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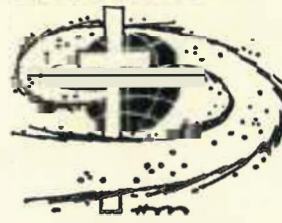
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# Around



# & About

— With the Editor —

One of the less talked about reasons why so many lay people object to so much contemporary preaching is that it demands of them that they do things they simply cannot do. This was a problem two centuries ago in Immanuel Kant's Germany. In his *Lectures on Ethics*, the Sage of Königsburg said: "We are forever hearing sermons about what ought to be done, from people who do not stop to consider whether what they preach can be done. As a result, the exhortations, which are tautological reiterations of the rule which everyone knows already, prove terribly boring. They express nothing that we are not already familiar with, and sermons consisting of such exhortations are very empty, unless the preacher has an eye to practical wisdom at the same time."

It is well for today's clergy to recall this counsel, which is of timeless applicability. It is reasonable to ask some things of the people in the pews, unreasonable to ask others; and the test of homiletical reasonableness is simply: Is it within the power of the hearers, God helping them, to do this thing? It is reasonable to ask that they flee fornication and abstain from lust, unreasonable to ask that they stem the flood of pornography that is inundating the land. It is reasonable to ask that they be peacemakers in their own lives and workers for peace in all their relationships and spheres of influence, unreasonable to take them to task for the killing in Vietnam as if it were within their power to stop it. Of course, people can always do more than they like to think. Christian preaching must never let people forget that when God calls us to some tasks we must undertake them with the understanding that with God all things are possible. But Kant's point is clear enough. It is bad and futile preaching to tell a congregation that they ought to do this or that, when it should be perfectly clear that they cannot. Kant said that it bores people. It does that to some. To more conscientious or scrupulous hearers, it may bring despair.

Another aspect of this kind of futile preaching Kant did not discuss. Maybe it wasn't a problem in his day. It is common practice in many pulpits to preach so grandiosely about world problems, like war, poverty, racism, and environmental pollution, that the hearer may be moved to thank God that he is not as other men are, such as the President of the United States, the President of General Motors,

the Joint Chiefs of Staff, *et al.* Nothing makes me feel better about myself than to listen to a rousing sermon on the sins of others, especially if they are big shots. For me it is the perfect placebo—just what Old Doc Simcox ordered. But I am not at all sure that it is Vitamin C for my sanctification.

A common sign among the sign-bearers of these days asks the question: "Would Jesus carry a draft card?" Mr. Gilbert Durand, of Glendale, Calif., in a letter to the editor of *The Milwaukee Journal* (June 28), gives his answer thus:

"The answer is Yes. Jesus came from a family that abided by the law. They went to Bethlehem 'to be enrolled.' Jesus was obedient. He obeyed all lawful authority. He went down to Nazareth and was 'subject to them.' Jesus said, 'Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.' Military conscription is a legitimate and moral 'thing that is Caesar's.' Jesus always obeyed the law of the land."

Does anybody have at hand a scriptural alternative?

"When I was of the age to receive confirmation and full membership in the church, I was told to choose a passage from the Bible as an expression of my personal approach to the biblical message and to the Christian church. Every confirmer was obliged to do so, and to recite the passage before the congregation. When I chose the words, 'Come unto me all ye that labor and are heavy laden,' I was asked with a kind of astonishment and even irony why I had chosen that particular passage. For I was living under happy conditions, and, being only 15 years old, I could not answer at that time; I felt a little embarrassed, but basically right. And I was right, indeed; every child is right in responding immediately to those words; every adult is right in responding to them in all periods of his life, and under all the conditions of his internal and external history. These words of Jesus are universal, and fit every human being and every human situation. They are simple; they grasp the heart of the primitive as well as that of the profound, disturbing the mind of the wise." (Paul Tillich, *The Shaking of the Foundations*. 93. Scribner's.)

"I do not know the method of drawing up an indictment against a whole people." (Edmund Burke, *Speech on Conciliation with America*, Mar. 22, 1775.)



# Letters to the Editor

## Censorship in Texas

In News in Brief [TLC, June 27] the Diocese of West Texas vented its rage against the Foundation for Christian Theology in the form of a resolution accusing Dr. Kratzig of proselyting their flock by mailings of *The Christian Challenge*. Obviously some unhappy soul in West Texas sent a list of names and addresses of people they hoped would read the truth; evidently, the mailings have served their purpose without which the diocesan resolution would not have been voted, and surely West Texas would be the last to deny anyone the right of advertising what he is selling, for to do so is to encourage censorship which is certainly not allowed in our church if evidenced by the unrestricted changes in our liturgy and Prayer Book.

Surely many must be curious to see for themselves what manner of publication can cause this cry of pain in our stolid Lone Star State, and what manner of publication can cause its publishers to be accused of heretical thoughts by quietly preaching the traditional personal relationship between man and his God.

LEONARD O. HARTMANN

Evanston, Ill.

## For Riper Bishops

Bravo for your editorial, "For Riper Bishops" [TLC, June 3], and for the words of wisdom written therein. I especially liked your thought, "energy of the sort required for the episcopate is a matter not of age but of health." This is a good criterion for choosing a rector also—other things being equal. Let us pray that vestries and "rector-calling committees" take due note.

(The Rev.) DONALD J. GARDNER  
Rector of St. Barnabas Church

Ardstley, N.Y.

In "For Riper Bishops," the writer suggests 61 is a good age for becoming a bishop. I have always thought "over 55" was pretty good. At such an age the diocese in question doesn't have to have the same man too long which is tough on him as well as them. They have a pretty good option between suffragan and coadjutor at this age. And then we come to my prime reason.

If you elect a young, strong, visionary priest as a bishop, you deprive some local

## The Cover

With circus performers and animals surrounding them, two new members of a circus family were baptized under the big top by the Rev. Michael Shrewsbury, a priest of the Church of England who is chaplain of the International Circus Clown Club. Ivor Rosaire, the infant on the left, is the son of a high-wire walker and an animal trainer. Thomas Pinder's father is a clown and his mother a dancer. The tent was pitched on Woolwich Common in southeast London, where the unusual baptism took place. (Photo from RNS)

church and community of his leadership. And so many good parish priests are flocking out of the parish these days to undertake almost anything else. Well, we need all the good men we can get in parishes, that's all. And some of these guys are not really specialists, just cop-outs!

And as to maturing in spiritual life requiring many years of pastoral service: well alas, for some, let's face it, it's never gonna happen. But, with God all things are possible, and maybe the time will help. After all, the country is run by old people, why not the church?

(The Rev.) GEORGE LABRUCE  
Rector of St. Thomas' Church  
St. Petersburg, Fla.

## Prayer Book Revision

It would seem by the critics in your letters column that everybody is opposed to Prayer Book revision. I happen to know this is not the case, and a word or two on the other side is in order.

First, to all those who want to have a Society for the Preservation of the Book of Common Prayer: Not one of them mentions that in both the order for Eucharist and Morning Prayer, the *First Service* is very much in the language of Cranmer. They don't even acknowledge that they have been heard, and that the traditional has a continuing place in our worship. The first order of the Eucharist, for example, is in many ways a restoration of the original Prayer Book order. The language is there in all its glory. What they obviously object to is that a contemporary form is given to exist along side of the traditional. It would seem that some people are not content to have other people's needs met. They would confine the church to their tastes alone. This is not a viable option for the church of today.

A second comment about the sectarian "catholic" groups who claim to preserve the Prayer Book—like the Anglican Orthodox Church, etc. These groups are indeed a fossilization of a religion of another age—and serve as reminders to the Anglican tradition that narrow sectarianism is a danger to us if we cease to grow. Incidentally such splinter groups are not all on the "catholic" side. A visit to a Reformed Episcopal church would be an eye-opener to those Anglican Evangelicals who refuse to change. They, too, have preserved the Prayer Book—in its pre-1892 form! But such a way is not the way of a church which would profess to be a "living" church.

So, let's have some positive constructive criticism of how we can do the job better. But let us be done with those who would take hold of the hands of the clock and make it stop running.

(The Rev.) J. ROBERT ZIMMERMAN  
Rector of St. Andrew's Church  
Lewistown, Pa.

