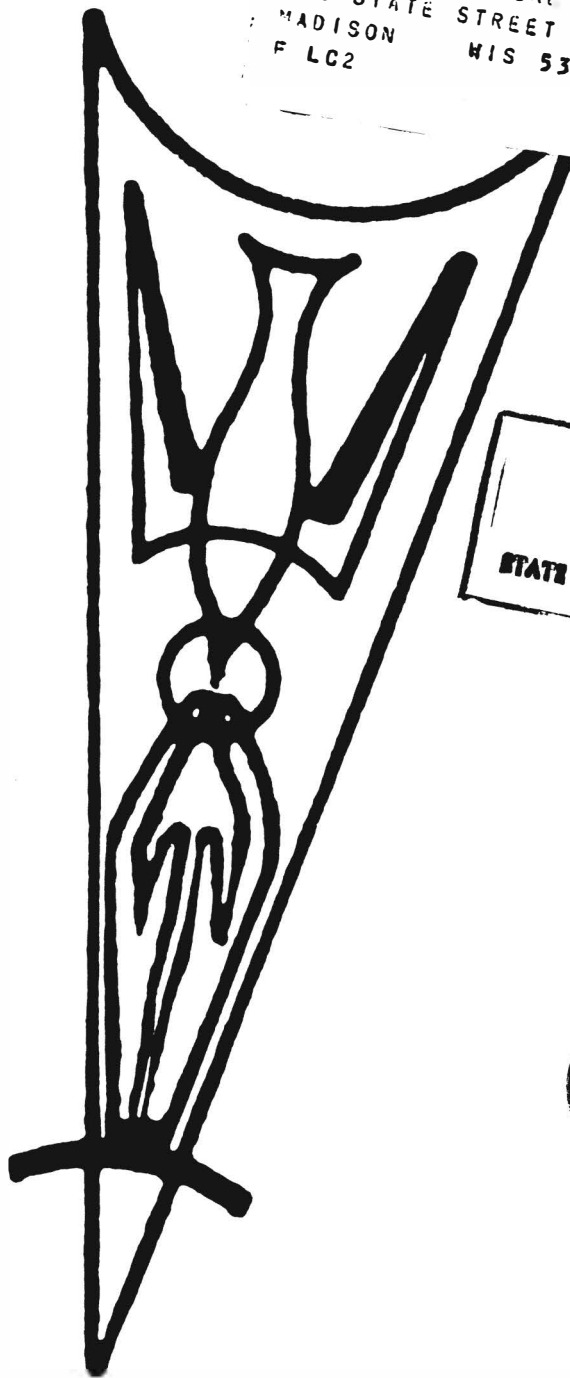


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To the Bishops Meeting at Lambeth

THIS REQUEST is placed before you by the International Executive committee of the Anglican Fellowship of Prayer meeting in Toronto on April 25, 1968:



It is essential that the Church in 1968 underwrite its strong and new commitments to social action with an equally strong and open affirmation of the necessity of prayer. On this depends the recovery of that wholeness from which we have strayed. For we need to recapture the inner quality of life that is our response to God.

Therefore, we petition the bishops meeting at Lambeth to recall the whole Church, and each member of it, to conscious relationship to Christ, in worship, obedience, and intercession — remembering that to worship Him is our first duty and service; our second to listen to and obey Him; and our third to intercede, both through our costly self-giving and through prayer, for this tumultuous world.

"Lord, teach us to pray."

**International Executive Committee
Anglican Fellowship of Prayer**

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"Lord, teach us to pray."



The Presiding Bishop on Prayer

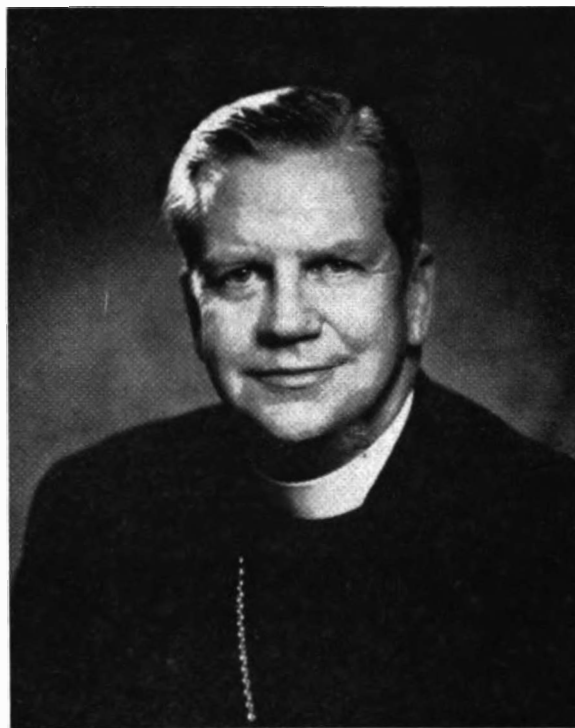
We Asked

The mere fact was moving enough to us, and in a sense hard to believe — that the Presiding Bishop of the Episcopal Church should accept the invitation of a simple and unofficial grass-roots movement concerned for the inner life; that he should take time to come to Canada, to deliver two addresses before its annual conference. But beyond that mere fact, as it turned out, was the honesty and depth of the exchange — something that made it a permanent event, the long-term effect of which could not be appraised from here.

After his acceptance, a series of letters began with an invitation to us from his office to propose some titles for the addresses. In January we wrote, in effect:

"It looks bigger, as Seattle moves into perspective. A necessary step in our own New Reformation happened there; but there's another side to it too, still to be dealt with. Behind all the other human facts we have to cope with right now, is the appalling escalation of consciousness. Perhaps the Church's response to that is what the New Reformation is. At Convention we collided with painful new awareness of responsibility for the ghettos. Our conscience-money is a good beginning. But motives always show and it won't change things much if we stop there. How do we grow up to the point where we shall be able to throw ourselves after our budget?"

"That brings us to the neglected side of renewal — the inner ghetto. It is wider and more silent, and certainly as dangerous. The knowledge explosion has knocked us lopsided, and produced a division inside of man. For along with the real triumphs of reason and technology has gone the flight not only from prayer but from the whole dimension of depth within, where value and meaning come from. Our specialized fact-oriented minds disparage the mysterious intuitive side, push it down into the unconscious, and claim it is dead. But at the same time there



The Rt. Rev. John E. Hines

is terrific anxiety, because we really all know the God-dimension is there built into our genes, and that we deny it to our peril. In the last year — in the world, in the seminaries, and especially in the experience at Convention — we have heard open expression of need. We hear it from bishops, and priests; from lay people — executives, housewives, minority groups, the young — inside and outside the Church, telling us people must find a new and more conscious relationship with God, or dry up or blow up instead.

"We do so need an adult re-understanding of prayer, not as a naive occupation but as the great school of spiritual maturity that begins with kindergarten and goes right out through the end of time. As you say, the Cross is the great window. Contemplation is the life that faces it, and looks out. In the Church a lot of escape thinking — easy either/or thinking — has developed a most destructive opposition between prayer and action. But there is anguish other than phys-

Continued on page 15

He Responded

I would prefer to say that I greet you happily and with a sense of relaxed confidence. But I would not be as honest as I ought to be if I did so. For the truth of the matter is I am not at all certain as to why I am here.

"David was not the right man to fight Goliath," he wrote, "but the essence of his call seemed to lie in the fact that no one else volunteered."

When the invitation came to me to speak here today, I was irritated. It was not that the invitation was offensive. Bp. Wilkinson in his graciousness is incapable of that. But rather did it challenge me at my most vulnerable point, and where I do not wish to be challenged. It made me react to the claims of prayer in my own life and ministry. It compelled me to think, and analyze, and discriminate, and weigh, and evaluate, and face myself and my relationship

to God — and worst of all, perhaps, to put some of this down on paper, to reduce it to some understandable medium — and a very painful experience for me indeed. Perhaps some of you would find this whole process simple, and manageable. If so, I would gladly exchange places with you now. For — with me — even honesty in this most difficult and most rewarding field does not come easily.

When I was in my first year at the Virginia Theological Seminary — in an era now nearly forgotten — the professor of ecclesiastical history required of each of us that we write a "Life of Christ" — an undertaking which consumed the entire academic year; and without the completion of it graduation and a degree were impossible. [Bp. Hines went on to say that while, because of changed cli-

Continued on page 15

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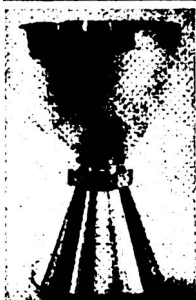
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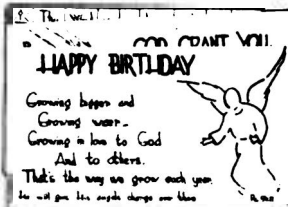
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Volume 157 Established 1878 Number 1

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and Welfare of the Church of God.*

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THINGS TO COME

July

7. Trinity IV
11. Benedict of Nursia
14. Trinity V
17. William White
21. Trinity VI

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 editor

ECF Report

I have just received from "815" a little pamphlet titled *The Episcopal Church Foundation—1967 Annual Report*. In the accompanying form letter, Mr. Bromwell Ault writes: "We proudly join that small number of foundations who make a full account of their activities to the general public."

The small number of foundations in which I have an interest would not admit this to a full annual report, proudly or otherwise, to full accounting fellowship. In fact, quite apart from a question of full, it's hard to find an accounting. The Revolving Loan Fund let a total (you have to add it up yourself) of \$209,651, completely recoverable. Fellowships were awarded to 15 names with a hint of the amount of awards. "Challenge Grants," with dubious descriptions, totaling \$41,459. Financial Resources show total assets of over four million, with a market value of over \$5 million. So much for the "accounting." Several pages are devoted to long lists of officers, directors, advisory council. A Report of the Special Committee on Theological Education by Nathan M. Pusey is interposed, possibly because this is the only witness to the Christian religion in the publication. Two final pages: "Is Your Will Ever Complete?" and "How To Make a Bequest" complete this annual report of 16 pages.

After first reading it, I thought that Mr. Ault must be quite naive. But after more careful study, I conclude that it is ingeniously and delightfully contrived. No doubt many will admire the smooth, enigmatic prose that binds the meagre scraps of fact together. And if where all the money goes is a secret, this annual report has proudly not divulged it.

(The Rev.) WOLCOTT COIT TREAT, Ph.D.
Psychology Association

San Diego

Clergy Tenure

I was distressed after reading [L.C., May 12] that someone as apparently "advanced" as Bp. Pike would turn back the clock and make it more difficult than ever for a parish to rid itself of malignant clergy (for that is what it boils down to). If I understand Bp. Pike correctly, he would have a sort of tenure law which would make it, in practice, almost impossible for a church and its vicar or rector to part company without a long drawn-out hassle. Now, on the surface, that may sound like a step in the right direction, but as I recall my own encounters with clergymen in various parishes it has been the incompetent clergy who fought removal from a church. In the very few cases where there was a real injustice caused by the removal of a priest, the clergyman involved had absolutely no trouble in finding a better

On the Cover

This official emblem of the Anglican Fellowship of Prayer was designed by a well-known sculptress, Janet de Coux, of Pittsburgh. The triangle represents the Blessed Trinity; the circle is the world; the praying hands from below are man looking upward to God; and the dove descending from on high is the Holy Spirit, God's supreme Gift to all men who pray.

position, and from that time forward had to more trouble. (By the same token, clergy who have trouble in one parish, usually have trouble in another.)

I shudder to think that a system as archaic as ours now is would be made even more retrogressive by a tenure law whereby a church would have to suffer under a pompous ass who in the majority of cases is a pope in miniature. Because in order to be rid of such a soul-destroying person, the case would have to be dragged through the courts and the irrelevant cry of "civil rights" would be brought up. The claim often made that the priest is a "professional" and knows more about what should be done in the church than the flock, when it is used as an excuse to justify all actions of a clergyman, is false. Recent revelations by the Pusey Committee, and similar such investigations, show that the calibre of person becoming an Episcopal priest nowadays tends to be shockingly low—and this in a Church where the calibre of person in a typical congregation is considerably higher than the national average. Of course, there are notable exceptions, but the report is obviously valid.

Bp. Pike and his cohorts should address themselves to a renovation of the system rather than a strengthening of its worst features. I refer to the Methodist Church, which because of its system of clergy rotation has a far stronger Church than have we. Their system works. Ours generally doesn't witness the fact that Episcopal churches in small towns are nearly always small and insignificant, whereas Methodist churches in the same areas generally aren't.

JAMES F. NORMAN

Lexington, Mich.

Medicine of Theology

Re: *Training: Medicine of Theology: An Analogy* [L.C., May 19]: Terrific!

(The Rev.) JAMES C. SOUTAR
Rector of St. Mark's Church

Troy, Ala.

The author of *Training: Medicine of Theology: An Analogy* seems to be weak on medical history. Some of the greatest advances in medicine have been outside the doctor-patient-hospital orbit. Pasteur was not a doctor and Dr. Alice Hamilton was considered a most unorthodox doctor in her lay because she insisted on looking for causes of illness in industrial practices. These are only two examples of the importance of cross-fertilization from different fields of knowledge to medicine.

As far as I know, comparatively few wish to abolish the present concerns of clergy. What we do ask is that other concerns be considered.

EDITH R. BRADLEY

Milton, Mass.

My sincerest and heartiest congratulations and thanks to Fr. S. Patrick Murphy and Bp. Charles Bennison for their respective articles [L.C., May 19]. I envy Fr. Murphy for I have never read a more splendidly written parody than his article *re. the Pusey Report* and the committee appointed to implement that report. Priceless, a gem, outstanding, marvelous, perspicacious are a few of the adjectives that I would use to describe it!

And I would ditto the above regarding the article of Bp. Bennison. His analysis of the "running-scared" advisory committee report to the last General Convention was

strictly *summa cum laude*. And now that the central figure for whom this report was written has entered the ethereal areas of never-never land (and even more recently has joined ranks with the Zen Buddhist, ex-Episcopal priest, Alan Watts, in further theosophic analysis), we wonder what these same writers would have to say about him at this date! Let us hope and pray that some of the devout and intellectually capable minds within the ranks of our episcopate rise up to fulfill the words of Dr. Macquarrie, "... the only effective answer to heresy, ... is for the Church to show that she has a better theology than a person suspected of error."

