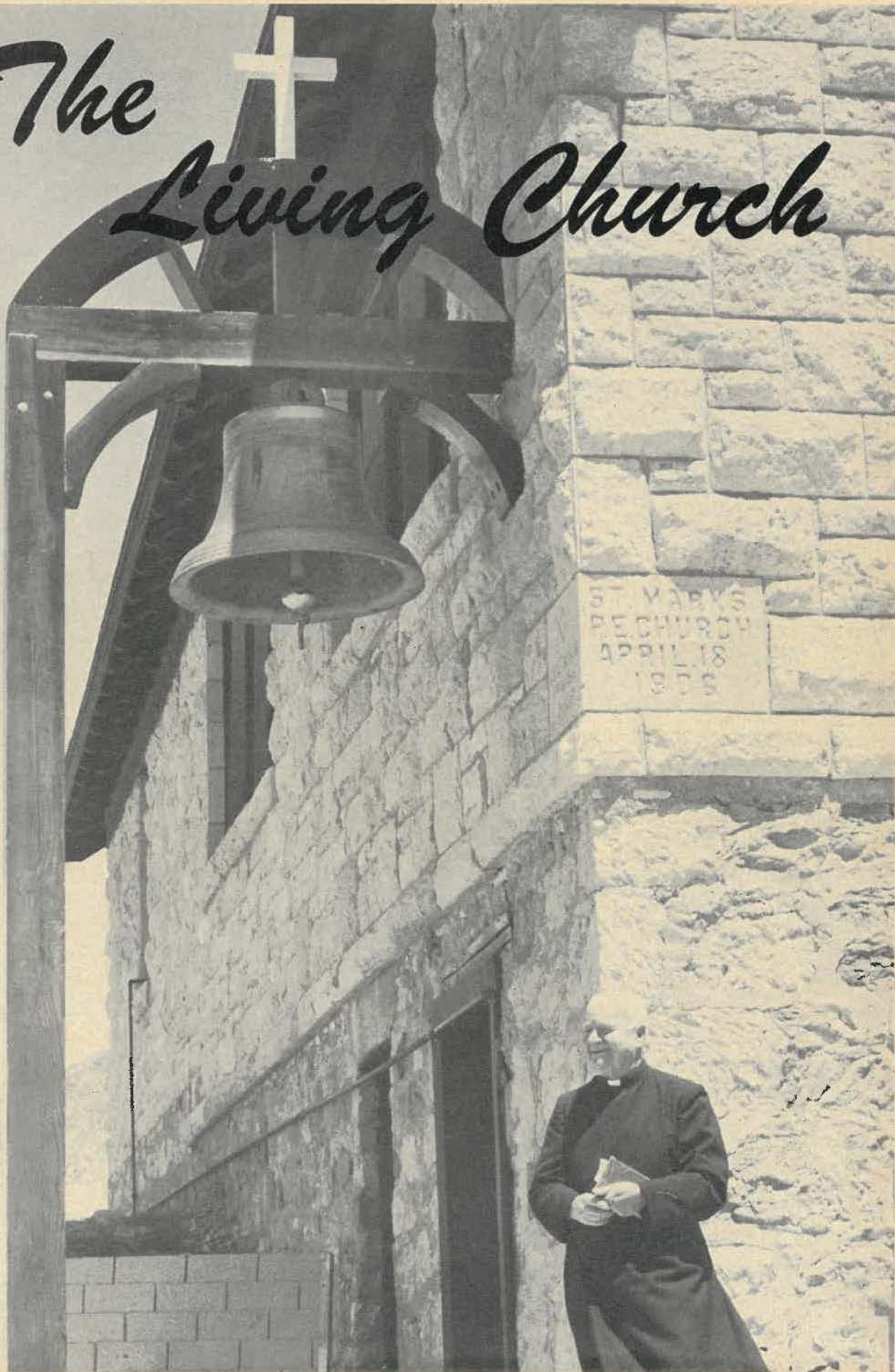
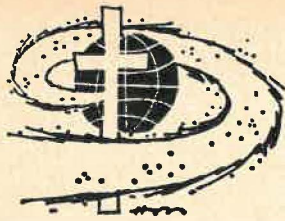


The Living Church





With the Editor

Adolf Hitler's last 25,000 words or so were tape-recorded in the bunker in Berlin where he died. In all his troubles he had a care for the rest of us lest we perish without his pearls. In the midst of his discourse he would say: "Now where was I? I must not digress, however important even my digressions." All of his parting counsel, with the precious digressions, is now available in an American edition: *I Am Adolf Hitler* (John Knox Press, paperback \$2.95). Fascinating reading it makes, in ways alternately dreadful and pathetic. Reluctantly I accept the principle that we splendidly "normal" souls can learn at least a few things about ourselves by studying such horrible examples of how not to be normal, as the late Führer. We don't like to think that he and we have anything whatever in common, but these recorded monologues of his do not make reassuring reading.

I hope it is permitted a Christian in 1971 to express some pity and even some fellow-feeling for the 20th century's favorite villain. As a lad in Linz, Austria, he had a dream as noble as the dream of Martin Luther King. He dreamt of becoming an architect with the power and authority to rebuild Linz in such a way that every citizen, even the lowliest, would live in beauty. This dream haunted him all his life. The frustration of it and of his other dreams drove him berserk. He had no religion, no philosophy, by which to *take* life, which every sane person knows is one damned thing after another. Perhaps the difference between the lunatic and the sane man is that to the lunatic the damned things are damning while the sane man sees them for what they are and lets them damn only themselves. If young Hitler couldn't have his dreams he couldn't have reality.

But he had that good dream. A good dream is a good intention, *nicht wahr?* Christians believe that the Divine Judge accepts the will for the deed if it is a genuinely good will. This being so, it will be interesting, to say the least, on that Day when the secrets of all hearts shall be disclosed, to learn what was Hitler's final grade. (Yes, Virginia, all the grades will be posted.)

It's a pity he didn't have a wife, or somebody, like Mrs. Nathaniel Hawthorne. When her husband lost his job in the customs house at Salem, Mass., she said "Good! Now you can write that book." He sat down and wrote *The Scarlet Letter*. To her sane mind it was all very elementary: When God shuts one

door it is always to open another one that leads to something much better. Hitler did not know this and there was nobody around to make him see it; though he probably was a most refractory pupil. In his perfect paranoia he took each rebuff as a declaration of war against him by reality itself. As he put it in one of these valedictory discourses: "It is always the same old story: reality trying to spite me!"

One thing certainly that helped to destroy him was his very modern way of thinking. He was a gut-thinker. Gut-thinking produces Hitlers and other undesirable results, which is reason enough for good Christians to oppose the present-day cult of it.

From a friend in Fort Worth: "I think I have chosen a good name for our age—The Age of Conclusion Jumping. We have had more than two centuries wherein a multitude of assumptions have been hammered into axioms." Well thought and said; but it's the kind of wisdom that doesn't always go down well with the younger set. His son told him he was so old-fashioned he'd probably like to see John Wayne in *Beowulf*.

The thought of that dream show has entranced me over this whole weekend, and I am horrified by my own fascination. What a show! And what a man for the title role!

In this issue you will find some thoughts about preaching from one who has listened to it for 50 years and still listens. This lay person cares not for a toothpaste smile which fadeth not away from the preacher's face whatever the subject. I have a phrase for it, a poor thing but mine own: the mini-sermon with the perma-smile.

"Great men are the true men, the men in whom nature has succeeded. They are not extraordinary—they are in the true order. It is the other species of men who are not what they ought to be." (*Amiel's Journal*, Aug. 13, 1865.)

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

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THE KALENDAR

July

11. Trinity V
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17. William White, B.
18. Trinity VI
22. St. Mary Magdalene
24. Thomas a Kempis, Pr.
25. St. James, Ap.
Trinity VII

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 to the Editor

CPF and Placement

It occurs to me that the Church Pension Fund is uniquely capable of responding to the current placement crisis among the newly ordained clergy. The practices of major industries in encouraging early retirements are an example to which the Pension Fund might look. Practical and charitable concern for all in the "household of faith" should inspire the fund to initiate some new policies.

Reducing the age for both voluntary and compulsory retirement at full pension might conceivably open a considerable number of posts which would enable greater circulation and allow for the admittance of more younger clergy to new vacancies. A policy which would relate years of service to age of retirement (e.g., 55 years of age plus 30 years of service in the ministry) ought to be considered as a possibility.

Needless to say, the writer is no expert in pension plans nor actuarial statistics; by the same token he is not unaware of what is going on in the big world outside the Episcopal Church. The purpose of this writing is to suggest a remedy which would be helpful both to those who have known the heat in the kitchen and those who are eager to stir the soup.

(The Ven.) J. RALPH DEPPEN, S.T.D.
Archdeacon of the Diocese of Chicago
Chicago

"Murder" in the Cathedral

They really do things in New York. A little while ago there was a "rock" ordination, from which the officiating bishop emerged carrying in one hand the symbol of his office and in his other hand the symbol of buffoonery, a balloon on a stick. Now they have a Mass to celebrate the anniversary of a musical that celebrates nudity [TLC, June 13]. Is *this* the idea of a cathedral?

And one cannot help wondering, where do they go from "Hair"?

(The Rev.) ROY E. GREEN
Bennington, Vt.

Ah, where? Ed.

