

November 3, 1968

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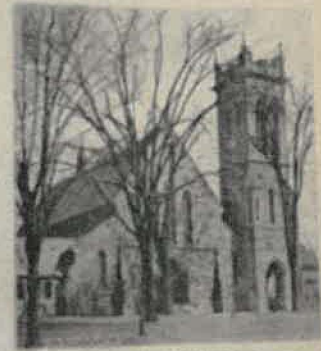
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Around



& About

— With the Editor —

The Rt. Rev. Arthur Mervyn Stockwood is Bishop of Southwark in England, but it was in *The Minnesota Missionary* that I came upon a letter of his which is obviously addressed to the scattered brotherhood of Christians the world over. What follows is the text of this general epistle. It contains a meaningful message to all who experience *Angst* about the state of the English lang—pardon me, about interpersonal communication.

"I am no longer allowed to talk to my clergy. Instead, I have 'a dialogue' with them. If the talks last longer than an hour the dialogue is 'in depth.'

"If I question the avant-garde opinion of a junior curate I do so because I am 'vulnerable' and feel 'threatened.' And should an argument develop between us, it leads either to an 'exposure situation' or a 'crunch.'

"If I ask my secretary to add up three columns of numbers she cannot give me the answer in a straightforward figure but has to insert the word 'overall' before the figure.

"If I am lucky enough to preach a sermon to confirmation candidates that makes sense, I am told that it is 'meaningful' and has improved the episcopal 'image.'

"I used to have a domestic chaplain, but now he is my 'resource man.'

"I like to think that I am reasonably tolerant in my religious views, but I now have to be 'open ended.'

"Well, sir, having indicated my 'area of concern and involvement' I must now start to 'phase out' this letter to you, otherwise my ideas will begin 'to jell' and form a 'bottleneck.' Of course, your younger readers will say that the trouble with me is that I am 'insecure' and am afraid of not 'being accepted.'

"I am, sir, if you will allow me to 'spell it out,'

"Yours 'meaningfully,'
†Mervyn Southwark

Thoughts while shaving, about the
Saints of Caesar's Household Ancient
and Modern:

*The latter-day Vicar of Bray
Here and there in the US of A
Is a sternly prophetic
Savonaroletic
Country Club habitué.*

I hope I may be pardoned some private reflections in this 90th birthday issue of the magazine which I edit. Fifteen years ago, Peter Day, then the editor, wrote: "We have been schooled in the traditions of Dr. Leffingwell, Frederic Cook Morehouse, and Clifford Morehouse to regard small deviations from accuracy with the same distaste as big ones, to tell

'the truth, the whole truth, and nothing but the truth' with God's help in recording the news, the work, and the thought of the Episcopal Church." That attitude continues unabated at 407 E. Michigan. Peter said something else that deserves and has our emulation: "The thing for which we hope to be remembered is not, first of all, that we helped put over some great Church program, nor that we expressed a point of view, nor even that we influenced some soul for good; but that, week by week, and every week, we provided the Church with a prompt, accurate, and complete record of its life without fear of the powerful or favor toward our friends."

We can't do better than to go on trying to earn that way of being remembered. About six months ago an unhappy reader wrote to express several complaints. Only one of these nettled me: his charge—casually made, as if the truth of it was too obvious to mention—that we slant the news. First I hit the ceiling, then I hit the keyboard to challenge him to give us a single fr'instance. In his reply he seemed surprised that I should get so worked up over so trivial a complaint, but said that he'd help us out by checking the next few issues and marking the more flagrant cases of slanting. I'm still waiting for his report.

Our first job, and we do work hard at

The Living Church

The Living Church

it, is to "tell it the way it is." This is not always easily done. We can be misinformed or underinformed by our source on the scene, and so we can err factually. When we do, we are more willing than some magazines to print corrections, believing that our readers will appreciate our care for getting the record all straight.

I believe that this magazine must provide for, and sometimes initiate, open discussion of issues which would otherwise be evaded, or hushed up, or played down. There is always a tendency for those who lead to smile reassuringly at the led in a way which says: "Just leave the driving to us." And it must surely have been a good Episcopalian who was inspired to give to a troubled world this tranquillizing precept: "Don't make waves." I confess to a contrary philosophy. I think that we serve the Church well, both leaders and led, when we, or somebody writing in our pages, makes waves or breaks forth with a version of Walt Whitman's barbaric yawp. Another confession: Whenever I see a word becoming a blessed word in current usage, my impulse to draw my snicker-snee is sometimes irresistible. In the language of Our Ancient Foe, my reaction is compulsive, traumatic, and simplistic, which means, I suppose, that I feel threatened. I submit moreover that any God-fearing man *ought* to feel threatened by words that are substitutes for thought and therefore distortions of God's truth. Even so, maybe my dancing before the Lord when I think about their coming funerals is a little extreme. (Several of the words on my most-wanted list are referred to by the Bishop of Southwark in his epistle general above.)

Such words of the Devil, however, are among the less noxious of the works of the Devil. May THE LIVING CHURCH be among those fighting the good fight against all those works for at least 90 years longer.

The word for this week, an especially fitting one for Church editors, is from blessed Paul the Apostle, his first letter to the Corinthians, in the superb American Bible Society Translation: "I will pray with my spirit, but I will pray also with my mind; I will sing with my spirit, but I will sing also with my mind. . . . I thank God that I speak with strange sounds much more than any of you. But in church worship I would rather speak five words that can be understood, in order to teach others, than speak thousands of words with strange sounds" (I. Cor. 14:15, 18-19).

To look away from the world, or to stare at it, does not help a man to reach God; but he who sees the world in Him stands in His presence.

Martin Buber, *I and Thou*

The Living Church

Volume 157

Established 1878

Number 18

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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

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DEPARTMENTS

Around and About	2	Letter from London	6
Editorials	11	News	5
Features in the News	9	People and Places	15

FEATURE

A Prayer Before the Election J. D. Furlong 4

THINGS TO COME

November

- Trinity XXI
Richard Hooker
- Willibrod
- Octave of All Saints
- Trinity XXII

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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DOUBLEDAY

A Prayer:

Before the Election

God of the free, who hast endowed every man with freedom to will and to choose and dost hold us to be accountable for the exercise of all our powers and privileges: We praise thy holy Name for the social, economic, political, and religious traditions and principles which have made our nation a stronghold of free men. Grant us the humility to acknowledge that our earth is but a small star in thy great universe. Increase our faith and vision to see that we can make it, if we choose, a planet unvexed by war, untroubled by hunger and fear, and undivided by senseless discriminations of race, color, and theory. Guide us as a people that we may elect able and responsible leaders to direct our country in this time of crisis at home and abroad. Purify the hearts of those who seek public office with the fire of thy divine truth, that they may place integrity above position and country above self. Enlighten all citizens with intelligent understanding of the issues at stake that they may cast their ballots wisely and with prayer. Grant to those who shall be called to govern this nation the strengthening power of thy Holy Spirit that they may bring to their office not only minds that think but hearts that feel; that, being possessed with God-given courage and ideals, they may never be enslaved by the chains of routine convention or the snares of popular opinion. So uphold us, O God of our fathers, that by dedicated suffrage, wise legislation, and faithful administration, every man living and generations yet unborn shall know justice and righteousness, freedom and security and equal opportunity as their unalienable rights. So enable us with thy wisdom that we may learn to obey thy holy will and seek thy divine purposes, and as a nation become in fact a conveyer of thy blessing and thy peace to the whole world. This we pray through Jesus Christ, our sovereign Ruler and Lord. Amen.

James D. Furlong

The Living Church

November 3, 1968
Trinity XXI

For 90 Years,
Its Worship, Witness, and Welfare

LONG ISLAND

Abortion Reform Guidelines Set

The council of the Diocese of Long Island has endorsed a set of guidelines for use by the state legislature in their consideration of abortion law reform. In presenting the guide to the council composed of 21 clergy and laity, the Rev. Arthur L. J. Fox, chairman of the diocesan department of Christian social relations, emphasized that "we would consider abhorrent any provisions that would make abortion mandatory for anyone."