## What Time Is It?

I've just read the Letters to the Editor in TLC for June 27. I enjoyed Mr. Nelson's letter, "Liturgical Revision," though I would disagree with him on many points.

TLC is a publication that should, and gen-

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erally does, portray both sides of a question. The issue for June 27 refers to "Trinity III." Don't you think TLC should conform to the will of the church (General Convention 1970)? It's really Pentecost IV, you know!

(The Rev.) GEORGE S. STORY  
Deacon-in-charge of St. John's Church  
Donora, Pa.

We are conforming forthwith. Ed.

### Cathedral Capers

I hope this is only one of many letters protesting the Mass for "Hair" in the Cathedral of Saint John the Divine [TLC, June 13]. I am appalled by the vulgarities and improprieties which today profane the Temple. What has happened to our Episcopal Church in recent years? By what process has its direction been relinquished into clownish hands? Who are responsible for the nonsense? Seminaries with their craze for the new and the now and their haste to conform to the manners and morals of the world? Befuddled bishops? Popularity-seeking clergymen? O God, that we may so pass through these ephemerae that we finally lose not the things eternal!

We have had incidents before this. We have observed the downward sliding. Could ordinary communicants have prevented the present rapid and far-reaching deterioration—unless perhaps by a conspiracy to withhold funds? How can concerned laypeople call a halt to debasement of worship, of a Eucharist which, without gimmicks, with decency and order, has, through the ages, truly "celebrated life with joy"?

Certainly, our present human sacrifices to the god of war are worse obscenities than a confusion of temple with music hall. No question about that. But since when has one serious sin excused the deliberate commission of another? Are "concerned laypeople" so helpless that we can do no more than weep over Jerusalem?

JEAN S. DAVIS

Aurora, N.Y.

### New Order in New York

Deliver us from headline writers such as the one who wrote [TLC, June 20]: "Parish Aid to Be Phased Out." It's hardly worth the time and trouble to get this situation all straightened out, but I will make a brief try. The Diocese of New York, of the council of which I am a member, has made a decision to substitute people for buildings, program for maintenance, outreach for the status quo.

Thus, a station of the diocese which tries to get money for housekeeping—be it a mission, aided parish or parish—will get short shrift. We are not willing to use limited diocesan funds for roofs, or paint, or black-top. However, we are more than willing, and will strain every resource to help a mission, aided parish, or parish to get going with any program that has some imagination and that is aimed at bringing people into closer relationship with God and with each other. Thus, it is conceivable that an aided parish could ask the diocese for help in expanding its kitchen—and be quickly turned down. The same parish could present us with a program for a day-care center, which required refurbishing the kitchen, and the request would be funded.

We are not dumping forthwith the missions and aided parishes which have received support for building maintenance for a long

time. We are reducing such support at the rate of 20% annually, unless that edifice income can be justified in terms of program. As far as we are concerned, if a building is not the base of a viable Christian program, it might just as well fall down. Who will there be to lament it?

No poor parishes will have to close if the programs they offer are worth sustaining and are not duplicated three blocks away by another station with which they should merge. We have stations which are monuments to local pride, bad planning, and crises which are now history. To use money given for mission to maintain such situations is a form of ecclesiastical embezzlement which we have decided to stop.

(The Rev.) G. CLAYTON MELLING  
Rector of St. Thomas's Church  
Mamaroneck, N.Y.

### Next Step with GM

The failure of our Executive Council to force General Motors out of South Africa seems to call for the inevitable next step . . . sell our stock.

Surely we don't want to be accused of a "phony liberalism" whereby we continue to assume a morally superior stance all the while collecting our quarterly dividends! Even Judas Iscariot returned his thirty pieces of silver.

(The Rev.) WILLIAM S. REISMAN  
Rector of St. Philip's Church  
Garrison, N.Y.

### Mass and MP

The Rev. Mr. Edwards, of New Castle, Del., tells [TLC, June 13] how he changed an historic Sunday Morning Prayer parish church over into a Holy Communion one. It was a work of the Holy Spirit, says he.

Once again we have the well travelled argument that the Holy Communion is "the way Christian people ought to worship," the one and only way, I suppose. He goes on to tell us how his people came to regard the divine office as "boring."

Of course they did, for it probably was boring as conducted by a clergyman who felt that way. But it doesn't have to be so where imagination and care are used in the choice of hymns, Bible readings, intercessory and other prayers, and where the Word of God is gladly and conscientiously preached. For the divine office is the service of the word, and it can be a full and fulfilling act of Christian worship.

I must confess I'm out of sorts with those who deride and dismiss 400 years of our Anglican heritage in which word and sacrament have been kept in some balance. Ours has never been an inevitable and exclusive Mass or Holy Communion church on all occasions, and all one has to do is look about at the strongest parish churches that still remain to know that the majority of the laity are in complete agreement with the position taken herein. To be appreciative of the Lord's Supper one doesn't have to insist that it be the only spiritual fare for churchmen, and one doesn't have to write off and dismiss Sunday Morning Prayer which can also be "an action service" and, in the right hands, a great act of Christian worship. As Percy Dearmer once said, the Lord himself was nurtured on something very like the divine office!

(The Rev.) BENJAMIN MINIFIE, D.D.  
Rector of Grace Church  
New York City

# The Living Church

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### DEPARTMENTS

Around and About	2	Letters	3
Booknotes	13	News of the Church	5
Books	12	People and Places	14
Church Directory	15	The Cover	3
Editorials	11	Things to Come	5

### FEATURES

Manscape (verse)	10
No Leisure for Song (verse)	8
The Dakota Program	8

## THE KALENDAR

### August

1. Pentecost IX
4. Dominic, Friar
6. The Transfiguration of Our Lord Jesus Christ
8. Pentecost X

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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# The Living Church

August 1, 1971  
Pentecost IX

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## NEW MEXICO AND SW TEXAS

### Coadjutor Elected

On the seventh ballot taken for electing a Bishop Coadjutor of New Mexico and Southwest Texas, the Rev. Richard M. Trelease, Jr., 50, received 25 clerical and 96 lay votes. Necessary for election were 24 clerical and 88 lay votes.

The coadjutor-elect began his ministry in Honolulu, where he was curate of St. Andrew's Cathedral and later, canon residentiary. In 1953 he became dean of the cathedral. In 1954, he went to Wilmington, Del., where he was rector of St. Andrew's Church until 1962 when he was named rector of St. Paul's Church, Akron, Ohio.

The standing committee of the Diocese of New Mexico and Southwest Texas presented a slate of four to be considered for the election held July 6. Besides Mr. Trelease, the others were the Rev. Kenneth C. Eade, La Union, N.M., the Rev. Charles H. Perry, Olympia, Wash.; and the Very Rev. John B. Haverland, Albuquerque, N.M.

Those nominated from the floor included the Rev. Messrs. Donald M. Campbell, Albuquerque; Charles G. de Vries, El Paso; Frank H. Grubbs, El Paso; Stanley Hauser, San Antonio; Milton A. Rohane, Los Alamos; Patrick H. Sanders, Jr., Mobile, Ala.

Write-in candidates were the Rev. John W. Ellison and the Rev. Amos N. Gaume, both of El Paso.

## WASHINGTON

### Canon Walker Consecrated

On June 29, in an evening service, the Rev. Canon Thomas Walker, of the Washington Cathedral staff, was consecrated Suffragan Bishop of the Diocese of Washington, by the Rt. Rev. John E. Hines, Presiding Bishop. Co-consecrators were the Rt. Rev. William F. Creighton, Bishop of Washington, and the Rt. Rev. Richard B. Martin, Suffragan of Long Island.

Preacher for the service was the Rt. Rev. José Antonio Ramos, Bishop of Costa Rico, who said that the current world crisis is the result of the injustice that "this white western so-called Christian West has sown throughout the world." He described injustice as "the mother of all violence. The basic problem, the basic burden today," he said, "lies not in the numerous poor and wretched of the earth, but on the few rich and powerful, whose

wealth and power and development have been made possible by the poverty, the powerlessness, and the underdevelopment of the humble and meek of this world."

Bp. Walker, a former lay preacher of the African Methodist Episcopal Church, will be responsible for religious and social outreach in the District of Columbia and for ecumenical work.