Although it is not very important, I do wish to make a comment on your report of

The Cover

The silver-bronze bell pictured on this week's cover and weighing more than 750 pounds, originally hung in St. John's Church, Goldfield, Nev. The bell, which was cast by Meneley's of West Troy, N.Y., in 1864, is believed to have been in Nevada since that date, but early history has been lost. It was stored for a time at Lake Tahoe but was moved to Tonopah, Nev., in 1967. Arrangements for hanging the bell and placing it were completed in recent weeks. The Rev. E. P. Sheppard, acting vicar of St. Mark's Church, Tonopah, is pictured with the newly-hung bell.

the "Mass in F" by Galt MacDermot, which was celebrated at the Cathedral of St. John the Divine in New York City on the anniversary of the Rock Musical "Hair."

The Manhattan premiere of the "Mass in F" was at Trinity Church, Broadway and Wall, during the regular Sunday celebration on Apr. 25. I understand that it had also been done previously at St. Mary's Church, Staten Island, the home parish of Mr. MacDermot.

(The Rev.) WILLIAM B. GRAY
Director of Communication
Trinity Parish

New York City

On Being a Christian

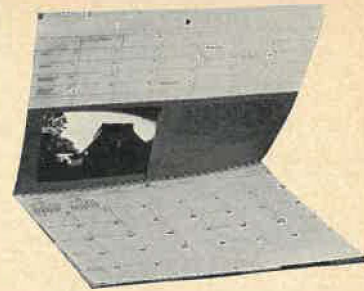
There seems to be a good deal of confusion about just what kind of behavior being a Christian entails, and this confusion frequently shows up in the news pages of TLC. Whenever it does I promise myself that I will write something about it, and then time disappears without my having fulfilled my intention. There are, however, some clear principles.

First, we ought always to consult and honor the moral tradition of the church. The Bible, the Fathers, medieval, and Reformation tradition are consistently for love toward God and man, generosity, suspension of judgment with respect to those with whom we disagree, unconditioned and unending forgiveness, honesty, and work. The same sources are against abortion, fornication, drunkenness (and therefore drugs), homosexual acts, as well as the commonplace sins of lying and hating which, to my knowledge, nobody has as yet suggested might be virtues in disguise.

Secondly, we ought to remember that we are never to ask, "What will God put up with?" for we know that the answer to that question is, "Anything, even the death of his son." What we *should* seek is that kind of life which unites us to the Father in Christ by the power of the Spirit, and if we do ask first for God we will be given faith, hope, love, humility, simplicity, and a host of other wonderful gifts which will make most of our contemporary moral haggling irrelevant.

Thirdly, we should remember to maintain something of a "siege mentality." A siege mentality is appropriate to the besieged, and the church is always (now, perhaps, more than in the past) that. I know that some teachers and writers now encourage the view that life is just one jolly aesthetic experience, and that the nasty old church is a bogey man who selfishly teaches us to be afraid. I disagree. I believe we are afraid for the same reason that Adam was afraid, and that there is no way back to Eden but the Cross. The church is in mortal combat with the Prince of Darkness, despite the willingness of some contemporary thinkers to lead him whose name is Legion into the City in the tinsel guise of Renaissance angel: "They have healed the hurt of my people lightly, saying, Peace, peace; when there is no peace."

(The Rev.) JAMES PATRICK, Th.D.
Associate Professor of Ethics and
Moral Theology, Nashotah House
Nashotah, Wis.



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The Living Church

July 11, 1971
Trinity V

For 92 Years,
Its Worship, Witness, and Welfare

NORTHWEST TEXAS

Coadjutor Consecrated

In an evening ceremony held June 11, in the Municipal Auditorium of Lubbock, the Ven. Willis Ryan Henton, 50, former archdeacon for education in the Diocese of Louisiana, was consecrated Bishop Coadjutor of Northwest Texas. He will succeed the Rt. Rev. George H. Quarterman as diocesan when Bp. Quarterman retires in June 1972.

Chief consecrator was the Presiding Bishop and co-consecrators were Bp. Quarterman, the Rt. Rev. Edward Turner of Kansas and the Rt. Rev. Leonardo R. Romero, a Suffragan Bishop of Mexico. Preaching at the service was the Bishop of Louisiana, the Rt. Rev. Iveson B. Noland.

Other bishops taking part in the service included the Rt. Rev. A. Donald Davies of Dallas and the Rt. Rev. Girault M. Jones, retired Bishop of Louisiana and chancellor of the University of the South. Laymen having part in the rite included William T. Peques of Mansfield, La.; and Mrs. Harvey Herd, Lee T. Bivins, Davis Scarborough, and Ben H. Stone, Jr., all of the Diocese of Northwest Texas. Bp. Henton was chief celebrant of the service of Holy Communion that followed his consecration.

Prior to his former post in Louisiana, his ministry includes four years as a mission priest in Mountain Province, The Philippines; a curacy at St. Luke's Chapel, New York City; rectorships of Christ Church, Mansfield, La. and later, St. Augustine's, Baton Rouge.

The bishop and his wife, Martha, have one son.

THEOLOGICAL EDUCATION

BTE Unit Set for Atlanta

The Episcopal Church, through its Board for Theological Education, will set up a unit in the Interdenominational Theological Center (ITC) in Atlanta, a university-affiliated and a black-oriented institution. Chairman of the board, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, said that participation in Atlanta "saves the church from the need to duplicate its facilities related to black theology within our seminaries."

This move on the part of the board has the approval of the Conference of Deans of the Episcopal Church and the support of the directors of the Union of Black

Episcopalians (formerly the Union of Black Clergy and Laity).

Since 1959, the Rev. Hugh M. Jansen, Jr., of the Diocese of Atlanta, has been associate professor of church history at ITC, but the date set for the national church's full participation in the theological center is not scheduled until the fall of 1972.

The Absalom Jones Episcopal Institute, the name chosen for the church's unit, honors the Rev. Absalom Jones, the black priest who established St. Thomas' Church, Philadelphia, in 1787.

CHURCH OF ENGLAND

Cathedral Funds Campaign Fails

Due to the lack of funds, the plans to complete the Cathedral Church of St. Thomas of Canterbury, Portsmouth, England, as a permanent memorial to the D-Day landings of WW II, have been cancelled. The Rt. Rev. John H. L. Phillips, Bishop of Portsmouth, said the worldwide appeal for nearly \$1 million made in 1965, raised \$180,000 but \$156,000 was spent in raising funds. Considerable money went for architects' fees and public-relations work, he said.

Lord Montgomery of Almain was closely associated with the memorial plan, and former Presidents Eisenhower and Truman were at one time joint chairmen of an appeal made in the U.S. Strong objections to the elaborate cathedral plans, drawn up by Prof. Pier Nervi, an Italian engineer, were made locally on the basis that such a large sum of money could better be spent on local church buildings and projects. The Portsmouth Diocesan Conference, now known as the Synod (of the Diocese of Portsmouth), dissociated itself from the plan.

On June 6, 1966, Field Marshall Montgomery laid the foundation stone for the proposed cathedral nave that called for a span of 76 feet, nearly double that of St. Paul's Cathedral. A committee is considering such questions as obligations to contributors who supported the appeal.

SOUTH AFRICA

Bishop, Priest, Judge "Detained" Briefly

The Rt. Rev. William F. Creighton, Bishop of Washington, the Very Rev. Francis B. Sayre, Dean of the Washington Cathedral, and Judge William Booth of

New York City, were detained in Johannesburg, briefly, and questioned for "having a look" at one of South Africa's black courts.

The men, who were held in a room for 20 minutes and questioned by police as to their identities, were in South Africa on behalf of the Presiding Bishop, to observe the application of laws in *apartheid* society and to report on the case of the Very Rev. Gonville French-Beytagh, dean of the Johannesburg Cathedral. The dean, on trial in Johannesburg for allegedly taking part in the activities of a banned organization, is an ardent foe of *apartheid* [TLC Feb. 14, 21; Apr. 18; May 23]. The three Americans attended a hearing on the dean's case, at which the dean appeared briefly. The trial was postponed.

Bp. Creighton and his companions then went to a Bantu "pass court," which tries blacks accused of violating *apartheid* laws. Visitors may not visit court.

After they were released, the bishop, Dean Sayre, and Judge Booth told newsmen they were questioned by one police officer while another guarded the door. Bp. Creighton described the questioning as "preemptory" and "left a bad taste in the mouth." He said the incident was "obviously symptomatic of the way things are done in South Africa." All three said they found *apartheid* to be much worse than they had expected and were "shocked" by the conditions in which black Africans must live. Judge Booth, who is black, is the former commissioner for human rights in New York City. He was named to a criminal court post in 1969.

At a press conference in Washington after their return from South Africa both Bp. Creighton and Dean Sayre spoke of their experiences in that country, and their impressions.

The dean said that "It is an extraordinary experience to arrive in South Africa, immediately to discover that behind the simple facade of things lies the skein of a society intricately wrought and deeply distressing to the conscience of any informed observer. The situation of the dean (French-Beytagh) is a case in point. The burden of his offense, so far as could be ascertained by talking with him, with his bishop, and with many lawyers and other persons close to him, is only that he sought to alleviate the suffering of some small portion of the victims of cruel *apartheid*. He tried, with funds given for the purpose (some from outside Africa) to help the families of the imprisoned to

survive; he attempted to provide counsel for the accused and relief for the convicted. And these generous actions, so appropriate to a Christian minister, are now indicted acts almost of treason against the sacred majesty of the state. . . ."

Dean French-Beytagh could be deported because he is still a British subject. But the legal proceedings continue. His attorney has stated that the government should have had its case prepared, since the arrest was made some months ago. "Investigations should precede arrest rather than arrests preceding investigations," said the lawyer.

Appearing for the state, D. W. Rothwell said, "In the normal course of events I concede that this would be the position, but on occasions this cannot be adhered to."