The guidelines, appearing in a position paper written by the Rev. Edward A. Wisbauer, Jr., set forth the following possible grounds for abortion law reform:

(✓) Allowing abortion of a fetus where survival of a mother during pregnancy, at child birth, and immediately post partum, is in danger beyond a reasonable doubt;

(✓) Allowing abortion of a fetus where a board of 3 medical experts is certain beyond reasonable doubt that the physical or mental health of the mother would be seriously disrupted over a period of years during which a prognosis would suggest medical and/or psychological treatment;

(✓) Allowing abortion of a fetus in cases of incest, or first, second, and third-degree rape as defined by the N.Y. State Penal Law, Sept. 1, 1967;

(✓) Allowing abortion of a fetus in a pregnancy resulting from sexual intercourse where the actor is not convictable of rape by the terms indicated in article 130.10 sex offenses; defense;

(✓) Allowing abortion of a fetus accurately determined to be physically or mentally defective at birth;

(✓) Prohibiting the abortion of a fetus based on the number of other children in the family, or the effect that the birth might have upon the family into which it is born.

The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, noted that these guidelines are consistent with recent resolutions of both the General Convention and the Diocese of Long Island.

EXECUTIVE COUNCIL

\$800,000 on Deposit in Core Banks

The Church's official policy of making deposits of trust funds in ghetto banks has had the effect of prompting other Church organizations to do the same. Dr. Lindley M. Franklin, treasurer of the Executive Council, reports that deposits by the

Church in Negro banks now total \$720,000. In addition to this amount, he said other Episcopal Church groups have deposited \$80,000 in banks that are Negro-owned and operated in black communities. According to Dr. Franklin, the principal goal of the program was to create a multiplier effect in which the national program would be copied by many dioceses, parishes, and individual Church members.

Deposits by diocese, parishes, and other groups of the Episcopal Church are as follows:

Diocese of Connecticut	\$10,000
Diocese of Ohio	15,000
Diocese of Michigan	5,000
Diocese of Chicago	10,000
Christ Church Cathedral, Hartford	5,000
Trinity Church, Rutland, Vt.	5,000
Cathedral Foundation of Washington, D.C.	30,000

To Fund Program for School District

The Rt. Rev. John E. Hines, Presiding Bishop, has approved a request from the Ocean Hill-Brownsville District to fund a public relations program that will tell the Ocean Hill-Brownsville community's side of the school crisis in New York City. The program is to be launched with a \$4,000 grant that will enable the school district to develop an information pro-

gram supporting community control of the public schools.

Bp. Hines believes that support of the experiment in decentralization and community control of schools is a vital necessity if quality education is to be obtained for all its citizens. The \$4,000 fund will be allocated through the General Convention Special Program under the direction of Leon Modeste, who has indicated that the Ocean Hill-Brownsville school district will have complete freedom in developing its own program of public relations.

ALBANY

Boys Home Underway

It was announced at the October meeting of the council of the Diocese of Albany that the new housing for 26 boys at Camelot, a St. Francis Boys Home at Lake Placid, N.Y., is progressing ahead of schedule. Of the estimated cost, over \$81,000 has been paid. Officials expect the home to be ready for occupancy April 1.

The Rev. Peter Francis, who has been associated with St. Francis Boys Homes both in Salina, Kan., and at Lake Placid, is head of the Camelot Home.

CENTRAL NEW YORK

Bishop to Retire

The Rt. Rev. Walter M. Higley, Bishop



THE CONCELEBRATION at the 100th annual convention of the Diocese of Central New York was held in Grace Church, Utica, with the Rt. Rev. Walter Higley, celebrant, and the Rt. Rev. Ned Cole, concelebrant. Choristers were members of the Chaminade Novitiate choir of the Society of Mary, Marcy, N.Y. Preparing the oblation was the rector, the Rev. Stanley P. Gasek, assisted by the Rev. Lawrence C. Butler, assistant at Grace Church. Some of the chalices used in the service date back to 1848 when they were presented to Grace Church by the ladies of the congregation.

of Central New York since 1960, has announced his retirement effective Feb. 1, 1969. He made the announcement during his address to the 100th annual diocesan convention meeting in Grace Church, Utica. The bishop told the gathering that he was devoted to the work of the Lord and His Church, but believes that the work can be stronger when placed in younger hands. He said he believes this is God's will.

Bp. Higley, who was ordained to the priesthood in 1925, has spent his entire ministry in the Diocese of Central New York. At present he is also chairman of the advisory committee of the Church for work among the deaf, and president of the New York State Council of Churches.

The Rt. Rev. Ned Cole, bishop coadjutor, will succeed Bp. Higley.

ORGANIZATIONS

ACU Meets

The American Church Union opened its annual meeting in Raleigh, N.C., with the Rt. Rev. Chandler W. Sterling presiding. Delegates from all parts of the country attended.

Members of the ACU Council were entertained at a reception given by the Governor of North Carolina, the Hon. Dan Moore and Mrs. Moore. Honored guests included the Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina,

Bp. Sterling, their wives, and the Rt. Rev. Theodore B. McCall, Bishop of Wanga-
retta, guest speaker at the Union banquet.

In a report to the convention, the Rev. Canon Albert J. duBois, executive director, spoke of what, to him, would be required of the ACU in the coming years:

(✓) A continuing watchfulness of the plan for union now being developed by COCU and alerting the Church to defects where necessary. "Let us not be embarrassed by this vocation," he said;

(✓) A position statement of what the ACU considers essential and unchangeable in terms of doctrine and Church order in unity discussions. (Canon duBois said such a statement is "not only necessary for us but for our fellow catholic-minded Churchmen throughout the world who are equally troubled with 'give away' unity schemes");

(✓) Frank recognition of the fact that the day may not be too far off when "continuing Anglicans" in this and other parts of the Anglican Communion may be the "saving remnants" of the Church.

Canon duBois said he was not "gloomy" over the potential of the Holy Catholic Church to face up to and solve the pressing problems of today's world; nor is he discouraged about the results of "sacrificial work by faithful priests in many a parish situation." However, he said he is gloomy over the "prospects of the Church as a national body" as he sees it seeking "renewal apart from the Faith; resorting to politics rather than reasonable persuasion; and seeking conformity

to official policies without a place for constructive dissent."

In his talk before delegates and guests, Bp. McCall challenged Church Unions throughout the world to work for "theological recovery," a return to the Faith.

In action taken during business sessions, the Rt. Rev. Albert Chambers, Bishop of Springfield, was elected president, succeeding Bp. Sterling. In other action, a necessary amount of money was marked for publication of the *International Theological Quarterly* that will replace the *American Church Quarterly*.

ESCRU on Club Membership

The Episcopal Society for Cultural and Racial Unity (ESCRU) has admonished all bishops of the Episcopal Church to speak out publicly against the "widely accepted practice of excluding persons from membership in fraternal, service, and social organizations purely on the basis of their color."

In a letter to the diocesan leaders, ESCRU did not deny the right of such clubs to exist but declared that persons who consider themselves Christians "have the obligation not to cooperate with evil." The bishops were urged to take a public stand following the example of the Rt. Rev. C. Kilmer Myers, Bishop of California, who last May urged his diocesan clergy to resign from racially exclusive clubs. The ESCRU letter would extend this admonition to laity as well.

EUROPE

Shrivers Assist Episcopal Cathedral

Two distinguished Roman Catholic laymen launched the fall programs of the men's and women's organizations of the Episcopal Pro-Cathedral Church of the Holy Trinity in Paris. The Hon. R. Sargent Shriver, American Ambassador to France, was the speaker at the opening meeting of the Cathedral Men's Club. He spoke of his activities within the Peace Corps and the Poverty Program. Mr. Shriver's wife, Eunice Kennedy Shriver, has accepted the honorary presidency of the Junior Guild, which is the cathedral's social service and charitable organization for women. Mrs. Shriver gave the guild its opening tea reception at the embassy residence in Paris.

SOUTH FLORIDA

College Planned

A new institution will function in a cluster-type college with the Southern Baptist Stetson University in DeLand, Fla. Florida Episcopal College, to be built adjacent to Stetson, will operate inde-

Letter from London

It would be misleading to describe Anglican-Methodist unity developments as a soap opera but they certainly have their cliff-hanging aspects. And the number of people who will commit themselves to prophecies about the final result is now minimal. What we can do, however, is give some indication of how and when future installments will occur.