(The Rev.) GERALD L. CLAUDIUS
Rector of St. John's Church
Kansas City, Mo.

B. C. P., R. I. P.

I agree with Dr. Brown [L.C., June 2]. The Prayer Book is dead. He is probably right too in saying that the idea of a common set of liturgical prayers is dead during the foreseeable future. In fact the notion of a 20th-century Cranmer is deadest of all. Besides, we do not have any Henry VIII to appoint him and back him even if he existed.

Any gathering of clergy produces about as many versions of what the liturgy ought to be as there are clergy present. This suggests to me that our difficulty (as most of Dr. Brown's article indicates) is in the words. So, let us abandon the words and think in terms of concepts and structure. What are we trying to do? What is the shape of the liturgy to be?

The next step in the development of a 21st-century liturgy seems to be to free every individual Mass to find itself within the confines of the old Dix formula—or some other. There are too many private treasures hid in Cranmer, too much whimsy, too many set patterns of speaking, praying, and hence living to get anything that approaches an agreed on liturgy among clergy let alone laymen. If one were to suggest anything it would be that the words be simple, obvious, and few; that they suggest (anyway) that God is both among us and beyond us, and that this will continue to be the case wherever and whenever men gather together to seek their common life and return again to celebrate their awe, acknowledge their need, and express their wonder before so great a God.

JOHN CLARK

Poughkeepsie, N. Y.

Repeal of the Prayer Book is the first critique that seems to me to have gotten to the root of the problem. If you have reprints of this article for sale, please send me 100 copies.

(The Rev.) ALANSON BROWN
Rector of Church of the Good Shepherd
Wichita Falls, Texas

Editor's comment. Many readers have requested reprints of this article, and these will soon be made available. Watch for announcement.

Prayer is the enjoyment of things present and the substance of things to come.

St. Gregory of Nyssa (4th cent.)



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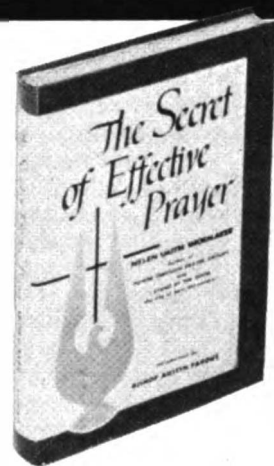
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WCC

Theologians Speak at Workshop

A prominent Roman Catholic theologian told an interreligious and international audience in Detroit that non-Roman clergymen potentially have all the sacramental validity of Roman Catholic clergy. Addressing the Fifth National Workshop for Christian Unity, the Rev. George Tavard, said, however, that it is not up to his Church to determine this priestly significance, but the other Churches themselves. The Assumptionist priest, an expert at Vatican II and an official observer to COCU, said that not all Protestant Churches "as at present constituted, qualify for recognition." He also said that he sees "little difficulty with Anglican and Lutheran Churches today," but that "the landscape becomes hazy when we turn to other Churches." However, he added that there are instances where a valid sacramental ministry "may be seen at work in Churches of Calvinist or Methodist origin."

Fr. Tavard based his conclusions, not on the form or historical succession of a minister's ordination, but on his function. He spoke of the two ways the Roman Church may ascertain a man's valid orders — investigation of ordination, and examination of the way he functions. "In other words, if I may adapt a saying of the Gospels, the people of God recognize a priest at the breaking of bread." He said he would ask a non-Roman minister: "In what way do you function? Do you believe yourself to function, and are you recognized by your community to function, as a eucharistic priest? Do you belong to a eucharistic community in which you function as the president of the Supper? Are you known by your people as the one whose central task is to lead the faithful into eucharistic communion?"

Fr. Tavard said that, "if a given Protestant Church does recognize its ministers as eucharistic hierarchs (even with a totally different vocabulary, with another form of designation or ordination, with another concept of succession, with another theological frame of reference). I see no reason why the Roman Catholic

Church should not take note of this fact and recognize the sacramental dimension of which this community has the experience, thus acknowledging its ministry as the authentic ministry of the Eucharist, without asking historical questions about the forms in which this ministry was transmitted. In other words, I would suggest that we extend to all Christian Churches the principle which we apply to ourselves; it is not apostolic succession which makes the Church catholic, but the catholicity of the Church which guarantees apostolic succession."

He said that this approach to the problem entails several important implications, one being that it implies that "the validity of the ministry could, as it were, revive and resurrect. . . . For instance, there is considerable historical evidence that Cranmer, Ridley, Latimer, John Jewel, and many other 16th-century Anglicans had no intention of functioning as priests. This would not exclude the possibility of a later resuscitation of the Eucharist and the eucharistic priesthood at some more recent moment of the Anglican quest for catholicity. Thus, my suggestion does not deny the conclusion of Leo XIII's encyclical denying the validity of Anglican orders. It simply says that another way lies open toward recognition of these orders."

The theologian began his paper by rejecting the contentions of Frans Josef van Beeck and Hans Kueng that ministerial validity derives from baptism. Baptism, historically, he said, is merely the introduction of neophytes who also need baptism of the Spirit and the Eucharist in order to become Christians in the "full sense of the word."

Also speaking to the group was the Rev. Harry J. McSorley, professor of ecumenics, St. Paul's College, Washington, D. C. An acknowledged expert on Martin Luther, he said that contrary to long-held Roman Catholic opinion, the Council of Trent "did not simply say a flat 'no' to Luther and other reformers." However, the contemporary attitude of his fellow Churchmen toward Luther "is not the result of an indifferentism which simply lets bygones be bygones. . . . It is, in fact, the result of more, not less, historical and theological research."

In another address, Dr. R. H. Espy, general secretary of the National Council of Churches, USA, stated that the ecumenical movement has become an ecumenical revolution, and its course is irreversible. Even the conservative Church

bodies, he said, are beginning to see cooperation at least with one another. He also predicted that Roman Catholic membership in Councils of Churches, though "spotty and limited to local congregations and dioceses," may be expected to rise in the United States and elsewhere.

Dr. Eugene Carson Blake, the general secretary of the World Council of Churches, said in his address that Churches must plunge further into the political field if nuclear war is to be avoided and peace established. Dr. Blake held that although important ethical, social, economic, and political differences exist between Christians, none involve peace or nuclear war. "It is therefore clear that in the next few years our combined bureaucracies must find the ways to bring the whole weight of Christian goodwill and conviction to bear upon the great social, economic, and political issues of our day," he said.

In presenting "Bridges and Obstacles to Orthodox-Roman Catholic Reunion" to the workshop, the Rev. John Meyendorff, professor of Byzantine history at the Jesuit-maintained Fordham University, said the major obstacle is the "relationship between faith and authority. Searching for security in religion, the West has found it in interpreting Christ's promise to Peter as fulfilled in the office of the Pope," he said. "The East, meanwhile, always considered every authority in the Church as conditioned by the right faith of its bearer, and not vice versa. For the Orthodox, the unity of the Church is preserved through unity of faith alone." He also said that once the problem of authority is solved, *Filioque*, the Immaculate Conception of Mary, and other issues "would probably cease to represent major difficulties even if they are important in themselves."

Greek Orthodox Will Attend

After Dr. Eugene C. Blake, general secretary of the World Council of Churches, conferred with His Beatitude Hieronymos, Archbishop of Athens and Primate of Greece, he announced that the Church of Greece will be represented at the WCC Fourth Assembly.

Last March, the archbishop had announced that the Church of Greece, a member of the WCC, would not be represented in Uppsala because "it did not want to go to Sweden, a country whose attitude to Greece is hostile, and where we are not even assured of our security."

And lips say, "God be pitiful,"
Who ne'er said, "God be
praised."

Cry of the Human

Another reason given was "interference by the WCC in internal affairs of Greece" L.C., April 7].

The Church of Greece is entitled to 17 delegates at the assembly, out of a total of 800 delegates from the 232 member Churches of the WCC.

COCU

Predict Disappearance of Corporate Titles

Methodist Bishop James K. Mathews of Boston and chairman of the Consultation On Church Union (COCU) has stated that before the end of the century members of the various Churches such as Methodists, Presbyterians, Episcopalians, may cease to refer to one another by those distinguishing names. He made the prediction at a press conference during the New England Southern Annual Conference of the United Methodist Church, in Providence, R. I.

"I fully expect we shall not conclude this century in the United States without the shape of the Churches changing so drastically that you would hardly recognize the Church by current standards," he said. He also expressed enthusiasm at the progress of COCU, saying that it is realistic to speak of the day when non-Romans will unite. And some day, he added, there will be a reconciliation with Roman Catholics.

NORTH CAROLINA

Black Churchmen Meet

Some 100 members of the Union of Black Clergy and Laity, meeting at St. Augustine's College, Raleigh, N. C., have asked that the Episcopal Church take into account the needs of minority groups in the restructuring of the Executive Council and revision of the liturgy. The Union met June 10 to 14, adopting the measure June 13. The organization represents more than one-third of the Church's 283 black clergy.

The resolution demanded that the policy-making Council and the General Convention undertake a "complete re-examination" of Church structures—from the Executive Council and the General Convention Special Program to diocesan and parish life—so that the Church "may more fully reflect and respond to the needs of all its members." The appraisal should also include the liturgy and the hymnody of the Church, the resolution asked.

"The Church still thinks white when it goes about its business," commented the Rev. Walter D. Dennis of the Cathedral of St. John the Divine, New York City, who was present. The union urged that in the placement of black professional personnel in overseas mission posts, the Church should not limit the assigning of black priests and laymen "to the areas of Liberia and the Virgin Islands." Black

people should be placed "without restraint" throughout the overseas missions of the Church, the resolution said.

A goal of the meeting was to honor the Rev. Tollie L. Caution, whom the union said was forcibly retired in February, after 23 years' service as associate secretary in the Home Department of the Executive Council but retained as a consultant. "The black clergy are afraid Tollie Caution will be kept as a consultant who will never be consulted," Canon Dennis said. Dr. Caution was honored at a testimonial dinner June 13 by the group and he was presented, among other gifts, with more than \$1,000 from friends and colleagues in the union.

BETHLEHEM

Bishop to Take Leave

Beginning Oct. 1, the Bishop of Bethlehem, the Rt. Rev. Frederick J. Warnecke, will be on leave of absence from his diocese to devote full time to the Church's national board for theological education, of which he is chairman.

The bishop said, "We want to develop better methods of recruitment and screening to assure top quality in the ministry. We want the Christian ministry to have an equal show on college campuses with other professions and opportunities. There will also probably be radically new plans for the seminary years geared closely to contemporary life. The board further has been asked to plan for the continuing education, the salaries, and deployment of clergy. As if this were not enough, we have been asked to consider the need for theological education for the laity. It's a big order. I am accepting because I believe this is close to the heart of the renewal of the Church."

Bp. Warnecke will have an office in New York City, but at the present time there is no staff. At the time the education committee was named, it was stated that the budget would be \$250,000 for 1968-70 [L.C., March 31], although Bp. Warnecke will serve without title or salary.

EXECUTIVE COUNCIL

New Committee to Identify Critical Needs

A committee of Episcopal Church leaders, authorized by the Executive Council, soon will begin a nine-month assignment given to them by the Presiding Bishop, "to identify critical national and overseas needs of the Church and to make recommendations on the feasibility of a substantial national capital funds campaign."

Edmond duPont, principal partner of the Francis I. duPont Co., is committee chairman, and vice chairman is John R. Kimberly, chairman of the board of Kimberly-Clark. Other members are: the Rt. Rev. Richard Emrich; the Rt. Rev.

Francis Burrill; Dr. Clifford Morehouse; the Very Rev. David Collins; the Rev. Joseph W. Nicholson; George Livermore; Mrs. John H. Foster; and Miss Adelia Moore. The latter is a student. The Presiding Bishop has also asked four persons to serve as advisors to the group: The Rt. Rev. Stephen Bayne; the Rt. Rev. Brooke Mosley; Dr. Nathan Pusey; and Bromwell Ault.

The report of this special work is to be ready not later than the February meeting of the Executive Council. A special grant of funds from the Episcopal Church Foundation has made it possible to engage outside professional assistance in surveying the Church's needs and in making plans for a capital funds program if that is decided upon by Executive Council and General Convention.

In making the announcement of the committee and its assignment, Bp. Hines stressed that any financial campaign decided upon would be conducted by and for the entire Episcopal Church and independent of current national, diocesan, or parochial programs, with the expectation that its benefits will spread throughout the entire Church and into every segment of society.

NEW YORK

Negro Opposition Defers IFCO Action

Saul Alinsky's Industrial Areas Foundation proposal for a west-coast training institute ran into difficulty in New York, when it was criticized for not being led by indigenous persons. The Alinsky organization has asked the Interreligious Foundation for Community Organization (IFCO) to give \$225,000 of the proposed institute's \$1.5 million, 3-year budget.

The issue arose at the IFCO board of directors meeting as Walter Bremond, chairman of the Los Angeles Black Congress, reported on an IFCO-sponsored training project he directs: "Any attempt to organize black communities today must recognize the importance of the movement for black identification, self-determination, and black liberation. . . . The crucial area is identification. Because blacks presently are intimidated by whites, they reject anything white in positions of leadership. . . . Therefore a training program must project an image of blackness."

IFCO directors deferred any decision on the Alinsky proposal and instructed their staff to raise further questions about the project with Mr. Alinsky. Others at the board meeting agreed with Alinsky that massive training efforts are needed, but stressed the importance of those programs being led by members of the ethnic

Dear God, be good to me;
The sea is so wide,
And my boat is so small.

From fisherman's prayer

groups at which the programs are aimed.

Rabbi Marc Tanenbaum of the American Jewish Committee was re-elected to another year as IFCO president. IFCO is a coalition of 12 major Christian and Jewish groups, and about eight indigenous community organizations, formed to spur community organization. Its current operating budget is \$153,000, and it has, in its first year, allocated nearly \$500,000 to indigenous community organizations.