Will the church be intimidated by the treatment of Dean French-Beytagh? Bp. Creighton's general impression is that the church is limited in its social concerns and "most of the Anglican clergy seemed to be rather stuffy British types, though there have been some very courageous ones such as Bp. Huddleston and Bp. Reeves and others," he said.

As for economic tactics and their impact on the country, the bishop said the force is not strong except to give courage to the blacks. They do know, he said, of the WCC \$200,000 grant to freedom fighters and the sanctions against General Motors, so these actions are worth taking as morale builders. But the sending of money to the freedom fighters was unrealistic in a pragmatic sense, even though it made them aware of the WCC's con-

cern, and likewise PECUSA's action against GM, the bishop emphasized.

Both Bp. Creighton and Dean Sayre agreed that any solution of the racial situations in South Africa will have to rest with the blacks rather than the whites, for the aid of whites is not strong enough to effect a solution. The solution could mean violence, which could be set off by a flash event. Blacks could tie up Johannesburg in two days, the clergymen reported. The blacks to whom they talked were friendly and the whites also, but there was anger underneath, and on the part of the whites, unease.

As to the value of the presence of the three Americans at the hearing for Dean French-Beytagh, Bp. Creighton said, "Dean French-Beytagh and others like him live in constant fear of further detention in solitary confinement, without trial or charges, indictment, or even arrest. I think our visit really shook them up and may have an ameliorating effect on the charges against him, when and if they are finally made."

WESTERN MICHIGAN

Priest Accuses Legislator in Abortion Issue

A Michigan legislator who is trying to abolish advertising for abortion services in campus newspapers has been accused of "legislative blackmail" by the Rev. John H. Goodrow, rector of St. John's Church in Mt. Pleasant and chaplain of the Episcopal Student Center at Central Michigan University.

The target of Fr. Goodrow's criticism is State Representative D. J. Jacobetti, vice-chairman of the Michigan state legislature's committee on appropriations. Recently Mr. Jacobetti wrote to university presidents throughout the state to warn them that campus newspapers carrying ads for legalized abortions in New York were violating a Michigan state law. In signing his letter he indicated his position on the committee on appropriations. This prompted Fr. Goodrow's charge of "legislative blackmail." In his weekly column in a Mt. Pleasant daily newspaper, the clergyman said of Mr. Jacobetti's letter to the presidents: "He is in effect telling them that if they do not get out and police the advertising departments of their school newspapers, they are in big trouble when they come asking for money next fall."

He added: "Suppression of public information and access will simply serve the purpose of driving the matter underground, into parked cars and dingy kitchens, with an accompanying rise in mortality statistics."

Commenting on the clergyman's charges, Mr. Jacobetti said: "I never mentioned money whatsoever. I always sign my name on all correspondence this way. The Reverend is the one using the blackmail, not me. If the Reverend wants to violate the law, that's his business."

Fr. Goodrow acknowledged in his column that there is a Michigan state law which, in Jacobetti's words, "deals with immoral advertising and specifically covers miscarriages and abortion." Fr. Goodrow wrote: "I hope that someone hauls someone into court on this one, and tests the legality of that 1948 Michigan statute dealing with immoral advertising. As long as it is on the books, it compromises every newspaper—large and small—in the state."

A bill that would liberalize Michigan's abortion laws has passed the state Senate. A House bill on the subject is in committee.

NCC

Lack of Funds Forces Staff Cutback

Because of financial pressures, the National Council of Churches is ending the service of Dr. William A. Norgren, executive director of the Department of Faith and Order; Dr. Blahoslav S. Hruby, managing editor of *Religion in Communist Dominated Areas*; and the Rev. James Stoner, assistant general secretary for executive operations. Dr. Hruby's publication will no longer be affiliated with the NCC.

The release of Dr. Norgren, who will leave the NCC in September, coincides with a restudy of faith and order which has to do with Christian beliefs and practices in the ecumenical sphere. The de-



DR. MOSLEY INAUGURATED AS PRESIDENT OF UNION

The Rt. Rev. J. Brooke Mosley was flanked by his wife and daughter as he marched in procession from the Riverside Church in New York City, following his inauguration as president of Union Theological Seminary. Dr. Mosley is the first Episcopalian to head the interdenominational institution. (Photo from RNS)

partment will be left without a full-time, full-salaried staff.

For the past few years, NCC-Roman Catholic relations have been given a faith and order priority, and the department, like most NCC units, must raise its own budget. The major source of income has been direct contributions from the churches in the National Council. Out of a budget of about \$80,000 annually, churches have given some \$42,000. Dr. Norgren said that this is not enough to continue a "viable operation." He noted that since churches usually do not have a faith and order division, the support must come from central treasuries which are not heavily funded. It is expected that Dr. Norgren's responsibilities will be taken over by the office of the NCC general secretary, Dr. R. H. Edwin Espy.

Dr. Norgren, an Episcopal priest, was named director of the faith and order studies when it was formed in 1959. The department was originated to parallel on a national scale the work of the Faith and Order Commission of the World Council of Churches.

Dr. Hruba says, "We are not giving up." The Czechoslovak-born Presbyterian clergyman who co-edits the monthly publication on religion in communist-dominated countries with Dr. Paul Anderson, said that the 10th anniversary issue, seven months away, is being planned "right now. No matter what, or how we do it, that issue will come out in February 1972," he said.

The veteran scholar, Dr. Anderson, an Episcopalian who is an associate editor of *THE LIVING CHURCH*, is unsalaried. In fact, most of the work on the publication has come from volunteers—translators, researchers, writers.

The big job now, Dr. Hruba states, will be fund raising. He expects to go, hat in hand, to church groups, hoping to keep *Religion in Communist Dominated Areas* alive and well.

SEMINARIES

Blacks Demand Aid

Black seminary students at the University of Chicago have demanded that the university's divinity school guarantee them housing, tuition, and additional living expenses throughout their stay at the school. They charged that the divinity school broke its promise to pay for the tuition and housing of needy black students. About 20 of the 325 students at the school are black.

Divinity school officials explained that they had promised, in 1969, to pay for the tuition and housing of black students in their first year of study. They said this promise had been kept.

The Rev. Joseph M. Kitagawa, Ph.D., the Episcopal priest who is dean of the divinity school, said promises of aid from the university could not be extended beyond one year because university budgets

are set annually. He agreed, however, to seek outside funds for student aid.

William Samuels, one of the black students, said some of the others would not be able to return next year without additional aid. "If any of us have to leave, we may all leave in protest," he said.

COCU

Executive Claims Momentum for Union

The general secretary of the Consultation on Church Union (COCU) said that he has sensed in the last three months "a growing momentum" for the plan to merge the nine member churches in the organization. Dr. Paul A. Crow, Jr., said in Seattle that many would "like to pronounce judgment on the health of COCU," but in doing so "are not dealing with the evidence."

Some churchmen, including Dr. Martin Marty [TLC, June 20], declared recently that the COCU merger plan is virtually dead, although none of the nine churches in the merger plan has taken final action on the union proposals. But Dr. Crow said that those who give the plan an honest, open hearing will find it extremely exciting and part of what he called "the wave of the future of the church."

Although some have seen the clustering of congregations in cooperative efforts as an indication that structural union is not necessary, Dr. Crow disagrees. Even though the laity and clergy are seeking closer ties at the community level, denominational structures "continue to be divisive," he said. He suggested that denominational structures may deter further cooperation and inter-parish activities will "perhaps be thwarted again."

COCU is not merely a structural union. Dr. Crow noted, stating further that, "it is a matter of structure" in which a new church and new dimension of community will be possible. COCU committee meetings are not gatherings of church bureaucrats, he said, but of those church leaders "really talking about the big issues of our times."

Whether all or only some of the nine member churches will take the final step toward union is an open question. Much depends, Dr. Crow stated, upon how seriously the churches take the two-year study process now in progress.

ORGANIZATIONS

The Paraclete: Who, What, and Where

Since the announcement in May that the lay order of the Company of the Paraclete was being formed, 300 people have written to the Rev. Robert C. Harvey, of Morristown, N.J., seeking more information on the order and its work. Many have been teachers, doctors, clergy, nurses, and many have not yet completed their

educations. All ages have been represented.

Fr. Harvey states that to those whose education is incomplete, "If you really want to help, get your skills and credentials first." The order is primarily for people with professional skills. While there will be room in each house of the order for two or three unskilled people, their number must be governed by the number of those who are doing needed work for pay, he said.

With all of the present information available, Fr. Harvey reports that a place for living and working may be ready by the beginning of the fall term of school. Several ghetto priests have proposed their own rectories or parish houses as places for the order to be housed. At the moment a section of Brooklyn is being studied. Reported to be one of the most fire-devastated slums in the country, it is an area where, despite the surplus of teachers, many teaching jobs go begging.

The present work of the company is being eased by the assistance of Russell Morgan, of Cocoa, Fla., a member of the order, who has been a public health sanitarian for many years, has worked in city slums, and is, said Fr. Harvey, one who combines skill and experience with Christian devotion.

Some changes in the company's concept and principles have been made. The military symbolism used in the questions and answers is to be replaced by steward and household. In addition, basic principles of the order are now termed:

(☞) Monasticism: Temporary vows of poverty, chastity, and obedience are needed for meaningful self-giving to Christ to meet the needs of the poor;

(☞) Self-support: While many of the members will not be working for pay, each house as a whole must be self-supporting. An example of how a single house may order its finances includes salaried members such as five teachers, one nurse, a social worker, and an industrial chaplain; non-salaried members such as two night chaplains, a drug rehab therapist, and four unskilled college or high-school graduates; and programs supported such as housekeeping—\$32,000, school lunches—\$15,000, child care—\$3,000, indigent care—\$5,000, drug and alcohol rehabilitation—\$5,500, and job training—\$8,000.