Fascinatingly, it now appears that both Anglicans and Methodists will have to commit themselves without knowing the decision of the other side. For the Archbishop of Canterbury has just told his Convocation that the decisive votes of both Churches may well take place on the same day and at the same hour (but in different places). When the Convocations meet in May 1969 they will make a "semi-final" decision. They will clearly indicate their mind, or lack of it, at that moment. There will then be a referendum of the clergy, each of whom will have to answer for himself alone, will he or won't he submit himself to the proposed forms of reconciliation and the rest of it. The results of this will be brought to the Convocations in July which will meet at exactly the same time as the annual Methodist Conference and both bodies (it is hoped) will have their final word. Mean-

while the amateur pollsters work like beavers. Latest of them is Canon Lindsay Dewar of the St. Albans diocese whose questionnaire to 200 priests yielded 50% who said they would take part in the reconciliation service and 39% who said they would not.

One result of the suggested timetable is that the bishops at the May Convocations will be able to say yes to the scheme, as most of them appear to want to. Then if the referendum of the clergy produces an overwhelming no, the bishops will be able to turn the scheme down in July without having future historians blame them for what happened. Perhaps an episcopal Church ought to be glad of a formula which thus cushions its *episcopi*.

Albert Savory, 61, and his wife Marjorie served on the staff of the C.M.S. for 21 years before a drunken, trigger-happy soldier, disregarding the Red Cross signs on their hospital and their arm bands, shot them both dead. It was a tragedy for the whole of Nigeria and especially for the Oji River Leprosy Settlement where the Savorys pioneered the rehabilitation of the deaf, blind, and dumb. Both Mr. and Mrs. Savory had always said that they

Continued on page 12

pends but will use all of the Baptist school's buildings. In turn, Stetson will also use property at the Episcopal College.

Col. Stanley I. Hand, executive director of the Florida Episcopal College planning commission, said the new college will not duplicate any existing course at Stetson. Graduates will receive Stetson diplomas carrying the Episcopal College's name.

The plan for the cluster college is similar to that at the University of the Pacific in Stockton, Calif. There, a non-affiliated university has three protestant colleges cooperating with it. A Roman Catholic college is expected to join in the program.

Florida Episcopalians are investing \$3.1 million in the DeLand college. Col. Hand noted that the affiliation with Stetson would save millions of dollars. A totally separate college, he said, would have cost \$20-25 million to found.

The Episcopal College is expected to open in the fall of 1971, with 450 students and 30 faculty members. Temporary president is the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

NCC

Council Urges FCC Discrimination Rule

The National Council of Churches has called upon the Federal Communications Commission to issue a rule banning discriminatory employment practices on the part of television and radio stations and requiring stations to report regularly that they are obeying the employment provisions of the Civil Rights Act.

In a formal statement filed with the FCC by the Rev. Dr. David R. Hunter, Deputy General Secretary of the NCC, the council pointed out that station employment policies have a direct relation to conformance to the Federal Communications law. (This law requires that a station must broadcast "in the public interest, convenience, or necessity." The FCC has ruled that under this requirement stations must consult with community organizations as to their needs and wishes.)

Dr. Hunter said in his statement: "There is a necessary relationship between discriminatory hiring policies by a licensee and the licensee's ability to consult in good faith with Negro community leaders and to serve his entire public." On this basis alone, he argued, "the commission should require evidence of compliance, and the burden of proof of compliance should rest with the licensee. It is incumbent upon the licensee to convince the commission of his ability and intent to serve the entire public interest, and this requires providing the commission with ample supporting statistical data."

The council submitted its statement to

the FCC in support of a petition filed last year by agencies of the United Church of Christ, requesting the commission to issue a rule stating: "No license shall be granted to any station which engages in discrimination in employment practices on the basis of race, color, religion, or national origin. Evidence of compliance with this section shall be furnished with each application for a license upon prescribed forms." On July 5, 1968, the commission indicated its intention to issue a rule barring discrimination in employment by stations but not requiring them to report employment policies and practices. The commission proposed to act against unfair employment practices only on the basis of complaints from individuals against stations.

CALIFORNIA

Workers Protest Grape Shipments

Defense department officials in San Francisco have acknowledged buying fresh table grapes for Vietnam from struck California growers who are the target of a current nationwide consumer boycott. One official declared that the purchase of grapes was being done only to carry out the department's duty of meeting the needs of the military for grapes or anything else.

Farm labor union officials have charged that the federal government and some of its agencies may be seeking to subvert their boycott effort by buying quantities of the crop for Americans living or stationed in Vietnam.

Grapes destined for Southeast Asia moved through San Francisco after a grower's association obtained a court order restraining pickets from stopping the trucks. Prior to the court order nearly two dozen farm workers and sympathizers, including Roman Catholic and Episcopal priests, had blocked grape shipments for eight days from being loaded on waiting ships.

WCC

Criticism from Within

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said he had expected some Eastern European Churches to criticize a WCC statement on the Czech invasion, and added that he was "particularly happy" that the criticisms were made "within the fellowship of the World Council." He noted that the Churches' criticism was not coupled with "threats" or "demands" to the WCC.

Several weeks ago, Dr. Blake, Mr. M. M. Thomas of the policy making central committee, and one other council official had issued a statement deploring the "military intervention" in Czechoslovakia and calling for a withdrawal of

occupation troops. The statement has come under fire from five of the Soviet Union member Churches whose leaders objected to its language and implications. Church leaders in Bulgaria, Poland, and Hungary have also indicated some displeasure with the criticism. However, Churchmen in Czechoslovakia and Rumania have supported the WCC statement. Dr. Blake said that officers of the WCC "well knew that certain of the Churches would be critical of the statement." In fact he had asked the Eastern bloc Churches for their opinions on the Czech situation before issuing the statement.

Those making the criticism were leaders of the Russian Orthodox Church, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Estonian Evangelical Lutheran Church, and the Union of Evangelical Christian Baptists of the USSR, who followed the communist government's line on the meaning of the Czech situation. No response was listed by WCC officials from the Sixth Russian WCC member, the Armenian Apostolic Church.

UNIATS

Episcopal Appointments Made

At the conclusion of the Holy Synod of the Melkite Rite Roman Catholic Hierarchy, presided over by Patriarch Maximos V. Hakim, several episcopal appointments were announced. Four new bishops were elected and two were moved to vacant sees, and one bishop resigned. These actions were the major business of the week-long synod held at the patriarchal residence in Ain Traz, Lebanon.

One of those translated was an American Melkite pastor, Archimandrite Joseph Raya, pastor of St. George's Melkite Rite Church in Birmingham, Ala., the past 20 years. He was elected to succeed the new patriarch as Archbishop of Acre, Nazareth, and All Galilee. Msgr. Raya was born in Lebanon.

Other appointments are: Archimandrite Paul Antaki to be Patriarchal Vicar General for Egypt and the Sudan; Archimandrite Peter Ray and Archimandrite Saba Youakim to be auxiliary bishops to the patriarch. The synod transferred Abp. Gregory Haddad to the residential See of Beirut, and Abp. Elias Zoghby to the residential See of Baalbek and its dependencies in Lebanon. Abp. Peter Medawar resigned because of age and failing health.

UNITED NATIONS

Study Capital Punishment

The social, humanitarian, and cultural committee of the U.N. General Assembly has adopted a resolution on capital punishment. The draft, certain to receive

final approval, invites governments to provide the most careful legal procedures and greatest possible safeguards for the accused in capital cases. It therefore avoids recommending to governments that they abolish capital punishment outright. The United States supported the measure which was adopted by a show of hands.

According to the resolution, governments would insure the most careful legal procedure by providing:

(✓) That a person condemned to death shall not be deprived of the right to appeal to a higher judicial authority, or to petition for pardon or reprieve;

(✓) That a death sentence shall not be carried out until such appeals procedures have been terminated;

(✓) That special attention be given in the case of indigent persons by providing them with adequate legal assistance.

During the three-day debate the 125-nation committee agreed that the trend has been towards eventual abolishment of capital punishment where it still exists. But there were voices in favor of retaining this punishment in special cases.

(✓) Madagascar held that capital punishment is a domestic issue;

(✓) Chislaine Roquet of Canada, a Roman Catholic nun, said her country executes only persons convicted of killing a policeman or prison official. She saw the U.N. draft as "a first step towards a more humane type of justice";

(✓) Syria argued that in its present stage of development capital punishment was still a deterrent to criminals. But it recommended that such "colonial regimes" as South Africa be prevented from imposing capital punishment;

(✓) Israel said the death penalty has practically been abolished there;

(✓) Panama noted that it has abolished the death penalty for all common crimes but has retained it for political crimes.