Riverside Post Filled

Dr. Ernest T. Campbell, 44, senior pastor of the First Presbyterian Church of Ann Arbor, Mich., has been named preaching minister of Riverside Church, New York City. He succeeds Dr. Robert J. McCracken who retired last year but continues as minister emeritus. Dr. Harry Emerson Fosdick, 90, also continues his relationship with the church as minister emeritus.

Dr. Campbell is the first non-Baptist to fill the Riverside pulpit. Both his immediate predecessors are of the Baptist tradition and the church was originally a congregation of the American Baptist Convention.

EAST CAROLINA

H. A. Elebash Elected

The Rev. Hunley A. Elebash, executive secretary of the Diocese of East Carolina, was elected Bishop Coadjutor of the diocese on the 4th ballot at a special convention held in New Bern, N. C., on June 21. He has accepted election.

Mr. Elebash has been the diocesan executive secretary since 1965, having served before that parochially in the Dioceses of East Carolina and Florida. He is a graduate of the Divinity School of the University of the South.

MAINE

F. B. Wolf Elected

The Rev. Frederick Barton Wolf, rector of St. Peter's Church, Bennington, Vt., was elected Bishop of Maine on the 13th ballot at a special convention held in Portland on June 17. He is to succeed the Rt. Rev. Oliver L. Loring who has retired [L.C., April 14].

Fr. Wolf has been at St. Peter's since 1959, having served before that in the Dioceses of Chicago and Quincy and in the Department of Christian Education of the Executive Council. He is a graduate of Seabury-Western Seminary.

CALIFORNIA

Ecumenical Organization for Urban Problems

The Diocese of California is joining four protestant bodies to set up a major

ecumenical organization to tackle problems of urban unrest, poverty, and racial discrimination. The diocesan council gave unanimous approval to the joint project with Methodist, Presbyterian, United Church of Christ, and American Baptist Churches that will be operated as a unit of the Northern California Council of Churches.

The hope that Northern California Churches might prevail upon Saul Alinsky to locate a training institute for community organizers in the San Francisco Bay area appears to have been "dashed" because of Alinsky's midwest commitments. The diocese had led an effort to seek funds to finance such a training institute to be operated by his Chicago based Industrial Areas Foundation. The difficulty in meeting financial guarantees led Alinsky to accept overtures to undertake programs elsewhere, reports Bp. Myers of California.

AEC Reports

In a recent newsletter, the Association of Episcopal Clergy reports: "In the 20 months which have elapsed since we incorporated, our membership has grown to 100 clergy, representing dioceses across the country. Our clergy placement service, undertaken so ably by the Rev. John Whiston, has been instrumental in placing 38 priests in various situations. We have mediated several disputes with some measure of success in each case."

The AEC is organized as a non-profit California organization, and its president is the Rev. George F. Tittmann, rector of St. Mark's Church, Berkeley, Calif. Among the purposes of the organization as stated in the constitution and by-laws are these:

"The mutual encouragement, assistance, and defense of clergy in any kind of trouble, arising from intimidation or harassment; and the personal defense of clergy liable to or who are under presentment of canonical charges.

"The maintenance and development of standards of the Christian ministry.

"The encouragement of better relationships among clergy and laity as well as between the Church and the community as a whole."

Further information about the AEC may be secured upon request from Fr. Tittmann.

EUROPE

Eastern Rite Restored

The Czechoslovakian Ministry of Culture and Information announced in Prague that the Byzantine Rite Roman Catholic Church has been authorized to resume all of its ecclesiastical activities in complete freedom. Restoration of the Church includes the return of churches under its jurisdiction which had been incorporated into the Orthodox Church

after the suppression of the RC Eastern Rite by the Czech government in 1950.

Eastern Rite Christians, most of whom live in Eastern Slovakia, had been requesting the restoration of their Church since the beginning of the liberalization movement in the Czech government earlier this year.

AUSTRALIA

Urge More Common Action

A major conference of theologians sponsored by the Australian Council of Churches and the Roman Catholic Church, and meeting in Sydney, called on all Christians to get together more often for prayer, discussions, and joint Bible study. The 22 theologians at the conference also cleared the way for acceptance by the Roman Catholic Church of Baptisms administered by most non-Roman Churches in Australia. In the past, the Roman Church has usually insisted on conditional re-baptisms of converts.

The Most Rev. Guildford Young, Archbishop of Hobart, Tasmania, and Roman Catholic co-chairman of the conference said in an interview that "one of the toughest jobs we have is to get concerned to shake people alive and make them really hunger for unity. Ecumenism should not be looked at as a nice, soft sell but as a hard challenge."

The other co-chairman, Anglican Archbishop Frank Woods of Melbourne, said that the former lack of common theological studies "is beginning to be overcome" in the seminaries. He noted that three Jesuits are presently preparing for examinations at the Melbourne College of Divinity, the Anglican degree-granting institution.

MICHIGAN

Parish Undertakes Housing Project

Christ Church, Detroit, guided by clergy and vestry, has undertaken a project which will provide modern homes for low-income families at prices they can afford. Working in cooperation with the Metropolitan Detroit Citizens Development Authority, Christ Church is sponsoring a non-profit corporation which is buying homes presently classed as sub-standard, rehabilitating them inside and out, furnishing new kitchen stoves, refrigerators, garbage grinders, and new wiring, heating, and plumbing when required. The homes will be sold with very low down payments, sometimes as low as \$200. Monthly mortgage payments are based on interest rates of only 3% per annum, and in hardship cases, 30-year mortgages are available.

Part of this project is to be a guidance and counseling service handled from the church, helping the new owner to cope with the mechanics and financing of his

home, and to help improve his own self-image and be an inspiration to his neighborhood.

This rehabilitation program is made possible through a new plan whereby the FHA makes a direct loan to the non-profit organization (corporation) for interim financing at regular rates, then makes a direct loan to the end buyer at 1%, at which point the organization/corporation is relieved of financial responsibility for that particular house. One of Detroit's great problems is adequate housing to meet the needs of families in poverty. Christ Church feels that it can offer a great service by undertaking this project.

WASHINGTON

Melchite Primate at Cathedral

His Beatitude Maximos V. Hakim, Patriarch of Antioch and All the East, of Alexandria and Jerusalem, preached at an ecumenical service in Washington Cathedral June 16. As head of the Melchite Christians, a uniat branch of Eastern Orthodoxy, he is spiritual leader of some two dozen parishes in the United States. Accompanying him on a US tour is his vicar general, the Most Rev. Joseph Fawil, Archbishop of Damascus.

The cathedral service was a shortened form of Orthodox Vespers, sung in English with the choir singing the responses and other parts of the liturgy in Byzantine chant of the Russian Church. Representatives of all major Christian bodies were in attendance including those from the Russian Orthodox Church.

In his sermon the patriarch asked that aid to the Middle East refugees be increased; lines of communication be kept open to the Arab world, to allay the spread of atheistic ideologies in refugee camps; and that help be given to keep Jerusalem a sacred place accessible to all and not a military or political pawn, and that the city not be entrusted to any association of governments.

At the close of the service, the patriarch pronounced the blessing of the Eastern rite.

ECUMENICAL RELATIONS

Church Split a Reality

A Church split which has been developing for several years was completed when in Portland, Ore., 51 congregations of the former Evangelical United Brethren body formed the Evangelical Church of North America. This was most of the total of 54 congregations that withdrew from the United Methodist Church formed in April by a merger of the EUB and the Methodist Churches.

At the United Methodist General Conference in Dallas, there had been reports

that some congregations of the former EUB Northwest Conference would secede, mainly over theological issues. A total of 79 ministers withdrew, some of whom were on special appointments not connected with local congregations. Six of the men were in a probation period and a few were retired. The new Evangelical Church of North America has 6,500 members.

One of the major issues to be settled is that of church property ownership. Under Methodist-EUB law, local property belongs to the parent body. The United Methodist trust clause has been upheld by US courts.

The Rev. George K. Millen, a former EUB district superintendent sympathetic to the withdrawing group, explained in an article in the Methodist publication, *Together*, the basic difference is theological. "The liberalism of Methodism practiced in Oregon just isn't compatible with my conservative theological position."

PROVINCES

The Church, a Headlight or a Taillight?

The Church wants to be a light in the community, but it is hell bent on being a taillight instead of a headlight. This was the conclusion of the 36th synod of the Fourth Province of the Church that met at the University of the South, Seawane. Approximately 150 clergymen and laymen attended the study groups, along with bishops of the 15 southeastern dioceses that comprise the province. Ten areas of conflict in society and Church were discussed and findings presented in reports to the whole group. The Rt. Rev. Albert Stuart, president of the synod and Bishop of Georgia, presided.

Conflicts within the Church were dealt with in three fields: ecumenical, monetary, and liturgical.

Ecumenical: Ignorance of Churchmen as to the several movements afoot, especially COCU. Promising dialogues with Roman Catholics were cited in several instances.

Monetary: 21 reasons were listed for today's conflicts ranging from the feeling of donors that their money is not being wisely spent and the Church's apparent support of civil disobedience, to the basic conflict between conservatives and liberals.

Liturgical: Conflicts are related principally to the proposed revision of the service of Holy Communion.

Other reports were heard on job training, schools, family life and youth in relation to sex and drugs, poverty, and housing. There was consensus that the Church needs more equal representation from Negroes at meetings of all levels. Of the 150 delegates present, only one was a Negro.

A final part of the synod was the election of officers: president, the Rt. Rev.

Thomas Wright, Bishop of East Carolina; vice president, the Rt. Rev. Charles Marmon, Bishop of Kentucky; treasurer, George B. Webster of Jacksonville; and re-elected secretary, the Rev. Canon Ralph Madson of Winter Park, Fla.

SPAIN

No Compliance with Liberty Law

The Reformed Spanish Episcopal Church at a two-day synod held in Madrid, May 27-28, decided not to comply with the new law on religious liberty, passed by the Spanish Cortes in June 1967, according to a statement issued by the Rt. Rev. Ramón Taibo, Bishop of the Spanish Church, and by the Rev. Francisco Serrano, secretary of the synod. The law allows non-Roman Christian bodies to register as social organizations but requires a list of members and officers and a full financial statement.

The synod's statement declares that the law's restrictions are not compatible with the Church's freedom to "preach the Gospel to every creature" and "sets undue limitations upon the liberty where-with Christ has made us free to labor together with Him for the extension of His Kingdom." The statement adds that it ought not to be understood as "a demonstration of rebellion against duly constituted civil authority."

The action of the Spanish Episcopal Church follows similar decisions already made by Baptists and other non-Roman Christian groups in Spain.

ORGANIZATIONS

FCT Announces Grants

At the annual meeting of the Foundation for Christian Theology, the Rev. Paul Kratzig, president, announced the disposition of foundation funds.

(✓) \$25,000 for two professors who will be at Episcopal Theological Seminary in Kentucky for 1968-69. Dr. Paul Denlinger, who has been there for two years will be continued and the other appointment will be announced later, when details are completed.

(✓) Christian Thank Offering funds have been allocated to several seminary students; certain institutions not politically oriented; and for specific support of American Indians.

Dr. Kratzig, who is also rector of Trinity Church, Victoria, Texas, stated that all money thus far has been spent on, or is being appropriated for, mission work in continental U.S.A., although some limited funds may be spent on foreign mission when approved at a later date.

Shown at the meeting was a film about the foundation, being produced for release about mid-August. It is expected that the film will be presented over various TV stations throughout the country

Continued on page 20

Grass-Roots M.R.I.

By The Rev. J. Moulton Thomas

Canon Missioner of South Carolina

“When things are right at home, they go right all day at my work.” This was recently said by a layman in South Carolina who had just discovered that prayers in the morning bound the family strongly together and sent each one out to be his best in his own particular sphere of work.

A clergyman prayed, “Thank you, Lord, for the new honesty and unity that has taken the place of failure and frustration

From here — Virginia



in our rectory. I now see why I have been blind to the disunity in the parish family.” He and his wife, in seminary, had started their daily life together with prayers — but studies, demands, then a baby, and unshared misunderstandings, crowded out time for spiritual resource. Ten years later, they now say, “We are putting first things first.”

The difference in each of these homes, now, is that communication is achieved between husband, wife, and children because when they can speak to and listen to God together (trialogue), they can, the better, listen to and speak to each other (dialogue).

This renewal of Christian faith and meaning was evident in dozens of homes during January, February, and March as a result of workshops on prayer power conducted under the auspices of the Department of Christian Education of the Diocese of South Carolina. Making discoveries in informal prayer together deepened those families that were already well adjusted, and rebuilt family life that was insecure or shattered. One husband — a news columnist — speaking before 40 couples in one workshop said, “Prayer is not a thing totally new to my wife and me, but it’s something that we have practiced in secret, privately; I think it is a great shame for people who are intimate, in every other way, even when they kneel in church together or at home, not to share out loud the most important part

of them, their relationship with God. We are now doing this and I feel that in our marriage, to a degree we have not known it before, we know the peace of God.” At the other extreme, two marriages already in litigation for separation or divorce, found in praying together the honesty to seek forgiveness and the grace to be joyfully reconciled. The legal papers were torn up.

Such workshops reach people at their level of need because, in the meetings, the Gospel has been presented, not by the missionary alone, but by a team of from three to ten lay persons, who, in short talks, show where Christ has brought personal renewal and meaning, and the part prayer is playing in family and parish renewal. Where does such a team come from? First, from outside the diocese; then they are raised up from within.

Into South Carolina came ten Churchmen from Vermont, New York, Western New York, and Upper South Carolina.

The E.C.W. chairman for Christian education in Vermont came for three days of meetings on the “basis of prayer for

To here — Western New York



Christian education.” She met with Church school teachers and parish education chairmen. The next week the prayer and worship chairman for Province II spent a full day with devotional leaders. From Western New York came three couples, in their 30s and 40s. A husband said, “We would be ungrateful to God if we kept quiet about the difference Christ now makes in our home.” And a wife: “The past three years had been a nightmare. Would you believe that prayer has changed our relationships all the way down to sex? It’s a miracle when I so seriously considered divorce.” The six from Buffalo wanted to come to South Carolina after a lawyer and his wife came from Falls Church, Va., to a couples’ meeting in their parish, bringing a story of renewal for frustrated and discouraged homes. The young couple who came

from Upper South Carolina to speak had, the week before, taken new hope from the stories from Western New York.