(☞) Avoidance of Competition: Members must live in housing and work at jobs not available to ghetto residents themselves, meaning that the unskilled members must not work for pay, and with other non-salaried members, must do the housekeeping and help with the program.

(☞) Ministry of Service: The order is a servant community only, not even missionary ("We preach Christ only by example."). "We cannot throw our weight around. We can only serve. For this reason our members will not engage in political action."

(M) Mutual meeting of needs: "We recognize that our own needs are as great as are the needs of those we serve. For the most part, we are without family obligations. We look upon the Company of the Paraclete as a God given opportunity for us to live *en famille* with some who need us. . . ."

PRESBYTERIANS

Blacks to Reimburse Presbyterians for Defense Grant

A group of black clergy and laymen of the United Presbyterian Church announced by letter sent to top church officials that they were reimbursing the church for a \$10,000 grant made to the Angela Davis defense fund. They also affirmed their belief that efforts should be taken to assure a fair trial for Miss Davis who is facing charges growing out of the shooting of a federal judge in California.

In light of the "reaction and alarm" in the United Presbyterian Church over the grant, the six ministers who signed the letter said they felt a "moral obligation" to replace the \$10,000.

The \$10,000 donation, which caused a commotion when it was reported last May at the General Assembly of the church, was taken from the \$100,000 emergency defense fund of the council on church and race. A mild censure was passed by the assembly which rejected several attempts to abolish the church's defense fund or restrict its freedom of allocation. Delegates said the United Presbyterian Church "entertains serious questions of the propriety of the (Davis) grant." Following the assembly, criticism of the grant was widespread, with much focus on the fact that Miss Davis, a militant black, is an avowed Communist.

Among the signers of the letter was Dr. Gayraud S. Wilmore, chairman of the church's division on church and race. The letter was sent to Dr. William P. Thompson, stated clerk; Mrs. Lois Stair, moderator; and Dr. Kenneth Neigh, head of the commission on ecumenical mission and relation.

BAPTISTS

How \$100 Million Can Be Spent

In reports released by agencies and organizations of the Southern Baptist Convention, two groups — the Foreign Mission and the Sunday School Boards—accounted for about 75% of a total \$100 million expenditure.

The Foreign Mission Board listed a new high of 2,501 foreign missionaries for 1970, working in 76 countries. Some 13,113 churches with 687,046 members maintain ties with the Southern Baptists. In addition, 714 schools with an enrollment of 91,641 received assistance. A total of 124 hospitals and clinics, orphans'

homes, and 41 community centers are also aided by the Mission Board.

Although income of the Sunday School Board rose more than \$2 million, it reported an overall loss of \$292,000. High costs of publishing and losses in assembly operations were given as the main reasons for the deficit.

The Radio and Television Commission of the church produced 182,884 separate broadcasts last year, an increase of 20%. More than 2,000 radio and TV stations around the world carried the programs. Thirteen TV programs received nine hours of broadcast time from three major networks in the U.S., the report stated.

ARMED FORCES

Compulsory Chapel at Academies Questioned

All cadets at the Air Force Academy, Colorado Springs, Colo., will be allowed to attend churches of their choice and no longer be required to attend cadet chapel services. A new ruling alleviates the long-standing controversy over compulsory chapel attendance at the academy. Cadet attendance at any church will fulfill the chapel attendance obligation.

Until now only junior class members had the option of attending services in the cadet chapel or at a local church. Freshmen and sophomores were required to attend weekly services in the chapel. For some time, seniors have been allowed freedom of choice of attending chapel or church or neither.

One result of a suit brought against what was termed compulsory attendance at chapel services at the U.S. Naval Academy, Annapolis, Md., and the West Point Military Academy, N.Y., is that the students are more aware of the options available. This is the view of a U.S. attorney in Washington, who is working on the case.

Options available to cadets are: to attend Sunday morning services in the academy chapel; to attend services in a local church; or to attend a study group on ethics and morals or a related subject led by a qualified staff professor.

According to a member of the Naval Judge Advocate Corps, a midshipman may be permitted to substitute attendance at worship services provided he can convince the academy's superintendent that his attendance would be "counter-productive" in achieving the goal of the exercise. Midshipmen have not been required to engage in worship, but the purpose of their presence is for them "to become acquainted with how the needs of the men who will serve under them in the future can be met in this way. Whether they take part or not is up to them."

Nine midshipmen sued at Annapolis in the chapel attendance case. It was reported none of the nine has enrolled in the ethics and morals class.

CONVENTIONS

New Mexico and Southwest Texas

Meeting in the Church of the Holy Spirit, Gallup, N.M., delegates at the 19th annual convention of the Diocese of New Mexico and Southwest Texas heard their bishop announce his retirement. The Rt. Rev. C. J. Kinsolving III has set Jan. 14, his 68th birthday, as his retirement from his jurisdiction. He has been bishop of the diocese since 1956.

To ease the problems of the uninformed delegate, advance reports of convention work to be done had been sent out prior to the meeting. Only one delegate was heard to complain about not knowing what was going on during convention.

In a move to reorganize the diocesan structure, all authority in the diocese is now placed in the standing committee of eight members—four priests and four laymen; the diocesan council is modified and its former responsibilities of the missionary, educational, and social work are assigned to the bishop's cabinet; and the board of examining chaplains has been replaced by a commission on ministry with two lay persons added to the membership.

A Faith Budget for 1971 and 1972 with an established amount in addition to the regular assessments and quota in the budget was adopted. For 1971, the amount is to be \$26,000, of which \$16,000 comes from funds in escrow which were withheld from the national church quota in 1970. The balance will be provided by diocesan congregations. Distribution of the money is to be: \$3,000 to Seminario del Caribe; \$2,000 to the National Indian Commission; \$7,000 to overseas missions; \$2,000 to the Missionary Diocese of Guatemala; \$1,000 to the Missionary Diocese of Melanesia; and \$1,000 to the Diocese of Dornakal.

[It is reported that PECUSA began supporting Dornakal some years ago, in recent years at \$25,000 per year. In 1969, the sum was reduced to \$5,000, and to zero in 1970.]

The remaining \$10,000 of the 1971 figure will be given as designated by the several parishes and missions in the diocese. The 1972 Faith Budget was set at \$17,000, as based on 20% of assessments. The distribution of this amount is to be decided at a later date.



The Dues of Preaching or Handling the Word of God

The following thoughts and feelings on preaching are those of a layman of the Episcopal Church, who has had the benefit of fifty years of listening experience. They should prove of interest to both preacher and listener.

THE TEXT of the sermon is important. Wait a moment before giving it, allowing the congregation to stop its rustling of self and books. Many a text has been lost in that shuffle.

Do not underestimate the intelligence of the congregation. Even though there may be few professions in it, the people who make up the listeners have been around and some have lived a lot longer than the preacher and some have even suffered *more*.

Do not overestimate the reading experiences of the congregation; but that does not mean using words of one syllable. The intelligent preacher can draw on his own reading experiences, provided of course he has developed that exercise, with a skill that does not insult his listeners.

Do not scold the people in the congregation. They are present and therefore will probably be willing to listen to the sermon. Those who are not present will profit from neither the scolding nor the sermon.

The choice of hymns before and after the sermon is important and ought to follow the theme of the sermon. With the changes in the liturgies at present, the pre-sermon hymn is being omitted by some priests. In that case the post-sermon hymn is doubly important. If the organist has been allowed free reign on hymn choosing, the rector may have to use much tact to change this practice. He must be responsible for the hymns.

If there is a guest preacher, he should be offered the courtesy of choosing the sermon hymns well in advance of the service and certainly well in advance of choir rehearsal.

If the hymns are worth singing at all, all stanzas should be used, never just

enough to get the choir or the rector in or out. Better let the congregation have some extra moments on knees praying rather than being upright singing a message that gets chopped off in mid-thought.

If the sermon is truly so fine that it can be saved for future mileage, it should be marked with date and place used. But really, the congregation does deserve new materials on the old refrains. There is one preacher who, at last report, is still using his 10-sermon marathon on the same scripture *annually* by "popular request." This represents no fresh preparation but it does represent *10 weeks* out of the usual 52 as lazied-away time and thought. Such a performance ought to be outlawed.

Animation is fine but control the toothpaste smiles while preaching. An extreme example of this is found in mannerisms of an above-average preacher who is really a fine parish priest. First, the smile throughout the sermon. Second, there is the arm mechanism which involves the clutching of the pulpit rail with elbows bent, allowing the preacher to lean toward the congregation. At the end of a well-turned phrase, the elbows are unbent, thus forcing the body backwards and with this action comes a pause



in the sermon. The visual effect is not so much that of giving the hearer time to absorb the message as it is that of allowing the preacher time to savor his own utterances. And always with *that smile*.

Remember the captive audience — the congregation. No doubt this was mentioned during the seminary years, but it should be remembered as each sermon is prepared. In sighting faults, things left undone, etc., the preacher should include himself, and somehow, should refrain from indicating that the congregation alone has been remiss. Maybe it has, and maybe the preacher has tried and tried; but more likely the congregation and the preacher are alike in being remiss. When the congregation knows that the preacher is one in spirit and fault with it, most of the people sitting in the pews will be ready to hear what the preacher has to say.