PRESBYTERIANS

Statue to be Moved or Not?

The Rev. John Witherspoon, the only clergyman to sign the Declaration of Independence, staked his property and his reputation as a man of much foresight and many talents, on the outcome of the Revolutionary War. Now, nearly 200 years later, the moving of his statue from a downtown site in Washington, D.C., hinges in part on the fortunes of the United States in another conflict—the Vietnam War.

The National Presbyterian Center, building new headquarters, wants the statue moved to the center. It once stood in front of the National Presbyterian Church in a small triangular park. Two years ago, the landmark church was razed to make way in the high-rent district of the city for another office building.

Agreeing with the officials of the Presbyterian headquarters is the National

Park Service which has the final say, but a financial pinch caused by the Vietnam conflict seems destined to defer the move.

Disagreeing with the moving of the statue is Dr. George Graham, a Presbyterian and executive director of the National Academy of Public Administration. He admires the Revolutionary era cleric. His office is within sight of the statue. He reasons that the statue of the coiner of the term, "Americanism," and a legislator for six years, 1776-82, ought to be kept "near the center of the action—keeping an eye peeled toward the Executive Mansion."

The Rev. Mr. Witherspoon was an educator, as well as a clergyman, who played an important role in organizing and leading the Presbyterian Church in the American colonies. He came to the colonies in 1768 to serve as president of the College of New Jersey, later known as Princeton University. He returned there in his last years to work at rebuilding the war-ravaged institution.

ECUMENICAL RELATIONS

Theme Set for Week of Prayer

The 1969 Week of Prayer For Christian Unity will use the words of St. Paul, "Called To Freedom" as the theme of its observance. The internationally observed week of prayer, Jan. 18-25, is sponsored by the National Council of Churches and recommended by the National Catholic Conference of Bishops' Committee for Ecumenical and Interreligious Affairs.

A prayer leaflet published and distributed by the Graymoor Friars, who originated the ecumenical prayer week in 1909, as the Church Unity Octave, reflects the theme of Christian freedom. The prayers and readings in the leaflet, it states, are offered as a basic form which may be adapted to local needs. The prayers issued are based on the text approved by representatives of the Vatican Secretariat for Christian Unity and the World Council of Churches, but adapted to the national situation.

Bracketing of *Filioque* Proposed

The interdenominational committee which recently published a proposed common version of the Nicene Creed [L. C., Oct. 20] has issued a clarification in which it suggests that brackets should be placed around the words "and the Son" to make the full sentence read thus: "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]."

This committee is composed of the Inter-Lutheran Commission on Worship, the Commission on Worship of the Con-

sultation on Church Union (in which the Episcopal Church is included), and the Roman Catholic International Committee on English in the Liturgy.

If English-speaking Protestants, Anglicans, and Roman Catholics accept the recommendations that this famous *Filioque* clause—"and the Son"—be henceforth set off in brackets, it is believed that a major step toward ending one of the longest-standing theological disagreements in history will be taken; for this phrase has never been recognized by Orthodox Churches. A spokesman for the committee has stated that the proposal to bracket the phrase is being made as a gesture of rapprochement with the Orthodox.

Grammatically, brackets indicate that words have been added. In this case the brackets would indicate that the phrase "and the Son" was added to the text at a later time from the original composition of the creed. The phrase was attached to the creed at the Third Council of Toledo in 589 as an addition to a text which originated at or slightly before the Council of Constantinople in 381. The theological question involved is that of the subject from which the Holy Spirit "proceeds" or "issues forth." The Orthodox claim that the phrase "and the Son" implies that the Holy Spirit has a source other than "the Father."

MASSACHUSETTS

Bishop Announces Retirement

The Rt. Rev. Anson Phelps Stokes, Jr., will retire in 1970. He has been Bishop of Massachusetts since 1956. Bp. Stokes, who will be 65 in 1970, made the announcement to the Episcopal Clergy Association in Boston. He will ask that a successor be named during the diocesan convention to be held in February.

WEST AFRICA

Missionaries Killed in Biafra

News that a man and wife missionary team serving in relief efforts were killed when Nigerian Federal troops overran the Baifran town of Okigwi, caused deep concern in Church circles both in this country and abroad. The Rev. Albert Savory and his wife, members of the Church Missionary Society of Britain, died while administering food and medical aid to victims of the Nigeria-Biafra war. They were in Biafra on behalf of the World Council of Churches.

James McCracken, executive director of Church World Service, said the deaths of the Savorys "emphasizes the need for international action to outlaw atrocious starvation for political ends. Mr. and Mrs.

Continued on page 14

Features in the News

Holy Cross— Augusta

To most Episcopalians the words “monk” or “nun” conjure up images of habited figures, formal worship in choir, silence, and serenity. But this is a far cry from the setting in which the monastic life was lived this summer by members of the Order of the Holy Cross participating in the Hyde Park Project in Augusta, Ga. Instead of the more traditional elements of cloister, gardens, and so forth, our environment included unpaved streets, no water, crowded conditions, a high disease rate, and a great deal of heat and dirt. But life in this Negro slum, for the seven novices and one novice master who participated in the project, was both deeply Christian and radically monastic. Many of the monastic elements which bind a religious community together were preserved in this setting. The monastic offices and the daily Eucharist were offered by the community, as they are in every house of the Order of the Holy Cross, and a period of silence was observed for prayer and meditation by the monks. At the same time, living in close contact with the people of the neighborhood and sharing the same conditions as the poor, offered an opportunity for love and concerned action in new and untried ways.

Holy Cross was invited to undertake this work at the invitation of the Rev. Edward Waldron, rector of St. Alban's Church in Augusta and founder of the city's Community Action Committee. Fr. Waldron first met the Rev. George Swayne, OHC, novice master of the order, at a conference at the Augusta convent of the Order of St. Helena which is located near St. Alban's. The order was put in touch with the local headquarters of the Office of Economic Opportunity. The OEO, together with area residents, arranged for renting and furnishing a four-room house for the eight monks in the section of Augusta known as Hyde Park. The OEO considered Hyde Park as the worst slum district in the city of Augusta. Few of the local streets are paved. There are no municipal water lines and no sewers, and much of the local well water is polluted. There is, in consequence, a very high disease rate in the community, made worse by the lack of medical facilities and the poverty of most of the residents. Chickens, goats, and even a cow or two, are frequent local sights,

and many run freely through the neighborhood.

At the beginning of July the monks of Holy Cross moved into Hyde Park. They shared the conditions of the neighborhood in every way. The house into which the eight monks moved had no running water and no toilet facilities. There was a small refrigerator and a two-burner gas stove in the kitchen. The largest room in the house was approximately 9 by 12, making the crowding at Holy Cross House equal to that of the other families of Hyde Park. From the very start of their work, the Holy Cross monks determined that they would not set up a paternalistic project for the Hyde Park residents, but would work *with* the local people on projects which the neighborhood felt to be most important. Accordingly, first priority was given to the strengthening of the already-existing Hyde Park Improvement Association. Good local leadership was available here, and with support from the monks, and with resources they were able to command, the Improvement Association grew and expanded remarkably.

A government survey previously taken indicated that most of the Hyde Park residents placed water and health problems at the top of the list of local problems. The Improvement Association then began, with the help of the monks, to work on these problems. Several meetings were called to generate enthusiasm, and statements were given to the Augusta papers. A mass attendance at the meetings of the county and city water com-

missioners was organized to request water for the area. The Hyde Park residents were supported in this move by several communicants of local Episcopal churches. This move, utilizing the democratic processes on which this country operates, and supported by both black and white citizens working together, made a profound impression on the whole Augusta community as well as on the water commissioners, and the Hyde Park Improvement Association became “big news” in this part of the south. By the end of July, the water commissioners had promised to install city water and sewer lines and pave the streets of the community. Special time-payments were arranged by the water company, so that residents, many of whom are quite poor, could afford the tap-in fees charged. The Hyde Park people were quite determined that, poor as they are, they wanted to pay for everything they got and not ask for charity from the city.

Many other programs were begun during July, with the help of many Augusta residents. A free health clinic which now operates two evenings a week was begun with volunteer help from several doctors in Augusta, and Hyde Park volunteers act as receptionists. With the help of the Sisters of St. Helena and Augusta volunteers, the monks began a program for the local children which provided recreation and some cultural expansion through trips to various facilities in the city. On Saturdays the children were able to swim in a pool whose use was donated by the Jewish Community Center. Both of these projects are continuing under local leadership since the departure of the monks at the first of August.