The Diocese of Washington has some 67,000 communicants, of whom less than 15% are black. Of the 218 clergymen in the diocese, 19 are black. By formal action, the diocese earlier had stated that the suffragan be chosen from the black clergy [TLC, June 6].

## PROVINCES

### Synod Held at Kanuga

Endorsement and increased financial support from Province IV for a Memphis-based ecumenical, consultative service—the Association for Christian Training and Service (ACTS)—attested to the value of its work. The service provides skilled help in enabling church groups to respond to local needs of the poor and powerless.

So far this year some \$17,000 have been available to provide consulting services to Episcopal groups throughout the province. A summary of the work, given by the Rev. Ted McEachern of the ACTS staff, gave glimpses of inner-city and rural work undertaken by parishes, singly or in groups, by deaneries, and by dioceses. A number of the bishops present for the synod, endorsed the value of ACTS help in making possible the direct involvement of church people in these ministries with the poor.

ACTS board member Oscar Carr, Jr., who is also a member of the Executive Council, told the delegates from Province IV, "ACTS comes closer to putting the Seattle General Convention's intention into action than anything else I have seen."

The synod voted expense money for a two-day conference of GSCP staff with ACTS staff and board members, and elected Province IV leaders to seek new ways of collaboration. It also included in its 1972 budget, \$10,000 for the maintenance of ACTS and \$10,000 to cover expenses for consultative services, as requested by the dioceses.

The Rev. William A. Jones, of Memphis, has been executive director since 1966, when ACTS originated as a result of research during Tennessee's pilot-diocese program. The Diocese of Tennessee has provided \$12,000 annually toward its support. The United Thank Offering gave

ACTS a total of \$60,000 over the past three years but does not renew such grants.

Sixteen religious bodies took part in designing ACTS, with 10 taking part in the original funding of its \$100,000 budget. The Rev. Charles L. Winters, of Sewanee, and president of the ACTS board, made it clear that national Christian bodies provided initial risk money to get the work off the ground but most national bodies are not capable of or desirous of continuing this funding. This support must now be picked up locally by dioceses and other smaller church groups, he said.

Another subject that received much discussion was the GSCP trend toward building and funding coalitions of community action groups. The discussion arose from numerous expressed misgivings about the fact that, in funding coalitions, present procedures do not give the right of consultation and approval or disapproval to the bishop of each diocese where an affiliated project is at work.

The Presiding Bishop, who was present at the synod, and several Executive Council members, clarified the guidelines of 1970 that require approval only from those bishops in whose areas the coalition's headquarters or "a major part" of its activity is located. This endorsement by one, two, or perhaps three bishops could allow the Screening and Review Committee to fund operations scattered across many dioceses. The Midwest Regional Coalition, recently granted \$250,000, has headquarters in Youngstown, Ohio, but was reported to have 34 affiliates operating in several states. One council member said that some—but not all—of these 34 projects had previously been funded individually, and so had gone through the approval process. No one was able to state for the benefit of those at the synod, how many, if any, in addition to the Bishop of Ohio were consulted prior to the "hefty" Midwest grant.

Bp. Hines told the synod that every

## THINGS TO COME

### August

25-27: National Conference of Historiographers of the Episcopal Church, at the House of the Transfiguration in Bayard, Neb.

### September

26-30: Annual meeting of the Consultation on Church Union in Denver—primarily for "listening" to insure that individual and group responses are taken into consideration in the union plan.

bishop in whose jurisdiction even a small affiliated project is located does in fact receive advance notification of the application. This notice enables him to familiarize himself with the nearby project, and to share his views with one or more of his colleagues whose permission is required. He also said that only objections of bishops in the named key areas can send the matter to the full Executive Council for discussion and decision.

In other actions, the synod:

(✓) Terminated its contract with the Episcopal Counselling Center in Tampa, which has completed a province-wide attitudinal survey of clergy and clergy wives;

(✓) Appropriated \$10,000 for 1972 program activities covering various areas;

(✓) Adopted a 1972 budget of \$35,000;

(✓) Elected the Rt. Rev. George Murray to serve as province president for three years.

## **KENTUCKY**

### **Bp. Reed Elected Coadjutor**

The Diocese of Kentucky received word July 7, that the Rt. Rev. David B. Reed, Bishop of Colombia, accepted election as Bishop Coadjutor of Kentucky, subject to the necessary consents of the bishops of jurisdictions in the United States.

The election was held June 18, in Christ Church Cathedral, Louisville. Bp. Reed was elected on the 6th ballot. On the 5th ballot, he and the Rev. Bennett J. Sims, director of the Center for Continuing Education at Virginia Theological Seminary, received almost the same number of votes.

Bp. Reed, who is 43, will go to Kentucky about two weeks after his successor is consecrated. The matter of the successor will probably be on the agenda of the House of Bishops' meeting scheduled for Oct. 24-29, in Pocono Manor, Pa.

## **ROMAN CATHOLICS**

### **English Woman Urges Women in Diaconate**

While the time is not ripe to press for women priests in the Roman Catholic Church, "there is a strong case for having them ordained deacons," according to a prominent English R.C. woman. She is Mrs. Patricia Worden, vice-chairman of the Roman Catholic Renewal Movement. In an address in Liverpool she said that, although theologically there seems to be no reason why women should be excluded from the priesthood, the whole question is "too clouded with emotions" at the present time.

Mrs. Worden said that three-quarters of all women would consider ordination of women to the priesthood wrong, and argued that "at this time, with the church deeply involved in important changes in

its structure, it would be complicating and perhaps damaging to these changes to push women into this sort of structure."

"But the diaconate is another matter," she said. "The order has only just been reborn, apart from its very weak position as a preparatory step towards the priesthood. In its renewed form it has not yet become a fixed pattern, and it should be possible to evolve a ministerial order of service for the diaconate which in practice would be appropriate for both men and women."

Mrs. Worden said she has no doubt that there will eventually be women priests.

## **SOUTH AFRICA**

### **Dean's Case Set**

Charges against the Very Rev. Gonville A. French-Beytagh, 59, dean of the cathedral in Johannesburg, carry a minimum penalty of five years' imprisonment, South African sources have revealed.

The indictment, handed down in June, proved to be more serious than the charges cited when the dean was arrested in January. At that time he was charged with violations of the country's Suppression of Communism Act. However, these charges were dropped and the dean was indicted under the Terrorism Act. Penalties are more severe and bail is higher under that law. The dean's case is set for trial Aug. 2, in the Transvaal Provincial Division of the Supreme Court.

The indictment also states that Dean French-Beytagh distributed pamphlets supporting the violent overthrow of the state, and that the pamphlets were published by the African National Congress and the South African Communist Party — two outlawed organizations. The charges assert that at various places he advocated disobedience to South African laws and urged violent revolution. It is also alleged that he participated in raising funds for the Frelimo guerrillas who are attempting to overthrow the Portuguese colonial government in Mozambique and Angola, and that the dean "discussed plans to commit acts of sabotage on buildings or installations."

He is also accused of collecting and distributing funds for banned organizations. Alleged co-conspirators include other individuals and parties or organizations.

### **Churchmen Prod Government Over Priest's Arrest**

Top-ranking churchmen have called upon the government of South Africa to report the reasons for the house arrest restrictions placed on the Rev. Cosmas Desmond, author of *The Discarded People*. The priest also was involved in the making of a British TV film which showed living conditions in a black resettlement area [TLC, July 4].

The Most Rev. Denis Hurley, Roman Catholic Archbishop of Natal, thanked Fr. Desmond "for being a representative of the church . . . and for all you have done for those who believe in conscience." He also said the Franciscan priest is being punished for service he has done to the truth.

The annual synod of the South-Western Transvaal region of the Methodist Church reached the Minister of Justice to express its "deep concern" at the government's action. It called on the minister to name specific charges or rescind the house-arrest order.

*The Argus*, principal English-language newspaper in the Cape Province, said the arrest "suggests to the world that South Africa is ashamed of what it does to people and must hide the facts and silence those who would expose them."

The Bishop of Johannesburg, the Rt. Rev. Leslie Stradling, said that the action against the priest "is a very harsh kind of punishment to inflict upon anybody, particularly without a trial, and Fr. Desmond has our sympathy accordingly."