Preaching is more than a formal sermon: Preaching really does include personal behavior. This does not preclude fun and games entirely. Not at all. But the preacher, the rector, or the vicar should never believe that he has "put one over" on the congregation when he has indulged, say, in too much drinking on or off the premises. In the case of a worker-priest, as many of the clergy are, he fails, when he shows up tipsy, in the eyes of his fellow workers, even though everyone else loves to drink, too. The same holds true for any other over-indulgence. If the priest believes that he does have feet of clay, he may never really put himself on a pedestal, but he will always be surrounded by laymen who will refuse to recognize the man as human. However, by the very nature of the calling, the priesthood does involve personal behavior as well as all priestly duties and

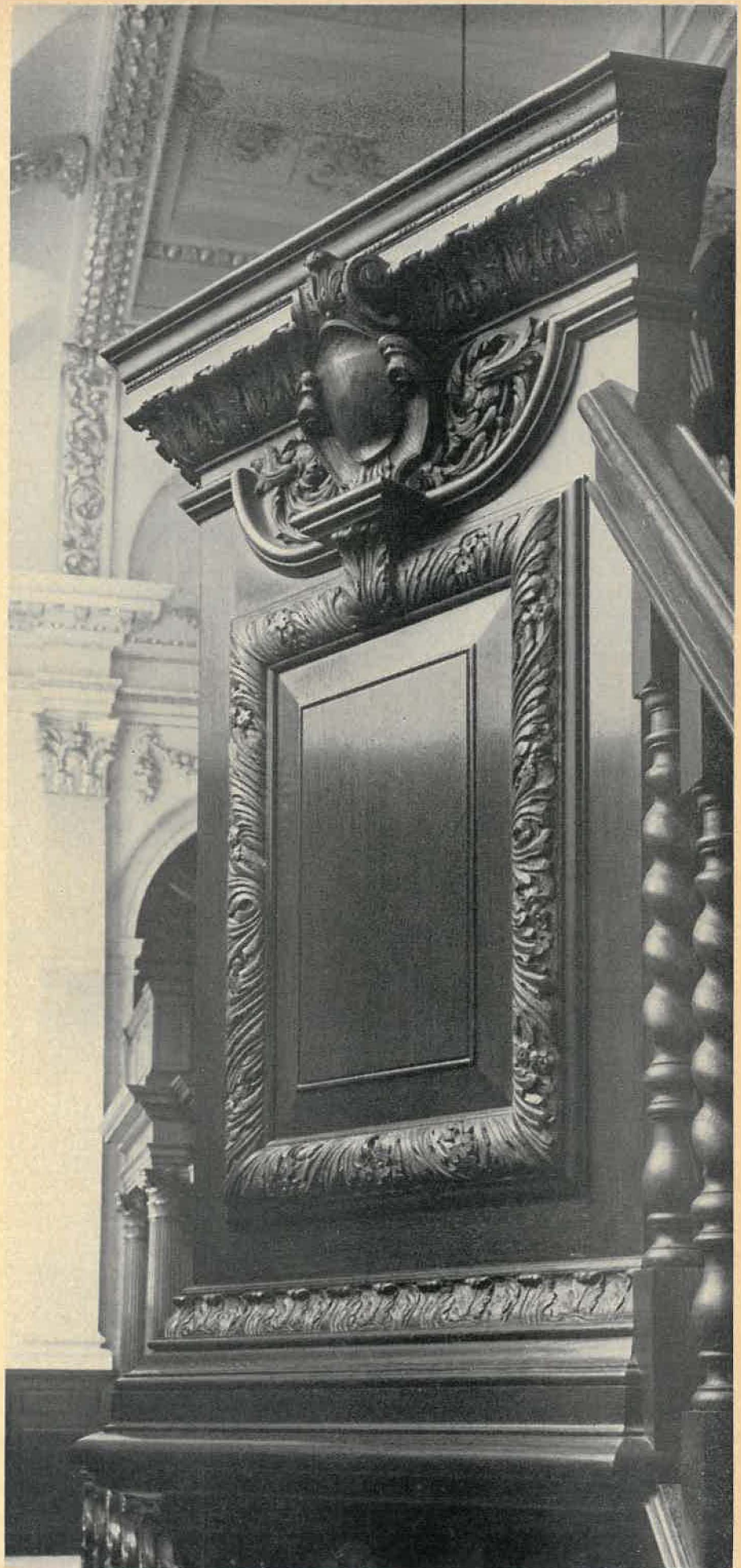
functions. So, preachers ought to watch their wining, women, and singing habits!

Do not apologize for "today's efforts": If the total effect is so poor as to merit an apology, then it should not be offered to God or to the congregation. Use the sermon time for a little study together of sections in the Book of Common Prayer, especially the sections of prayers and Family Prayers. In spite of efforts made by thousands of priests over the many years, there will always be churchmen who insist that they have never received instructions on what is in the Prayer Book.

If a sermon is lifted for whatever reason, it should never be used as one's own: The immediate dangers are three—*theft*, for that is what it is; *inappropriateness of the message*; and *being found out*. The first needs no example. The second is illustrated in this story: An experienced priest read a sermon in which there were many references to factories, smoke-filled air, and factory-related problems in the local community. The sermon was a fine one but there were no factories in the town, nor were there smokestacks within miles of it. The third danger is best underlined by citing two examples: The first—a young graduate student in the stalls of an Episcopal seminary began to preach *sotto voce* along with the guest preacher at Evensong. When the student could not always follow the sentence patterns he did predict the coming illustration or special quote. Later, the student and several of his stall mates went to the seminary library where they found the sermon in a bound collection. The guest preacher had stolen a Fosdick sermon. Upon presentation of evidence to the seminary's dean on the following day, he made the vow that that particular priest, who was rector of a very large parish, would never again be invited to preach in the chapel as long as he, the dean, was in office. The second example, less dramatic, involves theft, exposure, and disappointment in a religious leader—the Lutheran Hour Sunday radio program was on and a person at the dinner table began to speak along with the radio preacher of this famed air-waves religion. Never once did the preacher give a word of credit or acknowledgment to the author of the book whose chapter on prayer had just been stolen and sent over the air as the preacher's own.

A word of comfort: Sometimes the heaviest effort does not come out the way it ought. The Lord knows the preacher tried. But, this particular effort just may appeal to some certain persons, who listen to it, in a way that a smoothly finished and "just-right" sermon may never do. However, the preacher should keep trying to improve.

To the preachers, all: May the meditations of your hearts, the words out of your mouths, and the actions of your deeds be right examples for us, your hearers, and pleasing to God.



Ceaseless Prayer

By ENRICO S. MOLNAR

THERE are devout persons who spend long hours in church. Others are saying that it is better to pray less but better. Who is right?

In old biographies we read how long a stretch of time saints used to pray. St. Anthony, the Egyptian hermit (251-356), used to pray all night and in the morning he was heard to have blamed the sun for distracting him too soon. Old monks were accustomed to recite the entire psalter a day. Other spiritual directors warned that such a dosage of prayer is not suitable for everyone. William Ellery Channing (1780-1842) wrote: "Our Lord said to us, 'pray always,' an injunction to be explained, indeed, with that latitude which many of his precepts require, but which is not to be satisfied, we think, without regular and habitual devotion."

The Spanish theologian Francisco Suárez (1548-1617) cautioned against multiplying prayers in a foolish automatic way "so that they get in each other's way." St. Thomas Aquinas (1225-1274) appealed for moderation too: "In everything there must be a proper length of time appropriate for its goal, just as the right amount of food is necessary to health. When the right amount is reached, one cannot continue without boredom or danger. Do not, therefore, prolong prayer more than necessary."

It would be difficult to argue against such advice of moderation. Yet, on the surface, it seems to contradict the scriptural injunction, "Pray without ceasing." St. Paul wrote to the Thessalonians, "Pray constantly, and for all things give thanks to God, because this is what God expects you to do in Christ Jesus" (I Thes. 5:15). Anthony Thorold, while Bishop of Rochester (1877-1890), wrote: "Prayer must be a habit; and the more we pray, the better we shall pray; and the highest mountain can be climbed by steady, patient walking; and if we never set a mark before us, to aim at and to try for, we may soon discover that nothing is so perilous to the soul's life as contentedly sitting still."

A pietistic mendicant sect of the fourth century, known as the Messalians or Euchites (the "Praying People" might be an apt translation), gave a simplistic answer to the problem. What they were saying in effect was this: If we must pray constantly, then it is not right that we who wish to become perfect Christians should work. Let only ordinary people work. The saint must follow Mary and not Martha (cf. Lk. 10:38-42). In the *Lives of the Fathers* one reads that one of them came to the Abbot Sylvanus and was surprised seeing him work. Sylvanus gave him a devotional book but did not invite him to supper. "If you work like an angel, then, like an angel, you don't have to eat," he explained with what must have been a patristic tongue-in-cheek.

They found a different solution in Constantinople, in the monastery of the Acoemetæ. There Abbot Alexander divided the monks into three groups. The first group slept, while the second group worked, and the third prayed in the chapel. And it so happened that the chapel resounded with chanting and prayer day and night. Laymen outsiders then called them *Akoimitai*, "the sleepless ones." A certain Abbot Lucian thought that he could solve the problem by reciting psalms while working with his hands; the money he earned he then gave to a beggar who would pray for him while he slept.