To the delight of both the Hyde Park residents and the Holy Cross men, the response from local Episcopal churches was extremely generous. Many people at-



tended the daily Eucharist at Holy Cross House, or one of the monastic offices. Several local Episcopalians donated their time on a full-time and nearly full-time basis, and many others gave generously of their money and of their time and talents. A party was even arranged for Episcopal Churchwomen and Hyde Park women, which was certainly something of a "first." As a result of this generous response, particularly from members of St. Alban's, St. Paul's, St. Mary's, and Good Shepherd, the programs begun during July are being continued. The Hyde Park Improvement Association now has a board of advisors who are members

of the white community and who can help to provide knowledge and assistance to the people of Hyde Park in their struggle to achieve equal standing.

The monastic life, which many people see as inflexible and inappropriate to modern times, proved during July of this year to be a powerful tool for the working of Christian reconciliation. With eight men of Holy Cross acting as the catalyst and providing a firm basis of prayer and worship, genuine love and cooperation between black and white citizens emerged, and this cooperation and love is continuing to leaven both society and Church in August.

Navajo Mission— Fort Defiance

Contrary to a damaging rumor, the Church's 74-year-old ministry to the Navajo at Good Shepherd Mission, Fort Defiance, Ariz., has not closed and is not closing. Troubles? Yes. Changes? Yes. Closing? No.

Troubles? The mission is \$30,000 in debt. It needs a dedicated, capable superintendent. Its dormitory buildings are obsolete and it cannot provide custodial care for children. Contributions have dwindled.

Changes: New accounting methods; an interim priest-in-charge, the Ven. Vine V. Deloria, retired Archdeacon of South Dakota who became ill shortly after he arrived at the mission; and interim resident manager, Gerald One Feather, Sioux Indian from Pine Ridge, S.D., whose wife is a Navajo and who was formerly a VISTA director on the Navajo reservation; repairs to one building so that the kindergarten day-care program under Mrs. Ruby Bates may continue. But the Order of the Teachers of the Children of God (Tuller Sisters) who had a camp program at Good Shepherd this summer and who had planned other educational activities have, by request, vacated the dormitories. Their activities are now entirely separated from the mission. On the staff, there are three Navajo laymen—Lloyd House, assistant to the manager, and Ben Begay and Steven Plummer, recent graduates of Cook Christian Training School, Tempe, Ariz., who are manning the outstation chapels and congregations of the mission.

Closing? Mr. House, now serving in Arizona's legislature, the first Indian to be so elected in the state, a college graduate, and a former altar boy at Good Shepherd, told THE LIVING CHURCH: "We cannot close the mission now! We must not." He gave up running for office this summer and fall in order to devote his time to keeping the mission going. "The Church comes first," says Mr.

House. Other Navajos have made sacrifices, too. Several members of the staff of the national Church, including the Rev. Dr. Clifford L. Samuelson of the Unit for Service to Dioceses of the Executive Council, are participating in keeping the mission going, and going in a better way.

Arizona's diocesan council, meeting in Phoenix Sept. 10, the Rt. Rev. Joseph M. Harte, D.D., Bishop of Arizona, presiding, received and accepted a 26-page "progress" report of a special committee of four headed by the Rev. Thomas Belt. It authorized the committee last May to review the ministry of the Episcopal Church in the Navajo country. The council also received an eight-page report of its treasurer, a member of the special committee, M. Walter Klock, concerning the financial condition of Good Shepherd Mission. A succession of five superintendents or priests-in-charge in six years, and a lack of sufficient data from the mission itself, required the diocesan study and reassessment of mission operations which appeared to be, and had, reached a crisis. The reports are "interim," covering the research period from June to September, and there is no finality proposed or accepted in suggestions given for future operations of the mission. The council will hear and act upon further reports at succeeding meetings.

Background

Good Shepherd Mission at Fort Defiance sits on 56 acres of land on the Navajo reservation—40 of which are patented. Title rests with the Arizona diocese. Buildings include the Church of the Good Shepherd and the rectory, Given House, which are comparatively new; three habitable residences and six apartments of varying ages; a main building and two dormitories—Thorne and Boys'—in need of major and costly repairs and which the Arizona Board of Health has declared unusable until re-

paired; garages and a supply room; and the power plant. In addition, there are Episcopal outstation chapels at Sawmill, Navajo, and Coalmine. The ministry also serves several small congregations in a number of Navajo communities such as Chinle, Saunders, Many Farms, and Lupton.

The first work of the Church concentrated on medical services, pioneering in the treatment of trachoma. Patients were boarded while being given care. When the government established a hospital, Good Shepherd continued boarding Navajo children, particularly orphans, and undertook their education. In more recent years a nearby public school was established which educated children housed at Good Shepherd. Meanwhile, the missionary work of the Church was extended to the reaches of the reservation insofar as one or two priests, a deaconess, a Church Army worker, or lay workers were able to do. The paid staff has always been minimal and never really adequate for either the Church's pastoral or institutional ministry.

The vast—24,000 square miles—Navajo reservation, mostly in Arizona, occupies the state's northeastern section and extends into Utah and New Mexico where the Church has ministries at St. Christopher's Mission, Utah, and San Juan Mission, N. Mex. Scattered over the reservation are 120,000 Navajos, only 30,000 of whom are over 30 years of age. While the illiteracy rate is 85% and a college graduate is a rarity, this condition is changing. Last year over 40,000 young people were in primary and secondary schools and 500 were in college. The tribe will have its first community college next January. The Church is now ready to benefit from indigenous leadership. Window Rock, the seat of government, is seven miles from Fort Defiance. The tribal council, with funds accruing from leases of oil, gas, and mineral rights, and profits from new productive business activities, and various federal agencies, has been increasing programs to benefit the Navajo. These concentrate on education, employment opportunities and training, health, and housing.

While other Churches have been initiating and increasing their evangelistic programs on the reservation, none has greater prestige among the Navajo than the Episcopal, according to Mr. House. He relates that even the very young know "the white house," as the mission is named in Navajo, although the buildings have long since ceased to be white.

1968 Summer Studies and Action

May: Special diocesan committee formed—Fr. Belt, chairman, and the Rev. William Pottenger, Mrs. David West, and Treasurer Klock.

June: Bp. Harte requested assistance from the Executive Council in a review

Continued on page 13

Ninety Years of Service

THE LIVING CHURCH celebrates its 90th birthday in this Octave of All Saints. One of our readers chided us a while back for speaking of our pride in something, reminding us—and rightly—that pride is a sin forbidden to Christian persons or publications. Therefore we want to recall, not with pride, but with humble gratitude, this magazine's 90 years of service to God's people; gratitude for our journalistic calling itself and for the grace that has been given to us to fulfill that calling through nine decades. To us many blessings have been given, not least of them being sheer survival through nearly a century. Countless magazines that were gigantic compared to THE LIVING CHURCH have had their day and ceased to be during our pilgrimage, while this unpretentious and independent Christian journal has, like Old Man River, just kept rolling along. Not once, in some 4,695 consecutive weeks, has it missed a single issue. At times it has been late, but it has always gone to press and it has always "shown." If we can maintain that record for the next 90 years, won't that be something?

It seems to be always necessary to say a word about just what—and just whose—this magazine is. THE LIVING CHURCH is a weekly journal of the news and opinion of the Church, more especially the Episcopal Church; but it is not owned and operated by the Church. It gets no financial support from the Church as such—only from individual givers. This is not a complaint or a plea; it's the way we want it. Our two-fold calling is to be a reliable source of information and a loyal but critical commentator upon the Church's life and work. We can fulfill that calling only in complete freedom from dependence upon the Church as an institution.