The Rev. C. F. Beyers Naude, director of the Christian Institute of Southern Africa, where Fr. Desmond conducted research, said he is "deeply upset. The Christian Institute has always taken the stand that any person must be regarded as innocent until proven guilty."

## **ENGLAND**

### **Church Sick, Leaders Tell Methodists**

Two of Britain's top Methodists said the church is in a state of great sickness with its very authority in question. Speaking at the opening session of the 1971 Methodist Conference, held in Harrogate, England, the Rev. Kenneth L. Waights, in delivering the presidential address, said: "There are times when great sickness falls on the church. . . . Now is the time of sickness."

He was followed by John W. Kellaway, inducted as vice-president for the coming year, who declared that the malaise within the church runs deep and "its very authority" is in question.

Mr. Waights, for many years an open-air preacher in Wesleyan tradition, spoke grimly but hopefully of the state of the church today. Declaring that whenever anyone speaks of the church today, denigration and criticism are expected to follow, he said: "I believe the church is the key to history and the future of mankind depends upon it. There are times, however, when great sickness falls on the church and her history shows from the time of the Pauline letters till now how the Spirit of God has healed her and brought her back to health. Now is the time of sickness."

He continued: "I believe this malady is greatly due to the wrong food upon which



the church has been living. She has been trying to exist on a diet of humanism which has been served up to look like Christian nourishment. To complete the metaphor, she has now begun to vomit up, hence the present nausea and convulsions. What is the use of a sick doctor to his patient? A sick church in a sick community is a supreme tragedy, not only for the church but for mankind."

## Anglicans and RCs Confer Again

National dialogue between the Roman Catholic Church and the Church of England entered another stage when representatives of both churches held a day-long meeting at Church House, the Anglican administrative center of Westminster. The meeting was private but an official statement disclosed that the participants discussed the church and authority.

In view of its importance, the participants devoted the day to this one subject, in order to reach findings for presentation to the next meeting of the International Anglican-Roman Catholic Commission in September.

It was the second meeting of the group since it first met in April 1970. The statement from that session said, "The scope of the new body (that is, the group) is to enlarge the areas of discussion between the churches. So far talks have taken place at regional levels. . . . Soon a complete network should be in operation."

The second national-level meeting was headed by the Rt. Rev. William Chadwick, Suffragan Bishop of Barking, and the Most Rev. Alan Clark, R.C. Auxiliary Bishop of Northampton. The latter is also head of his church's panel on the International Anglican-Roman Catholic Commission, thus providing an effective link between the two bodies.

At the conclusion of the joint meeting, the group attended Evensong in Westminster.

### CHURCH INVESTMENTS

## Churches Deposit \$2 Million in Minority Banks

U.S. churches and religious agencies have earmarked more than \$2 million for deposits in banks controlled by minority groups, through a program launched by the federal government. The funds—of which more than \$1.3 million have been deposited—are part of a \$100 million national minority-bank program which aims to increase substantially the lending capacity of minority banks this year.

According to reports, churches and religious organizations had committed \$2,253,000 in deposits to minority banks as of May 31. Of that amount, \$1,344,000 had been placed on deposit, mostly in certificates of deposit. This figure does

not include sums which church agencies may have placed with minority banks prior to the launching of the national bank program last October.

Richard Dixon, coordinator of the program for Capital Formation, Inc., one of the organizations working with the government's minority banking program, said the new deposits have made possible a wide range of business, mortgage, and consumer loans in minority communities.

Capital Formation cited the Disciples of Christ as being "particularly supportive" of the program as its agencies have deposited \$790,000 in minority-owned banks in at least seven states. Other large depositors are: Seventh Day Adventist—\$240,000; Catholic Charities—\$135,000; United Methodist Board of Missions—\$135,000; the National Federation of Priests—\$10,000; the Reformed Church in America—\$30,000; and the Southern Baptist Home Mission Society—\$150,000 out of a total \$900,000 committed for deposits.

### WCC

## Study Group Lends Some Support to Grants

A majority opinion on World Council of Churches' grants to Southern Africa freedom fighters, with certain provisos, was expressed in a report entitled, "Civil Strife," presented by a top-level Church of England committee. The committee, set up by the Board for Social Responsibility of the church's General Synod, included some members of the Free Church. Its chairman was Prof. Norman Anderson, director of Britain's Institute of Advanced Legal Studies and chairman of the General Synod's House of Laity.

The report makes plain that the WCC grants were considered by the majority of the party to be a practical way of expressing solidarity with the oppressed rather than with their oppressors. On the other hand, it also made clear that most of the members would have been happier if the grants had been made out of a fund opened for that purpose—a fund to which churches, societies, or individuals could have contributed according to their consciences—rather than being partly financed out of general funds contributed in part by those whose consciences were outraged by the purpose for which they were used.

Some committee members, however, felt that this action was also justifiable as a symbol alignment of the WCC as a whole on the side of the oppressed.

### UPPER SOUTH CAROLINA

## Institutions Receive Bequests

Bequests in the will of the late Mary Ellison Burchmyer, a native of Winnsboro, S.C., amounting to more than \$35,-

000, have been made to churches and other religious and charitable institutions in both North and South Carolina. Executors expect that perhaps as much as 50% more of the initial amounts may be paid to the beneficiaries in the final settlement of the estate.

St. James' Church, Hendersonville, N.C., Mrs. Burchmyer's parish for many years, received \$15,000, and St. John's, Winnsboro, \$2,500.

Mrs. Burchmyer is buried in Old St. John's Cemetery, Winnsboro, the site of the first St. John's Church building.

### LUTHERANS

## Release of POW Asked

The president of the Lutheran Church-Missouri Synod, Dr. J.A.O. Preus, has appealed to Ton Duc Than, president of North Vietnam, to release an American prisoner of war whose wife died in late June leaving an 11-year-old son. The move was made on behalf of Lt. Col. Roger Ingvalson, of Austin, Minn., a POW since 1968.

Col. Ingvalson, a member of the American Lutheran Church, "obviously no longer has any military value," Dr. Preus said in his cable. "If he were allowed to return home to take care of his young son, it would help relieve a tragic situation that is easily understood by people in all parts of the world."

### PRESBYTERIANS

## Protests Made Over Grant

Approximately 7,000 letters protesting the United Presbyterian donation of \$10,000 to the Angela Davis defense fund, had been received by church officials early in July. The contribution was made from the church's emergency defense fund. Letters have been received by Dr. William P. Thompson, stated clerk, Mrs. Lois Stair, moderator, and the office of the church's Council of Religion and Race. Church officials say that it is possible that duplications exist among the letters.

Fewer than 100 letters of support had been received. Among the protests are more than 600 resolutions from sessions, the governing units of local congregations. The sentiment of these range from disapproval and alarm to indications that funds for national church work will be specifically designated.

The decision by a group of black clergy to reimburse the church for the \$10,000 [TLC, July 11] has had little impact on the protests, Dr. Frank Heinze, the church's information officer said. He also said that most writers of the protests indicated they object primarily to Miss Davis's political ideology. She is an avowed Communist. Dr. Heinze said most people do not seem to view the controversy over the Davis grant as a racial issue.

Mary E. Cochran

## TOWN & COUNTRY WORK: The Dakota Program

The following is the first in a series of articles to be presented by this magazine, on the general subject of "town-and-country work" in the Episcopal Church. The series, which will continue through the next several months, is designed to acquaint Episcopalians with many valuable and effective ministries performed by their church, but which are not always widely known.

**A**t a Standing Rock Mission Council meeting last winter, a progress report on the Dakota Leadership Training Program was given by the Rev. David Cochran, director of the program. He said:

"We now have three Indian deacons ordained through the program and studying for the priesthood, and five trainees studying for the diaconate. There are eight men and three women from the Dakotas enrolled in the Cook Christian Training School at Tempe, Ariz. Recently we were given a grant from the United Thank Offering to extend our work beyond the reservations and to begin training men for ministries to Indian people in towns and cities. In the near future, through funds promised us from the national church, we plan to add an Indian person for full-time work on the Dakota Training staff. One of his responsibilities will be to find more potential leaders among the Dakotas, and to acquaint them with this program."