These examples show an abundance of good intentions (the French would say, "excès de zèle"), but they do not offer us much help today. The texts of the scripture do not say that a social group, a monastery, should pray without ceasing; they refer to individuals. Perhaps the best answer to this problem can be found in Origen, that great and unique Alexandrian scholar who wrote in his essay *On Prayer*: "He prays constantly who combines prayer with good deeds. . . ." The word "prayer" must be understood in a larger context. Everything we do in accordance to God's will brings us closer to him. To recite prayer formulas is only a part, though an important one, of one's life. It is in this sense that St. Augustine wrote the essay on *Monasticism*, in which he refuted the theories of the Messalians: "Let them pray, but let them work also; that too is prayer." The gist of this ad-

monition became later adopted in the motto of the Benedictine Order, "*Ora et Labora*," Pray and Work!

Every person should discover a proper balance between work that is prayerful in a larger sense and prayer in the strict meaning of the word. Karl Rahner writes: "Every good act has a relationship to God; thus it is real prayer. This, however, does not make formal prayer superfluous, it lifts one's heart to God."

Evelyn Underhill wrote in 1939 to a prayer group: "The maintaining of the spirit of prayer and waiting on God is one of the greatest things which Christians at the present time can do to help the world; and we must each take our part in it and learn to do it as well as we can."

Work alone, totally detached from prayer, distracts our attention to other concerns. It can become an independent entity, quite separated from God, almost an idol. Many of us have friends who are so engrossed in their work that they boast, "I haven't taken a vacation in five years!" Even priests are not immune from being drowned in the sheer amount of "apostolic drudgery." Some of us have become such activist snobs that we forget that even God had to take a day off to rest! We are becoming so engrossed in the swirl of administrative chores that we have less and less time for quiet personal prayer. (The trouble is, there is no column for prayer in our annual statistical report forms; some of us are so sensitized to the computerizable statistical figures that our prayer life might improve if we could report "prayer activity" in the same fashion as we report the number of confirmations "17% better than last year".)

Of course, we all have different vocations and degrees of vocation. Even among the monasteries there are contemplative as well as active orders. This holds true for lay people, too. Among them older persons and the sick ones have more time for prayer. (John XXIII had this in mind when he spoke of "the blessings of older age.") And there are different temperaments and different responses to the guidance of the Holy Spirit.

St. Ephraem of Nisibis (306-373), the great Syrian scholar, said that the best rule for a Christian was to pray three times a day. His own examples, though quite poetic, are rather long, nay, very long prayers. How can we pray without ceasing without at the same time filibustering God? Today, when it is increasingly difficult for modern man to concentrate for any length of time—except in a monastic setting—or retreat—it is psychologically sounder to advise shorter but more frequent prayers. Thus we will sanctify our work with pauses that refresh spiritually, for a believer's "station identification." In this way, as Merle d'Aubigné used to say, "we will pray even without prayer."

The Rev. Enrico S. Molnar, Th.D., is warden of Bloy Episcopal School of Theology, Claremont, Calif.

EDITORIALS

What Is Christian Mission?

THE work of the first meeting of the Anglican Consultative Council (ACC) may now be examined in a report published in booklet form under the title *The Time Is Now* (SPCK, London). All things considered, the 51 members of this deliberative assembly of Anglicans from all over the world did their job with commendable wisdom, faith, and awareness of their calling to represent "the folks back home."

Especially worthy of careful study, and application to practice, throughout the Anglican Communion is the council's report on mission and evangelism. It begins with this declaration: "The Christian mission is, as it has always been, the continuation of that explosion of new life, of faith, hope, and love, which was released into the world by the coming of the Lord Jesus Christ, his dying and rising, and the gift of his Spirit to men. We share in Christ's life as we share in the continuing of that mission."

American Episcopalians this year are celebrating the 150th anniversary of the incorporation of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Every member of this church is a member of this society, which means that every Episcopalian is committed to being a missionary. This anniversary year is a very good time for some vigorous preaching, teaching, and doing, along this line. It is too self-evidently clear that the average churchman hasn't the foggiest notion of what it means to be a member of the Domestic and Foreign Missionary Society, etc., or even that he is one.

The General Convention of 1970 proposed that this anniversary be properly observed in 1971 with special services and with a special offering of \$10 by every Episcopalian, to be given to the society for its special purposes. In this way the individual would re-affirm his missionary status as a member of the society and of the Episcopal Church.

A committee, headed by the Rt. Rev. Walter H. Gray, is now working up plans for an observance of this anniversary, by appropriate worship, educational effort, and the special offering, to take place during the late months of this year. Bp. Gray reported on the progress of plans thus far to the spring meeting of the Executive Council [TLC, June 13]. This promises to be a most healthful and fruitful enterprise. We have one request to make of those who are planning it, and that is that an emphatic effort will be made to impress upon every man, woman, and child in the Episcopal Church that he is not only a participant in the mission of Christ to the world but also an accredited agent, a witness, for Christ in his own immediate personal relationships.

If, as the Anglican Consultative Council so well puts it, "The Christian mission is, as it always has been, the continuation of that explosion of new life, of faith, hope, and love, which was released into the world by the coming of the Lord Jesus Christ . . ." it follows that every Christian can and should be an eager and joyful witness to that redemptive "explosion." Christian mis-

sion includes personal witnessing, personal evangelism; and if this is not positively manifested in the life of any Christian it cannot be said that he truly participates in the mission of Christ—not even if he attends a special anniversary service, reads a book about the history and meaning of the mission, and makes that special offering of \$10 to the "Foreign and Domestic Missionary Society. . ."

The work of bringing men into personal commitment to Christ proceeds, says the ACC report, in two ways: "There is the way in which the church grows by the steady influence and attraction of its presence upon the members of the human community in which it is set. And there is also the deliberate going beyond to those who are not, or cannot be, touched by the church as it is." Here the council is speaking specifically about the situation of the Christian church in a totally non-Christian environment. But the statement holds equally true for the situation in the semi-Christian environment in which the American Christian lives and moves. There are these two ways of drawing people to personal commitment to Christ: the power of example, and the power of "deliberate going beyond" in witness.

What is happening here on the American home-front? Interpret the statistics of church membership and of growth or non-growth how you will, you cannot miss one very plain fact of the matter, and that is that the religious bodies whose members are themselves active missionaries grow, while those whose members leave mission to the "professionals" do not grow. The Episcopal Church has long been of the latter sort. If by God's grace it can become one of the former sort, we may yet see the day when the late Billy Sunday's oft-quoted prophecy is fulfilled before our eyes, and the Sleeping Giant will awaken—to the glory of God and the salvation of souls.

An Answer to Prayer

"LORD, I don't feel so well."

The Lord said to me, "What ails you?"

"I don't know, Lord. I seem to hurt more in my soul than in my body."

The Lord said, "If you hurt in your soul you must also hurt in your body. Don't you know that the body is the house of the soul?"

"No, Lord. I thought the body is the body, and the soul is the soul."

"Keep a good body and you will have a good soul. Keep a good soul and you will have a good body."

"Lord, I don't understand you. I don't do anything to my body, and I don't do anything to my soul."

"Ah! That is the point," said the Lord. "When other bodies are sick, how can you have a good body? When other souls are miserable, how can you have a good soul? All life," said the Lord, "is involved with other life. You will never have a body without pain, or a soul without pain, until all men feel one another's pain."

Samuel J. Martin.

CHALLENGE

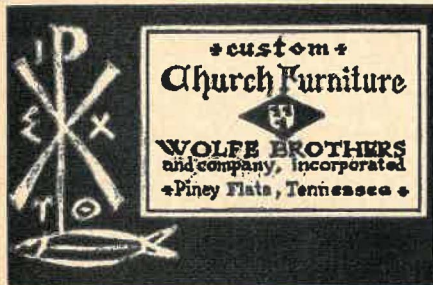
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NEWS in BRIEF

■ The Rev. Richard Easton, a divorced priest in New Zealand, was married to a divorcee in a church ceremony conducted by the Bishop of Wellington, the Rt. Rev. Henry W. Baines, and the Rev. Ross McCrostie, a Presbyterian minister, thus becoming the first divorced New Zealand priest to remarry with the church's blessing. He had resigned as vicar of his suburban Wellington parish, but at the request of the congregation, conveyed through the bishop, he withdrew the resignation.

■ "Never underestimate the power of a determined man!" Alan Hinshelwood, of Fort Walton Beach, Fla., received a diploma from the University of the South at its recent commencement. Unusual? Not really, except that it took him three tries spanning three decades. He began his freshman year in 1937, dropped out because of family circumstances; went to work, to war, was married, and re-entered Sewanee in 1946. He again left to go to work after his son, Bruce, was born. Next, there was a career in the electronics research field; then came retirement, a heart attack, recovery, and re-enrollment in the College of Arts and Sciences last year. Son Bruce was in the Class of '69.

■ St. John Baptist School, Mendham, N.J., has announced an exchange program with St. Stephen's College in Broadstairs, Kent, England. Both are college-preparatory schools for girls, and both are under the Sisters of St. John Baptist. Sr. Mary Barbara, headmistress of the Mendham school, and Miss Joan Selby-Lowndes, of St. Stephen's, made the announcement and are planning the exchange for the fall of 1971. A few girls from each school will spend four weeks in the other school, attending classes and sports and taking part in all activities. Parents of the students in the host country will entertain the visitors and take them sightseeing.

■ An ecology camp drew approximately 100 persons from Eastern Oregon and Idaho to the Malheur Bird Reserve and Steens Mountains in isolated Harney County. As part of the Eastern Oregon camping program, the campers used an abandoned Jobs Corps center as base and spent the three days, often in snow and sleet, learning about geology, botany, ornithology, and zoology; doing some folk-dancing and sharing a Pentecostal Eucharist, celebrated by the Rt. Rev. William B. Spofford, Jr., Bishop of Eastern Oregon, at which the offerings were rocks, obsidian arrowheads, bird feathers, grasses, and assorted accumulations of garbage, all gifts which the campers had collected and which were presented individually in terms of confessions, intercessions, and hopes.