Two other confusions about ownership and management need clearing up. The Bishop of Milwaukee is traditionally the president of the directors of the Living Church Foundation (formerly known as the Church Literature Foundation), and both diocesan bishops who have served in this capacity, the late Rt. Rev. Benjamin F. P. Ivins and the Rt. Rev. Donald H. V. Hallock, have been most helpful and supportive. But the Diocese of Milwaukee as such has no special relationship to the magazine, which simply happens to be published in Milwaukee. So, if we say something you don't like, don't take it out on the Bishop of Milwaukee. The next persistent confusion is in the minds of those many people who still think of THE LIVING CHURCH as "the Morehouse magazine." Here again—if we say something you don't like, don't take it out on Clifford Morehouse who relinquished the editorship of the LC in 1952 and is now happily alive and well in Florida. For more than half a century the magazine was edited by the Morehouses, father and son, Frederic C. and Clifford P. It is a tribute to the power and quality of their influence that to this day so many associate the Morehouse name with THE LIVING CHURCH. To the present editor it is a thought both sobering and inspiring that he succeeds the Morehouses and Peter Day, now the Church's Ecumenical Officer, at this desk. But, to make the point of clarification: when the Morehouse-

Barlow Company relinquished ownership of the magazine in 1952 it was taken over by a non-profit organization then known as the Church Literature Foundation solely to serve the Church henceforth, and that remains its nature and status.

Fifteen years ago, when THE LIVING CHURCH observed its 75th anniversary, its editor Peter Day wrote: "We are a small enterprise in a big world. From time to time, as we survey our state, the words of Amos come to our lips: 'Lord, how shall Jacob stand; for he is small?' Amos goes on to say that twice the Lord God stayed His hand from the punishment of Israel, because it was so small. The third time, however, the Lord measured Jacob with a plumb line and decreed the punishment of His people, not because they were small but because they were not true. We hope that THE LIVING CHURCH will always fear the plumb line of the Lord more than it fears smallness."

The editor of the magazine at its 90th birthday reaffirms that hope and prayer. On this 90th birthday we claim a special privilege, which is always any Christian's privilege with his brethren, and ask your prayers at this season of the Communion of Saints for all souls who through the past 90 years have both written and read this magazine, including also its benefactors and critics. Of your charity pray that they all may be numbered among those who shine as the stars when comes the End, and that to us whose ministry is through the printed word may be given the grace to be good stewards, to be faithful.

For our part, we thank our God upon every remembrance of you.

The Next President— God Bless Him

THE man who will be elected President this week is not at this moment highly regarded by those Americans whose moral criteria for political leadership are most exacting. Whoever the winner may be, for him no minstrel raptures swell; at any rate, not yet. Millions will make their choice on the principle of choosing the less of two (or least of three) evils, gloomily sure of the incapacity of the man who will be chosen to match this hour in history. These pessimists appeal to the record of each candidate and on the basis of that record ask what good thing can come from the election of any of them.

It is our view that both Mr. Nixon and Mr. Humphrey are better men in every way than it is fashionable to judge them. (We find the possibility of Mr. Wallace's election too frightful to contemplate.) We would, however, push farther and deeper the appeal to the record, making it an appeal to history. It is a fact that most of the strongest American presidents, on final assess-

ment, were men whose record at the time of their election hardly inspired great expectations. The history of the Presidency is full of surprises both pleasant and unpleasant, and the surprises are more the rule than the exception.

No one can reasonably say that either Richard Nixon or Hubert Humphrey is a man of inferior ability, mediocre intelligence, or inexperience in governmental administration. What of their moral character? Nixon is commonly accused of trickiness and deviousness, Humphrey of subordinating principles to expediency. Without pleading total innocence for both or either, we submit that in the American practice of politics the citizen gamester can always find the rascality he wants to find in the candidate of his anti-choosing, by simply donning the right prejudicial spectacles for the purpose. There is much in the record of both men that is creditable. Each is ambitious for power, yes; but in a democracy how else does anyone become a serious aspirant to the Presidency? Both men want to be remembered in history with honor, and it may be that that desire

is one of the strongest incentives any statesman has to keep him in the narrow way.

Presidents either grow or shrink in the White House. Four years from now the man we elect this week will not be the same man he is today. He will have grown or shrunk, and the choice will not be solely his own. The making of a great or good President is partly the work of the citizenry. It is the civil right of the lowliest citizen of this republic, but in our opinion never the moral right, to curse the President. When the wise and the good are in any way lured into joining the churlish in the cursing chorus they help with the unmaking of a President and possibly the unmaking of a nation. If this is in store for the next President it will make little difference whether he is Richard Nixon or Hubert Humphrey.

For that reason alone, even if there were no other, it is good politics, good citizenship, good self-interest, good sense, for all Americans who fear God and love their nation to pray for and support the next President of the United States—even if he's the other one.

=LETTER from LONDON

Continued from page 6

wanted to end their days in Nigeria. But no one had anticipated that a Biafran war would bring them martyrdom.

The circumstances of their death must pose something of a problem which highlights some aspects of the Church in the world today. Should there be a memorial service in London? It may seem extraordinary that such a question should ever be asked. But both sides of the Biafran conflict are strongly represented in London. Would such a service, totally Christian in content though it would be, provide one more friction point? It is a poignant question.

The Rev. David Edwards, Dean of King's College, Cambridge, is one of the

brighter young thinkers of the Church of England. He is also the man responsible for one of England's loveliest and most famous ecclesiastical buildings. That gives particular point to his suggestion that a special historical church commission should be set up to look after our ancient religious buildings. Addressing the conference organized by Liverpool University, on church architecture and social responsibility, he said, "the public, which enjoys these buildings, should be asked to pay for them and, as part of the deal, should be allowed to own them." The commission as he sees it, "should be nominated by the Ministry of Public Buildings and Works, by the Church of England, by other Communions, and by other public bodies concerned to preserve architecture and art."

Without doubt many millions of people visit these buildings every year. Westminster Abbey alone probably has up to five million visitors annually. Quite a proportion of these are Muslims, Hindus, Buddhists, and other visitors from overseas. Whatever the specifically Christian impact upon them may be (and who would dare to assess that?), they undoubtedly gain a new experience of beauty by such visits.

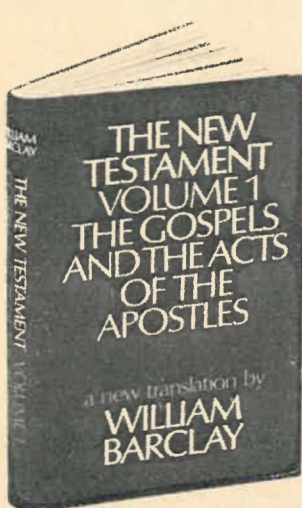
We must be allowed our little eccentricities. We cannot seem to stop them anyway. Thus, Canon Pearce-Higgins of Southwark Cathedral, has achieved some fame as the man who says that ancient war wounds in his leg have been healed by three doctors in the spirit world via the services of a medium. The Bishop of Southwark, Dr. Stockwood, also says he has found the services of this medium valuable.

Meanwhile, the Chancellor of Southwark Cathedral, Canon Frank Colquhoun (a prominent supporter of Billy Graham), has accused the Dean of St. Paul's of setting up "an ecclesiastical jamboree at our sister cathedral" and has used such words as "tomfoolery" and "mere play-acting" about the dean's "Pop-in St. Paul's" youth program. At the same time, Canon Colquhoun has had to admit that Southwark Cathedral (which has had wine and cheese parties in the nave) is "not very different. But I do not arrange the program and do not consider myself responsible."

Among the items in the St. Paul's schedule are fashion shows and other entirely secular things while the dean, the Very Rev. Martin Sullivan, recently made the headlines when he descended from on high in a simulated parachute jump at the foot of the cathedral steps.

DEWI MORGAN

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FT. DEFIANCE

Continued from page 10

of the financial situation and in a field study of the work of the mission. Matthew Costigan, assistant treasurer of the Executive Council, and Mr. Klock completed a preliminary financial study which Mr. Klock is continuing. Dr. Samuelson was assigned to head the national field study.

July: Dr. Samuelson asked the following to assist in the study—Vine V. DeLoria, Jr., Sioux Indian, past director of the National Congress of American Indians, and a member of the Executive Council; Dr. Katherine Spencer, anthropologist with studies in the Navajo area; Dr. H. Boone Porter, Executive Council member and Consultant on Special Ministries; Mrs. Elizabeth Clark Rosenthal, staff member and Consultant on Indian Work of the Executive Council; and Mr. One Feather. This committee met in the Navajo area July 11-12, following which Dr. Samuelson met with the diocesan committee in Tempe, Ariz. The two committees agreed to act jointly in the development of a report for the diocesan council.