There was listening silence in the meeting hall. The men at the center table nodded imperceptibly in agreement. But an old Indian, sitting with other observers on a bench by the wall, broke his polite impassivity with a frown. He did not need to say anything. His silent anxiety was met with silent sympathy. It was understood, if not shared, by all the Dakotas in the room. "If we can no longer expect to have white priests, how can we hope for help from the world outside the reservation—help with funds, help with used clothing? How can we deal with other white men on the reservations—the social

workers, the BIA secretaries, the Public Health Hospital—without the white-man kind of thinking and dealing with others that a white minister brings with him? And if we have only Indian clergy, will they not become embroiled in the quarrels that have become the curse of the Indian people in their small communities? How can they stay clear of them so that they can reach their people effectively?"

It was a point of view shared by several of the older Indians who had learned their catechism and been brought to confirma-

tion by white priests and had been taught by white teachers. Yet, they all knew the famous names of Dakota people from the earliest days of the church in the territory which later was broken up into the states of North and South Dakota and Nebraska.

**T**HE REV. Paul Mazakute was probably the first Sioux to be ordained a priest, by Bp. Clarkson, in 1869, at the same service in which two other Indian men, Christian Taopi and Philip Johnson, were made deacons; and some years later, there was the beloved Tipi Sapa—Philip Deloria. Thanks to a man of mixed blood, William Robertson, the Book of Common Prayer was translated in those early days, into the Dakota language. Names still cherished by North Dakotans are the Rev. Thomas Ashley and the Rev. Herbert Welsh, Indian priests; and Red Hail and Rising Sun, along with other staunch and loyal lay men and women.

As early as the 1870s, the Rev. Joseph Cook, a white missionary, had written, "When we came among the Yanktons . . . and considered that we might never know their language perfectly and that doubtless we should never know and understand their modes of thought and customs and virtues and vices and temptations and perils as one of themselves would understand them, and that one who did understand them could preach more effectively to them than we could, we were greatly impressed with the desirability of at once laying plans for providing them in the near future with native teachers and possibly ministers who . . . had, to some extent at least, been trained up in our civilization; who understood English and could gather ideas and information from books and papers for themselves. . . .

### No Leisure for Song

Sometimes during worship  
When the music  
Magically lifts me  
To the presence of God,  
I do not sing.

I sing on the journey  
Of my longing.  
Song is the measure  
Of my hope for the day  
And of my dreams.

I sing in possession  
Of the grace-gift,  
God-gift yet hard-won.  
Exultation is song:  
Thanks be to God.

In clear, yet dim, knowing  
God's affection,  
Wistful, enchanted,  
I can silently love.  
I do not sing.

Mary Carman Rose

Mary E. Cochran is the wife of the Rev. David Cochran, director of the Dakota Leadership Training Program.



Our ideas and plans were most heartily approved by Bp. Clarkson . . ." (from an article by K. B. Woodruff, "The Episcopal Mission to the Dakotas 1860-1898": The South Dakota Historical Collections).

The success and longevity of the experiment shows up in the South Dakota clergy list for 1925, in which 21 Indian clergy are named. But advancing civilization, white-man style, began to put more emphasis on the intellectual side of life. To prevent the danger of false and heretical teaching, it became necessary to go to college for four years and then to a seminary for three more before being tested before a board of (white) examining chaplains. Even if money could be found for this, and even if one interested in the ministry could brook the deep homesickness from leaving his close-knit family and going into an alien and sometimes unsympathetic world, when he returned home he would no longer be "one" with his own people and culture. Invisible barriers would go up and life would never be quite the same again. For until *all* can do the same, the *one* who does is felt to have stepped out of the system and is not easily accepted back. And so, better stay and leave the ministry to white men who brought their religion here in the first place and now impose almost impossible conditions on those who wish to share their ministry.

By 1966 the number of Indian clergy had dwindled to three in North Dakota (where there are 4 reservations and 6 Indian chapels) and to nine in South Dakota (where there are 8 reservations and 88 Indian chapels). The hard work of several devoted white priests among the Indians kept the spark alive during this period. Among them was the Rev. Paul Barbour, who, in the '20s, established a well-developed correspondence course for lay readers in the Dakotas. Because of this, the many Indian chapels have been kept open despite the lack of ordained clergy. To meet this situation also, the Church Army persuaded several Indian leaders to join their ranks, and due to their efforts and to the support of laymen active in the Brotherhood of St. Andrew and the Brotherhood of Christian Unity, the Episcopal Church has been kept alive.

Across the meeting hall from the old man, that same night of the council meeting, sat a young girl. She also maintained polite silence, but her fingers tapped impatiently: "This training program is another white man's device. Let's forget these little struggling chapels and practice our own religion. We don't need the white man in our affairs."

**B**ETWEEN these two divergent attitudes and that shared by others who herald the program as their antidote to discouragement, the Rev. David Cochran steers his course. Among his own white brothers he has found equally divergent view-

points. Some fear that this method of entry into the ministry represents a wedge that will eventually break down the church disciplines. Others cheer it on as the real answer to the church's missionary action—the indigenous ministry.

In his 1969 report of the work, Fr. Cochran included a brief history of its beginnings: "In the summer of 1966 the 'Episcopal Tri-State Indian Council' was formed. . . . It was called into being by Bp. Masuda, who was joined at later meetings by Bps. Gesner, McNairy, and Ogilby. From the beginning the major concern of the group was with the development and training of Indian leadership in the church. At the second meeting of the council (November 1966), the need was recognized for a person to work full time in the area of training in the three states, and the bishops were asked to seek funds from the Executive Council to hire a 'training coordinator' and to search for a suitable person. . . . However, the bishops were unsuccessful in finding a person qualified for the job and willing to take it, although a number of men were interviewed. . . . Faced with this impasse and with the growing need for someone to coordinate the various training programs, actual and potential in the Dakotas, Bps. Gesner and Masuda asked the Rev. David Cochran, priest in charge of the North Dakota Standing Rock Mission, to assume this responsibility on a part-time basis . . ." (the Diocese of Minnesota had decided to withdraw in the meantime).

During the 1968-69 academic year, nine men met weekly for theological

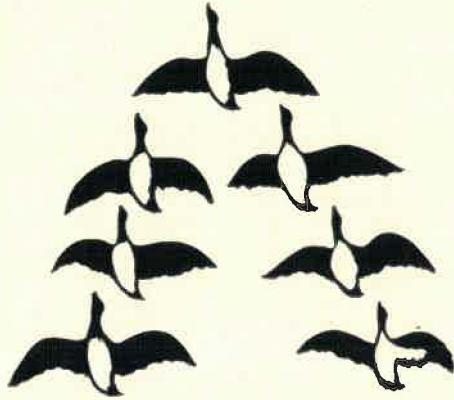
study with the director, on the Standing Rock Reservation. Two men met with a tutor on the Cheyenne Reservation, and one on the Turtle Mountain Reservation with his tutor, all coming together once a month. (One of this original group was Charles Shelltrack, who had been a lay reader in Cannon Ball, N.D., for 40 years and had been responsible for holding together the St. James congregation through many trials. Finding that his duties as tribal judge, chairman of the school board, and other civic duties interfered with his studies, he dropped out of the program, but was appointed North Dakota's first lay liturgist by Bp. Masuda. Now, in his seventieth year, he is able to administer the chalice to his people.)

One of the director's first jobs was to work out with the examining chaplains of both states, and the bishops, "a mutually acceptable set of standards and procedures for the examination of men studying for orders under this program." A syllabus was prepared and accepted by both boards and is now being used as a guide to study by the men.

In addition to running the annual lay-readers' conference, to which 40 or more Indian men come each year (and which this year will be a joint venture with the Roman Catholics), the Dakota Leadership Training Program encourages local lay-reader training on the reservations. The



**A DAKOTA PLANNING SESSION**  
At St. Luke's, Fort Yates (l to r): The Rev. Laverne La Pointe, Fr. Cochran, the Rev. Innocent Goodhouse



### Manscape

We have run with time  
upon the brow of a bloody field.  
We have seen this gift of greed:  
red hills which only death can yield.

Where once corn may have grown,  
where once cattle may have grazed,  
where once a boy and his dog watched—  
where now lay the evidence of man full crazed.

We will run still with time  
upon fresh fields with a new green cover  
with another boy and dog,  
and we will hope the dark cloud hanging over

Our pastoralness will be only rain,  
the cannon-like sounds only thunder.  
Let our whole being hear the reviving life,  
so that man may not again rip the land asunder.