■ Dr. Anne Gary Pannell, president of Sweet Briar College since 1950, and the Rt. Rev. George A. Taylor, Bishop of Easton, were married June 12, in the college chapel.

■ Last March, the Rt. Rev. C. Edward Crowther, recently appointed Assistant Bishop of California, toured Australia and New Zealand, invited by national organizations concerned to implement the United Nations' International Year Against Racism. On June 23, Bp. Crowther returned to Australia, this time with a specific target in view. As the guest of the Australian Union of Students, Bp. Crowther is helping lead the growing opposition in Australia to the forthcoming tours by visiting South African athletic teams.

■ St. John's Hospital, Brooklyn, was one of the 35 agencies taking part in a Health Fair that stressed the importance of medical care. Over 3,000 people availed themselves of the opportunity to have some of the 19 different medical examinations offered without charge. All results will be referred and followed up, along with screening, Clarence A. Howard of St. John's Ambulatory Unit, said. Tests included those for sickle cell anemia, lead poisoning, glaucoma, cancer of the breast and uterus, vision and hearing, tuberculosis, and venereal disease. Rubella vaccine was provided as well as X-ray exams. The hospital and the Ambulatory Unit are recipients of the Episcopal Charities of the Diocese of Long Island.

■ Anglican and protestant congregations in Santiago, Chile, which mainly serve foreign residents, have agreed to merge because of a loss of membership that followed the election of Marxist President Salvador Allende. Spokesmen for the congregations of St. Andrew's Cathedral and the Santiago Union Church said many foreigners have been leaving as their professional work contracts have not been renewed. Chile's recent nationalization program is affecting mining and other foreign operated industries.

■ With formal retirement not official until the end of August, the Rt. Rev. Russel F. Brown, 71, Bishop of Quebec, has already finished an orientation program in preparation for a new career teaching accounting with Canadian University Service Overseas (CUSO) in Papua-New Guinea. The WW I pilot, who worked in a Montreal insurance broker's office for five years before entering the priesthood, said he is in good health and feels that he wants "an opportunity to render a bit more active service." Succeeding him in Quebec will be the Ven. T. J. Matthews, 64, of Lennoxville, Que.

Book Reviews

PRAGUE, THE MYSTICAL CITY. By Joseph Wechsberg. Macmillan. Pp. 229. \$6.95.

For one who spent 19 formative years of his youth in Prague and enjoyed every minute and corner of it, the reading of the book became an exercise in recognition and nostalgia. And for the reader who has never been to the beautiful and haunting capital of Bohemia, the book will present forcefully not only the history of this city of paradoxes where for more than a thousand years Czechs, Jews, and Germans have lived together, but also the emotional, artistic, literary, and religious reactions of those who visited it or lived within its walls. Throughout her stormy history, Prague has been pervaded by a strange triality: Czechs, Germans, Jews; Romanesque, Gothic, Baroque; Catholicism, Hussitism, Ghetto Judaism; kings, aristocrats, peasants; peacemakers, inquisitors, timid burghers. It is the city of Rabbi Loew and his robot Golem; of the astronomers Tycho de Brahe and Johann Kepler; of alchemists and adventurers. It is here that bloodstained Generalissimo Wallenstein had hundreds of poor slum dwellers driven from their hovels to build himself an enormous Baroque palace with a tomb for his dead horse; and it was here that Franz Kafka fell under the spell of the Castle. Prague was the home of the "heretic" John Huss and of the Baroque-contorted St. John of Nepomuk, as well as of Good King Wenceslas; of the Reformation and the Counter-Reformation; a city plagued by the Black Death, by invaders, inquisitors, Nazis, and Communists.

In spots, the reader gets the impression that Joseph Wechsberg wrote some pages in feverish haste, neglecting to correct obvious mistakes: e.g., on p. 49 he speaks of *hasidim* as well as *Hassidim* Jews; on p. 97 we read of "Ludmila, Princess of Bohemia," and on p. 105 we are told of "St. Ludmilla," and the index lists both spellings as if they belonged to two different persons. Wechsberg, for the past 20 years foreign correspondent for *The New Yorker*, has not taken time to check on the accepted spellings of such proper names as St. Methodius (he calls him "Method," p. 95), Pope Clement VI ("Clemens," p. 100), Elizabeth of Pomerania ("Pommern," p. 101), or the Pyrenean Peninsula (p. 93). What has bothered this reviewer especially has been the author's overuse of the word "mystic" and its derivatives; it occurs some 168 times on 218 pages of the text! Not having defined the word he uses it in different senses; e.g., Prague may be "mystical, silent in the haze of poetry, my Montserrat" (p. 2), or a paradise for "cabalists and mystics" (p. 38), or it can have the

"mystical atmosphere of a dim attic." Elsewhere he uses the same word to denote enigmatic, complex, charismatic, magical, full of chiaroscuro, transcendental, mesmerized. He calls Karel Capek, the famous playwright, a mystic (p. 64). Capek was an earthy, humorous, and sharp-witted man, anything but a mystic. I was disappointed not to find among the many personages who wrote on Prague, the name of Count Francis von Lützow, who wrote one of the most authoritative histories of the old city before the close of the 19th century.

Aside from these few mistakes and malapropisms, *Prague, the Mystical City* is worth reading. It is a civilized humanist's approach to a most civilized and beautiful city, often tortured by uncivilized uninvited guests.

(*The Rev.*) ENRICO S. MOLNAR, *Th.D.*
Bloy Episcopal School of Theology

POLITICAL EXPECTATION. By Paul Tillich. Edit. by James Luther Adams. Harper & Row. Pp. 187. \$5.95.

Paul Tillich, though generally more fascinating to Protestants than to Anglicans, had political views that we dare ignore only at our peril, not least since the remarkable events at the General Convention in 1967 and Mr. Leon Modeste's subsequent proposal to Christianize these United States by crucifying the church. In this volume, ably edited by Prof. James Luther Adams, are assembled a collection of essays by Tillich, mostly written during the Weimar Republic.

Whether Tillich's politico-religious nostrum is as relevant to the 1970s as the editor would have us believe is, to say the least, debatable. Some of us see the present needs as so different from what they were in the heyday of Niebuhr and Tillich that we cannot take very seriously the lingering notion that there is a political *philosophia perennis* in what was, even at the highest reckoning, only a useful corrective at a particular time in very unusual circumstances a long generation ago. What does need to be remembered is that Tillich's "Religious Socialism," his espousal of which led to his expulsion from Germany in 1933, was as different from Marxist and other secularist schemes for the removal of money from "your" pocket to "mine" as was F. D. Maurice from Friedrich Engels.

No form of socialism, unregenerate or baptized, can ever be a substitute for Christian service. Tillich himself eventually saw that neo-Marxist formulations of Religious Socialism did not, as his editor puts it, fit the American scene. Why any form of socialism should be expected to do so after a succession of them in one

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country after another have failed to accomplish anything much more creative than legalized robbery, would be obscure, if one were as politically ingenuous as the perpetrators would wish one to be. Some may feel that most of the political views that Tillich attached to the *kerygma* have been expressed with greater verbal economy by Temple; but certain notions (e.g., the *kaïros* and the demonic) have played an important role in deepening the political self-awareness of Christians in the United States and wherever Tillich's and Niebuhr's political critiques have been heard throughout the world.

Political Expectation is a well-chosen selection which will help to exhibit the early development of Tillich's thought.

(The Rev.) J. GEDDES MACGREGOR, D.Phil.
University of Southern California

Booknotes

By Karl G. Layer

THE NEW TESTAMENT IN SHORTER FORM. Selected and introduced by Samuel Terrien. Macmillan. Pp. 211. \$4.95 cloth; \$2.95 paper. There is, of course, always a certain danger when one attempts, as does this book, to select the "heart" of the Bible out of the entirety of the Bible. But having said that, this selection does seem to be fairly adequate and complete and not given to emphasizing one particular aspect or doctrine of the NT to the virtual exclusion of the others. The introductory material, form-critical material, and maps are all excellent.

PEOPLE and places

Ordinations

Priests

Central Florida—The Rev. Richard N. Greenwood, assistant, Good Shepherd, 331 Lake Ave., Maitland (32751).

Chicago—The Rev. William Haylett O'Neill, curate, Christ Church, 470 Maple Ave., Winnetka, Ill. 60093.

Harrisburg—The Rev. John Carnahan Seville, rector of St. James', Muncy, Pa., address, 201 S. Washington St. (17756).

Louisiana—The Rev. Davidson Texada Landers, vicar of St. Paul's, Winnfield, and chaplain at Northwestern State University, Natchitoches, address, 404 N. Church St., Winnfield, La. 71483.

New York—The Rev. George Daniel Riley, associate vicar of St. James of Jerusalem, Long Beach, L.I., continuing in his official position with Pan American Airways, Kennedy Airport, New York City.

Upper South Carolina—The Rev. Caldwell Alexander Barron, Jr., assistant, Church of the Advent, Spartanburg, address, Box 2901 (29302).

Deacons

Central Florida—Jack B. Horton, Jr., on the staff of St. Gabriel's, 414 Palm Ave., Titusville (32780).

Southeast Florida—Dennis George Fotinos, Jr., assistant, St. Mark the Evangelist, Ft. Lauderdale, address, 1750 N.E. 31 St.

Armed Forces

Chap. (Maj.) Don Chilton, AFB, Grand Forks, N.D. 58201.