In all, those who came from outside the diocese traveled over 16,000 miles and at their own expense! By the time these ten left, South Carolina parishioners were beginning to make similar discoveries. One man said he had come to the place where only suicide, or surrender to Christ, made sense. He surrendered to Life instead of to death. Two persons resentful against their rectors, found power in prayer to write letters admitting their resentfulness. Several rectors found in praying informally together an end to defensive and irritable situations. They became friends. Those who carried the burden of a mentally retarded child, or the loss of a son in Vietnam, found in prayer fellowship the victory of the Cross and Resurrection. A former teacher at a Negro college in Orangeburg received, in prayer, the grace to forgive state troopers who killed the sons of her two closest friends, and to take to those mothers hope, not hate. Parents and teenagers bridged the “generation gap” by first bridging the *re-generation gap* between themselves and God through prayer.

From joyous discoveries such as these, individuals and couples throughout South Carolina did their own MRI witness from parish to parish. They are now available when called elsewhere. All of them discovered their new freedom, not in the changing of outward structure (ecclesiastical, liturgical, or ecumenical) but in the change in inner strictures where inner lives were released through prayer to know God’s love and to love others. Any one who has read *Fire in Coventry* has read chapter I of a new Acts of the

To here — South Carolina



Apostles. In our age of personal, racial, and secular frustration, the Anglican Fellowship of Prayer would see the addition of diocese after diocese in this newest New Testament.

There is an imperative to pray in the very nature of man — the response to the call of God. Man never has sought a higher being to take whatever the means available to his particular environment and state of physical-spiritual evolution. This imperative in man's very nature is a testimony to the act of God and His persistent call. The Church as the living Body of Christ is sustained, fed, and illuminated in its founder whose life was a continuous openness in prayer with His Father. Prayer is the Church's imperative. This article describes the way in which the Church of St. John the Divine in Houston conducts its prayer groups. These groups realize they are only one evidence of the life of prayer sustaining the church, many members of which do not belong to "group." It is simply a boundless joy to be of one mind, in one place, at one time, to seek illumination in Christ. And so the prayer groups form themselves. The structure of the prayer group or-

the rector in attendance, and an agenda of scripture discussions, intercessory prayer, and the ministry of healing. Other nighttime groups may consist of only a few couples who meet for discussion and prayer. One such group recently produced two clergymen, now with parishes of their own, who at the time were successful young businessmen. The survey shows that most groups meet in the mornings either at the Church or in homes. There is usually a designated leader, a defined study and, of course, prayer and intercession. One group meets twice weekly and is solely for meditation and prayer. Sometimes this group maintains absolute silence, sometimes insights are shared.

The council meets to report to and confer with the rector and with fellow representatives. It is a mutually beneficial meeting. Through a sharing of group problems and strengths all groups are edified. If the rector has a special intention he so instructs the council. This year



Prayer groups meet at church

keep in session, in particular to one which meets in the church building and is easily accessible.

Two years ago the Church of St. John the Divine published a tract-size booklet of 24 pages entitled *We Want to Pray*. It consists of one or two written testimonies from each prayer group and is a revelation of the spiritual impact of group prayer. A copy was sent to each family in the parish. Requests for the booklet

THE PRAYER IMPERATIVE: from which Prayer Groups Are Born



and in homes

organization is simple, sturdy, and functional. Each group is self-determined in study material, prayer procedure, agenda. They are coordinated by a Prayer Group Council which meets monthly and consists of a representative from each group, the rector, an assistant rector, and the prayer group chairman who is appointed by the rector. Prayer requests which come in to the church are channeled to a secretary who sends a typed list of the names to each representative and also to the clergy for special mention at the altar in the Holy Communion and healing service held each Friday.

A survey of the prayer groups shows that they vary widely in procedures, study material, tone, and size. One group of men and women meets at night and has a core of 30 or more members. This group is ecumenical, has an assistant to

the special intention is unity of clergy and congregation in understanding of the Word and of the Church's mission in the world in this era of change and unrest. The prayer group council chairman functions mainly in communications. She sends reminders to the representatives of council meetings, brings to attention the important activities of the church, helps in forming new prayer groups, and compiles a list of all prayer group members, their addresses, telephone numbers, time and place of group meetings. This list is given to each representative, to the church secretaries, and to the clergy. It is beneficial in placing new members and in emergency prayer requests. The chairman is also on the parish executive board of the women of the church. During summer vacation months members of groups who disband are free to come to those which

from outside Houston, as far away as Africa, forced a reprinting, which proves something about the value of prayer groups!

This parish remains in close touch with the Anglican Fellowship of Prayer, and is extremely grateful that the Prayer Outreach Committee of the MRI Commission is developing a prayer commitment plan for use in parishes and dioceses throughout the Church.

in day and evening groups



By The Rev. Thomas W. Sumners
Field Representative for AFP

The Meaning of Prayer Outreach

By The Rev. J. W. Kennedy, D.D.

Director of
Forward Movement Publications

Part of the Christian's business is prayer, but where do we fit into this praying action as sharers in the worldwide movement of mutual responsibility and interdependence? The Mutual Responsibility Commission's new Prayer Outreach Committee is trying to find the answer to this question as it begins to shape its task of enlisting and committing the Church to prayer for mission.

Praying is not quite so simple as it seems on the surface. To really pray is just about as difficult as anything we Christians are called upon to do, but without the practice of prayer and meditation no one is able to attain Christian maturity or maintain himself in it. When we are called on to pray for mission, just saying aloud a prayer in Response as part of a daily pattern of devotion is not sufficient. It can only link with power those who pray if there is a deeper commitment to the Christian way, as the best way to redeem the chaos and unfaith of the world, through the conformation to the will and person of Christ. Such praying takes place in the context of the community. That is why we are calling the whole Church to prayer enlistment and commitment. Praying provides the bases, motives, and resources for recovery and renewal, using scripture and sacrament as frames of reference, reviewing what we have done, or what we know we must do, in relation to them and to the demands of everyday living. Prayer comes first, before the reforming action begins, but the action follows hard on the praying or else the praying is but a pious mouthing of words.

The Rt. Rev. Stephen Bayne, in writing about the function of the new Prayer Outreach Committee of the Mutual Responsibility Commission, said, "at this stage in history, one of the things which ought to be done and could be done is to reawaken a failing sense of the essential importance of prayer to Christians. The spirit of our times is the spirit of puritanism, in which we lay the greatest stress on 'doing our thing' and on taking active social action, and are inclined to be suspicious of activities like prayer which, on the surface, seem dangerously safe and unrelated. *What we need are great hammer blows of affirmation about prayer.* We need to be reminded that the offering of ourselves to the Father must be at every level, not simply the level of social action alone. We need to be reminded that the secret of deep spirituality in every culture and at every time has been locked in with the secret of faithful

and confiding prayer. We need to be reminded that, whatever else you can do for a person or a human situation, you can often regard your own spiritual energies in prayer — indeed your love doesn't count for much unless it reaches the level of praying."

We need not only "great hammer blows of affirmation about prayer," but greater zeal in its implementation. The summons from the Anglican Congress in Toronto, 1963, called the whole Church to renew its life and revive its mission to the world. We have accepted this call to Mutual Responsibility and Interdependence both in obedience to mission and as a charter of principles to direct our prayers, our thoughts, and our actions, in every aspect and at every level of the Church's life. We have heeded this call and have taken MRI seriously, but we have certainly not done all we could to a renewal by personal and corporate prayer for mission.

The Mutual Responsibility Commission's Prayer Outreach Committee has launched a prayer commitment plan of renewal for mission, and is urging every Christian in every diocese to join together over the coming months in a tryst of daily prayer, with a primary concern for the mission of the Church in and to the world. There may be considerable differences in dioceses and in parishes about how to develop and implement such a prayer commitment plan. The Prayer Outreach Committee offers the accompanying outline as one way of helping parishes and missions to begin and maintain a disciplined schedule of prayer life for renewal of mission, based on the plan used by the congregation at Trinity Cathedral, Little Rock, Ark.

A Call to Prayer

1. We bid all Episcopalians to heed the Mutual Responsibility Commission's call to prayer.
2. We ask all bishops to write a letter of endorsement and commendation of the "call" for use in their dioceses.
3. We ask all rectors to consider prayerfully the need for such enlistment and commitment in intercessions for mission, to send a letter to all people in each parish, to give sufficient time for preparation, and to seek the support and cooperation of lay groups in the parish who will counsel together with him about timing and procedure.
4. We ask that copies of *Response* be ordered well in advance — allow two to three weeks for this — to be distributed with the bishop's letter, if he writes one, the rector's letter, and, if so desired, a prayer commitment slip locally adapted.
5. We ask that the people in each parish be prepared — through announcements in the parish bulletin or paper, and from the chancel. What the rector believes and teaches about prayer will

influence tremendously the number of people who respond and join in a rediscovery of the power of prayer, and who become part of a world-wide movement of prayer for the mission of the Church to and among the peoples and nations of the whole earth, with our teach work and social action.

Resources

The Prayer Outreach Committee is at present compiling a recommended list of resources for individuals and groups implementing this call to prayer. Forward Movement Publications has just published a booklet by the Archbishop of Canterbury under the title *The Meaning of Prayer*. This is now available. Lay groups have found especially valuable the Forward Movement miniature book *The New Worship Handbook*.

What is The AFP?

By Polly Wiley

Co-director of AFP

It has been pointed out to us that within the Church, movements arise from time to time taking to themselves names each of which might well be a title for the whole body. PECUSA is a Confraternity of the Blessed Sacrament; it is a Society of Companions of the Holy Cross; it is an Evangelical Education Society; it is an Anglican Fellowship of Prayer. Behind each of these names is the hope to correct some imbalance by emphasizing anew what is felt to be a neglected aspect of the whole. Such movements can arise spontaneously. The Anglican Fellowship of Prayer represents the voices of many, many little people in many places, speaking of the need for prayer and the inner life at a time when it has not been much talked about. Many can speak with the conviction that comes from experience of the astonishing refreshment and power of small groups when they meet in the transforming intent in which the Church began.

During World War II, because of an urgency of need like ours, some women of the Diocese of New York began to meet together across all their differences to broaden and deepen their own practice of prayer by talking about it and doing it together: the wife of a famous evangelist; the Mother Superior of the Order of the Holy Nativity; a gifted millionaire, spiritually literate and lonely; a Quakerish school teacher; two Negro

Mrs. Alexander Wiley, co-director of the Anglican Fellowship of Prayer, has recently been appointed a member of the prayer-outreach committee of the MRI Commission.

members of a Harlem parish unblocked about prayer. As we opened our hearts to each other and asked for direction, the project simply came alive and walked out of the shop; presently that group became the mother, and the center of communications, for similar ones in many parishes in the diocese. Once one has been part of a group that is all it can be, it seems almost a betrayal to settle for anything less.

Later in Pittsburgh, the Rt. Rev. Austin Pardue saw the potential of such small groups within the Church. He picked up the leadership of the movement and brought Helen Shoemaker into it. It was he who there sponsored the first of its eleven annual conferences; and he suggested the name "Anglican Fellowship of Prayer."

In the rapidly growing movement, recent conferences have been held in Detroit, Richmond, and Toronto, respectively. At the Anglican Congress in '63, the host bishop, Frederick Wilkinson, with Bp. Lichtenberger's assent, invited representatives of the Fellowship to be present, and Abp. Coggan asked their prayers in the hall during the historic reading of the MRI document. Again in Seattle, at Bp. Hines's instigation, the AFP held daily meetings for informal group prayer in the Convention Chapel for the concerns before the three houses. With the ECW board of Province II, they were responsible for a resolution of the Triennial, approving in principle the Canadians' Prayer Enlistment Plan in support of MRI; and a similar Prayer Outreach Committee for our own U.S. Mutual Responsibility Commission has since been appointed, on recommendations from the Convention.

The Fellowship has sponsored workshops, conferences, and schools of prayer

on regional, diocesan, and local levels. Special needs are more leadership training and money to pay the expenses of volunteer teams ready to go wherever called. The ecumenical dimension, present in this grass-roots movement from the first, has become increasingly a source of power as we share our common experiences of grace across our differences of tradition.

Bp. Hines's coming to Toronto, and the indirect consequences of his coming in the Request to Lambeth and the Call to Prayer for Lambeth, reflected elsewhere in this issue, together mark quite unexpected response on the highest levels to the concern with which this modest operation began.

Prayer and The AFP

By The Rt. Rev. F. H. Wilkinson,
Chairman of AFP

Since first becoming acquainted with the Anglican Fellowship of Prayer in Pittsburgh, I have been impressed with the dedication and sanity of those who, under the leadership of persons like the Rt. Rev. Austin Pardue, the Rt. Rev. Cuthbert Bardsley of Coventry, the Samuel Shoemakers, and their colleagues, have participated in the life and activities of the Fellowship. Many found in the more intimate fellowship of the groups as well as the conference, an inspiration and strength that they were not likely to acquire in any other way. Those who share the groups and the fellowship are a fraternity who undergird the life and liturgy of the Church with their inter-

cessions; especially do they pray through the use of "Our Response" and for the world outreach of the Church as focussed in the program of Mutual Responsibility and Interdependence. The Church needs the kind of spirited dynamism that the Prayer Fellowship can create.

Prayer in the accent of some contemporary theology is nothing more than a self-induced form of inspiration. It can be only contemplation that may lead to action. In trying to be a serving Church, a world-involved Church, we may become skeptical about intercessory prayer, and pride ourselves upon being thoroughgoing activists. If faith without works is dead, certainly faith without prayer is impotent; for the dialogue which is essential to all worthwhile serious dialogue is a dialogue with God which we call prayer. One ounce of God's wisdom through prayer may save us from endless talk and tragic mistakes.