Judy T. Sternbergs

director has also been given the responsibility for guiding the Dakota students at the Cook School, and administering the scholarship funds provided by the national church.

The Urban Indian Ministry Training Program is just getting underway. United Thank Offering funds are paying the living expenses of three men who are being placed in Bismarck, N.D., Sisseton, S.D., and Sioux City, Ia., where they will study and work under the direction of the local priests in a much-needed ministry among Indians who have moved away from the reservations.

On the reservations work continues as usual. The Rev. Thomas Akeley continues to tutor the Rev. Alex Wolfe in preparation for his priest's exams. The director supplies isolated trainees scattered through both states with lesson plans, meeting with them at specified times. On Standing Rock three trainees have been brought to live with their families, their expenses paid by the national church, so that they may spend full time in training; half in study and half in field work under the direction of the Indian Associate, the Rev. Clyde Estes. A fourth man drives from his mission, 100 miles away, each week to attend the day-and-a-half of classes. Still another has been brought into a similar field work-study program on the Rosebud Reservation, where the clergy there are seeking funds to continue this arrangement for two years.

Last fall, a board of directors was elected by the conventions of both dioceses for the training program. Five of the eight members are Indians. Both bishops, the Rt. Rev. George Masuda and the Rt. Rev. Walter Jones, and the director, attend as *ex-officio* members.

Recently the board approved the appointment of the Rev. Wilbur Bearheart, presently priest in charge of 10 missions on the Pine Ridge Reservation, as field associate, a new position with the Dakota Leadership Training Program. His primary job will be "to assist in the process of making Indian self-determination fully effective in church and community affairs." He will attempt to encourage ecumenical participation in programs. He will also assist with the teaching as he travels around both the states, keeping in touch with scattered students. And he will attempt to be a "reconciler" between Indians and neighboring non-Indian communities.

To the chapels now under his care it will be a bitter loss to have Fr. Bearheart assume this new position. But optimistically their present deprivation will result in new and vigorous leadership for them and many other places in North and South Dakota in the not-too-distant future.

Thus, the Dakota Leadership Training Program works to restore and to develop the great Indian leadership the Sioux people have known and long to know fully again among their churchmen.



can be derived from the fact that during the years 881 to 1003 a mere 10 emperors attempted to rule while a succession of 37 popes endured the incredibly volatile and vicious Roman nobility.

The second part of the book is much easier going, and generally more interesting since one is not overwhelmed by details. This part is called "The Tenth Century in Its Harvest," and in it, Miss Duckett surveys the real accomplishments of the period in historiography, religion, verse, drama, art, and learning. There is the nice story of the monk Berno inveigling Duke William of Aquitaine to give him his hunting-lodge at Cluny because "monks are better than dogs; they can pray for your soul." The gift was made Sept. 11, 910, and the great movement for monastic reformation began, first under Berno, then under his great successor, Odo. Not least of the value of this book is its bringing back to memory the many men and women who, in the worst of times, had the faith, the energy, and the endurance to labor for a new and better order in human society, characterized by a real partnership of church and state rather than either secular or ecclesiastical domination. These people and their ideals ought not be forgotten.

(The Rev.) WOOD B. CARPER, JR., D.D.  
General Theological Seminary

**DEATH SHALL HAVE NO DOMINION.** By Douglas T. Holden. Bethany Press. Pp. 177. \$4.95.

This book, alas, will never sell well among church members, for we don't like to think about death. This points up our immaturity as Christians, for overcoming death is what Christianity is all about. Perhaps a parish Bible class. . . .

In *Death Shall Have No Dominion*, Dr. Douglas Holden, who is chairman of the Department of Philosophy and Religion at Fort Lauderdale University, is dynamic and original in presenting the thought on death in the synoptic gospels, the letters of Paul, and the writings of John. As these three writings differ, so does their approach to death — or that life that goes forth to meet death.

"Death is radical because it destroys man completely; he can never be the same." Another quote: "Death challenges the whole thrust of man's life, and thus our 'saving' response must be to direct the whole thrust of 'self' against the assault of death."

(The Rev.) ROBERT O. REDDISH, JR.  
Priest of the Diocese of Ohio

**HE IS THE STILL POINT OF THE TURNING WORLD.** By Mark J. Link. Argus Communications. Pp. 120. \$3.90 paper.

"Jesus of Nazareth requests the honor of your presence at a dinner to be given in His honor tomorrow morning. Attire is informal. R.S.V.P."

Would you refuse such an invitation?

Page 83 is only one of many in which one feels "the Stillpoint of His presence!" The Rev. Mark Link, now living in Chicago and teaching theology at St. Ignatius College, is a Jesuit priest who served in the Army Airforce in the South Pacific (three times decorated); he is a graduate of the University of Cincinnati, in Architecture, also studied in Wales, England, and Lumen Vitae International Center in Brussels.

*He Is the Still Point of the Turning World* has a distinct ecumenical dimension in its selections from the writings of Barth, Bonhoeffer, Bultmann, Chardin, Kahlil Gibran, Harvey Cox, Malcolm Boyd, and others. Richly interspersed with scripture, it shows a deep awareness of the human dilemma and the eternal search for meaning in life. It is a veritable treasure of photographs—softly touching luminous abstractions, and again realism compassionately communicative: birds in flight, sunlit wheat bending with the wind, marsh grass, paint-peeled doors, old-world cathedrals, handsome bronze.

"Christ is the terminal point at which supernaturally but also physically the consummation of humanity is destined to be achieved" (Chardin). . . . "He towers above the giants of history. To some he is an uneasy feeling in times of silence; to others he is a sunrise of hope in a night of darkness; to all he is a challenge". . . . "In my heart dwells Jesus of Galilee, the Man above men, the Poet who makes poets of us all" (Kahlil Gibran). . . . "When we have travelled all ways, we shall come to the End of all ways, who says, 'I am the way'" (St. Ambrose).

This is a choice book to own and give, and it is unfortunate that it is not available in a "hardback."

ANN MARTIN  
Trinity Church, Tulsa, Okla.

### Booknotes

By Karl G. Layer

**THE MAN WHO TURNED HISTORY UPSIDE DOWN.** Morehouse-Barlow. Pp. 111. \$2.50 cloth; \$1.50 paper. This is a selection of passages from the *Good News for Modern Man* translation of the New Testament, dealing with the life and teachings of Jesus.

**CHRISTIAN CHURCHES IN ISRAEL.** By S. P. Colbi. America-Israel Cultural Foundation. Pp. 28. Paper. A short monograph describing recent developments in the relations between the State of Israel and the Christian churches there.

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DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

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

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THE LIVING CHURCH  
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

# PEOPLE and places

## Ordinations

### Priests

East Carolina—The Rev. William Augustine Lambert, a worker-priest teaching school and assisting the rector of St. Francis', Box 591, Goldsboro, N.C. 27530.

Los Angeles (by the Bishop of San Joaquin)—The Rev. Messrs. Joseph P. Miller, Jack C. Graves, Thomas G. Clarke, Barry E. Woods, Richard Loewe, Daniel W. Swift, and H. Douglas Judson.

Louisiana—The Rev. Raymond Everett Britt, Jr.

Southern Virginia—The Rev. John Howard Emmert, curate, Bruton Parish, Williamsburg, Va., and the Rev. Robert Earl Hamilton, assistant to the rector of St. John's, Hampton, Va.

West Texas—The Rev. Philip Justice Taylor, Jr., assistant rector of St. Luke's, 11 St. Luke's Lane, San Antonio, Texas 78209 (for the Bishop of Pennsylvania).

## Ordinations

### Deacons

Arkansas—Reese Mart Hutcheson, vicar of All Saints' Mission, Paragould, Ark., address, Box 212 (72450).

Central Pennsylvania (formerly Harrisburg)—Gary E. Gorman, 167 E. Middle St., Gettysburg (17325), to attend Oxford University in Sept.; Keithly R. S. Warner, assistant, St. John's, and Lancaster County Council of Churches, address, 543 College Ave. (17603); and John S. McDowell, curate, Emmanuel Church, Box 569, Southern Pines, N.C. 28387.