Chap. (Lt.C.) Charles L. Burgreen, Office of the Post Chaplain, Fort Ord, Calif. 93941.

Chap. (Capt.) Warner Washington, formerly stationed at the AFB, Grand Forks, N.D., is rector of St. Luke's, 595 N. McIlhane, Stephenville, Texas 76401, and chaplain at Tarleton State College.

Resignations

The Rev. William J. Miles resigned as rector of St. George's, Milwaukee, Wis., Apr. 12, but continues as a worker priest employed at the Klode Furniture Co., Milwaukee. No change of address.

The Rev. R. Linn Cashman, rector of All Saints, Oxnard, Calif., since 1962, has resigned effective July 1, for reasons of health. Address: 811 Evergreen Lane, Port Hueneme, Calif. 93041.

New Addresses

The Rev. Joseph E. Noll, Jr., 1161 Hickory Cove Dr., Jacksonville, Fla. 32205.

The Rt. Rev. Lyman C. Ogilby, 316 N. Princeton Ave., Swarthmore, Pa. 19081.

The Rev. J. Thomas Staab, Georgetown Apts., Milledgeville, Ga. 31061.

Dioceses

Ohio—The Rev. Canon William E. Hobbs, former associate general secretary for communication of the National Council of Churches, is the executive assistant to the Bishop of Ohio. The Rev. James W. Francis, former rector of St. Simon of Cyrene, Cincinnati, is director of Christian social relations for the Diocese of Ohio.

Schools

School of Theology, Claremont, Calif.—Dr. Robert J. Arnott, professor of parish ministry and coordinator of field education, has been named guest professor of practical theology at the University of Mainz, Germany, for the fall semester.

Trinity University, San Antonio, Texas—The university is allowing 7 credits toward graduation to any veteran of the U.S. Armed Forces who has served more than one year on active duty after being accepted for admission. In addition, a veteran may receive up to 12 hours of department credit for military schools he has completed while in service.

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28-YEAR-OLD former Oxford Organ Scholar American citizen experienced in boy choir tradition in England and America seeks employment. Write Box H-823.*

PRIEST, experienced mission vicar, 35, seeks position as assistant. Reply Box D-828.*

YOUNG ENERGETIC PRIEST, 30, ten years' experience in developing youth programs, seeks position in large parish where talents can be used mainly for youth work, youngsters to young adults, special skill the teen years. Seeks to bridge the "generation gap" by bringing parents and teenagers into closer contact and cooperation, and by bringing teenagers within the mainstream of Church life. Most interested in parish which needs youth specialist, as opposed to a position where pastoral, preaching, and administrative duties demand a large percentage of time and youth work is a sideline. Youth work is my specialty; would like a job where these skills can be fully utilized. Reply Box T-825.*

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Seminaries and Colleges

Episcopal Theological Seminary—Receiving degrees summa cum laude were the Rev. Roy McL. Ziemann, Roy G. Wiggans, and George S. Story. In addition to these men there were five other clergymen and six laymen in the senior class. Speaker was Robert A. Robinson, who received a Lit.D. degree.

General Seminary—At the 149th commencement 41 men received STB degrees; 4, STM degrees; and 1, a Th.D. Seminary honorary degrees were presented to the Rev. Messrs. William A. Eddy, Jr.; Henry L. Grant; A. A. Packard, OHC; Daniel B. Stevick; and William A. Wendt. The Baccalaureate sermon was given by the Rev. Hays Rockwell.

Nashotah House—Commencement activities were held-out-of-doors followed by Mass. The Rev. Peter Powell received an honorary D.D. degree.

Philadelphia Divinity School—Twenty men representing 11 dioceses and an ecumenical ministry received degrees at the commencement marking the close of the 114th year of classes at PDS. The Rev. Frederick F. Powers, Jr., received an STM degree. The Baccalaureate sermon was given by the Rt. Rev. George E. Rath.

Seabury-Western—Honorary D.D. degrees were presented to the Rev. Messrs. Wayne L. Johnson and Armen Jorjorian; and a DHL degree to the Rt. Rev. Elliot L. Sorge. Guest speaker was the

Rev. William Thompson, S.J. A service of Holy Communion followed the awarding of degrees.

University of the South—Honorary DCL degrees were presented to Prezell R. Robinson, Paul A. Tate, DeSales Harrison; D.D. degrees to the Rev. Canon Harold Wilson, the Rt. Rev. Furman C. Stough, the Rt. Rev. Arthur A. Vogel, and the Rev. Allen B. Clark; and a Litt.D. to Eudora Welty. Canon Wilson was the Baccalaureate preacher. STM degrees were awarded to five persons who had done the necessary work over many sessions of summer graduate school.

Voorhees College—Four seniors with the highest grade point possible were named to the President's List and 34 other seniors were named to the Dean's List. At the close of the academic year other students named for honors included two juniors on the President's List; and 53 juniors, 32 sophomores, and 20 freshmen on the dean's List.

Honors

The Rev. Orin A. Griesmyer, former rector of the Church of the Transfiguration, New York City, has been named rector-emeritus of the parish.

Deaths

The Rev. Frederick St. Clair Arvedson, 69, retired priest of the Diocese of Springfield and father of the Rev. Peter Arvedson, died Feb. 12, in an Ur-

bana, Ill., hospital. He had been chaplain of the Chapel of St. John the Divine, Champaign, for 20 years at the time of his retirement in 1970. Other survivors include his widow, Evelyn, one daughter, and five grandsons. A Requiem was held in the chapel and interment was in Roselawn Cemetery, Champaign. Memorials may be made to the Building Fund of the Episcopal Church Foundation at the University of Illinois, Champaign.

The Rev. John William Quinton, 82, retired priest of the Diocese of Ohio, died in Delmar, N.Y., May 19, following a period of declining health. At the time of his retirement in 1958, he had been rector of St. Paul's, Fremont, Ohio, for 15 years. He is survived by his widow, Marianne, and two daughters.

The Rev. Russell Edward Murphy, 54, chief counselor at the Alcoholism Treatment Center of the St. Louis State Hospital, died May 31, in St. Louis. He was a veteran of WW II, with the rank of lieutenant. He is survived by his widow, Marion, and two children. A memorial service was held in Christ Church Cathedral, St. Louis, and following cremation, the ashes were interred in the columbarium of the cathedral chapel.

Brother Gregory (the Rev. Paul Leslie Clark) of the Society of St. Francis (American Province), 79, died in Little Portion Friary, Mount Sinai, N.Y., May 26, in the tenth year of his Solemn Profession.



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Sun 7:30, 9:25, 11

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The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

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Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

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Fri & Sat 9; C Sat 4-5

VISALIA, CALIF.

ST. PAUL'S 5 mi E, 99 Fwy. off 198 120 N. Hall
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Thurs HC 7

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
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Mon, Wed, Sat; 6 Wed

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.
The Rev. H. Kilworth Maybury, r; the Rev. Thomas
H. Chappell
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11
Seat and Burial Place of Bishop Seabury.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC
Wed 10; HD 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 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

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Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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; Fri 7:30 & 10:30; C Sat 5

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MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

BOSTON, MASS.

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ex Mon 5:30, Wed 10, Thurs & Sat 9

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Sun Low Mass 8, High Mass & Ser 10, Weekdays
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12:10; C Sat 1-1:30

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, 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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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(Continued from previous page)

PETOSKEY, MICH.

EMMANUEL 1020 E. Mitchell St.
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Sun HC 8, MP & HC 10; Wed HC 9

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CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c
Sun Eu 7:45 & 10; EP 5:15

CLAREMONT, N.H.

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The Rev. John H. Evans
Sun 9, HC 1S & 3S, MP other Sun

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
others as anno

SEA GIRT, N.J.

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The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

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EPIPHANY Atlantic & Avolyn Aves.
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Sun H Eu 8 & 10; HD 10:30 & 8

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CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs HC 10

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

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. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

The Living Church

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); Ev B .S.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL

Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION

115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS

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

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler,
ass't m
Sun HC 8; MP, HC & Ser 10; Int. daily 12:10

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

OLD CHRIST CHURCH

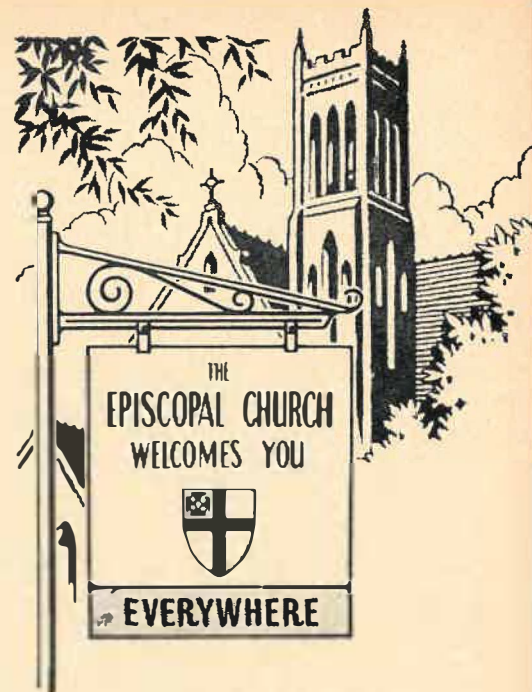
2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



ST. MARY'S CHURCH
Denver, Colo.



VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

NORRIS, TENN.

ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
7:30

DALLAS, TEX.

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; Mon
7; Tues-Fri 6:30; Wed 10; C Sat 12

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;
EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Clergy: J. W. Breisch, K. G. Leyer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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