*Help us to ask that we may learn
Not how to get our own way,
But how to take Your ways;
Not how to do what we want,
But how to do what You want.*

The Anglican Fellowship of Prayer is nothing more than a world-wide fellowship of Christians sharing deeply in the prayer and work of the Church, supplementing the liturgy of the Church, and encouraging individuals and prayer groups in the practice and experience of prayer. The old-time prayer meeting was too often an unattractive activity of the pious. On the other hand, far more people today than we ever realize pray and want to pray. The Church is the interceding fellowship of God, whose compassion, wisdom, and grace we share in a world where problems will never be solved by human ingenuity alone.

What miracles could be wrought if the power of prayer were fully realized and invoked! Prayer is the nuclear power of the spiritual world — "for Thine is the kingdom, the power, and the glory for ever and ever." Prayer is a daily battleground for those who pray that God's will may be done on earth. Prayer is adventure. Prayer is a launching of the human soul out into space seeking God, His love, and His purpose, and beholding the whole universe with His benevolence.

Parish Clergy & Prayer Groups

By Polly Wiley

Parish clergymen generally tend to be nervous about informal prayer groups in their parishes, functioning independently of their control. Because the Anglican Fellowship of Prayer believes in and promotes such prayer groups, two

Prayer group in Virginia



statements by rectors on this subject seem relevant. One statement is excerpted from a letter written by the rector of a parish in the south to Mrs. Helen Shoemaker after he had attended the conference in Toronto. The other comes from a taped report by a clergyman of the First Province, speaking to a leadership-training conference.

The southern rector wrote: "One of the things which seemed to come out of our Toronto conference was a feeling that the clergy are the greatest stumbling block to renewal. While I agree that this is frequently true I plead that this movement be kept within the Church structure. We need to work through our parishes rather than breaking off into a new group. Where the clergy are stubborn or hostile, I hope that members of the AFP will love them and accept them. When I came to my first mission I was told of the prayer group and was invited to attend. I didn't want to, but felt that it was one of those distasteful things that go with any job. Assuming that my predecessors had done so, I decided to grin and bear it. Later I learned that I was the first clergyman ever to attend. I would not have missed it for anything. This group has undergirded and supported my ministry and is the most valuable single asset we have in the parish."

Said the eastern cleric, speaking to the leadership-training conference: "Why bother with prayer-study-action groups? And believe me they are a bother! We have nine or ten of them in the parish and I know. They are more work than preaching and running dinners and having social functions, because somewhere along the line the fences between us are broken down and the real person comes through. And one thing I've found is that we are more united in failure than in success, and that people do learn to love and trust each other. In one group there were two old ladies who hated each other. And they fought over me, you know! Well, these two girls have faced their problem. Their personalities are miles apart. But in the group they got to know Christ, and they can't get away from Him. One of the basic rules in the group is honesty, and then, loving understanding. So now they are sisters in Christ Jesus.

"We have one men's group led by a truckdriver. In it are two boys with an IQ of about 75, and a cripple, and an old man who is a retired sweeper from the GE company. When I meet with them it's a shattering experience because the level they talk on is maddening, but they know the Lord and they know one another. When I see Christ somehow cut right across them — see a college professor and the old retired sweeper praying together — my own faith in the power and reality of Christ is restored. This is the kind of thing people want and they're not getting."

Supporting MRI

By Alys Smith
All Saints' Church
Beverly Hills, Calif.

Following the Anglican Congress at Toronto in August 1963, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, appointed a committee on Prayer Partnership and Intercession (now called the Prayer Outreach Committee) to function under the diocesan commission on Mutual Responsibility and Interdependence, of which the Rev. Kenneth W. Cary is chairman. Bishop Bloy appointed me to the chairmanship of the MRI Prayer Outreach Committee.

Taking to heart the conviction of the national MRI commission that "We urge every Churchman, in every association, that prayer be the central act of our obedience to mission from the outset," the Prayer Outreach Committee began to meet regularly as a Working Fellowship of Prayer. Its personnel consists of 12 members, exclusive of Dr. Cary, ex-officio, who attends whenever possible. The only officers are a chairman and a secretary. Presently there are four meetings a year which last four or five hours, and frequently include a celebration of the Eucharist. Among clergy and lay members are the Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles; the two diocesan field representatives of the Anglican Fellowship of Prayer, appointed by Bp. Bloy (who is himself a member of its advisory board); the Rev. J. H. Smith (my husband) and me, both members of the international executive committee of the Anglican Fellowship of Prayer; past and present heads of devotions of the Churchwomen of the diocese; and the Rev. J. Earl Cavanaugh, chairman of the renewal commission of the diocese. The committee, informal and flexibly structured, is knit together in



Dr. and Mrs. Smith

deep and honest fellowship where those who attend not only exchange ideas and pool prayer outreach activities, but also undergird one another in prayer for the wide concerns touched by the areas they serve.

Goals and Purposes

To assist our bishops, clergy, and lay people as a clearing house of information and inspiration related to the art and vocation of prayer, our committee has, since its inception, devoted itself to:

1. The promotion and distribution of the devotional guide, *Response*, at clergy conferences, to vestries, Church school teachers, staffs of churches, ECW groups, devotions chairmen, church tract racks and prayer groups, etc.

2. The promotion of the booklet, *Fire in Coventry*, the story of the action of the Holy Spirit in the rebirth of Coventry Cathedral, as well as other pertinent books and pamphlets useful for leadership groups.

3. Distribution of the wallet-sized prayer card for Anglican World Mission, providing three prayers usable for our partnership with the Diocese of Polynesia.

4. The establishment of prayer partnerships with 40 clergy and lay persons in Polynesia, matched with 40 from the Diocese of Los Angeles, thus forming a person-to-person linkage in prayer and correspondence. The name allocated is to be used in personal devotions, prayer groups, and the regular worship services of the Church.

5. Encouraging and participating in diocesan, regional, and local prayer conferences, the formation of new prayer groups for men and women, schools of prayer, retreats, and quiet days. Teams have also been sent to churches to speak on prayer, prayer groups, and giving personal witness to their faith.

6. Active participation during the visits of Bp. Vockler of Polynesia, and Bp. Bardsley of Coventry, England. For four consecutive years members of the Prayer Outreach Committee have been responsible for a day-long prayer groups conference, sponsored by Bp. Bloy and conducted by leaders such as Bp. Pardue of Pittsburgh, Bp. Jones of West Texas, and Bp. Bardsley of Coventry.

Along with other world-wide organizations that have this concern, we humbly submit what one diocese has done to bring about renewal through a sustained prayer emphasis. It is the conviction of our Prayer Outreach Committee that prayer support of the Mutual Responsibility call to the whole Church is top priority, and that the life of prayer must be the cornerstone of the life of action.

Mrs. J. Herbert Smith, the wife of the rector of All Saints' Church, Beverly Hills, Calif., is a member of the MRI commission of the Diocese of Los Angeles, and of its subsidiary, the Prayer Outreach Committee.

WE ASKED

Continued from page 3

ical: and deprivation of meaning as well as of job-opportunity corrodes persons for whose sake the Church exists. In short, for the Christian the inner and outer life are inseparable—not two things but one. Would you like to set us straight about that?

"It's a tough truth that holiness is wholeness. But it's indispensable. The Dag Hammarskjöld who said that for our day the road to holiness necessarily passes through the world of action, was first a man who had at some point said yes to holiness; if he had brushed aside the cost of that the results would not have been the same. And the Bonhoeffer so rightly revered by the passionate reformers for his 'man for others' and for his savage rejection of religiosity, is the Bonhoeffer who says things like, 'It matters little what form of prayer we adopt. . . what matters is the faith that . . . touches the heart of the Father who knew us long before we came to him.'"

What kind of response the Presiding Bishop made to us that day in Toronto is indicated by the quotation on this page. (For a free transcript of the opening address send a card to the Anglican Fellowship, Burnside, Stevenson, Md. 21153.)

Bishop Emrich called the Presiding Bishop's coming, as he did, to a meeting of an unstructured movement on this particular errand, "a very important event. . . There is a good chance that (it) could affect in a deep way the whole policy of the Church." The Rt. Rev. Stephen Bayne commented: "We need great hammer strokes for prayer!" and he followed that remark with a question, whether the Anglican Fellowship could not initiate an invitation, to people throughout the Anglican Communion everywhere, to be in prayer for Lambeth, "for me and the 500 other bishops, that we may have the grace to let God guide us?"

HE RESPONDED

Continued from page 3

mate, no such assignment would appropriately be made today] . . . I found an answer to the question "who am I" in the flight of who Jesus was and is. So did many another struggling seminarian. Now we had a base from which to operate. . . Prayer may indeed be an avenue through which the problem of identity is resolved for many a man and woman; but it is also true that the meaning and power of prayer issue out of the resolution of the matter of identity, when a man can declare with confidence who he is because he understands and trusts who God is.

I would make the plunge with you by suggesting what may appear to be a strange definition of prayer: "Prayer is awareness." Albert Camus, at the age of 23, said, "What I want now is not happiness, but awareness." Perhaps he would not have agreed, but what he wanted —

even more than happiness — was to be at prayer. For the issue of open, honest, genuine prayer cannot be other than the extension, out and around, up and down, through and through, of our inclination and willingness to be aware. We will be aware of more things, and the nature of them. We will be aware of more people, and the goodness of them. We will be aware of more of men's triumphs, and the beauty of them. We will be aware of more of men's failings, and the tragedy of them. We will be more aware of the weakness of power, and the puzzle of it. We will be more aware of the power of weakness, and the miracle of it. We will be more aware of the poverty of wealth, and the peril of it. We will be more aware of the wealth of poverty (of spirit), and the glory of it. We will be more aware of *who* we are as a person, and the somber joy of it. For this "awareness" is and will continue to be, the surprising, renewing gift of One to whom we have learned to draw near, saying "Our Father."

[Bp. Hines then cited a story that appeared in *Life* magazine — an account of the experience of a man with a heart attack.] . . . "For two days he drifted between sleep and wakefulness, burning with a fever that once reached 106 degrees. It was here that he was closest to death, and he was not even aware of it. Then, as abruptly as it had begun, the fever left him. He awakened one morning feeling completely alive and aware — certain for the first time that he would not die. He was in a semi-private room; someone else was there, in the other bed, staring at him curiously. He was overcome by a sense of the freshness of life such as he had not known for many years. He looked at the fabric of the bedclothes, and at his own hands. He found a great surging feeling of the kinship and common destiny of men, which came close to overwhelming him. Today he knows that cardiac patients, and — in fact — all men who have gone to the final brink, looked over, and been drawn back — have such feelings. Children have them as well. It is almost as though these feelings, being found at both extremities of life, seep from outside through the thin wall that encloses life at both ends. . . His sense of the extraordinary freshness of life is slowly, and to his deep regret, passing away; but there remains a faint, persistent wonder that will not leave him. To him the sudden flattening of a patch of grass in the wind could be the very footstep of God. To him the coming of spring is not the logical result of the ponderous wheel of earth, an annual occurrence scarcely to be noticed, but an enormous personal gift that can bring tears to his eyes. Perhaps my amateur status shows by my attempting to push the analogy too far. But here is a recorded and mighty experience of prayer, mingled, to be sure,

with an unforgettable experience of intense suffering. But — at the heart of it all — persists the rediscovered knowledge of God as Creator, Sustainer, Redeemer. Prayer is awareness. Prayer is awareness of the Holiness of God.

The mystery (and I use the word in the Pauline sense: open secret) of the "Holiness of God" is precisely that it both shatters and restores. It is like the necessary surgical technique, it cuts away, so that healing (wholeness — holiness) may appear. It knocks down. And it raises up. Its terror is also its renewing, transforming power.

The "Holiness of God" shatters us, but only to draw us into new and more effective relationships not alone with God, but in that precious web of human relatedness which is the world of God's creation — the world of men. Awareness of the holy is ethical through and through; if not, then the Cross is travesty and a delusion — indeed, sheer horror. Awareness of the holy will not tolerate the self-serving kind of awe of the Mount of the Transfiguration which, at its half-way house, says, "This is so satisfying, so esoteric, so soothingly immobilizing, so locally secure for us who are now privileged to occupy this enclave; therefore let us make the enclave permanent, and our places in it permanent." No! God says no! Jesus Christ says no. Awareness of the holy engenders in a man from whose eyes the scales have been stricken, vocation. It impels the mountaintop people to go down from the esoteric splendor of the mountaintop, into the plain of desperate human need, a need in which the transfigured also share and now find it unthinkable to do other than to minister to, not in paternalistic condescension, but in grateful penitence.

On a deeper and higher level, then, in prayer — the experience of awareness — we encounter the God who made us and who conferred upon us the freedom to disown him; and whose unlimited grace in Christ Jesus makes us what we are not. In response to this, our new life by faith can only be an endless striving, out of gratitude.

The other day there came to my desk an application for funding from our General Convention's Special Program in the interest of the black people, poverty-stricken people, in the ghettos. There was nothing very remarkable about the application; it was an order from a community organization group which had a base firmly anchored in a black ghetto of a mid-western city. But the application closed with a prayer; a prayer I had never seen or heard, but which I now cannot forget: "Our Father," it said, "save us for Heaven's sake; and for earth's sake, make us worth saving." To which I add for myself, and perhaps for you, a fervent *Amen*.

The AFP—Task Force of Intercession

It is an honor to present this special issue featuring the Anglican Fellowship of Prayer. We hope that through reading it many Churchmen will learn not only about the work of this organization but about the true interrelationship between prayer and work in the Christian life. For it is to witness to this truth, in word and deed, that the Anglican Fellowship of Prayer exists: the truth that for those who are in Christ there can be no struggle for priority between prayer and service, since to pray is to serve and to serve is to pray.

There have been times in the history of the Church when zealous Christians have resorted to prayer, contemplation, and pious withdrawal perhaps thinking that they were drawing near to God when in fact they were only drawing away from their brethren in this wicked world, and it is easy for present-day Christians, enjoying the benefit of hindsight and a secure situation, to reproach them for their "escapism." But the activist Christian of today may not be so aware of the pitfall of another escapism under his own feet. To seek in prayer an escape from this wicked or demanding world is escapism, but no more so than is seeking in "service" an escape from God. For a true personal meeting with God can be a shattering experience, and a brave soul may shrink from it.