Dallas—(All locations in Texas) Charles Dana Krutz, curate, Christ Church, Dallas; Stephen Haywood Smith, curate, St. Timothy's, Fort Worth; George Douglas Eberly, to start a pilot program of curacy for St. John's, St. James', and Resurrection, all in Dallas; David Driver, curate, Redeemer, Irving; and Kevin Eugene Martin.

Delaware—Edward Evan Martin, Jr., vicar of St. John the Baptist, Milton, Del. 19968.

Louisiana—Joe Morris Doss, curate, Good Shepherd, Lake Charles, La.; William Richert Empson, curate, St. Augustine's, Metairie, La.; Edward Francis Glusman, Jr., graduate student, Duke University; James Colomb Holmes, curate, St. Mark's, Foxboro, Mass.; John Arthur Lawrence, curate, Grace Church, Hammond, La.; Douglas John Senette, Jr., curate, Holy Comforter, New Orleans, La.; and Don Adger Wimberly, curate, Calvary Church, Williamsville, N. Y.

Minnesota—Robert William Babbitt, 4201 Chosen Ave. S., Minneapolis; Theodore Anthony Berkold, Cass Lake Camp, Minn., in Sept., c/o Union Seminary, New York City; Paul C. Christopherson, assistant, St. Thomas, 1 W. 53rd St., New York, N. Y. 10019; Donald Thomas Fick, with Midwest Paint Mfg. Co., address, 1601 E. 82nd St., Bloomington, Minn.; Jeanette Piccard, Ph.D., Robert Holmes Stafford, in charge of St. Michael and All Angels, North St. Paul, address, 6744 Bloomington Ave., Minneapolis; John George Warren, with the Upjohn Pharmaceutical Co., address, 5913 Ewing Ave., Minneapolis; and George Demme Winterer, in Sales Div., Doublewear Shoe Co., address, 4141 W. Old Shakopee Rd., Bloomington, Minn.

Southeast Florida—Dwight Eugene Ogier, Jr., assistant, Holy Trinity, West Palm Beach, address, 207 Edgewood Dr., West Palm Beach (33405).

Southern Ohio—Donald H. Smith, Church of the Incarnation, 1957 5 Mile Rd., Line Penfield, N. Y. 14526; and Richard L. Tolliver (by the Bishop of New York), St. Philip's, New York, N.Y.

West Texas—John Spofford Dunham, in charge of Epiphany, Raymondville, and Redeemer, Mercedes, and chaplain of Marine Military Academy, Harlingen, Texas; and Gilbert Richard Thayer III, in charge of Trinity Church, Junction, Calvary Church, Menard, and St. James', Fort McKavett, Texas, address, Trinity Church, Box 354, Junction (76849).

## Seminaries

Church Divinity School of the Pacific—Dr. James W. McClendon, Jr., a Baptist minister, has been appointed professor of theology at the seminary and will begin teaching this fall.

## Armed Forces

Chap. (Mai.) E. J. Kingsley, 7101 ABW-HC (USAFE), APO New York 09332.

Chap. (Capt.) W. B. Washington, Jr., 1141 W. Sloan, Stephenville, Texas 76401.

Chap. (Maj.) Thomas F. Breton, 13 Swift St., Ft. Leonard Wood, Mo. 65473.

Chap. (Maj.) Alston R. Chace, 022284157 FR, 12th CSG, PSC Box 1198, APO San Francisco 96368.

## New Addresses

Diocese of Central Pennsylvania (changed from Diocese of Harrisburg), Box W, Harrisburg, Pa. 17108.

The Rt. Rev. Charles F. Boynton, retired, 20 Little Pond Rd., Milford, Conn. 06460.

The Rt. Rev. Edmond L. Browning, Church of the Holy Spirit, 21 Blvd. Victor Hugo, 06 Nice, France.

The Rt. Rev. Conrad H. Gesner, retired, 186 Longmeadow St., Longmeadow, Mass. 01106.

The Rev. Henry H. Hutto, 1501 W. 30th, Austin, Texas 78703.

The Rt. Rev. F. C. Stough, 321 N. 20th St., Birmingham, Ala. 35203.

National Guild of Churchmen, Inc., Box 1000, Sandy, Ore. 97055. The office, financial and other assets, and control of the Guild has been transferred from the Order of the Holy Cross to the Society of St. Paul in Sandy.

## Religious Orders

The Order of the Holy Cross—Fr. Superior, OHC, received the Life Vows of Bro. Simon Garraway, OHC, in the presence of the Archbishop of the West Indies, on June 12. Fr. Superior, OHC, dispensed the vows of the Rev. Kenneth Terry, June 14.

## Living Church Correspondents

Southwestern Virginia—C. Richard Lovegrove, 1825 Sheffield Rd. S.W., Roanoke, Va. 24015. He is in public relations work and is managing editor of the diocesan paper.

Minnesota—Mrs. Harold G. McConnell, Apt. 312, 2700 W. 44th St., Minneapolis (55410) after Aug. 28 (change of address).

## Retirement

The Rev. Edward G. Barrow, rector of St. Paul's, Brainerd, and priest in charge of St. John's, Aiken, Minn., since 1936, retired July 1. Address: 1546 S. 8th St., Fargo, N.D. 58102.

The Rev. J. Dean Maurer, priest in charge of Gethsemane, Sisseton, and Sisseton Indian Missions, S. D., since 1966, has retired. Address: Box 605, Clarkdale, Ariz. 86324.

The Rev. George A. A. Tocher, priest in charge of St. James', Wichita, Kan., held his last service there June 27, with retirement set officially on July 31. He became assistant rector of St. James' in 1964.

The Rev. O. V. T. Chamberlain, rector of Christ Church, Gordonsville, Va., retired July 31. Address: 8: 555 Bob Hope Dr., Nokomis, Fla. 33555.

The Rev. George B. Gilbert, Jr., rector of St. Andrew's, Minneapolis, Minn., since 1948, retired effective July 17. Address: 1003 W. Lyon Ave., Lake City, Minn. 55041.

## Churches New and Old

Christ Church and its churchyard, Greenville; St. Paul's Church, Pendleton; and St. Stephen's Church, Ridgeway, S.C., have been entered in the National Register of Historic Places.

St. Paul's, Shreveport, La.—The church was consecrated and the mortgage burned on Whitsunday, the 21st birthday of the founding of the church. Officiating was the Rt. Rev. Iveson B. Noland, Bishop of Louisiana, and guest clergy included the church's first priest and later, first rector, the Rev. William Meade Brown, Jr., whose years at St. Paul's number 19. Present rector is the Rev. James C. Buckner.



## Appointments Accepted

The Rev. Grahame G. Butler-Nixon, Ph.D., associate rector of St. John of Lattington, Locust Valley, N.Y., is to be rector of Grace Church, Newark, N.J., Sept. 1.

The Rev. Bruce S. Chamberlain, director of Bement Center Camp, Diocese of Western Massachusetts, and vicar of Christ Church, Houghton, Mass., is to be rector of Grace Church, Hartford, Conn., Sept. 1.

The Rev. Richard H. Cobbs, former vicar of St. Peter's, Bon Secour, and St. Paul's, Magnolia Springs, Ala., is associate rector of St. Christopher's, Pensacola, Fla. Address: Box 2235 (32503).

The Rev. Arthur L. Cunningham, former curate, All Saints', Carmel, Calif., is rector of St. James', Monterey, Calif. Address: 980 Franklin St. (93940).

The Rev. Alva G. Decker, former vicar of Incarnation, West Milford, N.J., is executive director of camps and conferences for the Diocese of Delaware.

The Rev. Frank Dunn is assistant to the rector of St. Martin's, Charlotte, N.C. Address: Box 4426.

The Rev. Thomas M. Fowler, rector of Holy

Trinity, Sunnyside, Wash., is to be at St. Barnabas', Bainbridge Island, Wash., Sept. 1.

The Rev. Robert W. Golledge, former rector of the Church of the Messiah, Newton, Mass., is vicar of Christ Church (Old North), 193 Salem St., Boston, Mass.

The Rev. Reinhart B. Gutmann, formerly with the Executive Council, is a social welfare planner with the Human Resource Administration, New York City. Address: 4 Emery Dr., Whitehouse Station, N.J. 08889.