August: Bp. Harte terminated the services of the clergyman acting as *locum tenens* at Good Shepherd and notified the teaching order to vacate the mission by Aug. 25. The sisters moved to St. Michael's, Ariz. Bp. Harte authorized an executive committee to act in his name in all matters relating to Good Shepherd in his absence while attending Lambeth Conference. The committee consisted of Fr. Belt, Dr. Samuelson, and Mr. Klock. The committee:

1. Appointed Mr. One Feather as resident manager and interim director of program and training;
2. Appointed Mr. House to assist Mr. One Feather;
3. Assured local staff personnel that their positions were secure in the interim period;
4. Authorized Mr. One Feather to proceed with negotiations with the Office of Navajo Economic Opportunity to lease two mission dormitory buildings to ONEO for the tribe's Concentrated Employment Program;
5. Authorized continuation of the kindergarten;
6. Authorized Mr. One Feather to plan training programs for lay leaders, using Given House as a center;
7. Took steps to meet the mission's financial obligations;
8. Named an *ad-hoc* committee of members of the mission as an interim group to help organize a permanent Good Shepherd Mission Council which would contain representation from outstations of the mission, the diocesan council, and the Executive Council. Members of this committee are Howard McKinley, Sr., warden of the mission, Mr. House, Mr. Plummer, Mr. Be-gay, Mrs. Margaret Hardy, Mrs. Elsie Bahe, Mrs. Phoebe Cleveland, and Mrs. Jean Damon; and

While Millions Sleep...

Our brothers in Christ, our fellow Anglicans in occupied Jordan share the suffering of Jesus in the Holy Land — not 2,000 years ago, but

NOW

Most Arab Anglican funds are frozen by the 1967 War and the continued closure of Arab banks in Jerusalem and the West Bank . . . Most outside aid is limited by Sterling devaluation, difficult legal problems of money moving between Jordan and other Arab nations into Israeli areas . . . Most Anglican Arabs are caught in the bitter, continuing tensions between Moslem and Jew with . . .

- **Reduced Income or no jobs at all**
- **Families separated by war lines**
- **Urgent needs of refugees**
- **Clergy shortages of Arab priests**
- **Lack of supplies and equipment for schools, children's homes, Arab Christian centres for the aged and helpless and the Church's only Hospital in the war zone, more than 50 years old —**

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Please Help

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(St. Paul's Mission — Arab Bureau)**

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Canon René Bozarth, L.Th., Commissary for the
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9. Arranged for services at Good Shepherd.

Members of the diocesan special committee, the study committee of the Executive Council, the *ad-hoc* committee, and guests particularly interested in the mission, met in conference at the mission Aug. 25-27. Guests included the Rev. Richard Williams, program director for the diocese; Peter MacDonald, director of ONEO; and Robert Roessel and Tom Reno, Navajo Community College. Members of the congregations of the central mission and its outstations also participated. The report given the diocesan council at its September meeting is a compendium of findings and discussions. In attendance at the council meeting were Dr. Samuelson, Mr. House, Mr. One Feather, and Mr. Plummer.

In order to meet the most pressing debts of the mission, the council authorized the treasurer to take \$5,000 from the "investment" account of Good Shepherd and approved stricter financial controls of the mission accounts transferred to the diocesan office. Dr. Samuelson will request funds from the field ministry's accounts for travel for the outstation posts. Mr. House has volunteered to go east to explain to individual contributors and church groups the crisis in current operations, in the hope that contributions which have generally made up one-half of the mission's expenses may increase rather than diminish. The council approved of negotiations with the ONEO to lease two dormitories which the ONEO would repair at no cost to the mission, and on an annual basis. As recommended by the special committee, the council moved to set up an advisory committee to act on both long-term and short-term program and budget for the mission. The committee will consist of representation from the diocese, the national Church, and the local church and community interests.

Representing the diocese on the new committee will be Fr. Belt, Mrs. West, Mr. Klock, the Rev. Mr. Williams, and Dr. Ivan Kazan. The committee will advise the council which, for the current crisis and the remainder of the year, will operate Good Shepherd on a month-to-month basis.

FRITZI C. RYLEY

NEWS

Continued from page 8

Savory were on the scene in a Christian endeavor to alleviate suffering. In turn, they suffered death. The only answer to this tragic incident can be the rendering of more effective relief broadly separated from political issues by all concerned on both sides of the battle lines."

To date CWS has contributed over \$1,000,000 in cash and relief supplies to both sides of the civil war. The agency which has missionaries in other areas of

Biafra working with personnel of other countries represents the division of overseas ministries of the National Council of Churches in the United States.

From Nigeria, word has been received that two others were also killed during the battle for Okigwi. They were Red Cross workers Dr. Drajan Hercoj of Yugoslavia and Robert Carlsson of Sweden. Red Cross workers Perce Nilsson of Sweden and Dr. Mischa Vucinic of Yugoslavia were wounded. This report also made the claim that all four of the slain workers were "killed by stray bullets."

From Stockholm comes a report that a drunken Nigerian soldier was responsible for the deaths of the four. This information was obtained through inquiries by the Swedish embassy in Lagos, Nigeria. Embassy officials said that the Nigerian soldiers forced their way into a medical aid station after Okigwi had been captured. A young Nigerian officer reportedly tried to avoid violence, but a drunken soldier opened fire killing the four workers and wounding the other two.

Bishop Explains Crisis

The Church must strengthen its role of reconciliation in the present Nigerian crisis, said the Rt. Rev. Solomon Odunaiya Odutola, Bishop of Ibadan, on his return to his homeland after attending the Lambeth Conference. At Lambeth he had explained the Nigerian situation to his brother bishops. He said that after they had heard his explanation of the issues involved in the Biafran struggle the bishops "came to realize that they had been pre-judging the issues without listening to the other side of the story."

AROUND THE CHURCH

The Rev. Canon **Rue I. Moore**, graduate chaplain of the professional medical staffs of Albany Medical College, Albany Medical Center School of Nursing, Albany Law School, and Albany College of Pharmacy, **has been named to the faculty of Albany Medical College.** He will be assistant professor of preventative and community medicine. During the past year he served the college as consultant to the department of psychiatry. He continues as canon of All Saints Cathedral, Albany, and as graduate chaplain.

The late Rev. Dr. **Franklin C. Fry**, immediate past president of the Lutheran Church in America, **has been given, posthumously, the 1968 Citation Award,** awarded annually by *The Upper Room*, internationally known devotional guide. Receiving the award was his son, the Rev. Franklin D. Fry, pastor of Christ Lutheran Church, York, Pa. In making the presentation, the Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*, referred to the senior Dr. Fry as "one of the towering figures of Christianity in our century."

PEOPLE and places

Appointments Accepted

The Rev. Norman C. Ault, former vicar of Holy Trinity, Honolulu, Oahu, Hawaii, is vicar of St. John's, Kula, Maui, Hawaii 96790.

The Rev. William P. Austin, former assistant, St. Andrew's, Stamford, Conn., and graduate student at General Seminary, is priest in charge of St. Gabriel's, Rutherfordton, N.C. Address: Box 857 (28139).

The Rev. Jack M. Bennett, former rector of St. James', Hendersonville, N.C., is rector of St. Timothy's, 630 Mississippi Ave., Signal Mountain, Tenn. 37377.

The Rev. Harland B. Birdwell, former vicar of All Saints', and St. Stephen's Area Mission to Colorado City and Sweetwater, Texas, is rector of St. Mary's, Big Spring, Texas. Address: 901 Dallas (79720).

The Rev. Covy E. Blackmon, former vicar of Holy Spirit, Waipahu, Oahu, Hawaii, is vicar of Holy Trinity, 616 N. School St., Honolulu, Oahu, Hawaii 96817.

The Rev. Winston W. Ching has been appointed by the Executive Council to serve in the Missionary District of Honolulu. At present he is participating in a 15-month clinical pastoral training program at Herrick Hospital, Berkeley, Calif.

The Rev. Franklin S. H. Chun has been appointed by the Executive Council to serve at St. Peter's, Queen Emma St., Honolulu, Hawaii 96813.

The Rev. Paul A. Clark is minister of Christian education, St. Stephen's, Cohasset, Mass. Address: 29 Mary's Lane (02060).

The Rev. Albert J. Collins, former vicar of Holy Apostles', Hilo, Hawaii, is vicar of Holy Spirit, Waipahu, Oahu, Hawaii.

The Rev. W. David Crockett, former executive secretary for Province I, is administrative assistant to the Bishop of Western Massachusetts.