Neither escape from the world to God in "prayer," nor escape from God to the world in "service" (some nowadays call it holy secularity or something like that), is an acceptable option for the complete Christian. The Anglican Fellowship of Prayer believes, and calls all Christians to witness, that the living members of Christ can serve their Master fruitfully in this world only as by faith and prayer they abide in Him. The servant Church is the praying Church, the serving Christian is the praying Christian.

In his address to the recent convention in Toronto of the AFP, Bishop Hines quoted a prayer which had been sent to him in the mail. Like so many of the world's great prayers, it is anonymous: *Our Father, save us for Heaven's sake; and for earth's sake, make us worth saving.*

We said that this prayer is anonymous. We may say that its real author is the Holy Spirit who, as St. Paul declared, prays in and through men. There is a word to this generation of Christians in this prayer. Man has an eternal end—to know God, and to glorify and enjoy God forever, beginning here and now. That is Heaven, and for Heaven's sake man needs to be saved. But what kind of person is a fit candidate for, or neophyte in, this life which is Heaven? Only the person whom this earth can ill afford to lose, because of his love for it and his value to it. It is truly for earth's sake—that is,

out of love for all other children of God's love—that the Christian prays that he may be made worth saving. To love one's neighbor is not simply identical with loving God, but the presence or absence in any person of love for his neighbor marks infallibly the presence or absence of love for God, as St. John in his epistles said with such eloquent blunt simplicity: "If a man says, I love God, and hates his brother, he is a liar."

In his biography of Thomas Aquinas, Gilbert Keith Chesterton asserted that each generation instinctively seeks the saint whom it needs most to recall it to Christian sanity and wholeness, since each generation of Christians tends to be lop-sided and partial in its discipleship. Thus, if the thesis is true, a generation of Christians who have been excessively emotionalistic and irrational may reach out for such a saint as Aquinas to help restore them to loving God with all their minds. Somehow we fear that Chesterton was too optimistic. In our opinion it would be nearer the truth to say that each generation *needs* a saint most unlike itself to lead it back to sanity. Whether it avidly searches for such a mentor is more debatable. What is certainly true is that each generation of Christians, often in reaction against its immediate predecessor, goes gung-ho for one particular part of the Gospel to the neglect of all the rest. And when that happens, as always it does, the Holy Spirit, the divine Corrector of the aberrant people of God, must somehow call them back to wholeness and integrity of the Gospel. This He normally does through some Christians who see what is lacking and offer themselves to be the human agents of the corrective process.

Sheer activism—working to change the world into what they hope is a closer approximation of the kingdom of God—is the religion of many dedicated Christians today. And it is a very fragmentary, reduced Christianity, hence a distortion of the Gospel. Unless Christian service is firmly rooted and grounded in the love of God, it will cease to be Christian and perhaps cease even to be service. Christians today need to learn to pray, so that they can be whole persons themselves. That is first. In his address at Toronto, Bishop Hines defined prayer quite strikingly in terms of "awareness." It is a sound conception, capable of rich and manifold exposition. One can say, to give it but one application, that it is only as a Christian is aware of God, in Christ, that he can be soundly aware of his neighbor, in the world.

The Anglican Fellowship of Prayer does not simply teach and propagate the neglected truth that prayer and service are one and inseparable; it practices that which it preaches, for it is a task force of intercession. The Church today is thinking and praying, and doing some planning, about what it calls renewal. The Anglican Fellowship of Prayer is not only telling the Church that true renewal is renewal in prayer, it is setting the pace and taking the lead in the action of renewal. May God, by the power of His Grace, carry it from strength to strength in this most necessary work and witness.

The act of praying is the very highest energy of which the human mind is capable.

S. T. Coleridge

RECONCEPTIONS IN CHRISTIAN THINKING 1817-1967. By W. Norman Pittenger. Seabury. Pp. 127. \$4.50.

This little book contains the Paddock Lectures at the General Theological Seminary given by Dr. Norman Pittenger as a part of the observance of the seminary's 150th anniversary. Dr. Pittenger takes a look at what has happened in the development of certain theological topics during the past 100 years.

To me the best two lectures are the first two. The first is called "Faith, Reason, and Language." In this chapter the author states clearly the Anglican position in relation to other statements of the Christian philosophy, and I find his writing clear and easy to follow. Likewise in chapter two, called "Christian Faith and Scientific Thought," I find Pittenger much at home in his field of apologetics. In the other chapters I have to confess that I do not find him at his best, and his line of thought is sometimes difficult to follow. The exception is in "The Sacred and the Secular" where I find him once again stimulating.

Reconceptions In Christian Thinking is well worth reading, for Pittenger is a daring apologist for the 20th century who does not feel that he has to kill God and bury all the sacred under a pile of existential verbiage.

(The Very Rev.) GORDON E. GILLETT
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THE SON OF MAN IN MYTH AND HISTORY. By F. H. Borsch. Westminster. Pp. 431. \$8.50.

"Son of Man" is our Lord's favorite self-designation, occurring 80 times in the Gospels. But it is never used by anyone else of Jesus, nor anywhere in the NT outside the Gospels, except by St. Stephen at the moment of his martyrdom (Acts 7:53). What is the background against which we are to understand the phrase, and what did it mean on the lips of Jesus? *Did* he, in fact, use it as he is represented as doing, or are the Son of Man sayings in whole or part "Church formations," products of a later generation of his followers? Recent discussion of these problems has been intense. In this important book Dr. F. H. Borsch, professor of NT at Seabury-Western, first gives a useful summary of the current debate, then moves on to make his own contribution.

In any treatment of the subject, Daniel 7 and other relevant OT texts must be studied, and such non-canonical Jewish works as the Similitudes of Enoch. But what has become increasingly clear is that there was a long-enduring and widespread complex of beliefs about a royal First Man, and that these too have something to say about the significance of

"Son of Man" in the Gospels. In this connection the old concept of the "divine" or "sacral" king has attracted special interest, for here was one who was a divine-human figure, the anointed Son of God who was also his Suffering Servant, the Primordial Man who embodied his people and was their Saviour, undergoing humiliation and contending with the powers of darkness, but emerging victorious; to him all authority was given. Dr. Borsch fully documents and analyzes the evidence for the existence of a diffuse yet vital, tragic-heroic Man tradition in the background of the NT, and shows that the Son of Man sayings fit quite naturally into it, substantially reflecting Jesus's own hopes and beliefs. Here was a way of thinking, a myth, that he took and filled full of meaning, using it to express his messianic mission: "He actually did all that the Man was supposed to do." How could such ideas have reached our Lord? The author suggests that it may have been through the mediation of the widespread baptismal sectarianism of the period in which speculations about the Man played a significant role.

Once we look at the problem in this way a number of things fall into new perspective. Various concepts in the NT—Messiah, Son of God, Son of Man, Suffering Servant, etc.—are all seen to have the same root. They are not separate themes, but aspects of a single, many-sided whole. It has been common form, with Bultmann, to regard the Passion predictions as "Church formations" and prophecies after the event. Even if some details of them may have been made more precise in the light of history, yet the old tradition linked suffering with the vocation of the Man; the Son of Man *must* suffer. It is the way by which he goes to his glory. The Gospels speak both of a present lowly Son of Man and of a future triumphant one; thus some scholars have been led to deny the authenticity of one or the other class of sayings. But this motif and tension of lowliness and glory appears natural enough against the background of the tragic-heroic Man tradition.

It had seemed that we were approaching a dead end, and that we had got about as far as we could with traditional methods of approach. *The Son of Man in Myth and History* offers us a fresh look at the topic, and a way forward.

(The Rev.) J. R. BROWN
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A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY: Revised and Expanded. By William E. Hordern. Macmillan. Pp. 265. \$6.95.

A Layman's Guide to Protestant Theology is a revised edition of an earlier (1955) "guide" that includes chapters on Rudolf Bultmann, Dietrich Bonhoeffer, and the God-is-dead controversy. The word protestant in the title is unfortunate

in that it gives an entirely unnecessary emphasis to what is, without a doubt, one of the finest excursions into sound theology ever published for lay consumption.

The book is, indeed, a layman's guide to theology presented in concise, interesting, and understandable terms. I recommend it as reading for clergymen who desire to discover the knack of presenting intelligent and thought-provoking theology to laymen, and strongly recommend it for anyone who desires to think and learn about religion in a questioning and yet positive fashion. William Hordern writes authoritatively while continually stimulating the reader to answer ultimate questions for himself, based on sound theological concepts. The book is as interesting as a good murder mystery and is far more meaningful.

If you have read theology books you will enjoy this one. If you have never read theology, read this. Don't let the price stop you from being stimulated to thought by this presentation.

(The Rev.) ROBERT N. PIPER, J.D.
Trinity Church
Hamilton, Ohio

THE QUANTITY OF A HAZELNUT. By Fae Malania. Alfred A. Knopf. Pp. 152. \$4.95.

It is impossible to select the best of this collection of contemplative essays, all short, all good. Once in a dream, the author tells us, she held something with weight and solidity in her hand. "It was all that mattered, and it was everything." Years later she met her dream again in the Revelation of Dame Julian of Norwich, the 14th century anchoress who recorded this "vision": "In this He showed me a little thing, the quantity of a hazelnut, lying in the palm of my hand, and to my understanding it was as round as any ball. I looked thereupon and thought: 'What may this be?' And I was answered in a general way, thus: 'It is all that is made.' I marvelled how it could last, for methought it might fall suddenly to naught for littleness. And I was answered in my understanding: 'It lasts and ever shall last because God loves it, and so hath all-thing its being through the love of God'."

The first reading of this book brought the feeling that it was almost too personal, but then I realized that the feelings, reactions, and hopes expressed in it are those of most people. Thus, on listening to others: "I have a great deal to learn about the virtue of silence. I wish I could be quiet long enough to figure out how to begin." On what one retains after a retreat: "The only thing you can hope to

"The kingdom of heaven," said our Lord, "is within you." The best prayer is not that which feels most, but that which gives most.

Father Andrew

carry home . . . is the habit of recollection, the practice of the presence of God. . . . He is here and now. His voice invites us now, and He is waiting every moment for us to respond. The trouble is, we're usually back in the middle of last week, poking around under old stones and thinking, where *can* He have gotten to?" On "This is the day which the Lord hath made: we will rejoice and be glad in it"—another rainy day. "It was trying, with a sort of dull mindless determination, to blot out the world once and for all . . . uninflected *drench*, as if automation had now turned up in nature, to throw individual raindrops out of work. Rejoice? Oh I just hate it!" With a thought to the drought, to farms, to thirsty blades of grass, Mrs. Malania then reflects: "What I have to rejoice in—to love and be glad in—is, exactly, the rain. Because the Lord hath made it, and there it is. . . . This is the world which the Lord hath made. . . ."

This is not a conventional spiritual book of teachings, examples, and answers, but rather a sharing of one person's dilemmas with others. It is rarely indeed that a person of Mrs. Malania's gifted bent toward poetic expression can write about the common spiritual problems and possibilities of ordinary Christians with such directness, common sense, and down-to-earth simplicity.

The author is the wife of the Rev. Leo Malania.

GEORGIANA M. SIMCOX
People and Places Editor

* * * *
LETTERS TO TWO FRIENDS 1926-1952. By Pierre Teilhard de Chardin. The New American Library. Pp. 227. \$6.95.

Letters to Two Friends present an account of Pierre Teilhard de Chardin's daily life 1926-1952, written from Peking, Paris, and Rome to two American friends, a man and a woman. According to René d'Ouince these friends do not share Teilhard's Christian faith, hence the tone of the letters is different from others. The correspondence will be quite interesting for those who know Teilhard de Chardin through his books and essays, and helpful for many people who admire him but may have experienced difficulty in following the thought of his greatest work, *The Phenomenon of Man*. And for those who are interested and wish to be informed on Teilhard de Chardin's version of New Theology these letters are both revealing and informative.

Pierre Teilhard de Chardin is transparently sincere. He believes that we need "to discover the way toward being more ('super') human, without becoming inhuman." And said, "This research is the very soul and the very meaning of my life." He considers himself a prophet with a vision wider and more inclusive than any heretofore expressed, with a gospel of revelation through evolution. It is a gospel that attempts to reconcile science and religion—a hard nut to crack considering

the emphasis of present-day science on the spectacular and impersonal. His analogy of two forces—the horizontal of humanism and the vertical of divinity producing a resultant of ever becoming, ever ascending to the omega point—suggests that Teilhard de Chardin believes he has deciphered the linear B of the spirit. Some may feel that he has; others that his Christology is confusing or unacceptable. For, many people who hold the more conservative or conventional view believe that, above all, it is through Jesus that we come to know our Father; then, perhaps, through evolution. "No man cometh unto the Father, but by me."

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* * * *
THE OLD TESTAMENT UNDERSTANDING OF GOD. By J. Stanley Chesnut. Westminster. Pp. 192 paper. \$2.45.

Prof. Stanley Chesnut of Florida Presbyterian College has provided a competent, well-informed, and essentially non-technical treatment of the central element in Old Testament theology, the understanding of God. The basic premise of the book is the view that the Old Testament is a confessional rather than a propositional work. The emphasis is upon the Bible as a witness of response, the response of Israel to the actions of God.

The author attempts to solve the problem of combining an historical approach with a conceptual analysis of God's character by following what he calls a "topical-chronological" scheme. Each of the majority of the chapters is devoted to a major period in Israel's history; in each of these periods the book focuses upon a major aspect of God's nature central to that period. In this way Prof. Chesnut is able to delineate such central theological themes as the nature of God as creator, supreme ruler, leader in war, king, and the source of righteousness. *The Old Testament Understanding of God* should prove highly useful to students and to the serious layman who wants a competent introduction to this area.

(The Rev.) ERNEST S. FRERICHS, Ph.D.
Brown University

* * * *
EUCCHARISTIC THEOLOGY THEN AND NOW. SPCK Theological Collections #9. SPCK. Pp. 116. 19s6d.