The Rev. Burr P. Harrison, former vicar of Church of the Advent, Cynthiana, Ky., is vicar of Our Saviour, Box 965, Rock Hill, S.C. 29703.

The Rev. Joseph E. James, former rector of St. Mark's, Teaneck, N.J., is rector of Christ Church, Milford, Del.

The Rev. Robert F. Kirkpatrick, Jr., deacon, is in charge of St. Paul's, Foley, Ala. Address: 510 N. Pine St. (36535).

The Rev. Richard K. Martin, former rector of Grace Church, Georgetown, Washington, D.C., is rector of St. Alban's, Dar-es-Salaam, and missionary in Tanzania, Province of East Africa.

The Rev. Michael G. Mayer, former curate, Church of the Transfiguration, New York City, is rector of Calvary Church, Wilmington, Del. Address: 1411 W. 4th St. (19805).

The Rev. Robert Moore, former chaplain stationed at Great Lakes Training Station, Ill., is rector of Trinity Church, 1415 6th Ave. S., Anoka, Minn.

The Rev. Richard T. Nolan, assistant professor of philosophy, Mattatuck Community College, Waterbury, and adjunct lecturer in theology, St. Joseph R.C. College, West Hartford, Conn., will also be director of parish education, Trinity Church, Bristol, Conn., Sept. 1.

The Rev. Warren Schaller, former rector of Holy Apostles', St. Paul, is rector of St. Andrew's, Minneapolis. Address: 1830 James Ave. N., Minneapolis (55411).

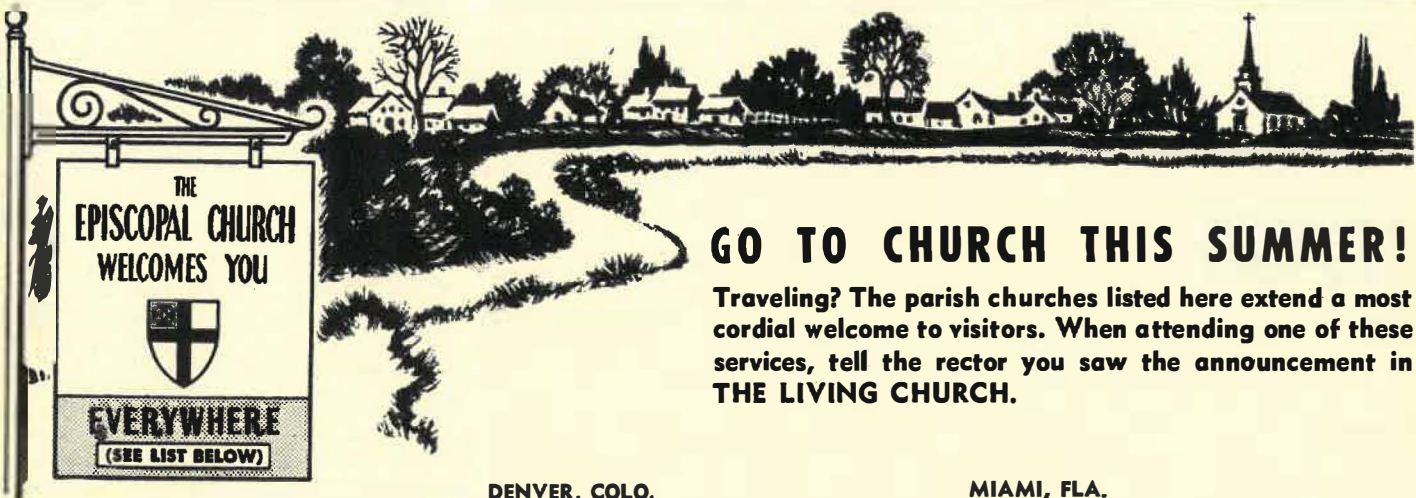
The Rev. William C. Tapley, deacon, is chaplain of St. James School, Faribault, Minn.

The Rev. Charles W. Taylor, former chaplain, Howard University, is rector of Holy Comforter, Washington, D.C.

The Rev. James Zosel, D.V.M., former vicar of Church of the Nativity, Burnsville, Minneapolis, Minn., is a full-time counselor for the Johnson Institute, Minneapolis.

## Church Army

Harry Cummings was commissioned a captain in the Church Army in a service in St. Vincent's, St. Petersburg.



## 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

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11; Daily HC Tues thru Fri

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

### VISALIA, CALIF.

**ST. PAUL'S** 5 mi E. 99 Fwy. off 198 120 N. Hall  
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;  
Thurs HC 7

### DENVER, COLO.

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30  
Mon, Wed, Sat; 6 Wed

### DANBURY, CONN.

**ST. JAMES'** Candlewood Lake  
Downtown West St.  
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.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpen Drive  
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,  
Wed Noon, Thurs 10; EP 5:30

### FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

### MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. T. P. Ball  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

### 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

### SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno.

### CHICAGO, ILL.

**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 6 & Thurs 7; C by appt

### MT. VERNON, ILL.

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

(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.



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7  
ex Mon 5:30, Wed 10; Thurs & Sat 9

**ST. JOHN THE EVANGELIST**  
**The Cowley Fathers** 35 Bowdoin St., Beacon Hill  
Sun Low Mass 8, High Mass & Ser 10, Weekdays  
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD  
12:10; C Sat 1-1:30

## PETOSKEY, MICH.

**EMMANUEL** 1020 E. Mitchell St.  
**The Rev. Lee Lindenberger, r**  
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

## BRANSON, MO.

**SHEPHERD OF THE HILLS** (TRI-LAKES AREA)  
Walnut & Highland  
(1 blk. N. of Hwy. 76)

Sun Services 8 & 10

## MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
**The Rev. Delbert L. Achuff, r**  
Sun HC 8, MP & HC 10; Wed HC 9

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
**The Rev. Karl E. Spatz, r**  
Sun 8 & 10 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.

**UNION CHURCH (1771-1971)** Old Church Rd.  
**The Rev. John H. Evans**  
Sun 9, HC 1S & 3S, MP other Sun

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
**The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke**  
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

## VENTOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
**The Rev. Ronald L. Conklin, r**  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
**The Rev. Marion L. Maties, 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

## 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.

**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

45th 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 6.  
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 Living Church

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

**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. Gosek, 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 1 Sat 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)

## VALLEY FORGE, PA.

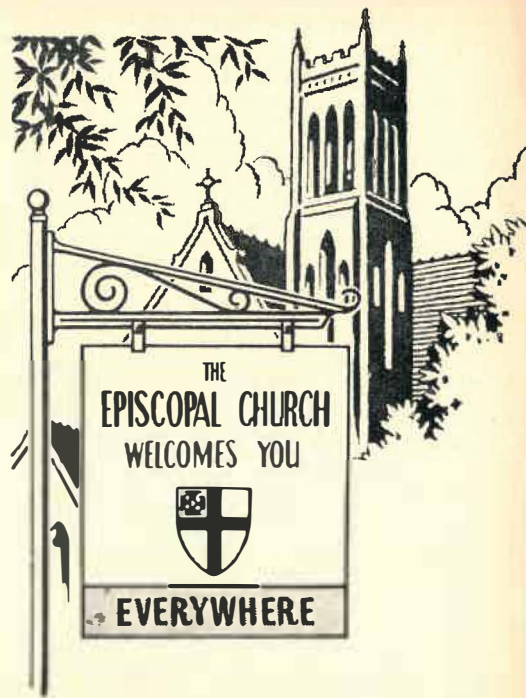
**WASHINGTON MEMORIAL CHAPEL**  
**The Rev. Sheldon M. Smith, r**  
Sun 8 HC, 10 Service & Sermon

## 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



EMMANUEL CHURCH  
MILES CITY, MONT.



## 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. Layer, J. L. Goeb**  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

## GRAND TETON NAT'L PARK, WYO.

**TRANSFIGURATION CHAPEL** (Moose, Wyo.)  
Sun 8 HC, 11 MP & Ser; Wed HC 4:30

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
**The Very Rev. Sturgis Lee Riddle, D.D. dean**  
**The Rev. Roger Tilden, canon**  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
**The Rev. Donald G. Stauffer, r**  
**Miss Theresa Scherf, Assoc.**  
Sun HC, 10 MW & Ser (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.