The Rev. Rudolph A. Duncan has been appointed by the Executive Council to serve at St. Mary's, 2062 King St., Honolulu, Oahu, Hawaii 96814.

The Rev. Denton D. Durland III, former rector of Christ Church, Hornell, N.Y., is rector of St. Luke's, Brockport, N.Y. Address: 109 Main St. (14420).

The Rev. Carl N. Edwards, former executive associate of the Society for Religion in Higher Education, New Haven, Conn., is assistant professor of philosophy and religion, Mary Baldwin College, Staunton, Va.

The Rev. Philip B. Gausby, former rector of St. Paul's, Waddington, N.Y., is rector of St. Luke's, Catskill, N.Y. Address: 50 William St. (12414).

The Rev. James L. Gill, chaplain and director, PIC-PEC, Manila, P.I., is rector of Trinity Church, Easton, Pa. Address: 222 Spring Garden St. (18042).

The Rev. Philip E. Gill, former rector of Good Shepherd, Wichita Falls, Texas, is priest in charge of St. John's, Haw Creek, Asheville, N.C. Address: 45 Bell Rd., Asheville (28805).

The Rev. John T. Golding, former canon at the Washington Cathedral, is a member of the team ministry of St. Columba's, 4201 Albermarle St. N.W., Washington, D.C. 20016.

The Rev. William H. Hazelett, formerly in the Diocese of Los Angeles, is serving at St. John the Divine, Agana, Guam 96910.

The Rev. David P. Hegg II, vicar of St. Mary's, Spencerport, N.Y., is to be rector of St. Matthew's, 1551 Bennett Ave., Warson Woods, Mo. 63122, Dec. 1.

The Rev. David A. Hockensmith, former curate, St. Paul's, Indianapolis, Ind., is assistant, St. Luke's, 232 Wyoming Ave., Scranton, Pa. 18503, Nov. 1.

The Rev. Alan Humrickhouse is rector of St. John the Divine, 124 S. 8th St., Moorhead, Minn. 56560.

The Rev. Alan W. Jenks, former assistant professor of religion, Duke University, Durham, N.C., is assistant dean at the university.

The Rev. Terence E. Kelsay, former vicar of St. Alban's, Morehead, Ky., chaplain to Episcopal faculty and students, and full-time instructor of English at Morehead State University, is

instructor in the department of communications and humanities at Central Florida Junior College, Ocala, Fla., and part-time assistant at Grace Church, Ocala. Address: 4503 N.E. 13th St. (32670).

The Rev. W. Cherry Livingston, former vicar of Our Saviour, Trenton, S.C., is rector of Calvary Church, Wadesboro, and in charge of All Souls' Mission, Ansonville, N.C. Address: Box 332, Wadesboro (28170).

The Rev. Robert L. Meaney, former fellow and tutor at General Seminary, New York City, is vicar of St. Philip and St. James', 2295 Lakeville Rd., New Hyde Park, N.Y. 11040.

The Rev. William B. Merrill is rector of All Saints', Parma, Ohio.

The Rev. Canon Rue I. Moore, institutional chaplain in the Albany, N.Y., area and member of the Albany Medical College faculty, is also consultant on human values in the field of medicine of the N.Y. State committee on higher education.

The Rev. Thomas W. Murray, former rector of Grace Church, Scottsville, N.Y., is rector of St. John's, Wellsville, N.Y. Address: 12 E. Genesee St. (14895).

The Rev. Edward M. Perkinson, former assistant, Christ Church, Hudson, Ohio, is vicar of Advent, Westlake, Ohio.

The Rev. Lawrence A. Pierson, former vicar of St. Christopher's, Midwest City, Okla., is assistant to the rector of St. James', Wichita, Kan., and also in charge of Christian education for the parish. Address: 3750 E. Douglas (67208).

The Rev. Charles W. Ransom, assistant, St. John's, Youngstown, Ohio, is to be rector of St. Luke's, Niles, Ohio, Jan. 1.

The Rev. John H. W. Rhein, former curate, St. Mary's, Bridgeville, Del., is assistant rector of St. Luke's, Seaford, Del. 19973.

The Rev. David B. Rivers, former vicar of St. Elizabeth's, Allentown, Pa., is a missionary in the Dominican Republic.

The Rev. John S. Scannell, former vicar of St. Stephen's, Wolcott, and Christ Church, Sodus Point, N.Y., is rector of Christ Church, 2030 E. Main St., Waterbury, Conn. 06705.

The Rev. Nor C. Schoenheider, former rector of St. John's, St. Cloud, Minn., is rector of Christ Church, Red Wing, and in charge of Messiah, Prairie Island, Minn. Address: c/o Christ Church, 4th & West Ave., Red Wing (55066).

The Rev. George D. Stenhouse, former curate, St. Gabriel's, Hollis, N.Y., is a full-time graduate student at General Seminary. Address: 31 Prescott, Garden City, N.Y. 11423.

The Rev. Robert F. Stub, rector of St. Andrew's, Milwaukee, Wis., is to be dean of All Saints' Cathedral, Milwaukee, Wis. Address Dec. 1: 818 E. Juneau Ave. (53202).

The Rev. H. Alexander Viola, former priest in charge of St. Gabriel's, Rutherfordton, has been associate rector of All Souls', Biltmore, Asheville, N.C., for some time. Address: 82 Macon Ave., Asheville (28804).

The Rev. William C. Weaver, former priest in charge of the Church of St. Mary the Virgin, Chattanooga, Tenn., is rector of St. Matthias', Asheville, N.C. Address: 1 Dundee St. (28801).

The Rev. James G. Wilson, former curate, St. George's, Hempstead, L.I., N.Y., is priest in charge of St. Luke's, Bohemia, N.Y. Address: Box 427 (11716).

Church Army

Capt. L. D. Brown, 3475 Mill St., Eugene, Ore. 97405.

Capt. Osborne Mauck, business manager of St. Paul's, Winston-Salem, N.C. Address: 901 Melrose St. (27103).

Living Church Correspondents

Connecticut—W. Rush G. Hamilton, editor of the *Connecticut Churchman*, is the new correspondent for the diocese. Address: 1335 Asylum Ave., Hartford, Conn. 06105.

CLASSIFIED

DEATHS

THE REV. GEORGE FRANK DAVIS, 68, pastor of the Congregational Christian Church of Hinsdale, Massachusetts, died October 9th in Pittsfield General Hospital. He served as pastor and organist of several Episcopal Churches before coming to Hinsdale in 1962. Services were at his Hinsdale Church. He is survived by a brother, Granville, H. Davis of Audubon, New Jersey.

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12; MP 6:45, EP 6; Sat C 4-7

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so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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C Sat 4:30

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Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

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HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
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PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School, c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; Sol,
Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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ex Sat; Sat 10; Thurs & HD 7:30 & 10

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Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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ST. THOMAS 5th Avenue & 53rd Street
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Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
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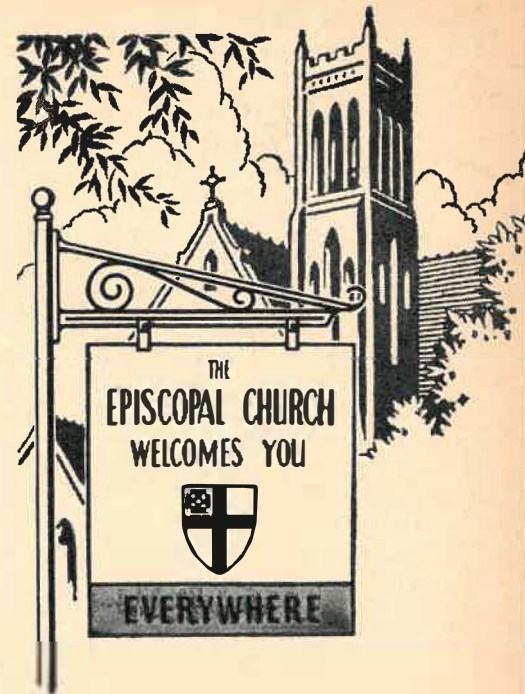
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7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
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MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
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& EP. C Sat 12 noon

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Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt



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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguia, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S. C.

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

FORT WORTH, TEXAS

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

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.

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231, Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 11; Wed 12:15

PARIS, FRANCE

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

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9:15 MP & Ser with Ch S 10:45 MP &
Ser (HC 1S)

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