To most of us in the parochial ministry, the proposed trial liturgy has been just that—a trial. Not all in the bad sense of the word, but we have been put on our mettle in many ways: trying to remain neutral while the great waves of shock roll back and forth over our congregations, trying to keep our solemn expertise as we stumble over minor changes in wording, rocked back on our heels by a question as to the rationale of the disappearance of this or the rearrangement of that.

The publication of this latest volume in

the SPCK theological series (the other eight volumes have dealt with such various subjects as the authority of the Bible, the authorship and integrity of the New Testament, miracles and the Resurrection, etc.) will come as a welcome aid to many of us caught in this "trial" period. Obviously, it will not help us face the psychological tribulations of change with our congregations, nor is it, either by design or in effect, a supplementary handbook to Prayer Book Studies XVII. However, proceeding step by step from an examination of the meaning of ritual acts among the Israelites and in the Old Testament, continuing through the Eucharist in the thought of the early Church and the Reformation, and coming finally down to today, *Eucharistic Theology Then and Now* should provide us with the framework of historical perspective that will enable us to continue the task that seems the 1967 General Convention has set us: to discover a liturgy that is truly representative both of now and all the past.

The seven essays which comprise this volume are uneven in quality. "The Eucharist in I Corinthians" by Austin Farrer, while containing a particularly lucid examination of the anamnesis, is heavily redolent of the style and purpose of the controversies of the early 19th century. The irenic, ecumenical drive is very evident, however, in most of the essayists. This is made explicit in the essay, "The Eucharist in the Theology of the 19th Century" by Dr. Alf Hardelin of the University of Uppsala as he notes (p. 89) "if the Eucharist unites heaven and earth, and past and present in the kingdom of God, it cannot be thought of without awakening also an intense longing for the unity of all Christians, and the unity of all men in Christ." This might well be the keynote of the whole book as well as all of us in our search for a "new" liturgy.

(The Rev.) GEORGE C. L. ROSS
*St. Mark's Church
Milwaukee*

Booknotes

By Karl G. Layer

Successful Pastoral Counseling Series. Edit. by Russell L. Dicks. Fortress \$1.50 each. *Preaching and Pastoral Care* by Arthur L. Teikmanis; *Understanding and Helping the Narcotic Addict* by Tommie L. Duncan; *Psychiatry and Pastoral Care* by Edgar Draper; and *Counseling with Teenagers* by Robert A. Bles. Noteworthy additions to this protestant-oriented series.

The Reality of God. By Alexander C. Purdy. Pendle Hill Pamphlet 154. Pp. 32 paper. \$.45. Subtitled "Thoughts on the 'Death of God' Controversy," this small volume "is written neither from a theological nor a philosophical approach, but from the viewpoint of a student of the New Testament."

Letter from London

For centuries the Convocations of Canterbury and York were England's most important ecclesiastical talking point. Then they got suppressed. Then, not long before the first Lambeth Conference, they were allowed to restart. Nowadays their importance has rapidly diminished since the setting up of the Church Assembly, and will diminish very much further when synodical government comes into being. Nevertheless there are occasions when a Convocation can be an important platform. Dr. Ramsey chose that this should be so at the recent Canterbury Convocation and his presidential address says significant things.

"As the tenth Lambeth Conference approaches just over a century after the meeting of the first one on the invitation of Abp. Longley, it is well that we should take note of what will be some of its characteristics and be thinking of what we may rightly hope and pray for as its outcome.

"It has always been emphasized that Lambeth Conferences are summoned by the personal invitation of the Archbishop of Canterbury and possess no formal authority. In his fascinating account of the first conference Dr. Stephenson amusingly describes the atmosphere of personal informality which surrounded it. Here is one of the most entertaining illustrations of this. 'Several days elapsed between the publication of the encyclical and the printing of the resolutions. This delay was unfavorably commented upon by the secular and evangelical press, which suggested that either the archbishop had carelessly lost the resolutions or else they had been stolen—a fate, it was felt, which they richly deserved. The real cause of the delay was Longley's absence on holiday in Yorkshire which meant that the proof reading took longer.' (*The First Lambeth Conference 1867*, p. 299)

"If it is doubtful whether such a degree of informality would be tolerated today it is because through the years Lambeth Conferences have come to possess the weight of a certain moral authority which the Anglican provinces have recognized, an authority which has in part expressed their collective mind and in part influenced it. It is fair to say that the Lambeth Conferences have registered the general mind of our Communion about its approach to Christian unity, from the first formulation of the Lambeth Quadrilateral in 1888, through the Appeal for Christian Unity in 1920, to the more recent provision of counsel and advice for particular parts of the field. It is also fair to say that the Lambeth Conferences have indicated the trend of an Anglican mind on Christian marriage, family planning, and other ethical questions. Lambeth Conferences have genuinely been both an ear listening to the Anglican Churches and a voice speaking to them and beyond them.

"Today there are further reasons which modify the idea of a purely informal gathering for mutual advice. First, Lambeth Conferences have themselves appointed an organization, however small and simple, to act for the Anglican Churches in a number of collective operations. The Anglican Execu-

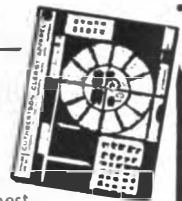
tive Officer with his staff was set up by a Lambeth Conference and is responsible to every part of our world-wide Communion. Second, there are now ecumenical activities which have to be carried out in the name of the Anglican Communion as a whole. If the Church of England wants to talk to the Methodists in England it does so in England, though it can get advice from outside England. But in Anglican relations with the Church of Rome or the Holy Orthodox Church it is inevitable that while there are things that can be done by local Churches and their hierarchies there must be action in the name of the Anglican Communion as a whole. When I visited the Pope in March 1966 it was emphasized that I did so in the name of the Anglican Communion, and subsequent discussions both on doctrine and on mixed marriages have been on a Pan-Anglican basis; and so too our Commission on Anglican-Orthodox relations is Pan-Anglican. These ecumenical trends make it inevitable that while authority resides in each several Anglican Church, we need organs able to serve them all and take certain actions in the name of them all. I see it as a role of the tenth Lambeth Conference to make recommendations about our needs for common action as a Communion. None of us want a centralized bureaucracy, and all our inclinations are towards travelling light in central organization. But we have to consider what our future structure is going to be.

"Next, the coming Lambeth Conference will be, far more than its predecessors, representative of diverse races and cultures. The Anglican episcopate throughout the world has long ceased to be Anglo-Saxon in content, and if Anglo-Saxons still preponderate the Asiatics and Africans will be a good deal more numerous than before. If I am not mistaken the conference will be much aware of the great variety of cultural settings in which Christianity is taught and lived in our contemporary world, and we shall find culture challenged by culture as well as doctrinal emphasis challenged by doctrinal emphasis. We may all learn rather painfully that the cultural clothing of our own Christianity may not be of the *esse* of Christianity at all and may in some ways be a hindrance to it. We who are the hosts of the conference will offer a hospitality which will be no less warm and eager for being very simple, and I have suggested to all the members of the conference that it should be an occasion for specially remembering and helping those who are hungry.

"It is the great diversity of nationhood, and indeed of language, which will make valuable the planning of the conference in small subcommittees, groups in which there can be a real meeting of minds with minds. It is in this way intended that every member of the conference should be drawn into discussion rather than that the majority should listen or sleep at the feet of a few repetitious orators. But the large number of subcommittees does not mean that the conference will produce a vast bulk of reports and resolutions. My own hope is that reports will be small in bulk and that resolutions will be few. It will be for the officers of the three main committees to gather up and sort out

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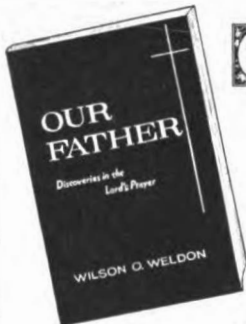
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the findings of the subcommittees, and much will turn upon their skill and sensitivity.

"I do not doubt for a moment that each of the three main themes of the conference will be discussed and presented in a spirit which looks not inwardly towards the Church but outwardly towards the world around us. One theme is *Faith*. May the bishops be enabled to speak words of strong comfort about those things which are not shaken as well as words of understanding of the many perplexities of faith which exist today. And our faith is in a God who is creator as well as saviour, and no part of the created world lies outside his care and our concern. Another theme is *Ministry*. Nothing matters more than a revival in all the Church's members of that priestly spirit whereby a deeply Godward consecration issues in a practical service of humanity in new and imaginative ways. May the conference explore new and imaginative ways. Another theme, inevitably, is *Unity*. Here the Churches, perhaps indeed all the Churches, will look to the conference for some general map of the Anglican role and Anglican intentions as our Communion tries to serve the unity of Christendom. And the conference on its part will be aware of the great lesson of the Vatican Council, a lesson which no doubt Uppsala will reinforce, that unity and renewal go together. Unity will be the reintegration not of the Churches as they are but of the Churches in what they will come to be in a renewed service of God and of the world."

DEWI MORGAN

NEWS

Continued from page 9

as part of a program of promotion urging people "to remain within the Church in order to change the trend of the politically-oriented program of the Church and the National Council of the Churches of Christ in the U.S."

The directors were told that a clergy placement program has been established to help vestries find "sound and responsible Christian priests to fill churches which are currently vacant."

WCC

Delegates Named for Uppsala

The New York office of the World Council of Churches has released the names of US delegates to the 4th Assembly of the WCC. Episcopalians in addition to the Presiding Bishop are: Dupuy Bateman, Pittsburgh; Mrs. John Jackson, Portland, Ore.; David Johnson, New York City; the Rev. James Kennedy, Cincinnati; Gerald A. McWorter, Nashville; Dr. Clifford Morehouse, New York City; the Rt. Rev. J. Brooke Mosley.

It is not by driving away our brother that we can be alone with God.

George Macdonald

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Wilmington (Bishop of Delaware); the Rev. Reynell Parkins, Corpus Christi, Texas; Mrs. Wallace Schutt, Jackson, Miss.; and the Rev. Arthur Vogel, Nashotah House, Wis.

Mrs. Muriel Webb, New York, also on the list of official Episcopalians, is with the group of US Churchmen who will direct delegates appointed by the WCC's Division of World Mission and Evangelism.

Another Episcopalian acting in an official capacity will be the Rev. David Hunter, associate general secretary of the National Council of Churches. He is listed as a fraternal delegate.

The official delegates were elected by the 28 US Churches which are members of the WCC.

CONVENTIONS

Connecticut

Sept. 24 is the date set by the Rt. Rev. Walter H. Gray, Bishop of Connecticut, for the election of his successor. He made the announcement during his address to the 184th annual convention of the diocese, adding that he "will probably" retire sometime next year. He also spoke of the Martin Luther King Memorial Fund to which pledges and gifts will be received during the summer months. The fund will be expended by the diocesan council as recommended by the diocesan committee on community affairs. It was approved by convention resolution.

Other actions taken:

(✓) Approved budgets for diocesan administration \$115,177; for the National Church program \$546,602; and for the diocesan program \$510,935.

(✓) Directed that construction of church buildings be undertaken with serious consideration of today's priorities, and with a serious effort to explore inter-parish sponsorship and use including those along ecumenical lines, and that all construction should endeavor to be in compliance with Project Equality, "that all parishes and missions as presently constituted consider the possibility of mergers, cooperative arrangements, and community needs, for the better conduct of their response to the issues of today."

Dr. Arthur Guerrero, president of Trinity College, Quezon City, Philippines, addressed convention. One of his faculty members has received diocesan assistance in order to complete his doctoral work, and the college has received Mite Box offerings and other contributions from the Church in Connecticut.

ROMAN CATHOLICS

Free Masons—RCs

For the past year converts to Roman Catholicism in Scandinavian countries have not been required to give up their membership in the Free Masons, *Cruz*,

a weekly newsletter published in Albany, N. Y., reports that the regulation allowing converts to continue as members of the Scandinavian Free Masons was approved at the episcopal conference of Scandinavia held last year. The bishops cited the unique character of Scandinavian Free Masonry as a reason for their action. No objections have been raised by the Vatican to the ruling.

CHICAGO

Churchmen Meet

The annual meeting of the Churchmen of the Diocese of Chicago was held at North Central College, Naperville, with 55 men in attendance. Under the guidance of several diocesan clergy who presented ideas for discussion, the laymen were faced with such matters as voting, violence, Vietnam, and race.

The Bishop of Chicago, the Rt. Rev. G. Francis Burrill, was on hand to summarize what he had heard at the conference. He told the men not to be discouraged about the small turnout and reminded them that "Christ only began with 12, and one of those dropped out."

Safford Davis, a fund-raising executive, succeeds Don Allen as president of the laymen's group.

NEW HAMPSHIRE

Institute Speaks on Court Decision

North Conway Institute Associates have stated their disappointment in the 5-4 decision of the US Supreme Court to uphold the arrest of chronic alcoholics for public drunkenness.

Speaking for them was the Rev. David Works, executive vice president of the institute and priest of the Episcopal Church. "This decision," he said, "which most of us felt would be favorable, must be greatly lamented by all law enforcement agencies, health facilities, and Church leaders who have long wished for a great new day of justice and treatment for the chronic alcoholic offender. . . . Moreover, this decision reflects the need for a revision of our laws to cope with the problems of the 1970s."

The case of an Austin, Texas, man, Leroy Powell, won the attention of the Methodist Board of Social Concerns and the Methodist agency, North Conway Institute, and other groups filed briefs in the man's behalf. He had been jailed

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more than 100 times for public drunkenness. Dissenting justices claimed his arrest violated the Eighth Amendment's prohibition against "cruel and unusual punishment."

Justice Thurgood Marshall delivered the majority opinion which held that chronic alcoholics and Mr. Powell in particular "suffer from such an irresistible compulsion to drink and get drunk in public that they are utterly unable to control their performance of either or both of these acts and thus cannot be deterred at all from public intoxication." He also indicated the penalty against Mr. Powell in Austin was not that he is a chronic alcoholic but that the public drunkenness, whatever the nature of the origin, runs counter to that city's law.

AROUND THE CHURCH

The final window in the contemporary series on the creed has been installed in the clerestory of Trinity Church, Tulsa, Okla. Final cartoons of the windows were

PEOPLE and places

Ordinations

Deacons

Albany—Charles W. Blacklock, in charge of Church of the Nativity, Star Lake, N. Y. 13609; William D. Hayes, assistant, St. George's, 30 N. Ferry St., Schenectady, N. Y. 12305; and C. Joseph Sitts, in charge of Holy Spirit, Schenectady, and assistant at St. James, Oneonta, N. Y., address, 15 Maple St., Oneonta (13820).

Central New York—James A. Corl, a member of the North Country Mission Field in the diocese; William H. Wickham, curate, Trinity Church, 227 Sherman, Watertown, N. Y., 13601, and deacon in charge of Christ Church, Sackets Harbor; R. Truman Fudge, curate, Christ Church, Broad & Elm Sts., Westerly, R. I. 02891; Culver L. Mowers, curate, St. Paul's, Watertown, N. Y., and missionary at St. Paul's, Brownville, and All Saints', Dexter, address, c/o St. Paul's, 210 Washington, Brownville (13615); David W. Robinson, curate, Trinity Church, 44 Main St., Binghamton, N. Y. 13905; Martin G. Townsend, curate, St. Paul's, 310 Montgomery, Syracuse, N. Y. 13202; and Joseph A. Williams, curate, Calvary Church, 308 South St., Utica, N. Y. 13501, and in charge of the Corn Hill project, also in Utica.

Chicago—William R. Burden, curate, Christ Church, Winnetka, Ill.; Carl O. Danielson, curate, Trinity, Wheaton, Ill.; Richard S. Deitch, curate, Redeemer, Elgin, Ill.; James E. Evans, curate, St. Thomas', Neenah-Menasha, Wis.; William L. Galaty, curate, Grace, Oak Park, Ill.; William A. Glade, curate, Holy Trinity, Hicksville, N. Y.; Richard M. Glidden, curate, Holy Spirit, Lake Forest, Ill.; William N. Hoelzel III, curate, St. Matthew's, Evanston, Ill.; Charles L. Hoffman, curate, St. James Cathedral, Chicago; Craig Barry Johnson, curate, St. Mary's, Park Ridge, Ill.; William Kenneth Jones, deacon in charge of St. Stephen's, Chicago; Stanley W. Klores, curate, Grace, Hinsdale, Ill.; Alfred A. Moss, Jr., curate, Holy Spirit, Lake Forest, and assigned to the Kenwood-Hyde Park area and the University of Chicago; Mark H. Mullin, chaplain of Choate School, Wallingford, Conn.; William K. Schneidau, deacon in charge of Holy Apostles, Wauconda, Ill.; Charles W. Stafford, curate, St. Andrew's, Downers Grove, Ill.; James L. Steele, deacon in charge of St. Ann's, Morrison, Ill.; and Robert L. Woodbury, curate, St. Michael's, Barrington, Ill.

Connecticut—Russell H. Allen, curate, St. Paul's, 220 Valley, Willimantic, Conn. 06226; Norman J. Beckett, Jr., transferred to the Diocese of Los Angeles; Edward M. Copland, curate, St. James', 3 Mountain Rd., Farmington, Conn. 06032; Stephen W. Foote, curate, St. Paul's, 65 N. Main, Wallingford, Conn. 06492; Carleton P. Jones III, curate, Trinity Church, Chapel and Temple Sts., New Haven, Conn. 06510; David O. Nicholson, curate,

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day.

Abraham Lincoln

done by Frederick Cole, and George Payne produced the series in his London studio.

A service in memory of the Rev. Martin Luther King, Jr., was held in a Methodist Church in Havana, with the Rev. Livio Díaz, a Baptist minister, as the preacher. The service was sponsored by the Cuban Council of Evangelical Churches whose presiding officer is the Rt. Rev. José A. González, Bishop of Cuba. Bishop González will represent the council, as a fraternal delegate, at the Uppsala Assembly of the World Council of Churches.

St. James the Apostle, 110 Marvel Rd., New Haven, Conn. 06515; Donald H. Parker, curate, Trinity Church, 300 Main, Wethersfield, Conn. 06109; Graham T. Rowley, curate, Grace Church, Union Park & Mott Ave., Norwalk, Conn. 06854; and Andrew Donnan Smith, curate, Trinity Church, 120 Siquorney, Hartford, Conn. 06105.

Kansas—Lawrence R. Boyd, curate, St. David's, Topeka, Kan., address, Carriage House Apts. Bldg. 2, Apt. A-5, 1613 W. 37th Terrace (66619); Arthur L. Cunningham, assistant, All Saints', Box 122, Carmel, Calif. 93921; and Hubert M. Dye, Jr., curate, St. Anne's, 2119 Welsh Rd., Abington, Pa. 19001.

Long Island—Elwyn J. Mackov, curate, All Saints', 214-35 40th Ave., Bayside, N. Y. 11361; and Stanley F. Nilson, 349 93d St., Brooklyn, N.Y.

Louisiana—John L. Holleman, on the staff at St. Paul's, 215 Southfield Rd., Shreveport, La. 71105.

Oklahoma—Robert L. Ford; and William B. Heuss, curate, Trinity Church, 501 S. Cincinnati, Tulsa, Okla. 74103.

Southern Ohio—Terrence L. Burton, assistant, St. James', 155 N. 6th, Zanesville, Ohio 43701; and James N. Lodwick, non-parochial, 14 E. 106th, New York, N. Y. 10029.

Springfield—Jerry Ray Anderson and Thomas N. King.

Tennessee—(Except where noted, all are deacons in training.) Charles N. Fulton III, St. George's, 4715, Nashville, Tenn. 37201; John C. Hight, in charge of Good Shepherd, 5337 Jacksboro Pike, Knoxville, Tenn. 37918; William Therrel Holt III (grandson of the Rev. W. T. Holt, [Northern Calif.] retired, and son of the Rev. W. T. Holt, Jr., Vicksburg, Miss.), St. Mary's Cathedral, 692 Poplar Ave., Memphis, Tenn. 38104; Allen A. McKee, Jr., St. Luke's, Cleveland, Tenn., address, Box 1 (37311); John F. Rice, Jr., Church of the Ascension, 500 Northshore Dr., Knoxville, Tenn. 37912; Jack T. Sharpe, Jr., St. Paul's, 305 W. 7th St., Chattanooga, Tenn. 37402; John C. Sterling, in charge of Immanuel, Ripley, and Christ Church, 140 Washington Ave., Brownsville, Tenn. 38011; Noble R. Walker, Grace Church, 4010 Brainerd Rd., Chattanooga, Tenn. 37411; Karl G. Weddie, Calvary Church, 102 N. 2d St., Memphis, Tenn. 38103; and Richard Steven Williams, St. Luke's, 309 E. Baltimore St., Jackson, Tenn. 38301.

West Virginia—Paul R. Bowen, curate, St. Matthew's, 1410 Chapline, Wheeling, W. Va. 26009; Melford E. Holland, Jr., in charge of a new congregation, St. Barnabas', Bridgeport, W. Va.; David Colin Jones, in charge of St. James', 2nd Church St., Lewisburg, W. Va. 24901; Kenneth L. Price, Jr., curate, Trinity Church, 430 Juliana Parkersburg, W. Va. 26101; Manning Lee Smith, in charge of Emmanuel Church, Winchester Ave.

Murrefield, W. Va. 26836; David G. Thabet, in charge of Holy Trinity, 604 Stratton, Logan, W. Va. 25601; and David C. Wayland, curate, Zion Church, Charles Town, and in charge of St. Andrew's-on-the-Mount, Mannings, and St. John's, Rippon.

DEATHS

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

The Rev. James Murchison Duncan, 65, rector of St. James' Church, Long Branch, N. J., died suddenly May 9, at a medical center in Long Branch.

He had been rector of St. James since 1962. Survivors include two sisters and two brothers. The Bishop of New Jersey officiated at the funeral service and a Requiem Mass at St. James'. The body was returned to the home parish of St. Stephen's, Providence, R. I., for the blessing and committal.

The Rev. Thomas Samuel Kell, 77, retired priest of the Diocese of Milwaukee, died June 9, in Elkhorn, Wis.

At the time of his retirement in 1958, he had been rector of St. John's-in-the-Wilderness, Elkhorn, since 1947. Survivors include one daughter. The Burial Office and Requiem Eucharist were read in the Elkhorn church.

The Rev. George Donald Pierce, 69, retired priest of the Diocese of Albany, died May 20, in Washington, D. C., where he had lived for many years. Burial was in the District.

The Rev. George Richard Whitney, 66, rector of Trinity Church, St. Clair Shores, Mich., died May 25, after a three-month illness.

After several years in the business world, he studied under the program in the Diocese of Michi-

gan and was ordained to the priesthood in 1954. Survivors include his widow, Ellen, a daughter, two sons, and four grandchildren. Services were read in Trinity Church by the Bishop of Michigan.

Mabel Elliott, M.D., 87, a former medical missionary, died June 13.

She received her training at the University of Chicago and Rush Medical College and began her missionary work in China. She retired in 1942 and made her home in Florida. Services were held in Holy Trinity Church, West Palm Beach, Fla.

George G. Stebbins, M.D., former senior warden of Grace Church, Madison, Wis., died June 2, after a long illness.

He had served also as junior warden, and a number of terms as vestryman. A former faculty member of UW Medical School, he entered private practice in Madison, in 1936. His wife predeceased him by five weeks. The rector of Grace Church officiated at the Burial Office and a Requiem Mass.



GO TO CHURCH THIS SUMMER!

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

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 Watsko Ave.
The Rev. R. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; Mr. B. O. Bramer, c
Sun 7:30 HC; 10 MP; 1S HC

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

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
Sun 8, 9:15, 11; Thurs 10

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; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so 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, 10, 5:15; Daily 7

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

INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.

CALVARY CHURCH Gulf Blvd. & 17th St.
The Rev. Canon Frank L. Titus, r
Sun 8:30, 10; Saints Day 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, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL. (Cont'd)

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

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 St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri
7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D.
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

ST. JOHN THE EVANGELIST

The Cewley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Extra Mass Wed & HD 12:10;
C Sat 1-1:30, 4-4:30

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

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
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; 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)

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by appointment

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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

RENO, NEV.

TRINITY CHURCH (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, asst
Sun 7:45 & 10 H Eu

BRADLEY BEACH, N. J.

ST. JAMES CHURCH 4th & Hammond Aves.
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Wed 12:10, Thurs 7, Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC 7:30 ex Fri 9:30

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. S. H. Jecko, 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. Robert C. Dunlop, c
Sun HC 8, MP & HC 10; Thurs HC, Service of Christian Healing, 10

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

EPISCOPAL CHAPLAINCY TO KENNEDY AIR-PORT PROTESTANT CHAPEL

The Rev. Marlin L. Bowman, chap.
Sun 12:15 HC; Wed 12:10 HC

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, Thurs 12:10; Wed 8 & 5:15; EP Tues, Thurs 5:15. 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

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, 10, 11 (High); EP 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

RESURRECTION 115 East 74th St.

The Rev. Leopold Damrosch, r; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (sung); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

The Living Church

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30. Church open daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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, 12 (Spanish) and 6; Daily Mass, MP & EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat 5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.

The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

The Rev. Carlos J. Cagulat, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9

UTICA, N. Y.

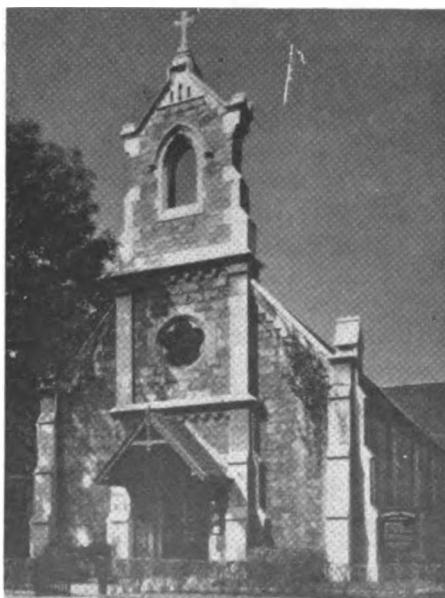
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasak, S.T.D., r; the Rev. Richard J. Koch, asst r; the Rev. Lawrence C. Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WHITEHALL, N. Y.

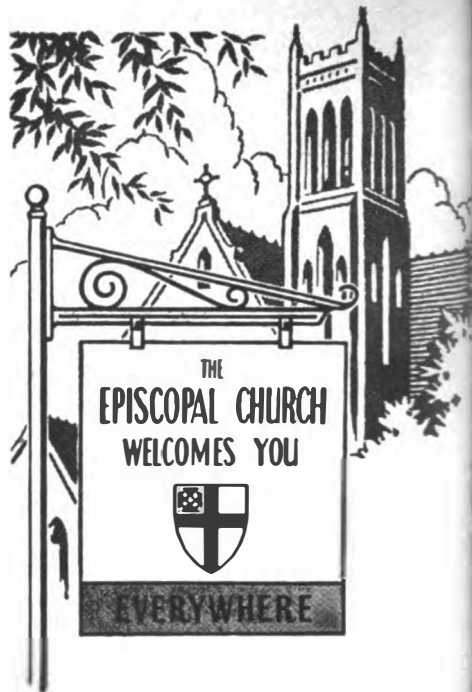
TRINITY CHURCH 60 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; R. L. Hobbs, organist & choir master



THE AMERICAN CHURCH (Emmanuel Episcopal)
GENEVA, SWITZERLAND



LINCOLN CITY, ORE.

ST. JAMES' 2490 North Highway 10
The Rev. G. W. Conklin, v
Sun 8, 11; Wed 10

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So 13th St
The Rev. Frederick R. Isacksen
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu; Daily 6:30, Wed 10; C Sat 5

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10
C Sat 11:30-12:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

SEATTLE, WASH.

ST. PAUL'S 15 Roy St
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.69
The Rev. J. L. B. Williams, M.A.
Sun 11; Wed 12:15

PARIS, FRANCE

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Veas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r (from Sept. 1)
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 10 MP & Ser (HC-1S)

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